



## **Implementation of Digital Fairy Tales in an Effort to Cultivate Character in Children Aged 5-6 Years**

**Mutiara Khusnul Khotimah<sup>1</sup>, Nur Cholimah<sup>2</sup>**

Program Studi Pendidikan Guru Pendidikan Anak Usia Dini, Fakultas Ilmu Pendidikan,  
Universitas Negeri Yogyakarta<sup>1,2</sup>

Jalan Colombo Nomor 1 Yogyakarta 55281, Indonesia

E-mail: [mutiarakhusnul.2021@student.uny.ac.id](mailto:mutiarakhusnul.2021@student.uny.ac.id)

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### **ABSTRACT**

This study aimed to describe the implementation of digital fairy tales in an effort to instill characters in children aged 5-6 years. The method used in this study was descriptive of the type of case study research. The data sources taken included two teachers, one principal, and 10 children aged 5-6 years. Then, the techniques used in this study consist of observation, interviews, and documentation. Furthermore, the data obtained was analyzed using the stages of data reduction, data display, and drawing a conclusion. This study found that the implementation of digital fairy tales in an effort to build the character of children aged 5-6 years at school applied the strategy from Lickona. These strategies include moral knowing, which is applied by conveying understanding and comprehension of character; moral feeling, which is applied by building understanding and mindset in children; and moral action, which is applied by carrying out good character habits.

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### **INTRODUCTION**

The government, through Permendikbudristek Number 8 of 2024, has set standards for the scope of material that must be considered in the implementation of PAUD. In these content standards, there are several aspects of abilities that children need to achieve, including aspects of religious and moral values, Pancasila values, physical motor skills, cognitive, language, and social-emotional (Permendikbudristek Number 8 of 2024 concerning PAUD Content Standards, 2024). These aspects are attempted to be instilled and developed through education to create individuals who can instill civilization. Of the six aspects, morality (character) is one of the important aspects to be developed from an early age. This is because morality is currently one of the challenges faced by the world of education, including the state of mind and the good and bad of human behavior (Nafisah et al., 2022). Moreover, if we look at teenagers and even children today, many have lost the character that they should have as the Indonesian nation. Currently, we often encounter individualistic behavior, hedonism, lifestyles that prioritize consumption, and the loss of mutual cooperation and religious values (Amalia & Najicha, 2023). Therefore, it is necessary to strengthen and instill an identity of the Indonesian nation in each individual.

It is important to instill character in the new generations of the Indonesian nation because instilling character from an early age is a crucial step in shaping their personality and can provide them with an understanding of the importance of good values (Hanipudin & Muanasah, 2024). As times continue to change and are full of challenges, cultivating character in the Indonesian generation



from an early age is becoming increasingly important. Changing social conditions, technological advances, and the rapid dynamics of life require every individual to have a strong moral and ethical foundation in order to survive and develop in society. Without good character, a person can easily be influenced by negative influences, both from the surrounding environment and technological advances, which can give rise to various information and cultures that are not always positive. In this case, a person can be said to have good character, shown by their attitude and the way they treat other people (Sofiasyari et al., 2019).

In the current era of globalization, Western civilization patterns tend to be adopted as a lifestyle, thus contributing to the shift in values and the weakening of the cultural character of the Indonesian nation. This is indicated by the many individuals with hedonistic, materialistic, permissive lifestyles and minimal manners and character (Rahmatiani, 2020). Technological developments that are not appropriately utilized will later cause negative influences from outside to easily enter our country (Ashifa & Dewi, 2021). Based on this information, it is known that the generations of the Indonesian nation are experiencing a crisis of morals and original character that has become a culture in Indonesia.

The recent phenomenon shows that technology and the internet have become inseparable from children's daily lives. This can be seen from the many shifts from activities usually carried out manually to digital or multimedia technology (Fuadah et al., 2022). This phenomenon is the primary source that can cause the loss of the moral character of the nation's children. However, if adults can control it, it will be the opposite. Parents and teachers can act as filters and direct the impact of technological and internet developments in a more positive direction (Wiguna & Sunariyadi, 2021). One way is to use digital technology to instill moral values supporting children's character formation.

A child taught about character values from an early age is expected to carry that character into his life as an adult (Khofifah & Mufarochah, 2022). Therefore, character building can be done by providing early stimulation to Indonesian children, one of which is through early childhood education. This period is significant for developing children's character and personality, so appropriate stimulation is needed (Nur et al., 2023). As is well known, early childhood is a group of humans that ranges in age from birth to 6 years. Early childhood is a child who is in the age range of 0-6 years where there is a rapid growth and development process and requires good stimulation so that their growth and development are optimal (Fabiani & Krisnani, 2020).

Digital storytelling is one of the media that can be utilized to instill character. This is proven by the results of several studies that have been conducted previously. First, research shows that the digital storytelling-based learning model effectively improves the superior character of students aged 4-6 years at TK Akademika Malang (Nuraina et al., 2018). Second, the research results provide information that digital picture storybooks affect the character of students in elementary schools (Kamilah et al., 2022). Third, research results explain that using *Digital Storytelling* and digital storytelling for social studies learning can improve students' feelings, including acceptance, response, assessment, and character building (Ratri, 2018). Fourth, research with results showing that the results of the effectiveness analysis obtained results of  $0.000 < 0.05$  (significant), so digital storytelling media is feasible and effective for use in shaping students' character (Riberu et al., 2023). Fifth, the research explains that implementing digital storytelling with *Project Learning* significantly impacts the education of Pancasila values (Taelagat, 2024).

Based on the results of the five studies that have been conducted previously, the research was conducted on early childhood to elementary school age groups. The novelty value of this study lies in the object and place of the research. In this study, the research focused on children aged 5-6 years. Then, this research was conducted in a place that had never been studied regarding implementing digital fairy tales to instill character in children aged 5-6. This study only focuses on exploring and analyzing information related to implementing digital fairy tales to instill character without treating the objects studied. This study aims to explain the implementation of digital fairy tales to instill character in children aged 5-6 years. Then, the results of this study are expected to add references to the use of technology in learning. In addition, this study hopes to inspire the implementation of digital fairy tales as a medium to stimulate child development.



## METHOD

This study uses a qualitative case study approach with a descriptive method. This is because implementing digital storytelling activities by the schools studied is unusual because few schools, especially kindergartens, still utilize digital technology for character-building. This research was conducted in January 2025. This research was conducted at the Al-Hikmah Islamic Kindergarten in Sidoarum, Godean, Sleman, Special Region of Yogyakarta. The school selection was based on observations by researchers indicating that the school had utilized digital technology in its learning process. One of them is the implementation of digital storytelling in character-building efforts.

In this study, the data sources used are primary data sources obtained from interviews with school principals and teachers of the 5-6-year-old age group who have implemented digital storytelling, observations of children in the 5-6-year-old age group totaling 75 children, and digital storytelling implementation activities, as well as documentation of children's character development reports and documents containing information related to schools and the implementation of digital storytelling in schools. It should be noted that in research with a qualitative approach, the research instrument is the researcher himself. In this study, the researcher used a narrative analysis technique (descriptive), which refers to a set of methods for interpreting texts that both have the form of exposition. As Miles and Huberman (in Rijali, 2019) expressed, qualitative descriptive data analysis involves three stages: data reduction, data display, and drawing conclusions.

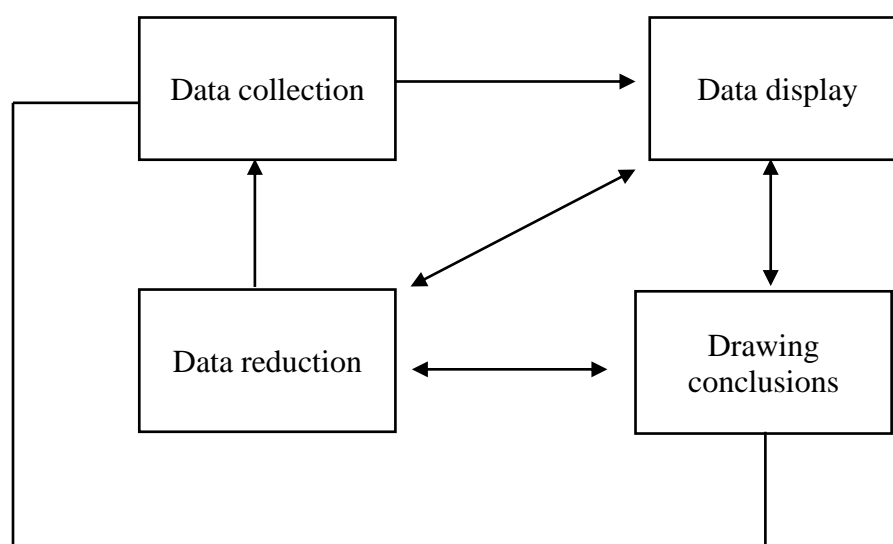


Figure 1. Qualitative Descriptive Data Analysis Technique Flow

## RESULTS AND DISCUSSION

The results of the interview, observation, and documentation of the implementation of digital fairy tales in character-building efforts are the stages of implementation, media used, types of fairy tales, children's responses, impacts, and school constraints. The following is a description of each data that has been obtained.

### *Stages of Implementation of Digital Fairy Tales*

First the planning stage. The interview results show that the planning for implementing digital storytelling for the 5-6-year age group is written in the learning implementation plan.

*"Usually, yes, if there are people we cannot meet in person, we are usually prepared and it is usually included in the lesson plan, where it will be written to watch a video or something like that" (Interview with Mrs. A, 2025).*



The lesson plan shows that digital storytelling will be implemented on the fifth day (Friday). Then, the selection of fairy tale videos to be shown is usually done based on observations of the children's characters.

*"For digital fairy tales specifically about characters on Fridays, we usually do observations beforehand, miss, and then, if there are characters that need to be strengthened, we will look for fairy tale videos" (Interview with Mrs. N, 2025).*

Second is the preparation stage. Interview and observation notes show that the implementation activities of digital storytelling carried out together between the 5-6-year-old age group will be prepared by teachers who already have a schedule.

*"Usually, the one who prepares it is rotating, and there is also information in the RPPH. So, for example, the person in charge tomorrow means Mrs. Y, tomorrow the following week, who else, like rotating, yes, in rolling" (Interview with Mrs. N, 2025).*

Based on the interview excerpt, it is known that each teacher takes turns in the morning duty schedule. Teachers who have a schedule on that day are also tasked with preparing the media that will be used to implement digital storytelling. Third is the implementation stage. Usually, digital storytelling is implemented in two ways, namely in the classroom (Figure 2) and the hall (Figure 3). The implementation of digital storytelling carried out in the hall usually involves more than one class. This joint digital storytelling implementation activity is usually scheduled in advance.



Figure 2. Implementation in the Classroom



Figure 3. Implementation in the Hall

Fourth the evaluation stage. The evaluation usually revolves around the shortcomings that arise when implementing digital storytelling, either from the teacher personally or from the implementation activities that have been carried out. The teacher carries out the independent evaluation stage after implementing digital storytelling. Then, the joint evaluation stage is carried out with several teachers. This joint evaluation usually contains sharing with other teachers.

*"For evaluation, yes, sometimes it is during a meeting, sometimes it is directly on the spot, usually by the teachers themselves when they implement it in class. If it is together, the evaluation is also done with other teachers" (Interview with the Principal, 2025).*

#### *Supporting Media for Digital Storytelling Implementation*

Interview data shows that the media used to implement digital storytelling is diverse. Commonly used media include laptops, LCD projectors, speakers, screens or the back of banners, and cable rolls. As expressed by the principal in the following interview results

*"The media used is usually a laptop, then speakers, projectors, cable rolls, sometimes the cables don't reach so we have to use a roll. Then a microphone or megaphone if it's in the hall. Oh yeah,*



### *Types of Fairy Tales Featured*

*“For animal themes, we use fables that shape characters. Then, like fruit, sometimes we also use fruit as the character but we still shape the character. Then, there are archipelago fairy tales, we really have to be observant and smart in choosing those. Then, for Islamic ones, we also often use prophets, friends, and animals in the Qur'an” (Interview with Mrs. A, 2025). “First, science. In science, what is the term, children are more interested in seeing, then we will pay attention together, then yesterday we tried to use the second one to memorize like Asma 'ul Husna” (Interview with Mrs. N, 2025).*

Figure 4. Types of Riri Fairy Tales Interactive Children's Stories

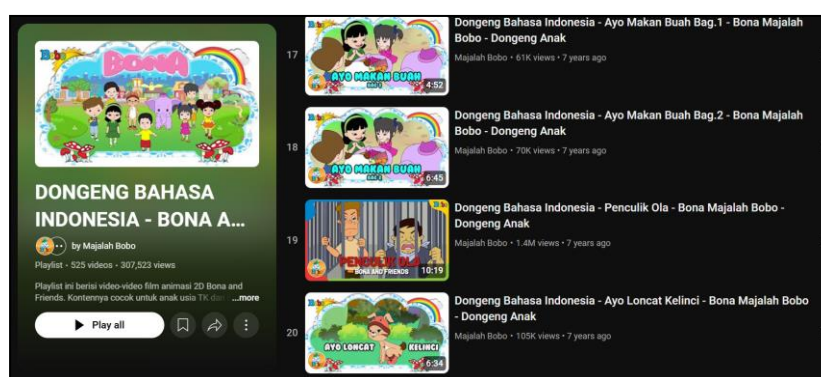


Figure 5. Types of Bobo Magazine fairy tales

During the implementation of digital storytelling, children's responses were very diverse. Some children were quiet and paid attention; some moved a lot when shown a fairy tale. Children often asked the teacher about the fairy tale being shown. This is shown in the following interview results with the teacher.

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*strengthened by statements such as “Here, the most children are those who are less concentrated. So like focusing on focusing, sitting, looking quietly, listening, they can't. So it's like they are active, so it's like a child who is learning to move, chat and so on, but they know what is explained, they know” (Interview with Mrs. N, 2025).*

#### *Impact of Digital Storytelling Implementation*

The impact of implementing digital fairy tales on children is seen when children can behave, as exemplified in fairy tales. Children easily remember good characters that should be imitated. As expressed by the principal

*“If the results can be seen directly, it's like this in everyday life. Children find it easier to remember good things or attitudes. Sometimes children can even advise their friends when their friends do bad things. Especially after watching the fairy tale” (Interview with the principal, 2025). Changes in children's character as an impact of the implementation of digital fairy tales are reported in the child's character development report, which shows positive development in the child's character.*

#### *Obstacles in Implementing Digital Storytelling*

The obstacles experienced while implementing digital storytelling emerged from frequent signal interference, interference from other class children, and children's different learning styles. There are also often obstacles regarding the place, which may be inadequate, especially if it is implemented in the hall. The results of interviews with teachers indicate this.

*“Some who catch on quickly because it's easy for them to catch audiovisuals like that. There are children who have different learning styles. Then the second one is probably in terms of place, the place is limited and the atmosphere is in the bright hall. So it's not very clear” (Interview with Mrs. N, 2025).*

Storytelling activities are critical to paying attention to several stages, such as preparing relevant literature, preparing learning plans, determining delivery methods, choosing materials or media, and executing and evaluating learning (Cha & Kim, 2016). The stages of implementing digital storytelling in schools include planning, preparation, implementation, and evaluation. These stages are the recommended storytelling stages. Several stages must be applied in storytelling, including planning, preparation, implementation, and evaluation (Hudah, 2019). Then, in more detail, the steps or stages that need to be considered in storytelling include determining the character values to be instilled, delivery methods in small groups, delivery methods, recalling activities, and assessment or evaluation activities (Saepudin et al., 2019). These stages must be applied to produce more structured and planned storytelling activities. Thus, the storytelling activities will be more optimal and obtain results based on expectations.

The five parts that an educator must do in the process of stimulating character building in children include creating a warm and loving atmosphere, making children understand good character, inviting children to feel a good character, motivating children to want to do good character, and providing reinforcement of character behavior in children by praising or other specific forms in children (Cholimah et al., 2022). Based on research, implementing digital fairy tales in schools to instill character in children is carried out by paying attention to these principles. Then, educating children requires encouragement because their enthusiasm influences their learning methods, setting and achieving goals, and overcoming challenges in life (Niyonizeye et al., 2024). In addition, the environment around children needs to be designed to be fun and interesting according to the characteristics of children's learning to support their learning process (Rahmi & Hijriati, 2021). This is shown by teachers who try to present a pleasant atmosphere, provide an understanding of the character that will be instilled, and motivate and accustom children to apply good characteristics, carried out gradually through planned steps. This is because the character is formed through several steps, starting with knowledge (knowing), followed by actions or behavior (acting), and finally developing into habits (habit) (Salirawati, 2021).

Character education is an effort to educate children to make wise decisions and apply them in



everyday life to positively contribute to their environment. According to Lickona (in Tsoraya et al., 2023), “character education is the deliberate effort to help people understand, care about, and act upon core ethical values.” Lickona’s opinion can be interpreted as follows: “character education is a deliberate effort to help people understand, care about, and act upon core ethical values.” Based on this opinion, it is known that a character will not develop properly without deliberate efforts or stimulation. In addition, Lickona argues that to support the instillation of positive character in children, collaboration between schools, families, and communities is essential by jointly taking responsibility for education and building the strength of character education (Zhang, 2023). Efforts to instill character in children aged 5-6 years at school are by Lickona’s theory of character instillation strategies. The strategies referred to in this theory are “*knowing the good*” ( *moral knowing* ), “*loving the good*” ( *moral feeling* ), and “*acting the good*” ( *moral action* ) (Lickona in Lumbin et al., 2022).

First, *moral knowing*. *Moral knowing* is an understanding of ethical values that must be applied in everyday life, which serves as a foundation for character development (Karimah et al., 2022). In this case, teachers as educators are expected to be able to provide an understanding of good character to children. *Moral knowing* includes awareness of ethical values, views, moral logic, decision-making, and self-understanding (Monica et al., 2024). This effort is made in school by understanding character or good traits as a human being. Teachers at school usually provide character introductions through stories or fairy tales. Then, the teacher provides an understanding to children about the character or what should be possessed and what should be avoided. Teachers usually use several media, such as books and digital media, such as laptops, to provide this understanding. The use of digital media is a favorite of children because children are more interested in seeing through larger images.

Second, *moral feeling*. *Moral feeling* is another part that needs to be instilled in children, and it motivates humans to act according to moral values (Harahap, 2019). This *moral feeling* effort is carried out by instilling a child’s mindset so that feelings and love for good things arise. *Moral feelings* include awareness of ethics, self-recognition, empathy, love for goodness, self-control, and modesty (Monica et al., 2024). When children begin to recognize and understand good character, teachers at school usually build an understanding and mindset of good character in children. Teachers usually reinforce the good character given when children are doing activities. In addition, teachers should always review the stories or fairy tales ( *recalling* ) that are shown and try to emphasize the good characters. In *recalling activities*, teachers usually make children try to position themselves as characters in fairy tales or stories brought by the teacher. So children can more easily understand good and evil characters.

Third, *moral action*. *Moral action* is a way to transform knowledge about morals into real actions (Suyahman, 2023). *Moral action efforts* can be carried out by habituating and cultivating good things with the stages of thinking, recording, repeating, storing, and habituating. *Moral action* can be realized after children understand, see examples, and feel the meaning of a value. They will want to act according to their knowledge and experience about these values (Hakiky et al., 2024). *Moral action* includes abilities, positive intentions, and behavioral patterns that align with ethical principles (Monica et al., 2024). The *moral action strategy* in the school is usually carried out with good character habituation activities. These habits include reciting the Koran, praying in congregation, memorizing hadiths and short letters, maintaining cleanliness, and being harmonious with fellow friends.

Implementing digital storytelling does not require a lot of media and creative materials like regular learning. Teachers must only prepare electronic teaching media with standard technical skills (Nasralla, 2015). The implementation of digital storytelling in schools uses several electronic media. These media are used to support the optimal implementation of digital storytelling. The media used include laptops, speakers, LCD projectors, screens, banners, microphones, and megaphones. Among the media, not all are used simultaneously when implementing digital storytelling. The use of these media depends on implementing digital storytelling; for example, when it is only implemented in class, it usually does not use a screen, banner, microphone, or megaphone. These media are usually used when the implementation of digital storytelling is carried out together in the hall. Thus, using media when implementing digital storytelling in children aged 5-6 years in this school depends on the circumstances during the implementation.

The selection of the type of fairy tale is essential to pay attention to the suitability with the child’s development, involving children in the story, which makes it easier for them to remember (Nikolova et al., 2018). In line with this statement, during the research process, the fairy tales displayed were from



Bobo magazine with the topic of an invitation to consume fruit and an invitation not to be greedy for food. The types of fairy tales displayed when digital fairy tales are implemented in schools vary. Some types of fairy tales displayed in the implementation of digital fairy tales for children aged 5-6 years in schools include fables, stories of the Prophet, science stories, stories of companions, Asmaul Husna, Nusantara fairy tales, stories with fruit characters, and animals in the Koran. The selection of fairy tales in this school is essential. This is because not all fairy tales are in early childhood development stages.

Regarding children's responses, most children in the 5-6 year age group were excited to pay attention during the implementation of digital fairy tales. Children seemed interested in listening to and paying attention to the digital fairy tale broadcasts. Most children were also enthusiastic to follow. Especially if what was shown was something they had never seen or known. Children often asked the teacher about the fairy tale being shown. Sometimes, when children already know the contents of the fairy tale or story shown, they will tell many stories and try to explain them to their friends.

In addition to the positive responses, a small number of children showed less interest. The responses showed that children were less interested because some children were very easily bored. So, they could not focus for a long time like their friends. In addition, the fairy tales shown were less interesting to them. Also found were children whose learning style was kinesthetic, so it was not easy to stay still and pay attention for a long time like their friends. The interview results also found that children in the 5-6-year-old age group at the school had different learning styles. Then, the impact of the implementation of digital fairy tales on children was seen when children were able to behave as exemplified in the fairy tale. Children easily remember good characters that should be imitated. Some children can also advise their friends when their friends do bad things. In addition, children can distinguish between good and bad things according to what they have seen in fairy tales.

During the implementation of digital storytelling in schools, several obstacles hinder activities. Some of them are signal constraints that often occur when implementing digital storytelling in *online mode*. Constraints from speakers that often *error* when used. Constraints of limited space, such as when implementing in the hall (outdoors), which has much bright light so that the appearance of the fairy tale is less visible. There are constraints of differences in children's learning styles, where some children have a kinesthetic learning style that sometimes disturbs other children. Constraints of the speed of comprehension that cause children's acceptance of the contents of the fairy tale to vary. And distraction constraints from children in other classes when implementation is carried out in the classroom

## CONCLUSION

Based on the results of the research and discussion that have been described, the character-building efforts implemented in Al Hikmah Islamic Kindergarten for children aged 5-6 years are based on the theory of character-building strategies from Lickona. These strategies include *moral knowing*, which is applied by conveying understanding and comprehension of character with the help of digital fairy tales. *Moral feelings* are applied by building understanding and mindset in children, and *moral actions* are applied by implementing good character habits. Implementing digital fairy tales in Al Hikmah Islamic Kindergarten involves planning, preparation, implementation, and evaluation. In this implementation, various media such as laptops, LCD projectors, speakers, microphones or megaphones, and screens are used. The impact of implementing this digital fairy tale is reported in the child's character development report each semester. Then, there are several obstacles in the implementation, such as signals, speakers, places, differences in learning styles, and the speed of children's comprehension.

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