

Interpretation of Dayak Ma'anyan Tribe's Cultural Values Through Fables as Economic Development Strategic Plan

Nirena Ade Christy^{1*}, Stefani Ratu Lestaringtyas², Ibnu Yustiya Ramadhan³, Ade Yusuf Ferudyn⁴

¹⁻⁴ Universitas Palangka Raya, Kalimantan Tengah, Indonesia

*Corresponding author: nirenaadechristy@fkip.upr.ac.id

Abstract. *This study aims to interpret the cultural values of the Dayak Maanyan tribe through fables as an economic development strategic plan. This study used qualitative analysis and literature studies methods. This study aims to discover on how the Dayak Ma'anyan tribe's fables can be adapted to create economic opportunities through creative and digital products. The results of this study indicate that the cultural values in the Dayak Ma'anyan tribe's fables are not only important as cultural preservation, but also contain the potential to support sustainable economic development. The significance of this study lies in the application of cultural values in the Dayak Maanyan tribe's fables as a basis for relevant economic innovation.*

Keywords: *Interpretation, Cultural Values, Dayak Maanyan, Fables, Economy.*

1. INTRODUCTION

The culture of the Dayak Ma'anyan tribe of Central Kalimantan is an inseparable part of the richness of Indonesia's cultural heritage. Dayak Ma'anyan tribe has many cultural aspects which are full of noble traditional values. However, in the midst of the industrial revolution era and the rapid flow of modernization and globalization, many of the cultural values of the Dayak Ma'anyan tribe are threatened, which lead to its extinction and being forgotten especially by younger generations. One of effective ways to maintain and preserve this culture is by using Dayak Ma'anyan fables as a way to transmit life values to the younger generations. Fables, which are a form of children's literature with animals as main characters and storylines contained by full of moral values, can be a very useful medium for educating children while introducing local culture.

Along with the development of technology and digital media, the potential of Dayak Ma'anyan fables is actually increasing to be processed into creative products that can be an idea for designing economic development strategies based on local wisdom. Children's literature, especially fables, not only functioning as moral education aspects, but can be used to teach moral values that exists in society, especially Dayak Ma'anyan tribe of Central Kalimantan. Children can learn about solidarity, honesty, hardworking, and respecting through stories that are told in a simple but meaningful form of fables. Furthermore, by adapting these fables into digital products or interactive medias, we can open up new economic opportunities that not only to introduce local culture, but also to empower the economy of the community in the area.

2. LITERATURE REVIEW

Cultural Values of the Maanyan Dayak Tribe

Culture is a product which made and formed through a group of society's life. The experiences that a group goes through will form certain rules, habits, also values. These rules and values will become guidelines to live and to overcome various challenges in the society. The habits and values that are continuously maintained through generations are described as culture.

However, as the time goes and the era changes, culture also changes. The emergence of various new challenges often encourages society to adapt. This adaptation process can affect habits and values that they previously held. In other words, when society changes, their culture changes. This is what makes culture as something dynamic. Unfortunately, this change can cause some old habits and values to be displaced or worse, being forgotten.

As a country with a very diverse societies, Indonesia is rich in culture. One example is the culture of the Dayak Maanyan tribe in Central Kalimantan. The Dayak Maanyan people are known to have a strong oral tradition (Diman, 2020). This tradition is their way of conveying values and views on life to others. It is through this oral tradition that the culture that is the identity of the Dayak Maanyan people is passed down from generation to generation.

In current era, traditional culture is often compared to modern culture. Traditional culture contains values, customs, and habits that are used as guidelines since ancient times. As conveyed by Hirai (1983), traditional culture is all human activities that are inherited, preserved, and taught from generation to generation.

Meanwhile, modern culture was created by various developments that occurred in the world, especially those which are pioneered by the Western countries. Modern technology from the West brought new ways for people to understand their life experiences. Unfortunately, these modern and advanced ways often brought values that are conflicting local culture. This often makes traditional culture values to be marginalized or even disappeared.

In order for traditional culture to not disappear, preservation efforts are urgently needed. The preservation mentioned means as effort to maintain the culture of a community group so it can be remained and can be passed on to next generations. In Indonesia, various preservation efforts have been made to maintain the traditional culture of Dayak Maanyan. One of them is through documentation. In the academic world, documentation of Dayak Maanyan culture has been widely carried out.

For example, Diman (2020) studied the oral traditions of the Dayak Maanyan people and documented their traditional songs so that they could be understood and passed on. Effrata (2022) used a phenomenological approach to analyze the religion, belief, and artistic systems of the Dayak Maanyan people as a form of preservation. Septiana and colleagues (2019) through ethnographic research documented the procession in the Riak ceremony, one of the important traditions of the Dayak Ma'anyan tribe.

This research is also an effort to preserve the Dayak Ma'anyan culture. The focus of this research is to analyze the fables documented in the book titled *Fabel Populer Dayak Maanyan*. This analysis aims to explore and explain the cultural values contained in the fables. That way, the Dayak Ma'anyan culture conveyed through folklores can be well documented and passed on to future generations.

Fabel Populer Suku Dayak Maanyan

Fable is a form of folklore that use animals with human behavior as characters. As children's stories, fables usually provide learning to children through the story and behavior of the characters in it. Therefore, fables are included in children's literature.

The position of fables as children's literature makes them an interesting object of literary study. As a literary work, fables can be understood as society's reality documentation that has been transformed into an imaginative works. It is not uncommon for fable stories to contain values that are closely related to the society in which the fable was born because as Abrams (1971) said, literature is an imitation of the universe in which it was born. Furthermore, as a work that is present for children, fables must be rich in imaginative elements that are present to develop the imagination, fantasy, and cognition of children (Muzaki, 2020). In other words, fables contain teachings given to children, especially teachings about the culture of the society in which the fable was born.

In the context of cultural preservation, the position of fables as children's literature becomes an important object. Fables can be used as a way to preserve a culture. This can be seen through various studies on literature and cultural preservation that have been carried out. Muliadi's research (2016) which conducted a study of classical literature as an effort to document the cultural values contained therein. Then, Saroni and Winata (2019) showed how the tarling drama script entitled *Dokter Palsu* can be considered an effort to inherit and preserve Indramayu culture. In addition, research on fables has also been carried out by Yulsafli (2020) who showed cultural codes spread throughout the fables of the Acehese people.

Based on these studies, research on the book *Fabel Populer Dayak Maanyan* is worth doing. This research can document the cultures of the Dayak Maanyan people that exist in their fables. This documentation then aims as an effort to maintain the Dayak Maanyan culture for the next generation.

Economic Development Strategy Plan

Economic development is a multidimensional process involving changes in economic structure, income distribution, and the life quality of the community. The goal is to create a better life for the community through sustainable growth. According to classical theory, development is often equated with economic growth as measured by indicators such as Gross Domestic Product (GDP) or Gross National Income (GNP). However, in the modern context, aspects of social welfare, such as poverty reduction and inequality, are becoming increasingly relevant in measuring the success of development (Wibowo, 2008) .

Economic development strategies require planning that includes resource analysis, goal setting, and priority setting. Resource mobilization and implementation balance are the keys to the success of a development strategy. Emphasis is also placed on the importance of community participation to ensure the sustainability of development outcomes (Erlinda, 2016)

The success of economic development can be measured through macroeconomic indicators such as economic growth rate, per capita income, and poverty reduction. In addition, indices such as the Human Development Index (HDI) and the Quality of Life Index (QLI) are used to evaluate socio-economic aspects more comprehensively (Hartman & Kwauk, 2011)

Despite development successes, challenges such as economic inequality, corruption, and inefficient administration remain major obstacles. One of the main criticisms is that the traditional approach that focuses too much on economic growth often fails to reflect the real situation of society, especially in developing countries.

3. METHODS

This study uses a qualitative approach with a descriptive-explorative method. This approach was chosen because the study focuses on the excavation, documentation, and in-depth analysis of the Dayak Maanyan fable as a medium for transmitting cultural values as well as its creative economic potential. Qualitative methods allow researchers to understand phenomena holistically in a particular cultural and social context. (Sugiyono, 2023) .

Research Design

This study was designed in three main stages, *first* collecting primary data from semi-structured interviews conducted with Dayak Maanyan traditional figures, local writers, educators, and creative economy actors in the Central Kalimantan region. Information focused on moral values in Dayak Maanyan fables and potential ways to integrate them into the creative economy. Furthermore, secondary data was obtained by researchers by reviewing written documents, books, and academic publications related to Dayak Maanyan culture, fable literature, and creative economy strategies. Digital data such as video documentation, traditional audio recordings, and interactive media were also analyzed. *Second*, conducting data analysis using thematic analysis techniques. Researchers identified the main themes of Dayak Maanyan fables, such as moral values, cultural messages, and potential for creative adaptation. The analysis was carried out by transcribing the results of interviews and collecting fable documents, coding data based on categories of cultural values, educational relevance, and creative economy potential, and interpreting themes to connect cultural values with creative economy opportunities. *Third*, data validation using triangulation techniques was used to increase the validity and reliability of the findings. Researchers compared the results of interviews with secondary data and direct observation of the creative process in local communities.

Location and Subject of Research

The research was conducted in the Dayak Maanyan community area in East Barito Regency, Tamiang Layang City, Central Kalimantan Province, Indonesia. This area was chosen because it is rich in cultural traditions, including fables that are still preserved orally and in writing.

The research subjects included traditional figures and community leaders of the Dayak Maanyan who have in-depth knowledge of local traditions and culture, local creative economy actors who have or have the potential to adapt elements of the Dayak Maanyan culture into creative products, and educators and parents as relevant parties in transmitting cultural values to the younger generation.

Research Instruments and Procedures

The instruments used in this study include interview guidelines designed to explore information about cultural values in the Dayak Maanyan fable and community views on cultural adaptation in the creative economy, documentation guidelines used to record culture-based creative activities in local communities, and documentation checklists to ensure the completeness of the fable data analyzed, including title, storyline, moral values, and potential for creative adaptation.

The research procedure begins with the preparation stage, which involves contacting informants and traditional figures to obtain research permits, as well as preparing interview guidelines and documentation checklists. The next stage is data collection, which includes conducting interviews with informants, collecting Dayak Maanyan fables from various sources, and direct observation of the local creative community. After the data is collected, the analysis and writing stage is carried out by processing the data using thematic analysis and compiling research findings in the form of a systematic report. The entire research process is carried out by upholding ethical principles, such as obtaining official permits from authorities and traditional figures, protecting the privacy and confidentiality of informant information, and giving credit to informant contributions by including their names in the research report if permitted.

4. RESULTS

The results of this study contain data related to cultural values contained in the popular Dayak Maanyan fable book and the design of economic development strategies based on the fable story. The details of the data are as follows.

Cultural Values in the Dayak Maanyan Fable

The cultural values interpreted in this article are taken from the fable "Nalau and the Sariak Bird" which not only presents an interesting story, but also contains various deep cultural values.

"Nalau and the Sariak Bird" is a fable that tells about desire, sacrifice, and the consequences of actions taken. In the jungle of Kalimantan, a sariak bird that likes to forage for food flies to the residence of Nalau, a famous palm wine maker. The sariak bird wants to taste Nalau's palm wine secretly. In an effort to let Nalau sleep, the sariak bird sings in a melodious voice, worshiping palm wine and hoping to become a princess. Lulled by the song of the sariak bird, Nalau falls asleep and the sariak bird happily drinks the palm wine. However, when Nalau wakes up, he finds that his palm wine is gone. He goes into the jungle to look for new ingredients.

The next day, the thrush came again to steal Nalau's palm wine. However, Nalau was ready and managed to catch the thrush. Surprised, the thrush turned into a beautiful woman. Seeing the woman's beauty, Nalau fell in love and they got married. The couple was blessed with a beautiful daughter. However, their daughter had trouble sleeping and asked her mother to sing a song so she could sleep. The mother was confused because she only had one song that if sung would bring disaster to her family. Although she could not sing, Nalau was asked to

sing the song, but she failed. Finally, the mother sang the song herself. Every time the mother sang the song, she slowly turned into a thrush. Nalau realized that this was the result of the song and asked his wife to stop singing. Although with a sad heart, the mother turned back into a thrush and left her family.

Here are ten cultural values that can be found in the story, accompanied by quotes and interpretations of their meaning:

Table 1 Interpretation and Cultural Values Contained in the Popular Dayak Maanyan Fable “Nalau and the Sariak Bird”

| No | Text Quotes | Interpretation | Cultural Values |
|----|---|--|----------------------------------|
| 1 | “Sariak ringkai Kayu Basa Rumahng Bali, Takam Ngu'ut Tuak Nalau Blankan Finger Putiri.” | This song reflects a strong mystical element, indicating that the people of Kalimantan have a belief in magical powers. In this context, songs or spells are believed to be able to influence reality, such as changing a stork bird into a princess. This reflects the people's respect for supernatural things and powers that are believed to be able to change fate. | belief in the supernatural |
| 2 | “Nalau is famous for making a delicious palm wine called Tuak Nalau.” | the process of making tuak involves hard work and collaboration within the community. This tradition shows that the people of Kalimantan value mutual cooperation, where each individual contributes to achieving a common goal, especially in producing rich cultural products. | mutual cooperation and hard work |
| 3 | “Seeing the beautiful face of the stork, Nalau fell in love and they got married. They had a beautiful daughter.” | This story depicts the deep love relationship between husband and wife, and between parents and children. The sacrifice of the mother and daughter who are willing to sing a dangerous song for the sake of their daughter's happiness shows how much love and sacrifice there is in a family. | love in the family |
| 4 | “The mother and daughter finally sang the song so that her daughter could sleep.” | The action of the mother and daughter singing a song that will turn her back into a thrush reflects a mother's loyalty and sacrifice. This is a true illustration of cultural values that value love and commitment in the family, where a mother is willing to sacrifice herself for the welfare of her child. | loyalty and sacrifice |
| 5 | “Nalau went to the forest to look for ingredients to make new palm wine.” | Taking natural ingredients to make tuak shows the harmonious relationship between humans and the environment. The people of Kalimantan have a deep understanding of nature as a source of life, and they value and preserve it. | local wisdom about nature |
| 6 | “This time Nalau was on guard and caught the thrush.” | Nalau's firm action in catching the thieving stork bird reflects the importance of honesty in society. This shows that integrity and honesty are the foundations that are valued in social interaction. | honesty and integrity |
| 7 | “Nalau is famous for making a delicious palm wine called Tuak Nalau.” | Making tuak is not just an economic activity, but also an integral part of the culture and tradition of the community. Tuak is often part of traditional ceremonies, so Nalau's role as a tuak maker is very important in maintaining and preserving the tradition. | local customs and traditions |

| | | | |
|----|---|---|--|
| 8 | “Nalau is asleep and the Nalau's patient and unhurried attitude in dealing with situations thrush freely drinks Nalau's palm wine.” | reflects the value of self-control. This patience is important in facing challenges, and shows that wise action often requires time and careful consideration. | having self-control and patience |
| 9 | “Every time he sings a song, he gradually turns faced. The mother of the princess realized that her singing would into a thrush.” | This story teaches that every action has consequences that must be turn her back into a thrush, but she still did it for her daughter. This reflects the belief in the culture that every decision made will have certain impacts, both positive and negative, which must be accepted with an open heart. | consequences of action |
| 10 | “Sariak ringkai Kayu Basa Rumahng Bali, Takam Ngu'ut Tuak Nalau Blankan Finger Putiri.” | The song in this story not only serves as a lullaby, but also has a deep beauty and meaning. In Kalimantan culture, traditional arts, including songs, play an important role in conveying moral messages and aesthetic values. This song reflects the richness of the culture that exists and how art can be a means to convey the values of life. | aesthetics in traditional singing and arts |

It can be concluded that the fable "Nalau and the Sariak Bird" reflects various cultural values that are very relevant in the life of the Dayak Maanyan community, where belief in the supernatural, mutual cooperation, and hard work are the foundations of their social interactions. The values of affection in the family, loyalty, and sacrifice of parents for the sake of children show the importance of relationships between family members. Local wisdom about nature reflects the community's deep understanding of the environment as a source of life, while honesty, integrity, self-control, and patience shape individual character. In addition, local customs and traditions as well as aesthetics in traditional arts strengthen their cultural identity. Overall, the application of these values not only strengthens social cohesion and harmony in everyday life, but also preserves the cultural heritage that has been passed down from generation to generation, making this story a reflection of the richness of culture that lives in the Dayak Maanyan community.

Economic Development Strategy Design Based on the Dayak Maanyan Fable

Based on the data of cultural values contained in the fable "Nalau and the Sariak Bird," we can develop an economic development strategy that utilizes local wisdom and cultural values of the Dayak Maanyan community. Here are some economic development strategy plans that can be used:

Table 2 Strategic Plan for Economic Development Contained in the Popular Dayak Maanyan Fable “Nalau and the Sariak Bird”

| No | Cultural Values | Strategic Plan | Form of Action |
|----|--|--|--|
| 1 | Belief in the Supernatural | Development of Cultural and Spiritual Tourism | Developing tourism programs that feature local rituals and traditions related to magical beliefs. This can attract tourists interested in culture and spirituality. |
| 2 | Mutual Cooperation and Hard Work | Community Empowerment in Local Production | Encourage community cooperation in making local products such as tuak. By involving the entire community, the products produced can be more diverse and of higher quality. |
| | | Local Cooperative Development | Forming a cooperative to manage the production and marketing of palm wine and other products, so that the profits can be enjoyed evenly by community members. |
| 3 | Love in the Family | Family Values Education Program | Organizing educational programs that emphasize the importance of the values of love and sacrifice in the family to strengthen social and cultural ties in society. |
| 4 | Loyalty and Sacrifice | Appreciation to Community Members | Holding annual awards for community members who demonstrate loyalty and sacrifice in their contributions to the community, as a form of appreciation and inspiration for others. |
| 5 | Local Wisdom about Nature | Sustainable Utilization of Natural Resources | Developing programs that ensure the sustainable use of natural resources, for example, forest management for palm wine raw materials without damaging the ecosystem. |
| 6 | Honesty and Integrity | Transparency in Community Management | Implementing transparency practices in the management of community funds and activities to increase trust and integrity among community members. |
| 7 | Local Customs and Habits | Festivals and Cultural Events | Organizing festivals and cultural events that showcase traditions such as palm wine making and folklore, to preserve customs and attract tourists. |
| 8 | Self Control and Patience | Conflict Management Training | Providing training to community members on conflict management and self-control to create a harmonious social environment. |
| 9 | Consequences of Actions | Education about the Consequences of Actions | conducting educational programs that emphasize the importance of understanding the consequences of every action taken, both in a personal and community context. |
| 10 | Aesthetics in Traditional Songs and Arts | Preservation and Promotion of Traditional Arts | Developing traditional arts preservation programs such as singing, dancing, and handicrafts. Traditional arts can be used as tourist attractions and cultural products with |

High economic value. By integrating cultural values into economic development strategies, the Dayak Maanyan community can build a sustainable economy and strengthen local cultural identity.

5. DISCUSSION

Based on the results of this study which aims to explore the cultural values contained in the popular Dayak Maanyan fable "Nalau and the Sariak Bird" and develop economic development strategies based on local wisdom. This study is important because it shows how local cultural values can be the foundation for sustainable and contextual economic development. This means that this study not only focuses on the economic aspect, but also considers and respects the cultural values that exist in the Dayak Maanyan community. By understanding and integrating these cultural values, the resulting development strategy is expected to create a balance between economic efficiency and the preservation of traditions and cultural identity of the local community. This study emphasizes that a development approach that respects and utilizes local wisdom can provide more sustainable and relevant results for the community concerned.

The main objective of this study is to identify and utilize local cultural values to create economic development strategies. From the results of the study, it was found that the fable "Nalau and the Sariak Bird" contains various significant cultural values such as belief in the supernatural, mutual cooperation, hard work, affection in the family, loyalty, sacrifice, local wisdom about nature, honesty, integrity, customs, local habits, self-control, patience, and aesthetics in traditional arts. These values can be integrated into economic development strategies to ensure that the approach taken not only supports economic growth, but also maintains and appreciates the cultural heritage of the Dayak Maanyan community. Thus, this study shows how local cultural values can contribute to sustainable and contextual economic development.

When these findings are linked to previous literature and research, we see that these cultural values are consistent with the principles of sustainable and inclusive community development. For example, the concept of gotong royong has long been recognized in development literature as an important factor in strengthening social cohesion and empowering communities. The strong influence of traditional singing and arts in shaping the cultural and social identity of the Dayak Maanyan community is also in line with findings from other studies that show the importance of art in the transmission of culture and moral values. This is consistent with findings from other studies that show that art can be an effective medium for conveying and maintaining cultural values from one generation to the next. In other words, this study supports and strengthens existing literature on the importance of cultural values in sustainable community development.

The finding that traditional songs and arts have a strong influence in shaping the cultural and social identity of the Dayak Maanyan community is one of the important points in this study. The song "Sariak ringkai kayu basa rumang bali" for example, is not only a ritual, but also a means to convey values and traditions passed down from generation to generation. The managerial implication of this finding is the importance of preserving and promoting traditional arts as an integral part of economic development strategies. It also shows that the development of culture-based tourism can be a significant source of income for local communities. The managerial implication of this finding is that preserving and promoting traditional arts should be an integral part of economic development strategies. In other words, traditional arts not only have cultural value but also great economic potential. Therefore, developing culture-based tourism can be a significant source of income for local communities, by attracting tourists who are interested in the richness of local culture and traditions.

However, this study has limitations that need to be considered. The internal validity of the study may be affected by the researcher's subjective interpretation of the cultural values contained in the fable. In addition, external validity may be limited because the results of this study may not be fully applicable to other communities with different cultures. These limitations are important to acknowledge because they may affect the generalizability of the results of this study.

Further research could explore in more depth how these local cultural values can be integrated with government policies and private sector initiatives for more effective economic development. Future research could also look at the potential for cross-cultural collaboration to create more holistic and inclusive development strategies. For example, further studies could examine how combining local wisdom with modern technology can enhance the effectiveness of economic development strategies.

It can be concluded that this discussion reiterates the main objectives of the study and summarizes the research findings related to each stated objective or research hypothesis without introducing new material. The focus is given to highlighting the broader implications of the study findings and relating them to previous research. Thus, the conclusions drawn follow logic and are supported by the evidence presented in the study.

LIMITATION

This study has several limitations that are important to acknowledge and understand, as they may affect the validity and generalizability of the findings. The following are some of the main limitations of this study:

1. **Subjective Interpretation:** This study uses the fable "Nalau and the Sariak Bird" as the main source to identify cultural values. The interpretation of cultural values contained in this fable is subjective, depending on the perspective and understanding of the researcher. Although the researcher tries to maintain objectivity, interpretive bias may not be completely avoided. This can affect the internal validity of the study, because different interpretations can produce different conclusions.
2. **Limited Generalization:** The external validity of this study may be limited because the results may not be fully applicable to other communities with different cultural contexts. This study focused on the Dayak Maanyan community, so the findings and strategies produced may not be relevant or effective if applied to other communities with different cultural values and traditions. Therefore, generalization of the results of this study needs to be done with caution.
3. **Limitations of Data Sources:** This study only uses one primary source, namely the fable "Nalau and the Sariak Bird," as a basis for identifying cultural values. This may ignore other cultural values that can be found in folklore, oral traditions, or other sources from the Dayak Maanyan community. The use of various additional data sources can provide a more comprehensive picture of the cultural values that exist in the community.
4. **External Factors:** This study did not take into account external factors such as global economic changes, government policies, and social dynamics that may affect the effectiveness of the proposed economic development strategy. These factors may be variables that affect the success of the implementation of the proposed strategy and need to be considered in further research.
5. **Research Approach:** This study used a qualitative approach that may not fully capture the complexity and variability of cultural values in a society. Further studies using quantitative or mixed methods may provide a more comprehensive and in-depth picture of cultural values and how they can be integrated into economic development strategies. Qualitative approaches tend to focus on in-depth understanding of a particular perspective, but may be less statistically representative.

With these limitations, this study provides transparency regarding the scope and limitations of the findings. It also opens up opportunities for future research to refine and expand the existing findings, and integrate a more holistic and inclusive approach in developing economic development strategies based on local cultural values. Thus, readers can have a clearer understanding of the findings and managerial implications of this study, as well as how these limitations affect the results achieved.

REFERENCES

- Affandi, M. (2019). Empowerment of the Indigenous Community of the Dayak Maanyan Tribe, Tuyau Village Through the Independent Business Literacy Education Program. *Journal of Social Sciences* . 7(1), 31-45
- Erlinda, Novita. (2016). Sustainable Regional Development Policy in the Province Jambi Through the FLAG Model Approach). *Journal of Economics and Public Policy* . 7 (1), 1-14
- Gadamer, H.-G. (2004). *Truth and Method: An Introduction to Hermeneutic Philosophy*. Yogyakarta: Pustaka Pelajar.
- Hartmann, D., & Kwauk, C. (2011). Sport and development. *Journal of Sport and Social Issues*, 35(3), 284–305
- Helmon, S., & Rahadi, R.K. (2020). Local Values Preservation of *Torok* Oral Tradition Through Education Domain: Metaphorical Ecolinguistics Perspective. *Grammatical Journal*. 5(2), 222-238
- Kaminski, Mary. "The Fable as a Teaching Tool". *Educational Perspectives*, Vol. 52, no. 1, 2019.
- Kau, SA (2019). Gadamer's Hermeneutics and Its Relevance to Interpretation. *Journal of IAIN Gorontalo* , 109-123.
- Krippendorff, K. (2018). *Content Analysis: An Introduction to Its Methodology*. Sage Publications.
- Malawat, I. (2022). Character Education Values in the Cassowary and Cenderawasih Fairy Tales. *BISAI: Journal of Language, Literature, and Teaching* , 18-27.
- Nasution, H. (2021). Interpretation of Animal Characters in Fables: A Hermeneutical Study. *Loa: Journal of Grammar and Literature* , 110-118.
- NN. (2022, June 13). *SARIAK/SAKUTE BIRD* . Retrieved May 14, 2023, from Visit Bartim: <https://visitbartim.com/read/256/burung-sariaksakute.html>
- Nurgiantoro, B. (2010). *Theory of Fiction Studies*. 1998. ISBN 978-0-0013-033-0 .
- Nurgiantoro, B. (2013). *Children's Literature; Introduction to Understanding the World of Children*. Yogyakarta: Gadjah Mada University Press.
- Pradopo, R. (2000). *Poetry Studies*. Yogyakarta: Gajah Mada University Press.
- Saefuddin. (2021). Character Education in Banjar Fable Stories. *Tuah Talino: Scientific Journal of Language and Literature* , 282-298.
- Saputra, IT, & Wicaksono, I. (2024). Effectiveness of the Batara Village Traditional School Program (Baca Taman Rimba) in the Papring Environment, Banyuwangi Regency. *Warunayama E-Journal*.

- Sugiyono (2023). Quantitative Research Methods. Bandung: Alfabeta. Sulistyorini. (2014). Analysis of Fable Texts in Indonesian Language Learning in Elementary Schools. *Journal of Elementary Education* . 6(1), 626-635.
- Sugiyono. (2017). *Quantitative, Qualitative, and R&D Research Methods*. Jakarta: Alfabeta.
- Sumaryono, E. (1993). *Hermeneutics: A Philosophical Method*. Yogyakarta: Kanisius.
- Syamsiah, Badruddin. (2009). Socio-Economic Development Indicators. *Journal of Economics and Public Policy*. 8(1), 89-100
- Umam. (2021). *Understanding Fable Structure: Characteristics, Types, Intrinsic Elements, and Examples* . Retrieved May 15, 2023, from Gramedia Blog: <https://www.gramedia.com/literasi/struktur-fabel/>
- Wibowo, Edi (2008). Planning and Development Strategy in Indonesia. *Journal of Economics and Entrepreneurship*. 8 (1), 16-24