

***GLOCALIZATION OF LEARNING AND CREATION  
SOURCES FOR FICTION WRITING TEACHING  
MATERIALS: EXPLORING CREATIVITY IN A LOCAL  
CONTEXT***

**GLOKALISASI PEMBELAJARAN DAN SUMBER  
PENCIPTAAN BAHAN AJAR PENULISAN FIKSI:  
MENYELAMI KREATIVITAS DALAM KONTEKS  
LOKAL**

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**Abstract**

This research aims to explore the concept of glocalization in the context of fiction writing instruction in higher education and its impact on the creation of teaching materials relevant to the local context. The primary focus of this study is to understand how the glocalization approach can enrich students' fiction writing learning experiences and support the creation of teaching materials that align with the needs and unique cultural aspects of the local context. The research methodology employed is a qualitative approach with data collection techniques including interviews, classroom observations, and document analysis. Participants in this study include faculty members and students involved in the instruction and creation of fiction writing teaching materials in several creative writing programs at universities. The findings indicate that the glocalization approach in fiction writing instruction encourages the use of local readings, the application of local language, and exploration of themes relevant to the local culture. Moreover, this approach also enhances student engagement in the learning process and strengthens their cultural identity as writers. In the context of creating fiction writing teaching materials, glocalization provides rich inspiration and material for educators to develop engaging materials that cater to the needs and uniqueness of the local culture. This research contributes to understanding the importance of integrating local elements in fiction writing instruction approaches in higher education and highlights the significant role of glocalization in creating relevant and meaningful teaching materials.

**Keywords:** Glocalization of Learning, Fiction Writing Teaching Materials, Higher Education, Local Culture

**Abstrak**

Penelitian ini bertujuan untuk menjelajahi konsep glocalisasi dalam konteks pembelajaran penulisan fiksi di perguruan tinggi serta dampaknya terhadap penciptaan bahan ajar penulisan fiksi yang relevan dengan konteks lokal. Fokus utama penelitian ini adalah untuk memahami bagaimana pendekatan glocalisasi dapat memperkaya pengalaman pembelajaran penulisan fiksi mahasiswa dan mendukung penciptaan bahan ajar yang sesuai dengan kebutuhan dan keunikan budaya lokal. Metode penelitian yang digunakan adalah pendekatan kualitatif dengan teknik pengumpulan data melalui wawancara, observasi kelas, dan analisis dokumen. Partisipan dalam penelitian ini meliputi dosen dan mahasiswa

yang terlibat dalam pembelajaran dan penciptaan bahan ajar penulisan fiksi di beberapa program studi sastra kreatif di perguruan tinggi. Hasil penelitian menunjukkan bahwa pendekatan glocalisasi dalam pembelajaran penulisan fiksi mendorong penggunaan bahan bacaan lokal, penerapan bahasa lokal, dan eksplorasi tema-tema yang relevan dengan budaya lokal. Selain itu, pendekatan ini juga meningkatkan keterlibatan siswa dalam proses pembelajaran serta memperkuat identitas budaya mereka sebagai penulis. Dalam konteks penciptaan bahan ajar penulisan fiksi, glocalisasi memberikan inspirasi dan materi yang kaya bagi para pengajar untuk menciptakan bahan ajar yang menarik dan sesuai dengan kebutuhan dan keunikan budaya lokal. Penelitian ini memberikan kontribusi pada pemahaman tentang pentingnya integrasi unsur lokal dalam pendekatan pembelajaran penulisan fiksi dan menyoroti peran penting glocalisasi dalam menciptakan bahan ajar yang relevan dan bermakna.

**Kata kunci:** Glocalisasi Pembelajaran, Bahan Ajar Penulisan Fiksi, Budaya Lokal

## INTRODUCTION

In the midst of the development of globalization, education faces the challenge of integrating global and local aspects in the learning process. The concept of glocalization, which combines globalization with locality, becomes especially relevant in this context. Fiction writing not only aims to develop writing skills, but also to foster students' creativity, cultural understanding, and critical thinking. This is in line with the opinion of Agita et al, (2022: 433) who explained that the development of science and technology to date has entered a revolution, an era that describes life in an innovative digital form. The development of education policy instruments that must support progressive, consistent, and imitative entrepreneurship needs to be based on the principles of trust, good spirit, and honest and responsible behavior (Bakalinska et al., 2020).

The locality raised by Muzakki (2020) regarding Ki Hajar Dewantara's thoughts on the concept of education that harmonizes the preservation of tradition with the development of modernity has strong relevance to the study of glocalization in learning. Ki Hajar Dewantara emphasized the importance of education based on local wisdom that includes local assets, traditions, as well as values and beliefs, while still having a global outlook covering the economic, socio-cultural, and academic fields. This research shows that by combining the thinking of Ki Hajar Dewantara and the concept of glocalization, education in Indonesia can be more dynamic and contextual, producing creative, critical, and competitive individuals at the global level without losing their local identity. In line with that, in relation to the educational

concept of Ki Hajar Dewantara, Kusmawati (2021) concluded that Muslims are expected to adopt the qualities of apostles such as shidiq, amanah, fatonah, and tablig and be able to develop their educational core, namely *ing ngarso sung tuladha, ing madya mangun karsa*, and *tut wuri handayani* for Islam international.

The merging of globalization with localization plays an important role in the transformation of learning in the digital age. In the context of education, glocalization means adapting global curricula and teaching methods to fit the local context, so that the material taught is more relevant and acceptable to students from various cultural backgrounds. This transformation in learning is seen in the use of technologies that enable access to global educational resources, while maintaining sensitivity to local needs. Based on this, glocalization encourages innovation in learning, allowing students to acquire global knowledge while still appreciating and understanding local wisdom, resulting in a more holistic and inclusive education.

Glocalization can be internalized and developed through Indonesian learning. This is in line with Alfitriana&Alkausar's (2023:44) view that Indonesian cannot escape the development of technology and education that has a positive impact. However, there is one problem that arises, namely the use of teaching materials or teaching materials that are less varied which results in student saturation. Furthermore, Kristhophorus, et al (2023: 98) explained that teaching materials and teaching materials must Indonesian be creative in developing them. It is necessary to improve students' skills and overcome student saturation in the classroom. Therefore, there is a need for improvisation in developing teaching materials or teaching materials.

Folklore learning can be developed but with the condition that it does not reduce the elements in it (Ambhita & Hanifa, 2020: 190). One of the teaching materials that can be developed in Indonesian learning is folklore. Folklore is an intangible cultural heritage that has cultural and social values (Gusneti, et al. 2015: 184 ). Generally, folklore has a story about events or events in a place or the origin of an area. According to Gusneti, et al (2015: 184) the characters that appear in folklore are usually in the form of animals, humans, or divine figures. It can be interpreted that the function of folklore as entertainment can also be said to be a role model for the local community, especially folklore that contains moral life values.

One of the folklore that can be used as teaching material Indonesian is the folklore of *Mount Nglanggeran*. The folklore of *Mount Nglanggeran* is a folklore that tells the origin of Mount Nglanggeran. This story was chosen because it contains moral and cultural values that can develop students' character. In addition, these stories allow students to understand and appreciate cultural heritage as well as local history that is important to national identity.

Glocalization of learning can be done through the transformation of works, from works that become hiprogrammatic to artificial works. The transformation of the work is a change to the previous work. The measure of success in transformative learning is more emphasized on the learning process and not just the final result of a learning (Hardika, et al 2019: 5). In addition, the main keys in transformative learning are the process of mentoring, spirit generation, giving trust, recognizing achievements, and creating learning independence. The transformation process in this research is to turn folklore into short stories (short stories). Short stories are a piece of a character's life, which is full of conflicts, touching or pleasant events that are not easily forgotten (Kosasih, 2004: 431). Short stories can also be called short stories in the form of fictional narrative prose. According to Tarsinah, (2018: 71) short stories tend to be short, concise, and direct to the purpose compared to other longer works of fiction, such as novelettes and novels

The transformation from folklore into the form of short stories requires several things to be considered. These things include: (1) changing the storyline from a framed plot to a single plot; (2) use polite Indonesian; (3) use an interesting style of language; (4) Maintaining the values contained in folklore (Suherli, 2016). In addition, students must compare the content and linguistic rules of folklore and short stories when transforming or retelling the content of the story. The steps in transforming the story consist of: (1) analyzing the main idea in the folklore text; (2) turn the main ideas into a complete synopsis; (3) analyze the values contained in folklore; (4) determine the theme of the synopsis that has been made; (5) make the plot points and themes into the framework of the short story; and (6) develop the plot points into a short story that has different characters and settings from the original text while still paying attention to the plot and values (Suherli, 2016).

When the student script has been successfully made according to the steps, an assessment is needed to see the success of the learning objectives. According to Majid (2011: 209), the assessment of student work is an assessment of students' skills in making certain objects and the quality of these products. Assessment of student work is divided into two, namely first, about the selection and use of work procedures that have been made and second, assessment of the quality of student work. The quality of students' work is recommended to be based on local wisdom (Habsy & Kurniawan, 2022).

Based on the presentation of several experts who have been explained, the concept of glocalization that combines globalization with locality is very relevant because it allows the adaptation of global curricula and teaching methods according to local needs. Fiction writing in education, such as the transformation of folklore into short stories, can improve learners' writing skills, creativity, cultural understanding, and critical thinking. Most research is still focused on using teaching materials with a global or local approach separately, without integrating the two holistically. As a result, the potential to create teaching materials that are able to develop students' creativity in the local context while remaining globally competitive has not been fully realized. One way to answer this problem is to apply glocalization in learning. Glocalization is done by transforming folklore into short story form by paying attention to systematic steps and assessments that maintain local values in a global context.

## METHOD

This research uses a qualitative approach to explore and understand the glocalization of learning applied in the creation of short stories. The qualitative approach was chosen because it allows to gain an in-depth understanding of the processes, experiences, and perceptions of lecturers and students regarding the integration of local and global values in learning. The research design used is a case study, which aims to provide a detailed and in-depth picture of the phenomenon of glocalization in a specific context. The subject of this study involves educators and learners. Subject selection is done by *purposive sampling* to ensure representation



from various backgrounds and perspectives. Data collection techniques in this study used interviews, observation and document analysis techniques. Interview techniques are conducted with educators, learners and policy makers to explore their understanding of glocalization in fiction learning and how it is applied in the creation of fiction writing teaching materials in schools. Participatory observations are conducted in fiction writing classes to see firsthand the concept of glocalization applied in the learning process. Document analysis is carried out on the syllabus, teaching materials and education. This document is analyzed to understand the theoretical and practical framework of the application of glocalization in learning. Data validation techniques with triangulation methods. Data analysis techniques in this study have thematic analysis steps consisting of: (1) Data transcription: interviews and observations will be transcribed verbatim to facilitate analysis. (2) Data coding is done after the data has been transcribed. (3) Identify themes relevant to the research identified and grouped based on similarities. (4) Thematic analysis is conducted to understand the relationship between themes and how they answer the research question.

## DISCUSSION

The result of this research is the glocalization of learning with the theme of transforming *Mount Nglanggeran* folklore into short stories as teaching materials for Indonesian. This glocalization is carried out to be more varied and experience developments in the field of education. *Gunung Nglanggeran* folklore is one of the oral literary works that can be used as teaching material for Indonesian. Based on this, *Gunung Nglanggeran* folklore research was developed into short stories through writing skills. The discussion in this research will explain the steps in developing *Mount Nglanggeran folklore* into short stories as well as the criteria for judging in making short stories.

One of the relevant teaching materials to be used in learning Indonesian class X phase E with the theme of exploring values in cross-age stories is the folklore of *Mount Nglanggeran*. This transformation learning research from folklore to short

story focused on the steps in retelling folklore into short story and the assessment criteria to be used in assessing the results of students' writing skills.

### **1. Use Application and Exploration of Local Stories**

The local story used for this glocalization learning is Mount Nglanggeran. The story is applied through the transformation of folklore into short stories. Several things need to be considered in exploring the transformation process.

### **2. Storyline from framed to single**

Folklore uses framed plots. A framed plot is another plot that tells or tells another story. Therefore, to turn it into a short story requires changing the framed groove into a single groove because short stories usually use a single groove. Learners must choose and focus on one of the flows only.

### **3. Indonesian Highlights**

The language used in folklore still contains a mixture of Indonesian and regions. Usually regional languages can only be understood by people who come from the same area. This causes the need for language improvisation to develop folklore into interesting Indonesian short stories.

### **4. Appropriate Language Style**

Language style is one of the main things in writing short stories. The style of language in folklore still contains cultural and regional elements. The style of language should be adapted to the Indonesian for aesthetics. This is intended to facilitate readers who are tailored to the target reader.

### **5. Embodied Values**

The values embodied in folklore are usually still very relevant to our lives today. Therefore, in the process of developing folklore into short stories must maintain the values contained in folklore. Because these values are still very relevant to life today.

To retell the content of folklore into the form of a short story, students must compare the content and linguistic rules of folklore and short stories, then convert the content of folklore into the form of short stories with the following steps

1. Analyze the main idea in the folklore text, in folklore the main content of the story is still palace centric. Folklore usually has the main idea of telling or telling a history of the occurrence of an area with ideas that still contain local culture. Therefore, to turn into a cepren the writer must analyze the main ideas in folklore that can be developed into short stories.
2. Turning the main ideas into a complete synopsis, then after finding the analysis of the main idea in folklore turn it into a complete synopsis. This synopsis can make it easier for readers to understand the content and plot of the short story.
3. Analysis of the values contained in folklore, usually folklore contains many values. The values contained in folklore are usually still very relevant. Then, the values contained in folklore are still maintained in developing into short stories because these values are still very relevant to today's life.
4. Determine the theme from the synopsis that you have made, from the sionopsis that has been made, then we can determine the theme. The theme here is no different from the folklore theme. It's just that in developing it, the theme in the short story is more adapted to current conditions and sees the target reader.
5. Make the plot points and themes into the framework of the short story, after analyzing the main idea, points in folklore such as plot to theme. Next make the outline of the short story. This short story framework makes it easy for writers to develop existing stories.
6. Develop the plot points into a short story that has different characters and settings from the original text while still paying attention to the flow and values.

## **2. Assessment of Student Work Turns Folklore into Short Stories**

Based on the steps described above, the next discussion this time is related to the assessment criteria in writing skills. The criteria for assessing writing skills that



will be applied in the learning process include several things. This assessment is included in the initial competency stage, namely students are able to write ideas, thoughts, views, directions, or written text messages for various purposes logically, critically, and reflectively in the form of fictional texts. The following are presented excerpts from Gunung Nglanggeran folklore which then students can change the quotations into more popular short story language with the following assessment conditions.

"Hasil bumi itukan kita adakan arak-arakan supaya rasa peduli sesama warga semakin rukunt. Kaya merti desa ini kan juga tradisi yang sudah lama kita uri-uri, tidak hanya yang beragama islam, katolik pokoknya semua yang berbeda agama harus tetap menjaga krukunan".

"Kemudian rasulan atau sedekah bumi merupakan nila rasa syukur terhadap Allah. Sebelum tiba hari-H para warga melakukan kerja bakti terlebih dahulu mempersiapkan segalanya. Tiba di Hari-H para warga membawa tumpeng, ingkung, dan hasil panen lainnya. Semua itu diarak ke kali song. Kemudian sesepuh memimpin doa setelah doa selesai masyarakat makan bersama dan diakhiri dengan pentas kesenian."

"Asal usul gunung Nglanggeran. Kemudian yang dapat menjadi juru kunci di Gunung Nglanggeran ini hanya keturunan Mangun Tirto dan Iro Joyo. Karena dulu di masa penjajahan mbah Mangun Tirto dan adiknya Iro Joyo berasal dari Keraton Yogyakarta yang melakukan pelarian untuk mengamankan diri dari serangan penjajah ya kesini Gunung Nglanggeran ini. Ada lagi sejarah yang perlu diketahui mas, tanah di Gunung Nglanggeran ini adalah tanah Sultan Hamengkubuwono artinya tanah milik Keraton Yogyakarta. Kemudian Sultan Hamengkubuwono memberikan hak kepada masyarakat untuk dimanfaatkan sebagai sumber mata pencaharian."

Based on the quote above, students are expected to be able to change to a more popular short story language using their own language with the following assessment criteria guidelines.

No	Assessment Aspect	Value 3	Value 2	Value 1
1	The mockery of the content of the story	According to the content of the story	There's a bit of a shift in the story being made	The content of the story is different from the origin story
2	Language Use	Appropriate language used	The language used still carries the language of folklore	The language used has not changed
3	Union of story elements (theme, plot, setting, characterization)	Binding all elements	Only associate 2 elements	Only associate 1 element
$Nilai = \frac{\text{Total Nilai}}{9} \times 100$				

After students perform the task according to the directions described above. Then students use the steps that have been explained in the discussion in developing

folklore into short stories. The following is presented the manuscript of Gunung Nglanggeran folklore which then students are able to develop into short stories by paying attention to the assessment criteria.

### **Gunung Nglanggeran**

Mount Nglanggeran, the name Nglanggeran comes from the word violation or violation. This happens because whoever commits an offense or violates a prohibition will be caught and punished by himself. Mount Nglanggeran was originally the peak of Mount Merapi. It is said that one night Raden Hanuman in the form of a white ape was playing and wanted to reach the stars in the sky. Then he stepped on the top of Mount Merapi to try to reach the stars in the sky. Because it wasn't until then that the top of the mountain was kicked.

The boulders from the top of Mount Merapi were then captured by puppet figures, namely Punakawan (Semar, Bagong, Petruk and Gareng). In an effort to catch the boulder, because it felt very heavy their feet set on the ground to release water. It turns out that the water does not stop flowing so it becomes a spring. They planned to carry the boulder south using castor wood. However, in the middle of the journey the wood broke and the boulder fell in an area that did not have further identity.

Then in an area has begun many people who occupy it. People's daily life is working as farmers. The existence of planting corn, rice, soybeans and beans. Until the harvest has arrived, the community will hold a thanksgiving event for the harvest. The evening plan is to hold a shadow puppet performance party overnight. All the equipment they have prepared.

The shadow puppet troupe has arrived as the puppeteer who plays the puppet asking that the public not damage the staging equipment. However, because there was a careless society they damaged some puppets and performance tools. They deliberately damage because they are jealous of other communities because the harvest is only small. The puppeteer also found out, then the puppeteer was angry and angry with the person who damaged the puppet. The puppeteer went berserk and

cursed the people into puppets to replace the puppets that had been tampered with. Then the mastermind banished the people to the mountain area.

From this incident, considering that there are people who have violated and been punished, therefore the area was given the name Nglanggeran. Because there are people who have broken the rules and must accept the punishment. Until now the area is called Mount Nglanggeran.

No.	Assessment Aspect	Value	
<b>Others</b>			
1	Does the story present something new or is it just a repetition of previous stories?	1	
2	Do the characters and their conflicts reinforce each other or are they contradictory?	1	
3	Is the setting relevant to the conflict or event being narrated?	1	
<b>Systematics of presentation</b>			
1	Is the opening interesting, arousing the reader's curiosity?	1	
2	Is the plot clear, not convoluted?	1	
3	Do the parts carry the same theme or are there deviations	1	
4	Are the parts, such as orientation, complications, evaluation, resolution, and code complete and cohesive?	1	
5	Does it have an ending that matches the storyline?	1	
<b>Systematics of presentation</b>			
1	Are the paragraphs cohesive, each paragraph carrying the same event/conflict?	1	
2	Is the style of language used attractive	1	
3	Does make readers curious	1	
4	Whether the message conveyed is educational	1	
<b>Total</b>		12	
$Nilai = \frac{\text{Total Nilai}}{12} \times 100$			

## CONCLUSION

In the midst of the development of globalization, education faces the challenge of integrating global and local aspects in the learning process. The concept of glocalization, which combines globalization with locality, is particularly relevant in this context because it allows the adaptation of global curricula and teaching methods according to local needs. This is in line with the thinking of Ki Hajar Dewantara who emphasizes the importance of education based on local wisdom, as well as the opinion that the development of educational policy instruments must support progressive entrepreneurship and responsible behavior. Fiction writing in education, such as the transformation of folklore into short stories, can improve students' writing skills, creativity, cultural understanding, and critical thinking. This transformation requires systematic measures and assessments that emphasize the learning process and the quality of student work, while maintaining local values in a

global context. The transformation of *Gunung Nglanggeran folklore* into short stories as teaching material Indonesian be carried out to be more varied and experience developments in the field of education. The formation of *Mount Nglangeran folklore* becomes a short story that will be used as teaching material. This research is relevant to the Independent Curriculum Phase E class X. The focus of relevance on the writing skills section is the folklore of Mount Nglanggeran which is then developed into writing short stories with steps and assessment criteria that have been discussed.

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