Teachers' Perceptions of Contemporary Literacy Learning Based on Folk Tales in Elementary Schools

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Abstract

Teachers' perceptions largely determine the extent to which traditional literature is integrated into contemporary primary school literacy education. However, research on how teachers interpret and apply local folktales in modern teaching contexts is limited. This study aims to describe teachers' perceptions of the moral values in the traditional story of Lembu Sura, their views on teaching strategies for traditional literature, and the associated challenges. The study employs both qualitative and quantitative methods. Seven teachers of Indonesian language classes for fifth and sixth grade students in the Papar district participated in the study. Data were collected through classroom observations, in-depth interviews, and documentation. The data were analyzed by summarizing, presenting, and drawing conclusions. The results showed that all of the teachers rated teaching the Lembu Sura folktale as having a positive impact on students' character formation and literacy development. However, several main issues were identified. First, 57.1% of the teachers reported a lack of teaching materials. Second, 85.7% of teachers reported that students had difficulty understanding the meaning of curses and the symbolism of the transformation into Mount Kelud. Third, 57.1% of teachers noted the limited availability of innovative media and low interest in reading local literature. These findings underscore the necessity of developing digital learning media, more contextualized teaching materials, and training for teachers to help them integrate traditional literature more effectively into contemporary literacy education.

Keywords: *Perception; Contemporary Literacy Learning; Folklore*

Introduction

Perception is a subjective assessment that combines and organizes data from the senses, enabling individuals to recognize and evaluate information gathered through sensory input during a particular action. Perception is a cognitive process influenced by an individual's experiences and knowledge. Experience and learning processes give shape and structure to objects captured by the five senses, while the horizon stage gives meaning to objects captured by individuals, and finally, individual components produce perceptions of the attitudes and behaviors of objects (Nisa, 2023). Perception plays a very important role as a medium of evaluation in the world of education, one of which is technology-based contemporary literacy.

Contemporary literacy has developed rapidly alongside advances in technology and information. No longer limited to the ability to read and write, literacy now includes the ability to access, understand, analyze, and interact with various forms of information, including text, images, audio, and other digital media. In this context, literacy not only includes the ability to read and write, but also the ability to think critically and analytically, as well as an understanding of the social and cultural contexts that are developing in society. When viewed on an international scale, PISA results are still low, and PISA is proof of the legitimacy of actions that need to be taken seriously among academics(Wahyuni et al., 2025). In addition, the learning of Indonesian has a strategic position because it not only functions as a means of communication but also as a means of shaping values, attitudes, and culture.

Based on information from the Ministry of Education and Culture in 2021, the importance of integrating character education into all Indonesian language learning is explicitly emphasized. Education is sometimes likened to a manufacturing process that uses a rigid learning system where students must follow the teacher's instructions (Polii & Ahmadi, 2024). Education should provide space for development in accordance with the competencies, talents, and interests of each student. Local wisdom values provide each individual with the capital to help improve student competence. By raising issues of local wisdom in schools, students can develop a sense of pride in their own cultural heritage, which can then build their confidence in their abilities and shape their independence in seeking knowledge.

Literary works have values of beauty and truth that provide pleasure to readers or listeners. Literary works have artistic value that aims to convey beauty in their content. Through literary works, both traditional and modern, we can learn about the cultural life of each era, because literature is a vehicle for expressing thoughts, ideas, feelings, and beliefs. Therefore, the cultural aspects reflected in literary works are religion, language, literature, and art (Karmini, 2017). One form of traditional literature that is still believed by the community is folklore. Folklore contains noble cultural values that cannot be achieved by humans but can be felt through actions and deeds. Folklore provides knowledge that can be a source of

inspiration in applying something in the present day.

In these folk tales, we can obtain knowledge that is contained in the story so that it becomes a source of inspiration when applying it in the present day. In line with the opinion(Septiaji, 2016), traditional literature shows that this form has originated from stories that have become traditions, the origin and creator of which are unknown, and are told orally from generation to generation. According to Nurgiyantoro (2004), traditional literature consists of five parts, namely: first, fables are stories about animals that become characters in stories who can talk, behave, and act like humans.

Second, folk tales are stories from the past that originate from parents to their children orally and passed down from generation to generation, so there are always variations in the storytelling that are almost the same. Third, mythology is a story from the past that is shared by all nations in the world. Fourth, legends are related to historical truth and are less related to supernatural beliefs. Fifth, epics are long stories in the form of poetry whose authors are unknown. Therefore, literacy learning requires an approach that can develop both the academic competence and cultural values of students.

One way to strengthen literacy and character building is through the integration of local wisdom. Folktales, as part of traditional literature, contain moral, social, and cultural values that can enrich students' learning experiences. Teaching traditional literature in elementary schools provides many benefits, both in terms of students' cultural identity and nationalism. This approach has appeal and relevance in the learning material when students learn about folk tales from their region of origin or values that they are familiar with in their family environment, so that students have meaningful learning experiences (Wahyuni, 2021).

In line with (Hatima, 2025a) the contextual approach that incorporates local culture has been recognized in education in various countries. Literacy in elementary schools still faces various challenges in increasing children's interest and literary literacy skills (Abni et al., 2024a). The values contained in pappasang are (1) honesty, (2) religion, (3) leadership, (4) shame, and (5) unity. Literature plays a fundamental role in primary education because it functions not only as a means of entertainment but also as a vehicle for character building, instilling moral values, and developing social sensitivity.

Technology-based learning has fundamentally transformed teaching and learning in the field of education. The literature shows that the integration of technology in learning has a significant impact on learning and teaching activities (Paputungan et al., 2022). Contemporary literacy has developed rapidly in line with advances in technology and information. No longer limited to the ability to read and write, literacy now includes the ability to access, understand, analyze, and interact with various forms of information, including text, images, audio, and other digital media.

Based on the results of a preliminary study in the form of interviews conducted on October 27, 2025, with teachers, it was found that many teachers have not mastered the interests and talents involved in teaching literature. Teachers themselves admit that they do not introduce traditional literature in their teaching, which also has an impact on students. In line with the opinion of Abni et al., (2024), teachers still face challenges in teaching at elementary schools in terms of resources, teaching methods, and the lack of literary reading materials.

In addition, many students show minimal interest because learning is still mechanical, centered on structural and linguistic analysis such as intrinsic elements, types of folklore, and linguistic rules, and does not provide space for their creative expression and personal experiences. This is also exacerbated by the absence of mapping of students' potential interests and talents and the lack of enjoyable literacy activities, so that their ability to imagine, express themselves, and appreciate literary aesthetics does not develop optimally.

One of the cultures in Kediri that has great potential is the Lembu Sura folk tale. This folk tale has historical and mythological value, but it also contains moral, ecological, and social messages that are still relevant to the lives of the people of Kediri today. However, given the current conditions, this potential has not yet been utilized in literature learning in schools. Folktales are still marginalized by the dominance of national and global literary texts, which are certainly not contextual to the lives of students in the region. This causes students to have a poor understanding of their own culture.

Research by Research by Putri et al. (2025) reveals that training on the internalization of local wisdom in elementary schools in Kediri Regency can improve students' understanding and participation in learning. This training helps teachers integrate local wisdom values into the learning process, so that students not only gain academic knowledge but also a deep understanding of their own culture. Research conducted by Dwi Hudhana and Ibrahim (2024) shows that elementary schools in general benefit from folk tale learning, but the results are still low.

For this reason, cooperation among teachers in providing technology-based folk tale learning is expected. Research conducted by Astuti Mulyani et al. (2024) shows that teachers recognize the importance of integrating folk tale culture into learning, but teachers still experience obstacles in terms of the knowledge and skills required, so recommendations for training to support local culture in elementary schools are needed.

Although various studies highlight the importance of integrating traditional literature, there are not many studies that specifically examine how teachers' perceptions influence strategies, implementation, and obstacles to traditional literature learning in the context of technology-based contemporary literacy. In addition, research on Lembu Sura folk tales as a source of local literacy in elementary schools is still very limited. Therefore, it is necessary to conduct research that examines in depth the factors that cause teachers' perceptions of

contemporary literary literacy learning. The main problem in this study is that the potential of the Lembu Sura folk tale has not been optimally utilized in contemporary literacy learning due to limitations in teachers' perceptions, teaching strategies, and the availability of supporting media. This study aims to describe teachers' perceptions of moral values in Lembu Sura folklore, teachers' perceptions of traditional literary learning strategies in Lembu Sura folklore, and teachers' perceptions of the challenges of traditional literary learning in elementary schools in Lembu Sura folklore.

Method

The method used in this study is a concurrent mixed methods approach, whichis an approach that combines qualitative and quantitative methods. This approach was chosen because the purpose of the study is to describe in depth teachers' perceptions of the relevance of literature in contemporary literacy education based on local wisdom, as well as to analyze the factors that influence these perceptions in learning. According to Creswell (2013), qualitative research is an approach to exploring and understanding the meanings attributed by individuals or groups to a social or humanitarian issue, where the research process involves naturalistic data collection, inductive analysis, and in-depth interpretation by the researcher.

This research was conducted at SD Negeri Ngampel 2, which teaches Indonesian language in Papar District, with the assumption that the results can be representative of the literacy conditions of elementary school teachers. This location was chosen based on the following criteria: (1) the school had previously implemented contemporary literary literacy, (2) the school had achieved learning outcomes using the Merdeka Curriculum, and (3) students had a habit of literary literacy.

The research subjects consisted of teachers, specifically 7 fifth and sixth grade teachers at SDN Ngampel 2, who were selected using purposive sampling with the following criteria: (1) teachers who understood the teaching modules, (2) teachers who had served for at least 3 years, (3) teachers who are active in local literary literacy activities and school principals who support the implementation, (4) teachers who always supervise literary learning, (5) teachers who understand innovative and interesting learning media, and (6) teachers who understand current technological developments.

The research data consisted of two types, namely qualitative and quantitative, in the form of in-depth interviews. Meanwhile, the quantitative data consisted of questionnaires related to factors that influence teachers, reviewed from the teachers' cognitive knowledge, learning strategies, and challenges faced. The data sources in this study were teachers who taught Indonesian in grades V and VI. The research instruments used were a questionnaire and a guide for interviews. Data collection techniques include: (1) in-depth interviews with teachers in grades V

and VI, (2) distributing a questionnaire on teachers' perceptions of contemporary literacy instruction in folk tales, (3) the strategies used in contemporary literacy instruction in folk tales, and (4) the challenges faced by teachers in contemporary literacy instruction in folk tales.

The data analysis technique in this study consists of three parts: (1) data condensation, which involves labeling codes with analytical meaning, such as the teacher's perceptions of the moral values in the story of Lembu Sura (PGPS), the teacher's perceptions of the strategies for teaching traditional literature in the story of Lembu Sura (SPST), and the teacher's perceptions of the challenges of teaching traditional literature in the story of Lembu Sura (TBST); (2) data presentation; and (3) conclusion.

Results

This study discusses teachers' perceptions of literature learning in elementary schools, which are divided into three parts, namely (1) teachers' perceptions of moral values in the Lembu Sura folk tale, (2) teachers' perceptions of traditional literature learning strategies in the Lembu Sura folk tale, and (3) teachers' perceptions of the challenges of traditional literature learning in the Lembu Sura folk tale. The three parts are explained as follows.

Table 1. Teachers' Perceptions of Moral Values in the Lembu Sura Folktale.

Name code	Statement	YES	NO
PGPS1	The story of Lembu Sura contains a key moral message about the consequences of uncontrolled arrogance, anger, and cursing.	100%	
PGPS2	The values in the story of Lembu Sura are still relevant to the lives of students in Kediri today, especially in fostering humility and responsibility.	100%	
PGPS3	The story of Lembu Sura remains relevant for modern digital literacy learning when packaged with media that is in line with the times.	100%	
PGPS4	The character of Lembu Sura represents a human being who regrets the mistakes he has made, making him a powerful tool for reflective learning.	85,7%	14,3%

The interview results show that teachers' perceptions of the moral message in the Lembu Sura folktale are very strong. On the PGPS1 indicator, all respondent (100%) agreed that the main message of the story relates to the consequences of arrogance, anger, and cursing. This finding shows that teachers have a uniform understanding of the ideological core of the story, namely that every word and behavior has moral consequences that must be accounted for. This uniformity of

perception reinforces the position of the Lembu Sura story as an effective character learning medium in elementary schools.

On the PGPS2 indicator, all teachers (100%) also assessed that the main values contained in this story are humility and responsibility. This shows that teachers not only capture the conflict dimension in the story but are also able to identify the transformative values that emerge from the characters' remorse. Thus, folk tales are not understood merely as mythological stories but as a source for shaping students' ethics and personalities.

Furthermore, on the PGPS3 indicator, all respondents (100%) stated that the Lembu Sura story remains relevant for modern digital-based literacy learning if it is packaged with media that is in line with the times. This finding shows that teachers are open to integrating local culture with digital technology. Teachers don't see traditional literature as outdated, but as content that can be adapted and developed into visual media, animation, and digital comics.

However, the PGPS4 indicator revealed variations in perception. A total of 85.7% of teachers agreed that the character Lembu Sura represented a human being who regretted his mistakes and was a powerful tool for reflective learning. Meanwhile, 14.3%, consisting of two teachers, disagreed. This difference shows that not all teachers interpret the character of Lembu Sura within the same moral reflection framework. Some teachers may still view the character as merely symbolic-mythological, rather than a psychological representation of humans. This variation indicates that there is room for strengthening teachers' interpretive understanding of the reflective dimension of traditional literature.

Overall, the findings on indicators PGPS1–PGPS4 show that teachers' perceptions of the moral values and relevance of the Lembu Sura story are very positive, with slight differences in views on the reflective aspect of the character. This indicates that the Lembu Sura folk tale has strong pedagogical legitimacy as a source of character literacy and moral reflection in literature learning in elementary schools.

Table 2. Teachers' Perceptions of Traditional Literature Learning Strategies in the Lembu Sura Folktale

Name code	Statement	YES	NO
SPST1	The teacher teaches the story of Lembu Sura through story reading activities, moral value discussions, and character reflection.	100%	
SPST2	Literacy activities used to help students understand local values in Lembu Sura include guided reading, writing reflections, role-playing, and group discussions.	100%	
SPST3	Teachers utilize digital media such as videos, animations, or web comics in teaching the Lembu Sura story.	100%	

SPST4	The values of honesty, trustworthiness, and the consequences of actions in the story of Lembu Sura are linked to students' real lives through concrete examples in the school and family environment.	100%	

The interview results show that all respondent teachers have implemented the Lembu Sura folk tale through an active and reflective approach. On the SPST1 indicator, all teachers (100%) stated that learning was carried out through story reading activities, moral value discussions, and character reflection. These findings show that learning no longer focuses on mechanical understanding of the text, but is directed at the process of meaning and internalization of character values. On the SPST2 indicator, the literacy activities used by teachers to help students understand local values in the Lembu Sura story include guided reading, writing reflections, role-playing, and group discussions.

This variety of methods shows that teachers have made efforts to develop multimodal and participatory literary learning, so that students do not only act as recipients of information, but also as subjects who actively construct meaning. In the SPST3 indicator, most teachers stated that they had utilized digital media such as videos, animations, and web comics in their teaching. The use of digital media shows teachers' efforts to adapt to the demands of technology-based contemporary literacy, as well as a strategy to increase students' interest and involvement in traditional literature learning. In SPST4, all teachers (100%) stated that the values of honesty, trustworthiness, and the consequences of actions in the Lembu Sura story were always related to students' real lives through concrete examples in the school and family environment. These findings indicate that traditional literature learning does not stop at the cognitive level but is also directed at shaping students' attitudes and character. Thus, folk tales serve as a vehicle for the internalization of contextual and applicable moral values.

The results of the SPST1–SPST4 indicators show that teachers have sufficient pedagogical awareness in positioning traditional literature as a means of teaching character and contemporary literacy. However, the effectiveness of implementing this strategy still depends on the availability of media, teaching materials, and ongoing training support.

Table 3. Teachers' Perceptions of the Challenges of Teaching Traditional
Literature: The Folktale of Lembu Sura

Name code	Statement	YES	NO
TBST1	The availability of teaching materials about Lembu Sura in schools is still limited and has not been optimally integrated into digital learning.	57,1%	42,9%
TBST2	The part of the story that students find most difficult to understand is the meaning of the curse and the symbolic impact of Lembu Sura's transformation into Mount Kelud.	85,7%	14,3%
TBST3	The main obstacle in instilling Kediri cultural values through the Lembu Sura story is the lack of innovative media support and students' low interest in reading local literature.	57,1%	28,6 %
TBST4	Learning story Cow Sura influential a positive on character building and literacy development of students.	100%	
TBST5	The story of Lembu Sura supports the achievement of critical literacy, creative literacy, and character education for students through the interpretation of values and social reflection.	100%	
TBST6	Schools and education agencies need to strengthen learning based on local stories from Kediri through the provision of digital modules, teacher training, and integration into digital books.	100%	

The questionnaire results show that 57.1% (around 5 teachers) said "YES" and 42.9% (around 2 teachers) said "NO," indicating the limited availability of Lembu Sura teaching materials and the suboptimal integration into digital learning (TBST1), which indicates weak support for local culture-based learning resources. In terms of student understanding, 85.7% (approximately 6 teachers) said "YES" and 14.3% (approximately 1 teacher) said "NO," revealing that the meaning of the curse and the symbolism of Lembu Sura's transformation into Mount Kelud were the most difficult parts to understand (TBST2), indicating that the symbolic aspects of literature remain a cognitive challenge for elementary school students.

Furthermore, 57.1% (around 4 teachers) said "YES" and 28.6% (around 3 teachers) said "NO," assessing the low support for innovative media and interest in reading local literature as the main obstacles in instilling Kediri cultural values (TBST3), which indicates that a strong local literary literacy ecosystem has not yet been formed. Nevertheless, all respondents (100%) stated that learning the Lembu Sura story had a positive effect on character building and student literacy development (TBST4), as well as supporting the achievement of critical literacy,

creative literacy, and character education through value reflection (TBST5). In terms of policy, all teachers (100%) emphasized that schools and education agencies need to strengthen learning based on local Kediri stories through the provision of digital modules, teacher training, and integration into digital books (TBST6). These findings indicate that the success of traditional literature learning depends not only on teacher practices but also on structural support from the education system.

Fiqure 1. In-depth interviews on folk tales

Discussion

The findings in this study related to teachers' perceptions of literature learning in elementary schools are divided into three parts, namely, (1) teachers' perceptions of moral values in the Lembu Sura folk tale, (2) teachers' perceptions of traditional literature learning strategies for the Lembu Sura folk tale, and (3) teachers' perceptions of the challenges of traditional literature learning for the Lembu Sura folk tale. The three parts are explained as follows.

Teachers' Perceptions of Moral Values in the Lembu Sura Folktale

The results of the study show that codes PGPS 1, PGPS 2, and PGPS3 indicate that 100% of teachers teach the Lembu Sura story through reading activities, discussions of moral values, and character reflection. However, in the PGPS 4 data, 85.7% said "YES" and 14.3% said "NO" because the character Lembu Sura teaches bad things, namely betrayal or not keeping promises. The research findings show that teachers responded very positively to the moral messages contained in folk tales. Teachers assessed that folk tales are rich in noble values such as honesty, responsibility, trustworthiness, patience, and awareness of the consequences of every action.

These values are considered relevant to the character-building needs of elementary school students today. In addition, teachers view folk tales as still relevant to students' lives amid the changing times, because the conflicts, characters, and storylines still represent social issues that are close to children's experiences. Thus, folk tales are not seen as merely a legacy of the past, but as a medium for reflecting on contextual values (Kusuma Wardani et al., 2022). The uniformity of these views indicates a normative consensus that folk tales are positioned as a powerful vehicle for character building in elementary schools.

Critically, these findings can be read as a form of cultural legitimization of folk tales as a medium for character education, while also showing that teachers view traditional texts not as outdated heritage, but as a source of values that are still alive and contextual.

Teachers also stated that folklore is still very relevant to contemporary digital-based literacy learning, especially when packaged in attractive media such as animated videos, digital comics, or interactive stories. The integration of technology is considered capable of increasing students' interest in local reading materials, which have been less popular. However, some teachers also revealed that the use of digital media based on folklore is still not yet optimal, mainly due to limitations in facilities, digital teaching materials, and teachers' technical abilities in developing digital learning media. In line with the research by Resti et al., (2024), the use of media in learning is very effective in improving digital skills in elementary school students.

In addition, in learning practices, teachers should teach folk tales through various literacy strategies, including reading together, discussing moral values, writing reflections, role- playing, and local story-based project assignments. These strategies show that teachers should not only focus on understanding the content of the story, but also on strengthening meaning and internalizing values through activities that involve the cognitive, affective, and psychomotor aspects of students. In line with Abni et al., (2024c), this requires effective training in traditional literature learning.

Teachers' Perceptions of Traditional Literature Learning Strategies for the Lembu Sura Folktale

In codes SPST1, SPST2, SPST3, and SPST4, teachers gave a 100% agreement rating. These findings prove that literature learning has been practiced as meaningful learning that does not stop at understanding the content of the story but continues with the moral meaning and self-reflection of students. These findings are in line with the research by Abni et al., (2024b) which concluded that reflective fairy tale learning through moral value discussions effectively shapes the character of elementary school students. Furthermore, this reflective approach is also in line with John Dewey's theory of reflective learning, which emphasizes that reflection is at the core of meaningful learning.

Thus, the 100% data on this indicator shows that the practices of teachers in Kediri are in line with the latest research findings on literature-based character education. This finding reinforces the results of research by Resti et al., 2024), which shows that role-playing and story-based discussion activities can increase student engagement and understanding of values more deeply than lecture methods. In addition, this approach is also supported by Lev Vygotsky's sociocultural theory, which emphasizes that social interaction is the key to students' cognitive and moral development.

These results are in line with research proving that children's literature-based digital media increases the motivation, imagination, and understanding of moral values among elementary school students. Furthermore, this concept is reinforced by the New London Group's multiliteracy theory, which asserts that modern learning must involve visual, audio, digital, and multimodal texts. Thus, the use of digital media in Lembu Sura learning has proven to be not only contextually relevant but also theoretically and empirically sound. These findings reinforce Jamilah (2017), research, which concluded that realistic literature and folklore are effective in shaping attitudes of responsibility and moral awareness when linked to students' life experiences. This approach is also in line with the principles of Contextual Teaching and Learning (CTL), which emphasizes that values are more effectively instilled when linked to the real-life contexts of learners

Teachers' Perceptions of the Challenges of Teaching Traditional Literature: The Folktale of Lembu Sura

The findings show that 57.1% of teachers stated that there were limitations to the Lembu Sura teaching materials in digital learning (TBST1), while 100% of teachers still stated that this story was relevant to critical and creative literacy (TBST5). This condition shows that there is a structural tension between teachers' pedagogical beliefs and the reality of learning resources. Theoretically, contemporary literacy requires multimodality and digital access as prerequisites for student engagement in meaningful learning. However, these findings show that belief in the educational value of local literature is not automatically followed by the readiness of digital learning infrastructure. In other words, there is a disconnect between teachers' ideological orientation and the available learning system support.

These findings are in line with the results of Jamilah (2017), research, which concluded that fairy tale literature learning in elementary schools is still dominated by printed books and has not been systematically integrated into the school's digital ecosystem. According to Ahsani Taqwiem (2024), the limitations of digital-based local literary content cause teachers to still rely on oral sources. Thus, the 57.1% finding in this study reinforces the fact that the digitization of local literature remains a major task in elementary education. This is in line with Aulia R. (2025), who states that traditional literature learning requires effective media to maximize literature learning.

A total of 85.7% of teachers stated that the meaning of the curse and the symbolism of Lembu Sura's transformation into Mount Kelud were difficult for students to understand. Pedagogically, this can be explained through the theory of child cognitive development, which shows that elementary school students are still in the concrete operational stage, so they have difficulty interpreting symbols, metaphors, and abstract meanings. The symbolism of curses in the Lembu Sura story requires inferential, reflective, and interpretive abilities, which are not yet fully developed in elementary school students. Therefore, this difficulty is not

solely a weakness of the students, but rather indicates a mismatch between the complexity of literary symbols and the pedagogical strategies used by teachers.

This confirms that the symbolic and metaphorical elements in traditional literature have a high level of abstraction for elementary school children. These results are in line with the research by Resti et al., (2024) which proves that children's interest in reading literature decreases when learning is not packaged through interactive digital media. In codes TBST 4, TBST 5, and TBST 6, 100% of teachers stated that the Lembu Sura story supports students' critical literacy, creative literacy, and character education, and that schools and government agencies need to support these activities by packaging folk tales into digital media. This shows that learning is not only receptive but also productive and reflective. These findings reinforce the concept of multiliteracy from the New London Group (1996), which emphasizes that modern literacy must include critical, creative, visual, and digital dimensions. Additionally, Hatima (2025) research proves that digital storytelling based on local stories can significantly improve students' creative literacy and social reflection

Conclusion

Based on the results of interviews and teacher perception data, it can be concluded that Lembu Sura story learning is considered to have a very strong contribution to character building and strengthening student literacy. Qualitatively, all respondents (100%) stated that Lembu Sura learning has a positive effect on character building and student literacy development, as well as supporting the achievement of critical literacy, creative literacy, and character education. In terms of challenges, most teachers (57.1%) stated that the availability of Lembu Sura teaching materials in schools is still limited and has not been optimally integrated into digital learning.

The level of difficulty in understanding is also relatively high, with 85.7% of teachers stating that the most difficult part for students to understand is the meaning of the curse and the symbolic impact of Lembu Sura's transformation into Mount Kelud. In addition, the main obstacle in instilling Kediri cultural values was also identified by 57.1% of respondents, who emphasized that the lack of innovative media support and low interest in reading local literature were the main obstacles. Nevertheless, these findings reinforce the urgency of developing local literature-based learning that is integrated with digital media and pedagogical innovations so that the moral, cultural, and literacy values in the Lembu Sura story can be internalized more effectively and sustainably by students.

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