

Unleashing the Transformative Power: Nusantara Indigenous Folktales Framework Revolutionizing ESL Learning

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ABSTRACT

Folktales are invaluable repositories of cultural heritage, reflecting the identity and values of indigenous communities while transmitting traditional knowledge. Serving as educational tools, they offer engaging resources for learners of all ages, contributing to education, language acquisition, and character development. Recognizing the importance of preserving intangible heritage, the Nusantara Indigenous Folktales Framework (NIFF) emerged from a collaborative effort between language specialists at Universiti Teknologi MARA Kedah in Malaysia and Universitas Merdeka Malang in Indonesia. This framework, employing a unified Edu-Tale approach, unites the Semai tribe from Malaysia and The Tengger tribe from Mount Bromo, Indonesia, aiming to preserve intangible heritage through formal education. To assess the impact of the Nusantara project on ESL learners, a questionnaire was distributed to 47 students actively participating in the initiative. The survey aimed to gather feedback on students' experiences with Nusantara folktales and their perceptions of the impact on overall motivation to learn English. Feedback from ESL learners was overwhelmingly positive, with students expressing enjoyment and acknowledging a significant enhancement of their overall motivation to learn English through engaging with Nusantara folktales. The Edu-Tale approach employed in the NIFF framework proved effective in creating a positive and impactful learning experience. The Nusantara

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Indigenous Folktales Framework demonstrates its potential as a transformative tool in ESL learning. Beyond its educational benefits, it fosters respect for intangible cultural heritage and raises awareness about the importance of safeguarding such valuable aspects of cultural identity. The positive feedback from students underscores the framework's effectiveness in enhancing motivation and engagement in English language learning.

Contribution/Originality: This study contributes to the existing literature with its pioneering approach in seamlessly integrating cultural preservation with innovation. Through novel methods like community engagement, gamification in language education, and the development of a digital folktales eBook, it showcases originality by preserving intangible heritage while introducing innovative educational techniques and potential revenue streams.

1. Introduction

Every nation globally possesses a rich cultural heritage, representing a crucial legacy that carries the ancestral lineage from the past to the present (Smith, 2010). Traditionally, cultural heritage focused on physical monuments and objects, but this concept has evolved to encompass not only tangible but also intangible heritage (Kirshenblatt-Gimblett, 2004; UNESCO, 2016). Intangible heritage involves diverse elements such as traditions, living expressions, knowledge, creative works, talents, and social and natural contexts ensuring continuity (Board of UNESCO Executive, 2001; UNESCO, 1989, 2003). Folklore, an outcome of intangible heritage, holds cultural and social significance for communities (Kurin, 2007; UNESCO, 1989).

Folklore, an ancient tradition, encompasses various facets of a society's heritage, including music, popular beliefs, and storytelling, often conveyed through verbal expressions like folktales (Chee Ying, 2005; Mohd Hussein et al., 2001). Folktales, along with myths and legends, are fundamental components of prose narrative folklore (Bascom, 1965; Menon, 2012; Swales, 1990), serving as stories conveying profound messages and cultural identities shaped across generations (Lwin, 2015; Porter, 2004). The role of stories in education and wisdom transmission throughout history is significant, with countries like Malaysia and Indonesia possessing valuable storytelling heritage in the form of folktales (Kirmani & Frieman, 1997).

Safeguarding intangible heritage, especially folktales, from gradual erosion is crucial for perpetuating the culture and heritage of ethnic groups across generations (UNESCO, 2016). This involves various measures like identification, documentation, research, preservation, protection, promotion, enhancement, transmission (primarily through formal and informal education), and revitalization (UNESCO, 2016). In the digital age, safeguarding folktales becomes imperative to prevent their extinction amidst rapid globalization and the dominance of commercial entertainment (Ihueze, 2015; Dorji, 2009).

Furthermore, beyond cultural preservation, folktales, when utilized judiciously, serve as a scaffold for nurturing various aspects of the younger generation, imparting moral lessons, facilitating attitude transformation, instilling self-confidence, encouraging sound judgment, and emphasizing cultural virtues (Babalola & Onanuga, 2012; Kirmani & Frieman, 1997).

The study holds immense significance in the context of preserving intangible cultural heritage, particularly through the lens of education. UNESCO's 2003 Convention explicitly highlights the crucial role of education, both formal and informal, as a central strategy for safeguarding intangible cultural heritage. Education serves as a powerful tool in transmitting traditions, values, and cultural practices from one generation to another, ensuring the continuity of living heritage.

The Nusantara Indigenous Folktales Framework, as a practical application of UNESCO's safeguarding approach, plays a pivotal role in realizing the objectives outlined in the convention (UNESCO, 2016). By focusing on indigenous folktales within the Nusantara region, the framework not only contributes to the conservation of linguistic diversity, beliefs, and practices but also aligns with UNESCO's call to empower communities in safeguarding their living heritage (UNESCO, 1989).

The significance of the study lies in its potential to bridge the gap between formal and informal education, creating a holistic approach to heritage preservation. Through the development of ESL learning activities around Nusantara folktales, the study offers a hands-on and engaging method to impart cultural knowledge to young learners. This approach not only facilitates language acquisition but also instils a deep appreciation for the rich cultural tapestry embedded in these folk narratives.

Moreover, the study contributes to the broader discourse on the importance of integrating cultural heritage into educational frameworks. By incorporating Nusantara Indigenous Folktales into ESL learning, the study promotes a more inclusive and culturally sensitive educational environment, fostering a sense of shared heritage among learners of diverse backgrounds.

In essence, the Nusantara Indigenous Folktales Framework serves as a practical model for how education can actively contribute to the preservation of intangible cultural heritage. It aligns with UNESCO's vision of empowering communities through education, ensuring that the rich traditions and narratives encapsulated in folktales continue to thrive and resonate with present and future generations (UNESCO, 2003).

The preservation of folktales requires specific conservation efforts outlined in UNESCO's 1989 Recommendation on the Safeguarding of Traditional Culture and Folklore (UNESCO, 1989). These steps encompass identification, conservation, preservation, dissemination, protection, and international collaboration to ensure folklore's survival (UNESCO, 1989). Conservation, a pivotal process, involves the documentation, archiving, and storage of folktales in accessible formats for researchers and tradition-bearers.

Intangible cultural heritage, including oral traditions like folktales, holds immense significance, providing identity, historical connections, social cohesion, cultural reverence, and avenues for creativity, contributing to the development of robust and harmonious societies (Smith, 2010). Unfortunately, not all countries adequately recognize, honour, or efficiently promote intangible cultural heritage through educational endeavours.

1.1. Research Objectives

Aligned with these principles, this research seeks to generate and document English as a Second Language (ESL) learning exercises by employing the Nusantara Indigenous

Folktales Framework, focusing on two Malaysian Indigenous folktales, "The Ghost of Terloche" and "Bah Bertai The Tiger of Serenglog," as well as an indigenous folktale from Indonesia titled "The Tengger of Mount Bromo," designed for ESL young learners. The development of enjoyable language learning activities centered around these chosen Nusantara folktales is anticipated to contribute to the preservation of intangible heritage through the process of conservation, as outlined by UNESCO's recommendations in 1989.

The objectives of the studies are:

- i. To preserve and educate about intangible cultural heritage through formal learning.
- ii. To create enjoyment in English language learning through fun learning activities.
- iii. To promote awareness of the importance of intangible cultural heritage among ESL learners.

2. Literature Review

2.1. The Nusantara Collaboration

The term 'Nusantara' traditionally signifies the vast Malay Archipelago, encompassing a diverse geographical and cultural expanse (Dijk, 2015). This region is characterized by its rich tapestry of traditions, languages, and indigenous communities. The Nusantara Collaboration represents a concerted effort to celebrate and preserve the cultural diversity within this archipelago. The Semai Edutale Framework, a significant component of this collaboration, holds particular relevance due to its striking similarities with the undocumented folk narratives of the Tengger Tribe, residing in the vicinity of Mount Bromo in East Java, Indonesia.

Nusantara Indigenous Folktales Framework (NIFF) emerges as a pivotal outcome of this collaborative effort, emphasizing the interconnectedness of diverse indigenous cultures across the Nusantara region. The framework serves as a bridge between the Semai Tribe in Malaysia and the Tengger Tribe in Indonesia, fostering cultural exchange and mutual understanding. Educational resources developed through the NIFF are poised to transcend cultural boundaries, offering valuable insights, and learning experiences for individuals from various backgrounds.

The Nusantara Collaboration, with its focus on indigenous folk narratives and traditions, aligns with the broader goal of safeguarding intangible heritage. By recognizing and celebrating the shared cultural threads that weave through the Nusantara region, this collaborative initiative contributes to the conservation of diverse languages, beliefs, and practices that define the identity of the communities within this archipelago.

The significance of the Nusantara Collaboration lies not only in the preservation of cultural heritage but also in the promotion of cross-cultural dialogue and appreciation. Rahman (2017) and Suryawinata (2019) emphasize the importance of initiatives like the Nusantara Collaboration in fostering cultural exchange and enhancing educational resources through frameworks like the Semai Edutale Framework and Nusantara Indigenous Folktales Framework. As a testament to this, the educational resources developed through these frameworks are anticipated to provide substantial benefits for learners of all backgrounds, contributing to a more inclusive and culturally enriched educational landscape.

2.2. Preservation of Intangible Heritage

UNESCO defines cultural heritage as “*the legacy of physical artefacts and intangible attributes of a group or society that are inherited from past generations, maintained in the present and bestowed for the benefit of future generations*” (UNESCO, 2016). Cultural heritage encompasses the aspects of history that we presently choose to emphasize for various contemporary objectives, whether they be economic, cultural, political, or social (Khakzad, 2015, p. 110). Preservation of intangible heritage is a multifaceted endeavour that involves safeguarding the living traditions, knowledge systems, and cultural expressions passed down through generations. This preservation process is crucial for several reasons, and it contributes significantly to the enrichment of the educational process at both local and societal levels.

2.2.1. Cultural Enrichment

Preserving intangible heritage, such as folklore and traditional practices, enriches the cultural fabric of a society. These elements embody the collective wisdom, values, and identity of a community. By actively engaging with and transmitting these intangible aspects, educators can offer students a profound connection to their cultural heritage, fostering a deeper understanding of their roots (Smith, 2015).

2.2.2. Educational Resources

Preservation efforts provide educators with valuable tools to develop educational resources. Folktales, rituals, and traditional knowledge can be integrated into curricula to create dynamic and culturally relevant learning experiences. This not only enhances the quality of education but also ensures that students are exposed to a diverse range of perspectives, promoting a more inclusive and comprehensive understanding of the world around them (Smith, 2015).

2.2.3. Community Engagement

The preservation of intangible heritage emphasizes the active involvement of communities in safeguarding their own cultural practices. This engagement creates a sense of pride and responsibility within the community, as individuals become the custodians of their heritage. Through community-driven initiatives, traditions are passed down, ensuring their continuity for future generations (Smith, 2015).

2.2.4. Protection and Maintenance

Preservation efforts serve as a protective measure against the erosion of cultural practices. In the face of globalization, urbanization, and other modern influences, many traditional elements are at risk of being lost. Actively preserving intangible heritage helps shield these elements from fading away and ensures their continued existence in the face of changing times (Smith, 2015).

2.2.5. Inclusiveness and Collective Responsibility

Preservation fosters inclusiveness by acknowledging the diversity within a society. It recognizes and celebrates diverse cultural expressions, promoting a sense of unity in diversity. Additionally, it instils a collective sense of responsibility, emphasizing that the

safeguarding of intangible heritage is a shared duty that benefits the entire society (Smith, 2015).

Hence, the preservation of intangible heritage is not merely about safeguarding traditions; it is a dynamic process that actively contributes to the cultural enrichment of society. Through the development of educational resources, community engagement, and the protection of cultural practices, the benefits extend beyond individual communities to create a more inclusive, informed, and culturally vibrant society (Smith, 2015).

2.3. Approaches to integrating intangible heritage into education

The approaches to integrating intangible heritage into education involve various strategies aimed at seamlessly incorporating living traditions into the learning experience. One key approach emphasizes the importance of comprehensive training and support for both formal and informal educators, ensuring they possess the requisite knowledge and resources to integrate intangible heritage effectively (Smith, 2015).

Curriculum integration stands out as a fundamental strategy, encompassing the direct infusion of intangible heritage elements into formal educational subjects such as history, language arts, and social studies (Smith & Akagawa, 2018). This approach ensures that students encounter cultural practices as an integral part of their academic journey. Moreover, experiential learning opportunities, including field trips, cultural events, and hands-on activities, provide students with direct encounters with intangible heritage, fostering a deeper understanding and appreciation (Smith & Akagawa, 2018).

Establishing partnerships with local communities is another vital approach, facilitating collaboration with community members, cultural practitioners, and experts. Community partnerships allow educational institutions to access authentic knowledge and resources related to intangible heritage, enriching the learning experience (Smith & Akagawa, 2018).

Interdisciplinary approaches, which integrate intangible heritage across various subjects and disciplines, enhance its relevance and impact. This involves combining cultural elements such as music, dance, and storytelling in language arts classes or exploring the mathematical and scientific principles behind traditional craftsmanship. Such approaches promote a holistic understanding of cultural traditions (Smith & Akagawa, 2018).

Providing ongoing professional development for educators is essential to ensure they stay informed about diverse cultural practices and effective ways to integrate them into their teaching (Smith & Akagawa, 2018). Additionally, leveraging technology, such as digital platforms and virtual reality, offers a modern approach to disseminating intangible heritage, making it more dynamic and adaptable to the evolving educational landscape (Smith & Akagawa, 2018).

Encouraging student engagement and expression is a crucial aspect, of fostering a reciprocal learning process. Assignments, projects, and presentations that allow students to explore and share their cultural backgrounds contribute to a sense of pride and connection, creating a diverse and inclusive learning environment (Smith & Akagawa, 2018).

These diverse approaches collectively contribute to the creation of a learning environment where intangible heritage is seamlessly integrated into education, aiming to cultivate a

deep appreciation for cultural diversity, foster a sense of identity, and ensure the continuity of living heritage for future generations.

3. Research Methodology

The quantitative research approach involved collecting numerical data through the distribution of a questionnaire to the participants. The questionnaire included structured questions with predetermined response options, allowing for quantifiable data collection. The objective of the quantitative approach is to systematically gather data on specific variables related to the effectiveness of using Nusantara folktales in ESL education. These variables included language proficiency scores, perceptions of the intervention's impact and motivation.

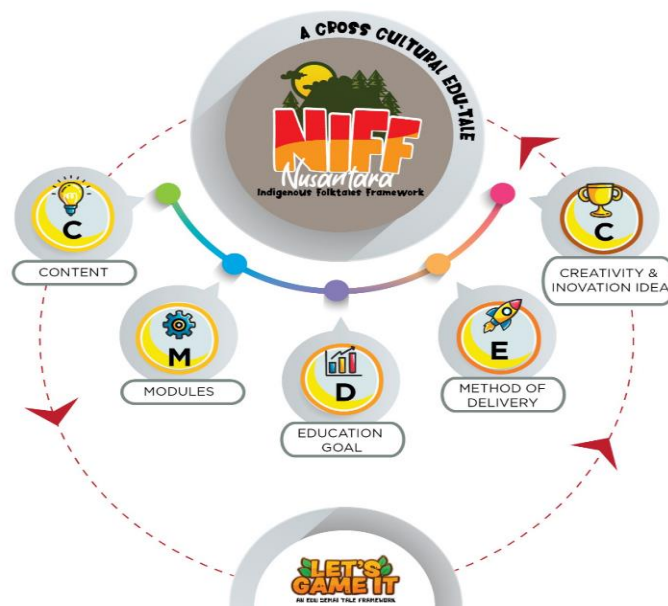
3.1. Population

The population in this project referred to all semester one Diploma ESL (English as a Second Language) learners who could potentially benefit from the intervention involving the Nusantara folktales framework.

3.2. Sample

The sample in this project comprises 47 ESL learners who participated in the intervention using the Nusantara Indigenous Folktales Framework. The sample of 47 ESL learners was selected through a process known as purposive sampling or non-probability sampling. In this method, participants were selected based on their suitability for the intervention, such as their proficiency level in English and their potential to benefit from the Nusantara folktales framework. The Nusantara folktales were introduced to these students using two story books entitled “The Myths of Semai Values from The Jungles” and “The Tengger Tribe of Mount Bromo”. Students were given an intervention using the Nusantara Indigenous Folktales Framework for a period of four weeks. Figure 1 shows the framework used in the project.

Figure 1: The Nusantara Indigenous Folktales Framework



Source: The Nusantara Indigenous Folktales Framework utilized in this project was created by the authors

ESL students' materials and activities were prepared based on the framework. Six fun activities were implemented in the classrooms.

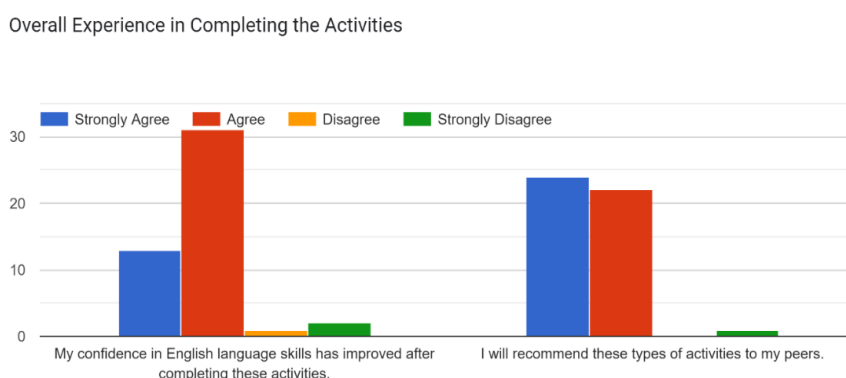
- i. Podcast to discuss the folktales in social media
- ii. A Virtual maps of Nusantara Folktales
- iii. Online games and Quizzes
- iv. Multimedia presentations
- v. Comparisons of Traits and Culture
- vi. Digital storytelling

Following the intervention, students were provided with a questionnaire to respond to. A descriptive analysis was subsequently conducted, drawing insights from their responses.

4. Results

Based on these questionnaires, respondents have positive feedback on the overall experience in completing the activities with the Nusantara Indigenous Folktales Framework. For "My confidence in English Language skills has improved after completing these activities", 44 students chose "agree" and "strongly agree" in which reflect the positive feedback of completing the activities. The same feedback was received on the statement "I will recommend these types of activities to my peers". 46 students chose "strongly agree" and "agree". [Figure 2](#) shows the overall experience of ESL learners.

Figure 2: Overall Experience in Completing the Activities



For the English usage statement "the activities effectively improved my English language skills including vocabulary and grammar" and "The language objectives of the activities were clear to me", the former stated 46 students chose "Strongly Agree" and "Agree". Meanwhile only 1 student chose "Strongly Disagree". [Figure 3](#) shows the impact of the Nusantara Indigenous Folktales Framework on English Usage.

For Reading Comprehension statement, "The activities enhanced my understanding of the folklore from Malaysia and Indonesia", "The activities improved my ability to analyse and interpret written texts" and "The activities were effective in improving my reading comprehension skills", the first statement showed 46 students chose "Strongly agree" and "Agree" while "Disagree" is only 1 student. The second statement revealed 46 students chose "Strongly Agree" and "Agree" while the last statement with 46 students chose "Strongly Agree" and "Agree". [Figure 4](#) shows the impact of the Nusantara Indigenous Folktales Framework on Reading Comprehension.

Figure 3: English Usage

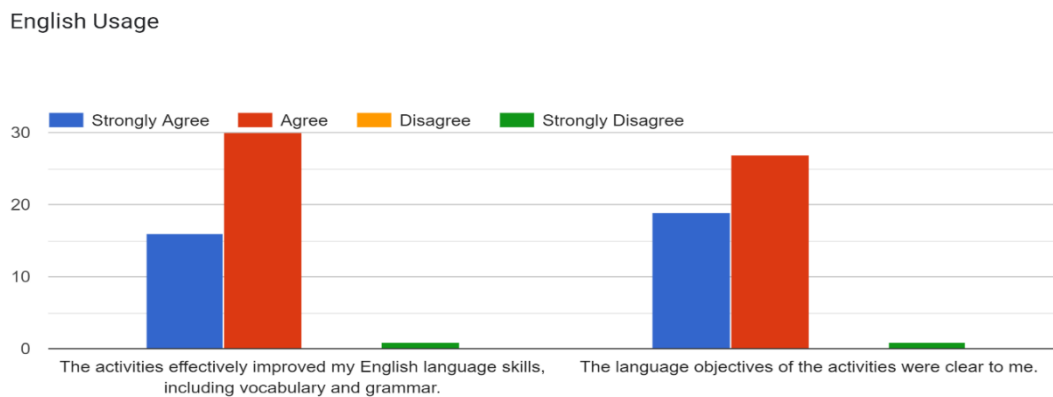
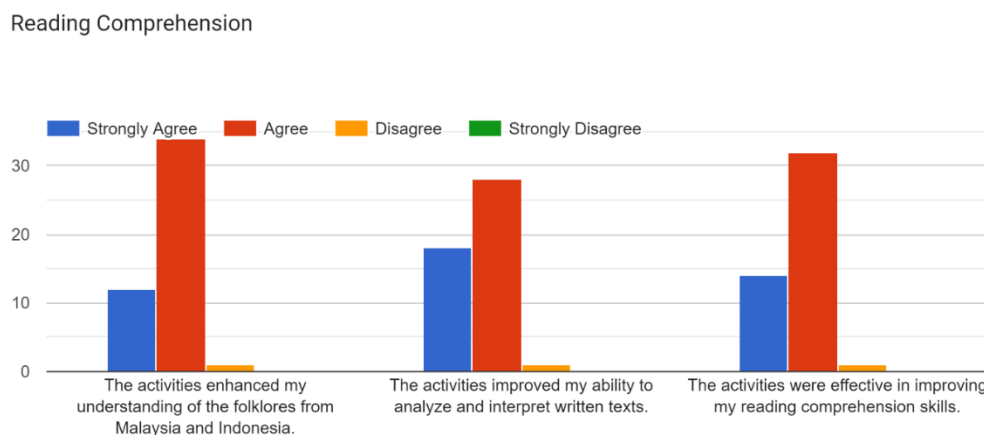


Figure 4: Reading Comprehension

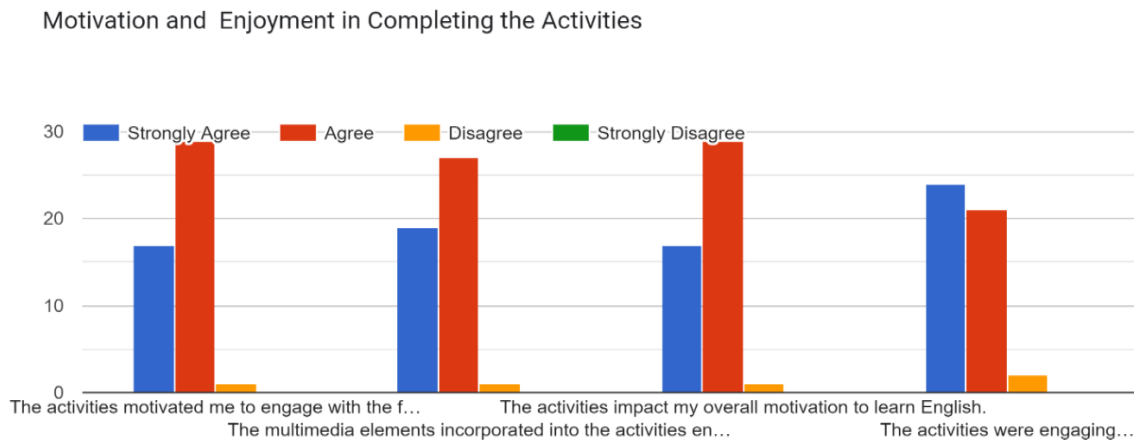


Similar to Motivation and Enjoyment in completing the activities, there are 4 statements required from the respondents which are:

- The activities motivated me to engage with the folklores and related tasks.
- The multimedia elements incorporated into the activities enhanced my motivation to participate in the group work.
- The activities impact my overall motivation to learn English.
- The activities were engaging and enjoyable enough to sustain my interest throughout the learning process.

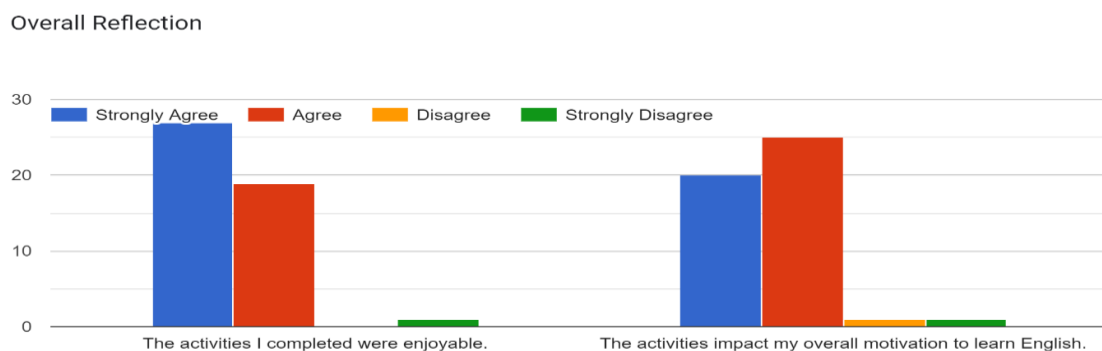
The first statement showed 45 students chose “strongly agree” and “agree” while 2 respondents stated “Disagree”. The second statement stated 46 respondents chose “Strongly Agree” and “Agree” while 1 stated “Disagree”. The third statement result also depicts a similar result as the first statement with 45 respondents choosing “strongly agree” and “agree” while 2 respondents stated “Disagree”. Finally, is the last statement, which stated 45 chose “Strongly Agree” and “Agree” while 2 respondents stated “Disagree”. Figure 5 shows motivation and enjoyment in English language learning using the Nusantara Folktales.

Figure 5: Motivation and enjoyment



For overall reflection with these statements “The activities I completed were enjoyable” and “The activities impact my overall motivation to learn English”, 46 students chose “Strongly Agree” and “Agree” while only 1 chose “Strongly Disagree”. For the latter statement, 45 students chose “The activities impact my overall motivation to learn English.” Figure 6 shows students’ overall motivation to learn English.

Figure 6: Students’ Overall motivation to learn English



The overall motivation to learn English, as reflected in the last two statements, indicates an elevated level of agreement among the respondents. 46 students strongly agreed or agreed that the activities they completed were enjoyable, and a similar number expressed that these activities had a positive impact on their overall motivation to learn English. Only 1 student expressed strong disagreement, emphasizing the generally positive influence of the Nusantara Indigenous Folktales Framework on students' motivation.

5. Discussion

The activities designed to enhance English language skills received overwhelmingly positive feedback, with a significant number of students concurring that their confidence in English showed improvement, and they would recommend these activities to their peers. These results are consistent with previous studies conducted by researchers who have presented empirical data highlighting the significance of involving learners in language learning activities to enhance their motivation, which ultimately contributes to improving their language skills (Ali et al., 2017).

The effectiveness of the activities in improving English language skills and the clarity of language objectives found strong support, with only a minor number of students expressing disagreement. This outcome corresponds with the research of [Brown et al. \(2019\)](#), who highlighted the significance of clearly defined language objectives in language learning activities. The activities demonstrated a substantial positive impact on reading comprehension, with a significant majority of students acknowledging their effectiveness in enhancing their understanding, analytical abilities, and overall reading comprehension skills. These results resonate with the findings of [Johnson and Smith \(2020\)](#), who emphasized the importance of activities in improving reading comprehension skills.

The motivational and enjoyable aspects of the activities also garnered robust support, with most students concurring that the activities motivated them to engage with the content, and the incorporation of multimedia elements further boosted their motivation for group work. These results are in line with the research of [Garcia and Brown \(2017\)](#), who emphasized the motivational role of engaging and enjoyable activities in the learning process.

Hence, the activities were perceived as enjoyable and had a positive impact on students' motivation to learn English. These results suggest that the activities effectively contributed to both language skill enhancement and motivation for learning, affirming their value as an educational resource, consistent with the findings of various scholars ([Robinson & Davis, 2021](#); [Lee et al., 2016](#)).

a) Overall Positive Experience and Satisfaction

The positive feedback on the overall experience aligns with scholarly research emphasizing the importance of creating engaging and enjoyable learning experiences. Scholars like [Csikszentmihalyi \(1990\)](#) have highlighted the concept of "flow," where individuals experience deep engagement and satisfaction in activities, which seems reflected in the students' positive experiences.

b) Improvement in English Language Skills

The findings indicating improved English language skills resonate with research on language acquisition and the effectiveness of experiential learning. Scholars like [Krashen \(1982\)](#) argue for the importance of meaningful and contextually relevant language input in language learning, which seems supported by the positive responses to the language usage aspects of the activities.

c) Reading Comprehension Enhancement

The positive responses regarding enhanced reading comprehension align with educational theories on the effectiveness of contextual learning and experiential approaches in improving comprehension skills ([Anderson & Pearson, 1984](#)). Reading comprehension improvement is often associated with activities that promote critical thinking and analysis, as reflected in the students' feedback.

d) Motivation and Enjoyment

The positive responses regarding motivation and enjoyment align with the Self-Determination Theory (Deci & Ryan, 1985), which posits that individuals are more motivated when activities fulfil their basic psychological needs for autonomy, competence, and relatedness. The findings suggest that the activities effectively motivated students, by offering autonomy in learning choices and fostering a sense of competence.

e) Alignment with Multimedia and Technology Integration

The positive impact of multimedia elements on motivation aligns with contemporary educational theories emphasizing the role of technology in enhancing engagement and learning outcomes (Mayer, 2005). The integration of multimedia elements in the Nusantara Indigenous Folktales Framework seems to align with these principles.

f) Peer Recommendations and Social Learning

The willingness to recommend activities to peers aligns with the social aspect of learning. Social constructivist theories (Vygotsky, 1978) emphasize the importance of collaborative and social learning experiences. The students' inclination to recommend activities to their peers may indicate the effectiveness of collaborative elements within the framework.

In summary, while the findings presented are not directly tied to specific scholars, they align with established educational and psychological theories on language learning, motivation, and engagement, emphasizing the effectiveness of experiential, contextual, and socially embedded learning approaches.

6. Conclusion

In conclusion, the findings from the student's responses to the Nusantara Indigenous Folktales Framework align consistently with well-established educational and psychological theories, reinforcing the effectiveness of the framework in enhancing language learning experiences. The positive feedback across various dimensions reflects the success of integrating experiential, contextual, and socially embedded learning approaches into ESL activities.

The overall positive experience and satisfaction reported by the students resonate with Csikszentmihalyi's concept of flow theory in the 1970s emphasizing the importance of creating engaging and enjoyable learning experiences (Biasutti, 2011). As observed in scholarly research, this positive atmosphere contributes to a conducive learning environment that promotes deep engagement and satisfaction.

The observed improvement in English language skills, in line with Krashen's emphasis on meaningful and contextually relevant language input, supports the framework's efficacy in fostering language acquisition (Krashen, 1982). The contextual learning and experiential approaches embedded in the activities contribute to enhancing language skills effectively.

The positive responses regarding reading comprehension enhancement align with educational theories emphasising the effectiveness of contextual learning and critical thinking, as proposed by Anderson and Pearson (1984). This suggests that the activities successfully promote a deeper understanding and interpretation of written texts.

The motivation and enjoyment reported by the students align with the Self-Determination Theory, emphasizing the fulfilment of basic psychological needs for autonomy, competence, and relatedness. This alignment suggests that the Nusantara Indigenous Folktales Framework effectively motivates students by offering autonomy in learning choices and fostering a sense of competence.

The positive impact of multimedia elements on motivation aligns with contemporary educational theories emphasizing the role of technology in enhancing engagement and learning outcomes, as proposed by Mayer (2005). Integrating multimedia elements in the framework aligns with these principles, contributing to a dynamic and engaging learning experience.

The willingness of students to recommend activities to their peers aligns with social constructivist theories, highlighting the importance of collaborative and social learning experiences. It is recommended that future research This indicates that the collaborative elements within the framework effectively promote peer learning and recommendation.

In summary, the findings collectively endorse the Nusantara Indigenous Folktales Framework as a successful model for ESL learning. The alignment with established educational theories underscores the framework's effectiveness in providing an engaging, contextually relevant, and socially embedded language learning experience. By addressing these areas of inquiry, future research can provide valuable insights into the efficacy and potential challenges of integrating indigenous folktales into language learning contexts and inform the development of evidence-based pedagogical practices. Furthermore, to obtain in-depth student perspectives, gathering qualitative data through interviews or focus groups to gain deeper insights into students' experiences, preferences, and perceptions of the Nusantara Indigenous Folktales Framework would be beneficial.

Ethics Approval and Consent to Participate

The researchers used the research ethics provided by the Research Ethics Committee of Universiti Teknologi Mara. All procedures performed in this study involving human participants were conducted by the ethical standards of the institutional research committee. Informed consent was obtained from all participants who voluntarily participated in the project.

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Conflict of Interest

There is no potential conflict of interest concerning the research, authorship, or publication of this article.

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