

Empowering Young Children with Folktales and Storytelling: A Report from a Rural West Java Village

Engliana Engliana¹⁾

Agung Prasetyo

Afiatin Nisa

Universitas Indraprasta PGRI

Abstract

This article describes the results of visiting Choblong—a rural village near Bogor, one of the most dynamic cities in West Java, Indonesia. The purpose of our visit was to (re)introduce the concept of storytelling to parents and promote long-forgotten local folktales and character education. The hope was that the parents would enjoy this approach in the long run and use local stories and history to teach skills, develop a close relationship with their children, and support an oral storytelling tradition. The responses we received from homemakers in Choblong were varied, ranging from excitement to embrace storytelling to concern about the problems they encountered when dealing with their children's addiction to television and smartphones. The problems they raised have great potential to help parents transform their concepts of storytelling and their children's futures. The need for greater awareness about character education and greater parental engagement in the process is an urgent matter for the next decade.

Keywords: character education, storytelling, Generation Alpha, sustainable education

Corresponding author, ¹⁾ Engliana.seok@gmail.com

Introduction

Generation Alpha (Gen Alpha) is the generation who “will be the most formally educated, technology supplied, and wealthiest generation to date” (Gartshore, 2018, p. 11). This generation is also known as the children of the millennium (Vanderkam, 2015) and digital natives (McCrindle, 2019). These Alphas are the children born between 2010 and 2025, so many of them are at preschools and kindergartens today. Gen Alpha seeks inspiring leadership and a virtual learning style (McCrindle, 2014, 2019). Conversely, these character traits are not found in Generation Y and Generation Z, who are the parents of Gen Alpha. In order to close the wide gap between these generations, some adjustments must be made. Parents must understand the parenting methods required to nurture Gen Alpha. Among parenting methods, storytelling is one of the best ways to cultivate moral and cultural values. This approach should be preserved, cultivated, and endorsed in this technological, Internet-based time. Engaging videos, motion pictures, and voice recording can promote new storytelling and the reading of stories in communities. These methods can also promote parent-child bonding time, which is currently challenging for many to obtain.

Although parents are responsible for identifying strategies to educate their children in character and behavior (Andriyani, 2018), in reality, many young parents think that the teaching of virtues and morals are the schools’ and school teachers’ responsibilities. Such thinking may result from various complex factors, including minimal to no exposure to oral traditions, long working hours outside homes, few or no local and traditional stories, and greater interest in watching television programs or monitoring social media. Families are the sole foundation on which children grow and learn. Parents are children’s first teachers (Cordry & Wilson, 2004) before they commence formal schooling and engage with other societal institutions. Janacek et al. (2012) found that the best time to learn and acquire new skills is from age 4 to age 12. The ability to learn gradually declines in adolescence, and the falloff continues above the age of 60. In other words, there is a gradual decline in the ability to learn across the life span. Hence, the best time for parents to teach new skills to their children is when they are between 4 and 12 years old. This age period is best not merely for hard-skill acquisition but also for learning the cultural values and moral virtues that Gen Alpha children will need as they seek an inspiring model of leadership. During that period

between 4 and 12 years of age, children need more models of leadership than their parents. Parents or family members can provide these additional models through creative storytelling. Although considered somewhat obsolete by many people, the storytelling method is still one of the best ways to introduce moral and cultural values in early childhood (Denny, 2015; Dorji, 2010; Parfitt, 2019; Zipes, 2006).

Storytelling method is common through religious activities in Choblong. Strong Islamic religious values and virtues are distinctive characteristics of the Choblong native residents, who are all Muslims. Most of their public activities are religious activities. Daily readings of Quran are performed daily at which residents hear stories of their prophets—for example, the prophets Ayyub (Job) and Idris (Enoch)—along with other stories about religious leaders and other Islamic texts. In other words, Choblong residents are familiar with the concept of storytelling in the context of religious readings and *da'wah* (sharing information to promote a better understanding of the faith) in Islam. However, they are not yet familiar with local folktales and use the similar storytelling method at home to introduce moral and cultural values to the children. Most of Choblong's residents are young parents with children ranging from newly born babies to seven-year-olds—the age period considered Gen Alpha. Thus, the guiding questions of this report are as follows:

1. How aware are parents and homemakers in Choblong of the benefits of local folktales for character building?
2. What are the significant barriers that prevent these parents and homemakers from telling stories of local folktales to their children?

Our program aimed to suggest that young parents tell stories to their young children and gave them a sample storytelling activity. The goal was to make the parents aware of the importance of teaching good virtues, moral values, and cultural-historical heritage, using engaging folktales and storytelling methods with young children.

Literature Review

Storytelling is a way to explain something to a child verbally. It is an oral tradition of passing stories and histories among the Indonesian people (Setiawan et al., 2020). This oral

tradition involves the smallest yet most significant part of a community: the family. The storytelling method effectively educates children in moral values and character development because they can easily remember stories and reanimate their content. Storytelling will help children build trust and confidence, as well as a love for language and an attitude of gratitude and respect (Hamilton & Weiss, 1993). Turan and Ulutas (2016) also confirm the usefulness of stories for promoting character education. They suggest using storybooks with pictures to teach values, character, and morals to preschoolers. Fortunately, in much of the world, a wide variety of printed or electronic storybooks are currently available. Furthermore, stories and narratives are effective approaches to teach values and virtues at all age levels (Wilson, 2002). Another important aspect of storytelling is instilling cultural competence (Carter-Black, 2007).

Strategies for parenting technology-driven children

Andriyani (2018), Santosa (2015), and Aslan (2019) believe that adjustments will be required to effectively nurture, teach, educate, and cultivate moral values in the coming generation of technology-driven children. Andriyani argues that moral nourishment should come from the family, the smallest unit of the community that can provide reliable, robust, and life-long learning opportunities for Gen Alpha. Andriyani proposes several strategies for millennial parents raising these children: First, these parents should adhere to lasting values (such as respect, honesty, and hard work) that were recognized before the digital age and have a regularly scheduled sharing-conversation time in the family (for example, on a weekly or fortnightly basis). Second, parents should incorporate technology into participatory activities involving storytelling. Establishing family technology contracts (e.g., agreements that all family members must stop using their mobile phones at home at a specific time, such as two hours before bedtime) is also a beneficial strategy. Another strategy is to conduct active monitoring of digital content and time of use. Parental locks or kids' view for smartphones and other gadgets are available on many current electronic devices. However, in both cases, parents should be role models and moderate their own technology use before imposing such requirements on their children. The aim is to inform children of beneficial uses of technology without sacrificing physical activity, real-life

exploration, and personal interaction.

Other benefits of the storytelling approach

In medicine and healthcare, storytelling and visual-aid techniques have helped train young patients in chronic disease self-management. Drew et al. (2010) studied 68 young participants and found that the participants found visual storytelling enjoyable, and it facilitated communication and increased their self-understanding. These young participants' experiences have shown that storytelling is a catalyst for creating positive feelings and emotions.

The education field has integrated technologies into the storytelling method in classroom settings. The digital storytelling concept is also useful in preserving long-forgotten cultural heritage. Furthermore, digital storytelling can increase students' engagement, motivation, and achievement in the learning process (Smeda et al., 2014).

Education is the primary purpose of storytelling—stories often contain good examples for the children who hear them. Storytelling aims to enable children to develop and imitate excellent characteristics (Meretoja, 2017). Practicing home-literacy increases parents' knowledge of literacy instruction while supporting their children's early literacy learning (Steiner, 2014). Storytelling in the home is part of home-literacy even when the stories are orally imparted. Storytelling also improves and expands children's vocabulary (Elley, 1989). From the stories they hear, children can acquire new vocabulary that they have never heard before. Vocabulary acquisition can also train and improve children's diction and use of words (Lenhart et al., 2018), so parents must speak clearly when telling stories. In addition, storytelling makes children think critically (Cremin et al., 2013). Children will ask questions about the story to satisfy their curiosity, so storytelling is a chance to ask children about their thoughts about the characters and their personalities (Fu et al., 2007; Thambu, 2017). These questions must be adjusted according to the children's levels. Finally, storytelling improves verbal fluency in two- to four-year-old children (McGrath et al., 2004). Children often listen to stories and folktales, and their speaking abilities will improve if the storyteller clearly articulates the words in the story.

Nussbaum argues that there are three abilities to consider when choosing materials for

children to study in schools. One of them is the narrative imagination:

the ability to think what it might be like to be in the shoes of a person different from oneself, to be an intelligent reader of that person's story, and to understand the emotions and wishes and desires that someone so placed might have. (2002, p. 299)

Nussbaum emphasizes that a person who possesses narrative imagination can recognize what others feel and think from their perspectives. Such viewpoints enable the person to take proper actions in difficult situations. Telling stories and listening to stories can help us understand another person's perspective and allow us to have empathy and seek solutions or closure from both our perspective and the other person's. Empathy can result from emotional involvement indirectly stirred up by stories we hear. Utopian and dystopian storytelling and science fiction are particularly well-suited to encourage dream-building exercises and imagination.

To encourage the development of empathy in early childhood, it is necessary to note that a child's memory plays a vital role in guiding the child's moral character. Memory and imagination triggered by emotions work together to create deep personal feelings. Memory helps store and recall feelings, thoughts, and experiences from the past (Hustvedt, 2011). Folktales or fictions can help someone "[reinvent] deeply emotional material into meaningful stories, even though in the novel, characters and plots are not necessarily anchored in actual events" (Hustvedt, 2011, p. 195). In other words, the narration of a story can evoke both the speaker's and the hearers' emotions and imaginations. Hence, storytelling can promote educational and emotional understanding (Denny, 2015).

According to Samuelson (2008), moral imagination is crucial for moral problem-solving and creativity. He found that the longer the exposure to stories, the more moral-theme recognition students can gain within a designated period. In storytelling, the speakers narrate their memories and convey a specific message through words containing their personal and nonpersonal past emotions. These speakers are engulfed in the memories and imaginings, resulting in thrusting emotional experience into processing the message from the hearers' point of view.

Individuals should also be encouraged to behave with an eye toward sustaining natural resources and cultural heritage. This may lead them to uncover new directions and take part in socio-cultural processes that move their societies toward sustainable development—for

example, using integrated local folktales about historical sites to achieve knowledge of local and cultural heritage. Such knowledge could lead to a shared commitment to preserve local cultures and achieve sustainable cities and communities—that is, global citizenship as a complementary approach to achieving quality education through inclusion, gender equality, and cultural diversity.

Throughout the project, we found that little attention was paid in Choblong to local folktales preservation. We are interested in cultivating moral values and virtues to prevent the younger generation from forgetting their cultural heritage and history. We see great potential for integrating the storytelling method into formal and informal educational settings to create human beings who “can recall themselves in the past, imagine themselves in the future, and inhabit fictive realms” (Hustvedt, 2011, p. 187). The later generation will learn from previous generations and cultivate long-forgotten local folktales and storytelling as informal education. This present report seeks to justify and confirm the urgent need for the government, community members, parents, and teachers to detect barriers to moral and character education and find feasible solutions while preserving local wisdom and cultural heritage. Thus, we carried out the aforementioned activities with the residents of Choblong to educate them about the importance of folktales for teaching moral values and virtues to children and to promote the storytelling method for parenting and education purposes.

Method

The team designed its study based on the sharing conversation method (Parfitt, 2019) and the narrative approach. Although Parfitt did not explicitly state that sharing conversation is a method or a strategy for storytelling, she derived her theory of sharing conversation from her own classroom experiences. She observed several themes that occurred during a conversation following a storytelling performance. She noticed that “the students in my storytelling groups shared information about events and experiences in their personal lives that might demonstrate group cohesion and co-operation” (Parfitt, 2019, p. 49). The best approach when researching a community and gathering information is immersion in the group.

Participants

There were approximately 25 to 35 participants, including homemakers and their children. The participants were homemakers with young children in preschool and kindergarten—with ages ranging from three to seven years old. The homemakers at Choblong are typically mothers who work as freelance cleaners at villas around the village and as seasonal workers at nearby tea plantations in Bogor. The team did not make any restrictions concerning the homemakers' age because we wanted to create an open opportunity for all homemakers in the village to come and listen to the concepts offered about storytelling and folktales.

The team elected to have an informal gathering with the participants because a casual meeting would make them feel comfortable. Some participants came, stayed for a few moments, and then left. A few of them came back to participate until the last session. We made no attempt to stop those who left because we wanted them to feel no compulsion from the team.

Demographic and Geographic Information

We first learned the villagers' characteristics from several personal communications with colleagues whose experiences in visiting and conducting research at the village are reliable (Miranti et al., 2018; Nurjanah et al., 2015, 2018). The children in Choblong learn the Sundanese local wisdom with secure integration of its Islamic background, and they are already accustomed to Islamic ceremonies and local cultural celebrations. These traditions are deeply rooted in the Choblong people because the village is small, and people tend to know their neighbors. We acquired further details about the villagers from our communication with one dependable source whose husband is the fourth offspring of a Choblong native (S. Susilawati, personal communication, December 2, 2020). In addition to their strong commitment to Islamic beliefs, Choblong residents cultivate "traditional values and local wisdom inherited from their parents" (Miranti et al., 2018, pp. 417–420). Therefore, children mostly participate in community ceremonies and celebrations.

The village serves as a miniature example of a pure Sundanese small group, unlike the Bogor regency which is flooded with diverse cultures from many parts of Indonesia.

Choblong is one of many small villages in the Cibereum subdistrict of Cisarua district in Bogor regency, West Java province. Bogor is one of the nine cities under the Bogor administration, and although it is not the capital city, Bogor is crowded with people from many different parts of Indonesia. Sundanese people are the original local people who inherited Bogor's land, and Choblong is unique in that it consists entirely of Sundanese people with a strong Islamic background. All the villagers in Choblong are Muslims, including the newcomers by marriage, and they conduct their personal and collective everyday lives based on their religious beliefs.

As portrayed in Figure 1, Choblong is a part of *Rukun Warga* (RW) 010 (a formation of a local community set up by the village or *kampung* (off-street neighborhood)—RW 010 signifies the community is the tenth formation). Privately-owned villas and farms surround the village; motorcycles, bicycles, and walking are the best ways to move around the village.

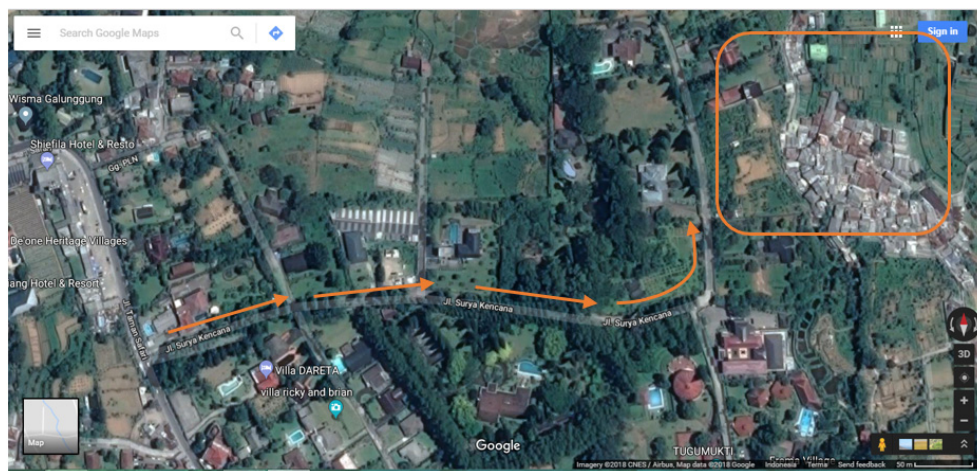


Figure 1. Satellite view of Choblong village in Bogor, West Java

Overview of the folktale

Usually, stories, myths, or legends derived from the same region will have similarities in nature, ecosystem, cultures, concepts, and demographic characteristics. The tale “Situ Bagendit,” or “Lake Bagendit” (Balai Kajian dan Pengembangan Budaya Melayu, 2010),

was purposely chosen because of its settings' proximity to Choblong. The story tells of a wealthy landowner and penny-pinching woman, a young widow named Bagende Endit, who lived in a village in West Java where there is now a vast lake. The wealthy, greedy landowner, along with her crate of gold and money and the entire village, sank into a lake, which came to be named "Situ Bagendit." The lake itself can be visited in Garut, West Java, as pictured in Figure 2. The moral of the story is that human beings should help people in need regardless of their appearance. (See Appendix 1 for the full text of the story.)

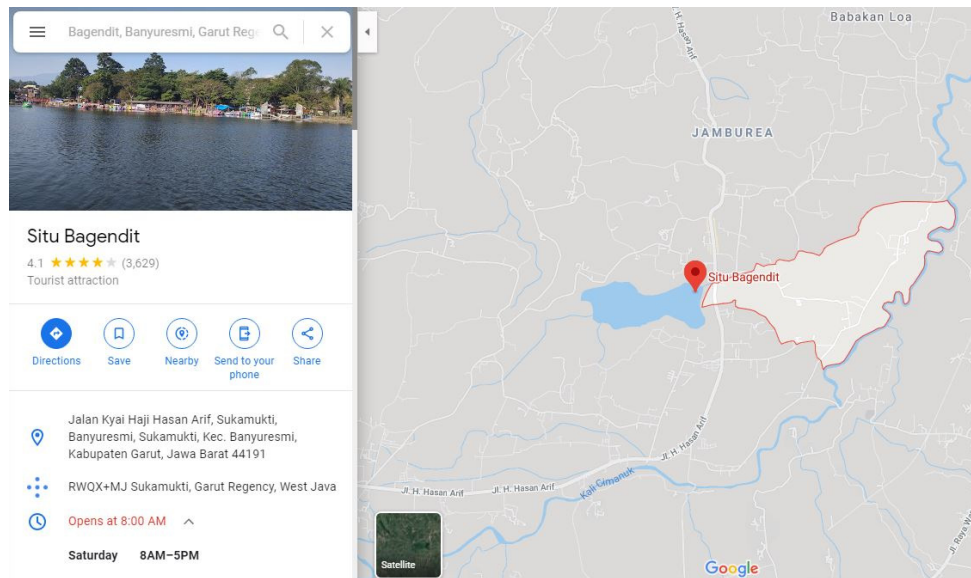


Figure 2. Situ Bagendit Lake, Banyuresmi, Garut Regency, West Java)

Data Collection

The team did not prepare any prolonged discussion sessions for before and after the program. The current purpose was to introduce introduce parents of young children to the storytelling method of imparting local wisdom.

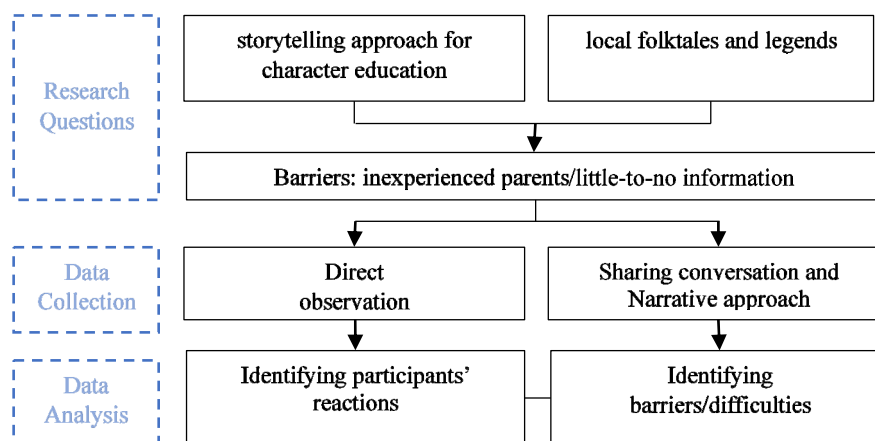


Figure 3. Data collection and data analysis flowchart

Data Analysis

This program sought to better understand Choblong homemakers' awareness of the benefits of telling or reading stories of a local folktale. Direct observation gave us the participants' prompt responses at the introductory session, story reading session, and sharing session. Because this project's data derived from the sharing conversation and narrative approaches, the team created three vignettes to give overviews of how the homemakers responded to the introduction program.

The team acknowledges that there may be bias in self-report data, such as the personal communication with our volunteer resources. However, collecting self-report data was the best technique for the circumstances during and after data collection. Another drawback of the narrative approach that the team had to address was that the participants were often shy and thus reluctant to share detailed information about their difficulties understanding the program's purpose. Sharing conversation provided a way to alleviate the general barriers that hindered the homemakers from telling stories about local folktales. The method helped the participants feel less shy and enabled them to speak and explain their problems in the Question and Answer (Q&A) session.

Results

Participants' Reactions

The event took place from approximately 10:30 a.m. to 12 p.m.—before the lunch hour. Each meeting lasted approximately 90 minutes and included story reading and discussion. This timing was chosen because the participants could not stay away too long from daily chores, as many were homemakers who had to prepare meals for their families. Participants had to finish all cooking and house chores before 10:00 a.m. to participate in the meetings, which was sometimes difficult for them to manage.



Figure 4. The village authorities gave an opening remark to the team and the community

As shown in Figure 4, our first session began with an opening remark that included a short introduction of the team members, an explanation of the purpose of the meeting, and the speaker's sharing personal experience of her childhood growing up reading and listening to local and traditional folktales and legends. A short 11-minute introduction gave the gathered participants information about the use of storytelling methods to encourage character development in children at an early age. During this session, there were no questions from the homemakers, and the older children sat quietly listening. Some young mothers were busy tending their younger children.

Our next session consisted of reading "Situ Bagendit" to the gathered parents and children. A volunteer student read the story without the help of visual images. The story

reading took ten to fifteen minutes to complete. We observed that older children were more excited to listen. Some men walking near the gathering stopped for a moment to listen to the story. The volunteer student read the tale in the Indonesian language. (We were aware that we should have prepared the translation of the tale in the Sundanese language.) Once the story reading was over, the team immediately began the Q&A session because some people were starting to leave the gathering. We suspected that they were leaving to do house chores, and it was near lunchtime and midday prayer time (*Dhuhr*). The team had shorter opening remarks in the last session to reduce these conflicts.



Figure 5. The community gathered listening to the Q&A session



Figure 6. One of the volunteer students (on the left) and the parents and children

The Three General Difficulties

Three types of comments by participants (summarized in (a)–(c) below) identified significant barriers to using storytelling to encourage character development in children.

- (a) The complaint “*We do not have enough time to read the story*” emerged during session three. Homemakers are very busy doing house chores and helping their children do homework. As a result, they are tired and prefer to spend their free time watching television and chatting with neighbors instead of playing with their children.

Vignette 1

Zainab is a 25-year-old busy mother of one. She was born in the village. She never has thoughts of living in another place. She feels at home already. She lives near her siblings and other relatives. Her husband is the breadwinner in her family. She attends Quran readings and prayers every day, sometimes even twice a day. At midday, she cooks for breakfast, lunch, and dinner. She does not own a television. She does not think she needs one. She finds chatting and spending time with siblings and other relatives to be much more enjoyable.

- (b) Many homemakers mentioned their dependence on electronic devices to entertain their children. Some mentioned using such devices to calm their toddlers who were crying or nagging. These parents saw smartphones and television programs (e.g., local soap operas) as “emergency tools” that they could use when they had to finish house chores without nagging or crying toddlers.

Vignette 2

As one of the newcomers by marriage, Anabia has embraced the habits and daily activities in Choblong village. She married a native of Choblong and has been living there for five years. She came to our program with her four-year-old child, hoping that she could learn something from the meeting. The village authorities said that a team from a local university would come and share their knowledge. She had high hopes. She is in her early

twenties, and she had education only from *Madrasah Aliyah* (Islamic formal secondary education in Indonesia equivalent to high school). Her days revolve around caring for her toddler, cleaning, and helping her mother-in-law cook for the whole family. She finds consolation in watching local dramas on the neighbors' televisions because watching together makes her days livelier.

- (c) One of the homemakers stated, "*I don't know many stories to tell my children.*" Surprisingly, this statement did not come from a millennial mother; it came from a middle-aged mother whose children were around five and seven years old at that time.

Three possible explanations emerged when she exclaimed that (i) she never experienced storytelling during her childhood nor was storytelling ever introduced to her until that day; (ii) she did not know where to look for new stories; and (iii) homemakers are too tired from doing the house chores. They are responsible for the cooking, cleaning, bathing of babies and toddlers, and ironing of clothes for their households and typically receive no help from other family members. Furthermore, this mother stated that (iv) it is difficult to memorize stories. This participant likely represented one or more young mothers who were too shy to ask questions and share their problems.

Vignette 3

Ummu admits that she is almost fifty years old. She knows many neighbors. She likes to talk. Her life revolves around household chores. Talking and laughing with neighbors is her recreation during her long, tiring day. Many of her neighbors are looking for her advice and opinions. Her children are in junior high schools and never seek help with their homework. She assures us that her children are doing well so far. All she must do is ensure that they go to the mosque for prayers and readings. She never wants to bother her tired husband with household chores.

To overcome the barriers to storytelling identified by the program's participants, we offered some strategies at the introduction session. First, we advised parents to ask children

to tell stories firsthand. Parents might begin by asking questions about what the child does during the day or about any specific event or action with which the child feels uncomfortable. Second, we recommended that the mothers ask their children open-ended questions to encourage communication, and eventually, children will tell their stories in a very simple way. The next step is to evaluate these stories by discussing the areas that need addressing: Parents could discuss with children what they would like the children to learn from their own stories. Or parents could participate in one or more specific events in the stories by sharing similar experiences or their opinions about what they would do in similar situations.

Discussion

The native inhabitants of Choblong do not know much about Sundanese folktales and other Indonesian folktales. They are familiar with religious stories told during the Al-Quran studies every week, for example, stories about Syekh Abdul Qadir Al Jailani, the religious figure who lived in Bogor centuries ago (S. Susilawati, personal communication, December 2, 2020). Televisions and smartphones are familiar to the newcomers or settlers by marriage. Some young mothers have new technology at hands such as smartphones and televisions. One of the newcomers by marriage, S. Susilawati (personal communication, December 2, 2020), confirms that most mothers of young children work at the villas around Bogor, as freelance cleaners or keepers of villas, or at (tea) plantations in Bogor. These circumstances suggest much more in-depth insights into the three problems raised in the participants' responses.

The people in Choblong believe that mothers are the children's first school—also known as "*Al Ummu madrasatul ula*" (Murtafiah, 2019). This concept confirms that parents are the first teachers for their children (Cordry & Wilson, 2004). Even though the mothers are responsible for choosing strategies to educate their children in character and behavior, in reality, many of them may have little knowledge of how to apply those methods, one of which is the storytelling method. Parents must transmit not only folklore to their children but also tools to educate them. Many parents in Choblong do not pursue higher education

and formal degrees. Young women get married at around 18 years old, so they have children when they are still adolescents, with basic formal education backgrounds, usually at a high-school level.

The younger generations in Choblong village must receive equal access to formal and informal education. Although the community believes that girls' futures are about caring for household chores, husbands, and babies, young girls should be able to study in schools like the boys. The community's children should also understand how local cultures play an essential role in achieving sustainable learning. Equal access to education for all genders and appreciation of the importance of preserving cultures will inevitably build a prosperous, equal, and sustainable world.

Adults promote the empowerment of young people. The adults who are best able to do this for children in Choblong are the homemakers and other family members who live nearby. Choblong's people's lives are centered around their extended family members, which is more possible to have gatherings of extended family are more socially acceptable than gatherings of unrelated young people. Since Choblong is a religious community, the head of the district can gather the young adults and teenagers to involve them in charity events outside Choblong after yearly haul (a celebration for deceased family members, ancestors, or prominent individuals) and deliver *kupat* (rice dumpling packed in a diamond-shaped container of woven palm leaf) (Miranti et al., 2018, pp. 417–418) at Islamic ceremonial events.

It is not easy for young parents to become acquainted with local and cultural stories when they had no prior experience with storytelling as children. When it comes to sharing stories with their own children, these parents are inexperienced. Parents need to know some of storytelling's benefits, such as strengthening the bond between parents and children. Using the storytelling method, parents will spend more time with their children. The strengthening process will gradually speed up if this method becomes a routine.

Conclusions

To sum up, because life-long learning for all ages has been the focal point of education for sustainable development, returning to traditional oral storytelling will provide a

sustainable learning environment. Creating a child-centered, action-oriented, and transformative approach through storytelling will incorporate the requisite knowledge, values, skills, and behaviors to promote sustainable development. Local culture in folktales can carry the past into the future. The history, culture, and morals of the past can be learned and used in present and future life.

Technology and modern living seem to conquer and offer solutions to almost every problem. Nevertheless, the storytelling method is one of the best ways to cultivate moral and cultural values from early childhood. Storytelling should be endorsed as an effective parenting method in the contemporary world. The storytelling method can also promote parent-child bonding time, which is currently challenging for many families to obtain. Technology offers possible solutions to help parents and families who are interested in digital learning prepare their children for life-long learning. Folktales, myths, and legends can be converted into digital storybooks, podcasts, audio, and video, so the currently available digital technologies could be used to create a robust and interactive Indonesian storytelling database.

There were some limitations to our program in Choblong. These shortcomings could be addressed by adding in-depth individual interviews with homemakers in different age groups. It is also worth investigating their family background and family values with respect to raising children. These interviews or observations should be carefully conducted to avoid bias and with the awareness that self-report responses may often be exaggerated. Thus, it would be ideal if researchers could stay with one of the villagers and immerse themselves in the community. It would also be worthwhile to investigate the young children with limited exposure to electronic devices and technology for digital storytelling. Other groups of children, for example, children living in orphanages and children in countries where digital technology is not widely available, could also benefit from storytelling in their search for leadership styles. These areas merit further research.

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Appendix 1. The English translation of the legend “Situ Bagendit”

In a secluded village in the West Java area, there was a wealthy young widow who had no children. Her abundant treasure and enormous home were an inheritance from her deceased husband. However, unfortunately, the widow was very penny-pinching and greedy. She never wanted to help the needy citizens. Even when poor people came to her house for help, she did not hesitate to banish them. Because of her stingy nature, the villagers called her Bagenda Endit, which means “the rich who are stingy.” In addition to her abundant wealth, Bagende Endit also inherited her husband’s work as a loan shark. Almost all of the farmland in the village was owned and had been bought from the local people by loan sharks, who lent money to the villagers with high interest rates and gave them a very short repayment period. If any citizen could not afford to pay the debt, their farm would be at stake. No wonder the surrounding inhabitants were poor—their farmland had been sold to the widow.

One day, when Bagende Endit was having fun tallying her gold and her jewels in front of her house, suddenly an old woman who was carrying a baby came to her. “Bagende Endit, have mercy on us! It has been two days that my son has not eaten,” the woman said. “Hi, stupid old woman! So, don’t have a child if you can’t feed him! Get out of my presence!” snapped Bagende Endit. The baby in the woman’s sling cried when he heard the loud voice of Bagende Endit. Out of pity for her baby, the old beggar again asked the rich widow to give rice for her child. Without a word, Bagende Endit went into the house. It lifted the heart of the old woman because she thought Bagende Endit would get food. “Hush... hush... hush...! I am still here, darling. Soon we will get food,” the woman soothed while removing her baby’s tears. Not long after, Bagende Endit came out. However, instead of carrying food, it was a bucket of water. Suddenly, Bagende Endit threw it in the old woman's direction.

Splaaash!

“Feel this, old woman!” shouted Bagende Endit.

No doubt, the whole body of the old woman and her baby became drenched. The baby cried. The old woman tried to keep silent and wiped her baby’s drenched body. Seeing the elderly women had not yet left, the disordered rich widow got upset. With a fierce face, she immediately drove the old woman out of her yard. After the old woman left, Bagende Endit again went into her home.

The next day, some residents came to Bagende Endit to ask for well water for cooking and bathing. Incidentally, in the village, the rich widow was the only one who had a well, and its water was very abundant, while the surrounding residents would take water from a river that was quite far from the village. “Bagende Endit, please, please help us! Let us take water from Bagende well for us to cook. We’ve been starving,” begged one of the residents from outside the fence of Bagende Endit’s house.

“Hi, you all! I don’t allow you to take water from my well! If you want to take water, go to the river there!” said Bagende Endit.

The villagers could not do anything. Finally, they were forced to go to the river to retrieve the water. Not long after the villagers passed, suddenly, an old man stood up while holding his walking stick in front of Bagenda Endit's house. The old man also intended to ask for water but only to drink. “Have mercy, Bagende Endit! Give your humble servant a sip of water to drink. Your servant is very thirsty,” he said, begging for her compassion. Bagende Endit, who had been annoyed, became increasingly upset to see the arrival of the old man. Without any words, she came out of her house and approached and seized the old man. With the rod, she then beat the old man until he was battered and fell to the ground. Seeing that the old man was helpless, Bagende Endit threw the rod next to the old man and rushed into her home. The miserable fate of the old man was that instead of drinking water he obtained from the widow, he got persecution. Holding back the pain in his body, the old man tried to get his walking stick to rise again. With his remaining energy, the old man planted his walking stick on Bagende Endit’s front yard. As soon as he planted the rod, water suddenly gushed out of the stick’s former plug. At the same time, the old man disappeared.

The jets of water became greater and more rapid. The villagers ran away from the village to save themselves. Meanwhile, Bagende Endit was still inside her house trying to save all her possessions and had not been told that water had flooded the whole village. She also tried to save herself while shouting for help. “Heelp... Heelp... Please help me! I can’t swim!” screamed Bagende Endit while carrying her chests of gold and precious stones. Bagende Endit kept screaming until her voice became hoarse. However, nobody came to help her because all the people had left the village. The stingy, rich widow could no longer save herself and sank with her entire wealth. The village was flooded until it finally disappeared and became a large deep lake. By the local people, the lake was named Situ Bagendit.