

Analysis of the Feasibility of the Sasak Folktale of Dewi Anjani as Indonesian Language Teaching Material in Strengthening Cultural Literacy

Gita Sarwadi

Lecture Akademi Bisnis Lombok

Article Info

Article history:

Received: 30 June 2026

Publish: 4 July 2026

Keywords:

Sasak folktale;

Dewi Anjani;

teaching materials;

Indonesian;

teaching material suitability;

cultural literacy.

Abstract

This study aims to analyze the suitability of the Sasak folktale Dewi Anjani as an Indonesian language teaching material in strengthening cultural literacy at the secondary school level. This research is motivated by the still limited use of local folktales as learning resources, even though folktales have great potential to develop literacy competencies while instilling cultural values in students. The Dewi Anjani folktale was chosen because it represents the cultural identity of the Sasak people through religious, moral, social, leadership, environmental conservation, and respect for tradition values that are still relevant to today's community life. The study used a qualitative approach with a descriptive method. Data were obtained through a documentation study of the Dewi Anjani folktale text and analyzed using content analysis techniques. The analysis of the feasibility of teaching materials refers to aspects of content, language, presentation, and graphics that are adjusted to Indonesian language learning outcomes and cultural literacy indicators. Data validity was carried out through theory triangulation and expert review. The results of the study indicate that the Dewi Anjani folktale meets the criteria as a suitable teaching material for use in Indonesian language learning. In terms of content, the story embodies authentic local cultural values and supports the development of students' character. Linguistically, the language used is easy to understand and appropriate for the students' developmental level. The presentation, plot, characters, and conflict enhance student engagement in the learning process. Graphically, the story can be developed into engaging and contextual teaching materials. Utilizing the Dewi Anjani folktale not only supports the achievement of language and literary competencies but also strengthens cultural literacy through the recognition of local identity, the preservation of cultural heritage, and the fostering of an appreciation for regional culture. Therefore, the Dewi Anjani folktale is suitable as an innovative, contextual Indonesian language teaching material, oriented toward strengthening cultural literacy.

This is an open access article under the [Lisensi Creative Commons Atribusi-BerbagiSerupa 4.0 Internasional](https://creativecommons.org/licenses/by-sa/4.0/)



Corresponding Author:

Gita Sarwadi

Lecture Akademi Bisnis Lombok

Email: gitasarwadi@akbil.ac.id

1. INTRODUCTION

Learning Indonesian is essentially not only oriented towards mastering linguistic aspects, but also directed towards developing critical thinking skills, character development, and strengthening students' cultural identity. In the context of 21st-century education, Indonesian language learning is required to integrate language skills with literacy development, character building, and local cultural preservation. This aligns with the Independent Curriculum, which positions students as learning subjects through contextual,

meaningful, and socio-cultural experiences. Therefore, utilizing learning resources derived from the local cultural environment is an important strategy for improving the quality of learning while fostering cultural awareness in students.

One crucial component of a successful learning process is teaching materials. Teaching materials function as a tool that assists teachers in delivering material while simultaneously facilitating students in achieving optimal learning outcomes. According to Prastowo (2015), teaching materials are any form of material that is systematically arranged and used to assist teachers and students in carrying out the learning process, thereby creating an effective learning environment. Similarly, Majid (2017) explains that teaching materials should not only contain learning material but also be able to provide learning experiences that encourage students to think actively, creatively, and independently. Meanwhile, Tomlinson (2013) emphasizes that quality teaching materials must be able to provide learning experiences that are authentic, engaging, relevant to students' needs, and appropriate to the social and cultural context in which they live.

The reality on the ground shows that Indonesian language teaching materials used in schools are still dominated by general and national materials. The use of texts originating from local cultures is still relatively limited, thus preventing students from having the opportunity to recognize, understand, and appreciate the richness of their own regional culture. This situation has resulted in the younger generation's diminished knowledge of local cultural heritage, including folklore, which has long been an important part of community identity. Yet, learning that connects material to students' cultural environment has been proven to increase learning motivation, strengthen conceptual understanding, and build emotional attachment to regional culture.

One form of cultural heritage with high educational value is folklore. Folklore is an oral literary work passed down from generation to generation and contains various life values that can be used as a medium for character education. Danandjaja (2007) explains that folklore is a part of folklore that lives and develops within a society and serves as a means of transmitting values, norms, beliefs, and cultural identity. Folklore serves not only as entertainment but also as an educational medium that teaches moral, social, religious, and cultural values to the next generation. Of the various forms of folklore that have developed in North Lombok, the story of Dewi Anjani is one legend that holds a significant place in the lives of the people of North Lombok. Dewi Anjani is known as a figure associated with Mount Rinjani and is believed to symbolize wisdom, leadership, spirituality, and the guardian of the balance of nature. This story not only contains mythological elements but also represents the Sasak people's perspective on the relationship between humans and God, fellow humans, and the environment. These values are crucial for building students' character and introducing local cultural identity through Indonesian language learning.

From an educational perspective, the use of folklore as teaching materials is highly relevant to strengthening cultural literacy. The Ministry of Education, Culture, Research, and Technology, through the National Literacy Movement, explains that cultural literacy is an individual's ability to understand, appreciate, and behave in accordance with cultural values as part of national identity. Cultural literacy relates not only to knowledge of culture but also to the ability to interpret, preserve, and develop that culture in everyday life. Therefore, Indonesian language learning that utilizes local folklore can be an effective medium for developing literacy competencies and strengthening students' national character. Studies on the use of Sasak folktales, particularly Dewi Anjani, as Indonesian language teaching materials are still relatively limited. Most previous research has focused on the story's structural aspects, cultural values, or general literary studies. However, research specifically analyzing its suitability as cultural literacy-based teaching materials is still limited. However, feasibility analysis is a crucial step in ensuring that a literary work

2238 | **Analysis of the Feasibility of the Sasak Folktale of Dewi Anjani as Indonesian Language Teaching Material in Strengthening Cultural Literacy** (Gita Sarwadi)

meets the requirements of content, language, presentation, and relevance to learning outcomes, ensuring its effective use in the learning process.

Research by Kusmana et al. (2020) developed folktale-based teaching materials integrated with character education. Their results demonstrated that folktales originating from the students' cultural environment have a high level of validity as teaching materials because they contain moral, social, and cultural values relevant to students' lives. Similarly, research by Andriani and Andra (2023) demonstrated that developing Indonesian language teaching materials based on local folktales can increase learning motivation while strengthening students' understanding of local wisdom values. More recent discussions also show a trend towards increasing use of folktales in learning. A systematic review conducted by Nuraini et al. (2025) showed that the integration of folklore into education contributes to improving 21st-century competencies, such as communication skills, critical thinking, creativity, cultural literacy, and ecological awareness. Folklore is no longer viewed simply as literary texts, but as a multidimensional learning medium that supports the implementation of sustainable education and contextual learning.

Another study conducted by Sawita, Nazurty, and Sulistiyo (2024), through a systematic review of various scientific articles, concluded that integrating Indonesian folktales into learning positively impacts the formation of cultural identity, moral reasoning, and student engagement in the learning process. These results strengthen the argument that folktales are an effective learning resource for building character while improving students' cultural literacy. In the context of cultural literacy, several recent studies also confirm that local culture-based learning is an effective strategy for strengthening student identity amidst the rapid flow of globalization. A literature analysis of the integration of cultural literacy into the curriculum shows that learning that utilizes stories, local culture, and contextual experiences can improve students' cultural understanding, reading skills, and critical thinking skills.

The literature review revealed that most previous research focused on the development of teaching materials, the validation of learning media, or the study of cultural values in folktales in general. Research specifically examining the suitability of the Sasak folktale Dewi Anjani as an Indonesian language teaching material from the perspective of strengthening cultural literacy is still very limited. In addition, most studies have not conducted a comprehensive analysis based on the components of the suitability of teaching materials which include aspects of content, language, presentation, and graphics according to the standards for assessing teaching materials. The folktale of Dewi Anjani differs from other Indonesian folktales. The figure of Dewi Anjani is central to the cosmology of the Sasak people, closely linked to Mount Rinjani as a sacred space and symbol of natural balance. The narrative embodies various cultural values, including religiosity, leadership, social responsibility, respect for ancestors, environmental preservation, and the harmonious relationship between humans, nature, and God. These values are strongly relevant to the dimension of cultural literacy, which emphasizes the ability to understand, internalize, and implement cultural values in everyday life.

Furthermore, the implementation of the Independent Curriculum (Curriculum Merdeka) provides teachers with increased opportunity to develop contextual teaching materials tailored to regional characteristics. Teachers are no longer solely dependent on national textbooks but are instead encouraged to utilize local resources as authentic learning resources. In this context, the folktale of Dewi Anjani has the potential to become an alternative teaching material that not only supports the achievement of reading, listening, speaking, and writing competencies but also strengthens the Pancasila Student Profile through the internalization of local cultural values. Based on the theoretical review and previous research, there are research gaps that serve as the basis for this study. First, there

2239 | **Analysis of the Feasibility of the Sasak Folktale of Dewi Anjani as Indonesian Language Teaching Material in Strengthening Cultural Literacy** (Gita Sarwadi)

are few studies examining the Dewi Anjani folktale from the perspective of its suitability as an Indonesian language teaching material. Second, studies linking Sasak folktales with strengthening cultural literacy are still very limited. Third, there is no research that integrates literary analysis, teaching materials analysis, and cultural literacy into a single, comprehensive study of the Dewi Anjani folktale.

Based on these gaps, this study offers a novelty in the form of a comprehensive analysis of the suitability of the Sasak Dewi Anjani folktale as an Indonesian language teaching material based on four aspects of suitability: content, language, presentation, and graphics, integrated with indicators for strengthening cultural literacy. Another novelty lies in the use of the Sasak folktale as a contextual learning resource that is not only oriented towards literary learning but also supports the preservation of local culture and the strengthening of students' cultural identity. This study, entitled "Analysis of the Feasibility of the Sasak Dewi Anjani Folktale as an Indonesian Language Teaching Material in Strengthening Cultural Literacy," is crucial. This research is expected to provide theoretical contributions to the development of language and literature education studies based on local wisdom, as well as provide practical contributions for teachers, teaching material developers, and educational policy makers in providing contextual, quality, and relevant learning resources to the needs of 21st-century learning.

2. RESEARCH METHODS

This research uses a qualitative approach with descriptive analysis combined with content analysis. The qualitative approach was used because the research focuses on interpreting the meaning contained in the Sasak folktale, Dewi Anjani, and analyzing its suitability as Indonesian language teaching material for strengthening cultural literacy. According to Creswell (2018), qualitative research aims to understand a phenomenon through the interpretation of natural data, while content analysis is a technique used to systematically, objectively, and accountably identify the characteristics of the message (Krippendorff, 2019).

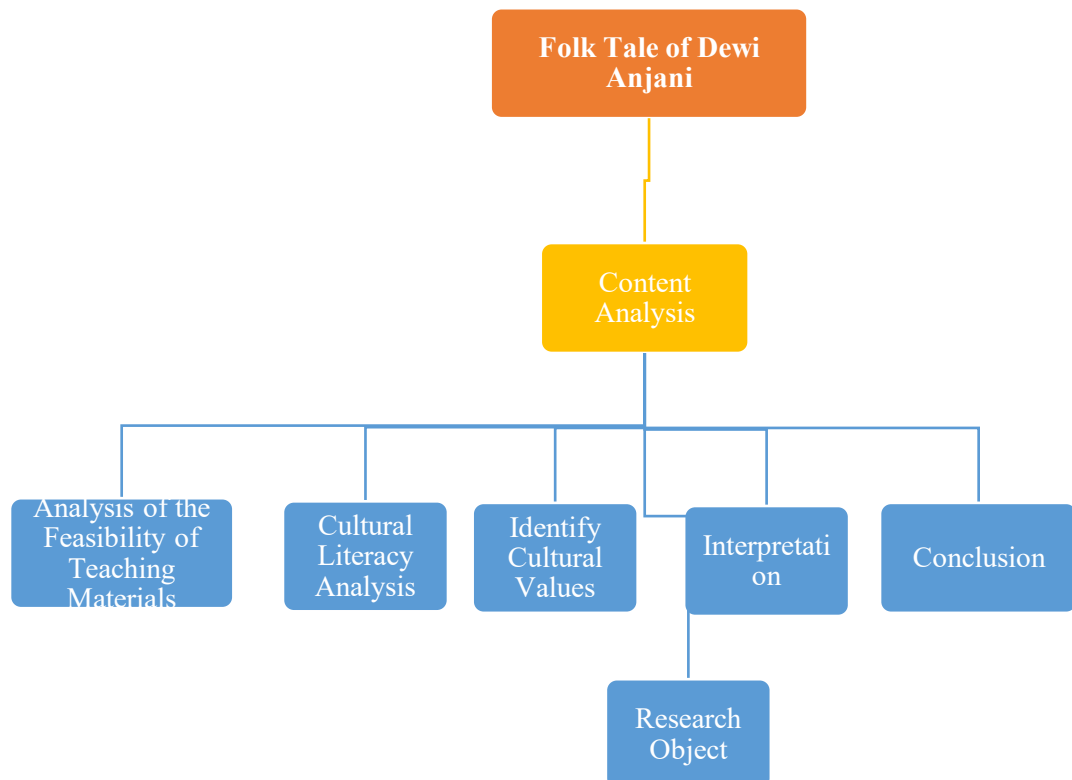
a. Research Design

The research was designed in three main stages: folktale content analysis, teaching material suitability analysis, and cultural literacy analysis. The first stage involved identifying the intrinsic elements of the Dewi Anjani folktale, including the theme, characters, plot, setting, moral, and cultural values contained within. The second stage involved analyzing the story's suitability as teaching material based on teaching material assessment standards, which include:

1. content suitability;
2. linguistic suitability;
3. presentation suitability; and
4. graphic feasibility.

The third stage was carried out by identifying cultural literacy indicators contained in folktales, then analyzing their relevance to the Learning Outcomes (CP) for the Indonesian Language Subject in the Independent Curriculum. Systematically,

the research design can be described as follows.



The object of this research is the Sasak folktale Dewi Anjani, a work of oral literature of the Sasak people, documented in books, scientific articles, and folktale manuscripts. The research analysis units include:

- a. intrinsic elements of the story;
- b. cultural values;
- c. character values;
- d. cultural literacy values;
- e. suitability for Indonesian Language Learning Outcomes;
- f. suitability as teaching material.

b. Data Sources

The data sources in this research consist of primary and secondary data. First, the primary data is the text of the Sasak folktale Dewi Anjani, which is the main object of the research. Second, the secondary data consists of scientific books, national and international journal articles, the Independent Curriculum documents, Indonesian Language Learning Outcomes, and various references discussing the theory of teaching materials, regional literature, and cultural literacy.

c. Data Collection Techniques

Data were collected using documentation and library research techniques. The documentation study was conducted by collecting various versions of the Dewi Anjani folktale that had been published or documented in written form. The library research was conducted through searching books, scientific articles, proceedings, and official documents related to:

- a. teaching materials theory;
- b. folklore;
- c. regional literature;

- d. cultural literacy;
- e. Indonesian language learning.

d. Research Instrument

The main research instrument is the researcher (human instrument). Researchers play a role in determining the focus of research, collecting data, conducting analysis, interpreting results, and drawing conclusions. To increase the objectivity of the analysis, a feasibility analysis sheet for teaching materials is used which is prepared based on indicators from the Education Standards, Curriculum and Assessment Agency (BSKAP) and the National Education Standards Agency (BNSP), including:

- a. aspek isi;
- b. aspek kebahasaan;
- c. presentation aspect;
- d. aspek kegrafikan.

In addition, a cultural literacy analysis sheet is used which contains indicators:

- a) introduction to cultural identity;
- b) respect for local culture;
- c) cultural preservation;
- d) religious values;
- e) social value;
- f) nilai ekologis;
- g) nilai karakter.

e. Data Analysis Techniques

Data analysis used the interactive model of Miles, Huberman, and Saldaña (2014), which includes three stages. First, data reduction, where researchers select parts of the story that contain cultural values, character values, and indicators of suitability for teaching materials. Second, data presentation, where the reduced data is presented in the form of analysis tables, matrices, and descriptive descriptions to facilitate interpretation. Third, conclusion drawing, the final stage, is carried out by interpreting the analysis results to determine the suitability of the Dewi Anjani folktale as Indonesian language teaching materials for strengthening cultural literacy.

f. Data Validity

Data validity was established through theoretical triangulation by comparing the analysis results using literary theory, teaching materials theory, and cultural literacy theory. Furthermore, expert judgment was conducted by lecturers or experts in the field of Indonesian language and literature education to obtain content validity for the results of the teaching material suitability analysis.

Table 2.1

Analysis Indicators This research uses three main indicators.

Story Content Analysis	Analysis of the Feasibility of Teaching Materials	Cultural Literacy Analysis
<ul style="list-style-type: none"> ✓ theme; ✓ characters and characterization; ✓ plot; ✓ setting; ✓ moral; ✓ cultural values. 	<ul style="list-style-type: none"> ✓ content suitability; ✓ language suitability; ✓ presentation suitability; ✓ graphic suitability 	<ul style="list-style-type: none"> ✓ introduction to Sasak cultural identity; ✓ preservation of local culture; ✓ respect for tradition; ✓ religious values; ✓ social values; ✓ leadership values;

	<ul style="list-style-type: none"> ✓ concern for the environment; ✓ relevance to Indonesian language learning.
--	--

3. RESULTS AND DISCUSSION

3.1 Research Results

This study aims to analyze the suitability of the Sasak folktale Dewi Anjani as an Indonesian language teaching material for strengthening cultural literacy. The analysis was conducted on the story script using four aspects of teaching material suitability: (1) content suitability, (2) linguistic suitability, (3) presentation suitability, and (4) graphic suitability. Furthermore, the study also identified the cultural literacy values contained within the story.

3.1.1 Structure of the Dewi Anjani Folktale

The analysis shows that the Dewi Anjani folktale has a complete narrative structure, fulfilling the characteristics of a folktale (legend).

Table 3.1
Structure of the Dewi Anjani Folktale

Elements	Analysis Results
Theme	The origins of Dewi Anjani as ruler of Mount Rinjani, the spread of Islam, leadership, and the relationship between humans and nature.
Main Characters	Dewi Anjani, Zulkarnaen, Siti Islamiah, Sheikh Gaus Abdul Razak, Prophet Khidir.
Supporting Characters	The King of the Jinn, guardian of the Jinn kingdom, Denda Bulan, Haryanegara, Haryalentro.
Plot	Progressive.
Setting	Bayan, Peringgabaya, Selaparang, Mount Rinjani, the Jinn Kingdom.
Message	Preserving culture, respecting parents, protecting nature, believing in God, being responsible to family and society.

The story's structure demonstrates the continuity between elements of local history, legend, and mythology of the Sasak people. The story not only explains the origins of the figure of Dewi Anjani, but also depicts the spread of Islam on Lombok Island and the community's relationship with Mount Rinjani as a sacred cultural space.

3.1.2 Cultural Values in the Dewi Anjani Story

Content analysis shows that the Dewi Anjani story contains various cultural values relevant to Indonesian language learning.

Table 3.2.
Cultural Values in the Folktale of Dewi Anjani

Cultural Values	Story Data	Meaning
Religion	The arrival of Sheikh Gaus Abdul Razak to spread Islam.	Faith and Islamic preaching.
Leadership	Zulkarnaen leads Selaparang, and Dewi Anjani becomes Queen of Mount Rinjani.	Leadership.

Family	The relationship between father, mother, and child in Zulkarnaen's family.	Family love and responsibility.
Nature Conservation	Dewi Anjani is believed to guard Mount Rinjani.	Harmony between humans and the environment.
Tolerance	The relationship between humans and the jinn is peaceful.	Respect for differences.
Local Traditions	Rebo Bontong, Bayan Ancient Mosque, Selaparang.	Preservation of Sasak culture.

The identification results indicate that religious values and environmental preservation are the most dominant values in the story. Furthermore, the story also demonstrates how local culture developed alongside the spread of Islam. The analysis shows that the Dewi Anjani folktale contains various cultural values that reflect the identity of the Sasak people. Religious values are evident in the story of Sheikh Gaus Abdul Razak, who spread Islam on the island of Lombok. The presence of this figure illustrates the peaceful acculturation process between Islamic teachings and local culture. This demonstrates that the Sasak people have a cultural character that is open to change without abandoning their local identity. According to Danandjaja (2007), folktales are a form of folklore that serves as a medium for transmitting values, norms, customs, and a community's outlook on life. Folktales serve not only as entertainment but also as a means of social and cultural education. This function is clearly evident in the Dewi Anjani story, which conveys messages about responsibility, leadership, family affection, respect for ancestors, and the harmonious relationship between humans and nature.

The results of this study also support Bascom's (1965) theory, which states that folklore has four main functions: as a cultural projection system, a tool for validating social institutions, a medium for education, and a tool for social control. In the story of Dewi Anjani, the educational function is evident through the moral message conveyed by Sheikh Gaus Abdul Razak to Zulkarnaen regarding the importance of balancing knowledge with religious values. Furthermore, the cultural validation function is evident in the community's legitimacy of Mount Rinjani as a sacred space guarded by Dewi Anjani. The story demonstrates the strong connection between the Sasak people and the natural environment. Mount Rinjani is not viewed solely as a natural landscape, but also as a symbol of life, balance, and a source of spirituality. This perspective demonstrates the Sasak people's ecological wisdom passed down through oral tradition. This value is highly relevant to strengthening character education, which emphasizes environmental awareness.

3.1.3 Analysis of Content Suitability as Teaching Material

Content suitability was analyzed based on the story's alignment with the Indonesian language learning objectives in the Independent Curriculum.

Table 3.3
Content Suitability Analysis

Indicators	Results
Compliance with Indonesian Language CP	Very appropriate
Contains character values	Yes
Contains cultural values	Yes

Contains cultural literacy values	Yes
Relevant to students' lives	Yes

The story of Dewi Anjani meets the content suitability criteria because it contains religious, social, cultural, local historical, and character education values that can be integrated into folklore materials at the junior high and senior high school levels. The research results indicate that the Sasak folktale of Dewi Anjani meets four main aspects of teaching material suitability: content, language, presentation, and graphics. These four aspects demonstrate that the story is not only suitable as literary reading material but can also be used as a contextual learning resource in Indonesian language learning. In terms of content suitability, the story of Dewi Anjani contains material that aligns with the learning characteristics of folklore texts in the Independent Curriculum. The story presents complete intrinsic elements, including theme, characters, plot, setting, point of view, and moral, making it suitable for analysis in literature learning. Furthermore, the story contains religious, social, cultural, historical, and ecological values relevant to the objectives of Indonesian language learning, which not only develop language competence but also shape students' character.

3.1.4 Linguistic Analysis

The language in the story was analyzed based on readability, sentence structure, and appropriateness for learners.

Table 3.4.

Linguistic Analysis

Aspects	Results
Communicative language	Good
Sentence structure	Easy to understand
Use of local terms	Need a glossary
Age-appropriateness of students	Sesuai

The analysis results show that the language of the story is relatively communicative. However, several local words, such as Rebo Bontong, Segara Katon, Bayan Beleq, and Selaparang, require explanation or a glossary to make them easier to understand for students outside of Lombok.

3.1.5 Presentation Analysis

The presentation of the story was analyzed based on the story's delivery system.

Table 4.5.

Presentation Analysis

Aspects	Results
Story Sequence	Systematic
Conflict	Clear
Resolution	Logical
Keterkaitan antarbagian	Very good

The story has a chronological flow, making it easy for students to follow the development of events from beginning to end.

3.1.6 Graphic Analysis

When developed into teaching materials, the story has high visual potential.

Table 3.6.

Graphic Analysis

Components	Potential
Illustration of Mount Rinjani	Very interesting
Map of story locations	Could be added
Photo of Sasak culture	Supports learning
Infographic of genealogy of figures	Very necessary

The presence of local cultural illustrations will increase students' interest in reading and strengthen their understanding of the story's content.

3.1.7 Cultural Literacy in Dewi Anjani's Story

Based on the analysis, seven indicators of cultural literacy were identified.

Table 3.7

Cultural Literacy Indicators

Indicators	Evidence in Stories
Understanding Sasak culture	Bayan, Selaparang, and Rebo Bontong Traditions
Understanding local history	The Spread of Islam in Lombok
Respecting culture	Preservation of Sasak Traditions
Protecting the environment	Dewi Anjani as the Guardian of Mount Rinjani
Religious values	The Preaching of Sheikh Gaus Abdul Razak
Social values	Family and Community Relations
Identitas budaya	The Legend of Dewi Anjani as a Sasak Cultural Icon

The research results show that the Dewi Anjani folktale contains strong cultural literacy values. The story introduces the identity of the Sasak people through local history, traditions, customs, beliefs, and the harmonious relationship between humans and nature. These values support the implementation of contextual Indonesian language learning in accordance with the principles of the Independent Curriculum. Based on the analysis of content, language, presentation, graphics, and cultural literacy indicators, the Dewi Anjani folktale is deemed suitable for use as Indonesian language teaching material. This story not only fulfills its function as a literary text but also serves as a learning medium capable of developing language competency, literary appreciation, character education, and strengthening students' cultural literacy.

One of the important findings of this research is the strong cultural literacy content within the Dewi Anjani folktale. The story introduces various aspects of Sasak culture, such as the history of the spread of Islam in Bayan, the Rebo Bontong tradition in Peringgabaya, the Selaparang Kingdom, the cosmology of Mount Rinjani, and the value systems that have developed in the community. According to the National Literacy Movement, cultural literacy is an individual's ability to understand, appreciate, and implement cultural values in everyday life. In this context, the story of Dewi Anjani not only provides information about Sasak culture but also encourages students to understand the symbolic meaning behind each event in the story.

The value of cultural literacy is also evident through the recognition of local identity, manifested in the naming of historical sites such as Bayan, Selaparang, and Mount Rinjani. This recognition of geographical identity can increase students' awareness of their own regional history while strengthening their sense of belonging to the nation's cultural heritage. Furthermore, Dewi Anjani is depicted as a wise, responsible woman committed to maintaining the balance of nature. This representation provides a positive example of female leadership within local culture. This value aligns with the goals of character education, which

instills a sense of responsibility, social awareness, and appreciation for cultural diversity.

4. CONCLUSION

This study aims to analyze the suitability of the Sasak folktale Dewi Anjani as an Indonesian language teaching material for strengthening cultural literacy. Based on the analysis, it can be concluded that the Dewi Anjani folktale meets the criteria for being a suitable teaching material for use in Indonesian language learning. This suitability is reviewed from four main aspects: content, language, presentation, and graphics. From a content perspective, the Dewi Anjani story contains complete intrinsic elements, Sasak cultural values, and a moral message relevant to Indonesian language learning objectives. This story is also related to the Learning Outcomes for folktale texts because it develops students' abilities to identify story structure, analyze the values contained within, and appreciate regional literary works.

From a linguistic perspective, the language used in the story is relatively communicative and easy for students to understand, although some local terms require explanation through a glossary. In terms of presentation, the story has a coherent plot, clear characters, and a logically developing conflict, supporting students' readability and comprehension. Meanwhile, from a graphical perspective, the story has high potential to be developed into engaging teaching materials through the use of illustrations, location maps, character infographics, and documentation of Sasak culture. This research also shows that the Dewi Anjani folktale contains a strong cultural literacy dimension. The values of religion, local history, leadership, responsibility, environmental preservation, respect for tradition, and Sasak cultural identity serve as contextual learning resources for students. Thus, the use of the Dewi Anjani folktale not only supports the achievement of language and literary competencies but also contributes to strengthening cultural literacy, character building, and the preservation of local cultural heritage. The research findings confirm that the Dewi Anjani folktale is a local wisdom-based learning resource with significant potential for integration into Indonesian language learning. Its utilization is expected to create a more contextual, meaningful learning process, and align with the implementation of the Independent Curriculum, which emphasizes culture-based learning and strengthening the Pancasila Student Profile.

The novelty of this research lies in the approach used to examine the Sasak folktale of Dewi Anjani. Unlike previous studies, which generally focused solely on the analysis of literary structure, cultural values, or folklore studies, this research comprehensively integrates three perspectives: regional literary studies, analysis of the feasibility of teaching materials, and strengthening cultural literacy within a single research framework. The first novelty is the development of an analysis model that combines four aspects of teaching material feasibility—content, language, presentation, and graphics—with cultural literacy indicators. This approach results in an evaluation that not only assesses the quality of the text as a literary work but also measures its potential as a learning resource appropriate to the needs of Indonesian language learning.

The second novelty is the placement of the Dewi Anjani folktale as a local culture-based learning medium that supports the implementation of the Independent Curriculum. This research demonstrates that folktales function not only as objects of literary appreciation but also as a means of strengthening cultural identity, character education, and developing students' cultural literacy through contextual learning. The third novelty is the identification of Sasak cultural values that are directly linked to the objectives of Indonesian language learning. Religious values, leadership, local history, environmental conservation, social responsibility, and respect for tradition are mapped as materials that can be integrated into

learning activities, resulting in a more applicable model for utilizing folklore for teachers. This research provides a theoretical contribution in the form of developing a study of teaching materials based on regional literature and cultural literacy, while also providing a practical contribution in the form of recommendations for utilizing the Dewi Anjani folktale as an alternative Indonesian language teaching material that is contextual, innovative, and oriented towards preserving local culture.

5. ACKNOWLEDGEMENTS

The author expresses his deepest appreciation and gratitude to all parties who provided support, assistance, and contributions throughout the research process and the preparation of this article. Special thanks are extended to all sources and Sasak community leaders who willingly shared information, knowledge, and stories about the legend of Dewi Anjani with Abdul Hafiz. The information provided served as a valuable primary source of data for the analysis and preparation of this article. The author also expresses his appreciation to the academics, lecturers, and experts in the fields of Indonesian language, literature, and local culture who provided input, suggestions, and scientific validation, enabling this research to be more comprehensive and systematic. Thanks are also extended to the various institutions and agencies that provided documents, references, archives, and library resources that supported the research process, enabling a more in-depth and academically sound analysis of the Dewi Anjani folktale.

Sincere appreciation is also extended to all parties who, directly or indirectly, assisted in the data collection, manuscript editing, scientific discussions, and completion of this article. The support and cooperation provided were crucial to the success of this research. May all assistance, attention, and contributions be duly rewarded and become a good deed for all parties. The author hopes that the results of this research will benefit the development of science, particularly in the fields of Indonesian language education, regional literature, local cultural preservation, and strengthening cultural literacy.

6. BIBLIOGRAPHY

- Arianingsih, F. (2025). *Influence dynamics of Ratu Dewi Anjani as a sacred female figure on Mount Rinjani: An ecofeminist study*. *International Journal of Sociology of Religion*.
- Andriani, L., & Andra, V. (2023). *Developing folklore-based teaching materials to foster local wisdom in junior secondary Indonesian language classes*. *JPI: Jurnal Pustaka Indonesia*, 3(3). <https://doi.org/10.62159/jpi.v3i2.427>
- Ariadi, I. (2022). Praktik keyakinan dan persepsi tokoh agama terhadap mitos Dewi Anjani pada masyarakat Sembalun Lombok Timur. *PESHUM: Jurnal Pendidikan Sosial dan Humaniora*, 1(3), 184–193.
- Danandjaja, J. (2007). *Folklor Indonesia: Ilmu gosip, dongeng, dan lain-lain* (8th ed.). Pustaka Utama Grafiti.
- Creswell, J. W., & Creswell, J. D. (2018). *Research design: Qualitative, quantitative, and mixed methods approaches* (5th ed.). Sage Publications.
- Firdaus, S. (2025). Indonesian and world folklore from a critical literacy perspective: A comparative analysis of cultural values and social identity. *Austronesian: Journal of Language Science & Literature*, 4(2), 135–151.
- Hidayati, P., Sobri, M., & Andika, I. P. H. W. (2026). Pengembangan bahan ajar IPAS berbasis multikultural suku Sasak. *Jurnal Ilmiah Pendidikan Dasar*.
- Jayadi, A., Padlurrahman, & Badarudin. (2025). Konsep hidup pantun Sasak sebagai refleksi nilai budaya lokal. *Educatio*.

- Johan, R. C., Cahyani, I., & Wibisono, Y. (2021). Digital media access: Folklore learning for cultivating love Indonesian culture character. *LITERA*, 20(3), 354–367.
- Koentjaraningrat. (2015). *Pengantar ilmu antropologi* (Edisi revisi). Rineka Cipta.
- Kementerian Pendidikan dan Kebudayaan. (2017). *Materi pendukung literasi budaya dan kewargaan*. Direktorat Jenderal Pendidikan Dasar dan Menengah.
- Kementerian Pendidikan, Kebudayaan, Riset, dan Teknologi. (2022). *Capaian pembelajaran mata pelajaran Bahasa Indonesia pada Kurikulum Merdeka*. Badan Standar, Kurikulum, dan Asesmen Pendidikan.
- Kusmana, S., Wilsa, J., Fitriawati, I., & Muthmainnah, F. (2020). Development of folklore teaching materials based on local wisdom as character education. *International Journal of Secondary Education*, 8(3), 103–109. <https://doi.org/10.11648/j.ijsedu.20200803.14>
- Krippendorff, K. (2019). *Content analysis: An introduction to its methodology* (4th ed.). Sage Publications.
- Marzuki, N. N., & Subhani, A. (2026). Dewi Anjani folklore as a learning resource for geography education: A literature review. *Geotenses: Journal of Future Geography Education*, 1(1).
- Muliadi, M., & Maulida, Z. (2025). Pemanfaatan cerita rakyat Sasak sebagai bahan ajar untuk meningkatkan keterampilan *speaking* siswa EFL di NTB. *Journal of Modern Social and Humanities*.
- Miles, M. B., Huberman, A. M., & Saldaña, J. (2014). *Qualitative data analysis: A methods sourcebook* (3rd ed.). Sage Publications.
- Moleong, L. J. (2021). *Metodologi penelitian kualitatif* (Edisi revisi). PT Remaja Rosdakarya.
- Nuraini, H., Gailea, N., & Samanhudi, U. (2025). Integrating folklore in modern education: A review of interactive materials and SDGs alignment. *Jurnal Pendidikan Progresif*, 15(4), 2421–2442. <https://doi.org/10.23960/jpp.v15i4.pp2421-2442>
- Pratiwi, A. R., Fahrudin, F., & Zain, M. I. (2026). Development of Sasak folktale-based animated audiovisuals to improve storytelling and literacy skills in early childhood. *Academia Open*, 11(1).
- Prastowo, A. (2015). *Panduan kreatif membuat bahan ajar inovatif*. Diva Press.
- Rabbani, I. (2021). Transformasi cerita rakyat Anjani, Mandalika, dan Cilinaya dalam kumpulan puisi *Anjing Gunung* karya Irma Agryanti. *MABASAN*, 15(1), 113–132.
- Ramdani, R. M., Husniati, & Sobri, M. (2025). Pengembangan bahan ajar berbasis kearifan lokal suku Sasak. *Jurnal Ilmiah Pendidikan Dasar*.
- Rizqi, N. A., Istiningsih, S., Erfan, M., & Dewi, N. K. (2025). Efektivitas penggunaan media kartu kata bermuatan kearifan lokal suku Sasak. *Journal of Classroom Action Research*, 7(1), 8–13.
- Sawita, N., Nazurty, N., & Sulistiyo, U. (2024). A systematic review of cultural values in Indonesian folklore: Preserving local wisdom through educational integration. *PPSDP International Journal of Education*, 3(2), 279–294. <https://doi.org/10.59175/pijed.v3i2.318>
- Smith, B. J. (2021). Sufism and the sacred feminine in Lombok, Indonesia: Situating Spirit Queen Dewi Anjani and female saints in Nahdlatul Wathan. *Religions*, 12(8), 563.
- Susanti, L. M. A., & Rediani, N. N. (2022). Pelatihan peningkatan keterampilan literasi melalui *Balinese folklore* berbantuan media CALL. *International Journal of Community Service Learning*, 6(1).
- Syam, A. K., Syamsuri, A. S., & Latief, S. A. (2026). Validated folklore materials for elementary reading interest and literacy. *Academia Open*, 11(1).

- Republik Indonesia. (2003). *Undang-Undang Republik Indonesia Nomor 20 Tahun 2003 tentang Sistem Pendidikan Nasional*.
- Republik Indonesia. (2017). *Undang-Undang Republik Indonesia Nomor 5 Tahun 2017 tentang Pemajuan Kebudayaan*.
- Tomlinson, B. (Ed.). (2013). *Developing materials for language teaching* (2nd ed.). Bloomsbury
- Tiffany, R., Khairunnisa, N., Mawarni, C., Hadawiyah, A., Nursalassaty, N., & Sitompul, M. S. (2026). Kuasa feminin vs konstruksi patriarkal: Studi komparatif dalam perspektif Simone de Beauvoir. *Indo-MathEdu Intellectuals Journal*, 7(1), 740–752.