

Religious and Traditional Values in Banten Legends: A Genetic-Structuralist Basis for Local-Wisdom-Based Literary Teaching Materials

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Abstract

This study analyzes religious and traditions values in three representative Banten legends *The Origin of Tanjung Lesung* (Pandeglang Regency), *The History of Cisoka* (Tangerang Regency), and *The Tale of Nyai Geulis* (Lebak Regency) selected through a purposive sampling technique based on their strong representation of regional cultural identities within written literary texts (textual corpus). Employing a qualitative method with Lucien Goldmann's genetic structuralism approach, the research examines the relationship between literary structures and the worldview of Banten society, supported by key informant interviews to validate contextual cultural meanings. The findings reveal a coherence of religious values, specifically metaphysical sanctions and the power of supplication (*munajat*), alongside traditional values reflected through toponymic functions and communal deliberation. The findings provide an illustrative design implication that can be utilized as a foundational basis for designing future teaching materials.

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Introduction

In contemporary education, the growing concern with cultural sustainability has repositioned literature learning as a strategic site where identity, values, and critical literacy can be negotiated. Across many countries, curriculum reform no longer treats local culture as a peripheral ornament but as a knowledge system that can enrich learners' moral reasoning, historical consciousness, and social participation. This orientation is especially relevant in multicultural societies, where young people are increasingly shaped by global digital flows while simultaneously being expected to understand the ethical and symbolic resources of their own communities. Studies on folklore, digital storytelling, and culturally responsive pedagogy have shown that traditional narratives may function as repositories of collective memory, moral imagination, and intergenerational learning when they are pedagogically transformed rather than merely archived (Novianti, 2022; Wu & Chen, 2020; Zort et al., 2023). In Indonesia, this issue has become increasingly urgent because the country's linguistic and cultural diversity is both a national asset and a pedagogical challenge. The implementation of the Merdeka Curriculum has opened wider possibilities for schools to integrate local wisdom into learning practices, particularly through contextual teaching materials that strengthen the Pancasila student profile, character education, and regional identity (Nuriadi, 2023; Suprpto et al., 2021).

Within this broader context, Indonesian language and literature education occupies a crucial position because it provides space for learners to interpret stories, symbols, social conflicts, and cultural values embedded in literary texts. Folktales and legends are not merely narrative entertainment; they are cultural texts through which communities articulate their worldview, ethical norms, ecological awareness, religious imagination, and social ideals. Danandjaja's conception of legend as folk prose believed by its community to have occurred, yet not regarded as sacred in the same way as myth, remains useful for understanding the ambiguous position of legends between history, imagination, and collective belief. Recent Indonesian studies also confirm that folklore-based materials can support character education, strengthen cultural identity, and enrich students' understanding of local history when they are systematically integrated into classroom learning (Cahyati & Arifin, 2021; Ginting et al., 2022; Tumangger et al., 2022). Moreover, Novianti (2022) argues that Indonesian folk narratives are deeply connected with national values and identity formation, although their use in education requires critical awareness of how folklore is selected, represented, and institutionalized.

The pedagogical relevance of legends becomes more significant when viewed through the current need to develop learning materials that are both culturally grounded and digitally adaptive. Young learners increasingly encounter stories through multimodal platforms, visual media, and interactive digital environments; therefore, conventional printed literary materials are often insufficient to sustain their engagement with local traditions. International scholarship on digital storytelling indicates that interactive and multimodal narrative formats can enhance literacy, creativity, learner agency, and cultural participation when designed with meaningful pedagogical scaffolding (Çetin, 2021; Chubko et al., 2020; Wu & Chen, 2020; Yang et al., 2020). Similarly, research on digital heritage emphasizes that technology can mediate cultural transmission, yet it must be guided by interpretive depth so that cultural materials are not reduced to decorative or consumable content (Zort et al., 2023). In the Indonesian context, studies on local-wisdom-based learning media and digital folklore materials have reported positive effects on reading comprehension, character formation, and student response (Jati & Purwati, 2024; Masie et al., 2025). However, many of these studies remain product-oriented, focusing primarily on feasibility, practicality, or learning effectiveness, while paying less attention to the deeper socio-historical structures and collective worldviews embedded in the folklore texts themselves.

Banten Province provides a particularly significant cultural setting for such an investigation. Historically and socially, Banten represents a dynamic intersection of Islamic heritage, maritime culture, agrarian life, indigenous traditions, and local ecological wisdom. Its oral traditions, including legends from Pandeglang, Tangerang, and Lebak, do not merely explain the origins of places; they also encode religious devotion, respect for ancestors, social hierarchy, ecological ethics, and communal memory. In this sense, Banten legends can be read as symbolic narratives that preserve the moral and cultural imagination of their communities. Local wisdom in Banten is also visible in the Baduy community's ecological and customary practices, which show how religious, social, and environmental values are interwoven in everyday life. Meanwhile, studies on Indonesian language teaching materials based on local wisdom in Banten and surrounding contexts suggest that local cultural content can improve learners' reading comprehension and contextual understanding when transformed into appropriate instructional media (Ramdhani et al., 2024). Nevertheless, the literary and pedagogical potential of Banten legends remains underexplored, particularly in relation to how

their narrative structures, religious values, and traditional values may inform the development of digital-ready literature teaching materials.

The theoretical foundation of this study is anchored in genetic structuralism, sociology of literature, and character education. Genetic structuralism, as developed by Goldmann, views a literary work as a meaningful totality whose internal structure is dialectically related to the socio-historical condition of the community that produces it. Rather than treating a text as an autonomous aesthetic object, this approach examines the relationship between narrative structure, social genesis, homology, and collective worldview (Goldmann, 1981, 2013). In the study of oral literature, this framework is especially productive because legends are not usually produced by a single identifiable author; they emerge from collective memory, communal belief, and repeated transmission. Therefore, the “worldview” examined in this study refers not to an individual authorial ideology but to the collective consciousness represented through motifs, conflicts, characters, settings, symbols, and value systems. This perspective is strengthened by structural literary analysis, which emphasizes the interdependence of theme, plot, character, setting, point of view, and symbol in constructing textual meaning (Nurgiyantoro, 2015; Ratna, 2013). When combined with Lickona’s theory of character education, which highlights moral knowing, moral feeling, and moral action, genetic structuralism enables folklore to be interpreted not only as cultural heritage but also as a source of value-oriented learning (Lickona, 2004, 2012; Yusuf, 2023).

Recent studies have provided important foundations for this research, although they also reveal several limitations. Research on Indonesian folklore has shown that legends can function as media for character education, social identity formation, and cultural preservation (Cahyati & Arifin, 2021; Liubana & Nenohai, 2021; Novianti, 2022). Studies by Ginting et al. (2022) and Tumangger et al. (2022) demonstrate that local legends can be transformed into drama scripts or Indonesian language teaching materials for senior high school learners. In a broader pedagogical context, Yusuf’s (2023) meta-analysis indicates that local-wisdom-based learning media have a strong influence on student character development in Indonesia. Other studies have explored folklore-based teaching materials and digital media, including e-folklore, digital storytelling, Android-based teaching materials, and e-modules for folklore learning (Jati & Purwati, 2024; Masie et al., 2025; Ramdhani et al., 2024). Internationally, digital storytelling research has emphasized the potential of multimodal narratives to develop literacy, creativity, and cultural engagement (Chubko et al., 2020; Wu & Chen, 2020; Yang et al., 2020), while digital heritage studies have highlighted the importance of interactive storytelling in preserving cultural values in technologically mediated environments (Zort et al., 2023). More recently, Handoko et al. (2026) argue that digital learning trajectories need to be understood across learners’ life-course experiences, suggesting that educational technology should be designed not only as a tool for content delivery but also as a medium for meaning-making, transition, and contextual learning.

Despite these contributions, several gaps remain unresolved. First, previous studies on local legends in Indonesia often focus on single texts or single regions, making it difficult to identify cross-regional patterns of value, structure, and worldview. Second, studies on folklore-based teaching materials tend to emphasize instructional feasibility and student response, but they do not always begin with a rigorous literary-sociological analysis of the folklore texts before transforming them into learning materials. Third, research on digital storytelling and e-modules frequently highlights technological innovation, yet it often pays limited attention to the cultural depth, religious symbolism,

and social genesis of the narratives being digitized. Fourth, Banten legends have not been sufficiently examined through a comparative genetic-structuralist perspective that connects textual structure, socio-historical background, collective worldview, and pedagogical transformation. This gap is significant because without such analysis, the use of local legends in education risks becoming superficial: stories may be included in learning materials, but their deeper philosophical, religious, and traditional meanings may remain unexplored.

Addressing these gaps, the present study offers a comparative analysis of three representative Banten legends: *The Origin of Tanjung Lesung* from Pandeglang Regency, *The History of Cisoka* from Tangerang Regency, and *The Tale of Nyai Geulis* from Lebak Regency. These texts are selected because they represent different geographical and sociocultural zones within Banten while sharing a common orientation toward religious values, traditional norms, and communal identity. The novelty of this study lies in its attempt to connect genetic structuralist interpretation with the development of conceptual foundations for local-wisdom-based digital literature learning. In other words, the study does not treat legends merely as objects of textual analysis or as ready-made teaching content; rather, it examines how their structures, social origins, and collective worldviews can inform the design of meaningful, contextual, and culturally responsible e-module materials for senior high school learners. This approach contributes to literary studies by extending genetic structuralism to comparative regional folklore, to education by offering a value-based framework for Indonesian language learning, and to digital pedagogy by emphasizing that technological innovation must be grounded in cultural interpretation.

Accordingly, this study aims to analyze the intrinsic structures, religious values, traditional values, and collective worldviews represented in the three selected Banten legends through a genetic structuralist approach. More specifically, it seeks to identify the narrative elements that construct meaning in each legend; explain the socio-historical and cultural conditions that shape the emergence of these texts; examine the homology between the literary structures and the worldview of Banten society; and formulate the implications of these findings for the development of local-wisdom-based e-module materials in Indonesian language and literature learning at the senior high school level. Through these objectives, the study is expected to contribute to the preservation of Banten's oral tradition while offering a theoretically grounded and pedagogically relevant model for integrating regional folklore into contemporary digital learning environments.

Method

This study employs a qualitative method with a genetic structuralism approach (Goldmann, 1981). The analytical technique used is qualitative content analysis, aimed at identifying religious values and traditions in Banten legends (Krippendorff, 2018). The research data consist of three primary literary texts derived from standardized regional folklore documentation (Badan Pengembangan dan Pembinaan Bahasa, 2018): (1) *The History of Cisoka* from Tangerang Regency, originally documented in Sundanese-Indonesian oral tradition archives; (2) *The Origin of Tanjung Lesung* from Pandeglang Regency, sourced from the official provincial cultural inventory (Banten Cultural Office, 2017, pp. 112–130); and (3) *The Tale of Nyai Geulis* from Lebak Regency, extracted from the authorized regional literary anthology (Local Heritage Archives, 2016, pp. 88–104). All texts were originally accessed in Indonesian translation frameworks to ensure textual uniformity for international readership. These texts were analyzed to uncover the representation of religious values, communal tradition, and local wisdom relevant to literary learning (Nurgiyantoro, 2021). Data collection was carried out through

structured interviews, documentary study, and literature review, while data analysis employed the stages of data reduction, categorization, interpretation, and thematic conclusion-drawing (Creswell & Creswell, 2018). The research flow, from its outset to the conclusions obtained, is illustrated in the figure 1.

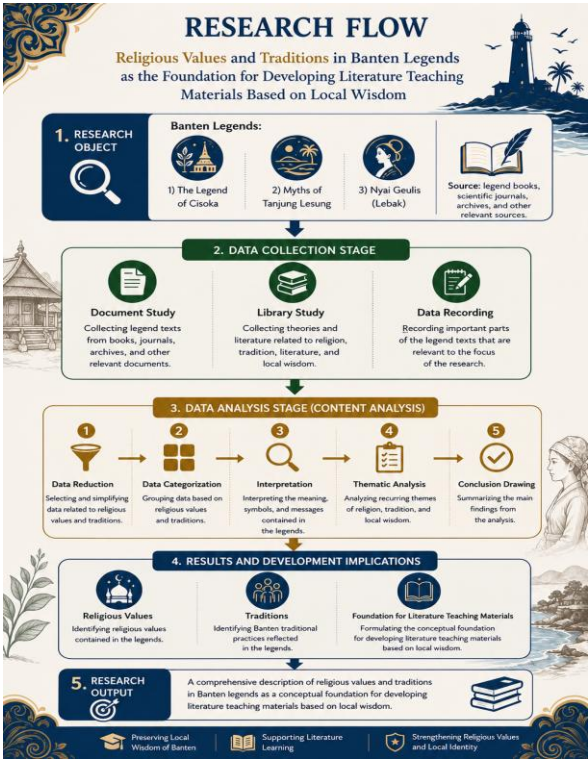


Figure 1. Research Flow on Religious and Traditions Values in Banten Legends as a Foundation for Developing Local-Wisdom-Based Literary Teaching Materials.

Result and Discussion

Typology of Religious Values in Banten Legends

Analysis of the three Banten legends *The History of Cisoka* from Tangerang Regency, *The Origin of Tanjung Lesung* from Pandeglang Regency (Banten Cultural Office, 2017), and *The Tale of Nyai Geulis* from Lebak Regency (Local Heritage Archives, 2016) shows a coherence of religious values centered on the relationship between human beings and transcendental power. As explicitly evidenced in the text where characters face divine retribution ("*the curse befell those who defied the sacred covenant*"), these values reflect what Thomas Lickona defines as moving beyond moral knowing into emotional resonance (*moral feeling*) through the direct consequences experienced by the characters.

Table 1. Typology of Religious Values in Banten Legends

Religious Value	Origin of Folktale	Title of Folktale
Law of Cause and Effect and Metaphysical Sanction	Pandeglang Regency	The Origin of Tanjung Lesung
The Power of Munajat & Hidayah (Supplication and Divine Guidance)	Tangerang Regency	The History of Cisoka
Law of Cause and Effect and Metaphysical Sanction	Lebak Regency	The Tale of Nyai Geulis

Traditional Values in Banten Legends

Banten legends do not merely function as stories passed down from generation to generation; they also represent the traditional values, beliefs, and social norms alive within the community. These values are reflected through religious symbols, traditional sanctions or consequences, and social values that depict the relationship between human beings and God, between fellow human beings, and with the social environment. In the context of learning folktales, uncovering traditional values in local legends is important because it can help learners understand cultural content while cultivating appreciation for Banten's local wisdom. Based on the analysis of the three Banten legends *The Origin of Tanjung Lesung*, *The History of Cisoka*, and *The Tale of Nyai Geulis* a number of traditional values were found, each with distinct characteristics and forms of representation. These values can be mapped according to the elements of analysis, namely religious symbols, traditional sanctions, and social values, as presented in Table 2 below.

Table 2. Traditional Values of the Three Banten Legends

Element of Analysis	The Origin of Tanjung Lesung	The History of Cisoka	The Tale of Nyai Geulis
Religious Symbol	Prohibition on the sacred day (Friday).	Islamic dakwah & munajat (supplication).	The power of prayer/sincerity of heart.
Traditional Sanction	Metamorphosis (human into animal).	Change of place name (toponymy).	Regret & transformation into a natural feature.
Social Value	Obedience to communal rules.	Peace & consensus.	Humility & sincerity.

While *The Origin of Tanjung Lesung* strongly highlights a supernatural sanction stemming from the violation of sacred time (Friday) as evidenced in the excerpt where Raden Budog's arrogance transforms him into a *lutung* (Banten Cultural Office, 2017, p. 115), it is important to note that the other two legends exhibit distinct textual nuances rather than a uniform pattern. For instance, *The History of Cisoka* emphasizes communal penance and spiritual supplication (*munajat*) rather than direct physical metamorphosis, distinguishing specific text-level dynamics from broad, province-wide cultural claims. Following Malinowski's functionalism, these variations demonstrate that while Banten legends share a foundational concern for moral sanctity, each text operates through unique narrative mechanisms to address local socio-religious values. The text excerpt shows:

"...Raden Budog violated the prohibition against beating the rice mortar (lesung) on Friday. Because of his arrogance and negligence, his body slowly transformed into a lutung (leaf monkey)."

This finding is consistent with Malinowski's theory of Functionalism, which states that legends serve to reinforce the belief that transgressions against norms of sanctity will bring supernatural sanction. A similar pattern is found in *The Tale of Nyai Geulis*, where punishment arises not from ritual but from arrogance of the heart. The excerpt reads: *"Nyai Geulis, who considered herself the most beautiful and honorable, flatly rejected the sincere young man's proposal with hurtful words. She chose instead to chase the illusion of physical beauty, until she finally realized that her beauty had vanished along with her deep regret, and she transformed into a river that continues to flow with tears of sorrow."*

The phrase *"considered herself the most beautiful and honorable"* is textual evidence of arrogance or conceit. From the perspective of Akbar et al. (2021), this represents a failure to maintain one's relationship with oneself (the aspect of humility). The character Nyai Geulis loses self-control because she becomes trapped in the objectification of physical beauty.

The Power of Munajat and Hidayah

Unlike the other two legends, which foreground the aspect of “punishment,” *The History of Cisoka* gives a religious dimension to the aspects of forgiveness and divine guidance. The text states:

“Syeh Mubarak offered munajat (supplication), asking for guidance so that falsehood would vanish... Until finally hidayah (divine guidance) came and touched the heart of Ki Mas Laeng.”

This analysis is supported by Ningtias & Fahrudin’s (2024) argument that Islamic legends act as a “reservoir” of ethical values that inspire the internalization of spiritual values. The use of prayer (munajat) in conflict shows that Banten society holds a *world view* that positions God as the highest authority in resolving human problems. Syeh Mubarak is positioned as a *Hero* or *Provider* figure who brings a spiritual solution.

The use of the word “hidayah” in the legend of *The History of Cisoka* is highly significant. It signals an internal transformation in the character of Ki Mas Laeng, from hostility to brotherhood. From Lickona’s perspective, this is a manifestation of *moral feeling*, in which the wrongdoer recognizes his error after receiving spiritual enlightenment.

Traditional Values in Banten Legends

Rather than functioning as strict historical documentation, all three legends serve as cultural-historical narratives that explain regional identity through symbolic events and collective memory.

The Symbolism of Nature in Toponymy

Each legend concludes with the formation of a specific place name (toponym). While Danandjaja (2014) explains that local folklore often utilizes etymological narratives to validate the existence of a particular area, these place names primarily function as folk etymologies rooted in collective cultural memory rather than rigid historical facts:

1. Cisoka: Culturally interpreted as originating from deep emotional turmoil (*Ci-Soca*, metaphorically signifying 'Tears' based on local linguistic lore).
2. Tanjung Lesung: Symbolically formed from the remnants of the abandoned rice mortar (*lesung*), reflecting agricultural folklore motifs.
3. Nyai Geulis: Mythologically associated with a transformed figure turning into a flowing river. As noted by Liubana and Nenohai (2021), this tradition of place-naming indicates a profound respect for nature, linking geographical features with communal values.

Tradition of respect for nature and the concept of prohibition (*pamali*) are reflected in all three legends through the presence of natural elements coastlines, rivers, and springs that become the central setting of events in the story. Nature is depicted not merely as a backdrop but also as possessing sacred and symbolic value connected to community life. Belief in certain prohibitions concerning the treatment of nature reflects a cultural value that teaches the community to maintain environmental balance, to respect places believed to hold spiritual power, and to observe customary norms passed down through generations. Within Banten’s culture, this tradition also forms part of the oral cultural heritage passed down through folktales and legends as a medium for moral education and the strengthening of local cultural identity.

The *Ngagondang* tradition the practice of beating the rice mortar (*lesung*) which has developed among the people of Pandeglang, shows the connection between local culture and religious values in Banten’s social life. This tradition has specific rules, such as a prohibition on its

performance on Fridays, reflecting the community's respect for sacred time within religious teaching. The presence of such rules shows that local tradition does not stand apart from religious life but is integrated with the religious norms and practices the community upholds. The *Ngagondang* tradition thus represents a harmonization between local cultural heritage and spiritual values passed down through generations as part of Banten's cultural identity.

The Culture of Deliberation and Social Structure

Traditional values are also evident in how the community resolves social tension. In *The History of Cisoka*, the name Tigaraksa was born from a process of deliberation to reach consensus:

"The three figures agreed to maintain peace and to safeguard the region together."

This shows that the tradition of deliberation for consensus has been a communal identity in Banten since ancient times. On the other hand, *The Tale of Nyai Geulis* and *Tanjung Lesung* portray the marriage-proposal tradition, which is closely bound to rules of family honor. Failure to uphold that honor (through betrayal or arrogance) leads to the collapse of the characters' social standing. This reinforces the argument of Sari & Kanzunnudin (2023) that local legends are closely tied to the reality of local wisdom, which learners must understand so as not to lose their cultural roots.

Synthesis of Findings as a Foundation for Literary Teaching Materials at the Senior High School Level

Based on the analysis above, these shared religious and traditional values constitute high-quality material for development into a local-wisdom-based E-Module: (1) Religious values can be integrated into indicators of character strengthening (Faith & Piety); (2) Traditional values can be used to train learners' critical-reasoning skills in analyzing the connection between literary works and their region's local history. This finding supports the argument of Ginting et al. (2022) that exploring local legends is highly effective when transformed into innovative teaching materials, since they contain values that are already familiar to learners but not yet understood at a philosophical level.

The translation of the Banten legends into an interactive digital learning medium is conceptualized as a transmedia adaptation defined here as the systematic migration of narrative elements across different sign systems (from traditional text to digital visual layouts). To establish a clear, traceable link from literary findings to design features, the narrative motif of supernatural sanctions in *Tanjung Lesung* is directly operationalized into an interactive visual warning element within the digital interface. The researcher utilized the *FlipBuilder* platform to create visualizations representative of text-based learning and the flip-through nature of a book, while also incorporating AI-generated avatar videos to introduce Banten's local character. It must be noted that this digital artifact serves strictly as an illustrative design prototype and does not empirically demonstrate learning effectiveness; therefore, claims regarding direct student critical thinking or character outcomes are intentionally withheld pending future empirical testing.

The following is a prototype, or interface display (*screenshot*), of the E-Module to be developed:



Figure 2. Design results by the author using Canva and Flipbuilder

Discussion

The findings of this study demonstrate that the three Banten legends examined, namely *The Origin of Tanjung Lesung*, *The History of Cisoka*, and *The Tale of Nyai Geulis*, contain a coherent constellation of religious and traditional values that can serve as a conceptual basis for local-wisdom-based literary teaching materials. The most salient religious values are represented through the law of cause and effect, metaphysical sanction, *munajat* or supplication, and *hidayah* or divine guidance. Meanwhile, traditional values are articulated through toponymic functions, respect for sacred time and nature, communal deliberation, humility, sincerity, and obedience to collectively recognized norms. These findings are closely aligned with the research objective, which seeks to reveal the intrinsic structure, socio-cultural background, and collective worldview embedded in Banten legends through genetic structuralism. Importantly, the findings indicate that Banten legends are not merely narrative relics or entertainment texts, but symbolic cultural formations that preserve the ethical, religious, ecological, and social imagination of Banten society.

In relation to global studies from 2020 to 2026, this study supports the growing argument that traditional narratives and digital storytelling can contribute to literacy development, cultural participation, and identity formation. Wu and Chen (2020) show that educational digital storytelling

has been widely used to support cognitive, linguistic, affective, and social learning outcomes. Similarly, Çetin (2021) demonstrates that digital storytelling can strengthen digital literacy, while Chubko et al. (2020) emphasize its role in disciplinary literacy development. The present study is consistent with these findings because it positions the transformation of Banten legends into an e-module as a meaningful strategy for connecting literary learning with digital literacy. However, this study differs from much of the global digital storytelling literature because it does not begin with technology as the main innovation. Instead, it begins with a literary-sociological reading of the legends, ensuring that digital adaptation is grounded in cultural meaning, religious symbolism, and collective worldview. This distinction is important because digital heritage projects may become superficial when cultural narratives are converted into attractive media without sufficient interpretive depth. In this regard, the findings strengthen Zort et al.'s (2023) argument that storytelling in the digital age should function not only as cultural display but also as a medium for transmitting values, memory, and communal identity.

The findings also correspond with Indonesian and local studies published in the same period. Novianti (2022) argues that Indonesian folk narratives occupy an important position in the formation of national identity, national values, and character education. This study extends that argument by showing how regional legends from Banten specifically represent a worldview in which divine authority, moral consequence, social harmony, and respect for nature are intertwined. Likewise, Yusuf's (2023) meta-analysis confirms that local-wisdom-based learning media have a significant influence on students' character development in Indonesia. The present study supports this conclusion, although it remains more cautious by treating the e-module as an illustrative design implication rather than claiming tested effectiveness. Studies by Ginting et al. (2022) and Tumangger et al. (2022) also show that local legends can be transformed into Indonesian language teaching materials for senior high school learners. Nevertheless, the present study differs by applying a comparative genetic-structuralist approach across three legends from different regions of Banten, rather than focusing only on one legend or transforming folklore directly into classroom material. In addition, Liubana and Nenohai (2021) and Handayani et al. (2021) similarly identify local wisdom, religious values, and human-nature relations in Indonesian legends. The alignment suggests that Indonesian folklore often functions as a cultural archive of moral and ecological knowledge, while the difference lies in the specific Islamic-cultural configuration of Banten, especially the role of *munajat*, sacred time, and communal consensus.

Theoretically, pedagogically, and politically, the findings offer several implications. Theoretically, the study supports Goldmann's genetic structuralism by demonstrating that the structure of legends is homologous with the socio-historical worldview of the community that produces and transmits them. The recurring patterns of sanction, supplication, toponymy, and consensus show that narrative structure and collective consciousness are inseparable. Pedagogically, the findings suggest that literature learning should not only ask students to identify plot, character, and setting, but also guide them to interpret how narratives construct moral reasoning, emotional awareness, cultural identity, and media literacy. When adapted into an e-module, Banten legends can help students engage with local culture through interactive, reflective, and multimodal learning activities, while also supporting responsible online behavior and identity formation in digital environments. From a policy perspective, the study implies that digital education and cultural-literacy policies should promote culturally grounded digital content, not merely general technological

competence. Schools and curriculum developers need policies that encourage the integration of local narratives into digital learning platforms while maintaining ethical representation, cultural accuracy, psychological safety, and sensitivity to students' social and emotional well-being.

The novelty of this study lies in its integration of genetic structuralism, local-wisdom-based literary pedagogy, and digital learning design. Previous studies have often examined folklore either as a source of character values or as content for teaching materials, while digital storytelling studies often emphasize media format, learner engagement, or technological feasibility. This study contributes a more layered approach by first interpreting the legends as meaningful totalities shaped by Banten's collective worldview, and then translating the findings into a conceptual foundation for e-module development. Thus, the contribution is not limited to identifying religious and traditional values, but also to showing how those values can be pedagogically operationalized without detaching them from their socio-cultural origins. This approach expands current knowledge by challenging the assumption that folklore can be digitized directly as content; instead, it argues that digital adaptation must be preceded by rigorous cultural and literary interpretation.

Several limitations should be acknowledged. First, the study analyzes only three representative legends from Banten, so the findings cannot fully represent the entire diversity of Banten oral traditions. Second, although interviews and documentary sources were used to strengthen contextual interpretation, the study remains primarily qualitative and interpretive, which means that researcher subjectivity may influence the categorization of values. Third, the e-module presented in this study is still an illustrative prototype and has not yet been empirically tested for effectiveness in improving student engagement, media literacy, character formation, or emotional well-being. Future research should therefore involve broader folklore corpora, include more informants from different cultural communities in Banten, and conduct classroom-based trials using experimental or mixed-method designs. Subsequent studies may also examine how students respond to digital folklore materials, how such materials influence identity negotiation in online learning spaces, and how local wisdom can be ethically represented in interactive media without simplifying or commercializing cultural heritage.

Conclusion

Based on the comparative analysis of *The Origin of Tanjung Lesung*, *The History of Cisoka*, and *The Tale of Nyai Geulis*, this study concludes that Banten's local legends possess a coherent set of religious values and traditions specifically the law of cause and effect, metaphysical sanctions, the power of *munajat*, and toponymic functions which serve as a robust conceptual foundation for developing local-wisdom-based literary teaching materials.

These analytical findings demonstrate how regional literature reflects the worldview of Banten society regarding spiritual authority and respect for nature. Rather than claiming direct pedagogical impacts on student character or critical thinking without empirical testing, this study provides an illustrative design foundation intended to guide future educators and researchers in integrating validated cultural narratives into modern digital learning media.

These findings demonstrate that the philosophical values in local legends are not merely static stories of the past, but are highly relevant for integration into the formal curriculum, particularly through strengthening the Graduate Profile in the dimensions of faith and piety toward God Almighty, noble character, and global diversity. The step of adapting legend texts into a local-wisdom-based interactive e-module is a crucial strategy for bridging the gap between cultural literacy and digital

technology. By packaging noble values into a modern digital format, literary learning not only enhances learners' critical-thinking skills but also serves as a means of revitalizing regional cultural identity in a way that is adaptive to the times. Through this innovation, it is hoped that Banten's local wisdom can continue to be preserved and can strengthen the formation of character among young people at the senior high school level.

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