



Representing Educational Values in Buton Folktales through Intertextuality: Developing Oral Literature Learning Resources for Elementary School Students

Muhammad Yusnan¹, Isaac John Ibanga², Munirah³, Ernati⁴, Agusalim⁵

^{1,5}Faculty of Teacher Training and Education, Muhammadiyah University of Buton, Indonesia

²Lecturer Sandwich Degree Program, Modibbo Adama University, Nigeria

³Graduate School, Universitas Muhammadiyah Makassar, Indonesia

⁴Faculty of Teacher Training, Educational Sciences, and Literature, Universitas Islam Makassar, Indonesia

*Email Corresponding: muhammad.yusnan@umbuton.ac.id

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ABSTRACT

Purpose - This study aims to identify educational values embedded in Buton folktales through an intertextuality approach and develop valid, practical, and effective oral literature learning resources for elementary school students.

Methodology - This Research and Development (R&D) study adopted the ADDIE model involving 177 elementary school students from seven public schools in Baubau City, Indonesia. Data were collected through document analysis, observations, expert validation, questionnaires, and pre-test/post-test assessments. Qualitative data were analyzed thematically, while quantitative data were examined using descriptive statistics and a Paired Sample t-test.

Findings - Six educational values were consistently identified: religiosity, honesty, responsibility, social responsibility, leadership, and cultural preservation. The developed learning resources achieved a very high validity score (4.77) and demonstrated excellent practicality, as indicated by teacher and student responses. Students' mean scores improved from 64.28 to 86.91, with an N-Gain of 0.63 (moderate) and a significant difference between pre-test and post-test results ($p < 0.001$), demonstrating the effectiveness of the learning resources.

Contribution - This study extends intertextuality into culturally responsive elementary education. It provides an innovative oral literature resource that integrates local wisdom, character education, and cultural literacy while supporting the preservation of Indonesia's intangible cultural heritage.

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INTRODUCTION

Folktales are a major part of intangible cultural heritage, as they embody the collective experience, values, and socio-cultural norms and identities built over generations and passed down orally from one generation to the next. Folktales also become a powerful pedagogical resource for how moral, social, cultural, religious, and character values are passed on within educational contexts to develop students in all domains of human growth, not as merely entertainment (Wen & Hemchua, 2022). Considerable research has shown that using folktales in the classroom improves literacy while nurturing cultural identity and promoting character education, provided that learning materials are developmentally appropriate for elementary-age students. Even with these acknowledged advantages of an education based on local oral literature, its inclusion in formal schooling has been rather sparse (Dindar & Doyuran, 2023; Endo, 2023). As a result, many of the educational traditions inscribed in indigenous stories have been neither formally collected and examined nor widely used as artifacts for learning in "suitable" viable contexts.

Indonesia has such a rich diversity in culture that thousands of folktales have been created to characterize the historical journey, meanings and symbols, philosophical perspectives, and cultural traditions of each ethnic group (Alma & Rangkuti, 2023; Cania & Hartini, 2025). Litterature oral or non-written tradition in Indonesia including the areas that has a vocal oral traditioan still exists within them, one of these regions particularly well known by its distinctive oral literary tradition is Buton whose people have storied and varied repository of legends, myths and folktales depicting human regarded as relationship between humans to God, nature, socitsy behavior, leadership position traditional institution of customary law and moral conduct ((Hadi dkk., 2025). These lessons represent a spectrum of educational virtues as developed, namely honesty, responsibility, cooperation, social solidarity, and respect for elders, to culture preservation (Ansoriyah & Attas, 2026; Prawiyogi dkk., 2025). These values are pertinent to Indonesia's national education goals, which prioritize character development alongside academic achievement and encourage culturally relevant, localized learning at the primary level.

Due to changes in the way society communicates, fading traditions of storytelling across generations, and the growing popularity of digital media, there has been a gradual decline in oral literature transmission (Cun, 2024; Masmuzidin & Wan, 2012; Salim dkk., 2025). This may weaken the attachment young generations have to their local cultural identities. Simultaneously, elementary school literature curricula continue to favor mostly nationally oriented folktales or other regional narratives, and underrepresent these aspects of local cultural capital in classroom learning (Friend & Downes, 2024). As a result, students also tend to find that contextualized learning closely matches their current socio-cultural environment (Rosenbaum dkk., 2023) It is less of a forte that they are exposed to. This situation illustrates an obvious disconnect between the richness of nearby cultural assets and their integration into elementary school literature instruction. It has been shown that using folktales as an instructional material can improve students' learning motivation, literacy skills, cultural awareness, and character education (Benlaghrissi & Ouahidi, 2024; Mohammad, 2026; Ward dkk., 2024). Nonetheless, most of these studies focused on developing teaching materials, teacher perception, or the effectiveness of folktale-based learning media. There have been few studies that represent the educational values through intertextual study, especially in exploring the Buton folktales.

Intertextuality analysis provides a deeper perspective through which stories and folktales can be read. Intertextuality argues that a text has no independent existence, as it always relies on links to other texts and on references to themes, narrative motifs, structural forms, or cultural signs, as well as processes of signification (Sridhar, 2025). Moreover, intertextual analysis enables exploration of connections among narrative structures, character development, conflicts, and moral messages, leading to deeper interpretative insights into educational values than traditional textual analysis (Benelbida, 2025; Insuasty & Pilar Núñez Delgado, 2024; Seema, 2022). This strategy is increasingly relevant in current literature, focusing not only on knowledge of text but also on the ability to connect affordances across multiple texts and create meaning, as well as critical thinking skills, including understanding social perception and cultural circumstances surrounding literary works (Darmawan & Sudarma, 2025; Kee & Park, 2024; Sim, 2025). In elementary

education contexts, these skills play complementary roles across reading literacy, cultural literacy, critical literacy, and character development (Nurhayati, 2025). As a result, intertextual analysis outcomes not only yield academic interpretations of folk tales but also serve as contextual study materials for elementary school students as needed.

The realization of the limited use of the Buton folktale for elementary school was supported by a preliminary needs assessment with classroom observation, curriculum documents, content analysis reports, and semi-structured interviews with several teachers regarding how much Buton folklore has long been abandoned (before this study was conducted) in eight public elementary schools in Batupoaro District, Baubau City. It was found that the teaching of Indonesian remained largely reliant on nationally prescribed textbooks and commercially published supplementary materials, and that Buton folktales were virtually non-existent in classroom learning, even when local wisdom or culture were encouraged to be integrated into curriculum activities. However, none of the schools participating in this program had official teaching materials that focused on including Buton folktales in Indonesian language instruction. Teachers recognized the importance of local folklore for character education and cultural literacy, but rarely incorporated it because curriculum-aligned materials for instruction were scarce, and few pedagogical guidelines existed. In addition, observations showed that many fourth-grade students could recognize popular folktales from other parts of Indonesia but struggled to name or retell folktales from Buton. This disparity manifests as a wide gulf between cultural resources embedded at the local level and their utilization in elementary classrooms, resulting in a loss of opportunities to construct students' cultural identity, develop contextual literacy in academic textual discourse, and appreciate their own intangible culture. Thus, the design of a standard-breaking learning resource by allowing the Buton folktales-based lessons to manifest is not merely a method but an obligation for educational institutions amid large-scale efforts to integrate local wisdom into formal education.

The identified research gap suggests a study that is not only exploratory in providing an inventory of Buton folktales, but also maps the educational values represented by those intertextuality-based narratives, resulting in valid, systematic depictions of values as practical recommendations for teaching practices. (Asra dkk., 2025; Suarni dkk., 2026). We anticipate that the design of learning resources based on intertextual analysis will offer more meaningfully contextualized teaching content, which is in accordance with student characteristics, as well as supports indigenous cultural heritage preservation. (Benelbida, 2025; Dindar & Doyuran, 2023; Insuasty & Pilar Núñez Delgado, 2024). Folktales in learning can also improve students' motivation to learn, as they draw on narratives that are local or familiar to their socio-cultural environment – theoretical significance. In addition to its practical contributions to classroom instruction, this study also has theoretical significance. Culturally responsive learning is a key strategy for contextual education that is attentive to the environments of learners (Setiadi, 2025). Regional folktales are more meaningful learning resources because students study values that are rooted in their own communities (Sugiantara dkk., 2024). This strategy similarly aids in maintaining local culture, and reinforces students' cultural identity underneath globalization (Axmadjonovna, 2026; Rosliana & Sutikno, 2024). Thus, the assets of Buton folktales-based learning resources are to improve literature instruction and to preserve intangible cultural heritage as a part of national identity.

The novelty of this research lies in integrating intertextual literary analysis, systematic educational value mapping, and culturally responsive pedagogy to generate contextual learning resources based on Buton folktales that address the needs of elementary school students. This study, unlike previous studies that tend to limit their analysis of folklore documentation and its moral values in isolation, examines the intertextual relationships among several Buton folktales to derive a unified, evidence-based framework of educational values that can be communicated directly into classroom instruction. The method this integrated approach introduces not only furthers intertextual analysis in folklore studies as a more mainstream methodology by providing fundamental diagrammatic models for mapping the educational content of narratives that are related, but also produces useful innovations through designing instruction materials rooted within culture in accordance with student cultural identity; and defining contextual learning experiences that lead to character

education, the preservation of intangible heritage from Buton within elementary education.

This study is relevant for three reasons. It first identifies and maps values of education intertextually from various Buton folktales, which are more systematic. Second, it links literary criticism to the educational context of elementary schools by developing learning resources on oral literature grounded in local culture. Third, the research aims to determine how educational values are reflected in the intertextual analysis of Buton folklores and how they can then be translated into contextual, relevant, and developmentally appropriate learning resources for elementary students (Baubau City). The findings will hopefully contribute to the growth of literary scholarship, innovation in culturally based education, the enhancement of character education, and the sustainable conservation of Buton cultural heritage.

METHODOLOGY

Research Design

This study employed a Research and Development (R&D) methodology using the ADDIE model (Analysis, Design, Development, Implementation, and Evaluation) to develop oral literature learning resources based on Buton folktales for elementary school students in Baubau City.

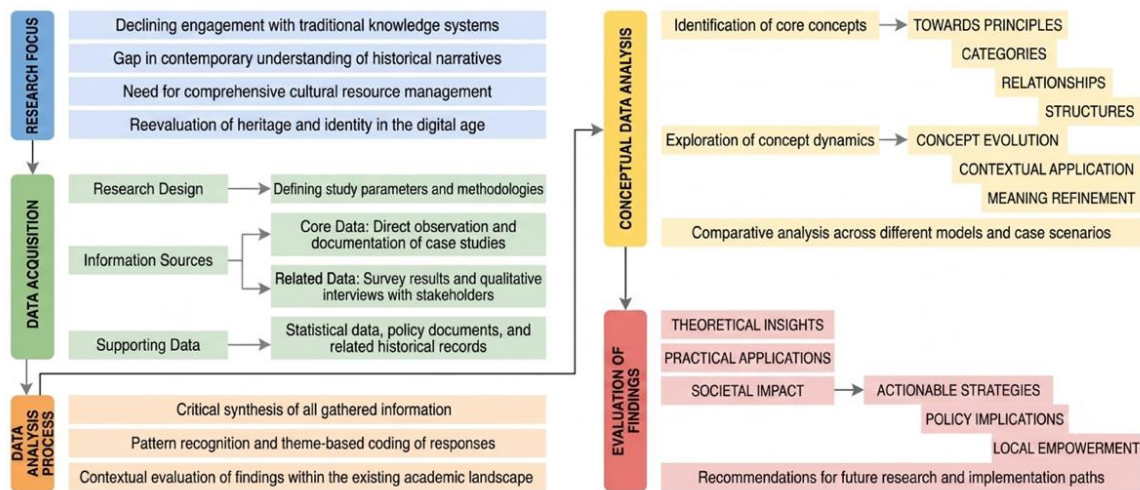


Figure 1. Research Procedure: ADDIE Model for Developing Oral Literature Learning Resources Based on Buton Folktales for Elementary School Students in Baubau City

The ADDIE model was selected for its systematic, structured stages for producing instructional products that are valid, practical, and effective. (Ayu dkk., 2025; Firman dkk., 2023; Sitepu dkk., 2025). This research not only identifies educational values embedded in Buton folktales through an intertextual approach but also transforms the analytical findings into learning resources that are aligned with the cognitive, linguistic, and socio-cultural characteristics of elementary school learners. (Lorenza dkk., 2025; Sari dkk., 2025). Through this approach, the study ensures that the developed instructional materials are both theoretically grounded and pedagogically applicable in classroom practice.

Participants

The study was undertaken in eight public elementary schools situated in Batupoaro District, Baubau City, Indonesia. The schools that took part were SD Negeri 1 Kaobula, SD Negeri 2 Kaobula, SD Negeri 1 Nganganaumala, SD Negeri 2 Nganganaumala, SD Negeri 3 Nganganaumala, SD Negeri 1 Wameo, SD Negeri 2 Wameo, and SD Negeri 2 Bone-bone. They included 177 fourth-grade (Grade IV) students from these schools who were randomly selected for the implementation phase in this study. Grade IV students were selected because the Indonesian language curriculum for this level provides opportunities to integrate local cultural content through literature learning, making it suitable for implementing Buton folktale-based learning resources. Besides these students, the study also employed classroom teachers, Indonesian language education

teachers, and school principals as observers, and Buton cultural experts and specialists in literature and primary education as product validators. These stakeholders represented a diverse range of interests to ensure the resulting learning resources were academically sound, culturally authentic, and pedagogically suitable for elementary-aged students.

Data Collection

Data collection in this study employed multiple techniques to obtain comprehensive information on the development and implementation of Buton folktale-based learning resources. Document analysis was employed to inventory Buton folktales from various written sources and cultural archives, as well as to examine elementary school curriculum documents in order to identify the alignment between learning materials and intended learning outcomes. In addition, classroom observations were conducted during instruction to obtain empirical data on the implementation of learning resources, teacher-student interactions, and learning activities that emerged throughout the instructional process. To ensure the quality of the developed product, expert validation questionnaires were administered to specialists in education, literature, and instructional media to assess content validity, language accuracy, presentation quality, and graphical design. Teacher response questionnaires were used to assess the product's practicality in supporting the learning process. In contrast, student response questionnaires were designed to identify the attractiveness, usability, and perceived benefits of the learning resources from the perspective of primary users.

The effectiveness of the developed learning resources was evaluated using pre- and post-tests to assess students' learning gains in understanding the educational values embedded in Buton folktales and in appreciating oral literature. (Raja & Marwah, 2025). A set of research instruments, including observation sheets, intertextual analysis sheets for folktales, expert validation forms, teacher and student questionnaires, learning achievement tests, and documentation in the form of photographs, field notes, and other supporting documents, supported all data collection processes (Fadli dkk., 2025). Prior to implementation, all instruments underwent expert validation to ensure content validity, indicator clarity, and alignment with the research objectives, thereby ensuring the reliability and credibility of the collected data.

Data Analysis

Data analysis in this study employed a mixed-methods approach, integrating both quantitative and qualitative analyses to obtain a comprehensive understanding of the validity, practicality, and effectiveness of the developed learning resources. Qualitative analysis was used to interpret data derived from observations and documentation, while quantitative analysis was applied to process expert validation results, user responses, and students' learning outcomes. Observational and documentary data were analyzed using thematic analysis. (Jenahut & Lake, 2023; Kusumawardani dkk., 2025; Sugiantara dkk., 2024). The analysis process followed several stages: data reduction to select information relevant to the research objectives; data display in narrative and thematic matrix forms; coding of key findings; identification and categorization of emerging themes; interpretation of meanings based on intertextuality theory and educational value frameworks; and conclusion drawing. (Minh & My, 2026). To enhance the credibility of the findings, qualitative analysis was strengthened through source triangulation and methodological triangulation by comparing observational data, documentation, and expert feedback.

Expert validation data were analyzed using descriptive statistics. Scores assigned by validators for each assessment indicator were calculated to obtain mean values for each aspect, including content quality, language, presentation, and graphic design (Qomariyah & Bahrodin, 2024; Syifah dkk, 2025; Zuhdi dkk, 2023). These mean scores were then converted into validity categories using predefined criteria, namely very valid, valid, moderately valid, less valid, and invalid. The results of this analysis were used to assess product feasibility and to guide revisions to the developed learning resources. Teacher and student response data were analyzed using percentage analysis to determine the level of practicality (Yulianti dkk, 2026). Percentages were calculated by dividing the obtained score by the maximum possible score and multiplying by 100%. The results

were then classified as very practical, practical, moderately practical, less practical, and impractical according to established interpretation criteria. This analysis aimed to assess usability, instructional feasibility, readability, and user acceptance of the developed learning resources.

The effectiveness of the learning resources was analyzed based on students' pre-test and post-test results. Prior to the effectiveness analysis, descriptive statistics were used to obtain mean scores, standard deviations, and minimum and maximum values. Learning gains were then calculated using the Normalized Gain (N-Gain) based on Hake's formula to measure the extent of improvement in students' achievement after using the learning resources. The N-Gain values were categorized as low ($g < 0.30$), medium ($0.30 \leq g < 0.70$), and high ($g \geq 0.70$). If required, normality and homogeneity tests were conducted as prerequisites for inferential statistical analysis. Differences between pre-test and post-test results were further analyzed using a Paired Sample t-test or, when the data were not normally distributed, a nonparametric alternative such as the Wilcoxon Signed-Rank Test. All quantitative analyses were conducted using IBM SPSS Statistics version 26 to ensure statistical accuracy. At the same time, qualitative data were analyzed thematically through data reduction, coding, interpretation, and triangulation, resulting in findings that are valid, consistent, and scientifically accountable.

Trustworthiness

Research trustworthiness was ensured through expert validation, source triangulation, methodological triangulation, member checking with teachers, audit trails of the entire development process, and reliability testing of instruments using Cronbach's Alpha coefficient. (Irianto & Kinasih, 2026). These measures were implemented to ensure that the developed learning resources met the standards of validity, practicality, and effectiveness in accordance with internationally recognized criteria for educational development research. (Afiana & Andrijati, 2024; Musfirotun & Widodo, 2024; Shalaby & Badr, 2024).

FINDINGS

The study developed learning resources for oral literature based on Buton folktales, using an intertextual approach and the ADDIE model. The resources developed were shown to be valid, reliable, and effective in improving elementary school students' conceptual understanding of educational values, as evidenced by assessment results reflecting significant learning gains following program implementation. In addition to cultural literacy, active learning resources support critical thinking and character education while incorporating authentic local cultural content to help preserve oral traditions by embedding knowledge diffusion within classroom pedagogy. The results show that the intertextuality-based instructional model provides a framework that is (1) culturally relevant, (2) academic, and (3) sustainable for developing the adaptation of primary education in other parts of Indonesia.

Needs Analysis

The analysis then showed that even at the elementary school level, classroom use of Buton folktales in Indonesian language instruction is very limited. Classroom observations in seven elementary schools in Baubau City indicated that national textbooks were used as the primary source for literature instruction. At the same time, local folktales or stories from Indonesian oral traditions were mostly incidental. An analysis of the curriculum document reveals that the literature component offers many opportunities to integrate local cultural content. However, at this time, there are no learning resources that have been produced specifically to integrate Buton folktales with Indonesian language learning outcomes. Interviews with teachers also showed that the absence of relevant references represents a major barrier to culturally based instructional practices. Conversely, students were most interested in stories from their own culture because they feel more related to these stories in their daily lives. These findings underscore the urgency of developing Buton folktales-based oral literature learning resources that not only expose the narratives but also integrate educational values through an intertextual approach.

Table 1. Needs Analysis for the Development of Learning Resources

Aspect	Findings
Curriculum	Supports the integration of local culture in Grade IV learning (Chapter 7: Origins – Theme: Ancestors of the Indonesian Nation and Cultural Acculturation)
Teachers	Require contextual and culturally relevant learning resources.
Students	Show high enthusiasm toward Buton folktales (La Ndoke-Ndoke, Batu Poaro, Wa Ndiyu-Ndiyu)
Learning Materials	Intertextuality-based teaching materials are not yet available.
Needs	Development of oral literature learning resources based on local cultural heritage

The analysis of the Buton folktale corpus reveals strong intertextual relationships across texts, manifested through shared themes, narrative conflict patterns, character archetypes, cultural symbols, and the transmission of moral messages. Several narratives demonstrate a consistent transformation of educational values despite differences in setting and characters. Thematic coding of the data yielded six main categories of educational values: religiosity, honesty, responsibility, social care, cultural preservation, and leadership. These values appear repeatedly across different stories, forming a relatively stable pattern of educational representation within the Buton oral literary tradition.

Educational Values in Buton Folktales

Before presenting the distribution of educational values identified in the analyzed folktales, it is important to examine how frequently each value appears and how it is represented within the narratives. The intertextual analysis revealed that the educational values embedded in Buton folktales are expressed through recurring themes, character actions, and cultural practices that consistently convey moral lessons across different stories. These values not only reflect the worldview and local wisdom of the Buton community but also demonstrate the potential of oral literature as a meaningful source of character education. Table 2 summarizes the frequency of occurrence and the dominant representations of each educational value found in the Buton folktales.

Table 2. Representation of Educational Values in Buton Folktales

Educational Value	Frequency of Occurrence	Representation
Religiosity	Very High	Obedience and devotion to God
Honesty	High	Integrity of the main characters
Responsibility	High	Resolution of conflicts and fulfillment of duties
Social Care	Moderate	Communal cooperation and mutual assistance
Leadership	High	Wisdom of traditional leaders
Cultural Preservation	Very High	Respect for customary traditions and norms

The prominence of religiosity and cultural preservation in written Butonese folktales shows that these tales are a core part of the Butonese people's spiritual belief systems. Religiosity is always represented through characters' obedience to divine values, expressed through gratitude and moral responsibility before God. At the same time, cultural preservation is characterized by adherence to customary laws, respect for traditional institutions, and a commitment to preserving local wisdom across generations. These values are commonly found and can be interpreted as the larger meaning of the Buton folktales, which has a meaning not only entertainment but also culturally used to be the medium of collective identities (rewarding group loyalty) that must be preserved across generations in accordance with the Islamic religion's teachings, while still maintaining the concept of indigenous culture.

The character traits that are constantly planted in every idea of Buton folktales, namely honesty, responsibility, and leadership, reflect the large presence in preparing or shaping the main factors needed for both community life and social life. People who are honest and act responsibly are always rewarded, while the dishonest, arrogant, or lazy people suffer the penalties. Moral lessons are easy to understand if you read

between the lines of each tale. The depiction of leadership is stability, justice, courage, and the fact that being a leader means working for others rather than oneself. Also, social care is evident in the stories' average attendance; however, the cooperation, mutual assistance, and solidarity embodied in these folktales reinforce their educational value. These findings, taken together, confirm that Buton folktales serve as a valuable source of moral, cultural, and social values that are important for their use as culturally relevant learning resources to strengthen the character education system in elementary schools.

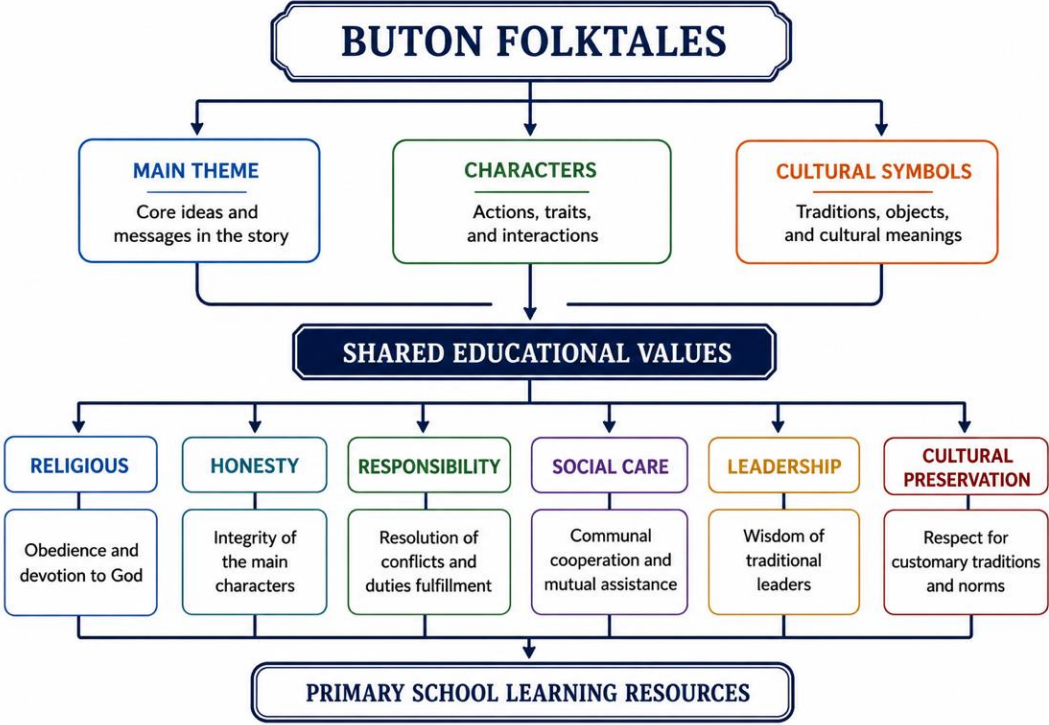


Figure 2. Mapping of Intertextual Relationships of Educational Values in Buton Folktales

Through specific examples of character archetypes and thematic structures and certain aspects of the intertextual analysis, it was able to illustrate that not only are Buton folktales tied together by noticeably recurrent narrative styles, but they are also rich in educational values present in one story compared to another, which offer a strong theoretical basis for developing culturally contextualized learning resources. From these findings, a learning product was systematically designed that, in more specific terms, describes how the educational values align with K-10 Indonesian language learning outcomes for elementary schools set by the Ministry of Education and promotes differentiated instruction necessary to address students' diverse learning needs, interests, and abilities. In order to validate against its academic rigor, pedagogical relevance and practical applicability, the developed product then went through a rigorous evaluation process done by experts in literature, primary education, Indonesian language education as well educational practitioners who had taught in elementary schools for many years; all of which found that the learning resource was valid (very relevant), cultural coherent and feasible/practical for students in Elementary School classrooms.

Development and Evaluation of Intertextuality-Based Oral Literature Learning Resources

After the identification and mapping of educational values through intertextuality, the findings are systematically adapted to oral literature teaching materials for elementary school students. Analysis error. Each step of the ADDIE model (analysis, design, development, implementation, and evaluation) underpinned a structured, iterative, and systematic design process. These instructional materials were designed using six educational values that reflect Indonesian language learning outcomes by following a culturally responsive pedagogy and differentiated instruction. Consequently, it not only upholds the original values of Buton folktales but also offers relevant learning opportunities that take into account students' various traits, interests,

and learning styles. A 3-phase evaluation process assessed the validity, practicality, and effectiveness of the developed product in determining quality improvements. An expert review involving specialists in literature, Indonesian language education, primary education, and practice educational practitioners was conducted to establish product validity. The practicality of this learning was based on teacher and student responses regarding the process of following through on implemented lessons. At the same time, effectiveness was analyzed using students' learning outcomes from pre- and post-tests, descriptive statistics, N-Gain, and inferential statistical tests. Together, these evaluation methods yield substantial evidence of the educational quality of the designed learning resources and establish their ability to serve as context-specific instructional materials that support character education, cultural literacy, and significant learning outcomes in elementary school settings.

Table 3. Expert Validation Results

Aspect	Mean Score	Category
Content	4.78	Very Valid
Language	4.73	Very Valid
Presentation	4.81	Very Valid
Graphics	4.75	Very Valid
Average	4.77	Very Valid

The validation results indicate that all assessed aspects fall within the “very valid” category, confirming that the product is highly feasible for implementation in the trial phase after minor revisions based on expert feedback. The implementation phase was conducted in seven elementary schools involving 177 students. Teachers carried out the instructional process using the developed learning resources across several meetings, in accordance with the prepared lesson plans. Classroom observations indicated that the learning activities were more interactive compared to conventional instruction. Students became more actively engaged in discussions about intertextual relationships among folktales, identifying educational values, and connecting the stories' content to their everyday lives.

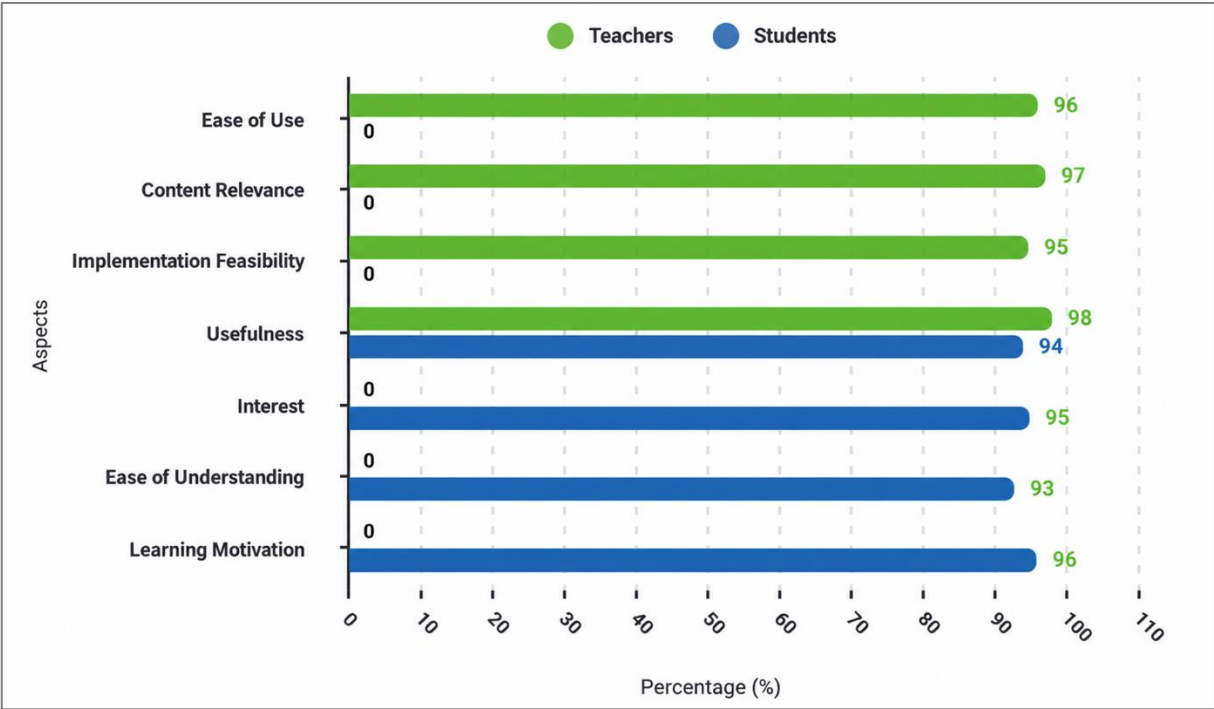


Figure 3. Teacher and Student Responses to Product Aspects

Figure 3 shows that both teachers and students provided very positive responses to all evaluated aspects of the developed learning product, with percentages consistently in the high range (above 90%). Teachers

rated the ease of use (96%), content relevance (97%), implementation feasibility (95%), and usefulness (98%) as highly satisfactory, indicating that the product is practical and well aligned with classroom needs. Similarly, students reported high levels of learning interest (95%), ease of understanding (93%), and learning motivation (96%), demonstrating that the learning resources are engaging, accessible, and effective in supporting learning. Overall, these results confirm that the developed product is well-received by users and suitable for implementation in elementary school learning contexts.

The analysis of learning outcomes indicates a clear improvement in students’ performance after using the Buton folktale-based learning resources. The mean post-test score was significantly higher than the pre-test score across all participating elementary schools involved in the implementation.

Table 4. Pre-test and Post-test Results

Indicator	Pre-test	Post-test
Mean Score	64.28	86.91
Highest Score	85	100
Lowest Score	42	70
Standard Deviation	10.34	7.28

The N-Gain analysis yielded a score of 0.63, which falls within the medium-to-high category, indicating a meaningful improvement in students’ learning achievement. Furthermore, the Paired Sample t-test revealed a statistically significant difference between pre-test and post-test scores ($p < 0.001$), confirming that the use of the developed learning resources effectively enhances students’ understanding of the educational values embedded in Buton folktales.

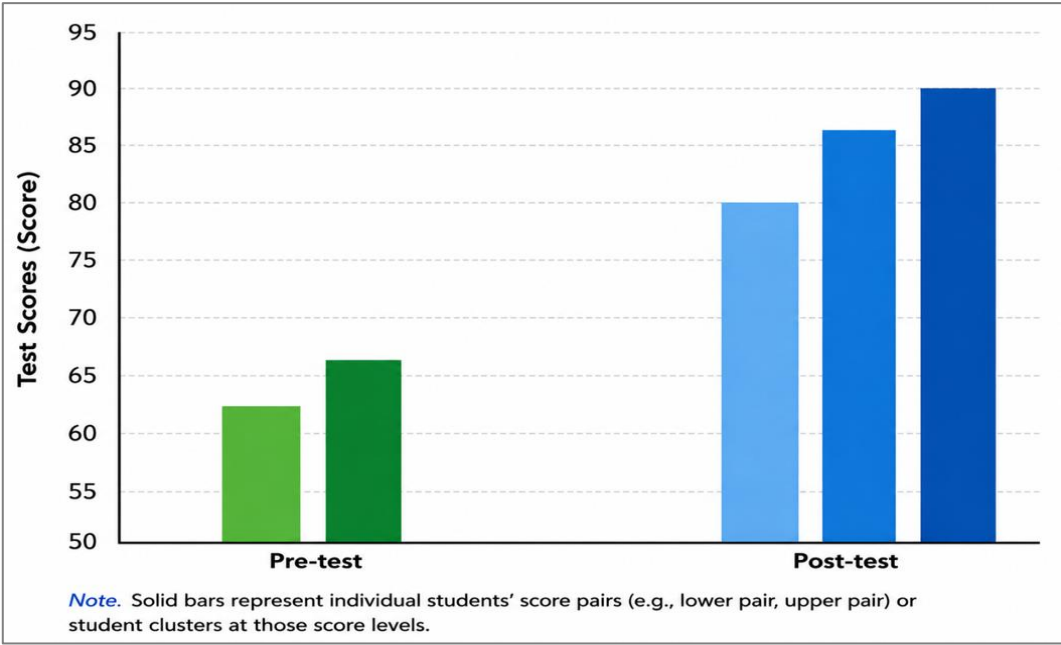


Figure 4. Improvement in Students’ Learning Outcomes

Figure 4 shows a consistent increase in students’ average learning scores after the implementation of the Buton folktale-based learning resources. The upward trend indicates that the intertextuality-based approach effectively supports students in developing a deeper understanding of educational values while simultaneously enhancing their appreciation of local oral literature.

The effectiveness of the oral literature learning resources developed through the intertextual representation of Buton folktales was evaluated by comparing students’ learning outcomes before and after implementation. The effectiveness test involved 177 elementary school students from seven public elementary schools in Baubau City who participated throughout the implementation phase. Students completed a pre-test before using the developed learning resources and a post-test after completing the instructional process. The

assessment instrument measured students’ understanding of educational values embedded in Buton folktales, their ability to interpret intertextual relationships among narratives, and their appreciation of local oral literature.

Descriptive statistical analysis revealed a substantial improvement in students’ learning achievement following the implementation of the developed learning resources. As presented in Table 6, the mean pre-test score was 64.28 (SD = 10.34), while the mean post-test score increased markedly to 86.91 (SD = 7.28). In addition, the maximum score improved from 85 on the pre-test to 100 on the post-test, while the minimum score increased from 42 to 70. The reduction in standard deviation indicates that students’ performance became more homogeneous after the intervention. Overall, these findings demonstrate that students not only achieved higher academic performance but also showed more consistent mastery of learning objectives after engaging with the developed instructional materials.

Table 5. Descriptive Statistics of Students’ Learning Outcomes

Variable	Pre-test	Post-test
Number of Students	177	177
Mean	64.28	86.91
Standard Deviation	10.34	7.28
Minimum Score	42	70
Maximum Score	85	100

Prior to conducting inferential statistical analysis, assumption testing was performed to determine the appropriateness of parametric statistical procedures. Data normality was examined using the Shapiro–Wilk test, while homogeneity of variance was assessed using Levene’s Test. The results indicated that both pre-test and post-test scores were normally distributed ($p > 0.05$) and demonstrated homogeneous variance ($p > 0.05$). Since these assumptions were satisfied, parametric analysis using the Paired Sample t-test was deemed appropriate to determine whether the observed improvement in learning outcomes was statistically significant. If the assumptions of normality and homogeneity had not been met, a non-parametric alternative such as the Wilcoxon Signed-Rank Test would have been applied; however, this was unnecessary because the parametric assumptions were met.

The magnitude of students’ learning improvement was further analyzed using the Normalized Gain (N-Gain) proposed by Hake, which measures the proportion of actual learning gain relative to the maximum possible improvement. The average N-Gain score obtained in this study was 0.63, indicating a moderate level of improvement ($0.30 \leq g < 0.70$). Although this value does not fall within the high category ($g \geq 0.70$), it indicates that the developed learning resources produced a substantial improvement in students’ conceptual understanding. An N-Gain value of 0.63 suggests that approximately 63% of the maximum possible learning improvement was achieved after the instructional intervention. This finding indicates that integrating intertextual analysis with culturally relevant folktales effectively supports meaningful learning among elementary school students.

Table 6. N-Gain Analysis of Students’ Learning Improvement

Indicator	Value
Mean Pre-test Score	64.28
Mean Post-test Score	86.91
N-Gain	0.63
Gain Category	Moderate

Inferential statistical analysis using the Paired Sample t-test further confirmed the effectiveness of the developed learning resources. The results showed a statistically significant difference between pre-test and post-test scores ($p < 0.001$), indicating that the observed improvement was not due to chance variation. Instead, the significant increase in achievement can be attributed to the instructional intervention implemented in this study. These findings provide strong empirical evidence that the developed oral literature learning resources

significantly enhance students' understanding of educational values embedded in Buton folktales. In addition to statistical significance, practical significance was considered. Although significance testing confirms improvement in learning outcomes, the N-Gain results indicate that the magnitude of improvement is educationally meaningful. Students who initially demonstrated lower achievement showed substantial progress after engaging in learning activities that involved identifying educational values, comparing intertextual relationships among folktales, interpreting cultural symbols, and analyzing moral messages. Consequently, the learning process not only improved cognitive achievement but also fostered higher-order thinking skills, including critical interpretation, comparison, reflection, and contextual reasoning.

DISCUSSION

This study demonstrates that the development of oral literature learning resources based on Buton folktales, using an intertextual approach, successfully meets the three core indicators of educational development research: validity, practicality, and effectiveness. The findings indicate that integrating local oral literature into Indonesian language instruction at the elementary school level not only improves students' learning outcomes but also strengthens cultural literacy, character education, and critical thinking skills by fostering the interpretation of intertextual relationships among texts. Accordingly, this study extends the application of intertextuality theory, which has traditionally been dominant in literary studies, into an applicable pedagogical framework for elementary education. The results of the needs analysis reveal that teachers still face limitations in accessing culturally based learning resources, despite the national curriculum providing substantial space for integrating local wisdom into instructional practices. This situation reflects a gap between curriculum policy and classroom implementation. Culturally responsive teaching becomes more effective when learning materials are developed based on students' cultural experiences. (Sim, 2025). Learning success is strongly influenced by teachers' ability to connect academic content with students' cultural identities, thereby making learning more meaningful and contextually relevant. (Hudhana dkk., 2025).

The findings of this study also indicate that the intertextual approach successfully identifies six major representations of educational values in Buton folktales: religiosity, honesty, responsibility, social care, leadership, and cultural preservation. The consistent emergence of these values across different narratives suggests that the Buton oral literature embodies a relatively stable value system, despite being transmitted through diverse storylines. Intertextual relationships are evident not only in similarities in narrative structures but also in the transformation of meaning shaped by underlying social and cultural contexts. (Wen & Hemchua, 2022). Therefore, the intertextual analysis in this study not only identifies narrative similarities but also systematically maps patterns of educational value representation as a foundation for developing instructional resources. Such patterns suggest that oral literature serves as a medium of cultural transmission, internalizing social norms across generations. Children's literature plays a crucial role in moral development by providing readers with opportunities to reflect on characters' actions, conflicts, and moral consequences within narratives. (Makay dkk., 2025).

Expert validation results show an average score of 4.77, categorized as very valid, indicating that the developed product meets the criteria of content accuracy, language quality, presentation, and graphic design. This high level of validity demonstrates that the ADDIE development model effectively produces instructional materials aligned with user needs and the characteristics of elementary school learners. The ADDIE model is widely recognized as an effective instructional design framework because it provides systematic stages from needs analysis to product evaluation. The success of this model is strongly influenced by continuous evaluation at each development phase, ensuring that product quality is progressively refined (Malik & Apriliana, 2023). The practicality of the developed product, as reflected in the very high responses from both teachers and students, indicates that the learning resources are highly usable in classroom practice. Teachers reported that the materials were easier to implement because the examples were derived from local cultural contexts already familiar to students. Meanwhile, students demonstrated a strong interest in Buton folktales because they are closely relevant to their everyday lives. These findings support the theory of contextual

learning, which posits that learning becomes more effective when instructional content is connected to learners' real-life experiences. (Suarni dkk., 2026). In this study, local cultural proximity enabled students to develop a deeper conceptual understanding than when learning from materials drawn from unfamiliar cultural settings.

The implementation results also revealed observable changes in students' learning behaviors during the instructional process. Classroom observations showed that students became more active in discussions, more confident in expressing their opinions, and more capable of comparing folktales by identifying themes, cultural symbols, character traits, and moral messages. These activities indicate the development of students' critical thinking and analytical skills. Learning occurred most effectively through social interaction, which enabled students to construct knowledge collaboratively. The intertextuality approach applied in this study provided space for learners to construct meaning through dialogic interactions among texts, thereby naturally fostering higher-order thinking skills (Endo, 2023). The effectiveness of the product is demonstrated by an increase in the mean student score from 64.28 to 86.91, with an N-Gain of 0.63 categorized as moderate to high, and by the Paired Sample t-test showing a statistically significant difference ($p < 0.001$). These findings indicate that the developed learning resources significantly enhance students' understanding of the educational values embedded in Buton folktales. The N-Gain value suggests that more than sixty percent of the maximum possible learning gain was achieved after the implementation of the product. This result is consistent with Hake's classification, in which N-Gain values between 0.30 and 0.70 indicate moderate effectiveness that yields substantial educational impact.

The decrease in standard deviation from 10.34 to 7.28 also indicates that students' learning abilities became more homogeneous after the instructional intervention. This finding suggests that the developed learning resources not only improved the average learning outcomes but also helped reduce the achievement gap among students. Such a phenomenon demonstrates that culturally based learning can accommodate learner diversity, as the instructional materials are closely connected to students' lived social and cultural experiences. From a theoretical perspective, this study contributes to the development of intertextuality theory in primary education. While intertextuality has traditionally been employed as a literary analytical approach, this research demonstrates that intertextual relationships among texts can be effectively utilized as a pedagogical strategy to simultaneously enhance reading literacy, cultural literacy, critical literacy, and character education. This integration expands the application of intertextuality into a pedagogical framework that is highly relevant to 21st-century learning demands, which emphasize critical thinking, creativity, communication, and collaboration. (Ahmad & Setiawan, 2025).

The developed learning resources also have strong potential for broader implementation in elementary schools with rich local cultural contexts. This development model can be replicated in other regions of Indonesia by utilizing local folktales as context-based learning materials. (Anim dkk., 2026; Khusna dkk., 2023). In this way, learning is not only oriented toward improving academic achievement but also serves as a medium for cultural preservation and strengthening students' cultural identity (Rahayu dkk., 2026). Although the findings of this study are highly positive, several limitations should be acknowledged. The implementation was conducted only in seven elementary schools in Baubau City; therefore, the generalizability of the results should be interpreted with caution. In addition, the product's effectiveness was measured only in the short term, with a focus on immediate learning gains. Future research is recommended to examine the long-term impact of the learning resources on knowledge retention, character development, and cultural literacy. Further studies may also develop digital learning resources based on folktales, integrated with interactive multimedia and artificial intelligence, to extend their reach to a wider range of schools across regions.

The effectiveness of the developed learning resources can be explained through the interaction of three complementary mechanisms. This comparative reading process promotes deeper cognitive processing and facilitates knowledge construction instead of rote memorization. Second, incorporating authentic Buton folktales enhances contextual relevance because the stories are closely connected to students' sociocultural experiences, making learning more meaningful and motivating. Third, integrating differentiated learning

activities enables students with diverse abilities to engage with the learning materials in multiple ways, thereby increasing both comprehension and classroom engagement. The synergy among these mechanisms explains why the developed learning resources led to significant improvements in students' learning outcomes while also strengthening cultural literacy and character development. The principal contribution of this study lies in extending intertextuality from a literary analytical framework into a practical instructional design approach for elementary education. Rather than using intertextuality merely to interpret relationships among texts, this research demonstrates how intertextual findings can be transformed into measurable educational products that satisfy the criteria of validity, practicality, and effectiveness. This framework provides a methodological contribution that can be adapted for other regional folktales throughout Indonesia and potentially in other multicultural educational contexts. Therefore, the innovation of this study lies not only in the use of Buton folktales but also in the development of a transferable model that bridges literary scholarship, curriculum development, and culturally responsive pedagogy.

CONCLUSION

This study successfully developed oral literature learning resources based on Buton folktales using an intertextual approach and the ADDIE model (Analysis, Design, Development, Implementation, and Evaluation). The findings reveal that Buton folktales embody six core educational values, namely religiosity, honesty, responsibility, social care, leadership, and cultural preservation, which consistently emerge through intertextual relationships across different narratives. These values were subsequently transformed into contextual learning resources aligned with the characteristics of elementary school learners. Expert validation yielded an average score of 4.77, indicating very high validity, while teacher and student responses indicated a very high level of practicality. These results demonstrate that the intertextuality approach serves as an effective foundation for developing learning resources that not only meet academic standards but also support local cultural preservation and strengthen character education. The effectiveness of the developed learning resources was evidenced by a significant improvement in students' learning outcomes following implementation in seven elementary schools in Baubau City. The mean score increased from 64.28 on the pre-test to 86.91 on the post-test, with an N-Gain of 0.63 (moderate to high category) and a Paired Sample t-test indicating a statistically significant difference ($p < 0.001$). These findings suggest that the developed learning resources effectively enhance students' understanding of educational values embedded in Buton folktales while simultaneously strengthening cultural literacy, critical thinking skills, and appreciation of local oral literature. This study contributes theoretically by extending the application of intertextuality in primary education and, practically, by offering a culturally grounded instructional development model that meets the criteria of validity, practicality, and effectiveness. Consequently, it holds strong potential for adaptation across diverse regions in Indonesia as part of a contextual and sustainable learning framework. Despite the positive findings, this study has several limitations. The implementation was limited to seven elementary schools in Baubau City, and the evaluation focused only on short-term learning outcomes. Future research is recommended to examine the long-term effects of intertextuality-based learning resources on students' character development and cultural literacy, and to adapt and evaluate this development model using folktales from other regions and across broader educational contexts.

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