

Indonesian Folklore-based Multiliteracy Book: The Javanese Traditional Stories related to *Mbah Sundul* and *Dewi Sri* Developed from Expeditional Research

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ABSTRACT

This study aims to describe the process of collecting local legend data from the Dewi Sri Bathing Site in Simbatan Village and the Mbah Sundul Cemetery in Kebonagung Village, Magetan Regency, identify the language structure and local wisdom values contained therein, and analyze the storylines that develop in the community as learning materials for multiliteracy and early literacy for elementary school and early childhood education students. The study used a qualitative phenomenological approach with a field expedition method (expedition field technique). Data collection was carried out through observation, interviews, and documentation using purposive sampling and snowball sampling techniques. Research informants included caretakers, site guards, history writers, artists, village officials, and community elders who have in-depth knowledge of local history. Data analysis used the constant comparative method with validation through triangulation of sources and techniques. The results of the study indicate that local legends that developed orally in the community have variations in the story, but still show similarities in the main characters, cultural values, and moral messages passed down from generation to generation. The legend of the Dewi Sri Bathing Site and the Mbah Sundul Cemetery contains religious, social, cultural, and moral values that can be integrated as learning materials for multiliteracy and early literacy based on children's stories. In addition to functioning as a medium for developing the literacy skills of elementary school and early childhood education students, the use of local legends is also an effort to preserve regional culture so that it remains known to the younger generation.

Keywords: Multiliteracy Book, Javanese Traditional Stories, Mbah Sundul, Dewi Sri

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INTRODUCTION

Multiliteracy plays an important role in developing the knowledge and skills of elementary school and PAUD students in the modern era. Technological developments and the flow of information are increasingly rapid, requiring comprehensive preparation (Utari, 2026). Technological developments require students to not only be able to read and write, but also understand, analyze, evaluate and communicate information through various forms of text, symbols, language and digital media.. According to Raihan (2024), multiliteracy skills are really needed by elementary school students, so they are able to adapt to current developments and the use of technology in everyday life. This is in line with the opinion of Eviyanah et al., (2025)

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who stated that multiliteracy is important to help students master various forms of text and reading in meaningful learning. Multiliteracy is not only defined as the ability to read and write texts, but also the ability to understand, process and interpret information from various sources, media and socio-cultural contexts (Chasanatun et al., 2024).

In the context of 21st century education, literacy is no longer interpreted narrowly as the ability to read and write, but rather develops into the ability to understand, interpret and use information in various life situations. Literacy includes reading and writing literacy, digital literacy, cultural literacy, scientific literacy, and civic literacy. However, reading and writing literacy remains the main foundation that must be built from an early age. Strengthening literacy from the elementary level is important because this ability influences the development of critical thinking, language skills, and students' readiness to face social and technological change.

The development of literacy skills in children does not occur instantly, but develops naturally through interaction with the social and cultural environment. The concept of emergent literacy explains that children begin to learn the ability to read and write from an early age through daily experiences, such as listening to stories, recognizing symbols, and interacting with the language around them (Whitehurst & Lonigan, 1998). Therefore, literacy learning needs to be developed through media that is contextual, close to children's lives, and able to foster interest in reading naturally.

However, the current state of children's literacy shows a decline in interest in reading. Many students are more interested in digital games and social media than reading story books or children's literature. This condition is exacerbated by the lack of supportive literacy facilities, such as a limited collection of interesting reading books and a less conducive reading environment. Rosalina Puspasari Dewi et al., (2025) explained that children's enthusiasm for reading will decrease if they are not accustomed to reading various stories that are interesting and appropriate to their development from an early age. Meanwhile, Kusmana & Nurzaman (2021) emphasized that good story books should be able to help children understand and discover moral values independently.

One alternative learning media that can be used to improve children's multiliteracy skills is folklore. Folklore is part of folklore that is passed down from generation to generation and contains cultural values, social norms and local wisdom of the supporting communities (Danandjaja, 2007). Folk tales have characteristics that are close to children's lives because they originate from the collective experience of society and are conveyed in simple and easy to understand language. Research by Budiarsa et al., (2022) shows that folklore which contains local wisdom values is effectively used to increase students' cultural literacy in understanding, analyzing and interpreting the content of the story. Apart from that, Trisnasasti (2021) explains that each region has different variations of folklore according to the culture and life values of the local community.

Among the various forms of folklore, legends are one type of story that has great potential as a multiliteracy learning medium. Legends are folk tales related to the origins of certain places, figures, or events that are believed to have occurred in people's lives. Legendary stories not only function as entertainment, but also contain moral messages, character education, and local cultural identity. Ahmadi et al., (2021) stated that legends as local cultural heritage can be used as a relevant character education medium for students. Amelia et al., (2025) also found that the use of local legends in learning was able to improve elementary school students' literacy skills because the stories used were close to their social and cultural environment.

The use of legends in multiliteracy learning allows students not only to read stories, but also to connect the content of the story with personal experiences, understand the moral message, and develop critical thinking and communication skills. Multiliteracy as the ability to understand and process information in social, cultural and global contexts through various forms of media. Thus, local legends can be effective learning materials because they are able to integrate reading literacy, cultural literacy and digital literacy in one contextual learning experience.

Magetan Regency has various folk tales that are still alive in the people's memory and have the potential to be used as multiliteracy learning materials based on local culture. One of the folk tales that has historical and cultural value is the legend of Petirtaan Dewi Sri in Simbatan Village, Nguntoronadi District, Magetan Regency. The Petirtaan Dewi Sri site is a cultural heritage that is closely related to the mythology of Dewi Sri as a symbol of fertility and prosperity in Javanese agricultural society. The existence of this shrine is not only a historical and religious site, but is also part of the cultural identity of the local community which is still maintained today through various traditional traditions and rituals.

Apart from the legend of Petirtaan Dewi Sri, Magetan Regency also has other local legends that have developed in people's lives, one of which is the legend of the Mbah Sundul Tomb Park in Kebonagung Village. This legend relates to a powerful figure who is believed to have played an important role in the history of the Kebonagung region and is still respected by the community through the village's clean traditions and cultural rituals which are carried out every year. The existence of these two legends shows that local folklore not only functions as cultural heritage, but also as a source of religious, social values, mutual cooperation and respect for living ancestors in community cultural practices.

Most of these local folk tales still develop orally and have not been systematically documented. This condition risks causing the loss of cultural heritage due to developments over time and the dominance of modern media. Children today tend to be more familiar with popular stories from digital media than folk tales from their own region. Therefore, efforts are needed to document, reconstruct and develop folklore into reading material that is appropriate to the characteristics of elementary school age children.

Based on these conditions, this research aims to explore, document and reconstruct local folk legends in Magetan Regency, especially the legend of Petirtaan Dewi Sri and the legend of Mbah Sundul, as multiliteracy learning material based on local wisdom. This research also aims to identify cultural values, moral values, and story structures that can be adapted to the language development characteristics of elementary school children. Thus, local folklore not only functions as an effort to preserve culture, but also becomes a learning medium that supports the development of multiliteracy, critical thinking skills, and the formation of students' character from an early age.

Through this research, it is hoped that multiliteracy learning materials based on folklore will be created that will not only improve the literacy skills of elementary school and PAUD students, but also strengthen local cultural identity, instill character values, and foster children's love for their own regional cultural heritage.

METHOD

This research uses a qualitative phenomenological approach with a type of field expedition research (Expedition Field Technique), where researchers go directly to the research location to understand social, cultural and folklore phenomena that develop in society naturally and in depth. This approach was chosen because the research focuses on experiences, beliefs, traditions and cultural meanings that live around folk legend sites in Magetan Regency, namely the Petirtaan Dewi Sri Site in Simbatan Village, and the Mbah Sundul Cemetery in Kebonagung Village.

The research was carried out with researchers living and interacting directly with the community around the research location for three months in order to obtain contextual and in-depth data regarding social life interacting with the community directly, traditions, myths and cultural values that developed at each site. Through field expedition research, researchers can directly observe community activities, traditional rituals, forms of respect for sites, as well as patterns of inheritance of folklore that develop orally from generation to generation.

The research method used is the constant comparative method according to Glaser & Strauss (1967), namely a data analysis technique by continuously comparing data to find similarities, differences, categories, story patterns, and cultural meanings that emerge from each research data. The research approach also applies people-oriented research, namely research

that focuses on people's experiences and meanings of legends, cultural sites and local traditions that are still believed in today.

In this research, Lévi-Strauss's (1975) structuralism theory was used as the basis for analysis. Lévi-Strauss's structuralism theory views myths and folklore as part of a cultural system that reflects society's subconscious thought patterns through symbols, beliefs and traditions passed down from generation to generation (Badcock, 2022). Thus, legends and folklore are not only understood as stories, but also as representations of the social structure and cultural values of society that shape social life in the research site environment.

Research objects include folk legends, oral traditions, story structures, local wisdom values, as well as the existence of physical sites that are centers of community cultural activities. The research focus is directed at cultural meaning, community belief systems, and the reconstruction of folklore as part of strengthening local cultural identity and developing cultural literacy.

Research data was collected through observation, in-depth interviews and documentation. Observations were carried out directly at the research location to observe site conditions, community activities, cultural rituals and social interactions related to local legends. In-depth interviews were conducted with selected informants using purposive sampling techniques with the selection of informants based on certain considerations that they have extensive knowledge of local history, traditions and folklore. Research informants include site custodians, grave caretakers, village elders, community leaders, and local residents who understand the development of folklore and cultural traditions in the research environment.

Data mining was then developed using the snowball sampling technique, namely determining further informants based on recommendations from the main informant so that the data obtained was more in-depth, focused and sustainable. This technique allows researchers to obtain various community perspectives regarding legends, myths and cultural practices that developed around the research site.

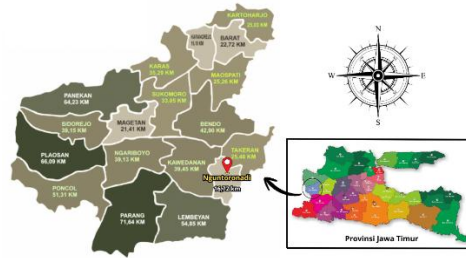
The results of data analysis are then used to find folklore patterns, local wisdom values, cultural symbolic meanings, as well as reconstructed forms of legends that develop in society so that a comprehensive understanding of the social and cultural functions of folklore sites in Magetan Regency is obtained.

RESULT AND DISCUSSION

1. Research Location

Based on the research results, the three cultural sites in Magetan Regency, namely the Petirtaan Dewi Sri Site, and the Mbah Sundhul Cemetery have a strong connection between geographical conditions, local history and the socio-cultural life of the surrounding community. These three sites not only function as historical relics, but also as cultural spaces that are still alive and maintained by the community to this day.

The research results show that the Petirtaan Dewi Sri Site in Simbatan Wetan Hamlet, Simbatan Village, Nguntoronadi District, is located on the eastern slopes of Mount Lawu with geographical conditions in the form of sloping lowlands. This geographical location supports the existence of water sources which were the main characteristic of lightning in ancient Hindu times. Based on research findings, local people still view Petirtaan Dewi Sri as a site that has spiritual and agricultural cultural values. This can be seen from the public's belief in the connection between Dewi Sri as a symbol of fertility and agricultural prosperity. Apart from that, the history of the formation of Simbatan Village which originated from the merger of three villages shows the existence of social and administrative processes that have helped shape the cultural identity of the community to this day.



Picture 1 Nguntoronadi residence in Magetan, East Java

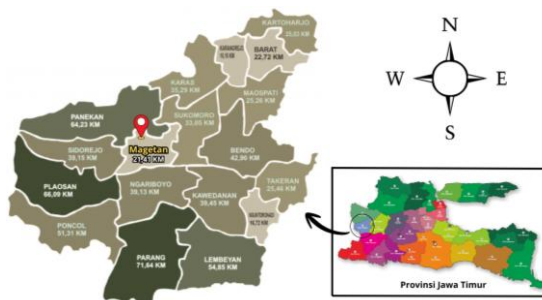


Picture 2. Simbatan Satelite Map, Nguntoronadi, Magetan



Picture 3. Petirtaan (Holy Spring) Dewi Sri in Simbatan, Magetan

Meanwhile, the results of research at the Mbah Sundhul Cemetery show that the location of the grave at the foot of Mount Lawu has a big influence on the community's spiritual outlook. The natural environment is cool, shady and located in a strategic urban area, making this tomb still busy with people visiting for pilgrimage activities and cultural traditions. Research found that people view Mbah Sundhul as a respected figure who has high spiritual values. This view is reinforced by the Javanese cultural concept which considers mountains as sacred spaces and places close to transcendental elements. Apart from that, the village clean tradition which is still carried out in the cemetery area shows that this site still has a social and cultural function amidst the development of the Magetan urban area.



Picture 4. Kebonagung Residence map in Magetan



Picture 5. Kebonagung Satelite map, Magetan, East Java

Both sites show a close relationship between geographical conditions and the formation of community cultural values. Both sites are in areas that have important natural resources, especially water and the fertile environment around Mount Lawu. These conditions make these sites develop not only as physical spaces, but also as centers of community cultural, spiritual and social activities. Apart from that, the people around the site still maintain local traditions, folklore and cultural activities as a form of preserving their ancestral heritage.

Thus, the existence of the Petirtaan Dewi Sri Site and the Mbah Sundhul Cemetery shows that local cultural sites in Magetan Regency have interrelated historical, geographical, social and spiritual values. These three sites are proof that the geographical environment can shape people's cultural life patterns while strengthening local identities that are passed down from generation to generation.

2. Historical Result

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The research results show that the Petirtaan Dewi Sri Site in Simbatan Village is a relic from the Ancient Mataram Kingdom (Hindu) around the 10th century AD. This is proven by the discovery of various important artifacts such as statues of Dewi Sri, yoni fragments, miniature barns, as well as inscriptions from 905–917 Saka or around 983–995 AD. These findings strengthen evidence of the site's connection to the religious life and agricultural culture of Javanese society in the past. Saputra's research (2019) also found carvings of sangkha or winged snails on the roof of the miniature barn, which shows that the site developed during the reign of Mpu Sindok in the 10th century AD.

Based on the results of interviews with Mr. Sumiran as the caretaker and custodian of the site, it is known that people believe in Dewi Sri as the Goddess of Rice who brings fertility and prosperity to the surrounding community. This belief makes Petirtaan Dewi Sri the spiritual center of agrarian society which is related to hopes for agricultural products and welfare of life. The research results also show that until now the community still carries out the Clean Village tradition as a form of gratitude and respect for their ancestral heritage. Thus, Petirtaan Dewi Sri not only has archaeological and historical value, but also becomes a symbol of culture and identity for the people of Simbatan Village.

Meanwhile, the results of research at the Mbah Sundhul Cemetery show that the grave site has strong historical and spiritual value for the people of Kebonagung Village, Magetan Regency. Based on the results of field research, it is known that Mbah Sundhul's grave was originally located around the exit of BRI Bank which has now turned into a highway. Along with infrastructure development, the tomb was then moved to the west of Pasar Kebon Dalem or Pasar Baru Magetan. Even though the location has moved, the community continues to maintain and care for the grave as a form of respect for ancestral figures who are considered to have contributed to the development of the Kebonagung area.

In the community's oral history, Mbah Sundhul is known as an important figure who was related to the Mataram tribe and is believed to have played a role in the early development of the Magetan region. Apart from that, there is also a view that he was a figure who cleared the base or opened up the Kebonagung area to become a residential area for the community. The research results show that the community's respect for the figure of Mbah Sundhul is still visible through the Clean Village tradition which is carried out every Suro month and is known as Pageran Deso and Thek-Thur.

This tradition begins with a pilgrimage to Mbah Sundhul's grave, slametan, prayer together, bringing agricultural produce, and offerings as a symbol of gratitude and a request for safety. After that, the community carried out a carnival around the village as a symbol of protecting the village from harm. This tradition is also enlivened with traditional arts performances such as reog and shadow puppets as a form of preserving local culture. The continuity of this tradition shows that society still maintains the cultural and spiritual values inherited from their ancestors.

Based on the results of this research, the Petirtaan Dewi Sri Site and the Mbah Sundhul Tomb Park have similarities as cultural sites that not only hold historical value, but are also centers of spiritual activity and preservation of community traditions. These three sites show continuity between the historical heritage of the past and the lives of today's people. The traditions and beliefs that are still maintained show that the people of Magetan still maintain local cultural identity as an important part of social life and a cultural heritage that needs to be preserved.

3. The Traditional Ritual

Based on the research results, the cultural traditions that developed at the Petirtaan Dewi Sri Site and the Mbah Sundhul Cemetery Site show a strong connection between cultural heritage, spiritual values and the social life of the local community. These three sites are not only seen as historical relics, but are also centers of cultural activity which are still maintained and passed down from generation to generation by the community to this day.

At the Petirtaan Dewi Sri Site in Simbatan Village, the main tradition that is still carried out is the village clean-up ceremony which is held every Pahing Friday in the Suro Month or Muharram Month. Based on the results of an interview with the Chair of the Simbatan Village POKDARWIS, this activity was attended by the village community together with tourism awareness groups as a form of preserving local culture. This tradition has been going on for a long time and is passed down from generation to generation. This is confirmed by the statement of the village elder who stated that since his childhood, the village clean tradition has been routinely carried out every Suro Month. One of the typical processions in this ceremony is the "Fish Dance" or "Joget Iwak", namely the ritual of dancing cursed fish from the Lightning Pond to the accompaniment of the piece "Tembang Jeruk".

Observation results show that the implementation of the village clean tradition at Petirtaan Dewi Sri includes cleaning the site area, salvation, cultural carnival, draining the Lightning pond, fishing for snakehead fish, group prayer, and performances of traditional community arts. The community believes this tradition is a form of repulsion of reinforcements as well as an expression of gratitude for the harvest and the safety of the village. Apart from having spiritual value, this tradition has also experienced development in the modern era through the holding of the "Dewi Sri Cultural Festival" since 2016. This festival has become a means of preserving culture as well as supporting the development of tourism and MSMEs in

the Simbatan Village community without eliminating the traditional and spiritual values that have been inherited previously.

Furthermore, the cultural traditions that developed at the Mbah Sundhul Cemetery Site also show the important role of local culture in the lives of the people of Kebonagung Village. A tradition that is still carried out from generation to generation at this site is the village clean ritual known as "Pageran Deso" and "Thek-Thur". Based on the results of interviews with village officials and community leaders, the Pageran Deso ritual is carried out every Suro month as a form of community gratitude for the safety and welfare of the village.

The series of ritual processions begins with a pilgrimage to Mbah Sundhul's grave, a slametan, reading prayers, and providing offerings and agricultural products as a symbol of respect for the village's ancestors. In its implementation, the community also slaughters kendhit goats which are believed to be a symbol of repelling evil. The goat's head is buried in the center of the village, while the legs are planted at the village boundary as a symbol of protecting the area from harm.

The community also carries out the "Thek-Thur" cultural carnival, which is an activity to circle the village together as a symbol of protecting the village from disturbances and disasters. This tradition involves all levels of society and is usually accompanied by traditional art performances such as reog and shadow puppets. Observation results show that the community is still very enthusiastic about participating in the entire series of cultural activities. The village clean tradition at the Mbah Sundhul Graveyard Site not only functions as a spiritual ritual, but also strengthens the values of mutual cooperation, unity and community togetherness.

Overall, the research results show that the cultural traditions at the Petirtaan Dewi Sri Site and the Mbah Sundhul Tomb Site have similar functions as a medium for respecting ancestors, expressing gratitude, repelling evil, and a means of maintaining social harmony in society. These traditions are also a form of preserving local cultural identity that still survives amidst the times. Apart from having spiritual and cultural value, the implementation of traditions also has a social and economic impact on society through cultural festivals, traditional arts performances, and the development of cultural tourism in each region.

4. The Result of Myths and Beliefs among Citizens

Research results show that people around cultural sites still maintain various myths and beliefs that have been passed down from generation to generation. These beliefs are not only understood as folklore, but are also part of the social, spiritual and cultural life of the local community. This can be seen at the Petirtaan Dewi Sri Site in Simbatan Village, and the Mbah Sundhul Cemetery in Kebonagung Village, which to this day is still considered to have sacred value by the community.

At the Dewi Sri Petirtaan Site, people still believe in the existence of the snakehead fish or cursed iwak that lives in the Petirtaan as the incarnation of Dewi Sri's loyal servant. This belief has been passed down from generation to generation and is still respected today. Based on the results of interviews, people did not dare to take, disturb or consume the fish because they believed it could bring disaster or disaster. Belief in the cursed iwak shows a spiritual connection between the community and the lightning site as a cultural relic that is considered sacred. The tradition of respecting fish is also a form of preserving cultural values and respecting ancestors.

Apart from that, the people of Simbatan Village also believe that it is difficult for the duck farming business to develop in the area. Based on the results of interviews with site caretakers, many duck farming businesses have failed even though they have adequate capital and facilities. The community's experience of repeatedly witnessing the bankruptcy of duck farming businesses has given rise to a collective belief that it is difficult for ducks to live prosperously in Simbatan Village. This belief developed into a local myth that some people still believe in today.

Another belief that has developed on the Petirtaan Dewi Sri Site is the existence of a female guardian named Nyi Pandan Sari. The community believes that Nyi Pandan Sari is the spiritual guardian of Lightning who plays a role in maintaining security and peace in the area around the site. Based on the results of interviews and observations, several residents claimed to have seen the appearance of a woman dressed in white around Lightning. The public also

believes that criminals who act around the site will be easily caught if they do not get permission from the guard. Belief in the figure of Nyi Pandan Sari shows that people still view cultural sites as sacred spaces that have spiritual power and are guarded by ancestors or supernatural beings.

Meanwhile, at the Mbah Sundhul Grave Park Site in Kebonagung Village, the community still has various strong myths and beliefs. Mbah Sundhul is believed to be a powerful and wise figure who has extraordinary abilities. Mbah Sundhul's grave is considered a sacred place and is used as a village *pundhen* which is believed to provide protection and peace for the community. Therefore, people always maintain a polite attitude when in the grave area and regularly carry out pilgrimages and pray together, especially on certain nights in the month of Suro.

Apart from belief in Mbah Sundhul's supernatural powers, the people of Kebonagung Village also believe in myths about the Kebon Suwung area which is considered *wingit* or haunted. Based on the community's experience, several businesses built in the area often fail, resulting in the belief that the area is not suitable for opening a business. This myth continues to develop and becomes part of the local cultural identity of the Kebonagung people.

The community's spiritual traditions can also be seen through the implementation of penance, *slametan* and prayer the night before *Pageran Deso* activities. This ritual is believed to be a form of respect for ancestors as well as a request for safety and prosperity for the village community. Thus, the myths and beliefs that develop around cultural sites not only function as folklore, but also become an important part in building social identity, maintaining cultural values, and strengthening society's relationship with ancestral heritage.

5. The Found Traditional Actors of the Story

As a result of observations, interviews and historical searches, it was found that the existence of the Petirtaan Dewi Sri Site and the Mbah Sundhul Cemetery Site has a strong connection with historical values, community beliefs and local cultural identity. These two sites are not only seen as historical relics, but are also living spaces for the development of traditions, myths and public respect for figures who are believed to have had an important influence on the social and spiritual life of the local community.

At the Petirtaan Dewi Sri Site, several figures were found who are believed by the public to be related to the history and mythology of the site, including the King of the Ancient/Hindu Mataram Kingdom as a figure who is believed to have built the site, the figure of the cursed *iwak* or snakehead fish who is believed to be the incarnation of Dewi Sri's friend or servant, and the figure of Nyi Pandan Sari who is believed to be the guardian spirit of Petirtaan Dewi Sri. Apart from that, the community also believes that it is taboo to keep ducks or "*meri*" in Simbatan Village because it is believed that it will not bring good luck and the livestock will not develop well.

The most dominant figure in public belief is Dewi Sri as a mythological figure who is the origin of the name of the Petirtaan Dewi Sri Site. Based on interviews with the people of Simbatan Village, Dewi Sri is known as the Goddess of Rice or the Goddess of Fertility, who symbolizes prosperity, prosperity and blessings of agricultural products. This belief is in line with the view of the Hindu community in the archipelago which places Dewi Sri as the personification of the goddess of fertility and agriculture. The value of respect for Dewi Sri is realized by the community through the tradition of giving alms to the earth and village clean-up ceremonies as a form of gratitude for the harvest and natural blessings.

The research results also show that people have confidence in the water that comes out of the fountain of the Dewi Sri statue. Based on the results of interviews, this water is believed to have various properties, such as for treatment, fertilizing plants, beautifying oneself, and bringing good luck and fortune. The tradition of collecting water is usually carried out when the pond is drained during the village clean-up ceremony which is held every year. This belief still survives today and is still respected by the community, including the younger generation of Simbatan Village who participate in maintaining the existence of the statue and the Petirtaan Dewi Sri site as part of their ancestral cultural heritage.

Apart from that, the Mbah Sundhul Tomb Park also shows the strong connection between folk legends, local history and the cultural identity of the people of Kebonagung Village. The main figure found in this research is Mbah Sundhul who is believed to be a plinth cutter, a powerful figure, as well as a protector of the community during the early development of the Kebonagung area. Based on public opinion, Mbah Sundhul is known as a person who has courage, wisdom and high spiritual abilities and is respected to this day.

Some people believe that Mbah Sundhul was a warlord or spiritual advisor who had ties to the early Magetan government. The nickname "Sundhul" was given because of his supernatural powers which were considered extraordinary and his tall body posture was likened to being able to "headbutt the sky". The public's trust in the figure of Mbah Sundhul shows that this figure is not only seen as a historical figure, but also as a symbol of protection and spirituality for the village community.

The research also found other figures related to the history of the Kebonagung region, namely Raden Tumenggung Yosonegoro as the first regent of Magetan and Demang Wirosono as the first village head of Kebonagung. The presence of these figures shows that the legend of Mbah Sundhul has a connection with the history of the traditional government of Magetan in the past. Apart from that, village elders, grave caretakers, religious leaders and village officials also play an important role in maintaining the continuity of traditions, folklore and cultural values that develop in society.

Thus, the research results show that the figures at the Petirtaan Dewi Sri Site and the Mbah Sundhul Graveyard Site have an important role in shaping the cultural values, spirituality and identity of the local community. The beliefs and traditions that developed around these two sites are proof that folklore and historical heritage are still alive and passed down from generation to generation as part of the local wisdom of the people of Magetan Regency.

6. The Story Plot

Based on the results of the research that has been carried out, the three cultural sites in Magetan Regency, namely the Petirtaan Dewi Sri Site, and the Mbah Sundhul legend show that there is a strong connection between local history, community traditions, and belief systems that have developed from generation to generation in the lives of Javanese people. These three are not only seen as historical relics, but also as living cultural heritage and continue to be maintained through folklore, traditional rituals and social practices of the community to this day. Even though each has a different story background, the three legends show a similar pattern, namely the process of reconstructing folklore based on the collective memory of the community, oral traditions, and surviving historical sites.

In the legend of the Dewi Sri Petirtaan Site, long ago on the island of Java stood the Mataram Kingdom, led by a king and his wife, Ratu Pandan Sari, and their daughter, Putri Meri. Every harvest season, the kingdom always holds an earth alms ceremony as a form of gratitude to Dewi Sri, the goddess of rice and fertility. The ceremony was guarded by Patih Kutuk who was believed to protect the kingdom from all harm and disaster.

However, Princess Meri felt jealous because the people loved and respected Dewi Sri more than her. Even though Ratu Pandan Sari had advised her, Princess Meri still hated the tradition of giving alms to the earth. Because he continued to defy his father, he was punished and prohibited from participating in the royal harvest feast. Feeling angry and hurt, Princess Meri went to the edge of the forest.

At that place, Princess Meri met Buto Bala who was disguised as a duck. Buto Bala took advantage of Princess Meri's jealousy by inviting her to disrupt the earth alms ceremony and weaken Patih Kutuk. Princess Meri accepted the offer and scattered black salt powder given by Buto Bala at the shrine of Dewi Sri. As a result, the ceremonial attributes burned, the harvest was damaged, and Patih Kutuk was injured and lost his strength.

After successfully entering the kingdom, Buto Bala turned into a giant and destroyed the environment and attacked the people of the kingdom. The king and his guards were unable to defeat him. Seeing this situation, Ratu Pandan Sari was willing to sacrifice herself by carrying out the ritual of summoning Dewi Sri to restore Patih Kutuk's strength. With the help of Dewi Sri, the King and Patih Kutuk finally succeeded in expelling Buto Bala from the kingdom. After

everything ended, Princess Meri regretted her actions and asked Dewi Sri for forgiveness. Dewi Sri forgave him, but still punished him by cursing Princess Meri into a duck and expelling her from the kingdom. Dewi Sri then created a holy spring from her statue to heal people who were injured due to the Buto Bala attack.

Since then, Patih Kutuk is believed to have turned into a snakehead fish that protects Petirtaan Dewi Sri from all evil, while the spirit of Ratu Pandan Sari is believed to still guard the area to this day. To commemorate this event, the King held the tradition of "Joget Iwak" or "Fish Dance" as a ritual to reject reinforcements and express gratitude which is still preserved by the people of Simbatan Village to this day.

Meanwhile, in the legend of Mbah Sundhul, the storyline is divided into three main stages, namely the beginning, middle and end of the story. In the first part, the Kebonagung area is described as still consisting of wilderness and extensive gardens belonging to the Duchy of Magetan which are not yet permanently inhabited. In the condition of this still wild area, Mbah Sundhul came from the Mataram area with the aim of opening up a new area and building a life for the community. His arrival was the beginning of the formation of the Kebonagung region.

In the middle part, Mbah Sundhul started clearing the forest and clearing land for settlement. In this process, he was known as a figure who had extraordinary physical, intelligent and spiritual abilities so that he was respected by the community as a leader and protector of the region. The nickname "Sundhul" stuck to him because of his high intelligence and large body posture. In several stories, Mbah Sundhul is also associated with the Magetan government as an important figure and spiritual advisor.

At the end, after his death, Mbah Sundhul was buried in the Kebonagung area and his grave became a place respected by the community. Even though the tomb has been moved due to regional development, the public's respect for Mbah Sundhul is still maintained. Until now, his figure is still remembered through various annual traditions such as Pageran Deso and Thek-Thur. Therefore, Mbah Sundhul is not only seen as a historical figure, but also as a spiritual and cultural symbol of the Kebonagung people.

These three legends show that the folklore of the Magetan people has important social and cultural functions. Folklore not only functions as entertainment, but also as a medium for transmitting moral values, local history, cultural identity and community traditions. From the results of the discussion, it can be understood that local legends in Magetan Regency are formed through a combination of historical facts, myths, oral traditions and community beliefs which continue to develop according to changing times. Even though some stories have experienced shifts or lost their original sources, the community still maintains the essence of the cultural values contained in them through traditional rituals, annual traditions, and respect for historical sites.

7. Moral Found from the Story

Based on these three legends, it can be seen that folklore not only functions as entertainment, but also as a means of conveying moral values, culture and character education to society. The legend of Petirtaan Dewi Sri, and the Mbah Sundhul Tomb Park both contain teachings about the importance of maintaining harmonious relationships between humans and each other, nature, ancestors, and spiritual values passed down from generation to generation. These three legends show that Javanese people still uphold local cultural values as guidelines for daily life.

In the legend of Petirtaan Dewi Sri, the most prominent moral messages are the dangers of envy, disobedience to parents, and the importance of gratitude and sacrifice. Princess Meri's attitude filled with envy brought destruction to herself and the kingdom, while the characters Ratu Pandan Sari, Dewi Sri, and Patih Kutuk illustrate the values of loyalty, devotion, and sacrifice for the safety of society. These values teach that humans must have a humble attitude, respect parents, and prioritize common interests over personal interests.

Meanwhile, the legend of the Mbah Sundhul Tomb Park shows the importance of respecting ancestors, preserving traditions, and the value of mutual cooperation in community life. The

traditions of pilgrimage, Pageran Deso, and Thek-Thur reflect a strong sense of togetherness and social solidarity which is still maintained today. Apart from that, people are also taught to maintain spiritual connections by respecting places that are considered to have historical and sacred value.

Thus, these three legends have a strong connection in conveying the value of character education based on local culture. Values such as gratitude, respect for parents and ancestors, mutual cooperation, loyalty, concern for the environment, and cultural preservation are the main messages passed down to the younger generation. Therefore, these legends are not only important as oral literary heritage, but can also be used as a source of learning and character strengthening in community life and the world of education.

DISCUSSION

Based on the results of research at two cultural sites in Magetan Regency, namely the Petirtaan Dewi Sri Site in Simbatan Village, and the Mbah Sundhul Tomb Park Site in Kebonagung Village, it was found that there is a strong connection between aspects of history, tradition, myth and cultural identity of the local community. These three sites not only function as historical relics, but also as cultural living spaces that continue to be passed down from generation to generation through social practices, traditional rituals and community belief systems.

Historically, it shows a connection with the development of Javanese civilization during the kingdom era. The Petirtaan Dewi Sri site has a close connection with the Ancient Mataram Kingdom period of the 10th century AD, which is strengthened by the discovery of a Dewi Sri statue, a miniature barn, yoni fragments, and inscriptions from 905-917 Saka. These findings indicate that Petirtaan Dewi Sri is a spiritual site for the Hindu-Javanese agrarian community which functions as a center of worship for the Goddess of Fertility. Meanwhile, the Mbah Sundhul Grave Park Site shows the continuity of the local history of the Magetan people through the figure Mbah Sundhul who is believed to have a connection with the Mataram tribe and the early development of the Duchy of Magetan.

The similarities between the two sites show that the Magetan area has a strong historical trace as a space of Javanese civilization that developed from the Hindu-Buddhist era to Javanese Islam. In this context, cultural sites are not only material evidence of history, but also a medium for transmitting the cultural and spiritual values of society. This is in line with the view that cultural sites in Javanese society are often centers of integration between history, religion and social life of the community.

Apart from historical aspects, the research results show that cultural traditions are the main element that maintains the sustainability of these three sites. The village clean tradition was found to be the main ritual that is still carried out by the community in the three research locations. At the Petirtaan Dewi Sri Site, the village clean tradition is carried out every Pahing Friday in the month of Suro with a series of cultural carnival activities, draining the Lightning Pond, "Fish Dance," Selamatan, as well as folk art performances (Jatmiko, 2016). This tradition shows a combination of spiritual elements, respect for ancestors, and gratitude for agricultural products. Meanwhile, at the Mbah Sundhul Tomb Park Site, the village's clean traditions are manifested in the "Pageran Deso" and "Thek-Thur" rituals which involve cultural carnivals, grave pilgrimages, slametans, as well as reog and shadow puppet performances. These traditions show that the people of Magetan still maintain a communal cultural pattern that emphasizes mutual cooperation, togetherness, and respect for ancestors.

From a cultural anthropology perspective, village clean rituals have a social function as a means of community integration as well as a medium for preserving local cultural identity. This tradition is a form of local wisdom that functions to maintain a harmonious relationship between humans, nature and the spiritual world. The existence of a cultural festival at Petirtaan Dewi Sri since 2016 also shows that there are efforts to revitalize local culture by turning traditions into cultural tourism activities without losing their sacred values.

Another aspect that strengthens the connection between the two sites is the existence of myths and community belief systems. On the Petirtaan Dewi Sri Site, myths are found about the

"cursed iwak" which is believed to be the incarnation of Dewi Sri's servant, beliefs about the misfortune of raising ducks in Simbatan Village, and the existence of the supernatural figure Nyi Pandan Sari as the site's custodian. This belief shows that people still view cultural sites as sacred spaces that have spiritual power.

At the Mbah Sundhul Grave Park Site, the community also believes in Mbah Sundhul's supernatural powers as a village protector. His grave is considered sacred and is the spiritual center of the Kebonagung community. Apart from that, the myth about the "Kebon Suwung" area as a wingit place shows the cultural construction of sacred and forbidden spaces in the life of Javanese society. These beliefs are passed down orally from generation to generation and persist even though society has entered the modern era.

This phenomenon shows that folklore, myths and folklore still have an important function in people's social life. These stories not only function as entertainment or legends, but also serve as a medium for cultural education, social control, and the formation of collective identity in society. In the context of cultural multiliteracy, the existence of folklore around cultural sites can be used as a source of contextual learning that introduces historical, moral, spiritual and local wisdom values to the younger generation.

Apart from that, the figures found at both sites also show the connection between historical and mythological elements in Javanese culture. The character Dewi Sri in Petirtaan Dewi Sri is known as the Goddess of Rice and a symbol of fertility in agrarian society (Nastiti, 2020). This figure lives in the community's beliefs through the ritual of giving alms to the earth and respecting nature. The figures of Nyi Pandan Sari as the site guard and Mbah Sundhul as the pedestal clearing figure show the concept of a protective figure in Javanese tradition who is believed to maintain the balance of the village and society.

On the other hand, these figures also have educational value that can be developed in local folklore-based learning. The story about Dewi Sri teaches the importance of protecting nature and gratitude for agricultural products, while the story of Mbah Sundhul reflects the values of leadership, courage and service to society. Thus, the results of this research show that cultural sites in Magetan not only have historical value, but also contain great potential as a source of cultural multiliteracy learning based on local wisdom.

Overall, these two cultural sites show a close relationship between local history, community traditions, belief systems and cultural identity of the Magetan people. The existence of cultural sites is not only maintained as a legacy of the past, but also continues to be revived through traditions, rituals, folklore and cultural festivals. This shows that the people of Magetan still have a strong collective awareness of preserving their ancestral cultural heritage as part of their social and cultural identity.

CONCLUSION

Based on the results of research that has been carried out, it can be concluded that local legends, especially the legend of Petirtaan Dewi Sri and the legend of Mbah Sundhul, have great potential as local culture-based learning media that supports the development of multiliteracy and early literacy for elementary school and early childhood children. These two legends not only function as folklore or mere entertainment, but also contain moral values, spiritual values, local wisdom, and exemplary messages that are relevant to community life and the development of children's character. Values such as gratitude, loyalty, mutual cooperation, sacrifice, respect for parents and ancestors, and concern for the environment are important parts that can be instilled in students through learning based on local folklore.

The results of the research show that the integration of local folklore into learning is able to create a learning experience that is more contextual, meaningful and close to the child's living environment. The use of local legends in learning can also increase interest in reading, enrich cultural literacy, and help students understand the cultural identity of their own region. Apart from that, the existence of traditions that are still maintained by the community, such as Bersih Desa, Joget Iwak, Pageran Deso, and Thek-Thur, shows that folklore and local culture are still alive and passed down from generation to generation as part of the cultural heritage of the people of Magetan Regency.

Therefore, the community is expected to continue to protect, care for and preserve cultural sites and the oral traditions that develop in them so that they are not lost due to developments over time and the flow of modernization. Cultural preservation is not only carried out on physical sites, but also on folklore, traditions and cultural values that become the identity of local communities. Regional governments, educational institutions and community groups are also expected to support efforts to document, develop and preserve local folklore as part of the literary heritage and local wisdom of the Indonesian nation.

For educators, especially elementary school and early childhood education (PAUD) teachers, the legend of Petirtaan Dewi Sri and the legend of Mbah Sundhul can be used as multiliteracy teaching materials and story-based learning media that support the development of children's language, character and cultural literacy. Although current technological developments have a positive impact, they also have a negative impact. In response to this, old habits or culture can be developed and preserved (Rulviana, 2022). Through the use of local folklore, it is hoped that we will be able to provide learning that is more interesting, interactive, and appropriate to the cultural context of students' environmental environment.

This research can be used as a basis for developing further studies on local legends in the form of children's literature, picture story books, interactive digital media, animation, and other local culture-based teaching materials. Further research can also expand studies on aspects of folklore, linguistics, character education, as well as comparisons of legends from various regions in Indonesia so as to provide a broader, richer and more diverse cultural literacy perspective for students.

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