THE USE OF INDONESIAN FOLKLORES TO DEVELOP YOUNG LEARNERS' ANALYTICAL AND CRITICAL REASONING SKILLS

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Article Info	Abstract
Article History *Received: February 2022* *Revised: March 2022* *Published: April 2022* *Keywords* *Indonesian Folklores;* *Young Learners;* *Analytical Reasoning;* *Critical Reasoning;*	*The study explored the way in which Elementary School teachers used Indonesian folklore in their English classes to help students improve their analytical and critical reasoning skills. Two research questions were delivered in this research: 1). What Indonesian folktale texts are appropriate for teaching English in elementary school in order to build students' critical thinking and reasoning skills? 2). How can teachers sustain teaching strategies in strengthening students' critical thinking and reasoning by using Indonesian folktales in their English classroom? Kress' (1991) social-constructionist method was applied to investigate the additional realities of folktales as a cultural reality. The study revealed that the teachers' final goal was for students to understand the moral message in the folklore. The teachers were innovative in their teaching materials and approach in their EFL classes by integrating illustrations and other visual media related to folklore in language teaching. Visual media was believed to help language development and vice versa. The strategies included the use of videos with English subtitles, reading texts, questions and examples from real life. The teachers' efforts were aimed at sharpening students' analytical reasoning skills. Students needed to answer questions that strengthened their critical reasoning skills, identifying inequities and providing feasible solutions. Teachers, who had a crucial role in maximizing the advantage of using folklore, needed to tailor the story's discussion to the students' level of understanding. The outcome of the study inferred that the use of English translations of Indonesian folktales in the classroom potentially affected students' English language development.*

INTRODUCTION

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

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

discovered that the two nations' folklores contain certain common moral qualities for expanding children's moral values understanding.

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

In English lesson, bringing Indonesian folklore might be challenging. Students may struggle to grasp English because they believe it is not Indonesian. English is unfamiliar to those who have never been exposed to it. To put it another way, there are no emotional ties. Something Indonesian must be combined with English. The plan is to use English translations of Indonesian folklore. This strategy was beneficial when the students need to activate their schemata, since Indonesian folklore might provide them with enrichment and scaffolding for their background knowledge.

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

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

Citraningtyas (2010c) is interested in local folktales and the integration of folktale narratives in Bahasa Indonesia textbooks for elementary school students, for example. Her work may be relevant to this one because it focuses on the use of local folktales as teaching materials for one of the school subjects - Bahasa Indonesia. Citraningtyas' (2010a) study, on the other hand, differed from the current study in two ways. To begin, she looked at certain textbooks whose material appeared to comply with Indonesian government guidelines for textbook use and procurement for primary students, as specified in Ministerial Decrees of National Education Number 11, 2005 (Kemendiknas, 2005):

> "Textbooks are the main reference for teaching-learning processes in schools which provide teaching-learning materials. Textbooks should be written on the basis of

standard of national education and the aim of developing students' devotion to the divine power, moral and characters, capacity of mastering scientific knowledge and theology, sensitivity and capacity of recognizing aesthetic values, potentiality of physical and health".

Prior to Citraningtyas' (2010a); Prasetyo (2016); Blyznyuk & Nafalska (2017); Ellisafny et al. (2019); Abidasari & Setyaningrum (2020); Silalahi et al. (2021), Indonesian government education rules supported the inclusion of folktales in primary school students' textbooks as having the potential to portray the local region's rich cultural heritage. According to Article 20, clause 36 of the National Education Regulation of 2003 on curriculum implementation, curriculum at any level of education must be produced on the basis of diversity and must be aligned with instructional units, local potentials, and students. As a consequence, when EFL textbook writers use folktales to understand "local potential," it helps local governments meet the central government's aims of preserving local culture. Folktales, being cultural objects, naturally embed cultural values in children, assisting them in developing cultural awareness and setting future aspirations (Toha-Sarumpaet, 2010; Virtue & Vogler, 2009).

On principle, the basic EFL textbook material corresponds with both the government's academic goal of contributing in society cultural awareness. However, based on the reviews, it appears that there has been little exploration on the use of folktales in EFL in Indonesia, or the relationship between folktale use and cultural awareness raising in this context. As a result, it is essential to consider the cultural implications of practicing EFL through the translation of Indonesian folktales on Indonesian learners. Virtue and Vogler's 2009 work was built upon in this study, and the following questions were raised: 1). What Indonesian folktales are suitable for teaching English in primary school in order to develop students' critical thinking and reasoning skills? 2) How can teachers use texts from Indonesian folktales in their English classrooms to sustain teaching practices that develop students' critical thinking and reasoning? The researchers looked at some associated materials that teachers possessed in their classrooms that matched their teaching strategies for expressing meaning in Indonesian folktale texts in order to answer the above two study objectives.

In light of this concept, the current study looked at how Elementary School teachers used Indonesian folklore in their English classes to help their students improve analytical and critical reasoning skills. In their contacts with their students, the teachers' English skills and knowledge are presented and shown in a number of ways. This paper analyzes and discusses analytical and critical reasoning skills in English classes in order to support the claim that folklore may help with teaching and learning.

RESEARCH METHOD

Rather of depending on surveys this study employs visuals from folktales to get students' direct responses. This research, on the other hand, uses visual culture theory to analyze data from interviews through the use of pictures and videos in EFL classes.

Research Design

A descriptive qualitative research approach was employed in this research. The current study examines the extra realities of folktales as a cultural reality that might build cultural values and concepts of ideas in the minds and attitudes of students, using Kress' (1991) social-constructionist technique. Optimistically, this study digs deeper and farther into the social roles of local folktales for students as social creatures.

Population and Sample

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

Instruments

The researchers who collected and analysed the information were the study's instruments. The research tool was a set of questionnaire given to the teachers. In September 2021, the questionnaire was issued through online form of questions to several teachers from various schools on and off the Java islands, and it was gathered in December 2021 to be analysed and discussed.

Data Analysis

The data were analysed using Kress' (1991) social-constructionist technique, which looks at the extra realities of folktales as a cultural reality that might establish cultural values and concepts of ideas in students' minds and attitudes. The data were discussed and cross-checked to ensure that they matched the discussion's outcomes. During the research, there were certain limitations, such as the fact that not all of the teachers used folktales in their English classes. After that, only the teachers who used folktales were further interviewed and given additional questions to clarify the findings.

RESEARCH FINDINGS AND DISCUSSION
Research Findings
Indonesian folktales which are suitable for teaching English in primary schools in order to develop students' analytical and critical reasoning skills
This research polled a number of English teachers, and based on their answers, categories were constructed to determine if folklore was employed in their classes. Due to their engagement with English textbook contents, the teachers gave a variety of reactions. The majority of the teachers said that adding folktales into their English classes presented some challenges. It is because English is no longer a core subject in their schools; instead, English is a local content. This argument predated the teachers' desire to teach English to young learners. According to the interviews conducted, five English teachers said they used Indonesian folktales in their courses. The details (modified from Haryatmoko (2020)' strategies model) are shown in the table below.

Table 1
Teachers' Teaching Strategies

Name	School's Location	Folklore's Title	Teaching Strategies the teachers provide during the classes
Teacher A	West Sumba	The Legend of Malin Kundang	1. Identify irregularities 2. Freedom of thought & expression 3. Courage to think differently 4. Ability to accept different opinions 5. Ability to find hidden information 6. Providing solutions 7. Drawing conclusions 8. Think logically
Teacher B	Sidoarjo	1. The Legend of	1. Providing solutions

Name	School's Location	Folklore's Title	Teaching Strategies the teachers provide during the classes
		Sura and Baya 2. The Legend of Malin Kundang	2. Courage to think differently 3. Freedom of thought & expression 4. Ability to accept different opinions 5. Drawing conclusions 6. Thought for prevention 7. Think logically 8. Identify irregularities 9. Ability to find hidden information
Teacher C	Surabaya	1. The Legend of Malin Kundang 2. Sangkuriang	1. Drawing conclusions 2. Ability to find hidden information 3. Relation to real life 4. Providing solutions 5. Courage to think differently 6. Freedom of thought & expression 7. Ability to accept different opinions 8. Think logically 9. Identify irregularities
Teacher D	Surabaya	1. The Myth of Malin Kundang 2. Shallot and Garlic 3. Sangkuriang 4. Timun Emas	1. Drawing conclusions 2. Think logically 3. Freedom of decision 4. Ability to accept different opinions 5. Courage to think differently 6. Providing solutions 7. Identifications of irregularities 8. Ability to find hidden information 9. Freedom of thought & expression
Teacher E	Surabaya	The Legend Sura and Baya	1. Providing solutions 2. Relation to real life 3. Courage to think differently 4. Identification of irregularities 5. Ability to find hidden information 6. Drawing conclusions 7. Think logically 8. Freedom of thought & expression

The five teachers used visualization, namely videos and illustrated texts so that students could get a more complete description of the context. Three teachers (A, C, and E) utilized videos also because they believed their students enjoyed watching them. The addition of English subtitles, sound, music, moving graphics, and animation to stories makes them more engaging. The video link of 'The Legend of Malin Kundang is https://www.youtube.com/watch?v=4O4z6D5AK_c The video link of 'Sangkuriang' is https://www.youtube.com/watch?v=HHRwxxHccjQ The video link of The Legend of Sura and Baya is https://www.youtube.com/watch?v=6eABm8UlzvE.

Two teachers (B and D) used illustrated texts due to easier usage. The text of The Legend of Sura and Baya is taken from https://www.katabijakbahasainggris.com/2018/12/contoh-narrative-text-legend-of-sura-and-baya-beserta-artinya.html. The text of The Myth of Malin Kundang is taken from http://britishcourse.com/the-myth-of-malin-kundang-legend-narrative-text.php. The text of Shallot and Garlic is taken from https://indotale.wordpress.com/2014/01/12/shallot-and-garlic/ The text of Sangkuriang is taken from https://jakartaglobe.id/culture/five-popular-indonesian-folk-tales-subtexts/ The text of Timun Emas is taken from https://jakartaglobe.id/culture/five-popular-indonesian-folk-tales-subtexts/.

Three out of eight English teachers did not employ Indonesian folklore, as noted before in the introductory section. They work as teachers at Surabaya's private schools. They utilized

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

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

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

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

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

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

As can be seen in the table, these five English teachers primarily focused on honing their students' analytical and critical reasoning skills in order to prepare them for any change or disturbance. The teachers' actions were sufficient in preparing young kids for future changes. They concentrated on teaching their students, among others, to repeat information, express information correctly, draw a conclusion, identify the moral message, uncover the main pieces of a message, how those parts are arranged, examine an issue objectively and without being swayed by their personal interests, discover social irregularities (injustice, discrimination, restriction of freedom, and dominance) in a concept or text, and provide more beneficial answers (see Haryatmoko (2020)).

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

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

The use of Indonesian folklores in Teachers' English Classes to Sustain Teaching Practices that Develop Students' Analytical and Critical Reasoning Skills

Some teachers claimed to have included some Indonesian folktales into their English lectures based on interviews. This was provided in order to foster their students' excitement for learning. It is because teaching English to young learners is difficult and challenging, especially when it comes to studying new vocabulary and phrases. One animated text of Indonesian folktales has been shown to increase their attention and interest.

Malin Kundang's video is shown to children by Teacher A, q 5th grade primary school teacher. She then proceeded to explain the story's plot. They made a number of purposeful errors, which were quickly addressed by several students. The teacher then instructed the students to form groups of two and ask and answer questions for each other. She urged her students to ask questions that teach them to think analytically and critically while wandering about. She then instructed the students to work in groups of four to answer the following questions. (1) In this story, who suffers the most? (2) Did Malin Kundang's mother suffer only as a result of her son's actions? Tell. The conversation moved on to the source of Malin Kundang's mother's rage, which was disappointment at her husband and Child's abandonment. Teacher A then requested students to compose a few phrases uttered by Malin Kundang's wife to help Malin Kundang and his mother overcome their quarrel. The objective is to re-establish a positive relationship between them.

Teacher B tells stories to her fourth-graders using the story of " Sura and Baya". She then asked the group to discuss the following questions. (1) What aspects of Sura and Baya folklore do you appreciate and dislike? Why? (2) What should they do to prevent a recurrence of the fight? (3) Who has the advantage in terms of intelligence and strength? Tell. The other groups are given an opportunity to comment after one group shares the outcomes of their discussion. Teacher B teaches her students that the two animals are foolish for not assisting one another. She had her pupils pretend to be Sura and Baya and attack each other, then she asked them how they fell about it. The students reached a decision under Teacher B's guidance. Following that, each student wrote a single statement about avoiding violence. 'Friend, no fighting' and 'Fighting is stupid' are two examples of statements composed by students.

In 5th grade of primary school, Teacher C uses movies of "Malin Kundang" and "Sangkuriang" to improve students' analytical and reasoning skills. She compared and contrasted the two videos one by one. Both films emphasize upfront honesty and the importance of following through on promises. "Malin Kundang" folklore emphasizes the value of honoring commitments, whereas "Sangkuriang" folklore encourages students to question whether promises must be honored at all times. Students are also encouraged to consider why the two moms, who are both weak, include God. Teacher C then shared an

instance in which she faced challenges and overcame them through praying. She also allowed two students to discuss their God-assisted experiences.

Students were separated into six groups to discuss Malin Kundang folklore, with one group answering the following statements: (1) Actions by Malin Kundang that can be emulated and should not be duplicated. (2) What gives Malin Kundang the courage to abandon his mother? (3) When did Malin Kundang start disobeying his mother? Tell. (4) Is Malin Kundang the only one who is guilty? Tell. (5) What would you do if you were Malin Kundang's father? (6) What can you do to prevent Malin Kundang's mother from cursing him? When one group provides their response, another group may contradict it or offer an alternative point of view as long as they can provide the proper evidence.

Then, on the board, Teacher C scribbled a few lines. 'Malin Kundang' is a victim since his parents did not provide him with a good education,' says the opening phrase. Students were asked if they agreed or disagreed, as well as why they agreed or disagreed. The objective is for students to have a favorable perspective on their parents' upbringing and to recognize that life is a challenge. 'If Malin Kundang had told his wife about his parents from the beginning, he would not have become a stone' is the second statement. The objective is for students to realize how crucial it is to be transparent in order to avoid causing difficulties that may affect them. 'Suffering is produced by two promises that have not been honored,' says the third sentence. Students must follow their vows if they want to succeed.

Students are required to respond to the following questions in groups after seeing the video 'Sangkuriang'. (1) Do you think it is important to keep commitments all the time? (2) Describe which of Sangkuriang's acts you should imitate. (3) Do you need to emulate any of Sangkuriang's actions? (4) What was the purpose of Dayang Sumbi's prayer to God? The story's text is distributed to students in many variants. Dayang Sumbi failed to fulfill her pledge to Tumang at the start of the story. Tumang was his father, she informed Sangkuriang. The students were then invited to act out the story in groups. Teacher C described how a buddy got her to make a lying pledge.

Malin Kundang, Shallot and Garlic, Sangkuriang, and Timun Emas, four Indonesian folklores works, were given to Teacher D's fifth grade students. Each student was given the opportunity to select one of the stories. Students who chose the same story would be grouped together. They were instructed to search the folklore for moral lessons, issues, or injustices. After that, each group was given a chance to share the discussion's outcomes. After all groups had a good understanding of the story, students were invited to pretend that the Malin Kundang, Shallot and Garlic, Sangkuriang, and Timun Emas families lived next door to each other. Each group must brainstorm ideas in which these four families might assist one another in overcoming their issues.

Teacher E describes the subject of the video of "Sura and Baya" in 5th grader. Collaboration and communication are the focal points of the project. Then she asked the students the following questions, which prompted them to think critically and analytically: (1). What would you do if you were a Sura? (2). What would you do if you were Baya? (3). What would you do if your friend cheated? The pupils were then instructed to write Sura and Baya a letter proposing a solution in order to make amends. Students are also expected to perform friendship chants.

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

folktales in English translation capture something of the reality of people's cultural origins as a cultural product. She has performed all of the strategies which include: 1. Drawing conclusions, 2.Think logically, 3. Freedom of decision, 4. Ability to accept different opinions, 5. Courage to think differently, 6. Providing solutions, 7. Identification of irregularities, 8. Ability to find hidden information, 9. Freedom of thought and expression, which of course activate her students' analytical and critical reasoning skills.

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

According to the study participants, the use of English in the classroom mediates the cultural truths included in the folktale texts. Kramsch (1995, p. 85) has mentioned that, '*In the end, culture is always linguistically mediated membership into a discourse community, both actual and imagined*.' Another finding reveals that folktale texts moderate their readers' or FL learners' observation of how culture is created in everyday life. The participating EFL teachers expect that by recognizing the relevance of Indonesian folktales in enhancing students' contextual cultural knowledge, their students would build a sense of connection to their local culture while also developing critical reasoning skills. Folktales increase students' comprehension of local culture since their cultural substance is real. As a result, culturally contextualized educational materials appear to match students' immediate environment, resulting in real culture learning.

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

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

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

Because many of the students who participated shared the same cultural background as the folklores' storylines, they felt at ease when watching the videos. As Teacher C states, "I positively agree that the application could answer the government vision." The cultural authenticity of stories conveyed through Indonesian folklores in English translation serves

both the interests of the government and EFL teachers in familiarizing students with contextual knowledge and culture.

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

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

One of the students in this picture elicitation scenario was striving to comprehend parts of the characters' life experiences that could be similar to his or her own. The cultural values implied in Malin Kundang folklore were immediately recoqnized by many of the students from the research schools. Malin Kundang's cover illustration depicts a young guy who appears to be in a rage in front of an elderly woman clothed in rags. Malin Kundang, the young guy in the text and video, screams at the mother and rejects that an affluent man like him could be the son of a poor woman. Teachers are especially impressed with the graphics' ability to aid children's language development. Teacher C explains her classroom observations of her students in her interview, which indicate that the images in the folklore texts have an EFL learning context. She employs images to help her students improve their English vocabulary. Students will be able to think analytically and critically as a result of this. This is approved by her students' abilities to: 1. Draw conclusions, 2. Find hidden information, 3. Relate to real life, 4. Provide solutions, 5. Think differently, 6. Free to express thoughts and ideas, 7. Accept different opinions, 8. Think logically, and 9. Identify irregularities. These skills are beneficial for their future when they have to cope with such problems in their life.

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

Despite the fact that Teacher C and E appeared to have no knowledge of or experience with visual learning, their inventiveness in analyzing their classroom scenario allowed them to uncover a way to increase their students' linguistic ability. Their remarks suggest that the goal of providing the educational content in a multimedia format, such as

video, was to rekindle student enthusiasm. Teacher C's ability to organize courses using visuals while having no expertise teaching visual culture contradicts with Britsch's (2010) claim that students' exposure to visual learning for the goal of gaining visual literacy and developing language skills is beneficial. According to Britsch (2010), if English teachers wish to give English language learners with a useful experience, they need to have a thorough grasp of efficient ways for conveying visual content (Britsch, 2010). However, as Teacher C and Teacher E discovered, the classroom setting and the teacher's teaching expertise may motivate the employment of a broader variety of more successful teaching approaches. These include the students' abilities to be able to: 1. Draw conclusions, 2. Find hidden information, 3. Relate to real life situation, 4. Provide solutions, 5. Think differently, 6. Free to express their thoughts and ideas, 7. Accept others' different opinions, 8. Think logically, 9. Identify irregularities.

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

Table 2
The Number of Teachers' use of strategies
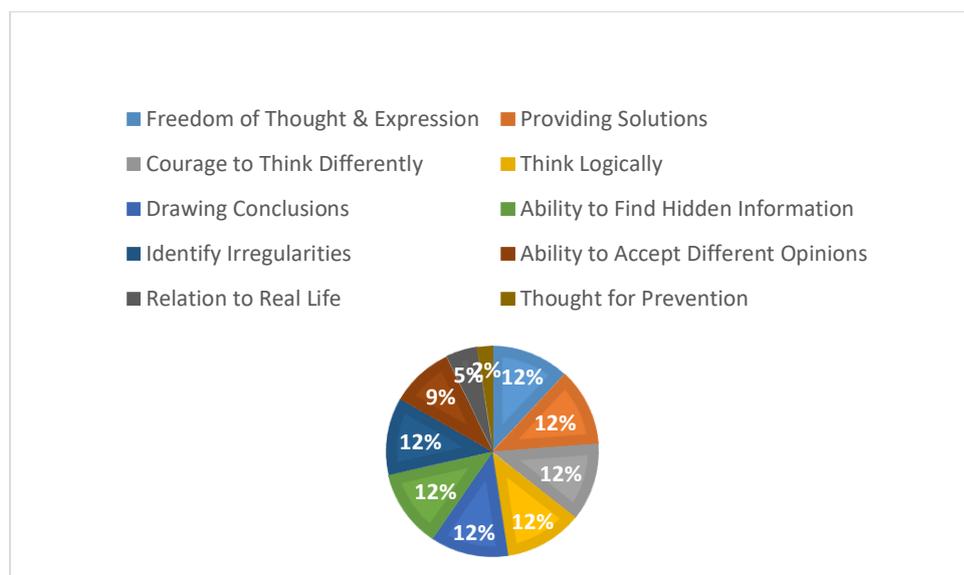
The above table of pie chart (modified from Haryatmoko (2020)'s strategies model) shows that five teachers all employed the same seven strategies. They believe that one technique is insufficient to develop these two skills. The various strategies also try to keep students from becoming bored with their studies. Only one teacher does not teach students to embrace differing viewpoints. Teachers A and B were the only ones who took measures. According to them, students should be given preventive measures and remedies. The teacher's

commitment to improving learners' analytical and critical reasoning skills is demonstrated by the implementation of seven distinct strategies.

Discussion

Visual media, such as pictures, movies, television, cinema, and clothes (Keifer-Boyd et al., 2007), were seen by the teachers as having the ability to improve students' English language skills, and they recommended incorporating them in the teaching of languages and culture. Most EFL teachers observed that pictures in folktale texts aid their individual techniques of implementing their teaching plans during observation and interviews. Furthermore, the use of visuals in English translations of Indonesian folklores may override the textbook's dominance of illustrations depicting western civilization. When teachers introduce students to the texts of Indonesian folklores, most students appear to be more enthusiastic about their EFL classes, feel more connected to their local everyday surroundings, and grasp English language content more quickly than when students are asked to predict the story of folklores. Additionally, students may be more motivated to study the foreign language while simultaneously developing their analytical and critical reasoning skills.

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

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

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

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

Folktale texts are effective for increasing students' reading motivation and supporting their literacy development in either Danish, Japanese, or American students. As seen by the

modest number of research described in the literature reviewed, there is little attention dedicated to the educational applications of children's literature and folktales in particular in the Indonesian setting. Bunanta (1998) and Toha-Sarumpaet (2010) are interested in the structural features of children's literature rather than other study subjects connected to the usage of folktales to impact children's EFL skills. Bunanta (1998), for example, claims that folktales represent all children's dreams, customs, and beliefs while affirming culture for minority and immigrant children (Virtue & Vogler, 2009, p. 22). She chose the Indonesian folkltale entitled *Bawang Merah Bawang Putih* and investigated several variations of it.

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

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

Unlike Lie's (1994) study, which focused on college students' paired reading interaction with folktale narratives, this study allows EFL primary school teachers to connect with Indonesian folktales in their EFL classrooms through the Indonesian folktale setting. Although the educational research literature examined indicates that academics are interested in studies involving the introduction of folktales into EFL textbooks, few studies focus on EFL in elementary schools.

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

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

study by Muslim et al. (2009) adds to the current study by providing an overview of students' and teachers' enjoyment of Indonesian local tales in junior high school EFL classrooms. The current study, on the other hand, looks at other research areas that were not included in Muslim et al.'s (2009) study. It focuses on specific local narratives, such as Indonesian folktales translated into English. It looks into how English translations of Indonesian folktales might help students of elementary schools establish their analytical and critical reasoning while also improving their basic EFL skills. This study is distinct from the others in that it focuses on the use of local folktales to promote students' analytical and critical reasoning skills, since these two skills will help students respond to changes and disturbances in their lives (Harjatmoko, 2020).

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

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

The students certainly profited from their exposure to Indonesian folktales in English translation, since their teachers later encouraged them to study English in its cultural context, especially for identifying the meaning of English vocabulary. Furthermore, because the students are familiar with the content of the folktales, Teacher B has found the folk stories to be an acceptable resource in her EFL teaching. As a result, the students appear to enjoy studying EFL through folktales, as seen by the following excerpt from an interview: "Because most of the students are familiar with the stories, delivering the information is simple… It makes learning more enjoyable in my classes since I encourage them to be more involved in class". Reading aloud with facial expressions and more student-centered teaching and learning methodologies are meant to increase students' engagement in EFL classes and to help them develop their EFL skills in more engaging ways.

CONCLUSION

Collaboration between English book writers, schools, and English teachers is required to integrate Indonesian folklore in official Elementary Schools. Teachers have a critical role in boosting the advantages of folklore. English educators must be extremely creative in order to go beyond the text's limitations. The narrative should be discussed according to the students' understanding levels. According to the findings, including English-translated Indonesian folklore into the classroom may have an influence on students' English language development as well as their analytical and critical reasoning skills.

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

The teacher appears to be aware of the good changes in her students as a result of the teaching approach adjustment. Students are more likely to focus on their EFL courses if the teacher delivers instructional materials in a more dynamic manner. Some students become

more involved in class activities as a result of a change in teaching techniques. They are accustomed to more teacher-centred learning approaches. Teachers' observations of students' reactions during the teaching-learning process inspired them to be more creative in their EFL teaching methods.

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