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ARTIKEL JURNAL NASIONAL TERAKREDITASI SINTA 2

Judul Artikel : EXAMINING THE APPROPRIATENESS OF BETAWI FOLKLORE AS

LITERACY READING MATERIAL FOR ELEMENTARY SCHOOLS

Jurnal : JOLLT Journal of Languages and Language Teaching

Penulis : Syarif Hidayatullah, Cahya Komara

No.	Tahapan Publikasi	Tanggal
1	Bukti konfirmasi submit artikel	18 Desember 2024
2	Bukti permintaan revisi artikel	3 Februari 2025
3	Bukti artikel diterima	22 Februari 2025
4	Bukti artikel terbit	19 April 2025

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jollt ikipmataram <jollt@undikma.ac.id>   28 Desember 2024 pukul 13.24
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Accredited Sinta by Ministry of Research, Technology, and Higher Education of the Republic of Indonesia
Decree No. 79/E/KPT/2023, July 2023

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Authors	Syarif Hidayatullah, Cahya Komara
Title	APPROPRIATENESS OF BETAWI FOLKLORE AS LITERACY READING MATERIAL FOR ELEMENTARY SCHOOL
Original file	14048-50437-1-SM.DOCX 2024-12-18
Supp. files	None ADD A SUPPLEMENTARY FILE
Submitter	Syarif Hidayatullah
Date submitted	December 18, 2024 - 05:34 AM
Section	Articles
Editor	None assigned

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Title	Examining the Appropriateness of Betawi Folklore as Literacy Reading Materials for Elementary Schools
Section	Articles
Editor	Muhammad Suhaili ✉
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	Upload a revised Review Version Choose File No file chosen Upload
Supp. files	None

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2025-02-03	2025-02-18	2025-03-03	2025-02-18

Recommendation	Revisions Required 2025-02-18
Review	💬 2025-02-18
Uploaded files	14048-53216-1-RV.DOCX 2025-02-18 Let author view file ☑ Record
Reviewer rating	5 High ▾ Record 2025-02-18

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Citation Analysis	**Google Scholar**
Frequency	**4 issues per year (January, April, July, and October)**
DOI	**Prefix 10.33394 by** Crossref
ISSN	**2338-0810 (Print)	2621-1378 (Online)**
Editor-in-chief	**Lalu Ari Irawan (laluariirawan@undikma.ac.id)**
Publisher	**Universitas Pendidikan Mandalika (UNDIKMA)**
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EXAMINING THE APPROPRIATENESS OF BETAWI FOLKLORE AS LITERACY READING MATERIALS FOR ELEMENTARY SCHOOLS

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Article Info	Abstract
Article History *Received: December 2024* *Revised: February 2025* *Published: April 2025* **Keywords** *Folklore;* *Literacy reading;* *Reading materials;* *Literacy program;* *Teaching reading;*	*Betawi folklore holds great potential as both a didactic and creative medium. Integrating Betawi folklore into literacy reading materials for elementary school students can yield positive educational benefits. However, due to the diversity of Betawi folklore, teachers must carefully select appropriate stories and implement effective learning strategies to ensure educational objectives are met. This study examines the appropriateness of Betawi folklore as literacy reading material for elementary school students. Employing a qualitative research approach, it utilizes content analysis techniques to assess intrinsic literary elements—such as themes, plots, characters, and settings—based on children's literature principles and cognitive development theories, particularly Piaget's concrete operational stage. The primary data sources include Cerita Rakyat Betawi 1 and Cerita Rakyat Betawi by Rahmat Ali. To validate the content analysis findings, teachers were asked to evaluate the suitability of Betawi folklore through a questionnaire. The results indicate that teachers must exercise careful selection, as not all Betawi folklore align with children's literature criteria and cognitive development stages. This study recommends strategies for adapting Betawi folklore to enhance its suitability for literacy activities in elementary schools.*

INTRODUCTION

Education in Indonesia remains deeply rooted in traditional approaches, as evidenced by the pervasive use of folklore as an integral learning tool. The curriculum, spanning elementary to high school, underscores the indispensable role of folklore in the nation's educational landscape (Apriliyani et al., 2023; Purnamasari & Wuryandani, 2019). This firmly establishes folklore as an inseparable component of the Indonesian educational system. Folklore are stories told orally from generation to generation (Bronner, 2007; Chaer, 2012; Danandjaja, 2002; Jauhari, 2018; Jones et al., 1986). However, in an effort to revitalize it, folklore is presented in written form. This is to ensure that folklore can be preserved as well as in a much wider dissemination form. For example, this can be seen from the large number of people who know the *Si Pitung* folklore even though they are not from the tribe that owns the folklore.

By spreading this folklore, the noble values contained in folklore can have a positive impact on children's character development (Sone, 2018; Virtue & Vogler, 2008). Likewise, Betawi folklore has religiosity values so that it can have a positive effect on readers regarding awareness of the existence of God in human life (Hidayatullah, 2020). Apart from that, Betawi folklore can also be used as inspiration for writing poetry (Hidayatullah et al., 2020). Based on this, Betawi folklore not only acts as a didactic tool, but also as a creative tool as the function of a literary work (Hikmat et al., 2017; Turner, 1996). With this function, the potential for

Betawi folklore as literacy material is very large. Research shows that there are efforts to make Betawi folklore literary material in the form of books (Arrasyid & Putra, 2021) and comics (Afif, 2016). This shows that Betawi folklore is very interesting and can be used as literary reading material.

The suitability of folklore as literacy material can also be assessed based on the stage of cognitive development in elementary school students, typically aged 7 to 12 years. According to Piaget's theory of cognitive development, children in this age range are in the concrete operational stage, where their thinking is grounded in concrete experiences and logical reasoning (Piaget, 1964). While Piaget's model sets the concrete operational stage from 7 to 11 years old, it is possible for some 12-year-old children to still be in this stage or to have progressed more rapidly into the formal operational stage. Previously, research on the use of folklore as reading material in elementary schools has been conducted (Ahyar & Apipurrohman, 2024; Balagaize & Asrori, 2024; Hasanah et al., 2022; Ismayatun & Hidayat, 2024). However, these studies have not considered the aspects of the suitability of folklore with children's literature or children's cognitive development. Previous studies have only focused on the suitability of language, instilling values, and readability of folklore texts.

In elementary school literacy practices, folklore has played a significant role in enhancing students' literacy skills (Asriyani et al., 2017; Maharani et al., 2024; Zikri et al., 2024). However, these studies have not examined the suitability of folklore provided to students based on the framework of children's literature theory and cognitive development. Additionally, no research has yet explored teachers' perspectives on the forms of folklore that are most appropriate for children.

Therefore, this study seeks to address the gaps in previous research by analyzing the suitability of Betawi folklore as literacy materials for elementary school students. To overcome this gap, this study explores the following research questions:
1. How appropriate is Betawi folklore as literacy reading material for elementary school students when analyzed based on children's literature theory and cognitive development?
2. What are teachers' views on the content analysis findings regarding the suitability of Betawi folklore as literacy reading material for elementary school students?

RESEARCH METHOD
Research Design
This study is an effort to uncover literacy reading materials that are appropriate for elementary school students derived from Betawi folklore. Therefore, in this study the researcher will identify Betawi folklore books that have been published, including Betawi Folklore 1 (CRB 1) and Betawi Folklore 2 (CRB 2) by Rahmat Ali. CRB 1 contains seven folklores, namely Si Pitung, Si Angkri Jagoan Pasar Ikan, Pangeran Sarif, Si Panjang, Entong Gendut from Batuampar, Si Jampang, Mirah, and Singa Betina from Merunda. CRB 2 contains six folklores, namely Bang Melong from Meruga, Sarah Speck, Pangeran Pecah Kulit, Nyai Dasima, Murtado from Kemayoran, and Kaiin Bapa Kayah.

The research data were then analyzed using a qualitative approach with content analysis techniques. The use of content analysis helps researchers catalog, classify, and elaborate on the intrinsic elements of folklore, as seen in other literary studies (Davia et al., 2022; Olugbemi-Gabriel & Ukpi, 2022). Intrinsic data related to themes, plots, characters, and settings in folklore will be described to see the suitability for elementary school students based on the concept of children's literature and children's cognitive development in the concrete operational aspect based on Piaget's theory. Furthermore, the research data was tested for validity. The validity test was carried out by providing a questionnaire given to elementary school teachers regarding the suitability of folklore elements with children's literature and the cognitive level of elementary school students.

Research Participants

In this study, the researcher has an important role in proving the Betawi folklore text by analyzing two books that are the subjects of this study. The results of this study were then tested for validity by involving 25 elementary school teachers (15 female and 10 male). The selection of teachers was based on their experience in conducting literacy activities for at least five years. They were asked for their views by filling out a questionnaire given by the researcher regarding the suitability of folklore for learners in elementary schools.

Instruments

The instrument used in this study is an analysis table which is used as a means to assess the suitability of Betawi folklore based on children's literature theory (Nurgiantoro, 2018; Sarumpaet, 2010) and children's cognitive development (Piaget, 1964). By using this analysis table, the researcher examines the intrinsic elements of literary works including plot, setting, and characterization contained in folklore.

In addition to the analysis table, a questionnaire instrument was also used in this study to confirm the suitability of the analysis results carried out by the researcher. This instrument contains questions stating the teacher's agreement and rejection of the intrinsic elements contained in folklore that can be used for learners in elementary schools. The questionnaire was previously validated by experts in literacy, folklore, and experienced elementary school teachers.

Data Analysis

The analysis conducted in this study is divided into two main types: qualitative data analysis and quantitative data analysis. The qualitative data analysis is carried out in several stages, including cataloging, classifying, and describing the suitability of intrinsic elements—such as themes, plots, and settings—in Betawi folklore. These elements are examined in relation to children's literature theory and cognitive development. Through this data analysis, the findings will facilitate teachers in evaluating the suitability of the intrinsic elements of Betawi folklore as literacy reading materials for elementary school students. In parallel, quantitative data analysis is also employed in this study. This analysis is conducted at the stage of processing the data obtained from the questionnaires completed by teachers, which assess the appropriateness of Betawi folklore as reading material.

RESEARCH FINDINGS AND DISCUSSION
Research Findings

Folklore plays a crucial role in supporting teachers during literacy activities, particularly in fostering character education in elementary schools. While not all literacy learning requires the use of folklore, its integration can significantly contribute to resolving challenges related to students' moral and character development (Kristanto, 2014; Setyawan et al., 2021). The effectiveness of folklore as a teaching tool, however, depends heavily on its relevance and suitability for the students' age and context. Inappropriate selection may lead to missed opportunities in instilling valuable values. Thus, educators must be selective and thoughtful in choosing folklore that aligns with the developmental stage and cultural background of their learners. This study aims to assess the relevance of Betawi folklore as literacy material for elementary students. Although Betawi folklore appears in various narrative forms, this research focuses on stories featuring human characters to allow for deeper exploration of characterization, consistent with the conventions of children's literature (Nurgiyantoro, 2010).

Various Themes of Betawi Folklore

Betawi folklore is thematically rooted in the struggles of the Betawi people during the Dutch colonial period. The narratives within this folklore commonly depict resistance against

colonial invaders, resistance against criminals, resistance against social inequality, and love stories.

Table 1
Themes in Betawi Folklore

No	Theme	Number of Stories
1	Resistance against invaders	4
2	Resistance to inequality	3
3	Resistance against criminals	3
4	The love story	3

Table 1 demonstrates that resistance to colonial rule is the dominant theme in Betawi folklore. This theme arises from the presence of Dutch colonizers and positions Batavia or Jakarta as the center of governance. Inevitable direct contact between the colonizers and the Betawi people led to themes of colonial resistance becoming an integral part of Betawi folklore. An example of this is the story entitled "Kaiin Bapa Kayah," which chronicles the protagonist Kaiin's struggle to sustain himself. Through perseverance and intelligence, Kaiin amassed substantial wealth, which he then used to reclaim land seized by the Dutch. However, this attempt was ultimately unsuccessful, resulting in Kaiin and his followers being executed.This is in line with the story of the struggle against other criminals which ended tragically, namely Pangeran Pecah Kulit and Si Panjang. These three stories explicitly describe the very difficult struggle in fighting for independence. The severity of the struggle is marked very firmly and clearly, namely that it ends in death. However, another story with the same theme has a different ending. The story of Pangeran Sarip tells of prince Sarip's greatness and ability in facing the Dutch. His ability can even create unreasonable events, namely turning a house into an ocean and shortening distances. It was this greatness that prevented prince Sarip's fate from ending tragically like the other three stories.

The four themes of resistance against colonial invaders in Betawi folklore exhibit two distinct outcomes - defeat and perseverance. These narratives provide insights into the heroic characters who fought against the colonizers. The presence of such heroic figures is an integral component of this thematic element.

The theme of resistance against criminals is also related to the characteristics of children's literature that emphasizes hero characters. In this theme, folklore present hero characters fighting criminals or thieves. This story is found in Si Angkri Jagoan Pasar Ikan, Murtado dari Kemayoran, and Mirah, Singa Betina dari Merunda. The three folklores tell of criminals who steal or commit arbitrary acts that cause resistance from the hero characters. For example, Mirah, Singa Betina dari Merunda tells the story of Asni's search to catch a criminal who turns out to be her own brother. The next theme is the theme of a love story between a pair of lovers. This theme is found in three folklores, namely Si Jampang, Sarah Speck, and Nyai Dasima. The three folklores contain the romance of the characters with various intrigues. For example, in the story of Si Jampang who had to be willing to die when he was about to steal in order to marry his lover. Meanwhile, Sarah Speck also tells the story of a tragic death due to a forbidden love affair between the Dutch elite which resulted in Sarah Speck being hanged. Love also results in death in the story of Nyai Dasima who was killed by her lover.

Plot Patterns in Betawi Folklore

Betawi folklore typically employs a forward or chronological plot structure, which is a common characteristic in many oral traditions. This linear progression of events makes the stories straightforward and easy to follow, particularly for young readers in elementary schools. The use of a forward plot is closely linked to the oral nature of folklore, where clarity and simplicity are essential for effective storytelling and audience engagement. In Betawi folklore, this narrative approach allows readers to grasp the sequence of events without confusion,

helping them to understand the moral or cultural messages embedded in the story. This structural simplicity also supports literacy development, as it enables students to identify elements such as the beginning, middle, and end of a story, which are key components in early literary education. The clarity and accessibility of forward plots in Betawi folklore make it an effective medium for both comprehension and character education, as summarized in Table 2.

Table 2
Plot Patterns in Betawi Folklore

No	Plots	Number of Stories
1	chronological plot	13
2	backflow	0
3	mixed flow	0

Characterization in Betawi Folklore

Betawi folklore is dominated by adult main characters. This is found in 11 folklores. The rest are 1 parent figure and 1 youth figure. One depiction of an adult character can be seen in the following fragment of the story Si Angkri Jagoan Pasar Ikan:

Angkri adalah pimpinan Bai dan Madun. Mereka selalu berpakaian serba hitam, berikat kepala, dan lengan bergelang akar bahar. Di jari-jari mereka bertengger beberapa cincin batu akik yang besar. Di pinggang mereka selalu terselip golok. (CRB 1, hlm. 8)

Even though there are no children in the main characters, the description of the main characters actually starts with the children. This happens in the folklore of Si Pitung and Si Jampang. Both stories tell the stories of the characters' lives as they develop from children to adults as can be seen from the initial descriptions in the two stories.

... Mereka mengharapkan si Pitung, anak mereka menjadi orang yang saleh, dapat menjunjung nama baik orang tua dan dapat dibanggakan. Oleh karena itu setelah si Pitung disunat, Bang Piun dan Pok Pinah menitipkan anaknya ke guru mengaji yang terkenal di kampungnya, Rawabelong, yaitu Haji Naipin. (Si Pitung dalam CRB1, hlm. 1)

Bayi yang masih merah itu lahir dan menangi keras sekali. "Syukur anak pertamaku sudah lahir," kata ayahnya dengan gembira. (Si Jampang dalam CRB1, hlm. 38)

These two stories are not classified as main characters in the children's category because the center of the conflict is in adulthood. In addition, the age of the children in both stories only serves as an introduction to the story. Therefore, the classification of the two stories includes adult characters. From the description of the character's age, Betawi folklore is not in accordance with children's literature. This is in line with the concept of children's literature which prioritizes child characters and their lives (Nurgiyantoro, 2018; Sarumpaet, 2010).

However, in terms of other characterizations, namely the characters. The characters presented in folklore clearly depict protagonists and antagonists or heroes and their enemies. This can be found in stories with themes of resistance to colonialism, resistance to inequality, and resistance to criminals. In the folklore Murtado dari Kemayoran, the main character of the story, namely Murtado, is the protagonist against Bek Lihun and Mandor Bacan as the antagonist. In Bang Melong from Maruga, the character Melong as the protagonist faces Cidit as the antagonist. This also happens in other folklore which always clearly place protagonists and antagonists, for example in the folklore Pangeran Pecah Kulit, Kaiin Bapa Kayah, or Si Panjang. The form of the story with clear antagonist and protagonist positions is suitable for

children. Because the formation of static characters will really help children understand the story.

Table 3
Characteristics of Characterization in Betawi Folklore

No	Characteristics	Form	Number of Stories
1	Age of Characters	Child	0
		Teenagers	1
		Adults	11
		Old	1
2	Characteristics of Characters	Protagonists	13
		Antagonists	13
		Tritagonists	13
3	Character Development	Static	13
		Dynamic	0

Historical Background to Betawi Folklore

From the research data obtained from CRB 1 and CRB 2 by Rahmat Ali, the uniqueness of Betawi folklore compared to the folklore of other regions can be seen. Betawi folklore has a story setting around the Dutch colonial period in Batavia. This means that Betawi folklore departs from urban folklore or urban legends. Urban legends are folklore that originate from contemporary stories whose veracity is still questionable (Harum, 2020). This is marked by the names of the regions conveyed in the story as well as the plot which contains the story of the feud between the Betawi people and the Dutch. These two signs can be seen in all the folklore in the two books.

> *Pemerintahan Jan Pieterzoon Coen yang kedua sebagai Gubernur Jenderal di kota Batavia berlangsung dari 30 September 1627 sampai dengan 20 September 1629. Pada masa itu terjadi peristiwa menggemparkan yang berlangsung di dalam kastel megah dan selalu dijaga serdadu-serdadu VOC siang dan malam. (Sarah Speck dalam CRB 2, hlm. 14)*

This quote describes the setting of events and places that clearly depict the colonial period in Batavia. This is indicated by the time span of the events depicted as well as the term place, namely the castle in Batavia which is the setting for the story. Batavia is the name of the city to refer to Jakarta as it is known today. Batavia became the center of Dutch power during the colonial period. Therefore, Betawi folklore is very influenced by the presence of the Dutch with all their intrigues.

By lifting stories in the Dutch era, all Betawi folklore have emphasized the aspect of storytelling that departs from a factual background. A factual background is a background that is described in the story according to real life.

Table 4
Forms of Setting in Betawi Folk Tales

No	Plot	Number of Stories
1	Factual	13
2	Imagination	0

Teachers' Views on Betawi Folklore

Many studies have revealed the potential of folklore to be used as reading materials for elementary school students. However, not all folklore can be given to students because the elements in the folklore are not relevant. Therefore, based on the research data obtained from

the characteristics of this Betawi folktale, teachers filled out a questionnaire with the following results.

Table 5
Research Questionnaire

Symbols	Questions	Strongly Agree (%)	Agree (%)	Undecided (%)	Disagree (%)
Q1	Betawi folklore containing resistance against colonialists can be used as reading material for elementary school students.	72	20	8	0
Q2	Betawi folklore containing resistance against inequality can be used as reading material for elementary school students.	52	36	12	0
Q3	Betawi folklore containing resistance against criminals can be used as reading material for elementary school students.	68	24	8	0
Q4	Betawi folklore containing the love story of a pair of lovers can be used as reading material for elementary school students.	0	8	4	88
Q5	Betawi folklore has a progressive plot so it can be used as reading material for elementary school students.	84	16	0	0
Q6	The characters in Betawi folklore are teenagers/adults/parents so the story can be used as reading material for elementary school students.	76	24	0	0
Q7	The characters in the story have antagonistic and protagonist character presentations and can be used as reading material for elementary school students.	80	20	0	0
Q8	The characters in the story have static character development so it can be used as reading material for elementary school students.	88	12	0	0
Q9	Betawi folklore contains a factual background so it can be used as reading material for elementary school students.	96	4	0	0

The data in the table shows relatively similar teacher opinions for all aspects. Regarding the themes contained in folk tales, the teachers are of the opinion that folk tales related to the themes of resistance against colonialism (Q1), criminals (Q2), and inequality (Q3) can be used as reading material for elementary school students. However, for the theme of romance (Q4), the teachers agreed to reject the theme being used as story material. The forward plot (Q5) contained in Betawi folk tales received a positive response from the teachers because the form

of the plot would be easy for elementary school students to understand. From the aspect of story characters, the teachers agreed that the story presented to children should not be a teenage/adult/old person (Q6), but rather the main character. However, regarding character traits (Q7) and character development (Q8), the teachers agreed that it could be used as story material in elementary schools. Regarding the factual background (Q9) contained in Betawi folk tales, the teachers agreed that folk tales with a factual background could be used as reading material in elementary schools.

Discussion

The theme in Betawi folklore generally presents the theme of resistance against colonialists. Based on the questionnaire, this theme can be used as reading material in elementary schools. This data is in line with the concept of children's literature which seeks to present hero figures in the story (Nurgiyantoro, 2018). This theme also forms the character value of nationalism or love for the homeland. By knowing the struggle of our predecessors in seizing the homeland, it can be an example in defending the nation. Love for the homeland is a character that instills students to love Indonesia and be ready to fight to defend the country (Aboubakr, 2017; Bria, 2020; Hidayat & Purnomo, 2021; Husni et al., 2023). It can be concluded that this theme is suitable as literacy material for elementary school students. In line with the theme of resistance against colonialists, the theme of resistance against inequality also shows the characteristics of children's literature that presents hero figures fighting their own nation or rich colonialists. This is for example the case in the story of Si Pitung. Entong Gendut from Batuampar and Bang Melong from Meruga. The three folklore with the theme of fighting inequality are good themes for children, especially in developing socially caring characters. Socially caring characters are characters that make students empathize with their surroundings (Arif et al., 2021; Backer, 2019; Dahal & Bhatta, 2021; Fauzi et al., 2017). In line with this, teachers also have the same opinion. In addition, the theme of fighting against criminals is also appropriate for elementary school students because it features hero figures who fight crime. With this theme, children will be able to choose good and bad figures. Children can identify positive and negative attitudes so that they can learn from these folklore. Thus, folklore can be a means of education (Afolayan, 2021; Backer, 2019; Hikmat et al., 2017). In the questionnaire, the majority of teachers also had the same opinion.

The theme of romance is also a theme found in Betawi folklore. This theme is not suitable for elementary school students because the love of a couple is not in accordance with children's literature. In children's literature, stories related to human relationships are stories of friendship and affection for parents. This is what surrounds the world of children. Children's literature is everything about children's lives (Nurgiyantoro, 2018; Sarumpaet, 2010). Similar opinions were expressed by teachers in the questionnaire for this study.

From the themes that have been revealed, Betawi folklore has positive themes for children's development, namely themes of fighting colonialism, fighting inequality, and fighting crime. If children are given these themes, children will remember the stories so that they can be the basis for the formation of positive characters. This is because children at this concrete operational age have a progressive dicentered development stage. This stage is a stage that contains memories of certain quantities that will remain the same even though their forms are different (Marinda, 2020; Mu'min, 2013). In this context, children's knowledge of characters such as Pitung, Kaiin, and Entong Gendut in fighting for the truth will become prototypes in children's lives so that children tend to choose to be good characters. On the other hand, the theme of a couple's romance is certainly not appropriate to be given to elementary school students. The variety of stories contained in Betawi folklore requires teachers to be able to choose reading materials that are appropriate for children. Therefore, the selection of stories must be directed so that literacy activities in schools are not only to get used to reading

activities, but can also be used as a means of developing the character needed by children. Many studies have shown that folk tales have rich character values and have a positive impact on elementary school students (Ardhyantama, 2017; Muktadir, 2018).

In terms of plot, the Betawi folklore has a forward plot pattern as is the form of the plot of folklore in general (Yanti & Zabadi, 2016) This can be seen in the two books that are the sources of this research. With this plot pattern, Betawi folklore is in accordance with children's literature. This is in line with the opinion of , Nurgiyantoro (2018) who stated that the use of flashback plots is not yet effective in children's literature.

On the other hand, Nurgiyantoro (2018)also stated that the plot of children's literature must meet the elements of plausibility or the degree of believability, reasonableness, and logical acceptance. The plot in Betawi folklore has described all of that, every event that is built in the story has a reasonable cause-and-effect relationship so that children can easily grasp the meaning of the story. For example, in presenting a story about fighting the colonizers, the story always begins with the condition of the characters who are oppressed, blackmailed, and wronged by the colonizers. From this, resistance arises. This story pattern can be found in all stories with the theme of resistance against the colonizers.

On the side of the conflict that is woven into the story. Betawi folklore has conflicts between humans and humans. All stories tell of such conflicts. For example, the conflict between a hero and a villain, a hero and a colonizer, a hero and a ruler, and a lover and a loved one. In terms of the type of conflict, it is in accordance with children's literature because it contains conflicts between humans (Nurgiyantoro, 2018). Unfortunately, the conflict is presented by adult characters. In children's literature, the story is centered on children. For example, the relationship between a child and his mother or friend. In this Betawi folklore, such a pattern has not been found.

Based on children's cognitive development, the plot of Betawi folklore is appropriate. This can be seen from the forward plot used in developing all folklore. The use of a forward plot will make it easier for children to understand the story. At this stage, children begin to do transtivity reasoning. This reasoning is the child's ability to combine relationships logically and draw conclusions (Mu'min, 2013). With a forward plot, children will easily understand the story and draw conclusions from the stories they read.

In addition, the element of plausibility in Betawi folklore is also in accordance with the stage of children's cognitive development. In this concrete operational phase, children begin to think logically (Hurlock, 2009). With the plausibility of Betawi folklore, children will easily understand the contents of the story. In line with this, in terms of plot, teachers assume that Betawi folklore has a plot that suits the needs of children so that there are no obstacles if used as reading material.

In terms of characters, the characters in Betawi folklore are adult/parent characters with complex lives. This characterization is certainly not suitable for elementary school students. In this concrete operational development phase, children only logically grasp what is seen in front of them (Marinda, 2020; Mu'min, 2013). In this case, what is easy to understand is the story of children's lives. Unfortunately, the stories of the characters' childhoods are only an introduction to the story, not a core part of the plot that is built. This is what makes teachers argue that adult characters in Betawi folklore cannot be used as literacy reading materials. In terms of character presentation, the characters in Betawi folklore are static characters. This means that the character does not change from antagonist to protagonist or vice versa. With the static character of the character, it makes it easy for children to understand the characters in the story. This is because in this concrete operational, children are just starting to learn to think logically (Hurlock, 2009; Piaget, 1964). In line with this, for character development, teachers also argue that the presentation of static character traits with the presence of antagonists, tritagonists, and

protagonists in Betawi folklore allows this story to be reading material for elementary school students.

From the discussion of this character, it can be seen that Betawi folklore in terms of character presentation in the story is in accordance with children's literature and children's cognitive development. However, in terms of the age of the character and the life of the character, both from the concept of children's literature and cognitive development become irrelevant.

In terms of background, the background of Betawi folklore raises a factual background, namely a background that is based on reality. This type of background is an important aspect so that elementary school students can imagine the events that occur (Nurgiyantoro, 2018). On the other hand, Betawi folklore presents a historical background, indirectly elementary school students can learn history through folklore.

So far, history books have only displayed important dates that are chronological moments in the realization of Indonesian independence. The events that color it are barely mentioned in history books. Of course, because history books in schools are also limited by the curriculum and learning time. Through this folktale, children will get to know Jakarta when it was still Batavia, the difficult life during the colonial era, the struggle against the colonizers, and other dynamics.

In terms of cognitive development, stories with factual backgrounds are certainly easier to understand. In this concrete operational thinking phase, children will find it easier to understand objects that they are already familiar with (Desmita, 2009). Therefore, with the factual background contained in Betawi folklore, it will be easier for children to understand the story. The view on the importance of factual backgrounds in children's stories also makes teachers agree that Betawi folklore with factual backgrounds can be used as reading materials in elementary schools.

Although the data shows that the majority of Betawi folklore elements can be used as reading material in elementary schools, the aspect of characterization that presents adult/parent characters as the center of the story is a problem that needs to be solved. To overcome this, this study recommends that folklore be adapted according to child development. For example, by presenting folklore through the child's perspective. One way that can be done is by conducting appreciative reading by presenting folklore in sociodrama activities. Sociodrama activities in elementary school learning are often used as learning media and have proven effective in developing various aspects of language skills (Purnami et al., 2014; Widiawati, 2017). By organizing sociodrama activities, literacy activities are not limited to receptive activities, but also productive activities. Thus, literacy activities will have a positive impact on elementary school students' language skills holistically.

CONCLUSION

Betawi folklore is an interesting and unique story. The story is an intangible cultural heritage that must be preserved. One way is to make Betawi folklore a literacy material in elementary schools. Based on the results of research on intrinsic elements that are studied based on the concept of children's literature and cognitive development by Piaget. It can be concluded that there are 3 Betawi folklore themes that are in accordance with children's literature and 1 is not. Likewise, from the cognitive development dimension, 3 themes are in accordance and 1 is not. In terms of plot, Betawi folklore is in accordance with the concept of children's literature and children's cognitive development. In terms of characters, because all the characters who are the center of the story are adults and parents, it is not in accordance with children's literature. Likewise in children's cognitive development because it is not in accordance with children's lives. In terms of setting, all Betawi folklore is in accordance with children's literature and cognitive development. The results of this finding were responded to by teachers by filling out a questionnaire which generally recommends folklore to be used as literacy reading material in

elementary schools. However, in the characterization section related to the center of the story on adult characters, adjustments need to be made because teachers consider this aspect to be an important part of presenting reading materials to elementary school students.

This study recommends that the use of Betawi folklore as literacy materials in elementary schools can be done with an innovative and creative approach. To utilize the diversity of themes as a means of character formation. To overcome characterization problems, sociodrama activities can be an alternative solution so that literacy activities also have an impact on language skills holistically.

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EXAMINING THE APPROPRIATENESS OF BETAWI FOLKLORE AS LITERACY READING MATERIAL FOR ELEMENTARY SCHOOLS

Betawi folklore holds great potential as both a didactic and creative medium. Integrating Betawi folklore into literacy reading materials for elementary school students can yield positive educational benefits. However, due to the diversity of Betawi folklore, teachers must carefully select appropriate stories and implement effective learning strategies to ensure educational objectives are met. This study examines the appropriateness of Betawi folklore as literacy reading material for elementary school students. Employing a qualitative research approach, it utilizes content analysis techniques to assess intrinsic literary elements—such as themes, plots, characters, and settings—based on children's literature principles and cognitive development theories, particularly Piaget's concrete operational stage. The primary data sources include Cerita Rakyat Betawi 1 and Cerita Rakyat Betawi by Rahmat Ali. To validate the content analysis findings, teachers were asked to evaluate the suitability of Betawi folklore through a questionnaire. The results indicate that teachers must exercise careful selection, as not all Betawi folklore align with children's literature criteria and cognitive development stages. This study recommends strategies for adapting Betawi folklore to enhance its suitability for literacy activities in elementary schools.

How to cite: Last name. (2025). Appropriateness of Betawi Folklore as Literacy Reading Materials for Elementary Schools, *Journal of Languages and Language Teaching*,

INTRODUCTION

Education in Indonesia remains deeply rooted in traditional approaches, as evidenced by the pervasive use of folklore as an integral learning tool. The curriculum, spanning elementary to high school, underscores the indispensable role of folklore in the nation's educational landscape (Apriliyani et al., 2023; Purnamasari & Wuryandani, 2019). This firmly establishes folklore as an inseparable component of the Indonesian educational system.

Folklore are stories told orally from generation to generation (Bronner, 2007; Chaer, 2012; Danandjaja, 2002; Jauhari, 2018; Jones et al., 1986). However, in an effort to revitalize it, folklore is presented in written form. This is to ensure that folklore can be preserved as well as in a much wider dissemination form. For example, this can be seen from the large number of people who know the *Si Pitung* folklore even though they are not from the tribe that owns the folklore.

By spreading this folklore, the noble values contained in folklore can have a positive impact on children's character development (Sone, 2018; Virtue & Vogler, 2008). Likewise, Betawi folklore has religiosity values so that it can have a positive effect on readers regarding awareness of the existence of God in human life (Hidayatullah, 2020). Apart from that, Betawi folklore can also be used as inspiration for writing poetry (Hidayatullah et al., 2020). Based on this, Betawi folklore not only acts as a didactic tool, but also as a creative tool as the function of a literary work (Hikmat et al., 2017; Turner, 1996).

With this function, the potential for Betawi folklore as literacy material is very large. Research shows that there are efforts to make Betawi folklore literary material in the form of books (Arrasyid & Putra, 2021) and comics (Afif, 2016). This shows that Betawi folklore is very interesting and can be used as literary reading material.

The suitability of folklore as literacy material can also be assessed based on the stage of cognitive development in elementary school students, typically aged 7 to 12 years. According to Piaget's theory of cognitive development, children in this age range are in the concrete operational stage, where their thinking is grounded in concrete experiences and logical

reasoning (Piaget, 1964). While Piaget's model sets the concrete operational stage from 7 to 11 years old, it is possible for some 12-year-old children to still be in this stage or to have progressed more rapidly into the formal operational stage.

Previously, research on the use of folklore as reading material in elementary schools has been conducted (Ahyar & Apipurrohman, 2024; Balagaize & Asrori, 2024; Hasanah et al., 2022; Ismayatun & Hidayat, 2024). However, these studies have not considered the aspects of the suitability of folklore with children's literature or children's cognitive development. Previous studies have only focused on the suitability of language, instilling values, and readability of folklore texts.

In elementary school literacy practices, folklore has played a significant role in enhancing students' literacy skills (Asriyani et al., 2017; Maharani et al., 2024; Zikri et al., 2024). However, these studies have not examined the suitability of folklore provided to students based on the framework of children's literature theory and cognitive development. Additionally, no research has yet explored teachers' perspectives on the forms of folklore that are most appropriate for children.

Therefore, this study seeks to address the gaps in previous research by analyzing the suitability of Betawi folklore as literacy materials for elementary school students. To overcome this gap, this study explores the following research questions:

1. How appropriate is Betawi folklore as literacy reading material for elementary school students when analyzed based on children's literature theory and cognitive development?
2. What are teachers' views on the content analysis findings regarding the suitability of Betawi folklore as literacy reading material for elementary school students?

RESEARCH METHOD
Research Design
This study is an effort to uncover literacy reading materials that are appropriate for elementary school students derived from Betawi folklore. Therefore, in this study the researcher will identify Betawi folklore books that have been published, including Betawi Folklore 1 (CRB 1) and Betawi Folklore 2 (CRB 2) by Rahmat Ali. CRB 1 contains seven folklores, namely Si Pitung, Si Angkri Jagoan Pasar Ikan, Pangeran Sarif, Si Panjang, Entong Gendut from Batuampar, Si Jampang, Mirah, and Singa Betina from Merunda. CRB 2 contains six folklores, namely Bang Melong from Meruga, Sarah Speck, Pangeran Pecah Kulit, Nyai Dasima, Murtado from Kemayoran, and Kaiin Bapa Kayah.

The research data were then analyzed using a qualitative approach with content analysis techniques. The use of content analysis helps researchers catalog, classify, and elaborate on the intrinsic elements of folklore, as seen in other literary studies (Davia et al., 2022; Olugbemi-Gabriel & Ukpi, 2022). Intrinsic data related to themes, plots, characters, and settings in folklore will be described to see the suitability for elementary school students based on the concept of children's literature and children's cognitive development in the concrete operational aspect based on Piaget's theory. Furthermore, the research data was tested for validity. The validity test was carried out by providing a questionnaire given to elementary school teachers regarding the suitability of folklore elements with children's literature and the cognitive level of elementary school students.

Research Participants
In this study, the researcher has an important role in proving the Betawi folklore text by analyzing two books that are the subjects of this study. The results of this study were then tested for validity by involving 25 elementary school teachers (15 female and 10 male). The selection of teachers was based on their experience in conducting literacy activities for at least five years.

They were asked for their views by filling out a questionnaire given by the researcher regarding the suitability of folklore for learners in elementary schools.

Instruments

The instrument used in this study is an analysis table which is used as a means to assess the suitability of Betawi folklore based on children's literature theory (Nurgiantoro, 2018; Sarumpaet, 2010) and children's cognitive development (Piaget, 1964). By using this analysis table, the researcher examines the intrinsic elements of literary works including plot, setting, and characterization contained in folklore.

In addition to the analysis table, a questionnaire instrument was also used in this study to confirm the suitability of the analysis results carried out by the researcher. This instrument contains questions stating the teacher's agreement and rejection of the intrinsic elements contained in folklore that can be used for learners in elementary schools. The questionnaire was previously validated by experts in literacy, folklore, and experienced elementary school teachers.

Data Analysis

The analysis conducted in this study is divided into two main types: qualitative data analysis and quantitative data analysis. The qualitative data analysis is carried out in several stages, including cataloging, classifying, and describing the suitability of intrinsic elements—such as themes, plots, and settings—in Betawi folklore. These elements are examined in relation to children's literature theory and cognitive development. Through this data analysis, the findings will facilitate teachers in evaluating the suitability of the intrinsic elements of Betawi folklore as literacy reading materials for elementary school students. In parallel, quantitative data analysis is also employed in this study. This analysis is conducted at the stage of processing the data obtained from the questionnaires completed by teachers, which assess the appropriateness of Betawi folklore as reading material.

RESEARCH FINDINGS AND DISCUSSION
Research Findings

Folklore is needed by teachers in literacy activities. Even though literacy activities do not always require folklore media, the presence of folklore can be the answer to character development problems in elementary schools (Kristanto, 2014; Setyawan et al., 2021). If the folklore media given to students is not appropriate, then this noble goal may fail. Therefore, teachers must be able to choose folklore that are appropriate for their students.

Based on this, this research examines the suitability of Betawi folklore as literacy teaching material for elementary school children. Betawi folklore actually comes in various forms, but in the context of this research Betawi folklore is taken from stories with human characters, not animals. This aims to explore characterizations with a range of children's ages as is typical of children's literature (Nurgiyantoro, 2010).

Various Themes of Betawi Folklore

Betawi folklore is thematically rooted in the struggles of the Betawi people during the Dutch colonial period. The narratives within this folklore commonly depict resistance against colonial invaders, resistance against criminals, resistance against social inequality, and love stories.

Table 1
Themes in Betawi Folklore

No	Theme	Number of Stories
1	Resistance against invaders	4
2	Resistance to inequality	3
3	Resistance against criminals	3
4	The love story	3

Table 1 demonstrates that resistance to colonial rule is the dominant theme in Betawi folklore. This theme arises from the presence of Dutch colonizers and positions Batavia or Jakarta as the center of governance. Inevitable direct contact between the colonizers and the Betawi people led to themes of colonial resistance becoming an integral part of Betawi folklore. An example of this is the story entitled "Kaiin Bapa Kayah," which chronicles the protagonist Kaiin's struggle to sustain himself. Through perseverance and intelligence, Kaiin amassed substantial wealth, which he then used to reclaim land seized by the Dutch. However, this attempt was ultimately unsuccessful, resulting in Kaiin and his followers being executed. This is in line with the story of the struggle against other criminals which ended tragically, namely Pangeran Pecah Kulit and Si Panjang. These three stories explicitly describe the very difficult struggle in fighting for independence. The severity of the struggle is marked very firmly and clearly, namely that it ends in death. However, another story with the same theme has a different ending. The story of Pangeran Sarip tells of prince Sarip's greatness and ability in facing the Dutch. His ability can even create unreasonable events, namely turning a house into an ocean and shortening distances. It was this greatness that prevented prince Sarip's fate from ending tragically like the other three stories.

The four themes of resistance against colonial invaders in Betawi folklore exhibit two distinct outcomes - defeat and perseverance. These narratives provide insights into the heroic characters who fought against the colonizers. The presence of such heroic figures is an integral component of this thematic element.

The theme of resistance against criminals is also related to the characteristics of children's literature that emphasizes hero characters. In this theme, folklore present hero characters fighting criminals or thieves. This story is found in Si Angkri Jagoan Pasar Ikan, Murtado dari Kemayoran, and Mirah, Singa Betina dari Merunda. The three folklores tell of criminals who steal or commit arbitrary acts that cause resistance from the hero characters. For example, Mirah, Singa Betina dari Merunda tells the story of Asni's search to catch a criminal who turns out to be her own brother. The next theme is the theme of a love story between a pair of lovers. This theme is found in three folklores, namely Si Jampang, Sarah Speck, and Nyai Dasima. The three folklores contain the romance of the characters with various intrigues. For example, in the story of Si Jampang who had to be willing to die when he was about to steal in order to marry his lover. Meanwhile, Sarah Speck also tells the story of a tragic death due to a forbidden love affair between the Dutch elite which resulted in Sarah Speck being hanged. Love also results in death in the story of Nyai Dasima who was killed by her lover.

Plot Patterns in Betawi Folklore

Betawi folklore has a common characteristic in presenting the story, namely using a forward plot. This often happens in many folklores because its form is often presented orally. With a forward plot, Betawi folklore can be easily understood by its readers.

Table 2
Plot Patterns in Betawi Folklore

No	Plots	Number of Stories

1	chronological plot	13
2	backflow	0
3	mixed flow	0

Characterization in Betawi Folklore

Betawi folklore is dominated by adult main characters. This is found in 11 folklores. The rest are 1 parent figure and 1 youth figure. One depiction of an adult character can be seen in the following fragment of the story Si Angkri Jagoan Pasar Ikan:

Angkri adalah pimpinan Bai dan Madun. Mereka selalu berpakaian serba hitam, berikat kepala, dan lengan bergelang akar bahar. Di jari-jari mereka bertengger beberapa cincin batu akik yang besar. Di pinggang mereka selalu terselip golok. (CRB 1, hlm. 8)

Even though there are no children in the main characters, the description of the main characters actually starts with the children. This happens in the folklore of Si Pitung and Si Jampang. Both stories tell the stories of the characters' lives as they develop from children to adults as can be seen from the initial descriptions in the two stories.

… Mereka mengharapkan si Pitung, anak mereka menjadi orang yang saleh, dapat menjunjung nama baik orang tua dan dapat dibanggakan. Oleh karena itu setelah si Pitung disunat, Bang Piun dan Pok Pinah menitipkan anaknya ke guru mengaji yang terkenal di kampungnya, Rawabelong, yaitu Haji Naipin. (*Si Pitung* dalam CRB1, hlm. 1)

Bayi yang masih merah itu lahir dan menangi keras sekali. "Syukur anak pertamaku sudah lahir," kata ayahnya dengan gembira. (*Si Jampang* dalam CRB1, hlm. 38)

These two stories are not classified as main characters in the children's category because the center of the conflict is in adulthood. In addition, the age of the children in both stories only serves as an introduction to the story. Therefore, the classification of the two stories includes adult characters.

From the description of the character's age, Betawi folklore is not in accordance with children's literature. This is in line with the concept of children's literature which prioritizes child characters and their lives (Nurgiyantoro, 2018; Sarumpaet, 2010).

However, in terms of other characterizations, namely the characters. The characters presented in folklore clearly depict protagonists and antagonists or heroes and their enemies. This can be found in stories with themes of resistance to colonialism, resistance to inequality, and resistance to criminals. In the folklore Murtado dari Kemayoran, the main character of the story, namely Murtado, is the protagonist against Bek Lihun and Mandor Bacan as the antagonist. In Bang Melong from Maruga, the character Melong as the protagonist faces Cidit as the antagonist. This also happens in other folklore which always clearly place protagonists and antagonists, for example in the folklore Pangeran Pecah Kulit, Kaiin Bapa Kayah, or Si Panjang. The form of the story with clear antagonist and protagonist positions is suitable for children. Because the formation of static characters will really help children understand the story.

Table 3
Characteristics of Characterization in Betawi Folklore

No	Characteristics	Form	Number of Stories

1	Age of Characters	Child	0
		Teenagers	1
		Adults	11
		Old	1
2	Characteristics of Characters	Protagonists	13
		Antagonists	13
		Tritagonists	13
3	Character Development	Static	13
		Dynamic	0

Historical Background to Betawi Folklore

From the research data obtained from CRB 1 and CRB 2 by Rahmat Ali, the uniqueness of Betawi folklore compared to the folklore of other regions can be seen. Betawi folklore has a story setting around the Dutch colonial period in Batavia. This means that Betawi folklore departs from urban folklore or urban legends. Urban legends are folklore that originate from contemporary stories whose veracity is still questionable (Harum, 2020). This is marked by the names of the regions conveyed in the story as well as the plot which contains the story of the feud between the Betawi people and the Dutch. These two signs can be seen in all the folklore in the two books.

Pemerintahan Jan Pieterzoon Coen yang kedua sebagai Gubernur Jenderal di kota Batavia berlangsung dari 30 September 1627 sampai dengan 20 September 1629. Pada masa itu terjadi peristiwa menggemparkan yang berlangsung di dalam kastel megah dan selalu dijaga serdadu-serdadu VOC siang dan malam. (*Sarah Speck* dalam CRB 2, hlm. 14)

This quote describes the setting of events and places that clearly depict the colonial period in Batavia. This is indicated by the time span of the events depicted as well as the term place, namely the castle in Batavia which is the setting for the story. Batavia is the name of the city to refer to Jakarta as it is known today. Batavia became the center of Dutch power during the colonial period. Therefore, Betawi folklore is very influenced by the presence of the Dutch with all their intrigues.

By lifting stories in the Dutch era, all Betawi folklore have emphasized the aspect of storytelling that departs from a factual background. A factual background is a background that is described in the story according to real life.

Table 4
Forms of Setting in Betawi Folk Tales

No	Plot	Number of Stories
1	Factual	13
2	Imagination	0

Teachers' Views on Betawi Folklore

Many studies have revealed the potential of folklore to be used as reading materials for elementary school students. However, not all folklore can be given to students because the elements in the folklore are not relevant. Therefore, based on the research data obtained from

the characteristics of this Betawi folktale, teachers filled out a questionnaire with the following results.

Symbols	Questions	Strongly Agree (%)	Agree (%)	Undecided (%)	Disagree (%)
Q1	Betawi folklore containing resistance against colonialists can be used as reading material for elementary school students.	72	20	8	0
Q2	Betawi folklore containing resistance against inequality can be used as reading material for elementary school students.	52	36	12	0
Q3	Betawi folklore containing resistance against criminals can be used as reading material for elementary school students.	68	24	8	0
Q4	Betawi folklore containing the love story of a pair of lovers can be used as reading material for elementary school students.	0	8	4	88
Q5	Betawi folklore has a progressive plot so it can be used as reading material for elementary school students.	84	16	0	0
Q6	The characters in Betawi folklore are teenagers/adults/parents so the story can be used as reading material for elementary school students.	76	24	0	0
Q7	The characters in the story have antagonistic and protagonist character presentations and can be used as reading material for elementary school students.	80	20	0	0
Q8	The characters in the story have static character development so it can be used as reading material for elementary school students.	88	12	0	0
Q9	Betawi folklore contains a factual background so it can be used as reading material for elementary school students.	96	4	0	0

The data in the table shows relatively similar teacher opinions for all aspects. Regarding the themes contained in folk tales, the teachers are of the opinion that folk tales related to the

themes of resistance against colonialism (Q1), criminals (Q2), and inequality (Q3) can be used as reading material for elementary school students. However, for the theme of romance (Q4), the teachers agreed to reject the theme being used as story material. The forward plot (Q5) contained in Betawi folk tales received a positive response from the teachers because the form of the plot would be easy for elementary school students to understand. From the aspect of story characters, the teachers agreed that the story presented to children should not be a teenage/adult/old person (Q6), but rather the main character. However, regarding character traits (Q7) and character development (Q8), the teachers agreed that it could be used as story material in elementary schools. Regarding the factual background (Q9) contained in Betawi folk tales, the teachers agreed that folk tales with a factual background could be used as reading material in elementary schools.

Discussion

The theme in Betawi folklore generally presents the theme of resistance against colonialists. Based on the questionnaire, this theme can be used as reading material in elementary schools. This data is in line with the concept of children's literature which seeks to present hero figures in the story (Nurgiyantoro, 2018). This theme also forms the character value of nationalism or love for the homeland. By knowing the struggle of our predecessors in seizing the homeland, it can be an example in defending the nation. Love for the homeland is a character that instills students to love Indonesia and be ready to fight to defend the country (Aboubakr, 2017; Bria, 2020; Hidayat & Purnomo, 2021; Husni et al., 2023). It can be concluded that this theme is suitable as literacy material for elementary school students. In line with the theme of resistance against colonialists, the theme of resistance against inequality also shows the characteristics of children's literature that presents hero figures fighting their own nation or rich colonialists. This is for example the case in the story of Si Pitung. Entong Gendut from Batuampar and Bang Melong from Meruga. The three folklore with the theme of fighting inequality are good themes for children, especially in developing socially caring characters. Socially caring characters are characters that make students empathize with their surroundings (Arif et al., 2021; Backer, 2019; Dahal & Bhatta, 2021; Fauzi et al., 2017). In line with this, teachers also have the same opinion. In addition, the theme of fighting against criminals is also appropriate for elementary school students because it features hero figures who fight crime. With this theme, children will be able to choose good and bad figures. Children can identify positive and negative attitudes so that they can learn from these folklore. Thus, folklore can be a means of education (Afolayan, 2021; Backer, 2019; Hikmat et al., 2017). In the questionnaire, the majority of teachers also had the same opinion.

The theme of romance is also a theme found in Betawi folklore. This theme is not suitable for elementary school students because the love of a couple is not in accordance with children's literature. In children's literature, stories related to human relationships are stories of friendship and affection for parents. This is what surrounds the world of children. Children's literature is everything about children's lives (Nurgiyantoro, 2018; Sarumpaet, 2010). Similar opinions were expressed by teachers in the questionnaire for this study.

From the themes that have been revealed, Betawi folklore has positive themes for children's development, namely themes of fighting colonialism, fighting inequality, and fighting crime. If children are given these themes, children will remember the stories so that they can be the basis for the formation of positive characters. This is because children at this concrete operational age have a progressive dicentered development stage. This stage is a stage that contains memories of certain quantities that will remain the same even though their forms are different (Marinda, 2020; Mu'min, 2013). In this context, children's knowledge of characters such as Pitung, Kaiin, and Entong Gendut in fighting for the truth will become

prototypes in children's lives so that children tend to choose to be good characters. On the other hand, the theme of a couple's romance is certainly not appropriate to be given to elementary school students. The variety of stories contained in Betawi folklore requires teachers to be able to choose reading materials that are appropriate for children. Therefore, the selection of stories must be directed so that literacy activities in schools are not only to get used to reading activities, but can also be used as a means of developing the character needed by children. Many studies have shown that folk tales have rich character values and have a positive impact on elementary school students (Ardhyantama, 2017; Muktadir, 2018).

In terms of plot, the Betawi folklore has a forward plot pattern as is the form of the plot of folklore in general (Yanti & Zabadi, 2016) This can be seen in the two books that are the sources of this research. With this plot pattern, Betawi folklore is in accordance with children's literature. This is in line with the opinion of , Nurgiyantoro (2018) who stated that the use of flashback plots is not yet effective in children's literature.

On the other hand, Nurgiyantoro (2018)also stated that the plot of children's literature must meet the elements of plausibility or the degree of believability, reasonableness, and logical acceptance. The plot in Betawi folklore has described all of that, every event that is built in the story has a reasonable cause-and-effect relationship so that children can easily grasp the meaning of the story. For example, in presenting a story about fighting the colonizers, the story always begins with the condition of the characters who are oppressed, blackmailed, and wronged by the colonizers. From this, resistance arises. This story pattern can be found in all stories with the theme of resistance against the colonizers.

On the side of the conflict that is woven into the story. Betawi folklore has conflicts between humans and humans. All stories tell of such conflicts. For example, the conflict between a hero and a villain, a hero and a colonizer, a hero and a ruler, and a lover and a loved one. In terms of the type of conflict, it is in accordance with children's literature because it contains conflicts between humans (Nurgiyantoro, 2018). Unfortunately, the conflict is presented by adult characters. In children's literature, the story is centered on children. For example, the relationship between a child and his mother or friend. In this Betawi folklore, such a pattern has not been found.

Based on children's cognitive development, the plot of Betawi folklore is appropriate. This can be seen from the forward plot used in developing all folklore. The use of a forward plot will make it easier for children to understand the story. At this stage, children begin to do transtivity reasoning. This reasoning is the child's ability to combine relationships logically and draw conclusions (Mu'min, 2013). With a forward plot, children will easily understand the story and draw conclusions from the stories they read.

In addition, the element of plausibility in Betawi folklore is also in accordance with the stage of children's cognitive development. In this concrete operational phase, children begin to think logically (Hurlock, 2009). With the plausibility of Betawi folklore, children will easily understand the contents of the story. In line with this, in terms of plot, teachers assume that Betawi folklore has a plot that suits the needs of children so that there are no obstacles if used as reading material.

In terms of characters, the characters in Betawi folklore are adult/parent characters with complex lives. This characterization is certainly not suitable for elementary school students. In this concrete operational development phase, children only logically grasp what is seen in front of them (Marinda, 2020; Mu'min, 2013). In this case, what is easy to understand is the story of children's lives. Unfortunately, the stories of the characters' childhoods are only an introduction to the story, not a core part of the plot that is built. This is what makes teachers argue that adult

characters in Betawi folklore cannot be used as literacy reading materials. In terms of character presentation, the characters in Betawi folklore are static characters. This means that the character does not change from antagonist to protagonist or vice versa. With the static character of the character, it makes it easy for children to understand the characters in the story. This is because in this concrete operational, children are just starting to learn to think logically (Hurlock, 2009; Piaget, 1964). In line with this, for character development, teachers also argue that the presentation of static character traits with the presence of antagonists, tritagonists, and protagonists in Betawi folklore allows this story to be reading material for elementary school students.

From the discussion of this character, it can be seen that Betawi folklore in terms of character presentation in the story is in accordance with children's literature and children's cognitive development. However, in terms of the age of the character and the life of the character, both from the concept of children's literature and cognitive development become irrelevant.

In terms of background, the background of Betawi folklore raises a factual background, namely a background that is based on reality. This type of background is an important aspect so that elementary school students can imagine the events that occur (Nurgiyantoro, 2018). On the other hand, Betawi folklore presents a historical background, indirectly elementary school students can learn history through folklore.

So far, history books have only displayed important dates that are chronological moments in the realization of Indonesian independence. The events that color it are barely mentioned in history books. Of course, because history books in schools are also limited by the curriculum and learning time. Through this folktale, children will get to know Jakarta when it was still Batavia, the difficult life during the colonial era, the struggle against the colonizers, and other dynamics.

In terms of cognitive development, stories with factual backgrounds are certainly easier to understand. In this concrete operational thinking phase, children will find it easier to understand objects that they are already familiar with (Desmita, 2009). Therefore, with the factual background contained in Betawi folklore, it will be easier for children to understand the story. The view on the importance of factual backgrounds in children's stories also makes teachers agree that Betawi folklore with factual backgrounds can be used as reading materials in elementary schools.

Although the data shows that the majority of Betawi folklore elements can be used as reading material in elementary schools, the aspect of characterization that presents adult/parent characters as the center of the story is a problem that needs to be solved. To overcome this, this study recommends that folklore be adapted according to child development. For example, by presenting folklore through the child's perspective. One way that can be done is by conducting appreciative reading by presenting folklore in sociodrama activities. Sociodrama activities in elementary school learning are often used as learning media and have proven effective in developing various aspects of language skills (Purnami et al., 2014; Widiawati, 2017). By organizing sociodrama activities, literacy activities are not limited to receptive activities, but also productive activities. Thus, literacy activities will have a positive impact on elementary school students' language skills holistically.

CONCLUSION

Betawi folklore is an interesting and unique story. The story is an intangible cultural heritage that must be preserved. One way is to make Betawi folklore a literacy material in

elementary schools. Based on the results of research on intrinsic elements that are studied based on the concept of children's literature and cognitive development by Piaget. It can be concluded that there are 3 Betawi folklore themes that are in accordance with children's literature and 1 is not. Likewise, from the cognitive development dimension, 3 themes are in accordance and 1 is not. In terms of plot, Betawi folklore is in accordance with the concept of children's literature and children's cognitive development. In terms of characters, because all the characters who are the center of the story are adults and parents, it is not in accordance with children's literature. Likewise in children's cognitive development because it is not in accordance with children's lives. In terms of setting, all Betawi folklore is in accordance with children's literature and cognitive development. The results of this finding were responded to by teachers by filling out a questionnaire which generally recommends folklore to be used as literacy reading material in elementary schools. However, in the characterization section related to the center of the story on adult characters, adjustments need to be made because teachers consider this aspect to be an important part of presenting reading materials to elementary school students.

This study recommends that the use of Betawi folklore as literacy materials in elementary schools can be done with an innovative and creative approach. To utilize the diversity of themes as a means of character formation. To overcome characterization problems, sociodrama activities can be an alternative solution so that literacy activities also have an impact on language skills holistically.