

REVIVING INDONESIAN FOLKTALES THROUGH DIGITAL STORYTELLING

Rosalia Suryani

Sanata Dharma University
rosaliasuryani2@gmail.com

Abstract

Human civilization always develops through the reforms that occur around it. Human life in the globalization era is greatly influenced by technological advances, for example in the fields of communication, economy, education, society, and culture. Current internet technology makes humans better facilitated so that access to communication and information can be achieved more easily. However, this ease of communication and information has a less encouraging impact on cultural aspects. One of them is the decreasing interest of young learners in folktales, their nation's cultural heritage. They think folktales are no longer relevant to modern globalization. Digital storytelling, a product of technological advancement is created to revive folktales that have faded in the hearts of young learners. This study presents two problem formulations: why folktale is important to revive in this digital era and how digital storytelling can revive folktales as a nation's cultural heritage among young learners. Having library research, this study uses a descriptive qualitative method and the result of this study is digital storytelling can help preserve folktales as a local cultural heritage.

Keywords: digital storytelling, folktales, reviving, Z-generation

Introduction

Human civilization always develops through the reforms that occur around it. Internet technology, which is developing rapidly, has become an important thing that cannot be separated from many fields of human life in this 21st century, for example, in the fields of communication, information, economy, education, society, and culture. Most users use the Internet for social networking rather than studying (Zaru, 2019). According to data from the *Asosiasi Penyelenggara Jasa Internet Indonesia (APJII)*, the number of Internet users in Indonesia reached more than 215 million people and 95% of these numbers use the Internet to access social networks (APJII, 2020). The involvement of Internet technology in the field of communication and social networking has been indicated by the existence of various social media that are often used by the public such as *Instagram*, *Facebook*, *YouTube* or *Twitter*. Indonesia ranks 4th in *Instagram*, *Facebook*, and *YouTube*, and 5th in *Twitter* users in the world (Annur, 2023). The emergence of communication media in the form of virtual meeting applications using *Whatsapp* video call, *Zoom* or *Google Meet* has united distance and time for people who need face-to-face communication in different regions and times.

Economic growth or crisis around the world can be monitored quickly by using Internet technology. Workers and business people have started to take advantage of the technology and start switching to do work or business online meetings wherever they are. People can buy and

sell things like clothing or groceries by online purchasing through the Internet, which provides a new way of business transactions. With Internet technology, online shopping activities are quite popular in this century. This has changed the shopping culture of the world community where at the previous they had to leave the house if they wanted to go shopping, now they can go shopping from home. In Indonesia, popular online shopping sites known to the public include *Tokopedia*, *Shopee*, and *Lazada*.

In the field of education, especially during the *Covid-19* pandemic, Internet technology plays an important role in educational institutions. For teachers and students, *Google Meet*, *Whatsapp*, and *Zoom* applications are virtual communication media that are often used in distance learning classes in almost all parts of Indonesia when the *Covid-19* pandemic hit the world (D. Yuliana, 2022). The Internet facilitates students to communicate and obtain information easily, quickly, and cheaply. Students can communicate easily in a short time to contact teachers, friends, or anyone who can be a source of information or learning resources. They can quickly and easily find references from the Internet to do homework or assignments.

Scholars, workers, and everyone need the Internet in this era of globalization. We acknowledge that the Internet does have a huge impact on human life. It is undeniable that this magical technology has quickly changed the culture of the world community which is completely different from the previous era. Previously, communication activities and information exchange have become unlimited for everyone. Nowadays, people can meet others virtually and find any information on the internet with just one press of a finger on their gadgets. Social phenomena that occur in a particular area can be easily known by the wider community since the information able to be uploaded quickly on social media. Finding new friends from different regions of the world and experiencing social interactions from different communities can even be done through the Internet. People may develop their cognition through shared knowledge from *vlogs* or *podcasts*. Unfortunately, they may find problematic issues in their psychological, spiritual, and mental health since they have started living in a competitive era. Through *vlogs*, *podcasts*, or social media, people start to compare their lives to those who show their unreal lives.

It must be recognized that the emergence of Internet technology to meet communication and information needs has made it easier for humans to solve problems in their daily lives. Although it has a tremendous positive impact, the development of communication and information technology also has an unpleasant impact on the cultural aspects and character education in Indonesia (Komang Redy Winatha et al., 2021). Education is something that requires values and morals. In human civilization, community culture always teaches noble values and morals to generations through formal or informal education. One way to teach the noble values and morals of a nation to the next generation is through folklore such as folktales, myths, legends, *pantun*, *tembang*, etc. Since the old time, folktales as an oral tradition of the ethnic groups in Indonesia is effectively used to educate and teach the younger generation to have morality, goodness, and harmony in life as human beings. In the eras before the Internet developed rapidly, Indonesian children generally would listen to folktales from their parents as bedtime stories in their childhood such as the story of *Telaga Warna*, *Situ Bagendit*, *Si Kancil*, and many more. Parents will teach morals and noble values of the ancestors' teachings through those folktales. Folktales can bridge the gap between school and home becau

se folktales contain the teachings, language, culture, and identity of a nation (Mzimela, 2016). For young learners who have not heard the tales from their parents, they may study the folktales at school. During the time studying English in language class at school, teachers at the primary and secondary education levels teach *narrative text* that includes Indonesian folktales (*Silabus Bahasa Inggris Kurikulum 2013*, 2020). Not only students will learn language through folktales but they also learn moral teachings, values of life, culture, and their identity in the community. Outside the school's wall, sometimes educational institutions or observers organize storytelling competitions aimed at students, for instance, the annual *Erlangga Storytelling Contest* (Erlangga, 2023). *Bedtime stories*, obliging *narrative text* in English syllabus, and organizing storytelling contests are only a few ways of preserving Indonesian folklore, the indigenous oral tradition of the Indonesian people through the educational field.

We acknowledge that life in this 21st-century era of globalization has a hectic fast-paced rhythm that demands rapid progress from every individual human being. It has been mentioned earlier that advanced Internet technology can help humans to overcome communication and information problems. In the world of education, every student is required to be able to find the information to the need of making assignments, writing essays, and even taking exams. With the demands of life in the era of globalization, students do not hesitate to develop their potential further with the help of the Internet. It is undeniable that almost all the time students are in contact with Internet technology where they search for unlimited information and communication to accomplish their academic assignments, build new friendships and social needs, as well as inner satisfaction. Students can acquire not only knowledge and actual information but also inner needs through social media, and information sites. They are starting to abandon the *bedtime story* agenda as parents used to do with their children in the era before the Internet takes their time. Folktales are starting to be obsolete in the eyes of the Z-generation because they have various reasons. One of the reasons they are not interested in folklore is that folklore is no longer relevant to their lives in this era of globalization (Komang Redy Winatha et al., 2021). The needs for knowledge, entertainment, information, and many more are considered not accommodated by folklore, an ancestral heritage that is full of values and noble moral teachings. They think that the times have changed and they are no longer interested in culture and traditions that do not accommodate their needs of the 21st century. We are not surprised to find some of these young learners hear the title such as *Telaga Warna*, *Situ Bagendit*, and *Si Kancil*, but not with the plot story of those folktales.

Despite the less encouraging situation, however, we have a great opportunity to preserve Indonesian folklore that has been fading in the heart of the Z-generation by utilizing Internet technology. This generation's identity has been shaped by the Internet and digital technology. Due to their closeness with technological advances, it is very helpful for us to revive the oral traditions of Generation Z by creating digital stories accessed through the Internet. Digital storytelling is a way to deliver stories that can be accompanied by images, text, audio, and video. Somebody who wants to tell stories or share instructions with a wide community may create digital stories and upload them to, for example, *YouTube*. Digital storytelling can be a new strategy in teaching and learning in formal and non-formal classes in Indonesia. Hopefully, through this digital storytelling, teachers, education observers, and

students can revive Indonesian folklore that is less popular among young learners than any other content on the Internet.

Related to the fading of Indonesian folklore in the hearts of young Indonesian students in this era of globalization, this paper presents two problem formulations to be discussed. The first problem is why folktale is important to revive in this digital era and the second is how digital storytelling can revive folktale as a national cultural heritage among young students. By using literary research, this study uses a qualitative descriptive method to answer the two problem formulations that have been mentioned. Some of the references used in the literary review focus on folklore and digital stories.

Folklore and Folktale

Rokhmawan took a quote from Bascom's writing that folklore can be interpreted as an oral tradition culture passed down from generation to generation by a community in a certain area. It is a bit problematic to distinguish between folklore and folktale because they share similar aspects; both are oral traditions and represent a character of a community. Folklore can be divided into three groups, namely folktales, myths, and legends (Rokhmawan, 2020). According to him, the literary oral tradition in a society, its form, theme, and function are unique because they represent the character of the community. For example, communities with *Santri* cultural backgrounds will have oral-literary traditions related to religious-themed stories. Usually, the *Santri* community or the surrounding community develops oral literature as a tool for preaching and spreading religious teachings, and community norms, which is usually done in *pesantren* communities. People who live with tradition and culture think that they need to preserve those oral-literary traditions by telling them across generations over time. They believe that each story has advice, instructions, moral teachings, and local wisdom that people across generations need to know. Oral traditions have several uses such as: (1) preserving the culture of the community, (2) increasing public awareness to preserve oral culture, (3) describing the culture of a community in general, (4) revitalizing the cultural functions of oral traditions that a community already has, (5) providing academic research material in the field of language and culture, and (6) providing an icon or identity of a community.

Quoting from Danandjaya, Saddhono explained that folklore can be used as a means of introducing local wisdom to the wider community. The word 'folk' means society, a human group that has an identifiable society and culture that can be distinguished from other groups. Meanwhile, the word 'lore' means the tradition of a society called culture (Saddhono & Erwinsyah, 2018). He states that folklore is a masterpiece of the past both oral and written and is valuable for future generations. As part of the culture of a society, folklore is traditional and informal and has a national level that includes knowledge, values, attitudes, assumptions, feelings, and beliefs described through the daily habits of the community. Folklore is stories told through oral language by mouth that describe the cultural characteristics of society as a cultural heritage of the past that may not necessarily be real. The author of the folklore is unknown, and the stories have several versions.

Mzimela says that there is a significant relationship between folklore teaching and the language, culture, and identity of a society or nation. It is important to teach folklore to children and young people as early as possible because this will equip them with the knowledge that explains the past and provides an understanding of where people are today through a language

that they can speak and understand (Mzimela, 2016). Because folklore is oral communication, people who know these stories must pass them on from generation to generation. Related to what has been stated in the previous by Saddono and Mzimela, folklore stories are conveyed by oral communication, the author is unknown and has various versions of the story, and folklore will somehow lose its status and significance. Therefore, folklore will be marginalized, misunderstood, and lost due to lack of track records; it will be endangered, and possibly extinct. In teaching folklore in the academic context of the classroom, the teacher has an important role to play in introducing students to the tales, values, language, and culture of a society or nation. Teachers need to emphasize to their students that folklore provides a connection between their ancestors, culture, and identity.

Folklore is divided into three groups: myth, folktale, and legend. Myth is a historical narrative that provides explanation and value (Mzimela, 2016). Mzimela explains the narrator in *myth* changes traditional beliefs to make the story realistic so that it warns humans to know the wrong or right actions and for humans to live in harmony with others. The main characters in myths are super beings represented by animals, gods and goddesses, and certain heroes such as the *Naga Baru Klinthing* snake in Ponorogo, East Java, and *Batara Kala* in Central Java (Pebrianti, 2021). These characters exist in another world, which may be under the earth or above the sky, which is a representation of the cultural identity of a particular community. *Folktales* are fictional stories that are unique to each culture and the sequence of events depends on the narrator. Often the purpose of folktales is to warn people how to live well and those who do not listen to their parents will have negative consequences or *karma*. Examples of folktales include *Bawang Merah Bawang Putih* from Riau and *Cindelas* from East Java (Rompies, 2020). *Legends* are traditional stories for people of all ages and regardless of gender. It should be noted that legends are semi-true stories that are passed on from one person to another. The essence of a legend depends on the narrator regarding the meaning and symbolism of the story. Many folklorists say that legends are to be sounding modernized than myths and folktales and, in many ways, legends believe the truth because the setting is real in reality and the characters are relevant to modern life. Examples of legends (Yulianto, 2023) include the legend of *Malin Kundang* from West Sumatra and the legend of *Tangkuban Perahu* from West Java. The terms folklore and folktale are a little bit problematic because folklore and folktale share similar aspects; both are oral traditions and represent a character of a community. In this paper, the writer uses the term folktale since it is to be more familiar than folklore among students at school.

Storytelling dan Digital Storytelling

Humans experience events while living side by side with the social environment or the physical environment in the world. These events are then conveyed to others in the form of stories. In fact, since time immemorial people have always shared stories orally or in writing whether they are real or unreal. "Storytelling is the vivid description of ideas, beliefs, personal experiences, and life lessons through stories or narratives that evoke powerful emotions and insights" (Serrat, 2018). According to Serrat, storytelling is a communication technique that has more advantages than communication techniques commonly used in speeches or formal reports because storytelling can reveal emotional aspects and aspects of knowledge that are even difficult to convey (tacit knowledge), for example, Malin Kundang has turned into stone after receiving a curse from his mother. It is not easy to explain to children how the Almighty

listens to a moaning mother when they abuse their parents which may affect them badly. Anyway, meaningful knowledge conveyed through narrative has the potential to be better understood and can be passed on so that learning will continue.

Storytelling is the art of storytelling where as long as humans can communicate, they will share stories and tales to convey knowledge, moral values and teaching, and also history (Sonnicksen, 2023). Storytelling is the oldest form of literature, but in this technology-laden era of globalization, storytelling can also be the newest form of literature. In the art of storytelling, the storyteller can deliver fiction or non-fiction stories accompanied by images, sound, text, and even video (Fadillah, 2021). Although the forms and ways of delivering storytelling change from time to time, storytelling still has the purpose of fulfilling basic individual and social needs, namely the need to communicate. The story that is told will create its impression on the listener's life. The storyteller expresses their imagination, beliefs, hopes, and impressions in the story to explain so that others understand each other.

In its development, storytelling in this era of globalization has changed in form and method. Digital storytelling is an idea to combine the art of storytelling with various digital multimedia such as images, audio, and video. A digital story is a combination of digital graphics, text, recorded audio narration, video, and music. Stories in the form of digital storytelling usually only last a few minutes and have many uses such as telling personal tales, historical events, or as a means to inform or instruct a topic (Bernard, 2015). There are several types of digital storytelling according to Bernard, namely (1) personal narratives, (2) historical documentaries, and (3) stories designed to inform or instruct a topic. Personal narratives are stories that contain important events in a person's personal life; historical documentaries are stories that examine dramatic events that help us understand the past; and stories designed to inform or instruct viewers about certain concepts or practices, reflecting instructional materials in content areas such as math, science, and education. Related to folktales as the subject matter in this paper, this research mentions historical documentaries as a type of digital storytelling because folktales as a type of folklore are historical narratives as previously stated by Mzimela.

Digital storytelling, the practice of combining personal narratives with media to produce short films, has continued to expand its use in classrooms around the world. Storytelling is an act that is closely related to literacy, a term that refers to a person's ability to read, write, speak, understand information, and solve problems. With advanced technology in this era of globalization, digital literacy can be an appropriate and effective approach to teaching and learning in the classroom. With the support of Internet technology, digital storytelling can foster a culture of literacy in young learners because the use of the Internet among Indonesia's young generation is currently large, with more than 215 million users by early 2023.

Internet

The Internet is a global system of interconnected computer networks that use a standardized set of Internet protocols to serve billions of users comprising millions of private, public, academic, business, and government networks, from local to global in scope, connected by a wide array of electronic, wireless and optical networking technologies (Zaru, 2019). The Internet is seen as the most useful invention in the field of mass communication and is an important agent in the development of human socio-culture because it is a transmitter in the era of globalization in this century. The Internet has become essential in office life, work, and

school, and plays an important role in almost every household. The number of internet users is growing every day, and so is the time people spend online. In ten years, the rate of internet usage in Indonesia has tripled. Internet users in Indonesia in 2013 (*Kementerian Komunikasi Dan Informatika*, 2013) reached 63 million people and by early 2023 (APJII, 2020) had reached 215.6 million.

Method

A method is a technique used in gathering evidence that covers the technical procedures or steps taken to do the research (Bouchrika, 2021). To analyze the two problems that will be presented in the discussion, the writer uses library research with qualitative descriptive methods. The data taken is not based on fieldwork but based on references to several journal articles and references from online research sites related to folklore and digital stories.

Findings and Discussion

Internet technology in the 21st century is a significant technology because it can facilitate humans to access communication and information very easily. However, this ease of access to communication and information has an unpleasant impact on cultural aspects. One of them is the declining interest of Indonesia's young generation in folktales, which are the nation's cultural heritage. This social phenomenon is not surprising because 95% of internet users utilize this technology to access social networks such as *Facebook*, *WhatsApp*, *Instagram*, or *YouTube* (APJII, 2020). It is undeniable that almost all the time students are in contact with internet technology so that unlimited information can be consumed by them to fulfill their educational, friendship, and social needs, as well as inner satisfaction. Students can acquire not only knowledge but also inner needs through information sites and social media, which are the most consumed. They are starting to abandon the *bedtime story* agenda as parents used to do with their children in the era before the Internet was rapidly used. With this general phenomenon, folktales will somehow lose their status and significance among these young students because they are much more interested in social networks and entertainment on the Internet. Folktales are then, becoming endangered, marginalized, and misunderstood. In this section, it will be discussed two things that refer to the formulation of the problem, namely the reason that folktales are very important to revive in the digital era of the 21st century and how digital stories can help revive folktales as a national cultural heritage among young students.

Folktales Must Be Revived

Indonesia is a unique country because it has many islands and 478 ethnic groups (*Kementerian Komunikasi Dan Digital*, 2013) that have diverse cultures but still, can live in harmony with one another. One of the cultural treasures of these ethnic groups is folktales. To be understood for us, it is generally acceptable to name myth or legend as folktales for they are interchangeable as types of folklore. There are countless folktales that Indonesian has because one ethnic group may have more than one folktale. They are always told from generation to generation because they have important values for the community. Folktales are a tool that can be used to introduce folklore as local wisdom that has not been widely recognized by the community. As stated earlier, the literary oral tradition in a society, its form, theme, and function are unique because they are by the character of the community (Rokhmawan, 2020). Folktale has moral teachings, and educational values, and can represent

the image of a community, for example, *Bawang Merah Bawang Putih*, a folktale from Riau (Rompies, 2020) teaches people to be generous and avoid greediness so that they will not have divine retribution in the future. The story in the folktale brings precious moral values to be passed on to the young generation so they will learn how important to be a kind person and live in harmony with others. In addition, *Bawang Putih* as the female character in the folktale is also described as a diligent young woman. She is a representative of Indonesian women who are diligent, obedient, hard-working, and sincere. The Indonesian women's image is portrayed well in the folktale. The tale of *Tangkuban Perahu* from West Java teaches people to keep promises that have been made to other people so that there will be no conflicts between them. Apart from that, a beautiful and refined female character in the tale is described as the mother of Sangkuriang. Regarding the beauty of Sundanese women who are popular in the eyes of the Indonesian people, the tale of *Tangkuban Perahu* identifies the image of beautiful Sundanese women through the character of Dayang Sumbi. The legend of *Malin Kundang* from West Sumatra teaches a moral education for children to respect, love, and be polite to their parents so that they do not get punished by the Creator (Yulianto, 2023). The story of *Bawang Merah Bawang Putih* and the legend of *Malin Kundang* can give an identity to the Indonesian people as a nation that always respects their parents and ancestors. These Indonesian folktales can help people understand the great values in these oral traditions to live harmoniously amid many differences. Through folktales, Indonesians inherit the cultural heritage of their ancestors that teaches them to have a way of thinking and behaving according to tradition.

As the young generation of Indonesia, young students can easily learn moral values, character, and manners through folktales (Bagus et al., 2018). In general, the folktales characters face conflicts and the stories teach values about how a person must have the ability to make decisions to resolve a conflict. For example, in the legend of *Tangkuban Perahu*, Dayang Sumbi was in inner conflict when she had to reject the proposal of Sangkuriang, whom she knew to be her biological son who had been expelled. By making the proposal condition to create a lake overnight, Dayang Sumbi has taught the students that her decision has hurt Sangkuriang and caused new problems. By understanding the value of teachings and knowledge from this popular tale, young students can learn and think to make the right decisions when they handle difficult situations. Through the folktales, they have the experience to make effective decisions in life so that they can achieve success in life.

Saddhono states that there are many moral values and character education in folktales (Saddhono & Erwinsyah, 2018). Values are something that is always closely related to goodness, virtue, and nobleness; values are always closely correlated with a sense of appreciation, and respect, and always strive for humans to have a happy life. In the academic realm, in language classes in particular, folktales help students to develop critical reading skills, language fluency, vocabulary development, and of course the ability to understand certain events. Not only students can learn linguistics specifically, but they also can meet the opportunity to discover more important things than just academic issues at school, namely the wider environment of society and the nation. They can have valuable insights into the culture, values, beliefs, history, practices, and rituals of their own or other ethnic communities. It means that students can broaden their view of the world they live in, to consider that every community is unique. Thus, they can reach a level of respecting other different communities, and a leading level of tolerance towards others. Through folktales, students have the opportunity to gain education, knowledge, culture, and language. According to Mantra (Bagus et al., 2018) many

studies focus on the use of folktales in language classes where these studies reveal that folktales can increase students' awareness and ability to have language skills, strong motivation, personal reflection skills, and of course cultural understanding.

The values of character education, particularly the moral teachings found in folktales, are invaluable for young learners who will one day lead the Indonesian nation. These values will be used when they work to lead the community where they will work, which is very likely related to culture, religion, ethnicity, traditional ceremonies, and traditional practices in terms of medicine, science, trade, and so on (Saddhono & Erwinsyah, 2018). Saddhono also added that moral values are closely related to a person's personality and these values will become a real thing as seen from a person's actions, whether the person is full of responsibility or vice versa. A good learner understands the moral values from folktales and will certainly have a personality that aligns with the insight gained through the folktales. The stories in folktales are recognized to be having a meaningful contribution to preserving the moral education of children and later when they become adults. The insights gained from folktales affect the personalities of students because they learn to improve the quality of their personality through the personalities of folktales characters, dialogue between characters, or actions taken by the characters in the folktales. Folktales that contain virtues will influence a community and give education to students. These values are educational and the story characters can become role models for students in particular and adults in general. Some moral values in folktales that support character education include honesty, hard work, punctuality, tolerance, independence, creativity, appreciation, friendship, concern for the social and natural environment, tolerance, respect for others, and responsibility. Of course, character education reflected through these folktales has the aim of educating and providing examples for students to become good, polite people who can harmonize with the world.

Burns suggests stories in folklore to be told to children and adolescents. He says that stories, legends, and parables have been effective and preferred methods for communicating information, teaching values, and sharing the important lessons of life (W. Burn, 2005) because they are interactive and engaging. In delivering stories through oral communication, the storyteller and the listener experience two-way interactive communication. In addition, during storytelling, the storyteller can use a tone of voice, tone, or type of voice that is adjusted to the context of the events in the story. No wonder this will invite children or young learners to have imagination in their minds because they will imagine the characters in the story as created in their minds, which means they have created through imagination. The stories inspire and enable children or young learners to develop problem-solving skills because the moral lessons in the stories encourage them to make independent decisions about their problems.

The previous explanations provide an overview of why folktales must be revived in this problematic globalization era. According to (Rokhmawan, 2020), folktales must be preserved for several reasons. Folktales which are a form of oral tradition have several uses, namely: (1) preserving community culture, (2) increasing public awareness to preserve oral culture, (3) describing the culture of a society in general, (4) revitalizing the cultural functions of an oral tradition that a community already has, (5) providing academic research material in the fields of language and culture, and (6) providing an icon or identity of a society. In folktales, we will get a picture of the culture of a society whether the society has a tradition that is closely related to ancestors, the natural environment, religion, and so on. Through folktales told from generation to generation, the culture of the community will be preserved in

the future. Because folktales are told by word of mouth to the next generation, they allow people to preserve oral culture. By doing it orally, humans also do it for the basic need of communicating with the social community. The *Malin Kundang* tale illustrates the culture of a society in general that Indonesian people have a culture of respecting parents and having devotion to them. The description of tradition and culture told in the folktales will provide an identity as a cultured Indonesian nation. And finally, related to the academic realm, folktales can be used as a source of study in the field of language and culture so that folktales will remain eternal amid the era of digital technology that marginalizes the existence of folklore.

Folktales and digital storytelling

It has been discussed earlier that folktales are very important to preserve because the stories in folktales contain many values such as educational values, moral values, and wisdom values. These values can affect the personality of individuals and communities who consider them in their lives. If these values are practiced in daily life, they will form a character that characterizes or identifies the individual or community. And it cannot be denied that Indonesian people do have characters as described in folktales characters such as respecting elders, upholding manners and politeness, faithfulness in religion, and so on. Moreover, folktales are the local wisdom of the Indonesian people that must be preserved and maintained because folktales are the cultural heritage of our ancestors that we must be proud of.

Young learners as the Z-generation living in the age of Internet technology experience a setback when it comes to folktales. They think folktales are no longer relevant to their needs in the era of fast-paced communication and information. Excessive information is unstoppable through their gadgets while they strongly engage with the need of having to communicate, make friends, and have inner satisfaction. Folktales are uninteresting to this younger generation and this cultural heritage is starting to be abandoned although folktales are obligatory in language classes in Indonesia. The teaching of folktales as a unit lesson does not attract young learners to take folktales more seriously because the teacher often asks them to read the text in class or at home. In addition, the digital generation would be less interested in reading text for they are accustomed to engaging digital content which varies with sounds, graphics, movies, and music. Therefore, it is important to develop new strategies by creating digital storytelling to make folktales an interesting subject to learn in the classroom so that this indigenous Indonesian oral tradition is preserved as an ancestral cultural heritage.

Digital storytelling (Bernard, 2015) is an idea to combine the art of storytelling with various digital multimedia such as images, audio, and video. A digital story is a combination of digital graphics, text, recorded audio narration, video, and music, and the content in the form of digital storytelling usually only lasts a few minutes. By providing short digital stories to teach the *narrative text*, the students will not easily get bored and tired. Digital storytelling will be a strategy to revive Indonesian folktales in a modern and effective way. We know young students living in this era of Internet technology have the freedom to create any content and can upload their digital creative content to the Internet in the form of *podcasts* or video blogs (*vlogs*). They can become celebrities for themselves without an official label. As many as 60.5% of the public who are reached by services and infrastructure are interested in personally uploaded video content (I. Yuliana & Wantoro, 2017). Therefore, digital storytelling is a good alternative to preserve Indonesian folktales in the form of *vlogs* or *podcasts* as digital creative content to support storytelling subjects. Digital storytelling is not merely storytelling folktales

in the form of images, videos, sounds, and music using computer applications, but rather a long-term educational purpose for young students.

Young digital learners are already very familiar with many applications for creating digital creative content. With digital storytelling, teachers in language classes can ask students to create storytelling folktales with their creativity. They will have the interest, motivation, and passion to learn folktales that were less interesting to them previously. By creating folktales contents and uploading it to the Internet as the finalization of the teacher's assignment, these students will do long-term learning. They will try to make digital storytelling that is unique and impressive in the eyes of the content audience. Thus, the creation of folktale content will involve their emotions, memory, and curiosity about folktales. If the digital stories are watched by *podcast* or *video blog* viewers, they will get the bonus of feeling satisfaction and they are enjoying the status of being a celebrity in the virtual world. It makes them develop their effort and skill to create attractive and unique folktales through digital stories.

Heriyana said that there are advantages of digital storytelling for teachers and students (Heriyana & Maureen, 2014). Teachers will have a variety of more interesting methods of teaching students so that students can be interested and motivated to learn. With digital storytelling, folktales can be packaged interestingly because it involves sound, text, images, or videos so that students do not feel bored studying folktales. They will more easily remember the plot, characters, and setting of the folktale story. If digital storytelling is applied to students as an assignment from teachers, then digital storytelling will help students to have creativity during learning. With their digital generation skills, they can create folktales with interesting videos, unique sounds, or memorable music. They will also have the confidence to create and develop their imagination of folktales with more interesting versions, for example, they create Dayang Sumbi in *Tangkuban Perahu* as a new figure with short or curly hair instead of iconic long and straight hair as what has been imaged so far. They may also present background music in a much more modern way like Sundanese music combined with remix music. These young learners can also improve other skills such as speaking skills, writing skills, presentation skills, teamwork skills, technology skills, and so on in digital story making. Acknowledging its great advantages, digital storytelling also has a disadvantage for teachers and students that it requires internet access and computer devices to create. The inability to operate computer technology to create digital storytelling will be another disadvantage for teachers and students, so there needs to be training or guidance from experts to make digital storytelling a learning strategy in this fast-paced and competitive era.

The unstoppable information and communication in this fast-paced and competitive era of Internet technology have made folktales unpopular and they are gradually mortal in the mind of the Indonesian young generation. Related to the phenomenon, however, folktales as an oral tradition can be revived through the creation of digital storytelling. With the participation of teachers, educationists, and observers of Indonesian culture, the Z-generation of Indonesia who is very close to the use of Internet technology will determine the sustainability of the local wisdom inherited from ancestors which is full of national cultural values through digital storytelling.

Conclusion

Internet technology has become an important thing that cannot be separated from the lives of people in the 21st century. The involvement of Internet technology in the field of

communication and information is exhibited in the existence of various digital social media. It is undeniable that students are always in contact with internet technology to communicate and obtain information to meet educational, friendship, and social needs, as well as inner satisfaction through digital social media, and information sites. Despite its tremendous positive impact, this phenomenon also has an unpleasant impact on the cultural aspects of Indonesia. Students as the younger generation are starting to abandon the 'bedtime story' agenda that was once experienced daily by parents and their children. Folklore is starting to be abandoned by the new generation because they are not interested in folklore that is no longer relevant to their lives in this era of globalization. Ancestral heritage full of values and moral teachings from the past is considered unable to accommodate the needs of science, entertainment, and information needed in this era. However, the advancement of technology can help them to preserve the oral traditions which are starting to mortal in the hearts of these young students. With digital storytelling, folktale content can be uploaded and accessed from the Internet so that it can be revived through creative learning. With the participation of teachers, educationists, and observers of Indonesian culture, the Z-generation in Indonesia, who is very close to the use of Internet technology, will determine the sustainability of folktales as local wisdom of ancestral heritage that is full of national cultural values.

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