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TRILOGY ON THE USE OF FOLKLORE IN ELEMENTARY SCHOOLS: LITERACY, CHARACTER EDUCATION, AND SOCIAL CONTROL

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ABSTRACT

Folktales are a widely used pedagogical instrument in elementary schools. No research has yet integrated the use of folktales into literacy, character education, and social control activities. Such research is urgently needed given the low literacy rate, the critical importance of character education, and the importance of social control in the development of elementary school students. The purpose of this study is to describe how folktales are utilized in elementary schools as a medium for literacy, character education, and social control. This study is a literature review utilizing reading sources in the form of articles published in various journals over the past five years. Based on the research results, it was obtained that various forms of folktales originating from various regions have been utilized in various learning activities. The learning process with the integration of folktales can improve literacy activities, internalization of character education, and social control for elementary school students.

Keywords: folk tales; literacy; elementary school.

INTRODUCTION

Basic education is the most crucial part of a child's development. During this period, children are prepared to face the future by combining various essential skills to master, the social aspects they must possess, and the cognitive and emotional aspects they must be able to manage from an early age (Suryani, 2023). Basic education plays a crucial role in strengthening fundamental knowledge and life values that are essential for future life. This process provides children as students with the opportunity to develop their initial skills. Furthermore, the basic education phase also plays a significant role in introducing children to the culture and moral values they must adhere to in living in a cultured and social environment (Andayani & Madani, 2023).

The importance of basic education in today's technological era presents significant challenges that require study. Basic education, which should be a key pillar in developing initial cultural and local knowledge, is currently underperforming. Elementary school students' low levels of knowledge of Indonesian culture, history, and local knowledge are crucial (Apdelmi et al., 2025; Gaffar et al., 2025; Masitoh et al., 2025). Social realities indicate that children today are increasingly alienated from their own culture. Cultural knowledge is eroding, potentially leading to a loss of love for the nation's local heritage. This is influenced by children's exposure to globalization (Desfriyati et al., 2022).

One important cultural element to teach elementary school-aged children is folklore. Folktales are stories that depict life in the past, describing how society developed at that time (Hadid et al., 2023). Folktales are not limited to fictional fairy tales; they encompass history, cultural knowledge, and character values that can provide social control for children (Turyani et al., 2024).

Folktales have now become a widely used pedagogical instrument in elementary schools. Folktales are considered highly suitable for use in elementary school learning, given their engaging storytelling and simple structure, requiring minimal thought (Hadid et al., 2023). Various elementary school learning styles have utilized folktales, including Indonesian language learning (Hidayah et al., 2024), social studies (Siregar et al., 2024), civics (Pancasila, Citizenship Education, and Civics) (Widiastuti & Rianto, 2025), Islamic religious studies (Haluti et al., 2024), local history (Nindya et al., 2026), and even regional scripts such as Javanese (Istianah & Setyasto, 2023).

Previous research examining learning through the use of folklore has found a relationship between learning and literacy activities (Mahrani et al., 2022), the internalization of character education (Desmawanti, 2022), and students' social control (Fazira et al., 2025). However, previous research only examined these three aspects of folklore utilization separately. There has been no comprehensive and integrated research on how folklore is utilized in literacy activities, character education, and social control. Such research is urgently needed given the low interest and literacy rates of students (Zahra & Amaliyah, 2023), the critical importance of character education for elementary school students (Pebriyanti & Badilla, 2023), and the importance of social control and its role in elementary school student development (Bastian & Resdati, 2025). Research examining how folklore is used in these three aspects has never been conducted before, even though all three aspects are crucial in elementary education. Therefore, this research is crucial. The purpose of this study is to examine the use of folklore in elementary schools in terms of literacy activities, basic education, and social control. This research is expected to be useful for teachers and other researchers in examining elementary school student development and the role of folklore in it.

RESEARCH METHODS

Literature review is intended as a type of research, namely research conducted by searching for data through reading steps and activities of reviewing reading materials or literature sourced from journals or books as well as other supporting reading materials (Anasti & Ilaturahmi, 2025; Ruslan, 2008). In this study, the literature that became the source of the study was articles published in journals within the last 5 years, namely 2022 to 2026. The selected literature was in the form of journal articles that have relevant studies on the use of folklore in elementary schools, both as a medium of literacy, character education, and social control. The articles selected as data sources for this study amounted to 15 articles, with the highest relevance category to the research and contributing research results that are rich in data to answer the objectives of this study. The objectives to be achieved from this study are to describe how the use of folklore in elementary schools both as a medium of literacy, character education, and social control.

RESULTS AND DISCUSSION

The use of folklore in learning is generally carried out in Indonesian language learning (Nurhidayatika & Lestari, 2025). However, other learning subjects such as social studies (Anjarwati et al., 2025; Siregar et al., 2024) and Islamic education (Faikerganda et al., 2025) have also widely utilized folklore. Folklore can be used to improve literacy (Mahrani et al., 2022), internalize character education (Dewi et al., 2022), and as a tool for social control of elementary school students (Fazira et al., 2025).

Folktales are an appropriate medium for use in elementary schools to improve student literacy through cultural reading materials (Kurnia et al., 2023). Folktales can be utilized in literacy activities, including reading, writing, and speaking. The folktales used can be either complete or modified as learning media (Istianah & Setyasto, 2023).

Learning to write using folk tales has been proven to have a positive impact on elementary school students in the form of improving students' narrative abilities, increasing students' vocabulary mastery, increasing students' creativity and motivation and character (Aulia et al., 2026). Folk tales can be a stimulus in improving elementary school students' narrative writing abilities (Sihombing et al., 2025).

In addition to writing lessons, folktales can also be used in reading lessons as a core literacy activity. The use of folktales can increase elementary school students' interest in reading. Folktales with strong cultural connections make students more interested in the process and activities of reading and learning (Apriani et al., 2026). Folktales are engaging reading material for elementary school students. Furthermore, folktales are characterized by simplicity, making them easy for elementary school students to understand. Despite their simplicity, the structure of folktales is quite clear, with character introductions, conflict and climax presentations, and resolutions that are still accessible to elementary school students. This makes folktales an appropriate medium for improving in-depth reading skills in elementary school students (Nisdayanti, 2023).

Learning using folktales can also be used to improve students' speaking skills. The use of folktales in learning stimulates students to actively participate in discussions, providing opportunities for students to express their ideas and think critically. Overall, these activities can help students improve their speaking skills in elementary school (Hayati & Sari, 2025). An experimental study showed that classes taught using folktales achieved different learning outcomes. Classes taught using folktales experienced improvements in their speaking skills (Sopani et al., 2025).

As a learning medium, folktales can be used to instill character education (Fatina & Iskandar, 2022). Even in today's digital age, rife with technology, folktales remain relevant for internalizing moral values and character in students in the era of globalization (Prabowo & Az-Zahra, 2025). Through the characters, plot, characterization, and morals contained in folktales, students can learn exemplary character values. The use of folktales or fairy tales is considered more effective for elementary school children than direct advice (Zuhriyah & Fradana, 2025).

Several folktales that have been used as sources of character education include South Sulawesi folktales (Amin, 2022), Kerinci folktales (Pitri et al., 2025), Central Buton folktales (Samsuddin et al., 2023), Bangka Belitung folktales (Hartati et al., 2024), Sumbawa folktales (Desmawanti, 2022), and Bima folktales (Nurhidayatika & Lestari, 2025).

South Sulawesi folktales used as character education teaching materials include Toakkala, La Mellong, Maipa Deapati, Opu Daeng Parani Lima Bersaudara, and Kappala Tallumbatua. In addition to containing legendary stories, these folktales also have historical value. Some folktales are also used as tourist icons. These folktales contain character values that can serve as examples for elementary school students, such as the value of courage taken from the characters in the stories. There are also values of loyalty, patience, and intelligence contained in these folktales, depicted through the storylines constructed, how the characters and their characteristics are formed, and the setting in which the folktales take place (Amin, 2022).

Kerinci folktales are among the most imbued with character values. The Kerinci folktales, passed down from generation to generation, are so diverse that they can easily be used by elementary school students as character education teaching materials tailored to their respective regions. The Kerinci Lake folktale is one such story that can instill character values in elementary school students, such as how humans should be patient, persistent, and obedient to applicable rules. Similarly, the Kerinci Mountain folktale also contains similar character values. Heroic folktales, such as the Depati Parbo folktale, can provide elementary school students with examples of character values, such as courage, leadership, self-sacrifice, and love for their homeland, nation, and state. Providing reading

material for Kerinci folktales has proven to have a positive and significant increase in students' interest in learning the character values that must be possessed and instilled in their souls. Another impact of utilizing Kerinci folktales as a medium and teaching material for character education is the formation of a learning community within the context of preserving Kerinci culture. This shows that providing cultural and local knowledge can foster students' interest and attraction and can be a step in preserving and protecting culture, especially oral traditions, from extinction in the current era of globalization (Pitri et al., 2025).

Central Buton folktales that are used as sources of character education include the folktales of Sangia I Wombulu, Ketikaiana Gununa Sabampolulu Te Gununa Nepa-nepa, and Wakambangura. These three folktales have character values such as simplicity, steadfastness and patience, knowledge, patience, strength and resilience, openness, persistence and diligence, adherence to the truth, and firm belief in the Creator. These character values are reflected through the characters in these Central Buton folktales. The application of folktales as a source of internalization of character education in elementary schools targets three domains: cognitive, affective, and psychomotor domains. This shows that the use of folktales in internalizing character education values has reached the realm of Bloom's Taxonomy, which is important for students to possess according to their respective developmental levels (Samsuddin et al., 2023).

Folktales containing character education are certainly highly suitable teaching materials for Indonesian language learning in elementary schools. For example, Bima folktales are used as learning media while simultaneously shaping students' character. The folktales used are the La Hila and Wadu Pa'a folktales. Both folktales are used as Indonesian language learning media in elementary schools, conveying the character values of honesty, responsibility, hard work, courage, mutual cooperation, and respect for parents (Nurhidayatika & Lestari, 2025).

The Bangka Belitung folktale, Batu Balai, has also been used as a source of character education. The character values contained in this folktale include independence, hard work, patience, commitment, mutual cooperation, honesty, and politeness (Hartati et al., 2024). Folktales that also contain many character education values are Sumbawa folktales. Sumbawa folktales that are used as sources of character education are the folktales of Paruma Ero, Batu Tongkok, Bola Sabale, and Meke Serep. These four folktales contain character education values, namely honesty, hard work, creativity, curiosity, environmental awareness, love of peace, national spirit, responsibility, discipline, and independence (Desmawanti, 2022).

Folktales used in the learning process at school can not only be used as a medium for increasing literacy and internalizing character education, but also as a tool of social control for elementary school students. Oral literature in the form of folktales, besides being used directly in literature learning at school, can also indirectly be used as a tool of social control for the community, especially children, in creating local wisdom in the community (Aljamaliah & Darmadi, 2022). Some folktales that have been used for social control include the folktales of the Legend of Aji Saka and the Legend of Umbu Ponggok. The Legend of Aji Saka contains seven character values: religious, honest, hard work, creativity, love of the homeland, social care, and responsibility. The character values in the Legend of Aji Saka can be a tool of control for children in maintaining morality, ethics, and maintaining relationships in society (Fazira et al., 2025). The folktale of the Legend of Umbul Ponggok concerns the disappearance of a gamelan musician and his discovery near a water source. This folktale provides social control for children about protecting water sources and maintaining environmental balance. These folk tales are passed down from generation to generation to maintain and control the social conditions of children and communities in protecting the natural environment (Ramadhani et al., 2025).

CONCLUSIONS

Based on the research results and discussion, it can be concluded that various forms of folklore originating from various regions have been utilized in various learning activities. The learning process with the integration of folklore can improve literacy activities, internalize character education, and social control for elementary school students. It can also be concluded that folklore is a medium and reading material that is very appropriate for the development of elementary school-aged children to increase knowledge of regional culture, history, and community moral values. It is recommended that teachers and parents be more able to utilize folklore in the lives and development of children as a form of cultural preservation.

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