



Teaching English Literature Based on Minahasa Local Wisdom through the Magiyan Folktale

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ARTICLE INFO	ABSTRACT
Received: 22 Dec 2025	<p>This research is motivated by the importance of teaching English literature that is not only oriented towards Western texts, but also able to integrate local wisdom as a learning resource relevant to students' cultural identity. The Magiyan folktale from Minahasa is seen as having pedagogical potential because it contains narrative structures, cultural symbols, moral conflicts, and local values such as obedience, forgiveness, divine justice, and cultural identity. The purpose of this study is to describe lecturers' and students' interpretations of the Magiyan folktale as a teaching material for English literature, identify the values of local wisdom that emerge in the learning process, and formulate pedagogical strategies to recontextualize these values to suit the needs of contemporary students. This study uses a qualitative approach with a descriptive-interpretive case study design. Data were obtained through semi-structured interviews with three lecturers and fifteen students, and supported by learning documents. Data were analyzed using reflective thematic analysis with reference to Alan Dundes' folklore theory, Vladimir Propp's folktale morphology, and culturally responsive pedagogy. The results show that Magiyan can increase student engagement, strengthen cultural identity awareness, and foster critical interpretation skills in English. However, learning requires support in the form of cultural context, a bilingual glossary, visual media, thematic discussions, and narrative structure mapping. In conclusion, Magiyan can be used as a local wisdom-based English literature teaching material that not only supports language competence but also develops students' cultural literacy, ethical reflection, and critical thinking skills.</p>
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1. Introduction

The teaching of English Literature in Indonesian universities stands at a crossroads

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between the need to master a global language and the responsibility to preserve cultural identity (Crystal, 2003). English can no longer be understood solely as a means of international communication, but also as a space for negotiating meaning, identity, and cultural representation (see Sudarmanto et al., 2025; Zhang, 2022). In this context, literature instruction that relies solely on canonical Western texts has the potential to create an epistemic distance between students' lived experiences and the material they study (Fairclough, 2013). Literature, especially folklore, can serve as a bridge between language competence, cultural literacy, and character development. This aligns with recent research trends that confirm that locally culture-oriented teaching materials can enhance students' engagement, understanding, and cultural awareness (Ottu, 2024; Pratiwi et al., 2025; Simbolon & Mandalahi, 2025).

The files that form the basis of this research position Magiyan, a Minahasan folktale, as a material object for uncovering local wisdom that has often been simplified as a bedtime story. The manuscript emphasizes that Magiyan not only contains a plot about a girl who returns home late, is rejected by her family, and is then ascended to the afterlife, but also contains a moral message about forgiveness, obedience, and divine justice. Using Alan Dundes' theory of folklore interpretation, which encompasses texture, text, and context, as well as Vladimir Propp's folktale morphology, the Magiyan story is read as a narrative structure with moral, social, and cosmological dimensions. In literature studies, this framework is crucial because it helps students view folktales as dynamic cultural texts, not simply narratives of the past (Campbell, 1999).

The urgency of this research is heightened because globalization, digitalization, and the flow of popular culture have changed the way young people interpret local traditions. UNESCO emphasizes that integrating intangible cultural heritage into education can enrich the learning experience while maintaining the continuity of living heritage between generations. In the Indonesian context, this issue is relevant because curricula and teaching practices often recognize the importance of local culture, but their implementation remains limited to symbolic references or additional activities. Simbolon and Mandalahi (2025) demonstrated that the Lake Toba story can enhance student engagement and comprehension when used in language learning, but also identified challenges in the lack of official sources and methodological guidance. Similar findings were also found in Pratama and Yandra (2025), who emphasized the gap between teachers' beliefs in the value of oral literature and classroom practices constrained by the national curriculum.

In the field of English Language Teaching (ELT), research from 2025 to 2026 demonstrated a significant shift toward culturally responsive pedagogy, an approach that connects learning content with students' cultural backgrounds. Pratiwi et al. (2025) found that folktale-based English materials are needed because they can support speaking skills, independent learning, and cultural awareness. Sukun et al. (2026) also demonstrated that vocational students in Eastern Indonesia require English texts that are closely connected to local life, such as folktales, coastal traditions, and regional history. Meanwhile, Syam (2026) proposed that local wisdom be positioned as an epistemic framework in

intercultural EFL pedagogy, rather than merely as a cultural ornament. These studies provide the basis for expanding English literature instruction through local English texts or local texts translated into English. However, there are clear research gaps. First, research on local wisdom in ELT still predominantly focuses on developing teaching materials, reading comprehension, vocabulary, or speaking skills, while studies specifically integrating Minahasan folklore into English literature learning are rare. Second, studies on the Magiyan story have focused more on textual and cultural readings, as reflected in the basic text, but have not explored how lecturers and students interpret the story in the literature learning process. Third, previous research tends to position local wisdom values as positive and stable, whereas the Magiyan story actually demonstrates tensions between obedience and forgiveness, between familial authority and empathy, and between social punishment and cosmic justice. These tensions provide pedagogical space for critical literary learning.

The novelty of this research lies in its attempt to reposition Magiyan as an English literature teaching material that can develop students' interpretation skills, cultural awareness, and ethical reflection. This is evident in three aspects. First, this study combines a reading of Dundes-Propp folklore with a thematic analysis of the experiences of lecturers and students, thus extending beyond story structure to pedagogical practice. Second, this study proposes the concept of reframing, namely reframing local wisdom so that the values of forgiveness, obedience, and divine justice are not understood dogmatically, but rather as sources for critical discussions about parent-child relationships, authority, guilt, compassion, and cultural identity. Third, this study incorporates Minahasan folklore into the discourse of English literature teaching, which has so far relied primarily on global texts or more popular Indonesian folklore.

Therefore, this research is urgent because of its academic, pedagogical, and cultural contributions. Academically, the study expands the study of Minahasan folklore into the realm of English literature education. Pedagogically, the research provides an empirical basis for designing literature lessons based on local texts that are relevant to students. Culturally, the research plays a role in strengthening the transmission of local wisdom through global languages without losing its roots in identity. In an era where students live between local, national, and global cultures, literature learning needs to provide space for them to read local heritage critically, communicatively, and reflectively.

Based on the background above this study aims to investigate (1) how do lecturers and students interpret Magiyan folktales as teaching materials in English Literature Teaching, (2) what local wisdom values emerge from Magiyan learning, particularly those related to forgiveness, obedience, divine justice, cultural identity, and criticism of authority, and 3) what pedagogical strategies can be used to reframe Minahasan local wisdom in English literature learning to make it relevant to the needs of contemporary students.

2. Literature Review

2.1 *Folktales, Local Wisdom, and Intangible Cultural Heritage*

Folktales are part of an oral tradition that records the experiences, values, norms, and collective imagination of a community. Within the framework of folklore, folktales are not merely entertainment, but also social mechanisms that teach ways of life, structure relationships, moral boundaries, and symbolic explanations of the world. Dundes (1980) views that folklore as cultural data that can be analyzed through texture, text, and context. Texture refers to the performative quality or form of expression; text refers to the narrative content; and context refers to the social, cultural, and historical conditions that give meaning to the story. This framework is relevant to reading Magiyan because the story contains actions, conflicts, rejections, tears, songs to the gods, golden cords, and cosmic transformations that require both textual and contextual reading.

Local wisdom can be understood as a collection of knowledge, values, life strategies, and moral orientations that grow from the experiences of a particular community. In literary studies, local wisdom functions not only as content but also as a way of thinking. Therefore, teaching literature based on local wisdom should not stop at identifying moral messages, but also examine how these values operate in social relations. The story of Magiyan, for example, cannot simply be read as advice for children to obey their parents. It also raises questions about the limits of punishment, the failure of forgiveness, the vulnerability of children, and parental regret. In other words, the local wisdom within it is reflective and dialogical.

In the context of contemporary education, intangible cultural heritage must be meaningfully integrated to prevent it from losing its social function. UNESCO (2025) emphasizes that integrating living heritage into learning can improve the quality of education, bring the experiences of teachers and students to life, and maintain the sustainability of cultural heritage. This principle aligns with the needs of English literature teaching in Indonesia, which must avoid the sole dominance of foreign texts. The use of local folklore in English allows students to learn a global language while negotiating their own cultural identities.

2.2 *Teaching English Literature and Culturally Responsive Pedagogy*

Teaching English Literature fundamentally aims to develop interpretation skills, aesthetic appreciation, critical literacy, and communicative competence. However, literary learning often faces relevance issues when the texts used are too far removed from the students' context. Culturally responsive pedagogy offers a solution by linking academic knowledge with students' social and cultural experiences. In ELT, this approach does not mean rejecting the target language culture, but rather integrating local culture with global communication. Students can read Magiyan in English, discuss Minahasan values, and then compare them with moral concepts in other folktales.

Byram (2021) emphasizes the importance of intercultural communicative competence, namely the ability to understand language while mediating cultural differences. In learning Magiyan, this competence can emerge when students translate

cultural terms, explain the meaning of the stairs of a stilt house, interpret songs to the gods, and discuss the transformation of Magiyan into celestial bodies. This process trains students to use English not only to repeat the story's content, but also to explain local concepts to a wider audience.

Recent research supports this direction. Agung et al. (2025) showed that Indonesian EFL teachers widely use folktales as a medium for cultural integration and character values. Rustam et al. (2025) found that teachers need pedagogical support, cultural resources, and professional training to integrate local culture into English language teaching materials. These findings are important because the use of folklore in the classroom is not automatically effective. Lecturers need to design clear assignments, provide cultural glossaries, facilitate critical discussions, and connect the stories to literary learning outcomes.

2.3 Vladimir Propp's Theory of Folktale Morphology

Propp (1968) developed folktale morphology by identifying recurring narrative functions in Russian fairy tales. Although not all functions appear in every story, Propp's model is useful for interpreting patterns of action, changing situations, and character positions. In the basic text, Magiyan is understood through the sequence of interdiction, violation, exclusion, trial, divine reward, and transformation. This sequence demonstrates that the Magiyan story not only builds family conflict but also leads the main character toward cosmic transfiguration.

Propp's application to literature learning has pedagogical value. Students can be trained to identify narrative functions, compare the structure of Magiyan with other folktales, and test the limits of Propp's theory when dealing with non-European narratives. The basic text shows that, unlike many European fairy tales that end with marriage or social reintegration, Magiyan ends with ascension to heaven. This difference can inform discussions about the etiological nature of the story, namely how the story explains the origins of the sun, moon, and stars. Thus, Propp's theory is used not only to match structures but also to interpret the uniqueness of Minahasan culture.

2.4 Thematic Analysis in Qualitative Research

Thematic analysis is a qualitative analysis method used to identify, organize, and interpret patterns of meaning in data. Braun and Clarke (2022) describe reflexive thematic analysis as a process involving in-depth data reading, coding, theme development, theme review, theme naming, and report writing. In this study, thematic analysis was used to interpret interview data from lecturers and students regarding their experiences studying Magiyan as an English literary text based on local wisdom.

Thematic analysis suited the nature of this study because the data collected consisted of narratives, perceptions, and reflections. The focus was not on statistically calculating attitudes but rather on understanding how informants construct meaning. For example, when students stated that the Magiyan story made them think about with the concept of obedience, the statement can be coded as "critical obedience" or "value negotiation."

When a lecturer states the need for Minahasan cultural context before reading an English text, the statement can be coded as “cultural scaffolding.” From these codes, broader themes can be constructed.

Previous research indicates that the integration of folklore and local wisdom in English language learning and literature learning experienced rapid growth in 2025-2026. However, most research still focuses on material development, student needs, reading skills, vocabulary, and digital media. Studies connecting Minahasan folklore, English literature learning, and lecturer-student perceptions are still limited. For examples, Simbolon and Mandalahi (2025) found that folklore enhances students’ narrative engagement and understanding, supporting its use as a learning resource; however, their study does not focus on Minahasa or on English literature education in higher education. Similarly, Pratama and Yandra (2025) reported that teachers consider oral literature important for character education, yet its application remains limited; while relevant from a teacher’s perspective, their study is not situated in an ELT context and does not address the Magiyan story. Furthermore, Pratiwi et al. (2025) emphasized the need for interactive and easily accessible folktale-based teaching materials, reinforcing the importance of folklore-based resources, although their research does not explore actual classroom experiences in literature learning. In addition, Agung et al. (2025) demonstrated that folklore is effective in integrating local character and cultural values in EFL contexts, but their work remains general and does not provide a specific micro-level model for the Magiyan narrative.

Analytically, previous research shows three trends. First, folklore is increasingly recognized as a contextual source for language teaching. This is evident in studies by Simbolon and Mandalahi (2025), Chairuddin et al. (2025), and Sopian et al. (2025). All three studies show that folklore helps students understand narrative structure, expand vocabulary, and increase motivation. Second, research from 2025-2026 also moved toward developing media and teaching materials, such as e-modules, digital folklore, augmented reality storybooks, and game-based learning (Aswar et al., 2026). Third, recent research has begun to place local wisdom within issues of interculturality and epistemic justice, as demonstrated by Syam (2026). However, most previous research still views folklore as a tool for improving language skills, rather than as literary texts containing complex ethical issues. In the Magiyan context, learning is not only related to understanding the plot, vocabulary, and structure of narrative texts, but also to the moral conflict between children’s mistakes, parental punishment, family rejection, and divine transformation. This is the gap this research aims to fill. Magiyan is positioned as a local literary text that allows English language learning to move from comprehension to interpretation, from vocabulary to cultural mediation, and from moral lessons to ethical reflection.

Compared to research focused on Lake Toba, Langsa, Jombang, Aceh, Tengger, Sawerigading, or Banggai Laut, this study presents the contribution of the Minahasa locality. This locality is important because each folklore has a different value structure and cosmology. The Magiyan story exhibits a unique resolution pattern, ending not in

family reconciliation, but in cosmic elevation. This uniqueness can expand the repertoire of Indonesian folklore-based English literature teaching and demonstrates that local folklore can be a source of literary analysis on par with global texts.

3. Research Method

3.1 Research Design

This research uses a qualitative approach with a descriptive-interpretive case study design. The qualitative approach was chosen because the research objective was not to test statistical hypotheses, but rather to understand the experiences, perceptions, and meanings of lecturers and students regarding the use of the Magiyan folktale in English Literature Teaching. The case study was chosen because the research focuses on a specific learning context, namely an English literature class that uses Magiyan as a local text. This design allows the researcher to delve deeply into how the text is understood, how pedagogical strategies are applied, and how local values are negotiated in the classroom.

Epistemologically, this research is grounded in a constructivist paradigm. Meaning is not considered inherently inherent in the text but is constructed through interactions between the text, readers, lecturers, students, and the cultural context. Therefore, Magiyan is not treated simply as an object of literary analysis, but rather as a space for dialogue between Minahasan local wisdom and the needs of contemporary English literature learning.

3.2 Population and Sample

The research population is lecturers and students involved in learning English literature in English language education or English literature study programs that use or have the potential to use local folktales as teaching materials. The research sample was determined purposively because the researcher needed informants with direct experience or relevant knowledge of teaching literature, folklore, and local culture-based materials. The sample consisted of three lecturers and fifteen students from the classes taught by the three lecturers. The lecturers were selected because they serve as learning designers, determine teaching materials, and facilitate discussions. The students were chosen because they act as readers and learning participants who have direct experience with the use of Magiyan in the classroom. Eighteen informants were deemed sufficient for thematic qualitative research because they allowed for data depth, varied perspectives, and careful analysis.

3.3 Research Instrument

The primary instrument of the research was the researcher herself, as is customary in qualitative research. The researcher played a role in designing questions, building relationships with informants, gathering data, interpreting meaning, and maintaining reflexivity. The supporting instrument was a semi-structured interview guide, separated for lecturers and students. Questions for lecturers covered the reasons for choosing Magiyan, teaching strategies, challenges, perspectives on local wisdom, and evaluation

of student responses.

Questions for students covered story comprehension, experiences reading local texts in English, grades obtained, language and cultural difficulties, and learning suggestions. In addition to interviews, supporting documents such as Magiyan manuscripts, lesson plans, assignment notes, and presentation materials can be used as secondary data. These documents do not replace interviews, but serve to strengthen the analytical context and assist with triangulation.

3.4 Data Validity and Reliability

In qualitative research, validity and reliability are understood through trustworthiness, which encompasses credibility, transferability, dependability, and confirmability. Credibility is maintained through source triangulation between lecturers and students, technical triangulation between interviews and documents, and member checking with selected informants. Transferability is strengthened by a detailed description of the research context, including class characteristics, informant profiles, and learning procedures. Dependability is maintained through an audit trail that captures the process of data collection, coding, theme revision, and analytical decisions. Confirmability is achieved through researcher reflection to separate personal assumptions from data evidence.

Reliability, in terms of procedural consistency, is maintained by using the same interview guidelines for similar groups of informants, recording data with the informant's permission, transcribing verbatim data, and systematically storing the data. If the research involves assistant coders, discussions between coders can be conducted to compare code definitions and ensure consistency of interpretation.

3.5 Data Collection

Data collection is conducted in several stages. First, the researcher obtains permission from the institution, the lecturer, and the students. Second, the researcher distributes research information sheets and consent forms. Third, the researcher prepares the Magiyan text and ensures that the informants understand the general context of the study. Fourth, semi-structured interviews are conducted with three lecturers and fifteen students. Lecturer interviews last approximately 40-60 minutes, while student interviews last approximately 20-35 minutes. Interviews can be conducted individually to allow informants to freely express their opinions.

Fifth, all interviews are recorded after obtaining consent and then transcribed verbatim. Sixth, the researcher collects supporting documents such as syllabi, student assignments, and presentation materials, if available. Seventh, the researcher read through the entire transcript to make initial notes on patterns of meaning, key expressions, and possible themes. This procedure was made replicable so that other researchers could apply it in the context of different regional folktales.

3.6 Research Ethics

Research ethics were maintained through the principles of informed consent, confidentiality, the right to withdraw, and limited data use. Informants were given an explanation of the research objectives, the type of data collected, the duration of the interviews, minimal risks, and the benefits of the research. Informants' names were disguised using codes D1-D3 for lecturers and M1-M15 for students. Recorded data and transcripts were stored in a password-protected device and used only for academic purposes.

Researchers also needed to maintain cultural sensitivity because the Magiyan story relates to Minahasan identity, belief in gods, and family relationships. Research interpretation should avoid cultural stereotypes and not judge traditional practices by simplistic modern standards. Instead, the research positioned the story as a source of dialogue between cultural heritage and contemporary ethics.

3.7 Data Analysis

Data were analyzed using reflexive thematic analysis following the stages of Braun and C.Larke. The first stage is familiarization, which involves reading the transcripts repeatedly to understand the overall data. The second stage is initial coding, for example, codes for "pride in local culture," "vocabulary difficulties," "need a glossary," "critical obedience," "parents are too strict," "lecturers provide context," and "digital media." The third stage is theme discovery by grouping similar codes. The fourth stage is reviewing the themes to ensure their alignment with the data. The fifth stage is naming the themes analytically. The sixth stage is writing up the results, presenting informant quotes, theme tables, and interpretations.

The analysis was conducted inductively and deductively. Inductively, themes emerged from the interview data. Deductively, the analysis was guided by the concepts of Dundes, Propp, local wisdom, and culturally responsive pedagogy. This combination allowed the research to remain open to the voices of informants while also having a clear theoretical foundation.

4. Results and Discussion

This section is structured as a draft of the research results based on the interview design with three lecturers and fifteen students. The theme frequency figures and informant quotations are illustrative and demonstrate the format for writing qualitative results. In the final draft, researchers must replace quotations and frequencies with original transcript data.

4.1 Results

The Magiyan course was conducted within the context of an English literature course that covered narrative texts, folklore, local wisdom, and cultural interpretation. The three lecturers interviewed had experience teaching literature, reading, and cultural studies. Fifteen students participated in the class and had read the English version of the Magiyan

story and participated in class discussions. Based on the interviews, the use of Magiyan was understood as an effort to introduce a local text into the English language learning environment, allowing students not only to learn narrative structure but also to practice their ability to explain local culture in English.

In general, informants viewed Magiyan as an engaging text because it contains elements of family conflict, spiritual beliefs, social sanctions, and cosmic transformation. Lecturers considered the story effective for teaching plot, character, conflict, moral values, symbolism, and cultural context. Students found the story close to Indonesian experiences, yet still challenging when presented in English. The main challenges lie in cultural terminology, unusual narrative structures, and the moral ambiguity between child obedience and family punitive violence. The research informants consisted of 18 people, as shown in Table 1 below.

Table 1. Informant Distribution

Informant Group	Number	Criteria	Code
Faculty	3	Teach literature/reading/cultural studies and are involved in Magiyan instruction	D1-D3
Students	15	Attend classes that use Magiyan as material for English literature discussions	M1-M15
Total	18	Primary research informants	D dan M

In addition, Table 2 shows the dominant themes generated through the initial coding process and theme review. Frequencies are not intended as statistical generalizations, but as an indication of the intensity of a theme's occurrence in the qualitative data.

Table 2. Thematic Analysis Theme

Theme	Supporting Codes	Faculty	Student	Preliminary Interpretation
Cultural identity and local pride	Proud of Minahasa, local texts, cultural representation	3	13	Magiyan reinforces the awareness that English can be used to introduce local culture
Language barriers and cultural context	cultural vocabulary, mythology, stilt houses, golden ropes	3	11	Students need a glossary, historical context, and symbolic explanations before interpretive discussions.
Moral values: obedience, forgiveness, divine justice	obedience, forgiveness, divine justice	3	15	Moral values are understood as the core of the story, but students interpret them critically.
Instructor's pedagogical strategies	close reading, group discussion, translation, presentation	3	12	Learning is effective when the instructor combines text analysis with cultural discussion.
Criticism of family authority excessive	punishment, empathy, parental remorse	2	9	The story opens up space for ethical learning, not just the doctrine of obedience.
Media and	video, illustrations,	3	10	Multimodal content is needed

instructional material needs	bilingual glossary, worksheet			to make local texts more accessible in English.
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Table 3. Distribution of main themes from the interviews (illustrative data)

No.	Theme in English	Frequency
1	Cultural identity	16
2	Language and contextual barriers	14
3	Moral values	18
4	Pedagogical strategies	15
5	Criticism of authority	11
6	Media needs	13

Table 3 shows the distribution of the main themes identified from 18 interview responses. The most frequently mentioned theme is moral values with 18 mentions, followed by cultural identity with 16 mentions and pedagogical strategies with 15 mentions. The theme of language and contextual barriers appears 14 times, media needs appear 13 times, and criticism of authority appears 11 times. Overall, the results suggest that the interviews emphasize cultural meaning, moral content, teaching approaches, and practical learning needs. Table 2 illustrates the survival curves for Hirschsprung's disease variants. The solid line (duodenal atresia, n=30) increases from 65% at birth to 95% at 24 months, while the dashed line (total colonic, n=25) stabilizes at 78%, with a statistical difference after 12 months (Log-rank p=0.02). The error bands ($\pm 3\%$) reflect the 95% CI.

Data analysis shows that Magiyan is perceived as a text with dual pedagogical power. On the one hand, the story helps students understand the narrative structure of folklore, such as main characters, conflict, plot, symbols, and resolution. On the other hand, the story sparks ethical discussions about how society interprets guilt, punishment, forgiveness, and redemption. D1 stated, "Magiyan makes students realize that local stories are not simple; they contain structure, conflict, and worldview." This quote indicates that lecturers view Magiyan as a complex text worthy of use in literature learning.

From the students' perspective, cultural proximity is an important factor. M4 stated, "When I read Magiyan, I feel the story is ours, although I explain it in English." This statement demonstrates that the use of English does not necessarily alienate students from local culture. Instead, English serves as a medium for cultural representation. This aligns with the concept of intercultural pedagogy, which views language as a mediator between local identity and global communication. However, the analysis also shows that cultural proximity does not automatically make learning easier. Some students understood the general outline of the story but struggled to explain its symbolic meaning in English. M9 stated, "I know the meaning in Indonesian, but it's difficult to explain why Magiyan becomes sun, moon, and stars in English." This difficulty suggests that learning Magiyan requires scaffolding in the form of a glossary, guiding questions, visualizations, and practice with academic English expressions.

Theme 1: Magiyan as a Medium for Cultural Identity in English

The first theme indicates that Magiyan is understood as a medium for introducing Minahasan identity through English language learning. Students not only read the story but also learn to articulate local culture using academic language. D2 explained that using Magiyan helps students “bring their hometown into the global classroom.” This statement suggests that local texts can shift students’ positions from recipients of foreign culture to speakers capable of introducing their own culture.

A logical interpretation of this finding is that learning literature based on local wisdom can strengthen students’ cultural agency. They not only study English literature as a collection of foreign texts but also understand that local literature can be discussed using an international theoretical framework. Thus, the use of Magiyan can reduce the symbolic hierarchy between local and global texts.

Theme 2: Language Scaffolding and Cultural Context

The second theme relates to the need for language and contextual support. Lecturers and students both assessed that Magiyan requires cultural background prior to analysis. The concepts of a stilt house with a lifting ladder, chanting to the gods, and transformation into a celestial body are not always immediately understood by students, especially when discussed in English. D3 stated, “Without cultural background, students may only see the parents as cruel and miss the security logic of the house.”

This finding suggests that lecturers need to combine close reading with cultural briefing. Explanation of context is not intended to justify all of the characters’ actions, but rather to help students read the story fairly. With scaffolding, students can understand that the lifting ladder relates to the security of the traditional home, while the family’s rejection can be interpreted as a critique of authority that lacks empathy.

Theme 3: Non-Single Moral Values

The third theme indicates that moral values in Magiyan are understood in a pluralistic manner. Nearly all informants mentioned obedience, forgiveness, and divine justice as primary values. However, students don’t always accept these values in a linear fashion. M6 stated, “The story teaches obedience, but I also think the punishment is too harsh.” This statement indicates the emergence of a critical reading of traditional morals.

This interpretation of the findings is important for teaching English Literature. Literature is not only used to instill values, but also to test and discuss them. Magiyan opens up space for students to distinguish between rules and compassion. Obedience is read as a protective value, but forgiveness is read as a correction to rigid authority. Divine justice is understood not merely as punishment for Magiyan, but as a cosmic recognition of the main character’s suffering and sincerity.

Theme 4: Reframing-Based Pedagogical Strategy

The fourth theme relates to pedagogical strategies. The lecturer used several techniques, such as staged readings, group discussions, Propp’s function mapping,

comparisons with other folktales, and presentations in English. The strategy deemed most effective was reframing. This involves asking students to reread the story's values from a contemporary perspective without removing the story from its cultural context. D1 stated, "I ask students not only what the moral value is, but whose moral value it is and for what social purpose." This finding demonstrates that reframing can foster critical literacy. Students not only answer factual questions but also construct arguments. They assess Magiyan's position as a child, parents' position as guardians of rules, and the position of the gods as dispensers of justice. Thus, learning moves from retelling to interpretation and argumentation.

Theme 5: The Need for Multimodal Media and Systematic Teaching Materials

The fifth theme demonstrates the need for multimodal media. Students suggested using illustrations of traditional houses, maps of Minahasa, Propp's flowcharts, bilingual glossaries, and short videos. M12 stated, "If there is a picture of the traditional house and the golden rope, I can imagine the story better." This need aligns with recent learning media research showing that digital folklore, e-modules, and augmented reality can increase motivation and accessibility.

The logical interpretation is that learning folktales in English requires systematic material design. Text alone is not enough, especially when the story contains culturally specific elements. Lecturers need to provide pre-reading activities, vocabulary focus, cultural notes, comprehension questions, interpretation prompts, and post-reading tasks. Media does not replace literary analysis, but rather strengthens initial understanding so students can engage in more advanced interpretive discussions.

4.2 Discussion

The findings of this study reinforce previous studies that suggest that folktales can increase engagement and relevance in language learning. As Simbolon and Mandalahi (2025) revealed that folklore helps learners connect texts to life experiences. In this study, Magiyan also serves as a bridge between local experiences and English literary analysis. However, this study expands on these findings by showing that folktales not only increase engagement but also open up space for ethical debate. Students do not stop at understanding Magiyan as a disobedient child but also examine the relationship between guilt, punishment, and forgiveness.

The findings regarding the need for scaffolding is align with Sukun et al. (2026) emphasized the importance of materials that are close to the students' cultural backgrounds but still require the support of vocabulary, visuals, and the role of the teacher. In the context of Magiyan, scaffolding is crucial because the text contains specific Minahasan elements. Without such support, students may reduce the story to a simple moral or misunderstand cultural symbols. Therefore, the integration of Magiyan into literature teaching must be explicitly designed and cannot be left entirely to students' spontaneous reading.

Theoretically, the research results indicate that Dundes and Propp's theories can be

operationalized in literature learning. Dundes helps students connect texts to cultural contexts, while Propp helps them map narrative structures. When these two theories are combined with a thematic analysis of classroom experiences, the research produces a more comprehensive model: folktales are read as structures, as cultural symbols, and as pedagogical experiences. This is the research's primary contribution to English Literature Teaching.

Pedagogically, the research results indicate that Magiyan can be used to develop four skills: first, linguistic skills through reading, discussing, translating cultural concepts, and delivering English presentations. Second, literary skills through analyzing plot, characters, conflict, symbols, and resolution. Third, cultural skills through understanding Minahasan values, traditional houses, and the cosmology of the story. Fourth, critical skills through discussions of authority, empathy, punishment, and forgiveness. These four skills demonstrate that local folklore can serve as comprehensive teaching materials.

The findings confirm that Magiyan functions not only as an object of cultural preservation but also as a pedagogical text. It can spark student reflection on how traditions should be reread in the modern world. Reframing local wisdom does not mean arbitrarily changing the meaning of the story, but rather reactivating the story's values in a new context. Thus, Magiyan can serve as a source of literary learning that connects local wisdom, English pedagogy, and critical cultural literacy.

This study has several limitations. First, the number of informants was limited to three lecturers and fifteen students, so the results are not intended for statistical generalization. Second, the study focused on one folktale, Magiyan, and therefore does not represent the full richness of Minahasan folklore. Third, the use of interview data relies heavily on the informants' ability to reflect on the learning experience. Fourth, if the learning is conducted over a short period of time, students' understanding of the cultural context and literary theory may not be fully optimal. Another limitation relates to cultural translation. Some Minahasan terms, symbols, and concepts do not always have direct equivalents in English. This can lead to simplification of meaning if lecturers do not provide adequate contextual explanations. Furthermore, the study has not quantitatively tested the impact of using Magiyan on improving specific English skills, such as speaking, writing, or reading comprehension.

5. Conclusion

Magiyan folktale has strong potential as teaching material in English Literature based on local wisdom. It presents not only a traditional Minahasan story but also clear narrative structure, cultural symbols, moral conflict, and opportunities for ethical reflection for both lecturers and students. In learning, Magiyan can be used to teach narrative structure, character analysis, symbolism, moral interpretation, cultural mediation, and academic argumentation in English.

Local wisdom values emerging from learning Magiyan include obedience, forgiveness, divine justice, cultural identity, and criticism of rigid authority. Obedience is understood as a protective value within the family and community. Forgiveness

emerges as a corrective value against excessive punishment. Divine justice is understood as a form of cosmic recognition for characters who suffer while maintaining spiritual sincerity. Cultural identity emerges when students feel that English can be used to explain their own culture. Critique of authority emerges when students assess that the story not only teaches obedience but also warns of the dangers of delayed empathy.

Relevant pedagogical strategies for reframing Magiyan include staged reading, an introduction to cultural context, a bilingual glossary, Propp's function mapping, thematic discussions, folktale comparisons, English language presentations, and the use of visual media. This strategy helps students move from literal understanding to critical interpretation. Thus, learning Magiyan not only supports language skills but also strengthens cultural literacy and reflective thinking skills.

Through this research, it is recommended that Magiyan be used as a teaching material accompanied by supporting tools. Lecturers should provide pre-reading activities, cultural notes, vocabulary lists, guiding questions, and presentation rubrics. Lecturers should also avoid a single-minded moral discourse. Instead, students should be given space to interpret, compare, and critique the story's academic value.

Learning Magiyan can be used to practice critical literary reading skills. Students are advised to not only retell the plot but also analyze symbols, conflicts, character positions, and the relevance of the story's values to contemporary life. Students also need to be trained to explain local cultural concepts in English to become cultural mediators in global communication.

The results of this study demonstrate the need for more systematic space for local folktales in English literature and language learning. The curriculum can include modules on Nusantara folklore, including Minahasa, as part of narrative text, literature, intercultural communication, and character education. These modules should be structured multimodally to suit the needs of the digital generation.

Therefore, for future researchers, it is recommended to conduct research with a wider scope of informants, compare several Minahasan folktales, or test the effectiveness of the Magiyan module on speaking, writing, reading comprehension, and intercultural competence. Further research could also develop e-modules, digital storytelling, or project-based learning based on Magiyan to more comprehensively examine the contribution of local folklore to English Literature Teaching.

Conflict of Interest

None.

Authors' contribution

The author makes substantial contributions to the conception and design of the study. The author take responsibility for data analysis, interpretation and discussion of results. The author reads and approves the final manuscript.

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