# **The Use of Indonesian Folklores to Develop Young Learners’ Analytical and Critical Reasoning Skills**

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**Abstract**: This study explored the way in which Elementary School teachers used Indonesian folklore in their English classes to help students improve their analytical and critical reasoning skills. Visual culture theory was employed to examine data from interviews through the use of pictures. Moreover, Kress’ (1991) social-constructionist method was applied to investigate the additional realities of folktales as a cultural reality. A descriptive qualitative research method was implemented. The data used were the five English teachers’ teaching strategies. The study revealed that the teachers’ final goal was for students to understand the moral message in the folklore. The teachers were innovative in their teaching materials and approach in their EFL classes by integrating illustrations and other visual media related to folklore in language teaching. Visual media was believed to help language development and vice versa. The strategies included the use of videos with English subtitles, reading texts, questions and examples from real life. The teachers’ efforts were aimed at sharpening students’ analytical reasoning skills. Students needed to answer questions that strengthened their critical reasoning skills, identifying inequities and providing feasible solutions. Teachers, who had a crucial role in maximizing the advantage of using folklore, needed to tailor the story’s discussion to the students’ level of understanding. The outcome of the study inferred that the use of English translations of Indonesian folktales in the classroom potentially affected students’ English language development.

**Key words**: Indonesian folklores, young learners, analytical, critical, reasoning

**Introduction**

It is noted that 17,000 islands are known to exist in the Indonesian archipelago, which stretches from Papua Island's east coast to Aceh's west coast (*www*.*antara.news*). Indonesia's population has grown to more than 260 million people, including 714 tribes. Batak, Dayak, Asmat, Minahasa, Malay, Sundanese, Madurase, Betawi, and Bugis are the ten ethnic groups with the most people (*www*.*kompas.com*). Disintegration is still a problem in Indonesia today. The humiliation of the Sundanese tribe was the subject of the preceding issue (*www*.*jabarexpress.com*). Those humiliations were perpetrated by educated Indonesians incapable of preserving or maximizing the nation's wealth. This fact should serve as a reminder that efforts to preserve the Indonesian nation's wealth must continue.

Folklore is a valuable asset of our country. To bring the maximum advantage to the country, its presence must be sustained. Popular folk stories may be an excellent teaching tool in the language classroom. Folk stories use simple language and usually have a universal subject, as well as providing readers and audiences with an entertaining and insightful lesson. As a result, utilizing folktales to teach a language is an excellent strategy. Education is the most effective method, and it is teachers' responsibility to use it.

Folklore's usefulness in education has been researched by a number of scholars, particularly those working in the field of ELT. Prasetyo (2016), for example, claims that folklore may be utilized to learn foreign languages. Many academics have looked at the usefulness of folklore in education, particularly those who looked into it in the context of ELT. To name a few, Prasetyo (2016) suggested that folklore may be utilized to study other languages and aid cultural acquisition, as well as give good qualities for character development. Silalahi et al. (2021) studied the folklores of Indonesia and England and discovered that the two nations' folklores contain certain common moral qualities for expanding children's moral values understanding.

Abidasari & Setyaningrum (2020) investigated the use of technology in TEYL by giving young learners the opportunity to study English through songs and tales written by Indonesian locals and performed online through GO PRO. They came to the conclusion that using songs and folktales benefited Indonesian students because the chance to perform the songs and folktales in English encouraged them to practice their English more actively and regularly. According to Blyznyuk & Nafalska (2017), the use of folk art in the classroom can help students meet state educational standards and expectations because arts and culture programs in the classroom have been shown to boost student self-esteem, introduce teachers to new teaching methods that reach their students' multiple intelligences, and engage parents and family members in their children's learning. Ellisafny et al. (2019) also agreed that using folklore to provide help to students in their EFL learning is good.

In English lesson, including Indonesian folklore might be beneficial. Students may struggle to grasp English because they believe it is not Indonesian. English is unfamiliar to those who have never been exposed to it. To put it another way, there are no emotional ties. Something Indonesian must be combined with English. The plan is to use English translations of Indonesian folklore.

Folklore has the virtue of inspiring basic, rational thought. Because folk stories are about man's interactions with nature, this education will instill in students an awareness of the environment, which is critical in today's world. Folktales and folklore give us a better understanding of life and how to live it. On the one hand, folklore is a story or legend that originates and is passed down through generations among a community or group of people, particularly one that is part of the common people's oral heritage. Any traditional belief or myth, especially one that is deemed incorrect or based on superstition. Folklore, on the other hand, is an 1846 term that combines the terms folk and lore. The former refers to a group of individuals, while the latter is derived from the Old English word lar, which means "to learn" or "to know." Folk is also used in phrases like folk music, folk dance, and folktale in this context.

Teachers, according to Haryatmoko (2020), should assist students in developing their analytical and critical reasoning skills. Nuroh et al. (2020) also agree that critical reasoning skills should be adopted as soon as feasible through the renewal of Indonesian education. Furthermore, they believe that Indonesian cultural values are better integrated into the educational system. To put it another way, such values and skills are better exercised in Indonesian education in order to provide young students with 21st-century competencies. They frequently discovered that students in the English Department of a certain institution struggled to think critically when completing written and spoken tasks. Because they did not ideally strengthen their critical reasoning skill while in senior high school, the majority of them were incapable of thinking critically. They were conditioned to accept their teachers' beliefs without question. As a consequence, despite their disagreements with their lecturers, they chose to keep silent. Critical reasoning will be developed to its full potential if it is treated as a priority in English classes, and it may be implemented when teachers use collaborative activities (pair work and collaboration) in their classroom discussions to promote students' thinking processes. To put it another way, critical reasoning can help with communication, writing, and reading.

Based on the foregoing, it can be argued that folklore provides us with the wisdom to comprehend individuals and their society from many perspectives. It demonstrates that all of our difficulties and triumphs can be found in any culture and at any time in history. Individually, we are all distinct, yet we are all related by these moral truths. In light of this concept, the current study looked at how Elementary School teachers used Indonesian folklore in their English classes to help their students improve analytical and critical reasoning skills. In their contacts with their students, the teachers' English skills and knowledge are presented and shown in a number of ways. This paper analyzes and discusses analytical and critical reasoning skills in English classes in order to support the claim that folklore may help with teaching and learning.

**Theoretical Framework**

Teachers must assist students in developing their analytical and critical reasoning skills in order to prepare for Industrial Revolution 4.0. They may use their analytical reasoning skills to figure out what the most significant components of a message are, how those pieces are ordered, and what the communication's aim is. These skills include the capacity to not simply repeat information, but also to express it in a style that is simpler to grasp and that takes into account the listener's background and ability to draw conclusions. The capacity to assess a topic rationally, without being swayed by personal interests, and recognize the presence of social abnormalities (injustice, discrimination, suppression of freedom, and dominance) in a concept or text is known as critical thinking. Teachers may educate students to ask relevant questions, assess information, uncover evidence, compare and consider the circumstance or context to enhance both skills. The ultimate objective is for students to be able to provide more useful ideas (Haryatmoko (2020) p.78, pp. 80-82).

Because of its geographic location as an archipelago, Indonesia has a plethora of folk tales. Every island has its own set of folk tales, but only a few of them are well known across the country. Bunanta (1998) claimed in her book that there are thousands of children's folktale storybooks. She also highlights that including folktales into English-language children's books may help youngsters learn English and actively engage them in reading (Bunanta, 1998). Folktales are appealing, engaging, and pleasant for both children and adults, as seen by the growing popularity of folktale storybooks.

The introduction of folktales in primary school students' textbooks is supported by Indonesian government education rules as having the potential to portray the local region's rich cultural heritage. Article 20, clause 36 of the National Education Regulation of 2003 on curriculum implementation states that the curriculum at any level of education must be developed on the concept of diversity and should be in line with instructional units, local potentials, and students. As a result, when EFL textbook writers interpret "local potential" through folktales, it assists local governments in addressing the central government's goals in conserving local culture. Because folktales are cultural artifacts, they naturally instill cultural ideals in kids, helping them build cultural awareness and future goals (Toha-Sarumpaet, 2010; Virtue & Vogler, 2009).

Culture shares history and traditions in ways that are mirrored in everyday social interactions among community groups, organizations, and government at all levels, from a historical perspective (Kramsch, 1998). Learning local culture through Indonesian folktales in English translation, according to this opinion, can be a means to conserve local culture. The perspective that sees folktales as a means of preserving local culture is in line with another clause in the National Education Regulations of 2003, article 20, clause 3, which states that "*national education must function as a means of developing students' capacity, characteristics, and dignified as well as civilized society.*"

The core EFL textbook material, in theory, aligns with the government's educational aim to invest in societal cultural awareness. However, based on the reviews, it appears that there is little study on the use of folktales in EFL in Indonesia, or on the link between folktale use and cultural awareness raising in this setting. As a result, it's crucial to look at the impacts of learning EFL through the translation of Indonesian folktales on Indonesian students, particularly in terms of cultural consequences. This research expands on Virtue and Vogler's 2009 investigation.

Folktales are beneficial and accessible for primary kids as a way of learning culture, according to Virtue & Vogler's (2009) research, which was done in Denmark, Japan, and the United States. However, because of the differences in demographic areas, which contain diverse people's characteristics, the results of this study may change. Virtue & Vogler (2009) appear to be aware of teachers' understanding of employing folktales as a way of teaching culture through thematic strands in their classes, especially social studies and literature. Their research revealed varied findings within each nation based on teachers' key reasons for employing folktales, such as folktales' mirror nature.

Folktale texts are effective for increasing students' reading motivation and supporting their literacy development in either Danish, Japanese, or American students. As seen by the modest number of research described in the literature reviewed, there is little attention dedicated to the educational applications of children's literature and folktales in particular in the Indonesian setting. Bunanta (1998) and Toha-Sarumpaet (2010) are interested in the structural features of children's literature rather than other study subjects connected to the usage of folktales to impact children's EFL skills. Bunanta (1998), for example, claims that folktales represent all children's dreams, customs, and beliefs while affirming culture for minority and immigrant children (Virtue & Vogler, 2009, p. 22). She chose the Indonesian folktale entitled *Bawang Merah Bawang Putih* and investigated several variations of it.

Bunanta (1998) emphasizes the necessity of taking into account children's psychological reactions to the language used in various versions of the story in her research. Bunanta's (1998) study focused solely on the structural components of literature work in order to defend the quality of folktales as children's literature - a topic unrelated to the development of EFL skills. The following research, on the other hand, focuses on the application of folktales in the acquisition of English as a second language. For example, Lie (1994) focuses her study on the story-telling aspects of folktales. In terms of investigating EFL teachers' use of folktales as a creative pedagogical strategy in both foreign language learning and cultural awareness raising, Lie's (1994) study of the Indonesian context in which storytelling as a teaching method can be the foundation of cooperative learning finds resonance with this current study.

In order to study students' views about storytelling as a base for language acquisition, Lie (1994) invited groups of first-year college students who had awareness of western culture and were learning EFL to participate in paired storytelling sessions. According to Lie (1994), students' attitudes toward reading changed for the better as a result of the paired reading sessions' possibilities for students to draw on their past knowledge and readiness to do so. According to the findings, students' past knowledge and reading experiences have a significant impact in reading EFL texts, particularly in terms of improving their intertextual competence. Above all, storytelling as a method of teaching reading drew college students into the act of reading.

Unlike Lie's (1994) study, which focused on college students' paired reading interaction with folktale narratives, this study allows EFL primary school teachers to connect with Indonesian folktales in their EFL classrooms through the Indonesian folktale setting. Although the educational research literature examined indicates that academics are interested in studies involving the introduction of folktales into EFL textbooks, few studies focus on EFL in elementary schools. Citraningtyas (2010c) is interested in local folktales and the integration of folktale narratives in Bahasa Indonesia textbooks for elementary school students, for example. Her work may be relevant to this one because it focuses on the use of local folktales as teaching materials for one of the school subjects - Bahasa Indonesia. Citraningtyas' (2010a) study, on the other hand, differed from the current study in two ways. To begin, she looked at certain textbooks whose material appeared to comply with Indonesian government guidelines for textbook use and procurement for primary students, as specified in Ministerial Decrees of National Education Number 11, 2005 (Kemendiknas, 2005):

“Textbooks are the main reference for teaching-learning processes in schools which provide teaching-learning materials. Textbooks should be written on the basis of standard of national education and the aim of developing students’ devotion to the divine power, moral and characters, capacity of mastering scientific knowledge and theology, sensitivity and capacity of recognizing aesthetic values, potentiality of physical and health”.

Citraningtyas (2010c) looked at several textbooks to propose socio-cultural values in the tales and correlate them with cultural identity construction, rather than analyzing the teaching-learning process experimentally, which is the subject of this study. In terms of socio-cultural values, (Citraningtyas, 2010c) concentrated on two moral and cultural ideals that frequently appeared in local narratives: authoritarian fury and cleanliness (teaching cleanliness to students as part of life norms or values). Second, Citraningtyas (2010b) looked at textbooks for the Indonesian language rather than English. She looked into the cultural values entrenched in Bahasa Indonesia primary school textbooks and discovered that the stories in these textbooks had been modified by the textbook authors to fit the government's objective of developing students' cultural identity.

Other researchers (Muslim et al., 2009) looked into the inclusion of local narratives in EFL textbooks for junior and senior high school students, taking a sociolinguistic approach to the relationship between educational engagement with folktales and their role in self-identity formation. Furthermore, they saw folktales as social constructs that can be used to develop concepts and ideas within social groupings in their textbook setting, rather than social constructions that may be utilized to facilitate secondary students' language acquisition. The study by Muslim et al. (2009) adds to the current study by providing an overview of students' and teachers' enjoyment of Indonesian local tales in junior high school EFL classrooms.

The current study, on the other hand, looks at other research areas that were not included in Muslim Muslim et al.'s (2009) study. It focuses on specific local narratives, such as Indonesian folktales translated into English. It looks into how English translations of Indonesian folktales might help students establish their cultural identity while also improving their basic EFL skills. This study is distinct from the others in that it focuses on the use of local folktales to promote students' analytical and critical reasoning skills, since these two skills will help students respond to changes and disturbances in their lives.

**Method**

Rather of depending on surveys, like Muslim et al. (2009) do, this study employs visuals from folktales to get students' direct responses. This research, on the other hand, uses visual culture theory to analyze data from interviews through the use of pictures. Using Kress' (1991) social-constructionist method, the current study investigates the additional realities of folktales as a cultural reality that may develop cultural values and notions of ideas in the minds and attitudes of students. Optimistically, this research looks at the social roles of native folktales for students as social animals in more depth and breadth.

This study used a descriptive qualitative research method. This study was carried out in a natural setting. The study's subjects were five English teachers. Researchers contacted 37 elementary school teachers from various schools and places in Java and outside of Java islands to see if Indonesian folklore was used in class. Only 19 teachers employed Indonesian folklore in their classes as a consequence of the study. They thought that Indonesian folklore may encourage students to read and convey moral lessons. There were eight English teachers among the 37 total. Only five English teachers have included Indonesian folklore in their classes. To induce neutrality, the English teachers' names are written as Teacher A, B, C, D, and E. These five educators claimed to have improved their students' analytical and critical reasoning skills.

18 students from various schools in diverse places were also interviewed by the researchers. Teachers have taught 14 of the kids Indonesian folktales. They liked reading folklore because it was intriguing and easy to understand. Their teachers had assigned them the task of reading folklore and then determining moral values. This technique may still be employed, but in order to achieve the best results from the study, the researchers conducted detailed interviews with primary school teachers to confirm the findings.

**Findings and Discussions**

Folktales are stories that are passed down from one generation to the next. There is no one author for true folktales. They change throughout time when different individuals teach them different things. As a result, they are "folk" or "people" inventions. Folklore includes stories such as folk tales, fairy tales, "tall tales," and even urban legends. Rather than being written down in books, folklore is often passed down through word of mouth (although sometimes people write down collections of folklore in order to preserve the stories of a particular community). Students can "experience one of the ways a culture develops a sense of moral behavior in its young" through folktales. Today's children may benefit from this rich literary tradition, which serves as a window into other cultures as well as a mirror that helps viewers to reflect more clearly on parts of their own (Bourke, 2008).

Since the days of wandering storytellers, folktales have taught us lessons, and they reveal that many human ambitions, desires, and struggles are universal. Folk stories are more popular, appealing, and appealing to a wider audience. They appeal to individuals from all walks of life because of their common topic and wisdom. As a result, they have a broad appeal. Folk tales and fables are ideal for teaching life lessons to children because of their simplified plot lines and characters. The plot of a story usually moves rapidly, with a primary conflict and a satisfying conclusion. They can be told to students by elders and teachers. They are used as motivational resources for students. Because of their lexical diversity, they are also appropriate for use in language classrooms. In addition, tales are a great way to educate young learners how to make inferences.

Based on the above-mentioned arguments, this study questioned various English teachers, and based on their responses, certain classifications were made to identify whether or not folklore was used in their courses. The following table shows the specifics:

Table 1. The Indonesian Folklores’ Usage by English Teachers

|  |  |  |  |
| --- | --- | --- | --- |
| **Name** | **School’s Location** | **Folklore’s Title** | **Teaching Strategies** |
| Teacher A | West Sumba | The Legend of Malin Kundang | * Using a video * Explaining the video content * Giving students a chance to ask   to make them active and think  critically so that they could  understand the moral message   * Giving real examples that occur in life so that students had better understanding of the moral message |
| Teacher B | Sidoarjo | 1. The Legend of Sura  and Baya  2. The Legend of  Malin Kundang | * Using a reading text. * Telling story to students * Asking students some questions regarding the moral message. * Making a conclusion with students about the moral message. |
| Teacher C | Surabaya | 1. The Legend of  Malin Kundang  2. Sangkuriang | - Using videos  - Giving examples from real life  so that students could  understand its moral message. |
| Teacher D | Surabaya | 1. The Myth of  Malin Kundang  2. Shallot and  Garlic  3. Sangkuriang  4. Timun Emas | * Providing 4 Indonesian folklores texts * Asking each student to choose his/her favorite folklore and analyze it to find its moral message * Asking students to give opinions and to make reflections. |
| Teacher E | Surabaya | The Legend Sura and Baya | * Using a video * Explaining the video content. * Asking students some questions so that students could understand the content. |

Three English teachers utilized videos, while two used reading materials, as seen in the table above. The three teachers (A, C, and E) utilized movies because they believed their students enjoyed watching them. The addition of English subtitles, sound, music, moving graphics, and animation to stories makes them more engaging. The video link of ‘The Legend of Malin Kundang is <https://www.youtube.com/watch?v=4O4z6D5AK_c> The video link of ‘Sangkuriang’ is <https://www.youtube.com/watch?v=HHRwxxHccjQ> The video link of The Legend of Sura and Baya is <https://www.youtube.com/watch?v=6eABm8UlzvE>.

The text of The Legend of Sura and Baya is taken from <https://www.katabijakbahasainggris.com/2018/12/contoh-narrative-text-legend-of-sura-and-baya-beserta-artinya.html>. The text of The Myth of Malin Kundang is taken from <http://britishcourse.com/the-myth-of-malin-kundang-legend-narrative-text.php>. The text of Shallot and Garlic is taken from <https://indotale.wordpress.com/2014/01/12/shallot-and-garlic/> The text of Sangkuriang is taken from <https://jakartaglobe.id/culture/five-popular-indonesian-folk-tales-subtexts/> The text of Timun Emas is taken from <https://jakartaglobe.id/culture/five-popular-indonesian-folk-tales-subtexts/>.

The teachers' ultimate objective is for students to comprehend the folklore's moral message. Explaining, asking questions, allowing students to ask questions, and providing real-life examples are some of the tactics used. One teacher believes that the moral message is discovered via critical thinking.

Three out of eight English teachers did not employ Indonesian folklore, as noted before in the introductory section. They work as teachers at Surabaya's private schools. They utilized English books with exclusively English folktales, such as 'Jack and the Bean Stalk.' Despite the fact that they were aware that Indonesian folklore contains moral messages, they chose not to employ them. The first is that they believe Indonesian folklore is better taught in an Indonesian classroom. The second reason is that their English-language publications are devoid of Indonesian folklore. The third reason is that the myths contradict their religious beliefs, such as Sangkuriang being a dog's kid or Roro Jonggrang's temples being erected with the assistance of demons.

Teacher A is an English teacher in West Sumba who included Indonesian folklore from another region. It's because no legends, stories, or origins from her area exist, or if they do, they haven't been documented. Her school teaches English as a second language. She is unafraid to use Indonesian mythology to teach English. Her kids were more interested in viewing the Indonesian folklore movie than in learning about the primary topic. Because she employed tale subtitles, her students could comprehend what she was saying. She also stated that Indonesian folklore is taught in Indonesian language classes at her institution since fiction learning material is included in the core material for learning the Indonesian language.

The use of folklore in English class, according to Teacher B, has certain advantages. To begin with, kids like reading folklore because it allows them to acquire new words in an entertaining way. Folklore, on the other hand, fosters students' creativity. Finally, teachers may instill critical thinking in their students. Fourth, teachers may educate students to collaborate by having them debate the essential features and moral lessons of the stories they are reading in groups. Fifth, kids are familiar with their immediate surroundings because they are familiar with the local folklore. When folklore is too lengthy, kids have difficulty understanding it, according to Teacher B.

Because her English book has a topic of fairy tales, Teacher C incorporated folklore. Furthermore, she feels that folklore molds students' personalities and expands their language, viewpoint, and understanding. She used subtitles to assist students in comprehending the narrative and its moral significance.

Teacher D's class teaches folklore since it is the most important talent to learn. She let her students to pick their favorite folklore from among the four she had prepared. Her plan was to force kids to study all folklores without their knowledge. Furthermore, having greater flexibility motivated kids to read and study more diligently in a cheerful mindset. She asked questions for which there were no explicit solutions in the literature to help with comprehension.

Teacher E discovered that folklore is not covered in her English textbook. When she taught the language, though, she used folklore to broaden her students' horizons. Her second-grade kids enjoy viewing movies, so she chose several folklores to play on a video CD player. Her students were not confused by the mythology she picked. She didn't select 'Sangkuriang' since she feared students would be perplexed as to how a dog could have a human wife and child. When teaching a cultural value to young learners, this is also one of the limits.

As can be seen in the chart, these five English teachers primarily focused on honing their students' analytical reasoning skills in order to prepare them for any change or disturbance. They concentrated on teaching their students to repeat information, express information correctly, draw a conclusion, identify the moral message, and uncover the main pieces of a message and how those parts are arranged (see Haryatmoko, 2020:80).

The teachers' actions were not incorrect, but they were insufficient in preparing young kids for future changes. Students must be able to examine an issue objectively and without being swayed by personal interests, discover social irregularities (injustice, discrimination, restriction of freedom, and dominance) in a concept or text, and provide more beneficial answers (see Haryatmoko (2020)).

It is noteworthy to note that Teacher E did not chose "Sangkuriang" and "Roro Jonggrang" because the material is either incomprehensible or contradicts the religious beliefs of the kids. These two folklores can still be employed if the following conditions are met. Firstly, they should be employed in grades 5 and 6 since students can tell the difference between fiction and non-fiction. Secondly, teachers can encourage children to think critically by presenting them aspects of the tale that contradict their religion's teachings.

The usage of video is appropriate, particularly when English subtitles are included. Teachers should, however, exercise caution when selecting movies since they may include errors. Teachers may continue to utilize such movies if the goal is to have students detect and rectify errors. For example, this video entitled ‘The Legend of Sura and Baya’ taken from <https://www.youtube.com/watch?v=6eABm8UlzvE> contains some pronunciation mistakes. The words places, got, both, fought, tired, hours are mispronounced.

**Shallot and Garlic**

Giving students the opportunity to ask questions in order to make them more active and critical thinkers is a fantastic idea, but students will require sample questions from their teacher. Based on the following link <https://indotale.wordpress.com/2014/01/12/shallot-and-garlic/>, when using the Indonesian folklore 'Shallot and Garlic,' the following questions might be utilized as examples to help students strengthen their critical reasoning skills.

1. Who are not treated well?

2. If you are bullied by someone, what would you do?

3. If you were Shallot, what would you do?

4. If you were Garlic, how would you treat Shallot?

5. Do you like Shallot’s step mother? Why?

6. If you were Shallot’s step mother, how would you treat Shallot?

7. Is Shallot’s step mother a good mother? Why?

8. Do you want to be Shallot? Why?

9. Whom do you want to help in the story? Why?

Shallot is treated unfairly in 'Shallot and Garlic.' Students must first identify the inequity and then provide viable solutions. Bullying is a common occurrence nowadays, and it has devastating consequences for the victims. In the Yogyakarta Special Region's Sleman area, a 12-year-old child hanged himself in his bedroom. He was despondent as a result of the bullying he received from several of his peers. He kept his father and siblings in the dark about his suffering ("Bocah"). He told his female friend about his condition before committing suicide, but she didn't know how to help him. His female acquaintance might be able to assist him if she was taught to think critically.

**Malin Kundang**

Students may witness Minangkabau traditional houses and garments by watching the film 'Malin Kundang' from https://www.youtube.com/watch?v=4O4z6D5AK c. Malin is clearly to blame in this situation since he is a disobedient son. The following questions can help teachers improve their students' critical reasoning skills.

1. Is it really only Malin who is wrong?

2. Why can Malin deny his mother?

3. Do you agree with the action of Malin’s mother? Why?

Students will see that not just Malin, but also his parents, are incorrect by debating the responses to these questions. Malin's father is also to blame because he deserted his wife and child. Malin's mother does not properly educate him; she has spoiled him since he was a teenager. Rather than asking him to assist her in the market, she decided to let him play all day. By analyzing Malin's mother, who did not forgive his son, we may integrate religion and folklore here, just as God wants us to forgive those who have mistreated us.

Based on their observations of inconsistencies between the content of available EFL teaching materials and the students' EFL learning needs, the two participating EFL teachers (Teacher B and Teacher D) appear to agree that folktale texts have pedagogical potential as a medium for teaching EFL skills. To begin with, this possibility appears to be visible in the students' perspectives; as previously said, many of them were familiar with local folktales as a result of stories recounted to them by significant others as children. From the point of view of Teacher B:

“Indonesian folktales in English translation, in my opinion, may truly assist youngsters in learning the language (English as the target language). Furthermore, they had heard the story many times before, so they would 'guess' (if they do not know the meaning of words)”.

The students certainly profited from their exposure to Indonesian folktales in English translation, since their teachers later encouraged them to study English in its cultural context, especially for identifying the meaning of English vocabulary.

Furthermore, because the students are familiar with the content of the folktales, Teacher B has found the folk stories to be an acceptable resource in her EFL teaching. As a result, the students appear to enjoy studying EFL through folktales, as seen by the following excerpt from an interview:

“Because most of the students are familiar with the stories, delivering the information is simple. …. It makes learning more enjoyable in my classes since I encourage them to be more involved in class”.

The use of well-known instructional materials, such as native folktales, appears to benefit both the teacher and the students. Students were motivated to participate in class activities because they were "fun," and the teacher was excited about offering and improving her teaching style. Teacher B learned to read the texts aloud in a more animated manner during teacher-led reading activities, using appropriate facial expressions and gestures to more vividly communicate the content, as she stated: "They watched at my gestures and face expressions, which are all part of my effort to make them understand and hold their interest."

Reading aloud with facial expressions and more student-centered teaching and learning methodologies are meant to increase students' engagement in EFL classes and to help them develop their EFL skills in more engaging ways. The teacher appears to be aware of the good changes in her students as a result of the teaching approach adjustment. Students are more likely to focus on their EFL courses if the teacher delivers instructional materials in a more dynamic manner. Teacher B's students become more involved in class activities as a result of a change in teaching techniques. They are accustomed to more teacher-centered learning approaches. Her observations of students' reactions during the teaching-learning process inspired her to be more creative in her EFL teaching methods.

Teacher D's students were more involved in her English courses because she provided each student the opportunity to speak up during class activities, similar to Teacher B's. Moreover, her kids seemed to enjoy the class activities, which seemed to generate a more relaxed classroom environment. Teacher D learned from her EFL teaching experiences that Indonesian folktales in English translation provide authentic and contextual references to students' own culturally mediated surroundings, while also allowing them to use the target language (L2) because they were already familiar with the folktale stories. Indonesian folktales in English translation capture something of the reality of people's cultural origins as a cultural product.

As a result, Indonesian folktales inextricably incorporate cultural values, which enhance students' local cultural and philosophical awareness, particularly in regard to the society's cultural practices and values, through their interaction (Toha-Sarumpaet, 2010; Virtue & Vogler, 2009). Folktales can symbolize a certain historical socio-cultural group mirroring everyday life, according to Kramsch (1995). The humanities' concept of culture focuses on how a social group portrays itself and others via material creations, such as works of art, literature, social institutions, or daily artifacts, as well as the processes for their replication and preservation across time (Kramsch, 1995) The existence of folktales would imply the representation of a particular cultural group, according to Kramsch's (1995) definition of culture. Within their own context, a group of people frequently share similar behaviors, viewpoints, and goods (Menard-Warwick, 2008).

When a class of students learns EFL through folktales, they may also feel shared commonalities in terms of cultural practices and viewpoints, as several of the research participants in this study suggested. According to the following interview, children at private religious schools regard Cinderella's outfit as obscene and improper within Indonesian society, which adheres to Islamic cultural values:

“Her attire is obscene, to say the least. (In the picture, Cinderella's shoulders are visible.) When it comes to attire, I like Snow White's gown. It's lovely. (In Snow White's picture, she wore a dress that covered most of her body save her hands, face, and feet).”.

According to the study participants, the use of English in the classroom mediates the cultural truths included in the folktale texts. Kramsch (1995, p. 85) has mentioned that, '*In the end, culture is always linguistically mediated membership into a discourse community, both actual and imagined*.'

Another finding reveals that folktale texts moderate their readers' or FL learners' observation of how culture is created in everyday life. The participating EFL teachers expect that by recognizing the relevance of Indonesian folktales in enhancing students' contextual cultural knowledge, their students would build a sense of connection to their local culture while also developing critical reasoning skills. Folktales increase students' comprehension of local culture since their cultural substance is real. As a result, culturally contextualized educational materials appear to match students' immediate environment, resulting in real culture learning.

When it comes to language learning, folktales encourage students to think critically and analytically. They also explore other aspects of Indonesia's rich culture (according to Teachers A, B, and E). As a result, genuine materials play an important role in foreign language education since they are more than just language teachers' tools; they are the fulfillment of the aims and techniques of the specific teaching/learning scenario. As a result of their capacity to adjust their teaching techniques from textbooks to a more innovative EFL teaching style that includes the use of English-translated, culturally relevant Indonesian folktales, EFL teachers' decision to employ folktales in language learning is supported and recommended.

Teacher A thought that the folktales' uniqueness and culturally contextual elements communicate lessons about local culture to their audience. According to the teacher,

“When students learn English as a foreign language, they might have a better understanding of their own culture. They are pleased because they discover their own culture in English rather than a strange one, thus it is not a difficult language to learn.”.

Because many of the students who participated shared the same cultural background as the folktales' storylines, they felt at ease when watching the films. As Teacher C states, "I positively agree that the application could answer the government vision." The cultural authenticity of stories conveyed through Indonesian folktales in English translation serves both the interests of the government and EFL teachers in familiarizing students with contextual knowledge and culture.

When students study English as a foreign language, they can better comprehend their own culture. Because they are familiar with the cultural material, the students can grasp the language more quickly. Local folktales support not just the government's educational purpose, but also other important aspects of language acquisition, such as learning the target language faster (Taylor, 2000). Teacher E, on the other hand, does not explain how folktale films assist youngsters acquire the language more quickly. It may be identified by Taylor's (2000) reasoning. Given that folktale "texts" are known to include predictable storylines, basic syntax, tangible vocabulary and concepts, and pictures, Taylor (2000) addressed that the internal structure of folktale narratives provide possibilities for language acquisition.

Folktales and their visuals, according to the quote, are similar to life. Daily life, according to Schirato & Webb (2004) and Mirzoeff (1998), is defined by a collection of visual cultures. Similarly, (Turkcan & Yasar, 2011, p. 1564) said that "*visual culture does not deal with the visual itself but with the meaning that the visual transmits for society and the world*." When individuals strive to comprehend visual cultures, they are actually attempting to place an item in a civilization or context so that it might connect to real-life events (Schirato & Webb, 2004).

One of the students in this picture elicitation scenario was striving to comprehend parts of the characters' life experiences that could be similar to his or her own. The cultural values implied in Malin Kundang folklore were immediately recognized by many of the students from the research schools. Malin Kundang's cover illustration depicts a young guy who appears to be in a rage in front of an elderly woman clothed in rags. Malin Kundang, the young guy in the text and video, screams at the mother and rejects that an affluent man like him could be the son of a poor woman. Teachers are especially impressed with the graphics' ability to aid children' language development. Teacher C explains her classroom observations of her students in her interview, which indicate that the images in the folklore texts have an EFL learning context. She employs images to help her students improve their English vocabulary. Students will be able to think analytically and critically as a result of this.

Another teacher discovered that drawings work effectively as a teaching tool when they allow students to utilize their imagination and imagine the tale before connecting their thoughts to their community. It is easy to observe when students are asked to respond to tales they have been provided in advance. When Teacher E's class does not respond to her chosen teaching learning activities, she uses visual media to augment EFL class activities, such as illustrations in folktale texts, images with text (picture storybooks), and films. She claims that her students were unresponsive to a less-than-ideal language learning scenario. When she wants to teach language features through folktales, the students may happen to be tired of the previous class activities. So, she had to find an alternative. She has taught them through a multimedia presentation which included movies (of folktales). Or else, she has shown them images with the words (picture storybooks). Through that way, her students can enjoy the illustrations displayed; so that it is one of the alternatives.

Despite the fact that Teacher C and E appeared to have no knowledge of or experience with visual learning, their inventiveness in analyzing their classroom scenario allowed them to uncover a way to increase their students' linguistic ability. Their remarks suggest that the goal of providing the educational content in a multimedia format, such as video, was to rekindle student enthusiasm. Teacher C's ability to organize courses using visuals while having no expertise teaching visual culture contradicts with Britsch's (2010) claim that students' exposure to visual learning for the goal of gaining visual literacy and developing language skills is beneficial. According to Britsch (2010), if English teachers wish to give English language learners with a useful experience, they need to have a thorough grasp of efficient ways for conveying visual content (Britsch, 2010). However, as Teacher C and Teacher E discovered, the classroom setting and the teacher's teaching expertise may motivate the employment of a broader variety of more successful teaching approaches.

The degree of enthusiasm among the students, as well as the classroom environment, inspired both teachers to be more creative in their improvisation of the syllabus rules. Teacher C's view that her students' responses to teaching-learning class activities sometimes demand her to be creative in constructing the curriculum is supported by the fact that students are encouraged to acquire language and culture through folktale films. She refers to her students as curriculum co-designer (Graziano, 2011). The teachers' determination to innovate their teaching materials and teaching approach in their EFL classes by incorporating illustrations and other visual media related to folklore in language teaching aligns with Britsch's (2010) argument that visuals must be incorporated into EFL teaching-learning processes. Students were shown to appreciate class activities based on visual artefacts while also progressing in their English language development, which made the participating EFL teachers aware of the value of utilizing parts of visual culture in English teaching-learning.

Visual media, such as pictures, movies, television, cinema, and clothes (Keifer-Boyd et al., 2007), were seen by the teachers as having the ability to improve students' English language skills, and they recommended incorporating them in the teaching of languages and culture. Twelve of the nineteen students agree that employing pictures in folktales for learning EFL and broadening understandings of local cultural traditions in everyday life is important, based on the findings of this research. Students' reactions to images may have an impact on their language development and cultural knowledge. Their reactions to visuals appear to be in a logical order, with the students being drawn to the colors and visual qualities of the drawings in the folktale texts first. Second, the visuals in the texts encourage students to imagine and build their own tales.

Most EFL teachers observed that pictures in folktale texts aid their individual techniques of implementing their teaching plans during observation and interviews. Furthermore, the usage of visuals in English translations of Indonesian folktales may override the textbook's dominance of illustrations depicting western civilization. When teachers introduce students to the texts of Indonesian folktales, most students appear to be more enthusiastic about their EFL classes, feel more connected to their local everyday surroundings, and grasp English language content more quickly than when students are asked to predict the story of folktales. Additionally, students may be more motivated to study the foreign language while simultaneously developing their analytical and critical reasoning skills.

Students' ability to envision texts with visuals inspires them to read them, aids in comprehension, and helps them expand their vocabulary. When tested in the context of looking at imagery like the folktale drawings, this skill suggests that the students are adept at visualisation. Teacher B made the following observation about this cognitive ability:

“Because primary-age children have excellent visualisation skills, I believe pictures or images play a crucial role. Even if they have trouble visualizing some things at times.”.

Students have a natural ability to visualize, according to Teacher B. Every youngster can perceive and visualize items from an early age (Margolis & Pauwels, 2011). She believes that visual media helps language development and vice versa, and that students' English language learning cannot be isolated from visual media. '*Language does not evolve as an isolated means of communication*,' according to Britsch (2010, p. 171). It has an instinctive connection to visual images.' Britsch (2009, p. 710) went on to say that because both the visual and the perceptual are so important to English language development, which must be viewed as basically multimodal rather than essential linguistic, visuals help in the language development process for English language learners. The students' ability to connect the pictures to their immediate environment and society at large is consistent with modern visual research understandings of the vast panorama of visual culture in everyday life. To summarize, pictures as part of visual culture have the ability to communicate societal meanings. (Schirato & Webb, 2004; Turkcan & Yasar, 2011).

**Conclusion**

To include Indonesian folklore in official Elementary Schools, collaboration between English book authors, schools, and English instructors is essential. Teachers have an important role in enhancing folklore's benefits. To transcend the limits of the text content, English instructors must be exceedingly innovative. The discussion of the story should be tailored to the students' comprehension levels. The findings suggest that adopting English-translated Indonesian folklore in the classroom might have an impact on students' English language development.

In addition, because folktales are one of the children's literature genres that typically mimics the cultural milieu in which readers live, Indonesian folklores in English translation help to teach local cultural knowledge. As a result, EFL teachers should consider how they can adapt their lesson plans and teaching methods to accommodate teaching materials that are rich in local cultural knowledge, such as translated Indonesian folklore, because this will help students develop their analytical and critical reasoning skills.

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