

Effects of Read-Aloud Folklore on Character Development and Regional Literary Literacy Among Parents and Children

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ABSTRACT

The globalization era presents challenges in preserving the existence, sustainability, and authenticity of local literary heritage, including folklore. Today, folklore is gradually fading and becoming less familiar among younger generations. However, regional literary literacy plays an essential role in building and maintaining the cultural identity of a community and contributes to fostering positive character development in children from an early age. Recognizing the central role of regional literary literacy in shaping children's growth and development, it is crucial to internalize positive values derived from folklore amidst moral decadence. Responding to the duality between modernity and the preservation of local wisdom, this study aims to highlight the significant relevance of strengthening regional literature through the read-aloud method. The research focuses on teachers and parents of students at SD Negeri Pakintelan 03 Gunungpati, Semarang, Central Java. "Ketika Nasi Menangis", a trilingual book developed in Indonesian, Javanese, and English, was used as a medium to support this research. The findings indicate that reading folklore aloud has a positive impact on children's character development in general and the enhancement of regional literary literacy in particular. For parents and teachers, this study has fostered their understanding of the importance of bedtime storytelling through the read-aloud folklore method, encouraged enthusiasm for narrating bedtime stories, and provided a practical guide for effective storytelling.

Keywords: folklore, *Ketika Nasi Menangis*, literacy, read aloud, regional literature

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1. INTRODUCTION

The sustainability of regional literature, particularly folklore, is often threatened by the dominance of foreign cultural products, in line with the rapid flow of globalization and modernization (Sukmawan, Rizal, and Nurmansyah, 2018; Rapanna, 2016), which are considered more contemporary, universal, and uniform. Local cultures and values, embedded in folklore, often fade or are neglected amidst the roar of more global literacy. This challenge is compounded by the low understanding and lack of appreciation for regional literature among the younger generation (Hermawan and Anjariyah, 2023).

This is evidenced by the fact that local folklore is not widely known and/or appreciated by students from elementary school (Anafiah, 2015; Dewi, Suardana, and Numertayasa, 2021), junior high school (Tanuwijaya, Waluyanto, and Zacky, 2016; Wachidah, Suwignyo, and Widiati, 2017), senior high school (Nugroho, 2018; Hibatulloh, Sa'adah, and Marwan, 2023), and even university students (Bashori, 2023). This phenomenon is the result of the globalization era with an extremely fast rate of information development, which brings challenges to the existence, sustainability, and authenticity of local or regional literary heritage, including folklore.

Regional literary literacy has become one of the essential aspects in building and preserving the cultural identity of a society. This fact is supported by several studies that show the potential and reinforcement of regional literary literacy (Halimatussakdiah, Yuda, and Junaidi, 2019; Sugiarti, 2019; Rosita, 2022; Chadijah, Surhan, and Wahyuni, 2023; Suryadin, 2023). The decline of regional literary literacy among the younger generation has become a concerning phenomenon, as regional literary literacy plays a central role in shaping and building children's character from an early age, particularly at the elementary school level (Hidayatullah, Su'ad, and Kanzunnudin, 2020). Therefore, the internalization of positive character traits in early childhood, derived from folklore, becomes crucial amidst moral decadence (Rahayu, 2016; Falmawati and Mulayati, 2018). Given that regional literary literacy is not just about reading and writing skills, but also about building imagination, creativity, and critical thinking skills, an innovative solution that upholds local wisdom is needed.

In response to the duality between modernity and the preservation of local wisdom values, there is a need to strengthen regional literary literacy through current education, one of which is through the read-aloud approach, delivered as bedtime stories. Read-aloud is a method in education that involves vocalizing the text being read with appropriate intonation and pronunciation, so that both the listener and the reader can capture and understand the content (Suparman and Nurfisani, 2021). Through various studies, read-aloud has been shown to be effective in enhancing family literacy (Rahesi, Abidin, and Mulyati, 2019), improving children's literacy practices (Yulianeta et al., 2020), promoting higher-order thinking skills in children (Syahdi, 2022), and building strong relationships between children and parents (Trelease, 2013; Mulyaningtyas, 2017).

This research focuses on the role of teachers and parents as learning facilitators, given their key role in shaping children's mindsets and character. In addition to being a method, read-aloud is an effective means of supporting the development of understanding regional literature and culture. One of the main benefits of the read-aloud technique is that it can build an emotional connection between the reader (teacher or parent) and the reading material, while also sparking children's interest in reading (Rokhmatulloh and Sudihartini, 2022; Asmiyah, Mustaji, and Khotimah, 2023; Wilyanti, Izar, and Triandana, 2023).

In the context of strengthening regional literary literacy, the read-aloud technique can be applied through folk tales or folklore as bedtime stories. The use of these traditional stories not only enriches the local literary treasure but also enables children to better understand and experience the cultural values contained within them. The learning process becomes more engaging and meaningful, helping children build their literacy skills while staying connected to their cultural roots.

Several studies have demonstrated the effectiveness of the read-aloud technique in improving literacy. However, no research has specifically examined the application of the read-aloud method in preserving regional literature, particularly among early childhood learners in general, and with an emphasis on the role of parents and teachers as learning facilitators in particular. Both groups play a key role in shaping children's mindsets and character. This study fills that gap by testing the effectiveness of the read-aloud folklore technique in enhancing regional literary literacy and fostering an appreciation of local cultural values among elementary school-aged children from the perspective

of learning facilitators. Aiming to present significant relevance to strengthening regional literature through the read-aloud method, this study focuses on teachers and parents of students at SD Negeri Pakintelan 03 Gunungpati, Semarang City. This research is expected to serve as an initial strategic step in supporting the preservation of regional literary literacy and creating a generation that loves and preserves cultural heritage as an integral part of their identity.

2. METHOD

This research employed a mixed-method approach with a triangulation strategy (the combined use of qualitative and quantitative data). Research methodology is a scientific approach in collecting scientific data for specific purposes (Sugiyono, 2016). The combined method, proposed by John Creswell and Anselm Strauss, is a combination of qualitative and quantitative types in generating new findings that can later be concluded (Subagyo, 2020). Simply put, the use of open-ended interviews and questionnaires in the data collection process aims to produce a broader research discussion through the application of a combination of two types of research (Creswell, 2017), enabling the facts to be explored more comprehensively and complexly.

Data collection in this study utilized two techniques: administering questionnaires or surveys and conducting open interviews with the research subjects, namely teachers and parents of students at SD Negeri Pakintelan 03, Gunungpati, Semarang. Teachers and parents were selected as respondents due to their central role as facilitators of early childhood education, with direct interactions with children during read-aloud activities. SD Negeri Pakintelan 03 was chosen as the research site because of its positive literacy accreditation, achieved after previously being in a lower cluster.

The questionnaire was administered in two stages: after the read-aloud training at school and after the implementation of the read-aloud technique at home. “Ketika Nasi Menangis,” a trilingual book developed in Indonesian, Javanese, and English, was used to support this research. Interviews were conducted with parents and teachers of SD Negeri Pakintelan 03. Questionnaire data were analyzed using quantitative techniques, while interview data were analyzed using qualitative methods. This study was limited to SD Negeri Pakintelan 03; therefore, the findings may not be generalizable to a broader population. However, the data analysis aimed to provide an accurate representation of the conditions and research results.

3. RESULTS

Parents and teachers recognize the benefits of telling folklore stories to children, in terms of language development, imagination, and knowledge of local culture (mode “agree”, 89%), teaching moral values to children (mode “strongly agree”, 91%), and strengthening the parent-child relationship (mode “strongly agree”, 90%). The complete data is presented in Figure 1.

Moreover, the respondents acknowledge the importance of read-aloud folklore training (mode “agree”, 89%). Through the read-aloud folklore training, using the storybook “Ketika Nasi Menangis”, knowledge and ability to read stories to children showed improvement (mode “strongly agree”, 86%).

Data analysis indicates that reading aloud the storybook “Ketika Nasi Menangis” to children before bedtime has a positive effect on their development (see Figure 2 for detailed results).

The figure above illustrates that reading folklore aloud to students/children has numerous positive effects. Systematically, the positive impacts of read-aloud sessions on children include fostering a character of valuing food (mode: “strongly agree”, 97%), increasing children’s reading interest (mode: “strongly agree”, 94%), improving children’s language skills (mode: “strongly agree”, 94%), developing imagination, creativity, and critical thinking (mode: “strongly agree”, 91%), raising environmental awareness in children (mode: “agree”, 89%), and enhancing appreciation for Indonesia’s oral

traditions (mode: “agree”, 86%). The highest percentage is associated with fostering a character of valuing food, as the book conveys a moral message about respecting food.

Through the process of training and practicing read-aloud sessions at home with parents and teachers, this study strongly recommends the book “Ketika Nasi Menangis” as a medium to instill the value of respecting food in children (mode: “strongly agree”, 91%). On the other hand, the use of language in storytelling to children is still dominated by Indonesian and Javanese, meaning that the use of English remains limited in practice (mode: “Indonesian and Javanese”, 86%).

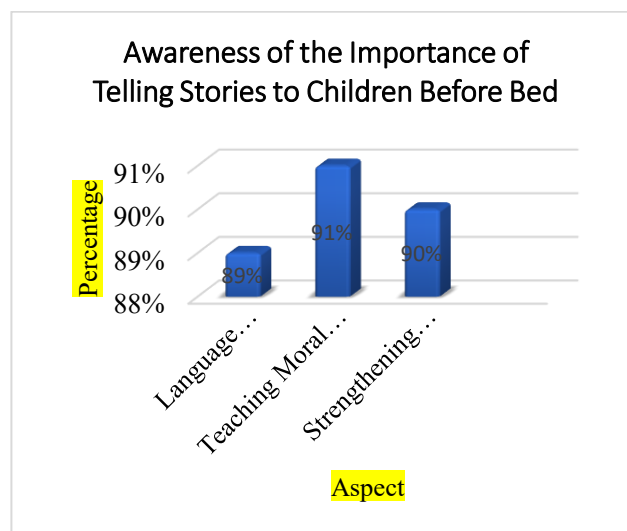


Figure 1. Diagram of the Importance of Telling Stories to Children Before Bed
(Source: Primary Data from the Questionnaire Processed, 2024)

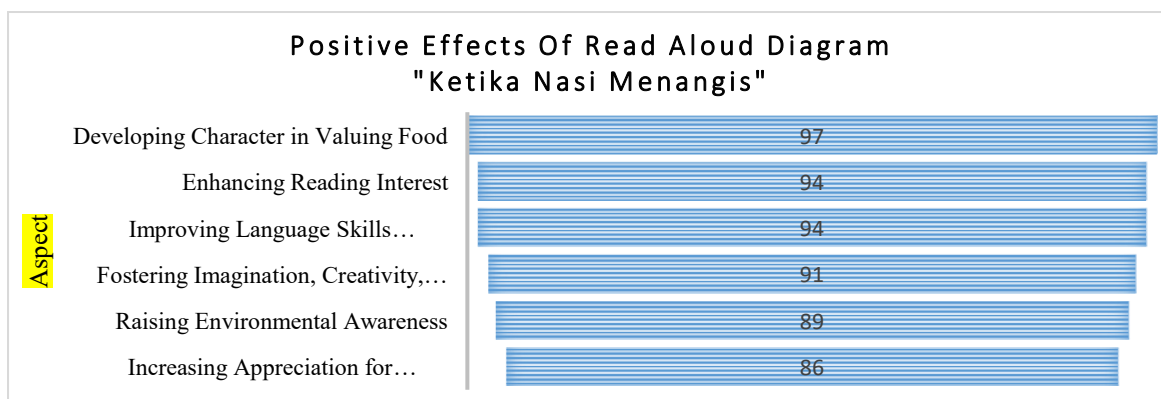


Figure 2. Diagram of Positive Effects of Read Aloud “Ketika Nasi Menangis”
(Source: Primary Data from the Questionnaire Processed, 2024)

4. DISCUSSION

4.1 Strengthening Regional Literary Literacy

The term “literacy” has evolved throughout human knowledge. In the past, literacy was defined as the ability to read and write (Iman, 2022). Today, literacy is understood as an effort to comprehend and process information gained through reading and writing activities. UNESCO (United Nations Educational, Scientific and Cultural Organization) (in Wurianto, 2017) refers to literacy as a basic human right in the pursuit of lifelong learning. Literacy has become a fundamental human ability for functioning as a social being in society, through receptive and productive abilities in both written and

spoken discourse. Unfortunately, in 2018, according to PISA (Programme for International Student Assessment) data, Indonesia ranked 66th out of 81 countries, placing it among the lowest 15 in the world in terms of literacy.

Literary literacy itself is part of cultural appreciation, as an element of literacy engineering aimed at transforming and enhancing literacy skills within society (Wurianto, 2017). Through literary works, readers are not only offered aesthetically engaging readings, but also gain intellectual and emotional enlightenment, enabling them to create public opinions. Furthermore, literary works play a role as a source of socio-cultural change (Uli, 2018). In addition, local literature holds a strategic position in understanding a society and its culture to create social change.

As oral literature passed down through generations (Endraswara, 2008), regional literature carries the values of regional identity and nobility, which can serve as life guidelines for its readers (Uli, 2018). Regional literature plays a crucial role in preserving the cultural diversity of the region, encapsulating moral values and the oral wisdom of local ancestors. However, the existence of regional literature is beginning to fade amidst the forces of globalization and modernization (Sukmawan, Rizal, and Nurmansyah, 2018; Rapanna, 2016), compounded by the lack of appreciation from the younger generation for preserving local literature (Hermawan and Anjariyah, 2023). Sitanggang (2003) points out that the reasons behind the young generation's lack of appreciation for regional literature include: (1) their limited command of the regional language, (2) their familiarity only with popular regional literary works, and (3) their reluctance to master local literature or language due to social prestige. Without preservation efforts, regional literature will gradually erode and face the threat of extinction.

The phenomenon of fading regional literature among the younger generation highlights the importance of strengthening regional literary literacy. Strengthening regional literacy refers to systematic efforts to increase awareness, understanding, and skills in appreciating and utilizing literary works originating from local cultures. In the educational context, strengthening regional literary literacy provides a platform for introducing local literary works in schools, both through formal and intramural curricula as well as extracurricular activities. Teachers and parents play a crucial role in transmitting these local literary works to children using engaging methods, such as read-aloud. Therefore, strengthening regional literary literacy also serves as an effort to preserve local languages and folklore that are at risk of disappearing, while simultaneously shaping children into critical readers who appreciate the wealth of local cultural literature.

4.2 Folklore As a Medium for Strengthening Literacy

Folklore is defined as the customs and traditions of a community that have existed and been passed down orally or in writing to the next generation in a particular region (Sudjiman, 1990). In its various forms, folklore can include legends, beliefs, fairy tales, dances, songs, proverbs, riddles, and regional ceremonies. Brunvand (in Fakihuudin, 2015) categorizes folklore into three types: oral folklore, written folklore, and partially oral folklore.

As part of regional literature, folklore plays an essential role in strengthening literacy. The wisdom and moral values contained within it remain relevant to contemporary conditions. Meanwhile, the historical and cultural values in folklore serve as a medium for introducing local culture to the younger generation. Research by Lelono and Widjatini (2019) suggests that traditional expressions from the Banyumas community (such as *ora ilok*) are still applicable today as reminders. Similarly, research by Hidayatullah, Su'ad, and Kanzunudin (2020) concluded that the folklore of Nawangsing - Kudus serves educational functions, as a tool for legitimizing social norms, shaping character, facilitating community communication, and representing cultural values.

Folklore also plays a role in developing basic literacy skills in children. Research by Dewi (2021) states that folk tales are necessary as learning resources to support the development of reading materials for lower-grade literacy. This is because folklore helps develop imagination, vocabulary, and deep listening and reading skills in children. Folklore is also highly effective as a literacy learning medium in elementary schools, through the educator's role in exploring, socializing, acculturating, and disseminating the noble values of folklore (Septika and Prasetya, 2020). Through the medium of folklore, children's reading culture can be enhanced.

4.3 Read Aloud Folklore Method Before Bedtime

Read aloud is an educational method that involves vocalizing written text with appropriate intonation and pronunciation, allowing both the listener and the reader to grasp and understand the content of the reading (Suparman and Nurfisani, 2021). Rahesi, Abidin, and Mulyati (2019) state that read aloud is beneficial in enhancing family literacy. Yulianeta et al. (2020) also report an improvement in children's practices of reading, writing, speaking, and listening as a result of read aloud. Syahdi (2022) further emphasizes the benefits of read aloud for children, including helping them speak, introducing new concepts, thinking critically, and engaging in higher-order thinking.

By using the read aloud method with folklore as bedtime stories, a harmonious balance can be achieved between global progress and the preservation of local identity (Mulawati, 2017). Reading aloud to children also benefits language stimulation, emotional connection building, imagination creation, improved listening skills, critical thinking development, and fostering stronger social relationships (Susanti, 2022). In addition to enhancing children's abilities, read aloud is effective in establishing an intensive bond between parents and children (Trelease, 2013), as well as strengthening affection between them (Mulyaningtyas, 2017). This underscores the importance of the role of parents in the read aloud activity.

On the other hand, the importance of reading aloud folklore has not yet been fully understood by parents. Research data indicates that parents or guardians of students at SD Negeri Pakintelan 03 have never read folklore stories to their children before bed (mode "never", 50%). They still consider reading stories to children as an activity of moderate importance (mode "neutral", 77%). In addition to the lack of available storybooks, the parents' busy daily work is another reason they do not read to their children. A deeper analysis shows that the current habit of reading stories to children is influenced by the reading habits of parents in the past.

4.4 Mindful Eating in The Book "Ketika Nasi Menangis"

The issue of books is a key factor in the low literacy levels in Indonesia (Fuadi et al., 2020; Suparna et al., 2022), which is closely linked to the economic conditions of families (Nirmala, 2022). The analysis of the research data shows that parents and teachers of SD Negeri Pakintelan 03 place greater emphasis on printed books compared to digital books, with 83% "agreeing" on printed books and 72% "agreeing" on digital books. Based on the root causes of low literacy, this study has created a folklore-based children's storybook in three languages titled "Ketika Nasi Menangis". This book is designed in two volumes. The first volume, titled "Ketika Nasi Menangis/When the Rice Cries", is in Indonesian and English. The second volume, titled "Nalika Sega Anangis", is in Javanese with Javanese script.

"Ketika Nasi Menangis" blends the concept of Mindful Eating with folklore from the Javanese community. The concept of Mindful Eating involves an awareness of both internal and external factors in controlling the desire to eat in order to develop healthy eating habits (Mustakim et al., 2024). The book tells the story of a child who hears rice crying because they always leave food on their plate. The

message of eating with awareness, combined with the folklore narrative, helps children easily grasp the message conveyed in the book (interview with F1, 2024).

4.5 Challenges and Recommendations for Program Development

Based on the research data, there are four main challenges in establishing the habit of read-aloud sessions for children: issues related to human resources, time constraints, facilities, and efforts to train read-aloud skills. The depiction of these four challenges is illustrated in a Fishbone diagram in Figure 3.

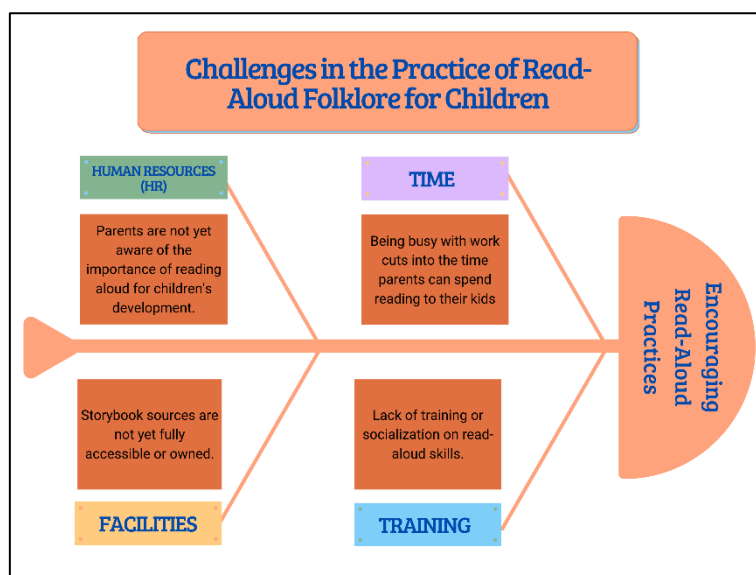


Figure 3. Challenges in Establishing a Habit of Reading Folklore Aloud to Children
(Source: Primary Data from the Questionnaire Processed, 2024)

One of the main challenges is the limited time parents have to consistently carry out the activity of reading aloud every night. Many parents are employed and have other responsibilities, making it difficult to allocate specific time each day. Additionally, finding folklore reading materials that are appropriate for the child's age and interests poses a challenge. Some folklore stories may be too complex or less engaging for children, necessitating careful selection of the materials used.

To address these challenges, several recommendations can be proposed. First, flexibility in implementing reading aloud activities is necessary. Parents could be offered the option to conduct this activity at times more suitable to their schedules, such as weekends or during free time in the morning or evening. Second, schools can play an active role in providing age-appropriate folklore books, either through school libraries or by developing digital book collections that are easily accessible to parents. Third, in the long term, additional training or periodic guidance for parents can also be considered to ensure they remain motivated and skilled in conducting reading-aloud activities.

5. CONCLUSION

The implementation of the read-aloud technique as a response to strengthening regional literary literacy has shown positive impacts on parents' and teachers' understanding as well as children's development. For parents and teachers, they recognize the benefits of storytelling using folklore for children, particularly in terms of language development, imagination, and knowledge of regional

culture, teaching moral values to children, and strengthening the parent-child bond. Meanwhile, for children's developmental stages, the read-aloud technique positively affects their character, such as appreciating food, increasing interest in reading, enhancing language skills, developing imagination, creativity, and critical thinking, fostering environmental awareness, and boosting appreciation for Indonesia's oral traditions. These findings align with the research goal of establishing the significant relevance of read-aloud techniques in strengthening regional literature.

Based on interviews, four challenges in implementing the read-aloud technique were identified: human resources, time constraints, facilities, and training. These data indicate that the practice of read-aloud storytelling has not been fully optimized. Thus, concerted efforts are needed to improve the application of this technique for strengthening regional literary literacy. For the government, education departments should campaign for the practice of read-aloud techniques in elementary schools. For teachers, they can act as learning facilitators by helping select appropriate reading materials for children and fostering critical thinking. For parents, regular read-aloud practices at home, especially before bedtime, should be encouraged as a continuation of school learning and as a way to enhance the parent-child relationship.

Moving forward, this research and training program could inspire further studies on read-aloud campaigns to improve regional literary literacy among children. The book "Ketika Nasi Menangis" can serve as a model for literacy teaching media (regional literature) and as an example for developing similar literacy materials.

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