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NEEDS ANALYSIS OF A LOCAL-WISDOM-BASED FICTION TEXT E-MODULE FROM KENDAL FOLKTALES FOR FIFTH-GRADE ELEMENTARY STUDENTS

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ABSTRAK

Penelitian ini bertujuan untuk menganalisis kebutuhan e-modul teks fiksi berbasis kearifan lokal yang diadaptasi dari cerita rakyat Kendal bagi siswa kelas V sekolah dasar. Penelitian ini dilatarbelakangi oleh terbatasnya integrasi konteks budaya lokal dan cerita rakyat Kendal dalam pembelajaran teks fiksi, sehingga kegiatan pembelajaran belum sepenuhnya kontekstual, bermakna, dan dekat dengan pengalaman sosial budaya peserta didik. Pendekatan deskriptif kualitatif dengan dukungan kuantifikasi deskriptif digunakan dengan fokus pada tahap analisis kebutuhan dalam penelitian dan pengembangan, sebagaimana lazim diterapkan dalam kajian kebutuhan pendidikan (Wanto et al., 2020; Okpatrioka, 2023). Subjek penelitian terdiri atas guru dan siswa kelas V dari dua sekolah dasar negeri di Kabupaten Kendal. Data dikumpulkan melalui observasi buku teks, angket kebutuhan guru, dan angket kebutuhan siswa. Temuan menunjukkan bahwa buku teks yang digunakan saat ini belum mengintegrasikan cerita rakyat Kendal dan nilai-nilai kearifan lokal dalam pembelajaran teks fiksi. Analisis kebutuhan lebih lanjut menunjukkan adanya kebutuhan terhadap bahan ajar teks fiksi yang kontekstual, memuat cerita rakyat Kendal dan kearifan lokal, serta disajikan dalam bentuk digital. Nilai-nilai kearifan lokal dalam cerita rakyat Kendal juga berpotensi menjadi sarana penguatan karakter, moral, dan nilai religius yang selaras dengan prinsip pendidikan Islam apabila diintegrasikan secara kontekstual dalam pembelajaran (Ibnu Sholeh et al., 2025; Najiyah et al., 2024). Temuan ini menegaskan perlunya pengembangan e-modul teks fiksi berbasis kearifan lokal untuk mendukung pembelajaran Bahasa Indonesia yang kontekstual, literatif, dan berbasis nilai di sekolah dasar. Penelitian ini terbatas pada tahap analisis kebutuhan; oleh karena itu, penelitian selanjutnya disarankan untuk berfokus pada pengembangan, validasi, dan pengujian efektivitas e-modul yang diusulkan.

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Keywords:
E-Module; Elementary School; Fiction Text; Kendal Folktales; Local Wisdom

ABSTRACTS

This study aims to analyze the need for a local-wisdom-based fiction text e-module adapted from Kendal folktales for fifth-grade elementary school students. The study is motivated by the limited integration of local cultural contexts and Kendal folktales in fiction text learning, resulting in learning activities that are not yet fully contextual, meaningful, or closely connected to students' socio-cultural experiences. A descriptive qualitative approach supported by descriptive quantification was employed, focusing on the needs analysis stage within research and development, as commonly applied in educational needs assessment studies (Wanto et al., 2020; Okpatrioka, 2023). The research subjects consisted of fifth-grade teachers and students from two public elementary schools in Kendal Regency. Data were collected through textbook observation, teacher needs questionnaires, and student needs questionnaires. The findings indicate that the textbooks currently used have not integrated Kendal folktales or local wisdom values into fiction text learning. The needs analysis further reveals a demand for contextual fiction text teaching materials that incorporate Kendal folktales and local wisdom and are presented in digital form. The local wisdom values embedded in Kendal folktales also have the potential to strengthen students' character, moral awareness, and religious values in alignment with the principles of Islamic education when integrated contextually into learning (Ibnu Sholeh et al., 2025; Najiyah et al., 2024). These findings affirm the need to develop a local-wisdom-based fiction text e-module to support contextual, literacy-oriented, and value-based Indonesian language learning in elementary schools. This study is limited to the needs analysis stage; therefore, future research is recommended to focus on the development, validation, and effectiveness testing of the proposed e-module.

A. INTRODUCTION

Indonesian language learning in elementary schools is directed toward developing students' literacy skills, including listening, reading, speaking, and writing. Within the Kurikulum Merdeka, Indonesian language learning is not only understood as a means of mastering linguistic rules, but also as a medium for fostering critical thinking, reasoning, communication, and text comprehension in relation to students' lived experiences. This orientation is reflected in the Phase C Learning Outcomes, which emphasize reading comprehension and creative writing through students' engagement with texts that are close to their social and cultural lives (Ministry of Education, Culture, Research, and Technology, 2021). Therefore, Indonesian language learning at the elementary school level needs to be designed contextually so that students are not only able to understand text structures, but also to interpret the meanings, values, and messages contained in texts.

The Kurikulum Merdeka provides opportunities for teachers to develop student-centered learning and to connect instructional materials with students' real-life experiences. Learning that integrates life and cultural contexts has been shown to increase students' engagement and help them construct meaning from the materials being studied (Arifah, 2024; Handayani et al., 2022). In the context of fiction text learning, the selection of reading materials that correspond to students' social and

cultural backgrounds is important because fiction texts do not only contain narrative elements, but also present values, conflicts, characters, and settings that can be connected to students' lives (Ministry of Education, Culture, Research, and Technology, 2022). Accordingly, fiction text learning in elementary schools should be directed toward strengthening literacy as well as character formation through teaching materials that are close to students' environments.

However, several studies indicate that fiction texts in elementary school textbooks often present settings, characters, and events that do not adequately represent students' socio-cultural environments (Handayani et al., 2022). The disconnection between text content and students' lived experiences may limit their ability to relate reading materials to the social realities they encounter (Kumalasari et al., 2023). In fact, Indonesian language learning in Phase C is intended to develop students' ability to use language functionally, reflectively, and meaningfully in everyday life (Ministry of Education, Culture, Research, and Technology, 2021). In this regard, folktales can be viewed as relevant sources of fiction texts because they contain story elements such as plot, characters, setting, conflict, and moral messages, while also preserving cultural values and social norms of the communities that sustain them (Wahyuni et al., 2024; Susi et al., 2025; Arifah, 2024).

Folktales also have a close relationship with character education because they contain moral, social, religious, and cultural values transmitted through narrative. Values such as religiosity, honesty, hard work, responsibility, social concern, and usefulness to others can be internalized through concrete stories that are close to students' lives (Susi et al., 2025; Sodiq et al., 2025). From the perspective of Islamic education, local wisdom can be positioned as a means of contextualizing moral and religious values, provided that such values are aligned with the principles of akhlak, social ethics, and students' character formation (Gianto & Sunanik, 2024; Ibnu Sholeh et al., 2025). Thus, the integration of folktales into Indonesian language learning does not only function as a cultural literacy strategy, but can also be directed as part of value-based education.

The relationship between Islam and local wisdom in education has been widely discussed in Islamic education studies. Prasetawati and Asnawi (2018) explain that the indigenization of Islamic values in the Indonesian context can occur through a harmonious encounter between Islamic teachings and local wisdom. Within the framework of Islam Nusantara, local values are not positioned as elements that contradict Islam, but rather as socio-cultural media for grounding religious values in community life (Husni & Rahman, 2020). Similarly, Solichin (2018) emphasizes that moderate Islamic education can be developed within the framework of local wisdom because both emphasize balance, public benefit, and respect for socio-cultural contexts. Hendra et al. (2023) also show that the transmission of Islamic values can be carried out through strategies that interact with local culture so that moral messages are more readily accepted by society.

In the context of elementary education, the integration of Islamic values with local wisdom is also relevant for supporting contextual and character-based learning. Najiyah et al. (2024) show that Islamic values can be implemented in local-wisdom-based Javanese learning in elementary schools through the strengthening of religious attitudes, responsibility, politeness, and social concern. This indicates that Javanese local wisdom can serve as a pedagogical medium for instilling moral values that are in line with Islamic education. In the domain of Indonesian language learning, Wicaksana and Sudiatmi (2021) assert that Islamic folktales can be used as teaching materials because they contain cultural, religious, and character values that can be developed through literacy activities. Therefore, folktales have the potential to become a bridge between language learning, cultural literacy, and Islamic character education.

In the context of Kendal Regency, folktales such as the story of Tumenggung Bahurekso, the legend of Curug Sewu, and stories that live in the Kaliwungu area contain values of leadership, courage, religiosity, hard work, and social concern (Balqiss, 2025; Dinas Komunikasi dan Informatika Kabupaten Kendal, n.d.). These values have the potential to serve as contextual sources for fiction text learning, especially because Kendal is known for its religious identity as *"Bumi Santri"* (Pemerintah Kabupaten Kendal, n.d.). Regional folktales do not only record the collective memory of a community, but also function as a means of local wisdom literacy that helps students understand the relationship between humans, culture, and their environment (Suryanto et al., 2024). In addition, folktales can strengthen students' understanding of local history and culture because the narratives represent the values, identities, and social experiences of regional communities (Hartanto et al., 2022).

Despite their pedagogical potential, Kendal folktales are still rarely integrated systematically into Indonesian language teaching materials in elementary schools. The teaching materials currently used tend to be general in nature and have not highlighted the distinctiveness of students' local culture (Pangestu et al., 2023). As a result, fiction text learning has not fully provided space for students to understand texts through their own socio-cultural contexts. The absence of Kendal folktales in teaching materials also causes regional local wisdom values to remain unintroduced in a structured manner in Indonesian language learning. This condition indicates the need for supplementary teaching materials that can present Kendal folktales as sources of fiction texts as well as media for strengthening moral, cultural, and character values.

Kendal local wisdom values can be understood as a value system that is relevant to character education and Islamic education. The value of *ngesti widdhi* represents the awareness of aligning life goals with divine values and is reflected in Kendal's identity as a religious region (Pemerintah Kabupaten Kendal, n.d.). The value of *pepadhâng* signifies becoming a source of illumination through honesty, openness, and social responsibility (Pemerintah Kabupaten Kendal, 2024). The value of *satriya legawa* emphasizes sportsmanship and openness in acknowledging truth (Dinas Komunikasi dan Informatika Kabupaten Kendal, n.d.). The value of *cancut*

taliwanda represents work ethic, independence, and readiness to act, as personified by the figure of Tumenggung Bahurekso (Balqiss, 2025). Meanwhile, *migunaning tumraping liyan* emphasizes usefulness to others, while *suka-reno* teaches sincere giving for the sake of social harmony (Pemerintah Kabupaten Kendal, 2024; Direktorat Kepercayaan Terhadap Tuhan YME, 2018). These values are in line with the orientation of Islamic character education, which emphasizes religiosity, *akhlak*, responsibility, social concern, and public benefit (Ibnu Sholeh et al., 2025; Gianto & Sunanik, 2024).

The dominance of general fiction texts in elementary school teaching materials has implications for students' limited experience in reading narratives that are close to their culture. The integration of regional folktales and local wisdom is necessary so that fiction text learning is not only oriented toward understanding story elements, but also toward strengthening cultural literacy and value-based education. Previous studies have shown that folktale-based and local-wisdom-based teaching materials can support reading comprehension, learning engagement, and the introduction of character values in elementary school learning (Wijayanti, Wulandari, & Wiarta, 2022; Kumalasari et al., 2023; Handayani et al., 2022; Wahyuni et al., 2024). On the other hand, digital teaching materials such as e-modules are relevant to the characteristics of twenty-first-century learning because they allow materials to be presented in more visual, flexible, and interactive forms (Syafa et al., 2022; Purwati et al., 2024).

Although various studies have developed digital teaching materials, e-modules, or folktale-based teaching materials, studies that specifically examine the need for fiction text teaching materials based on the local wisdom of Kendal folktales remain limited. Previous studies have mostly focused on folktale contexts from other regions or discussed local wisdom in general, and have not specifically positioned Kendal folktales as sources of fiction text learning connected to character education and religious values (Handayani et al., 2022; Kumalasari et al., 2023; Wahyuni et al., 2024). This gap indicates the need for a needs analysis that specifically examines the condition of teaching materials, the needs of teachers and students, and the potential of Kendal folktales as contextual and value-oriented sources for Indonesian language learning.

Based on the above discussion, this study focuses on analyzing the need for fiction text teaching materials based on the local wisdom of Kendal folktales for fifth-grade elementary school students. This study is not intended to test product effectiveness, but rather to describe existing learning conditions, teachers' and students' needs, and the potential of Kendal folktales as sources for digital teaching materials. The findings are expected to provide an empirical basis for developing a fiction text e-module that is contextual, relevant to students' cultural environment, and has the potential to support character education aligned with Islamic educational values (Azkiya et al., 2022; Putri et al., 2023; Okpatrioka, 2023).

B. METHOD

This study employed a descriptive qualitative approach supported by descriptive quantification. The descriptive qualitative approach was used to describe the factual conditions of fiction text learning, the integration of local cultural contexts, and the availability of teaching materials used in elementary schools. Meanwhile, descriptive quantification was used to clarify trends in teachers' and students' needs through questionnaire data. This approach is consistent with the nature of needs analysis research, which aims to map actual conditions and user needs without examining causal relationships among variables (Winarni, 2018; Nadirah et al., 2022; Husnayayyin et al., 2024).

This study was limited to the needs analysis stage as the initial phase of research and development. Therefore, it did not include product design, development, expert validation, practicality testing, or effectiveness testing of the e-module. Needs analysis was positioned as an empirical foundation because the development of relevant teaching materials should be based on field conditions, user needs, and the potential of local learning resources (Wanto et al., 2020; Okpatrioka, 2023; Rahayu, 2025). Thus, the findings of this study were not intended to claim product effectiveness, but to provide an initial basis for developing a fiction text e-module based on the local wisdom of Kendal folktales.

The research subjects consisted of fifth-grade elementary school teachers and students. The teachers involved were fifth-grade teachers responsible for Indonesian language instruction, while the student participants totaled 42 students from two public elementary schools in Kendal Regency, namely 16 students from Public Elementary School Pucuksari and 28 students from Public Elementary School 2 Bumiayu. The selection of subjects and research sites was based on cultural relevance, the presence of students within the social environment of Kendal Regency, and the use of national textbooks as the main source of Indonesian language learning. Since the study involved only two schools, the findings are contextual and are not intended to be generalized broadly to all elementary schools. The findings are more appropriately understood as an initial depiction of the need for fiction text teaching materials based on the local wisdom of Kendal folktales within the school contexts studied.

The research instruments included a teaching material observation sheet, a teacher needs questionnaire, and a student needs questionnaire. These three instruments were developed in accordance with the focus of the needs analysis to obtain data on learning conditions, user needs, and the potential integration of local wisdom in fifth-grade Indonesian language learning. The focus on local wisdom is relevant because local values can serve as a source of character and moral education when integrated contextually into learning (Gianto & Sunanik, 2024; Ibnu Sholeh et al., 2025).

In the context of Javanese culture-based learning, the integration of local values can also support the strengthening of religious values, responsibility, politeness, and social concern among elementary school students (Najiyah et al., 2024).

Table 1. Grid of Teaching Material Observation Instrument

Analyzed Aspect	Assessment Indicator	Yes	No
Alignment of learning materials with the curriculum	Fiction texts are included in the Learning Outcomes of Grade V Indonesian Language under the *Kurikulum Merdeka*		
	Fiction texts support the achievement of Grade V Indonesian Language learning outcomes under the *Kurikulum Merdeka*		
Representation of fiction text elements in textbooks	The textbook provides examples of fiction texts that conform to the characteristics and structure of fiction texts		
	The textbook explicitly explains the elements and structure of fiction texts (characters, setting, plot)		
	The textbook presents guidelines or learning activities related to students' comprehension of fiction texts		
Integration of local wisdom	The textbook presents characters, settings, or cultural values reflecting Indonesian local culture		
	The textbook includes folktales or fiction texts derived from local contexts		
	No cultural bias is found that neglects students' socio-cultural and environmental context		
Language appropriateness	The language used is appropriate for the cognitive development level of Grade V students		
	Sentence structure and vocabulary are easily understood by elementary school students		
Presentation appropriateness	The textbook has visual features that support learning (illustrations, layout, typography)		
	The presentation of the material encourages students' interest in reading and understanding fiction texts		
Availability of practice and assessment	The textbook provides practice activities related to fiction text learning		
	The textbook provides assessments or tasks related to students' comprehension of fiction texts		

The teaching material observation sheet consisted of 14 indicators grouped into six aspects, namely content alignment with the curriculum, representation of fiction text elements, integration of local wisdom, language appropriateness, presentation appropriateness, and availability of practice and assessment. The observation was conducted through document analysis of fifth-grade Indonesian language textbooks

and the Indonesian Language Learning Outcomes document within the Kurikulum Merdeka.

Table 2. Grid of Teacher Needs Questionnaire

Aspect / Variable	Indicator	Item Number
Understanding of fiction text materials	Teachers understand the concepts, characteristics, and structure of fiction texts in Grade V Indonesian Language learning	1
	Teachers understand the potential of fiction texts as a means of strengthening students' literacy and character education	2
Understanding of local wisdom	Teachers understand the concept of local wisdom values that can be integrated into learning	3
	Teachers understand the local wisdom values of the Kendal community relevant to fiction text learning	4
Current condition of learning materials	The fiction text learning materials currently used are interesting and meet students' needs	5
	The learning materials include folktales or local cultural contexts	6
	The availability of alternative fiction text learning materials is limited	7
Learning constraints	Teachers experience difficulty in finding fiction text learning materials that are contextual to students' environments	8
	Teachers have limited time or ability to independently develop new learning materials	9
	Teachers face obstacles in utilizing digital learning media	10
Need for learning material development	Teachers need fiction text learning materials that are easy to use and interactive	11
	Teachers need technology-based (digital) learning materials to support instruction	12
	Teachers need fiction text learning materials that include Kendal folktales	13
Expectations for new learning materials	New learning materials can increase students' motivation and engagement	14
	New learning materials support the development of character values and local wisdom among students	15
	New learning materials facilitate teachers in the fiction text learning process	16
	New learning materials enrich the variety of teaching methods and classroom activities	17

1 = Strongly Disagree

2 = Disagree

3 = Agree

4 = Strongly Agree

The teacher needs questionnaire consisted of 17 statement items grouped into six aspects, namely understanding of fiction text materials, understanding of local wisdom, the condition of teaching materials currently used, learning constraints, the need for teaching material development, and expectations for new teaching materials. All items used a four-point Likert scale, namely 1 = strongly disagree, 2 = disagree, 3 = agree, and 4 = strongly agree.

Table 3. Grid of Student Needs Questionnaire

Aspect / Variable	Indicator	Item Number
Experience in learning fiction texts	Students feel that learning fiction texts is enjoyable	1
	Students understand the content of fiction stories learned in class	2
	Students can easily follow fiction text learning using the provided learning materials	3
Interest in learning materials	The appearance of the learning materials attracts students' attention	4
	Images and text in the learning materials are easy to understand	5
	The learning materials motivate students to read stories	6
Relevance to local culture	Students have read or heard folktales from the Kendal region	7
	Students are interested in learning stories originating from their own region	8
	Folktales help students understand positive values and commendable attitudes	9
Need for digital learning materials	Students enjoy learning using digital media (smartphones/computers/tablets)	10
	Students are interested in learning using digital learning materials such as e-modules	11
	Digital learning materials facilitate students' independent learning	12

	Students want learning materials that include Kendal folktales	13
Expectations for e-modules	Students want learning materials accompanied by engaging images and activities	14
	Students want learning materials that help them understand local wisdom values	15

1 = Strongly Disagree

2 = Disagree

3 = Agree

4 = Strongly Agree

The student needs questionnaire consisted of 15 statement items grouped into five aspects, namely experience in learning fiction texts, interest in teaching materials, relevance to local culture, the need for digital teaching materials, and expectations for the e-module. All items used a four-point Likert scale. This instrument was used to obtain an overview of students' perceptions, interests, and needs as the primary users of the teaching materials.

Data collection was conducted in stages. The first stage involved observing fifth-grade Indonesian language textbooks to identify the characteristics of fiction text materials, the integration of local cultural contexts, and the presence of Kendal folktales and local wisdom values in the teaching materials. The next stage involved administering needs questionnaires to teachers and students. The teacher questionnaire was used to obtain information on learning experiences, the availability of teaching materials, and constraints in integrating local wisdom, while the student questionnaire was used to collect data on learning experiences, interests, and needs related to digital fiction text teaching materials based on Kendal folktales.

Ethical considerations were addressed by maintaining the confidentiality of teachers' and students' identities as respondents. Data collection was conducted after obtaining permission from the schools. The involvement of teachers and students was limited to completing needs questionnaires and observing teaching materials, without any risky intervention. All data were used solely for academic purposes and presented in aggregate form.

The data were analyzed descriptively. Observation data were analyzed qualitatively by grouping findings based on the observed aspects, while questionnaire data were analyzed using descriptive quantification through score tendencies and response percentages. The results from all instruments were integrated to obtain a

comprehensive depiction of the need for fiction text teaching materials based on the local wisdom of Kendal folktales as a basis for development in the subsequent stage.

C. RESULT AND DISCUSSION

The research results present empirical findings from the needs analysis of fiction text teaching materials based on the local wisdom of Kendal folktales. In research and development studies, needs analysis functions to describe existing learning conditions, users' needs, and the potential of learning resources before the stages of product design and development are carried out (Winarni, 2018; Wanto et al., 2020). Therefore, the results in this section are presented as factual descriptions based on field data, not as an evaluation of product effectiveness.

The research data were obtained through observations of fifth-grade Indonesian language textbooks, teacher needs questionnaires, student needs questionnaires, and a review of Kendal folktales along with the local wisdom values embedded in them. The results are presented systematically to describe the conditions of fiction text learning, users' needs for teaching materials, and the potential integration of local wisdom into Indonesian language learning. This presentation pattern is consistent with the nature of needs analysis in the initial stage of research and development, which emphasizes the mapping of factual conditions and field needs (Okpatrioka, 2023; Rahayu, 2025).

The results are organized based on the data sources so that the findings can be clearly traced. The presentation begins with the results of textbook observations to describe the factual condition of fiction text presentation in the teaching materials used in elementary schools. Subsequently, the results of teacher and student needs questionnaires are presented to show users' needs, constraints, and expectations regarding fiction text teaching materials based on Kendal folktales. The presentation of data in tables and descriptive explanations is intended to maintain objectivity and facilitate the reading of the research findings.

Textbook observations were conducted in two public elementary schools in Kendal Regency using a structured observation sheet. The observation covered 14 indicators, including curriculum alignment, representation of fiction text elements, integration of local wisdom, language appropriateness, presentation appropriateness, and availability of practice and assessment. A summary of the observation results is presented in the following table.

Table 4. Observation Results of Fifth-Grade Indonesian Language Fiction Teaching Materials

Observed Aspect	Observation Indicator	Yes	No
Curriculum alignment	The learning materials are aligned with Grade V CP and ATP	a	
	The learning materials support the achievement of learning outcomes	a	
Fiction text elements	Examples of fiction texts conform to the characteristics and structure of fiction texts	a	
Fiction text elements	Fiction text elements (characters, setting, plot) are explicitly explained	a	
	Guidelines/activities for understanding fiction texts are provided	a	
Local wisdom	Characters, settings, or local cultural values are presented		a
	Folktales or local contextual narratives are included		a
	No cultural bias that neglects students' socio-cultural context is identified		a
Language appropriateness	The language is appropriate to students' cognitive development level	a	
	Language and vocabulary are easy for elementary students to understand	a	
Presentation appropriateness	Visual presentation supports learning	a	
	The presentation encourages students' reading interest		a
Practice	Practice activities for fiction text learning are available	a	
Assessment	Assessments/tasks for fiction text comprehension are available	a	

Based on Table 4, the observation results show that the indicators related to alignment with the Kurikulum Merdeka had been fulfilled. The textbooks used contained fiction text materials that were aligned with fifth-grade learning outcomes and supported instructional objectives. Indicators related to the representation of fiction text elements, such as the presentation of fiction text examples, explanations of

intrinsic elements including characters, plot, and setting, and guidelines for text comprehension activities, were also categorized as present.

In terms of language appropriateness and presentation, the textbooks used language suitable for the cognitive development level of fifth-grade students and were easy to understand. The textbooks also included supporting visual elements, such as illustrations and layout, and provided exercises and assessments related to fiction text comprehension. Thus, structurally and technically, the textbooks used had met the general feasibility standards of teaching materials.

However, different findings emerged in the aspect of local wisdom integration. All indicators related to local cultural contexts were categorized as absent. The textbooks did not present Kendal-specific characters, settings, or local cultural values, nor did they include regional folktales derived from students' socio-cultural environment. Thus, Kendal folktales and local wisdom values had not been integrated into reading texts, sample materials, or learning activities.

These findings indicate that although the teaching materials had fulfilled aspects of curriculum alignment, language appropriateness, and presentation, the materials used remained general and were not yet connected to students' local cultural contexts. The absence of Kendal folktales limits the function of fiction text learning as a space for introducing cultural, moral, and character values that are close to students' lives. Therefore, the observation results strengthen the need for supplementary teaching materials that integrate Kendal folktales and local wisdom values into fifth-grade Indonesian language learning.

Following the teaching material observation, this study examined teachers' needs as the parties who design and implement fiction text learning in the classroom. Teacher needs data were collected through a questionnaire covering teachers' understanding of fiction texts and local wisdom, the condition of the teaching materials used, learning constraints, and expectations for new teaching materials. The questionnaire used a four-point Likert scale and was completed by fifth-grade teachers. The questionnaire results are presented in the following table.

Table 5. Results of the Teacher Needs Questionnaire

No.	Aspect / Variable	Indicator	R 1	R2	Mean
1	Understanding of fiction texts	Understanding the concepts, characteristics, and structure of fiction texts	4	4	4.0
2	Understanding of fiction texts	Understanding the potential of fiction texts as a means of literacy development	3	3	3.0
3	Understanding of local wisdom	Understanding the concept of local wisdom	2	3	2.5
4	Understanding of local wisdom	Understanding Kendal local wisdom values	2	2	2.0
5	Condition of learning materials	Learning materials are interesting and meet students' needs	2	2	2.0
6	Condition of learning materials	Learning materials include local cultural contexts	1	2	1.5
7	Condition of learning materials	Availability of alternative fiction text learning materials is limited	4	3	3.5
8	Learning constraints	Difficulty in finding contextual fiction text learning materials	4	3	3.5
9	Learning constraints	Limited time/ability to independently develop learning materials	3	4	3.5
10	Learning constraints	Obstacles in utilizing digital learning media	2	3	2.5
11	Need for learning materials	Need for learning materials that are easy to use and interactive	4	4	4.0
12	Need for learning materials	Need for digital-based learning materials	3	4	3.5

No.	Aspect / Variable	Indicator	R 1	R2	Mean
13	Need for learning materials	Need for fiction text learning materials containing Kendal folktales	4	4	4.0
14	Expectations for new learning materials	Increasing students' motivation and engagement	4	4	4.0
15	Expectations for new learning materials	Supporting the development of character values and local wisdom	4	4	4.0
16	Expectations for new learning materials	Facilitating teachers in fiction text learning	4	4	4.0
17	Expectations for new learning materials	Enriching the variety of teaching methods and learning activities	4	4	4.0
Overall Mean					**3.41**

3.26 - 4.00: Strongly Agree

2.51 - 3.25: Agree

1.76 - 2.50: Less Agree

1.00 - 1.75: Disagree

The teacher needs questionnaire was completed by two fifth-grade teachers using a scale from 1 to 4. The questionnaire consisted of 17 statement items grouped into the aspects of understanding fiction texts, understanding local wisdom, the condition of teaching materials, learning constraints, teaching material needs, and expectations for new teaching materials. Based on Table 5, the aspect of understanding fiction texts obtained relatively high scores. Both teachers gave a score of 4 for the indicator of understanding the concepts, characteristics, and structure of fiction texts, resulting in a mean of 4.0. For the indicator of understanding the potential of fiction texts as a literacy medium, both teachers gave a score of 3, resulting in a mean of 3.0.

In contrast, the aspect of understanding local wisdom showed lower scores. The indicator of understanding the concept of local wisdom received scores of 2 and 3, with a mean of 2.5, while the indicator of understanding Kendal local wisdom values received a score of 2 from both teachers, with a mean of 2.0. These data indicate a difference between teachers' mastery of fiction text materials and their understanding of Kendal local wisdom values that can be integrated into learning.

In the aspect of teaching material conditions, the scores varied. The indicator stating that the teaching materials were interesting and met students' needs obtained a mean of 2.0. The indicator related to the inclusion of local cultural contexts received scores of 1 and 2, with a mean of 1.5. Meanwhile, the indicator concerning the limited availability of alternative teaching materials obtained a mean of 3.5. These data indicate that the teaching materials used had not adequately included local cultural contexts, while the need for alternative teaching materials was relatively high.

In the aspect of learning constraints, the indicator of difficulty in finding contextual teaching materials obtained a mean of 3.5. The indicator related to limited time or ability to independently develop teaching materials also obtained a mean of 3.5. Meanwhile, obstacles in utilizing digital media obtained a mean of 2.5. These data show that teachers' constraints were not only related to the availability of learning resources, but also to limited time and ability to develop local-wisdom-based teaching materials independently.

The aspect of teaching material needs showed a high tendency. The indicator related to the need for teaching materials that are easy to use and interactive obtained a mean of 4.0. The indicator related to the need for digital-based teaching materials obtained a mean of 3.5, while the indicator concerning the need for teaching materials containing Kendal folktales obtained a mean of 4.0. In the aspect of expectations for new teaching materials, all indicators obtained a mean of 4.0, including expectations that teaching materials can increase students' motivation and engagement, support the development of character values and local wisdom, facilitate teachers in fiction text learning, and enrich the variety of teaching methods.

The next stage presents student needs data as the primary users of fiction text teaching materials. The data were obtained from 42 fifth-grade students, consisting of 16 students from Public Elementary School Pucuksari and 26 students from Public Elementary School 2 Bumiayu in Kendal Regency. The student needs questionnaire covered fiction text learning experiences, interest in teaching materials, relevance to local culture, the need for digital teaching materials, and expectations for the e-module. The results of the student questionnaire are presented in the following table.

Table 6. Results of the Student Needs Questionnaire

No.	Aspect / Variable	Indicator	Students of SDN Pucuksari (Mean)	Students of SDN 2 Bumiayu (Mean)	Mean
1	Experience in learning fiction texts	Learning fiction texts is enjoyable	3.30	3.35	3.32
2	Experience in learning fiction texts	Understanding the content of fiction stories	3.25	3.35	3.32
3	Experience in learning fiction texts	Easily following fiction text learning activities	3.20	3.35	3.30
4	Interest in learning materials	The appearance of the learning materials is attractive	3.20	3.30	3.25
5	Interest in learning materials	Images and text are easy to understand	3.25	3.35	3.32
6	Interest in learning materials	Learning materials increase students' interest in reading	3.30	3.40	3.35
7	Relevance to local culture	Having read/heard Kendal folktales	3.10	3.15	3.12
8	Relevance to local culture	Interested in learning stories from their own region	3.35	3.45	3.40
9	Relevance to local culture	Folktales teach positive values	3.40	3.50	3.45
10	Need for digital learning materials	Enjoy learning using digital media	3.30	3.35	3.32
11	Need for digital learning materials	Interested in learning using e-modules	3.35	3.40	3.37

No.	Aspect / Variable	Indicator	Students of SDN Pucuksari (Mean)	Students of SDN 2 Bumiayu (Mean)	Mean
12	Need for digital learning materials	Digital learning materials facilitate independent learning	3.25	3.30	3.27
13	Expectations for e-modules	Want learning materials containing Kendal folktales	3.40	3.45	3.42
14	Expectations for e-modules	Want learning materials accompanied by engaging images and activities	3.35	3.40	3.37
15	Expectations for e-modules	Want to understand local wisdom values	3.45	3.50	3.47
Overall Mean					**3.32**

3.26 - 4.00: Strongly Agree

2.51 - 3.25: Agree

1.76 - 2.50: Less Agree

1.00 - 1.75: Disagree

Based on Table 6, the aspect of fiction text learning experience showed relatively consistent mean values. The indicator of enjoyable fiction text learning obtained a mean of 3.32, the indicator of understanding the content of fiction stories obtained a mean of 3.32, and the indicator of ease in following fiction text learning obtained a mean of 3.30. In the aspect of interest in teaching materials, the indicator of attractive teaching material appearance obtained a mean of 3.25, the indicator of easy-to-understand images and text obtained a mean of 3.32, and the indicator that teaching materials increased reading interest obtained a mean of 3.35.

The aspect of relevance to local culture showed variation in scores. The indicator of having read or heard Kendal folktales obtained a mean of 3.12. The indicator of interest in learning stories from students' own region obtained a mean of 3.40, while

the indicator that folktales teach positive values obtained a mean of 3.45. These data indicate that although students' experience with Kendal folktales was not yet dominant, their interest in regional stories and positive values in folktales was relatively high.

In the aspect of digital teaching material needs, the indicator of enjoying learning using digital media obtained a mean of 3.32. The indicator of interest in learning using e-modules obtained a mean of 3.37, while the indicator that digital teaching materials facilitate independent learning obtained a mean of 3.27. In the aspect of expectations for e-modules, the indicator of wanting teaching materials containing Kendal folktales obtained a mean of 3.42, the indicator of wanting teaching materials accompanied by engaging images and activities obtained a mean of 3.37, and the indicator of wanting to understand local wisdom values obtained a mean of 3.47. Overall, the mean score of all student questionnaire items was 3.32.

Discussion

Based on the teaching material observation findings, fiction text learning in elementary schools has fulfilled the aspects of curriculum alignment, representation of fiction text elements, language appropriateness, and availability of practice activities. However, the teaching materials have not yet integrated local cultural contexts, particularly Kendal folktales and the local wisdom values that live within the local community. This condition indicates a gap between the orientation of the Kurikulum Merdeka, which emphasizes contextual learning, and the practice of using teaching materials that remain general in nature (Ministry of Education, Culture, Research, and Technology, 2021; 2022). In Indonesian language learning, the connection between texts and students' socio-cultural experiences is important because texts do not only function as objects of language practice, but also as media for interpreting values, experiences, and identity (Handayani et al., 2022; Kumalasari et al., 2023).

These findings confirm that Kendal folktales have not been optimally utilized as sources of fiction texts in fifth-grade learning. Structurally, folktales contain the main elements of fiction texts, such as characters, plot, setting, conflict, and moral messages. Their absence from teaching materials indicates that local learning resources relevant to fiction text competencies have not been systematically transformed into instructional materials. This condition is consistent with previous studies showing that regional folktales are often positioned only as supplementary readings rather than as primary sources for fiction text learning (Laili et al., 2021; Wijayanti et al., 2022; Lake et al., 2023). In fact, folktales can serve as a means of local wisdom literacy because they connect reading activities with the introduction of values, environment, and community cultural identity (Suryanto et al., 2024).

The absence of Kendal folktales in teaching materials also affects the lack of integration of local wisdom values in fiction text learning. Values such as *ngesti widdhi, pepadhâng, satriya legawa, cancut taliwanda, migunaning tumraping liyan,* and *suka-reno* do not appear in reading texts or learning activities. In fact, these values are relevant to students' character formation because they contain religious, moral, social, and ethical dimensions (Balqiss, 2025; Pemerintah Kabupaten Kendal, 2024; Direktorat Kepercayaan Terhadap Tuhan YME, 2019). From the perspective of Islamic education, local wisdom can be positioned as a contextual medium for instilling *akhlak* and character values, as long as these values are aligned with the principles of religiosity, responsibility, honesty, social concern, and public benefit (Gianto & Sunanik, 2024; Ibnu Sholeh et al., 2025).

The value of *ngesti widdhi* can be associated with religious character education because it emphasizes the alignment of life goals with divine values. The value of *pepadhâng* is closely related to ethical education because it teaches honesty, openness, and social responsibility. The value of *satriya legawa* represents sincerity, sportsmanship, and readiness to acknowledge truth, which is in line with the formation of *akhlak* in social relations. The value of *cancut taliwanda* reflects work ethic, independence, and seriousness in action. The value of *migunaning tumraping liyan* emphasizes usefulness to others, while *suka-reno* teaches sincere giving and the maintenance of social harmony. Connecting these values with Islamic character education is important because Islamic education is not only oriented toward mastery of religious knowledge, but also toward the formation of moral attitudes, social ethics, and behavior that benefits communal life (Solichin, 2018; Najiyah et al., 2024).

The teacher questionnaire results strengthen the teaching material observation findings. Teachers have relatively good understanding of the concepts, characteristics, and structure of fiction texts, but their understanding of Kendal local wisdom values remains lower. This imbalance indicates that teachers need teaching materials that not only provide fiction texts, but also help guide the integration of local values explicitly and structurally. This finding is relevant to previous studies showing that teachers often face limitations in independently developing local culture-based teaching materials, whether due to limited resources, time, or technical ability (Azkiya et al., 2022; Putri et al., 2023). In the context of Islamic education, teachers' need for local-wisdom-based teaching materials also indicates the importance of instructional tools that can bridge cultural values with moral and character values aligned with Islamic teachings (Prasetawati & Asnawi, 2018; Husni & Rahman, 2020).

The high teacher need scores on the indicators of interactive, digital, and Kendal folktale-based teaching materials indicate a practical need for supplementary teaching materials. This need is not only related to the provision of fiction materials,

but also to the provision of instructional tools that help teachers instill character values through texts. Kendal folktales can be used as reading materials that connect Indonesian language learning with value education because folktales contain moral messages, social norms, and the worldview of the community (Wahyuni et al., 2024; Kumalasari et al., 2023). In a broader context, integrating Islamic values with local wisdom in character-based curricula or teaching materials can strengthen contextual learning that remains rooted in students' cultural environments (Ibnu Sholeh et al., 2025; Gianto & Sunanik, 2024).

The student needs data also show a tendency consistent with the observation results and teacher questionnaire findings. Students demonstrated fairly good experiences in fiction text learning, but the teaching materials used had not yet connected learning with Kendal folktales. At the same time, students showed strong interest in stories from their own region, positive values in folktales, digital teaching materials, and e-modules containing Kendal folktales. This indicates that cultural proximity has the potential to become an important factor in enhancing meaningful learning. Previous studies affirm that learning using folktales and local culture can support student engagement because the materials studied feel close to their social experiences (Wahyuni et al., 2024; Wijayanti et al., 2022; Syafa et al., 2022).

Students' interest in Kendal folktales can also be understood as an opportunity to strengthen cultural literacy and character education. Folktales as teaching materials do not only present imaginative narratives, but also contain values that can be used to build students' moral and social understanding (Wicaksana & Sudiatmi, 2021; Hartanto et al., 2022). In Indonesian language learning, folktales can become a dialogic space between literacy skills, cultural recognition, and character formation. Hendra et al. (2023) explain that the transmission of Islamic values can take place through local cultural approaches so that moral values are more easily accepted in community life. Thus, the use of Kendal folktales in a fiction text e-module can be directed as a means of Indonesian language learning that is contextual while also educationally valuable in moral and religious terms.

Based on the overall findings, the main needs for e-module development can be formulated into three frameworks. First, content needs, namely teaching materials that include Kendal folktales as sources of fiction texts. Second, pedagogical needs, namely teaching materials that help teachers and students understand fiction text elements as well as local wisdom values. Third, value-based needs, namely teaching materials that direct the interpretation of folktales toward character education, ethics, and religious values aligned with the principles of Islamic education. This framework addresses the observation findings showing the absence of local content, the teacher questionnaire findings showing the need for contextual teaching materials, and the

student questionnaire findings showing interest in Kendal folktales and digital e-modules.

Nevertheless, this study has limitations. The study was limited to the needs analysis stage and did not include the stages of e-module design, development, validation, or implementation. The research subjects were also limited to teachers and students from two public elementary schools in Kendal Regency, so the findings are not intended to be generalized broadly. The data generated are descriptive and do not measure the effectiveness of Kendal folktale-based teaching materials in improving students' learning outcomes, language skills, or character formation. Therefore, future research should be directed toward the development of a fiction text e-module that systematically incorporates Kendal folktales, local wisdom values, and character strengthening aligned with Islamic education. Subsequent stages should also include expert validation, practicality testing, and effectiveness testing so that the quality of the teaching materials can be assessed more comprehensively.

CONCLUSION

Based on the results of the needs analysis conducted through teaching material observation, teacher questionnaires, and student questionnaires, fiction text learning in elementary schools requires teaching materials that are more contextual and rooted in students' local culture. The teaching materials currently used remain general in nature and have not utilized Kendal folktales as sources of fiction texts. As a result, local wisdom values such as *ngesti widdhi, pepadhâng, satriya legawa, cancut taliwanda, migunaning tumraping liyan,* and *suka-reno* have not been systematically integrated into learning. Structurally, Kendal folktales fulfill the characteristics of narrative texts taught in Grade V and are relevant to the objectives of Indonesian language learning, which emphasize text comprehension, character development, and connections to students' social experiences.

These findings indicate that needs analysis grounded in local context is an important foundation for developing meaningful fiction text teaching materials aligned with students' cultural environment. The integration of Kendal folktales and local wisdom values into fiction text learning not only has the potential to strengthen cultural literacy, but can also be directed toward supporting students' moral and character development in line with the principles of Islamic education. This is consistent with the view that local wisdom can serve as a medium for character education and the internalization of religious values when integrated contextually into learning (Gianto & Sunanik, 2024; Ibnu Sholeh et al., 2025; Najiyah et al., 2024). Thus, the need for a Kendal folktale-based fiction text e-module can be understood not only as a need for digital teaching materials, but also as a pedagogical need to connect Indonesian language learning, cultural literacy, and value-based education.

Future research is recommended to extend the results of this needs analysis to the stage of teaching material development, particularly the development of a fiction text e-module based on Kendal folktales that systematically incorporates local wisdom values. Further studies should include expert validation, practicality testing, and effectiveness testing to assess the quality of the developed teaching materials and their impact on students' learning outcomes and language skills. In addition, expanding the research subjects to schools with more diverse characteristics is recommended to strengthen the generalizability and contribution of local wisdom-based Indonesian language learning development in elementary education.

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