Al-Athfal:
Jurnal Pendidikan Anak

ISSN (p): 2477-4189; ISSN (e): 2477-4715
Vol 7 No 2 December 2021
Pages 111-122

Child Educational Content on Digital Folklore "Pak Lebai Malang": A Qualitative Content Analysis

Ratna Faeruz[1]✉, Maila D.H. Rahiem[1], Nur Surayyah Madhubala Abdullah[2], Dzikri Rahmat Romadhon[3], Ratna Sari Dewi[4], Rahmatullah[1], Dede Rosyada[5]
[1]Department of Islamic Early Childhood Education, UIN Syarif Hidayatullah Jakarta, Indonesia
[2]Departement of Language and Humanities Education, Universiti Putra Malaysia, Malaysia
[3]Department of Physic Education, UIN Syarif Hidayatullah Jakarta, Indonesia
[4]Department of English Education, UIN Syarif Hidayatullah Jakarta, Indonesia
[5]Department of Islamic Education, UIN Syarif Hidayatullah Jakarta, Indonesia

Abstract

Purpose – The purpose of this study was to explore child educational content digital folklore on YouTube, and It is used to teach young children about science, language, and values. The unit analysis on this research was the video of Pak Lebai Malang from West Sumatera, Indonesia.
Design/methods/approach – The qualitative content analysis method was used in this study. The content analyzed was digital folklore based on the Minangkabau story Pak Lebai Malang. The process began with downloading the video, creating a transcript, taking notes on the text, language, and context, re-watching the video, comparing and contrasting it to the memo, and eliciting evidence from the video.
Findings – The data revealed the following ways in which digital folklore on YouTube teaches science, language, and values: 1) digital technology illustrates science concepts with simple-to-understand videos; 2) by repeating the words and visualizing each spoken word, YouTube videos teach children new vocabulary. 3) the characters' expressions and intonation in the video teach children about social values.
Research implications/limitations – This research could serve as a springboard for future research on the use of digital folklores in early childhood classrooms. It is advised that additional research be conducted to improve the interest, effectiveness, and applicability of digital folklore in the early childhood learning process and design more effective programs for teaching science, language, and value to young people children. The study's drawback is that it analyzes only one video. If it is compared to other videos, it may provide a complete view.
Practical implications – This study informs educators on the potential for using digital folklore to teach science, language, and values. It entails the implementation of more creative strategies in early childhood education. Additionally, the study inspires innovative content creators on YouTube to make their videos more relevant to young children's learning. Additionally, parents may discover that something as simple as a YouTube video could be an incredible resource for their child's development.
Originality/value – The study explains child educational content based on local wisdom. The digital form of Pak Lebai Malang folklore can facilitate accessibility and acceptability.

Keywords Digital folklores, Language, Science, Value, Young children

Paper type Research paper

✉ Corresponding author:
Email Address: ratnaf@uinjkt.ac.id
Received: 18 July 2021; Revised: 20 November 2021; Accepted: 3 December 2021

DOI: http://dx.doi.org./10.14421/al-athfal.2021.72-02

DOI: http://dx.doi.org./10.14421/al-athfal.2021.72-02

1. Introduction

A rapidly developing technology has impacted all spheres of life, including culture (Murphie & Potts, 2017; Weber, 2005), society (Wajcman, 2008), economy (Kha & Aftab, 2015), education (Raja & Nagasubramani, 2018), work-life (Hunter, 2005), family-life (Robert Hughes & D.Hans, 2001) and others. Any technological advancements in education, mainly information and communication technologies (ICTs), have aided the instructional process (Hwang & Fu, 2020; Hwang & Wu, 2012). Most ICTs used in teaching and learning processes are internet-based ICTs and interactive media (Jo Shan Fu & Fu, 2013), particularly during the COVID-19 pandemic's emergency learning period (Rahiem, 2020, 2021a).

Additionally, the internet is used to obtain information and entertainment (Hilt, M. L., & Lipschultz, 2004; Kim, Chen, & Gil de Zúñiga, 2013; Whitty & McLaughlin, 2007). The number of internet users who are active social media users is enormous, and the majority access social media via mobile devices. According to data on the Internet and social media usage trends in 2020, there are 4.72 billion internet users worldwide, out of a total population of 7,750 billion; 332 million new internet users were added last year. 92.8% of internet users access the Internet via mobile devices (Datareportal, 2021). In January 2021, Indonesia's social media users accounted for 61.8 percent of the total population (From 274.9 million Indonesian citizens, social media active users are 170 million). YouTube was the most widely used social media platform during the pandemic in Indonesia, with 88 percent (Kemp, 2019).

Children and teenagers use the Internet just as much as adults do; in fact, they are more familiar with it than they are with reading books (Connell, Lauricella, & Wartella, 2015; Livingstone, 2009); and preschoolers too (Brody, 2015; Rahiem, 2020a). Therefore, teachers and parents must teach children about the benefits of technology and establish a time restriction on-screen usage to prevent them from developing an addiction to any gadget (Przybylski & Weinstein, 2019). There is a dearth of research on the use of digital media in early childhood education; yet, there is also research on teaching science, language, and values; this study combined these two areas of study by focusing on one specific platform, YouTube video.

This research explored the use of the Internet in early childhood, specifically, YouTube as a learning medium for young children to learn science, language, and values. This subject was researched after researchers identified the benefits and potential of using the Internet for education, as well as the dangers linked with children's inappropriate internet use. YouTube was studied since it is one of the most frequently utilized social media platforms for children (Salehudin, 2020). YouTube is extremely popular with children who use it to view movies and listen to music. According to a survey conducted by Neurosensum, 87 percent of Indonesian youngsters under 13 had been exposed to social media. According to Teguh Suyudi, YouTube appears to be the most popular social media platform (78%) among young children (Teguh Suyudi, 2021).

Apart from videos uploaded by users from various countries and languages, numerous YouTube accounts also share Indonesian cultural content: digital folklore. Digital folklore is a digital adaptation of a folk story. The digital presentation of folklore in the form of a movie that combines visual (image) and audio (sound) elements would pique children's interest in local history (Windari, Ikhwal, Wahyuni, Putra, & Rosramadhana, 2019). With an appropriate mix of graphics and music, this folk tale becomes more visually appealing.

Folklore is a valuable medium/form of learning. Indonesia is endowed with abundant folklore. Every ethnic group in Indonesia has its folklore. Since ancient times, folklore has been passed down orally to generation after generation. While the traditional method of preserving folklore is not very successful, uploading folklore to YouTube can preserve the story for future generations. Digital fairytales amplify storytelling's entertaining, captivating, communicative, and theatrical qualities (Rahiem, 2020a). Digital folklore enables instructors and students to access folklore easily and make it widely known throughout Indonesia and the world.

Digital folklore would be beneficial for entertainment and a medium for education, both at home and school. Digital folklore helps children to learn by assisting them to structure and

express their thoughts and information in a unique and meaningful way (Robin, 2008). It is beneficial for children to get acquainted with the Internet, for their cognitive (Delen & Bulut, 2011; G. Johnson, 2006), language (Lekawael, 2017), emotional (Bremer, 2005), and personal development (G. M. Johnson, 2011). Similarly, digital folklore is an excellent medium for teaching science, language, and values; it can also teach young children to complex life skills such as surviving natural disasters (Rahiem, 2020b; Rahiem et al., 2020; Rahiem & Widiastuti, 2020). As they acknowledged these many notions, these encourage researchers to explore how YouTube's digital folklore may be utilized to teach children about science, language, and values.

"Pak Lebai Malang" is an excellent example of digital folklore. The story is set in West Sumatra, Indonesia, and portrays a man who lacks determination and commitment. Pak Lebai was invited to a party by two of his friends concurrently. The two friends reside on opposite sides of the river, one downstream and the other upstream. Pak Lebai was concerned about which party to attend because he could not decide and wanted to attend both. Finally, Pak Lebai floated his boat up and down the river, making no stops downstream or upstream until the parties ended. Pak Lebai eventually did not attend both parties. This narrative teaches some critical lessons, like deciding and sticking to a commitment to young children. This story has been transformed into a digital story with captivating pictures and is also available on YouTube, making it more accessible to young audiences.

These numerous considerations prompted researchers to investigate how YouTube's digital folklore may be used to educate children about science, language, and morals. Early childhood education places a premium on six areas: religious and moral values, cognitive, social-emotional, physical motor, language, and art (Direktorat Pembinaan PAUD, 2018; Menteri Pendidikan dan Kebudayaan, 2014). The researchers concentrated on science, language, and value in this study since these topics are frequently addressed in Indonesia's public debates and academic forums.

2. Methods

The qualitative content analysis method was used in this study. The term "content analysis" refers to the process of studying the contents, messages, visuals, and sounds contained in text, language, and symbols as a complementing unit that explains each other (K. Krippendorff, 2010). This qualitative research was chosen because it could delve deeply into a hitherto unexplored issue. The mass media, which includes magazines, comic books, and television programs, is a significant source of data for content analysis (Rahiem & Rahim, 2021); At the moment, with the advancement of the Internet, social media and websites may also be used for content analysis (Wirga, 2016).

The researchers analyzed the texts, vocabularies, and symbols in the YouTube video Pak Lebai Malang to see how digital folklore could have been utilized to teach early childhood science, language, and values. At the URL: https://www.youtube.com/watch?v=j73LKmN3Y0g&t=30s. Pak Lebai Malang is a folklore from Sumatera Barat. The researcher chose the story of Pak Lebai Malang because it is one of the most well-known folk tales in Indonesia that has been adapted into visual media (Dian, 2021). Pak Lebai Malang's story is straightforward for young children to understand and contains numerous moral themes, science, humor, and cultural references. There are numerous video versions of this story available on YouTube. However, the researchers chose the video created and uploaded by channel Dongeng Kita because it has a high-quality image, engaging animations that fit the story's content, a clear voice, entertaining music, and colors that appeal to early childhood. The video has since received 169,226 views and 1.5k likes. Dongeng Kita, on the other hand, has 1.89 subscribers. The video is 12,307 KB in size and runs for 6 minutes and 13 seconds. It begins with an introduction to the story's regional setting and culture.

DOI: http://dx.doi.org./10.14421/al-athfal.2021.72-02

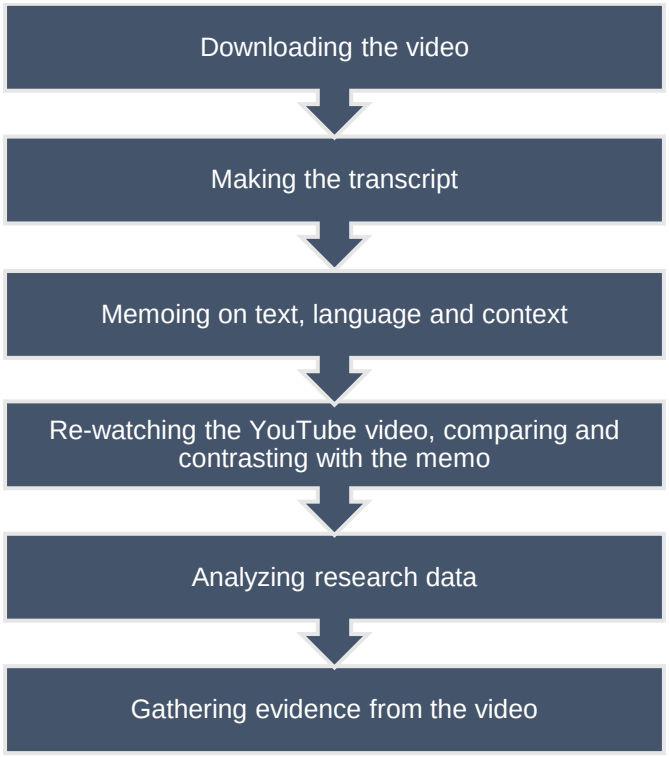

Figure 1. Research Procedure

Researchers used the following procedures: To begin, researchers downloaded the video using the following URL: https://en.savefrom.net/1-youtube-video-downloader-5. Second, researchers created a video transcript; used the slowdown, pause, and rewind buttons to expedite the process. Thirdly, each researcher read and made notes on the story's text, language, and context. The notes (memo) served as data for analysis to address the research problem formulation. Fourthly, researchers carefully re-watched the YouTube video to collect any data analysis and matched them with notes. Fifth, researchers analyzed the research data by concluding the conclusion's theme based on the researchers' interpretation notes. Finally, researchers captured scenes from the video to serve as evidence for each research finding.

To ensure the study's validity, each researcher analyzed data independently. Then, a Focus Group Discussion (FGD) was held with the majority of researchers in attendance to discuss the analysis and reach a consensus on a conclusion by analyzing the outcomes of each researcher's study. Its purpose is to compare, identify similarities and differences in the analysis results, and ensure that the findings are systematically reached and substantiated. To ensure reliability, the researchers detailed the research procedure. So that other researchers can replicate the process in future studies of a similar nature.

3. Result

As per the data, Pak Lebai Malang digital folklore has taught young children about science, language, and values in the following ways: 1) Pak Lebai Malang digital folklore visually explains the scientific concept of sinking and floating; 2) It teaches new vocabularies by repeating words and visualizing each new word; and 3) Through the expressions and intonation described, young children, can learn about good and bad values that apply to society.

3.1. Easy-to-understand visualizations are used to teach science concepts

This study indicated that the YouTube video Pak Lebai Malang taught science concepts via simple visualizations. This conclusion is drawn from a series of video scenes in which the

DOI: http://dx.doi.org./10.14421/al-athfal.2021.72-02

scientific concepts of sinking, floating, and the nature of water are demonstrated. Several scenes in the video depict the drowning concept. At 1:00 and 5:04 minutes, a fishing hook sinks into the water because its density is more significant than water. Then, at 5:21 minutes, Pak Lebai descends into the water and retrieves the hooked fish. Pak Lebai, whose density is more significant than water, sinks into the water (Figure 2).

(a) **(b)** **(c)**

Figure 2. Sinking Process Visualization

(a) Pak Lebai jumps from the boat; (b) Pak Lebai dives into the water; (c) Pak Lebai descends into the water and retrieves the hooked fish.

Another scientific concept that is explained is the concept of floating. At 0:59, 1:10, 1:43, and 2:15 minutes of the Pak Lebai Malang video, the canoe is seen floating on the water, even though Pak Lebai and others are cruising it. The canoe's shape creates an air cavity, increasing its volume and denser than water.

Figure 3. Floating Visualization

Additionally, the YouTube video illustrates the scientific concept of water flowing from a high to a low level, upstream to downstream. While upstream and downstream are visible, the canoe travels in the same direction as the water current (Figure 4). However, if the canoe travels upstream, it travels against the current of the water (Figure 5).

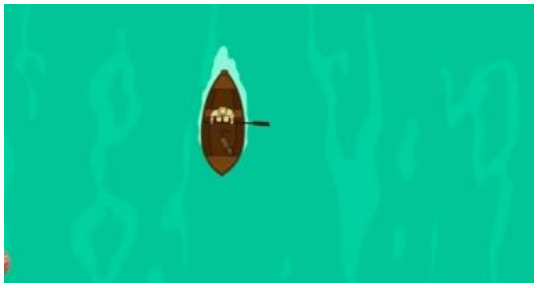

Figure 4. Water Flowing from a High to a Low Level (the Canoe Follows the Direction of the Water Current)

DOI: http://dx.doi.org./10.14421/al-athfal.2021.72-02

Figure 5. Water Flows from a High Point to a Low Point (The Canoe Travels Against The Current of The Water)

3.2. Repeated and visualized new vocabularies

The video contains several instances of new words that children rarely use daily. Included in this is the new vocabulary accompanied by visual aids that depict different scenes and help clarify the definitions. For instance, at 0:45, 2:15, 2:46, 3:00, 3:16, and 5:40 minutes, the word 'canoe' is repeated and visualized. At 1: 36, 2:19, 2:40, 2:47, 3:18, 3:38, 3:52, 3:58, and 4:42 minutes, the repetition and visualization of 'upstream' are demonstrated. While at 1:08, 1:35, 2:26; 2:52; 3:01, 3:20, 3:39' 4:21, 4:42 minutes, 'downstream' is shown. (See images for a visual representation of the canoe upstream and downstream at Figure 6).

(a) **(b)** **(c)**

Figure 6. Canoe, Upstream and Downstream Visualization (a) The Word 'canoe' is Repeated and Visualized; (b) The Repetition and Visualization of 'upstream' are Demonstrated; (c) The Word 'Downstream' by Describing the Direction of the Water Flow

3.3. The expressions and intonation of the voice convey both positive and negative values applicable to society

Video is a synthesis of images, sounds, narratives, music, and motion. As a result, when a video explains something abstract, the scenes can be visualized and recorded. The values that are applied in society are highly abstract. Several values are introduced in Pak Lebai Malang video, including the importance of not expecting other people's gifts and the importance of considering any decision carefully.

Pak Lebai anticipated food for the following day at 2:00 p.m. and thus went fishing only that day. This is indicated by the loud voice of Pak Lebai's heart, which stated that it is sufficient to catch only one fish. Additionally, it is demonstrated by a canoe proceeding to the lakeshore and Pak Lebai having completed his fishing that day.

Several scenes at 2:42, 2:57, 3:12, 3:30, and 5:20 demonstrate the importance of carefully considering any decision.

DOI: http://dx.doi.org./10.14421/al-athfal.2021.72-02

Figure 7. Pak Lebai Expression Regret is Unable to Make a Decision

4. Discussion

The researchers' analysis of the YouTube video Pak Lebai Malang revealed that appealing image visualization, combined with sound and other digital elements to support the story, allows children to learn science in a fun and easy-to-understand manner. Children between 0 and 8 years old continue to think concretely (Lindon, J., & Brodie, 2016; Rakhmawati, Hasibuan, & Lutfiyah, 2019). Videos may aid in their comprehension of abstract concepts by bringing them to life through story visualization. According to Piaget, early childhood is in the concrete pre-operational stage (Stage, Ghazi, Ullah, & Bannu, 2016); children perceive everything through their senses rather than rational analysis. As a result, learning in early childhood education must take place through visual media rather than through verbal or abstract explanations (Beaty, 2013; William Crain, 2007).

The importance of learning science for children is fostering children's confidence in their environment, providing some essential experiences directly to children, developing the basic concepts of natural knowledge, improving the observing skills, allowing them to use materials commonly used in science learning, so that children begin to learn science early on, learning problem-solving skills, stimulating their curiosity and having the opportunity to explore, developing sensory, physical, intellectual, emotional, spiritual, and social abilities and developing speaking skills through adding vocabulary when children do activities by asking and answering any questions (Risnawati, 2020). Through this digital folklore, children can learn to strengthen the science concepts learned, such as in the story Pak Lebai Malang, children can learn about the concept of sinking, floating, and the nature of flowing water from high to low.

Additionally, the results demonstrated that digital folklore Pak Lebai Malang taught young children new vocabulary by repetition and seeing it through moving animated graphics. It is consistent with Altalhab's research finding that a technique centered on word repetition can help students acquire new vocabulary; word repetition is crucial for vocabulary acquisition (Altalhab, 2018). The use of Pak Lebai Malang YouTube videos has also aided in visualizing new language through moving imagery. Picture media can assist youngsters in developing their vocabulary mastery (Maritha & Saniago Dakhi, 2017; Sari & Suryana, 2019), including their vocabulary (Walter-Laager et al., 2017).

The child's speaking development is not obtained bonitos own, but through imitation of the stimuli provided by the child's closest environment, the parents' obligation, and other close adults. They provide the stimulation to develop the children's speaking skills, read stories, or help children listen to stories (Setyawan, 2016). Therefore, digital folklore is one of the exciting media to develop children's language skills. Moreover, it is equipped with visual media to make it easier for children to understand every new vocabulary they get.

Digital folklore depicts how a person's expression behaves concerning good or wrong societal values. Pak Lebai Malang story is from Sumatera Barat, so the values used are Sumatera Barat's values. Children will understand abstract values that apply in society better if they can visualize the expressions and intonations of how a character acts and reacts. Children between the ages of 5 and 6 years old begin to distinguish between good and evil (Kohlberg, 2008; Krettenauer, Campbell, & Hertz, 2013) or are in the conventional stage (Selman, 1971). Value

education should start at a young age (Yu-Jin Cho, 2021). Value education is typically delivered through the lecture method. The lecture method of instruction in the classroom is uninteresting and quickly bores children. It differs from using digital folklore in that it teaches values without the children realizing it. Children gain knowledge by watching videos (Anik Lestariningrum, 2014; Siron, Mula, Mama, & Utari, 2020; Widhiyanti & Gunanto, 2021).

5. Conclusion

This study also found that repetition and visualization of new vocabulary in digital folklore increase children's vocabulary, provide opportunities for language learning, and allow for the observation of language use in various contexts. Furthermore, the researchers concluded that the general public could access the good and bad values in society if packaged in videos uploaded to YouTube (including children). It ensures cultural and social values for a more extended time and a broader audience. YouTube digital folklore created by Indie creators may not be comparable to films produced by major studios. Children are already well-versed in Disney and Hollywood stories. Nonetheless, folklore elevates local culture is an excellent source of learning material and media for children's development. Researchers propose that folklore digital packaging be improved to make it more appealing to children to watch it. Teachers can use these stories in the classroom to teach early childhood science, language, and values.

This study has limitations because only one video was observed. It will be good to compare and contrast with other videos, particularly folklore from various cultural groups. The researchers recommend that additional research create more robust, visually appealing, and engaging videos that create such materials.

Declarations

Author contribution statement

Conceptualization, Ratna Faeruz, Maila D.H. Rahiem, and Dzikri Rahmat Romadhon. Methodology, Maila D.H. Rahiem, and Ratna Faeruz. Formal analysis, Maila D.H. Rahiem, Ratna Faeruz, and Dzikri Rahmat Romadhon. The investigation, Ratna Faeruz. Data curation, Ratna Faeruz and Maila D.H. Rahiem. Writing—original draft preparation, Ratna Faeruz and Maila D.H. Rahiem. Writing—review and editing, Ratna Faeruz, Maila D.H. Rahiem, Nur Surayyah Madhubala Abdullah, Dzikri Rahmat Romadhon, Ratna Sari Dewi, Rahmatullah and Dede Rosyada. Visualization, Ratna Faeruz. All authors have read and agreed to the published version of the manuscript.

Funding statement

This research received no specific grant from any funding agency in the public, commercial, or not-for-profit sectors.

Data availability statement

The datasets generated during and/or analyzed during the current study are available from the corresponding author on reasonable request.

Declaration of interests statement

The authors declare that they have no known competing financial interests or personal relationships that could have influenced the work reported in this paper.

Additional information

Correspondence and requests for materials should be addressed to ratnaf@uinjkt.ac.id.

ORCID

Ratna Faeruz https://orcid.org/0000-0001-7782-222X
Maila D.H. Rahiem https://orcid.org/0000-0002-5618-2486
Dzikri Rahmat Romadhon https://orcid.org/0000-0003-2796-7281
Ratna Sari Dewi https://orcid.org/0000-0001-6028-2191

References

Altalhab, S. (2018). Short- and Long-term Effects of Repetition Strategies on Vocabulary Retention. *Advances in Language and Literary Studies*, *9*(2), 146-149. https://doi.org/10.7575/aiac.alls.v.9n.2p.146

Lestariningrum, Anik. (2014). Pengaruh Penggunaan Media VCD terhadap Nilai-Nilai Agama dan Moral Anak. *JPUD: Jurnal Pendidikan Anak Usia Dini*, *8*(2), 195-206. https://doi.org/10.21009/JPUD.082.01

Beaty, J. J. (2013). *Preschool appropriate practices: Environment, curriculum, and development.* (4th ed.; L. Ganster, Ed.). Belmont: Wadsworth Cengange Learning.

Bremer, J. (2005). The Internet and children: Advantages and disadvantages. *Child and Adolescent Psychiatric Clinics of North America*, *14*(3), 405–428. https://doi.org/10.1016/j.chc.2005.02.003

Brody, J. E. (2015). *Screen Addiction Is Taking a Toll on Children*. The New York Times.

Connell, S. L., Lauricella, A. R., & Wartella, E. (2015). Parental co-use of media technology with their young children in the USA. *Journal of Children and Media*, *9*(1), 5–21. https://doi.org/10.1080/17482798.2015.997440

Datareportal. (2021). Digital around the world. Retrieved from Datareportal website: https://datareportal.com/global-digital-overview

Delen, E., & Bulut, O. (2011). The relationship between students' exposure to technology and their achievement in science and math. *Turkish Online Journal of Educational Technology*, *10*(3), 311–317.

Dian, A. (2021). Cerita Rakyat Pak Lebai Malang dan Ulasannya. *PosKata*.

Direktorat Pembinaan PAUD. (2018). *Kerangka Dasar dan Struktur Kurikulum 2013 PAUD*.

Hilt, M. L., & Lipschultz, J. H. (2004). Elderly Americans and the Internet: E-mail, TV news, information and entertainment websites**.** *Educational Gerontology, 30*(1), 57-72.

Hunter, L. W. & Valcour, P. M.. (2005). *Technology, organizations, and work-life integration.* Psychology Press.

Hwang, G. J., & Fu, Q. K. (2020). Advancement and research trends of smart learning environments in the mobile era. *International Journal of Mobile Learning and Organisation*, *14*(1), 114–129. https://doi.org/10.1504/IJMLO.2020.103911

Hwang, G. J., & Wu, P. H. (2012). Advancements and trends in digital game-based learning research: A review of publications in selected journals from 2001 to 2010. *British Journal of Educational Technology*, *43*(1), 6–10. https://doi.org/10.1111/j.1467-8535.2011.01242.x

Jo Shan Fu, ., & Fu, J. S. (2013). ICT in Education : A Critical Literature Review and Its Implications. *International Journal of Education and Development Using Information and Communication Technology*, *9*(1), 112–125.

Johnson, G. (2006). Internet Use and Cognitive Development: A Theoretical Framework. *E-Learning and Digital Media*, *3*(4), 565–573. https://doi.org/10.2304/elea.2006.3.4.565

Johnson, G. M. (2011). Self-Esteem and Use of the Internet among Young School-Age Children. *International Journal of Psychological Studies*, *3*(2), 48–53. https://doi.org/10.5539/ijps.v3n2p48

K. Krippendorff. (2010). Content Analysis: An Introduction to Its Methodology (2nd ed.). *Organizational Research Methods.*, *13*(3), 392–394. https://doi.org/10.1111/biom.12945

Kemp, S. (2019). Digital 2019 Indonesia. Retrieved from https://es.slideshare.net/DataReportal/digital-2019-indonesia-january-2019-

v01?from_action=save
Khaironi, M. (2017). Pendidikan Moral Pada Anak Usia Dini. *Jurnal Golden Age Universitas Hamzanwadi*, *1*(01), 1-16. https://doi.org/10.29408/goldenage.v1i01.479
Khan, S., Khan, S., & Aftab, M. (2015). Digitization and its impact on economy. *International Journal of Digital Library Services*, *5*(2), 138–149.
Kim, Y., Chen, H. T., & Gil De Zúñiga, H. (2013). Stumbling upon news on the Internet: Effects of incidental news exposure and relative entertainment use on political engagement. *Computers in Human Behavior*, *29*(6), 2607–2614. https://doi.org/10.1016/j.chb.2013.06.005
Kohlberg, L. (2008). The Development of Children's Orientations Toward a Moral Order. *Human Development*, *51*(1), 8–20. https://doi.org/10.1159/000112530
Krettenauer, T., Campbell, S., & Hertz, S. (2013). Moral emotions and the development of the moral self in childhood. *European Journal of Developmental Psychology*, *10*(2), 159–173. https://doi.org/10.1080/17405629.2012.762750
Lekawael, R. F. J. (2017). the Impact of Smartphone and Internet Usage on English Language Learning. *English Review: Journal of English Education*, *5*(2), 255–262. https://doi.org/10.25134/erjee.v5i2.540
Lindon, J., & Brodie, K. (2016). *Understanding Child Development 0-8 Years 4th Edition: Linking Theory and Practice. Hachette UK.* Hachette UK.
Livingstone, S. (2009). *Children and the Internet. Polity.* Polity.
Maritha, E., & Saniago Dakhi. (2017). The Effectiveness of Picture: An Epirical Evidence in Vocabulary Mastery. *Journal of English Teaching*, *3*(3), 163–176.
Menteri pendidikan dan kebudayaan. Standar Nasional Pendidikan Anak Usia Dini. Peraturan Menteri Pendidikan dan Kebudayaan Republik Indonesia (2014).
Murphie & Potts. (2017). *Culture and technology.* Macmillan International Higher Education.
Nawawi, A. (2011). Pentingnya pendidikan nilai moral bagi generasi penerus. INSANIA: *Jurnal Pemikiran Alternatif Kependidikan*, *16*(2), 119–133. https://doi.org/10.24090/insania.v.16i2.1582
Przybylski, A. K., & Weinstein, N. (2019). Digital Screen Time Limits and Young Children's Psychological Well-Being: Evidence From a Population-Based Study. *Child Development*, *90*(1), e56–e65. https://doi.org/10.1111/cdev.13007
Rahiem, M. D. H. (2020a). Storytelling in early childhood education: Time to go digital. *International Journal of Child Care and Education Policy*, *15*(1). https://doi.org/10.1186/s40723-021-00081-x
Rahiem, M. D. H. (2020b). Technological barriers and challenges in the use of ICT during the COVID-19 emergency remote learning. *Universal Journal of Educational Research*, *8*(11B), 6124–6133. https://doi.org/10.13189/ujer.2020.082248
Rahiem, M. D. H. (2021). Indonesian University Students' Likes and Dislikes about Emergency Remote Learning during the COVID-19 Pandemic. *Asian Journal of University Education*, *17*(1), 1–18. https://doi.org/10.24191/ajue.v17i1.11525
Rahiem, M. D. H., & Rahim, H. (2021). The sultan and the soup: A javanese cultural response to covid-19. *Journal of Ethnic and Cultural Studies*, *8*(1), 43–65. https://doi.org/10.29333/ejecs/602
Rahiem, M. D. H., Rahim, H., Subchi, I., Zulkifli, Sururin, & Khalimi. (2020). Digital Folklore in Early Childhood Disaster Education. *2020 8th International Conference on Cyber and IT Service Management, CITSM 2020*, (October). https://doi.org/10.1109/CITSM50537.2020.9268864
Rahiem, M. D. H., & Widiastuti, F. (2020). Pembelajaran Mitigasi Bencana Alam Gempa Bumi untuk Anak Usia Dini melalui Buku Bacaan Bergambar. *Jurnal Obsesi : Jurnal Pendidikan Anak Usia Dini*, *5*(1), 36-50. https://doi.org/10.31004/obsesi.v5i1.519
Raja, R., & Nagasubramani, P. C. (2018). Impact of modern technology in education. Journal of Applied and Advanced Research. *Journal of Applied and Advanced Research*, *3*, 33–35.

https://dx.doi.org/10.21839/jaar.2018.v3S1.1

Rakhmawati, N. I. S., Hasibuan, R., & Lutfiyah, E. (2019). Study of Domino Number Game Development for Early Children's Ability to Recognize Numbers. *Jurnal Obsesi : Jurnal Pendidikan Anak Usia Dini*, *3*(2), 578-584. https://doi.org/10.31004/obsesi.v3i2.263

Risnawati, A. (2020). Pentingnya Pembelajaran Sains bagi Pendidikan Anak Usia Dini. *Prosiding Konferensi Integrasi Interkoneksi Islam dan Sains*, *2*, 513–515. Retrieved from http://sunankalijaga.org/prosiding/index.php/kiiis/article/view/447.

Robert Hughes, J., & D.Hans, J. (2001). Computers, the Internet, and Families : A Review of the Role New Technology Plays in Family Life. *Journal of Family Issues*, *503*(22), 776–790. https://doi.org/10.1177/019251301022006006.

Robin, B. R. (2008). Digital storytelling: A powerful technology tool for the 21st century classroom. *Theory into Practice*, *47*(3), 220–228. https://doi.org/10.1080/00405840802153916

Salehudin, M. (2020). Literasi Digital Media Sosial Youtube Anak Usia Dini. *Jurnal Ilmiah Potensia*, *5*(2), 106–115.

Sari, N. E., & Suryana, D. (2019). Thematic Pop-Up Book as a Learning Media for Early Childhood Language Development. *JPUD - Jurnal Pendidikan Usia Dini*, *13*(1), 43–57. https://doi.org/10.21009/10.21009/jpud.131.04

Setyawan, F. H. (2016). Meningkatkan Kemampuan Berbahasa Anak Usia Dini Melalui Model Pembelajaran Audio Visual Berbasis Android. *Jurnal PG-PAUD Trunojoyo*, *3*(2), 92–98. Retrieved from https://journal.trunojoyo.ac.id/pgpaudtrunojoyo/article/view/3490

Siron, Y., Mula, M., Mama, P., & Utari, F. T. (2020). Mengembangkan Konten Engineering di PAUD : Perspektif Guru. *Jurnal Golden Age Universitas Hamzanwadi, 4*(2), 267–281.

Stage, C. O., Ghazi, S. R., Ullah, K., & Bannu, T. (2016). Development Theory : an Implication in Learning. *Gomal University Journal of Research [GUJR]*, *31*(1), 9-20.

Teguh suyudi. (2021, April). Riset_ Anak-Anak di Indonesia Kenal Media Sosial di Usia Dini - ItWorks. *ItWork*.

Wajcman, J. (2008). Life in the fast lane? Towards a sociology of technology and time. *British Journal of Sociology*, *59*(1), 59–77. https://doi.org/10.1111/j.1468-4446.2007.00182.x

Walter-Laager, C., Brandenberg, K., Tinguely, L., Schwarz, J., Pfiffner, M. R., & Moschner, B. (2017). Media-assisted language learning for young children: Effects of a word-learning app on the vocabulary acquisition of two-year-olds. *British Journal of Educational Technology*, *48*(4), 1062–1072. https://doi.org/10.1111/bjet.12472

Weber, M. (2005). Remarks on Technology and Culture. *Theory, Culture & Society*, *22*(4), 23–38. https://doi.org/10.1177/0263276405054989

Whitty, M. T., & McLaughlin, D. (2007). Online recreation: The relationship between loneliness, Internet self-efficacy and the use of the Internet for entertainment purposes. *Computers in Human Behavior*, *23*(3), 1435–1446. https://doi.org/10.1016/j.chb.2005.05.003

Widhiyanti, K., & Gunanto, S. G. (2021). Nusantara Folklore in the Digital Age. *SSRN Electronic Journal*. https://doi.org/10.2139/ssrn.3800616

William Crain. (2007). *Teori Perkembangan* (Ketiga; Syaifudin Zuhri Qudsy, Ed.). Pustaka Pelajar.

Windari, F., Ikhwal, M., Wahyuni, S., Putra, R., & Rosramadhana, R. (2019). Pendampingan Anak-anak Mengenal Sejarah Lokal Berbasis Digital Folklore di Kecamatan Medan Barat. *JATI EMAS (Jurnal Aplikasi Teknik Dan Pengabdian Masyarakat)*, *3*(2), 222-227. https://doi.org/10.36339/je.v3i2.237

Wirga, E. W. (2016). Content Analysis on Youtube Social Media to Support Political Campaign Strategies. *Jurnal Ilmiah Informatika Dan Komputer*, *21*(100), 14–26. Retrieved from https://ejournal.gunadarma.ac.id/index.php/infokom/article/view/1716

Yu-Jin Cho. (2021). Kindergarten Teachers' Perception and Implementation Status of Value Education for Young Children. *The Journal of the Korea Contents Association*, *21*(1), 446–455. https://doi.org/10.5392/JKCA.2021.21.01.446

DOI: http://dx.doi.org./10.14421/al-athfal.2021.72-02