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RETHINKING ISLAMIC CHARACTER VALUES THROUGH FOLKLORE AND ITS IMPLICATIONS FOR STRENGTHENING CHARACTER EDUCATION AMONG GENERATION Z

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Abstract

The strong development of globalization has triggered a shift in cultural values among Generation Z. Ironically, the existence of local culture as a medium for strengthening character education is slowly being eroded by the dominance of Western culture, which is oriented toward consumerist lifestyles, individualism, materialism, and hedonism, widely spread through various online platforms. This research uses a qualitative approach with Roland Barthes' semiotic analysis design. Data were obtained through observations of scenes, dialogues, and visual symbols in the film Si Sarip Tambak Oso. The data analysis process includes dialogue transcription, thematic coding, data tabulation, and meaning interpretation. Character values in the film Si Sarip Tambak Oso include: bravery, justice, social concern, resistance against tyranny, moral responsibility, steadfastness of principles, sacrifice, and exemplary behavior. The practical implication of this research is to contribute an integrative strategy for strengthening character education through the synthesis of cultural and religious values in the folklore of the film Si Sarip Tambak Oso. However, this research has limitations regarding the technical implementation of cultural character values in Islamic education. This research offers an empirical contribution by positioning folklore not merely as a cultural heritage, but as a strategic educational medium in strengthening the character of Generation Z through the synthesis of local cultural values and religious teachings amidst the challenges of globalization.

Keywords: *Folklore; Character Education; Local Wisdom; Si Sarip Tambak Oso*

Abstrak

Perkembangan globalisasi yang pesat telah memicu pergeseran nilai-nilai budaya di kalangan Generasi Z. Ironisnya, keberadaan budaya lokal sebagai sarana penguatan pendidikan karakter perlahan-lahan tergerus oleh dominasi budaya Barat yang berorientasi pada gaya hidup konsumtif, individualisme, materialisme, dan hedonisme, yang tersebar luas melalui berbagai platform online. Penelitian ini menggunakan pendekatan kualitatif dengan desain analisis semiotik Roland Barthes. Data diperoleh melalui pengamatan adegan, dialog, dan simbol visual dalam film Si Sarip Tambak Oso. Proses analisis data meliputi transkripsi dialog, pengkodean tematik, tabulasi data, dan interpretasi makna. Nilai-nilai karakter dalam film Si Sarip Tambak Oso

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meliputi: keberanian, keadilan, kepedulian sosial, perlawanan terhadap tirani, tanggung jawab moral, keteguhan prinsip, pengorbanan, dan perilaku teladan. Implikasi praktis penelitian ini adalah untuk memberikan strategi integratif dalam memperkuat pendidikan karakter melalui sintesis nilai-nilai budaya dan agama dalam folklore film Si Sarip Tambak Oso. Namun, penelitian ini memiliki keterbatasan terkait implementasi teknis nilai-nilai karakter budaya dalam pendidikan Islam. Penelitian ini memberikan kontribusi empiris dengan menempatkan folklore tidak hanya sebagai warisan budaya, tetapi sebagai media pendidikan strategis dalam memperkuat karakter Generasi Z melalui sintesis nilai-nilai budaya lokal dan ajaran agama di tengah tantangan globalisasi.

Kata Kunci: *Folklore; Pendidikan Karakter; Kearifan Lokal; Si Sarip Tambak Oso*

مستخلص

لقد أدّى التطور القوي للعولمة إلى إحداث تحوّل في القيم الثقافية لدى الجيل .Z والمفارقة أنّ وجود الثقافة المحلية بوصفها وسيلةً لتعزيز التربية على القيم، آخذٌ في التآكل تدريجياً بفعل هيمنة الثقافة الغربية الموجّهة نحو أنماط الحياة الاستهلاكية والفردانية والمادية والملذّية، والتي تنتشر على نطاق واسع عبر مختلف المنصات الإلكترونية .اعتمد هذا البحث المنهج النوعي بتصميم تحليل سيميائي وفق نظرية رولان بارت. واستُمدّت البيانات من خلال ملاحظة المشاهد والحوارات والرموز البصرية فيلم سي ساريب تامباك أوسو. وتتضمّن عملية تحليل البيانات تفريغ الحوارات، والترميز الموضوعي، وتبويب البيانات، وتفسير الدلالات .وتشمل القيم الشخصية الواردة فيلم سي ساريب تامباك أوس: الشجاعة، والعدالة، والاهتمام الاجتماعي، ومقاومة الطغيان، والمسؤولية الأخلاقية، والثبات على المبادئ، والتضحية، والسلوك القدوة .وتتمثّل الإفادة التطبيقية لهذا البحث في تقديم استراتيجية تكاملية لتعزيز التربية على القيم من خلال المزاوجة بين القيم الثقافية والدينية في الفولكلور الخاص بفيلم سي ساريب تامباك أوسو. غير أنّ هذا البحث يتضمّن محدودية تتعلق بالتطبيق التقني للقيم الثقافية في التربية الإسلامية .ويقدّم هذا البحث إسهاماً تجريبياً من خلال التموضع بالفولكلور ليس بوصفه تراثاً ثقافياً فحسب، بل كوسيلة تعليمية استراتيجية في تعزيز شخصية الجيل Z عبر مزاوجة القيم الثقافية المحلية والتعاليم الدينية في مواجهة تحديات العولمة.

الكلمات الرئيسية: الفولكلور؛ التربية على القيم؛ الحكمة المحلية؛ سي ساريب تامباك أوسو

A. Introduction

Generation Z was born and raised in the digital age, where technological, informational, and digital developments have become fundamental aspects of their lives.[1] This condition is

[1] N Ameen and A Anand, "Generation Z in the United Arab Emirates: A Smart-Tech-Driven IGeneration," in *The New Generation Z in Asia: Dynamics, Differences, Digitalization* (Royal Holloway, University of London, United Kingdom: Emerald Group Publishing Ltd., 2020), 181–92, https://doi.org/10.1108/978-1-80043-220-820201018; Eva Latipah, "Psychological Support in the Midst of VUCA Situations for Generation Z in the Finnish Education System," *Jurnal Pendidikan Agama Islam* 21, no. 2 (2024): 319–28, https://doi.org/https://doi.org/10.14421/jpai.v21i2.10662; S Shirazian, M Vatanpour, and P Guity, "Generation Z: Learners' Profiles and Teaching Challenges," *Frontiers in Dentistry* 22 (2025), https://doi.org/10.18502/fid.v22i40.19906.

further complicated by the increasingly uncontrolled development of globalization.[2] This has triggered a shift in cultural values among the younger generation, including Generation Z.[3] They tend to be more interested in Western culture, which is oriented towards consumptive behavior, individualism, materialism, and a hedonistic lifestyle.[4] This phenomenon is very likely to trigger a cultural and moral crisis among the younger generation. Cultural, social, and religious values are often neglected, such as honesty, politeness, responsibility, and love for local culture, which are increasingly eroded.[5] In addition, the role of educational media in formal education is often ineffective in bridging the gap between traditional values and the demands of modernity in shaping the character of the younger generation.[6] As a result, the character education values they have learned at school are often not implemented in their daily lives.[7]

Highlighting this phenomenon, the role of local folklore has become an essential option as a medium for strengthening moral and character education for Generation Z.[8] Various previous studies have shown the urgency and relevance of folklore in shaping the character of the younger generation, as stated in the research by Muzhigova et al., (2025) that folklore serves as a medium for transmitting cultural wisdom, moral values, and social norms. For example, Turkish folklore emphasizes the importance of social relationships and family ties, highlighting traits such as courage and hard work.[9] Research by Umar et al., (2025) also legitimizes the

[2] Jessica McKenzie, "Introduction to the Special Issue: Globalization as a Context for Youth Development," *New Directions for Child and Adolescent Development* 2019, no. 164 (2019): 7–9, https://doi.org/https://doi.org/10.1002/cad.20276.

[3] L S Dąbrowski and S Środa-Murawska, "Globalised and Culturally Homogenised? How Generation Z in Poland Spends Their Free Time," *Leisure Studies* 41, no. 2 (2022): 164–79, https://doi.org/10.1080/02614367.2021.1975800; Ikenna Ukpabi Unya, Ugochi Onya, and Abiola Aare, "The Impact of Globalizationon on Youth Development and Early Childhood Education in Nigeria," *UNIZIK Journal of Religion and Human Relations* 14, no. 1 SE-Articles (2022): 207–23, https://doi.org/10.4314/jrhr.v14i1.11.

[4] Eneida Zalli, "Globalization and Education: Exploring the Exchange of Ideas, Values, and Traditions in Promoting Cultural Understanding and Global Citizenship," *Interdisciplinary Journal of Research and Development* 11, no. 1 (2024): 55, https://doi.org/10.56345/ijrdv11n1s109.

[5] Natalia Orekhovskaya et al., "Globalization and Youth: Philosophical Analysis of Challenges and Ways to Overcome Them," *XLinguae: Scientific Languange Journal* 11, no. 2 (2018): 256–64, https://doi.org/10.18355/XL.2018.11.02.20.

[6] Laura Caprara and Cataldo Caprara, *Effects of Virtual Learning Environments : A Scoping Review of Literature*, *Education and Information Technologies* (Springer US, 2022), https://doi.org/10.1007/s10639-021-10768-w; Herlina, Arismunandar, and Ismail Tolla, "Education Character in the Era of Globalization : Facing the Challenges of the Modern World," *International Journal of Engineering, Science and InformationTechnology* 4, no. 4 (2024): 230–36, https://doi.org/https://doi.org/10.52088/ijesty.v4i4.649.

[7] L S Badri and A A Malik, "Implementation of Islamic Education Values in Building Students' Religious Character through an Affective Approach Based on the Qur'an," *Jurnal Pendidikan Agama Islam* 21, no. 1 (2024): 217–33, https://doi.org/https://doi.org/10.14421/jpai.v21i1.7260.

[8] Dilla Dwi Nanda et al., "Moral Value and Character Building Education in Foklore From Central Java '"Timun Mas,"'" *JOLLT Journal of Languages and Language Teaching* 9, no. 1 (2021): 85–91, https://doi.org/https://doi.org/10.33394/jollt.v%vi%i.3319; Anita Sipahutar, Remlinawati Siantury, and Yenita Sembiring, "The Value and Character Building Education in Folklore From Bataknese '"Sigale Gale,"'" *JOLLT Journal of Languages and Language Teaching* 9, no. 1 (2021): 111–16, https://doi.org/https://doi.org/10.33394/jollt.v%vi%i.3228.

[9] G Muzhigova et al., "The Motif of the Inheritance of the Younger Son in Folk Tales of the Turkic Peoples: Structure and Symbolism," *Forum for Linguistic Studies* 7, no. 3 (2025): 1047–58, https://doi.org/10.30564/fls.v7i3.8640.

urgency of folklore in character building by relating local folklore such as "Si Kabayan Saba Kota" to values such as honesty, responsibility, and social awareness, which are very important for character building in the era of globalization.[10] In line with the research by Karyono et al., (2023), they argue that the current era of globalization has eroded the socio-cultural values of the younger generation, resulting in the loss of national identity.[11] Therefore, folklore has an urgency as a means to bridge this gap by reintroducing local cultural traditions through the strengthening of cultural values that are beginning to erode.

The previous studies explicitly show the urgency and relevance of folklore in character building, social norms, and as a means to reintroduce local cultural traditions. Unfortunately, there are no previous studies that explicitly highlight the urgency of folklore in shaping the character of Generation Z, especially amid the current phenomenon of moral decadence. Therefore, to fill the gap in previous studies, this research is important to conduct. Given the existence of folklore, which plays an important role in promoting moral and spiritual values for society and the younger generation in particular,[12] through the internalization of values such as: awareness in preserving cultural traditions,[13] preserving cultural heritage,[14] and the importance of maintaining a balance between spirituality and modernity through strengthening character education values in folklore.[15]

This is relevant to the folklore of Si Sarip Tambak Oso, which tells the story of a brave young man from the city of Sidoarjo who could not bear to see the suffering of his village community, which was plagued by hunger, misery, and even death due to unfair treatment by the Dutch authorities. The story explicitly conveys not only a moral message of empathy, pity, and sympathy for the suffering of others, but also provides life lessons (*ibrah*) that are relevant

[10] Mardan Umar et al., "Revitalization of Islamic Character Values in Local Folklore and Its Implication on Character Education," *Ulumuna* 29, no. 1 (2025): 188–220, https://doi.org/10.20414/ujis.v29i1.1375.

[11] H Karyono, R M Sukmariningsih, and J E Isharyanto, "Pancasila Ideology as the Basis for Building the Character of the Younger Generation in Indonesia," *Academic Journal of Interdisciplinary Studies* 12, no. 3 (2023): 319–26, https://doi.org/10.36941/ajis-2023-0080.

[12] Suseno and Zuliyanti, "Moral Value of Holy Stories in the Kudus as Teaching Material in Literature Learning," *International Journal of Innovation, Creativity and Change* 11, no. 4 (2020): 492–501.

[13] S Ahmed and R Kousar, "Reviving the Folklores of Jammu And Kashmir for Promoting Peace in the Region," *Peace Review* 35, no. 2 (2023): 206–15, https://doi.org/10.1080/10402659.2023.2193140; G Kewlimjaeva, "Comparative-Typological Analysis of Poetic Genres in Karakalpak, Turkmen, and English Folklore," in *AIP Conference Proceedings*, vol. 3331, 2025, https://doi.org/10.1063/5.0306238.

[14] Anastasiya V Fakhrutdinova et al., "Pedagogical Value of Folklore Prosaic Genres in Intellectual and Moral Education of Future Teachers at the Foreign Language Lessons," in *ARPHA Proceedings*, 2019, 121–25, https://doi.org/10.3897/ap.1.e0111.

[15] M Fitriyah, A Bahtiar, and D Suparno, "Educational Character Values in Aceh Folk Stories: Banta Barensyah as an Invention For Teaching Materials in School," *Jurnal Gramatika* 11, no. 2 (2025): 225–41, https://doi.org/10.22202/jg.2025.v11i2.10008.

to reflect on in the modern era. The folklore of Si Sarip Tambak Oso reflects on the importance of moral values such as honesty, humility, simplicity, and caring. This story provides a concrete example of how traditional cultural values can be implemented in everyday life, even though their implementation often faces various challenges, such as urban lifestyles and Westernized cultural acculturation. It is this potential that makes folklore an interesting and unique medium for strengthening the character education of Generation Z.[16] Given the urgency of character education in today's era of globalization, it has become a fundamental necessity in efforts to overcome the phenomenon of moral decadence in society. The prevalence of corruption, crime, and sexual harassment has slowly eroded the character and morality of the nation's generation.[17]

This study aims to explore the extent to which cultural values contained in folklore in the film Si Sarip Tambak Oso can be used as a means of character building for Generation Z amid globalization and the rise of moral decadence. The main focus of this study will be on examining the character values in the film Si Sarip Tambak Oso, because the visualization of the film scenes represents the importance of character values and social awareness. In addition, this study also aims to identify, analyze, and synthesize how the character education values presented in the film Si Sarip Tambak Oso can be made relevant in Islamic Religious Education (PAI) learning. In practical terms, this study contributes to the development of Islamic character education based on local cultural values, which are interesting, unique, and relevant in overcoming the phenomenon of moral decadence in the current era of globalization. The film Si Sarip Tambak Oso can serve as a strategic educational medium in instilling the noble values of Javanese culture in Generation Z while bridging the gap between tradition, Islam, and modernity in the formation of superior character. Although the challenges and pressures of globalization are inevitable, with the right approach, traditional values can still be passed down and preserved. With its strong moral message, the film Si Sarip Tambak Oso contributes to character education, the preservation of local culture, and the strengthening of national identity.

This study is a qualitative study using Roland Barthes' semiotic analysis design.[18] The main objective of the researcher in choosing this analysis design was to explore in depth the

[16] I Syamsi and Mohd.M. Tahar, "Local Wisdom-Based Character Education for Special Needs Students in Inclusive Elementary Schools," *Cypriot Journal of Educational Sciences* 16, no. 6 (2021): 3329–42, https://doi.org/10.18844/cjes.v16i6.6567; D Srihati et al., "Folktales as an Educational Tool: Building Character and Enhancing Communication Skills in Children," *Research Journal in Advanced Humanities* 6, no. 2 (2025), https://doi.org/10.58256/vakf4z42; Fitriyah, Bahtiar, and Suparno, "Educational Character Values in Aceh Folk Stories: Banta Barensyah as an Invention For Teaching Materials in School."

[17] Musyafa Fathoni et al., "The New Direction of Indonesian Character Education: Bullying, Moral Decadence, and Juvenile Delinquency," *Jurnal Pendidikan Agama Islam* 21, no. 1 (2024): 22–39, https://doi.org/10.14421/jpai.v21i1.7759.

[18] B Istiyanto et al., "R. Barthes's Semiotic Approach to Media Reports: Indonesian Case," *RUDN Journal of Language Studies, Semiotics and Semantics* 15, no. 2 (2024): 430–42, https://doi.org/10.22363/2313-2299-2024-15-2-430-442; M Lim,

denotative and connotative meanings as well as the cultural values represented in the film Si Sarip Tambak Oso. The film was analyzed as a cultural text containing symbols, narratives, and representations of character education values based on local wisdom. The main data were obtained through in-depth observation of scenes, dialogues, and visual symbols selected as units of analysis based on their relevance to character education values.

The data analysis process was carried out in several stages, including dialogue transcription, thematic coding, data tabulation, and interpretation of meaning with reference to the semiotic framework and character education theory based on ethnopedagogy. Supporting data were collected through a literature study of relevant scientific sources. To ensure the validity of the research data, the researchers used theory and source triangulation techniques.

B. Result and Discussion

Character Values in the Film Si Sarip Tambak Oso

The film Si Sarip Tambak Oso is a visual adaptation of a Javanese folk legend from East Java that tells the story of Sarip, a young man from the Tambak Oso area who is known as a brave figure and defender of the common people. The story is set during the colonial period, when social inequality, structural oppression, and abuse of power were realities faced by the lower classes. Sarip is portrayed as a "*people's champion*" who opposes the tyranny of the authorities and local rulers. He is a symbol of moral resistance, not because of his ambition for power, but because of his conscience to uphold justice and protect the oppressed. The main conflict in the film develops from the confrontation between Sarip and the repressive power structure, both in the form of colonial authorities and local elites who are allied with that power. In some versions of the story, Sarip's struggle ends in suffering or death. However, narratively, this physical defeat actually confirms Sarip's moral victory as a hero of the people. This film not only serves as entertainment, but also as a medium for character building. As uploaded on the Gromore Studio Series YouTube channel, which is 28 minutes and 37 seconds long, with the link: https://youtu.be/9IO_ErgM0aE?si=mjuU31jNrCF1L9I7

The film Si Sarip Tambak Oso presents various character values that are depicted through the storyline and actions of the main character, Sarip. These values emerge gradually from the beginning to the end of the film and form the core of the moral message that the filmmakers want to convey to the audience.

"Barthes, Roland," in *The Wiley Blackwell Encyclopedia of Consumption and Consumer Studies*, 2015, 1–2, https://doi.org/10.1002/9781118989463.wbeccs017.

Table 1. Study of Character Values in the Film Si Sarip Tambak Oso

No	Character Value	Minutes	Description
1	Courage	5:32-6:15; 7:00-8:42; 9:07-9:25	Sarip dared to fight against colonialism and injustice despite the high risk to his own safety. This courage was based on moral awareness, not personal ambition.
2	Justice	2:00-25:00; 9:08	Sarip's entire struggle was based on his rejection of the oppression of the common people by the arbitrary colonial rulers.
3	Social Awareness	2:49-20:00; 12:26;	Sarip showed empathy for the suffering of the poor and sought to defend their rights that had been taken away.
4	Resistance to Injustice	5:33; 6:42	Sarip's resistance against tyrannical rulers reflects efforts to prevent injustice and uphold social goodness.
5	Moral Responsibility	10:11-11:02	Sarip continued to fight despite the threats because he felt responsible for the fate of the oppressed people. He also asked for his mother's blessing before carrying out his actions.
6	Principled Stance	2:29	Sarip was not tempted by compromise or intimidation, showing consistency in upholding the truth.
7	Sacrifice	10:29	Sarip was willing to sacrifice his safety and his life for the greater good of the people.
8	Exemplary Behavior	Awal-Akhir; 28:10-28:22	Sarip's struggle became a moral example that inspired the community to uphold justice and courage.

1. Courage

Sarip's courage is clearly evident when he begins to oppose the arbitrary actions of the authorities and the Dutch East India Company. This can be seen at 5:32-6:15, when Sarip fights against the oppression of his mother. Sarip's courage is also seen at 7:00-8:42 when he firmly confronts his uncle, who has been arbitrarily taking the family's property, and without hesitation, he beats up his evil uncle. Sarip dares to face threats and persecution even though he is just an ordinary citizen. This courage is not driven by personal ambition, but by an awareness of the injustice experienced by the common people. Moreover, Sarip's courage is not merely physical courage, but moral courage to speak the truth and defend the rights of the oppressed common people, as seen at 9:07-9:25, when Sarip once again beats up the Dutch soldiers who oppress the poor.

2. Justice

In addition to courage, this film also highlights the value of social justice. Injustice is depicted from the beginning of the film through the oppression and extortion of the people. Sarip's resistance aims to restore the rights of the people that have been taken away, making social justice the main basis of his struggle. He views injustice as a violation of human values that must be fought against. This is reflected

in scene 9:08 of the film, Voice Over: "*Seeing this, Sarip cannot remain silent. Once again, Sarip attacks the Dutch soldiers*."

3. Social Awareness

Sarip's social awareness is clearly evident at 2:49-20:00, when he shows empathy for the suffering of the common people. Sarip is not apathetic towards the injustices experienced by the community, but rather acts as their defender and protector. This attitude demonstrates a high level of social sensitivity to the conditions of his surroundings. Voice Over at 2:49; "*he cares deeply for his mother and the local residents who are suffering*," and at 12:26; "*The stolen goods were distributed to the poor residents. He placed them in front of their doors and left.*"

4. Resistance to Injustice

The value of resistance against injustice is one of the main characters that stands out in the film Si Sarip Tambak Oso. This can be seen from the beginning to the middle of the film, when the character Sarip consciously opposes the policies of the rulers and the company that oppress the common people, and loots the company's food barn to distribute to the poor. The colonial oppression takes the form of forced taxation, intimidation, and arbitrary treatment of the people. Sarip's resistance is not driven by personal interests, but by a moral awareness to defend the weak who are being oppressed. The film portrays resistance as an ethical and social act, not merely a form of violence. At 5:33, when his mother is oppressed by the village head and Dutch soldiers, Sarip arrives and immediately beats them up. The scene of resistance continues until 6:42, "*Every now and then they need to be taught a lesson, they can't just do whatever they want on our land*."

5. Moral Responsibility

This film also shows moral responsibility, especially when Sarip continues his struggle even though the risks he faces are getting bigger, because he has become a fugitive or a servant of the Dutch company. He continues his struggle even though he faces threats and great risks. Sarip feels responsible for the fate of the oppressed people and does not choose the safe path by ignoring their suffering. Before carrying out his actions, he asks for his mother's blessing (minutes 10:11-11:02), reflecting a sense of respect in the form of responsibility in the context of relationships, communication, and religiosity in certain cultures.

6. Principled Stance

Sarip's steadfastness is evident when he refuses to compromise with injustice despite pressure and threats (minute 2:29). This attitude shows the moral integrity of the main character, who remains consistent in fighting for the truth and defending the oppressed indigenous people. This steadfastness is not based on personal interests, but on the moral awareness that injustice must be fought. In this scene, Sarip maintains his stance of rejecting the oppression of the indigenous people. This finding shows that the main character is portrayed as having a consistent attitude in defending his beliefs even when he is in an unfavorable situation.

7. Sacrifice

The peak of character values in this film is shown through sacrifice, especially in part 10:29, when Sarip asks his mother's blessing to fight the Dutch East India Company and its soldiers, even though his life is at stake. Sarip must accept physical defeat and the heavy consequences of his struggle. However, this sacrifice actually confirms his moral victory and makes Sarip a role model for society. The film shows that the struggles of the main character have serious consequences, both physically and emotionally. This finding shows that the characters prioritize the common good over personal interests.

8. Exemplary Behavior

At the end of the film, Sarip is portrayed as a figure who leaves a moral example for society. His struggle inspires future generations to uphold justice and courage in the face of injustice. In the eyes of the community, Sarip is a hero, as seen in minutes 28:10-28:22: "*However, in the eyes of the community, the hero who helped and assisted them when they were oppressed by the Dutch colonists was Sarip Tambakoso*." His struggle is remembered as an act of courage in fighting injustice, making him a respected figure and role model for the community. This finding shows that Sarip's character in the film is positioned as a role model whose struggle remains remembered after the main conflict has ended.

Strategies for Strengthening Character Education: A Synthesis of Cultural and Religious Values

Islamic religious education (PAI) has played a central role as an integrative strategy in internalizing Islamic values found in local culture. This effort is urgently needed to provide an

understanding of Indonesian traditions amid the dynamics of today's developments. Advances in technology, information, and digitalization due to globalization have had a significant impact on the paradigm of modern society. The development of digital technology has slowly influenced various sectors of human life, including social, educational, economic, communication, and entertainment sectors. This development has certainly provided easy access for the public to obtain information without any restrictions. However, there is one concern about the impact of the current era of globalization, namely the emergence of cultural homogenization that can erode local cultural identities. The current young generation (Gen Z) tends to be easily exposed to Western popular culture, which spreads through social media, drama films, and other digital entertainment. This phenomenon can erode the interest of the younger generation (Gen Z) in local cultural values, which in essence play a crucial role in shaping the character of each individual.

Local wisdom, as a cultural heritage rich in moral values and social norms, now faces significant challenges in the modern era. In the context of Sundanese culture, for example, values such as honesty, simplicity, respect, and love for culture are part of an identity that has been passed down from generation to generation. Local wisdom is not just a tradition but also a foundation that can help a community adapt (*resilience*) amid the dominant influence of globalization. Ironically, however, these values are increasingly being marginalized in the dynamics of everyday life. Therefore, efforts are needed to revive or rethink how local wisdom values can be used as guidelines to strengthen the character of Generation Z in the current era of globalization.

Although cultural existence is often marginalized in social discourse, Rahmawati et al. (2024) emphasize the importance of strengthening the relevance of ancestral culture in the dynamics of modern life.[19] The urgency lies in the fact that local wisdom needs to be prioritized as a foundation of knowledge and a guide for behavior for Generation Z. Conceptually, the education sector is seen as a strategic instrument in efforts to preserve local cultural values. In this context, education not only functions as a means of knowledge transfer but also as an instrument for internalizing cultural wisdom aimed at providing comprehensive understanding to students. Through this process, students are equipped with knowledge and awareness of relevant cultural values as a foundation for character and social identity formation. In a socio-cultural framework, Indonesia is known as a nation that upholds character and ethical values in

[19] Pudji Rahmawati et al., "Sosio-Religious Aspects of the Sasak Community in Reading a Puspakarma Manuscript: Islamic Community Development Perspective," *Ulumuna* 28, no. 2 (2024): 710–37, https://doi.org/10.20414/ujis.v28i2.737.

social life. The strength of these values contributes significantly to shaping the collective attitude of Indonesian society in responding to diversity in ethnicity, culture, religion, and social differences. In line with this, it is argued that Indonesia is known as a friendly, peaceful country with a strong love for the homeland.



Figure 1: Components of Good Character in Thomas Lickona's Theory

According to Thomas Lickona's character theory, there are at least three essential elements of character that educators need to focus on in the process of developing students' character, namely moral knowing, moral feeling, and moral action.[20] These three elements form an interconnected whole in the character education process. The figure above represents that character education begins with the instillation of moral knowledge (*moral knowing*) as the initial foundation, followed by the formation of moral attitudes and feelings (*moral feeling*), and finally culminating in the actualization of moral action (*moral action*) in everyday life.[21]

Based on Lickona's theory, Islamic character education rooted in local cultural values or folklore can be actualized through the cultivation of moral knowledge, the formation of moral attitudes or feelings, and the actualization of moral actions. As stated in several studies (Afifah (2023), Alfien, (2025), Kasiyun (2023), Nurlaili & Sukirno (2024) states that various folk tales from other regions, such as Indramayu, Banyumas, Jambi, Surabaya, Kalimantan, and Bengkulu, have also been proven to strengthen moral values education, which includes the aspects of knowing, feeling, and action.[22]

[20] T Lickona, *Educating for Character: How Our Schools Can Teach Respect and Responsibility* (Random House Publishing Group, 2009).

[21] U A Izzati et al., "Character Education: Gender Differences in Moral Knowing, Moral Feeling, and Moral Action in Elementary Schools in Indonesia," *Journal for the Education of Gifted Young Scientists* 7, no. 3 (2019): 547–56, https://doi.org/10.17478/jegys.597765.

[22] Rahayu Afifah, Yundi Fitrah, and D Yusra, "Nilai-Nilai Pendidikan Karakter Dalam Buku Cerita Rakyat Dari Jambi 2 Dan Relevansinya Terhadap Pembelajaran Bahasa Indonesia Di SMP," *Jurnal Ilmiah Dikdaya* 13, no. 2 (2023): 582–94,

This approach is one of the most effective strategies for preserving and promoting local wisdom through traditional stories. Folklore has a narrative power that can convey moral messages in a communicative and contextual manner, making it easily accepted by various segments of society, especially Generation Z. Audiovisual media, such as films, are an effective means of transmitting moral values and characters based on folklore. Through its visual appeal and narrative power, film serves to bridge Generation Z with traditions and local values that they were previously unfamiliar with. Thus, film not only functions as a medium of entertainment, but also as a reflective space that shows how traditional values can survive and adapt amid the dynamics of modern urban lifestyles today.

The Relevance of Islamic Character Values in Learning

The character values presented in the film Si Sarip Tambak Oso are strongly aligned with Islamic teachings, making it relevant for use as a learning medium in Islamic Religious Education. This film helps students understand Islamic moral values in a contextual and practical manner.

Table 2. The Relevance of Islamic Character Values in the Film Si Sarip Tambak Oso to PAI Learning

No	Character Values in Films Si Sarip Tambak Oso	The Foundations of the Qur'an	Relevance in Islamic Education
1	Courage (*Syaja'ah*)	QS. Al-Ahzab [33]: 39	Sarip's courage reflects the attitude of a believer who dares to speak the truth and is not afraid of other people. This value is relevant for shaping the moral courage of students in defending the truth.
2	Justice (*Al-'Adl*)	QS. An-Nahl [16]: 90	Sarip's struggle against oppression reflects the command to uphold justice. In PAI learning, this value is important for instilling a sense of fairness in social and academic life.
3	Social Awareness	QS. Al-Ma'un [107]: 1-3	Sarip's concern for the oppressed people is in line with the Qur'an's condemnation of indifference towards the weak. This film is relevant for fostering empathy and social awareness among students.
4	Resistance to Injustice	QS. Ali 'Imran [3]: 104	Sarip's actions against the tyrannical ruler reflect the obligation to encourage good and discourage evil. This value can be taught so that students actively uphold good and prevent evil.

https://doi.org/10.33087/dikdaya.v13i2.529; Fajrul Alfien, Moh, Andayani, and S Sumarwati, "Cerita Rakyat Indramayu Sebagai Media Pendidikan Karakter," *DIGLOSIA: Jurnal Kajian Bahasa, Sastra, Dan Pengajaran* 8 (2025): 253–66, https://doi.org/https://doi.org/10.30872/diglosia.v8i1.1179; Suharmono Kasiyun, Pance Mariati, and Syamsul Ghufron, "Educational Value in Foot Stories from Surabaya to Support Character Learning in School," *Bali Medical Journal (Bali Medj)* 12, no. 3 (2023): 3340–46, https://doi.org/10.15562/bmj.v12i3.4417; Fadilla Intan Nurlaili and Sukirno, "Nilai Pendidikan Karakter Dan Kearifan Lokal Dalam Cerita Rakyat Banyumas Serta Implementasinya Terhadap Pembelajaran Bahasa Indonesia," in *Proceedings Series on Social Sciences & Humanities,* vol. 19, 2024, 123–27, https://doi.org/10.30595/pssh.v19i.1340.

5	Moral Responsibility (*Mas'uliyyah*)	QS. Al-Isra' [17]: 36	Sarip's consistent attitude shows an awareness of moral responsibility. This verse is relevant for instilling responsibility in students for their words and actions.
6	Principled Steadfastness (*Istiqamah*)	QS. Fussilat [41]: 30	Sarip's determination in upholding the truth reflects the steadfastness of a believer. This value is important in shaping the consistency of faith and character of students.
7	Sacrifice (*Itsar*)	QS. Al-Hasyr [59]: 9	Sarip's sacrifice for the people reflects an attitude of putting others first. This verse is relevant for shaping altruistic character and social solidarity.
8	Exemplary Conduct (*Uswah Hasanah*)	QS. Al-Ahzab [33]: 21	Sarip can be used as a role model for moral character in Islamic education, as the Qur'an emphasizes the importance of role models in education.

The value of courage in this film is in line with the concept of syaja'ah in Islam, which is the courage to defend the truth and reject injustice. Through the character of Sarip, students can learn that courage in Islam is not an aggressive attitude, but rather responsible moral courage.[23] The value of courage is mentioned in QS. Al-Ahzab [33]: 39, emphasizing that believers are those who convey Allah's message and fear no one but Him.[24] The value of courage in this film is relevant in PAI learning to shape students to be brave in conveying the truth, have self-confidence, and not easily succumb to pressures that contradict Islamic values.

The value of social justice that emerges is relevant to the principle of al-'adl in Islam. This film shows that justice must be upheld in social life, especially in defending the weak and oppressed.[25] This is in line with Allah SWT's command in QS. An-Nahl [16]: 90, which emphasizes that Allah commands justice and forbids injustice.[26] This reinforces the students' understanding that justice is part of noble character.[27]

The values of social awareness and empathy are in line with the teachings of ukhuwah (brotherhood) and concern for others in Islam.[28] This film emphasizes that faith is not only reflected in ritual worship, but also in caring for the suffering of others. Concern for the weak

[23] Dwi Puspitarini, I Nyoman Sudana Degeng, and Henry Praherdhiono, "Humanistic Pesantren : Systematic Literature Review and Bibliometric Visualization Analysis on Character , Moral , and Ethical Values," *Pertanika Journal of Social Sciences and Humanities* 31, no. 2 (2023): 465–90, https://doi.org/https://doi.org/10.47836/pjssh.31.2.01.

[24] Ahmad al-Anshari Al Qurtubi, *Al-Jāmi' Li Aḥkām Al-Qur'Ān* (Al-Resalah Publisher, 2006).

[25] Supriyono, Muhammad Ishaq, and Umi Dayati, "Character Education through Philosophical Values in Traditional Islamic Boarding Schools," *Kasetsart Journal of Social Sciences* 45, no. 1 (2024): 31–42, https://doi.org/doi.org/10.34044/j.kjss.2024.45.1.04.

[26] Ibnu Katsir and Ismail ibnu Umar, *Tafsīr Al-Qur'ān Al-'Aẓīm* (Al-Maktabah Al-Islāmiyyah, 2017).

[27] Puspitarini, Degeng, and Praherdhiono, "Humanistic Pesantren : Systematic Literature Review and Bibliometric Visualization Analysis on Character , Moral , and Ethical Values."

[28] Supriyono, Ishaq, and Dayati, "Character Education through Philosophical Values in Traditional Islamic Boarding Schools."

is emphasized in QS. Al-Ma'un [107]: 1-3, which condemns those who ignore the rights of the poor.[29]

The value of resistance against injustice is one of the main characters that stands out in the film Si Sarip Tambak Oso. This can be seen when the character Sarip consciously opposes the policies of the rulers and the company that oppress the common people. This oppression takes the form of forced taxation, intimidation, and arbitrary treatment of the community. Sarip's resistance is not driven by personal interests, but by a moral awareness to defend the oppressed.[30] This is in line with QS. Ali 'Imran [3]: 104, which contains the meaning: "*Let there be among you a group of people who call to virtue, enjoin what is right, and forbid what is wrong. They are the ones who are successful.*".

The value of responsibility is in line with the concepts of mas'uliyyah in Islam. This value is in accordance with QS. Al-Isra' [17]: 36, which emphasizes that humans will be held accountable for their actions.[31] In Islamic Education (PAI) learning, this moral value of responsibility is relevant in shaping students to be trustworthy, disciplined, and responsible for every action they take.[32] This includes Sarip's attitude of asking for his mother's blessing, which reflects QS. Al-Isra '[17]: 23, which is to be devoted to parents by asking for the mother's blessing.

The value of steadfastness (*istiqamah*) displayed by Sarip is relevant to Islamic teachings on consistency in upholding the truth. This film provides a concrete example that istiqamah is an important part of forming noble character in everyday life. Sarip's struggle inspires future generations to uphold justice and courage in the face of injustice. This value is in line with QS. Al-Ahzab [33]: 21, which emphasizes the importance of role models in education. In Islamic Education (PAI) learning, the character of Sarip can be used as a role model-based learning medium to instill noble moral values in students through a contextual approach.[33]

[29] Abdurahman Bin Nashir As Sa'di, *Tafseer As-Sa'di* (International Islamic Publishing House, 2018).

[30] Sara L Buckingham et al., "The Roles of Settings in Supporting Immigrants' Resistance to Injustice and Oppression: A Policy Position Statement by the Society for Community Research and Action," *American Journal of Community Psychology* 68, no. 3–4 (2021): 269–91, https://doi.org/https://doi.org/10.1002/ajcp.12515.

[31] Katsir and Umar, *Tafsīr Al-Qur'ān Al-'Aẓīm*.

[32] Agustinus Hermino and Imron Arifin, "Contextual Character Education for Students in the Senior High School," *Başlık* volume-9-2, no. volume-9-issue-3-july-2020 (2020): 1009–23, https://doi.org/10.12973/eu-jer.9.3.1009.

[33] Carolina S Botha, "Turning Windows into Mirrors : Digital Stories as a Teaching Strategy to Explore the Apprenticeship of Observation in Pre-Service Teachers," *International Journal of Learning, Teaching and Educational Research* 20, no. 11 (2021): 1–16, https://doi.org/https://doi.org/10.26803/ijlter.20.11.

Challenges and Solutions in Utilizing Folklore for Character Education for Generation Z

In Indonesia, the use of folklore as an educational medium has strategic potential for instilling moral, social, and cultural values in Generation Z. However, despite its significant benefits for character education, its implementation is not without challenges. Therefore, an in-depth identification of various internal and external challenges is necessary to find the right solutions to optimize the role of folklore as an integrative educational medium in shaping the character of Generation Z.

Based on the results of the researcher's review of various sources of literature, it can be concluded that several challenges in Islamic character education rooted in local folklore can be summarized as follows:

The first challenge in utilizing folklore as a medium for character education is the low level of understanding and appreciation of local culture. This condition is particularly prevalent among Generation Z, who currently tend to be more interested in global pop culture with Western influences that is widely disseminated through social media platforms and drama films. This form of entertainment often disregards local cultural values. In the context of globalization, folklore and local fairy tales are increasingly neglected. Traditional entertainment such as folklore, fairy tales, stories, or chronicles, which once served as a medium for passing on cultural values, are now often seen as ancient stories that are irrelevant to modern life. On the other hand, folklore that still survives is often only known as fairy tales, without a deep understanding of the values contained within them.

According to Kusnita et al., (2017), one of the challenges faced in utilizing folklore is the low level of public understanding of the importance of the character values internalized within it. Some people, especially Generation Z, tend to prefer modern entertainment media rather than exploring folklore, which contains a wealth of character values and local wisdom. This situation limits the use of folklore as a means of character education, because many students do not yet understand the moral values contained in folklore.[34]

The next challenge is the limited availability of adequate learning materials. In addition to the low appreciation of folklore, another challenge that arises is the limited teaching materials that can be used to teach folklore in schools. Many teachers do not yet have adequate access to relevant folklore collections, especially learning materials packaged in a format that suits

[34] Sri Kusnita et al., "The Role of Local Wisdom in the Malay Folklore Mempawah as Base of Character Education on Children in Primary School (Study Folklore in West Borneo)," in *Proceedings of the International Conference on Teacher Training and Education 2017 (ICTTE 2017)* (Atlantis Press, 2017), 146–53, https://doi.org/10.2991/ictte-17.2017.16.

modern learning needs. Most folklore tales are still available in the form of ancient texts that are less appealing to students, especially those who prefer visual and interactive media. Existing folklore is often not presented in a way that is in line with the current curriculum. For example, the folklore that is taught is generally presented in the form of long narrative texts without a clear connection to the character values that are to be instilled. Therefore, teachers often find it difficult to use folklore as an effective tool for character education.

Considering the challenges described above, here are some solutions that can be offered to overcome these challenges.

First, it is important to rethink while raising awareness and appreciation of the urgency of folklore as local culture. One solution to overcome this challenge is to raise awareness and appreciation of folklore among Generation Z. This effort can be done by organizing various programs that introduce students to the richness of local culture from an early age. The realization of these programs can be achieved through various activities, such as organizing cultural festivals, art performances, or competitions with a folklore theme involving students from various levels of education.

According to Anwar et al., (2023), the integration of folklore in education not only serves to introduce character and moral values to students, but also helps them to recognize and appreciate their cultural heritage. Through an in-depth introduction to folklore, including an understanding of its content and messages, students are expected to gain a more comprehensive understanding of values such as honesty, hard work, and responsibility. Such programs have the potential to increase students' interest in local culture and strengthen their cultural identity.[35]

Second, the development of innovative learning materials. To overcome the next challenge of limited learning materials, the development of more innovative and interesting teaching materials is a necessity. Teachers need to be encouraged to design traditional fairy tales into learning materials that are in line with the characteristics and needs of modern students. One of the efforts that can be made is to integrate digital media into learning,[36] such as virtual reality-based animated videos,[37] as well as utilizing interactive application platforms

[35] Chairul Anwar et al., "Folklore with Value Clarification Technique : Its Impact on Character Education of 8-9-Year-Old Students," *Journal of Innovation in Educational and Cultural Research (JIECR)* 4, no. 1 (2023): 44–55, https://doi.org/10.46843/jiecr.v4i1.414.

[36] Miriam Degner, Stephanie Moser, and Doris Lewalter, "Digital Media in Institutional Informal Learning Places: A Systematic Literature Review," *Computers and Education Open* 3 (2022), https://doi.org/https://doi.org/10.1016/j.caeo.2021.100068; Septiani Susanti et al., "Innovative Digital Media in Islamic Religious Education Learning," *Jurnal Pendidikan Agama Islam* 21, no. 1 (2024): 40–59, https://doi.org/10.14421/jpai.v21i1.7553.

[37] Tainã de Oliveira et al., "Virtual Reality Solutions Employing Artificial Intelligence Methods: A Systematic Literature Review," *ACM Comput. Surv.* 55, no. 10 (2023), https://doi.org/10.1145/3565020.

to help design learning materials that are more contextual and easier for students to understand, including through the use of Canva, Instagram, Tiktok, and Classroom applications.[38]

Sekewael et al., (2016), suggest that teachers use creative approaches in designing fairy tale-based learning activities, such as dramatizing stories, role-playing, or utilizing multimedia technology to convey the moral messages contained in the stories. Through this approach, students not only listen to stories, but also experience them directly through a more immersive and enjoyable learning experience.[39]

Third, the importance of reviewing teacher training and capacity building. The next solution is to provide training and capacity building to teachers so that they are able to integrate folklore into character education. Teachers need to be equipped with an understanding of how to use folklore to teach character values and relate folklore to the daily lives of students. This type of training is expected to increase teachers' confidence in using folklore as a practical and meaningful learning tool.

Teacher training that focuses on the use of folklore in character education can improve teachers' understanding of how to integrate storytelling with more holistic character education goals. In addition, teachers need to be trained to adapt teaching methods to the cognitive and emotional development of students, so that folklore-based learning becomes more relevant and practical.

Fourth, optimizing the use of media in character education. To overcome students' declining interest in story-based learning, it is necessary to use more engaging and interactive learning media. The use of technology in teaching folklore, such as the interactive learning application Quizizz, can increase student engagement in the learning process. For example, folklore can be presented in the form of Quizizz-based educational games that involve students in answering questions or exploring the moral and character values contained in the story.

In addition, Anwar et al., (2023) also emphasize that the use of folklore in video or short film formats can help convey moral messages in a more interesting and easily understood way

[38] María-José Gómez-Ortiz, Elena Domínguez Romero, and Jelena Bobkina, "Instagram as a Learning Tool to Improve Technical Vocabulary for Sports Science Students," *Journal of Hospitality, Leisure, Sport & Tourism Education* 32 (2023), https://doi.org/https://doi.org/10.1016/j.jhlste.2022.100416; Irene Mardiatul Laily, Anita Puji Astutik, and Budi Haryanto, "Instagram Sebagai Media Pembelajaran Digital Agama Islam Di Era 4.0," *Munaddhomah: Jurnal Manajemen Pendidikan Islam* 3, no. 2 (2022): 160–74, https://doi.org/10.31538/munaddhomah.v3i2.250; Lan Thi Nguyen et al., "How Teachers Manage Their Classroom in the Digital Learning Environment – Experiences from the University Smart Learning Project," *Heliyon* 8, no. 10 (2022), https://doi.org/10.1016/j.heliyon.2022.e10817; Angelica Maylani Putri and Anita Puji Astutik, "Tiktok as a Generation-Z Islamic Religious Learning Media During the Covid-19 Pandemic," *Jurnal Pendidikan Agama Islam* 18, no. 2 (2021): 273–94, https://doi.org/10.14421/jpai.2021.182-04.

[39] Mansye Sekewael, Frida Pentury, and Noija Welma, "Esigning Lesson Activities Through Maluku Folklore for Character Education," in *Nternational Conference on Education and Language (ICEL)*, 2016, 46.

for students. By integrating technology and creativity, folklore-based learning has the potential to become an interesting, unique, and beneficial learning experience for students.[40]

Islamic character education based on local cultural values through folklore can be applied by instilling moral knowledge, such as moral awareness, understanding of moral values, empathy, moral reasoning, decision making, and self-understanding in Generation Z. Introducing the noble values contained in folklore can foster moral awareness while training students to make decisions based on these moral values. In the next stage, Generation Z can be introduced to moral feelings, such as conscience, self-esteem, empathy, love of goodness, self-control, and humility. Thus, the embodiment of local cultural values in the formation of moral actions can be carried out through training and habituation among Generation Z in various educational environments, whether in the family, school, or community.

Implications of Islamic Character Education

The goal of character education is to instill moral, social, and cultural values in society, especially the younger generation (Generation Z), so that it can encourage the development of good behavior, attitudes, and personality. One effort that is considered effective in character education development is the use of folklore as an educational medium, as folklore often contains moral messages that are relevant and applicable in social life. The folklore of Si Sarip Tambak Oso is one example of Indonesian folklore that can be used as a guide in teaching character values, such as courage, justice, social awareness, resistance to injustice, moral responsibility, steadfastness of principles, sacrifice, and exemplary behavior. Islamic character education based on local cultural values through folklore can be applied in the learning process, as shown in the following table.

Table 3. Implementation of Thomas Lickona's Theory in Character Education

Teori Lickona	Learning Strategies	Learning Methods	Evaluation
Moral Knowing	Conventional learning strategies integrated with values	Discussion of moral values in folklore, contextual lectures, storytelling (local stories with Islamic values)	Value comprehension test, mapping of students' moral understanding
Moral Feeling	Differentiated learning strategies	Scaffolding values, reflecting on moral feelings, interpreting characters in folklore	Reflection journal on attitudes, observation of empathy and moral awareness
Moral Action	Project-based and habituation learning strategies	Modeling exemplary characters, habituating Islamic behavior, folklore-based role-playing games	Behavior observation list, assessment of moral action-based projects

[40] Anwar et al., "Folklore with Value Clarification Technique : Its Impact on Character Education of 8-9-Year-Old Students."

Based on Table 3, teachers demonstrated an understanding of the moral values contained in folklore, such as social awareness, justice, and responsibility, as reflected in the film Si Sarip Tambak Oso. These values were discussed in an integrated manner in the learning process. Teachers were able to apply various conventional learning strategies supported by diverse learning methods, such as lectures and discussions. This stage aims to foster moral awareness, provide a basis for moral reasoning, and help students develop perspectives and make informed moral decisions. The next stage is the development of moral feelings, which can be done through the application of differentiated learning to touch the conscience of students, including instilling a love of goodness, empathy, appreciation, self-control, and humility. This is in line with the findings Rokhimawan et al., (2025) which state that the integration of differentiated learning with an interdisciplinary approach has significant potential in improving the quality of education. In classroom learning practices, teachers can utilize scaffolding and reflection methods, as well as use daily journals to monitor the development of students' attitudes.[41]

Thus, students are trained to take moral actions through project-based character education by practicing moral values in daily activities, such as through play and habit formation, and by making teachers role models in the application of character values. In the context of Islamic character education, knowledge of religion, morals, and ethics is an essential foundation. Lickona emphasizes that to have good character, a person must be able to understand the difference between good and bad, as well as know the reasons why an action is considered good or bad. This is important because good character is essentially like a pearl for its owner. Individuals who have good and strong character, both personally and socially, are those who have noble morals, manners, and character.[42]

Islamic character education should instill moral values rooted in Islamic teachings, such as justice, honesty, responsibility, and social awareness. For example, in Javanese culture, there is a proverb, "*Becik Ketitik, Ala Ketara,*" which teaches the importance of honesty in every action. This value is relevant to Islamic principles that emphasize the importance of maintaining trust and responsibility.

[41] M A Rokhimawan et al., "Integrating Differentiated Learning and Interdisciplinary Approaches in Curriculum Design for Quality Education: A Case Study in Islamic Universities," *Ulumuna* 29, no. 1 (2025): 221–48, https://doi.org/10.20414/ujis.v29i1.1460.

[42] M Syafrani Surya and Isa Anshori, "Menelaah Konsep Penguatan Pendidikan Karakter Dalam Kitab Bidayatul Hidayah Karya Pemikiran Imam Al Ghazali," *Education and Learning Journal* 6, no. 1 (2025): 71–78.

This learning approach can be implemented through the study of classical texts, group discussions, or reflection activities that internalize Islamic values in daily life practices. Students can be invited to identify local values contained in folktales or customs that teach morals, and to find harmony between those values and Islamic teachings. This component is related to the development of moral feelings, such as empathy toward values of goodness and mutual respect. Lickona emphasizes that to have good character, one must believe that doing good deeds is something important.

Islamic character education must be able to foster love for religious teachings and local culture simultaneously. For example, respect for both parents in the Islamic concept is known as birrul walidain. These values align with Javanese culture through the tradition of andhap asor ngabekti marang wong tuwa, which emphasizes the development of affection, respect, and good ethics toward parents.

The application of Lickona's theory in Islamic character education by integrating local cultural values has the potential to produce individuals who not only possess religious and cultural knowledge but also embody Islamic character. The integration of these values can shape Generation Z to be not only religious but also possess noble character and a sense of responsibility toward society and the environment. Therefore, educators need to provide real examples and give students the opportunity to practice and directly experience the application of these values in daily life, both in religious, social, and local cultural contexts.

C. Conclusion

The rapid development of technology, information, and digitalization in the era of globalization has triggered a shift in cultural values among the younger generation (Generation Z). This condition has led to the emergence of a consumptive lifestyle, individualism, materialism, and hedonism. This Western lifestyle also influences the dynamics of Generation Z's life through exposure to social media and drama films widely available on various online platforms. This phenomenon gradually erodes the younger generation's concern for local cultural values. This research explores the extent to which cultural values in the folklore of the film Si Sarip Tambak Oso can be utilized as a means of character formation for Generation Z amidst the currents of globalization. The findings of this study indicate that the folklore in the film Si Sarip Tambak Oso contains various character values, including courage, justice, social concern, resistance against tyranny, moral responsibility, steadfastness in principles, sacrifice, and exemplary behavior.

This folklore highlights the importance of local wisdom and Islamic values as effective educational media in shaping the character of Generation Z in the era of globalization. Challenges in integrating folklore into character education, such as low appreciation for local culture and the limited availability of engaging learning materials, can be overcome through innovative use of digital media, strengthening teacher competencies through training, and integrating folklore into the curriculum. With this approach, folklore can serve as a bridge between cultural values and the demands of the times, thereby contributing to the strengthening of the nation's cultural and moral identity. The limitation of this research lies in the lack of a comprehensive discussion on the technical implementation of cultural character values in Islamic education. This research only offers a general framework that still requires further elaboration. In addition, this research focuses on the cultural character values depicted in the film Si Sarip Tambak Oso and their relevance to Islamic character. Therefore, this study recommends that future research examine the practical implementation of local cultural character values in learning models as an effort to foster understanding and preservation of local culture amidst the development of technology, information, and digitalization. In addition, further studies are also needed on character values derived from other Indonesian cultural backgrounds.

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