

STUDY OF AVAILABILITY AND UTILIZATION OF CENTRAL KALIMANTAN FOLK STORY BOOKS FOR ELEMENTARY SCHOOL LEARNING IN KAHAYAN TENGAH DISTRICT, PULANG PISAU REGENCY

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Abstract: *This study examines the availability and utilization of Central Kalimantan folk story books for elementary school learning in Kahayan Tengah District, Pulang Pisau Regency. The utilization of folk story books is crucial for preserving moral values for students, which is best to begin since elementary school learning. Furthermore, availability and utility of Central Kalimantan folklore books are also expected to contribute for preservation of folklore as a cultural heritage. The research locations were SDN Tuwung 1, SDN Tuwung 2, and SDN Bukit Rawi, all are located in Kahayan Tengah District, Pulang Pisau Regency. The objects of this study is the availability of books and the utility of folk stories by teachers for students during pedagogical process. Data collected is conducted by documentation, observation, and interviews with elementary school principals and teachers. The results of this study demonstrate the use of folklore books to instill moral values in the people of Central Kalimantan.*


Keywords: *folklore, moral values, learning*

Introduction

Indonesia, which build by so many ethnics and cultures, also has so many folklores from different regions. Especially, every region has unique folklores, which may be different from each other. Folklores, defined as works of several people or a community which contained ideas and values (Sims & M, 2011, p. 2). This leads to different moral values hold by each society in each region. As note, up to 2025, Indonesia has thirty-three regions; meaning, Indonesia basically has at least thirty-three governments while leading so many ethnics and cultures.

As the societies are so diverse, and so its folklores. Folklores are not only served as entertainment but as well as medium for educational purposes especially moral. Folklores also needed as cultural preservation. With its narration, moral values of each society shall be unique, while being transmitted from generation to another. Folklores as well mirroring Indonesia's pluralism, may be used to unite every people by sharing moral lessons to each region.

While folklores are made by ancestors, its values should be hold by even their descendants; which are the current society mentioned. From folklores, current society may understand and learn



cultural values of their ancestors, which is why every folklore has different values since they are based by the communities and conditions (Djamaris, Sunardjo, Mu'jizah, & Mulani, 1996, p. 1). Somehow folklores always be told to younger generations throughout years by many kinds of societies. Some people may tell folk stories in families, but a lots are burdened to school, which teachers' obligations to share cultural values by folklores stories in pedagogical process.

By utilizing folklores, everyone who read or learn those may understand how a society learns, shares, and shapes their identities (Sims & M, 2011, p. 3). Even before the term of this nation "Indonesia" was well-known, the ancestors use folklores to teach younger people of morals by oral methods, since literacy was unknown back then. Whole in the past, this method is used to pass down the stories from the elders to younger generations, nowadays, the transmission of cultural and moral values involves various people, like parents, teachers, or even internet celebrities. As well as the methods, even folklores are passed down using books or even digital platforms like television or Youtube. This shift is necessary to adapt the moral values of folklores with modern methods and contexts.

While being created during primitive era, folklores are made by the societies by oral methods, in prose forms and contains beliefs, myths, traditions, and performances (Harper & Row, 1996). Nowadays, various institutions have become involved to preserve and to promote traditional stories. Balai Pustaka still managed to publish and sell several folklores books through online shopping such as Tokopedia. Kementerian Pendidikan Dasar Menengah also contributes by sending many books to schools. In context of Central Kalimantan, Balai Bahasa Kalimantan Tengah also published not only folklores but also children's stories in bilingual to be sent to many schools in Central Kalimantan. Those initiatives show how institutions also involved to preserve moral values to younger generations.

Even folk stories, especially in context of Dayak Ngaju tribe, started since elementary school is necessary as learning source for linguistic purposes (Saprilina, Mardiana, & Simpun, 2023). Aligned with that statement, we may see how important folk stories are in pedagogical process for formal educational context. Thus, this research underlines that folklores preservations should be integrated in formal educational context. This also integrated how institutions really responsible to preserve moral and cultural values. By utilizing folklores as medium in formal education, basically is to strengthen cultural identities to younger generations.

As reading is one of the most basic necessities for humans to receive information, knowledge, and entertainment. By reading, many information may be received; which also applicable by reading folk stories. As reading is important, it is also a basic activity in pedagogical process. By means, reading access is a foundation in formal education learning. While it is important, reading materials should be available since elementary grade. One reading materials which is good and basic, of course, folk stories.

Since reading materials availability like books is necessary in reading activities, they should be accessible in school; at least in elementary schools. Even kindergarten should provide libraries. By means in elementary schools, libraries should be accessible by the students in any time; thus, they may read during recess or even borrow them. Schools is responsible to maintain library access to be available by students (Fathoni & Murtiningsih, 2021). By means, both teachers, students, and its institutions are responsible to keep libraries maintenance.

Reading materials availability as basic necessities should be relevant to students necessities and aligned for mind growing (Fathoni & Murtiningsih, 2021). As folkstories are various from simple narrative to more complicated, literacy materials should be aligned to readers' comprehension. For example, as Dayak folk stories are varied from fables to supernatural stories, thus the adults should understand which stories may be put in the school libraries. This will be important for children's reading and comprehension, as the reading is aligned with their abilities and comprehensions.

Development of appropriate and accessible reading materials contains critical role for strengthening student's reading ability. As folk stories is a form of literature, it is beneficial for

reading practice as well as moral and values teaching method. As Dayak folk stories have diverse moral values, educational institution is obliged to choose suitable folk stories which moral values may be adapted in students' daily life. Therefore, integrating folk stories into education will support cultural education, as well as nurturing students to be culturally aware.

Collaborations between teachers, institutions, and governments is essential for this aim. As facilitators, they are responsible to guide students to understand and appreciate moral values on folk stories. This will also be continuous sustainability of folk stories among younger generations. In context of Central Kalimantan, providing Dayak folk stories will be essential to cultural and moral preservation among Dayak society. The goal of this project is to foster literacy and also cultural identity by reading and telling folk stories in schools.

Using folk stories for educational purposes has so many benefits. This due folkstories itself has so many educational, cultural, and moral values which are essentials for students' characters developments. Not only that, folk stories have also massive potential to strengthen language literacy (Ferando, et al., 2025). Especially, since institutions like Balai Bahasa Kalimantan Tengah also published several folk stories in bilingual, in Indonesian and Dayak; thus, language literacy will be improving if children read or being told folk stories.

Integrating folk stories in educational teaching is so effective to improve reading abilities while infusing culturally and morally values (Muhyidin, 2025). Many folk stories use cultural, environmental, and societal terms that may enrich students' vocabularies. The more folk stories the students read, the more words understood by them; which mean it will improve their reading abilities. Most important, it will also lead students to understand more of their societal values which may be understood without strict teaching.

Again, folk stories served as powerful medium to bridge educational and cultural values. Folk stories for educational purposes aims to enhance student's reading comprehension and vocabularies. They also served to enhance students' knowledge of identity so they will belong to their local societies. By reading folk stories, students may learn moral lessons while fostering linguistic development.

Method

This research is descriptive qualitative research, since this research use samples which came from natural setting (Sugiyono, 2019). Since the samples are the teachers from elementary schools in Kahayan Tengah, Pulang Pisau and the researchers didn't manipulate, so the data only be able to be processed with qualitative method. Then, the results will be described in narration to ensure all data may be understandable deeply.

Researchers were observing and interviewing teachers to collect research instruments to gather information from teachers' experience, instruments, and method of utilizing Dayak folk stories during pedagogical process. The instruments mentioned such as the books or sources the teachers used, methods the teachers used in pedagogical process, struggles the teachers had been experiencing, and so on.



Picture 1: Researchers interviewing the teachers

Researchers used photos, videos, and recordings to collect data, as well as writing the data in notes. As well as observation sheets to ensure every data collected to be consistent. All data are collected in schools, which are SDN Tuwung Satu, SDN Tuwung Dua, and SDN Bukit Rawi, as those would be samples of schools of Kahayan Tengah, Pulang Pisau Region. All interviews instruments were arranged as part of qualitative instruments (Sugiyono, 2019, hal. 25). In this research, the interviewees were the teachers and students of SDN Tuwung Satu, SDN Tuwung Dua, and SDN Bukit Rawi. They would be representing teaching and learning situations of utilization folk stories for integrating with other classes. Those instruments were needed to complement and provide representation of availability and utilization (Hani, Alkadri, & Inani, 2025, p. 111) of folk stories as pedagogical medium in elementary school level.

Deep interviews were necessities to determine the importance of folk stories to influence academic knowledge (Azhar, Wahyudi, & Yolanda D, 2024, p. 48). For this research, by using Dayak Folk Stories, researchers aimed to understand utilization of Indonesian language and local education in elementary schools of Kahayan Tengah, Pulang Pisau. By depth interviews, researchers received comprehensive representation of availability and utilization of folk stories in terms of improving pedagogical process.

Not only interviewing, researchers were also observing the folk stories sources; thus researchers were observing the school libraries.



Picture 2: Researchers interviewing the teachers

By observing the folk stories resources, media, as well as the libraries access, reviewers received representation on how teachers use medium of teaching, as well as students' access for reading folk stories by themselves. This will also be representation of how libraries' conditions in elementary schools of Kahayan Tengah. This may be concerns for pedagogical process too in all elementary schools of Kahayan Tengah.

Result and Discussion

This research used three public elementary schools of Kahayan Tengah; SDN Tuwung 1, SDN Tuwung 2, and SDN Bukit Rawi 1. The selection for those elementary schools were based on their representativeness for semi-rural formal educational context of Central Kalimantan. As well as availability of Central Kalimantan folk story books which should be concern for all institutions related to pedagogical process in elementary schools. As availability of folk stories books from those schools are described in this table:

Table 1: Example

Schools	Quantity and Distribution	Condition and Accessibility	Relevance
SDN Tuwung 1	Granted by Balai Bahasa Kalimantan Tengah	Good	All are folk stories of Central Kalimantan
SDN Tuwung 2	Granted by Kemendikbudristek	Good	None are folkstories of Central Kalimantan
SDN Bukit Rawi 1	Granted by Dinas Pendidikan Palangka Raya	Minor defects	Few are folkstories of Central Kalimantan

Based on the table, researchers found that the availability of Central Kalimantan folk stories books are not evenly distributed. Each schools have different granted books from different institutions; as listed in the table above. For SDN Tuwung 1, the folk stories books available are Bilingual folk stories of Dayak-Indonesia, which granted by Balai Bahasa Kalimantan Tengah. This grants provide valuable pedagogical opportunities for teachers to introduce cultural elements of Central Kalimantan, This ensure that SDN Tuwung 1 has access not only to introduce Central Kalimantan local wisdom, but also to introduce Dayak language for students. Those books were also contains Central Kalimantan themes of legends and myths which support both language development and character educations



Picture 3: Folk Stories Available in SDN Tuwung 1

In contrast, although SDN Tuwung 1 and SDN Tuwung 2 are located in same subdistrict, they have opposite condition in terms of Central Kalimantan folk stories books availability. While in SDN Tuwung 2 have so many children and folk stories, yet only one book contains stories of Central Kalimantan. From researchers' perspective, the book mentioned is not folk stories, but more like teachers' module to help them teach local wisdom to students. Which mean the book's functions more as a teachers' instructional module to integrate moral and cultural aspects of Central Kalimantan into pedagogic process. Other books are children and folk stories from other regions of Indonesia; closest region available is folk story of West Kalimantan which introduced "Tari Gantar". This represent Central Kalimantan identity and tradition introduction remains minimal and limit students' exposure to local wisdoms.



Picture 4: Folk Stories Available in SDN Tuwung 2

While in SDN Bukit Rawi-1, the collections of folk stories are so little. Yet children stories are available and accessible for students, since they are stored in libraries. For Central Kalimantan folk stories, they have one title with two exemplars of Central Kalimantan folk stories that are accessible for students in the library. The rest folk stories are folk stories from other regions like South Sulawesi and Bali. Although these books contribute to general literacy enrichment, this still represents unequal cultural material distribution, especially for Central Kalimantan folk stories.



Picture 5: Folk Stories Available in SDN Bukit Rawi 1s

Fortunately, all books are accessible for teachers and students. Students may read those folk stories in library. Except for students in SDN Tuwung 2, which Central Kalimantan folk stories is most likely teachers' module for teaching, thus students only listened to teachers' teachings. This lead to teachers' strategies to introduce Central Kalimantan folk stories, including its values to students. Based from the folk stories availability condition, alongside with accessibility for teachers and students to access Central Kalimantan folk stories, teachers in SDN Tuwung 1, SDN Tuwung 2, and SDN Bukit Rawi 1 faced opportunities and challenges as below:

Table 2: Opportunities and Challenges Faced by Teachers of SDN Tuwung 1, SDN Tuwung 2, and SDN Bukit Rawi 1

Opportunities	Challenges
Read-aloud or oral tales are the most used method	Activity continuation is barely available
Teachers use folkstories as quiz or guess-game	Limited time and resources available
High students antusiasism	Limited time and resources restrain students further exploration

All schools, between SDN Tuwung 1, SDN Tuwung 2, and SDN Bukit Rawi 1 faces similar struggles on promoting Central Kalimantan folk stories and its moral and cultural values. Although the folk stories books availability in each schools conditions are different, yet all teachers faced similar struggles as well as similar strategies. Despite variations in the number and quality of available books, teachers across these schools adopt parallel instructional approaches. In SDN Tuwung 1, teachers used folk stories as extra learning resources for reading and discussing moral values. While in SDN Tuwung 2, teachers often used to play interactive games, like quiz or guess-game with oral method. This allows students to engage orally and creatively with Central Kalimantan wisdom themes. Meanwhile in SDN Bukit Rawi 1, folk stories are told orally then students are being asked to discuss its moral values. All teachers in all schools being researched claimed they tried their best to promote moral and cultural values of Central Kalimantan by telling folk stories.

Through these diverse strategies, teachers consistently express their pedagogic commitment to nurture elementary students' cultural awareness and moral literacy. This represent that teacher, schools, and all institutions related are responsible for students understanding folk stories. Their efforts sign a broader educational aim to preserve regional identity within Central Kalimantan education system. These findings highlight teachers' pedagogical creativity and students' enthusiasm for Central Kalimantan folk stories. This shows crucial struggles of sustaining transmission of Central Kalimantan folk stories in formal educational setting.

Conclusion

After researchers collecting, observing, and analyzing data, researchers concluded that all schools being observed are struggling to introduce Central Kalimantan as well as teaching moral and cultural values to their students. This means that teachers in all schools of Kahayan Tengah are aware with Central Kalimantan folk stories, as well as its moral and cultural values. However, folk stories book availability in those schools are not evenly distributed, especially Central Kalimantan folk stories. This challenges students' enthusiasm to read folk stories by themselves, as well teachers' to improve students' reading ability.

Although teachers are aware of introducing and teaching moral and cultural values, since the folk stories books are not enough for both teachers and students, folk stories utilizations are done incidentally or even seldom. This led by teachers' chances to connect the teaching practices to the folk stories related. This is a challenge for teachers, schools, and institutions related that Central Kalimantan folk stories. They are responsible to transfer knowledge of cultural aspects of Central Kalimantan that is contained in Central Kalimantan folk stories.

Furthermore, this research reveals the urgency of systematic effort to integrate local wisdom contained in Central Kalimantan folk stories into formal education curriculum, especially in elementary level. Without institutional support as well as consistent resource disbtribution, teachers'

awareness will be fragile to sustain local cultural-based literacy practices. Then schools, officials, and institutions are essential to ensure access for Central Kalimantan folk stories availability to younger generations. If schools receive sufficient reading materials, especially Central Kalimantan folk stories, students will have more opportunities to develop reading interest and moral understanding.

Through continuous classroom activities, Central Kalimantan folk stories may function as media to strengthen cultural identity. Even with limited resources, teachers in SDN Tuwung 1, SDN Tuwung 2, and SDN Bukit Rawi 1 already demonstrated efforts to use Central Kalimantan folk stories by oral storytelling, group discussions, and moral reflections. These practices should be supported by granting more folk stories suitable for elementary students. By doing so, students may internalize moral and cultural values in Central Kalimantan folk stories. In long term, strengthening folk stories for educational purposes may become meaningful step to preserve Central Kalimantan cultural heritage while enhancing literacy outcomes among elementary school students.

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