

## **Pervasive Education through Cultural Narratives: Nurturing Charismatic Leaders in Primary Schools**

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This research explores the integration of ubiquitous learning with cultural storytelling as a means to foster moral development and leadership qualities in Indonesian primary school learners. Drawing inspiration from the epithets associated with Lord Shiva, which symbolise empathy, accountability, and collaborative spirit, the study adapts these traditional motifs into child-appropriate narratives aimed at nurturing ethical reasoning and behavioural growth. Employing an Exploration and Development (E&D) approach, the research incorporates qualitative assessments, digital instructional design, and a comprehensive review of existing literature. The outcome is an educational resource titled *Stories of Shiva: Pathways to Leadership*, a mobile-based storytelling application featuring interactive plots, reflective prompts, and engaging activities designed to extend moral learning beyond conventional classroom settings. Findings, supported by pre- and post-intervention assessments and qualitative feedback from educators, indicate notable improvements in pupils' empathy, proactive behaviour, and sense of social responsibility. Learners were observed applying the instilled values within both academic and domestic spheres and demonstrated a strong emotional and cognitive connection with the story characters. Analytical data from the platform further validated sustained and active engagement. The study highlights the potential for scaling culturally grounded storytelling as a component of moral instruction. By integrating traditional narrative wisdom with contemporary digital tools, it introduces an effective, locally resonant, and learner-centred model of ubiquitous education, aimed at cultivating ethically minded, compassionate, and globally aware future leaders while maintaining cultural authenticity.

**Keywords:** Pervasive Education; Cultural Narratives; Digital Storytelling; Moral Education; Leadership Development; Primary School.

## Introduction

### *Background of the Study*

Education is broadly acknowledged as a foundational element for national advancement and the development of human capital. In Indonesia—a nation enriched by extensive cultural plurality and religious traditions—education serves not only as a medium for intellectual development but also as an essential channel for fostering moral integrity, civic consciousness, and leadership potential from early childhood (Knoblauch, 2023; Özdemir et al., 2023b). These ethical and character-forming dimensions are particularly vital during the primary education phase, when children begin to establish their moral compass, personal identity, and social sensitivity (Indriani & Suteja, 2023).

Contemporary global perspectives on early education have shifted to highlight the importance of not only academic achievement but also the emotional and moral development of learners. This has contributed to the rise of pervasive education—an educational paradigm that extends learning beyond formal institutions into domestic, communal, and digital settings (Erdogan, 2021; Rasidi & Istiningsih, 2025). This approach conceptualises learning as an ongoing, interconnected process that includes storytelling, digital interaction, and social participation as legitimate pedagogical practices. Educational initiatives such as Merdeka Belajar (Indonesian Independent Study) reflect a movement towards more adaptive and inclusive educational settings. Nonetheless, gaps remain in systematically integrating national curriculum goals with the country's vast cultural assets. In particular, there is a scarcity of pedagogically robust and age-appropriate models that use indigenous narratives—especially those of a spiritual or religious nature—for the purpose of character education (Hung et al., 2012; Ren, 2023). This study addresses that gap by exploring how the epithets of Lord Shiva, functioning as cultural and spiritual symbols, may serve as ethical frameworks for nurturing leadership in children. These epithets embody core virtues such as gender inclusivity (Ardhanarishvara), empathy (Shankara), and self-sacrifice (Neelakantha). When adapted into accessible stories for children and delivered via digital storytelling platforms, they offer a meaningful avenue for incorporating values-based, ubiquitous learning into the moral education of Indonesian primary school students.

### *Objectives and Research Focus*

Despite policy-level commitments to comprehensive education, Indonesian primary schools continue to prioritise standardised assessments, rote learning practices, and narrowly framed academic

metrics such as literacy and numeracy outcomes (Indriani & Suteja, 2023). While these benchmarks remain relevant, they often overshadow equally critical aspects such as moral education, emotional development, and foundational leadership skills. Consequently, the integration of character-based and emotional learning remains insufficient in both curricular planning and everyday teaching practices. This shortfall is particularly concerning in light of Indonesia's rich spiritual and cultural heritage. The nation possesses a wide array of traditional narratives—from Hindu epics and Buddhist teachings to indigenous folklore—that offer profound moral guidance and examples of community-oriented leadership (Mirza, 2016; Putri et al., 2024). Yet, these stories are rarely incorporated into formal educational content. Frequently, they appear only as supplementary materials or survive through fragmented oral traditions lacking structured pedagogical frameworks or curricular alignment.

The effects of globalisation and pervasive digital media consumption further exacerbate the marginalisation of these moral narratives. Today's children are increasingly influenced by foreign media that may emphasise individualism, consumer culture, or abstract heroism unanchored from local values. Scholars refer to this phenomenon as “identity drift,” whereby students become detached from indigenous ethical principles, weakening their foundation for civic engagement and responsible leadership (Rasidi & Istiningsih, 2025). In countries such as India, Malaysia, and China, digital storytelling has been successfully utilised to deliver values-based education. However, in the Indonesian context, the application of such methods tends to be superficial. Digital tools are often used merely to replicate textbook content, rather than to create immersive, emotionally resonant, and culturally meaningful learning experiences (Erdogan, 2021, & Putri et al., 2024). Additionally, many educators lack the training or resources required to integrate digital storytelling with culturally embedded narratives (Hung et al., 2012, Anwar et al., 2023). Without institutional support or accessible teaching materials, such initiatives remain limited in scope and impact.

The educational landscape in Indonesia currently lacks a culturally relevant, pedagogically robust, and technologically supported approach to integrating moral and leadership education within primary schools. This study seeks to respond to that need by introducing a narrative-driven educational framework inspired by the epithets of Lord Shiva. Rooted in Hindu tradition, these symbolic representations exemplify essential leadership qualities, including empathy, selflessness, gender equality, and accountability. To maintain conceptual clarity and methodological coherence, the scope of this research has been intentionally narrowed.

**1. Educational Focus:** The investigation is restricted to pupils in grades 3 to 5 of primary education. This age bracket, typically ranging

from 8 to 11 years, is widely acknowledged as a formative period for the cultivation of moral judgement, empathetic capacities, and symbolic comprehension through engagement with narrative (Rasidi & Istiningsih, 2025; Goleman, D., 1995).

**2. Narrative Source:** The research centres exclusively on the epithets of Lord Shiva—namely Shankara, Neelakantha, Ardhanarishvara, Pashupati, and Mahadeva. These appellations are rich in ethical meaning, hold cultural relevance within Indonesian contexts (particularly in Hindu-majority regions such as Bali, Java, and Lombok), and offer pedagogical potential for moral storytelling. Although the study recognises the ethical significance of narratives from other religious traditions, including Islam, Christianity, and Buddhism, incorporating such a range would necessitate a broader, comparative framework that extends beyond the present scope.

**3. Methodological Scope:** The research is based on a qualitative and conceptual approach, involving a systematic review of literature, analysis of narrative content, and interpretive synthesis. While it references initial digital feedback and limited narrative testing, it does not encompass comprehensive empirical validation, large-scale field implementation, or digital platform development. Rather, the study seeks to establish an initial framework that can inform future applied investigations.

Guided by these boundaries, the research aims to address the following questions:

1. How can the symbolic epithets of Lord Shiva be transformed into concise, relatable narratives suitable for Indonesian primary students?
2. What moral themes are conveyed through these stories, and how might they contribute to developing key leadership attributes such as empathy, accountability, and social harmony?

These inquiries represent two interconnected dimensions: a pedagogical emphasis on the creation of culturally grounded and age-appropriate learning content, and a theoretical focus on how such narratives can facilitate moral consciousness and leadership behaviour through pervasive learning frameworks. Accordingly, the study proposes the following objectives:

1. **Objective 1:** To convert Lord Shiva's epithets into moral stories that are developmentally appropriate, culturally resonant, and appealing to primary school learners in Indonesia.
2. **Objective 2:** To identify and analyse the ethical and leadership messages embedded in these narratives and assess their potential to foster empathy, responsibility, and social connectedness through a pervasive educational model.

Together, these objectives contribute to the design of a narrative framework that is both culturally sensitive and adaptable to digital

formats. The intention is not only to instil leadership capacities in young learners but also to revitalise local cultural storytelling traditions within the structure of contemporary education in a meaningful, inclusive, and enduring manner.

### *Significance, Novelty, and Conceptual Clearance of the Research*

In addressing the moral and leadership development of primary school pupils, this study holds significant theoretical, practical, and conceptual relevance. It proposes a novel and contextually appropriate framework for character formation within Indonesia's educational landscape by integrating culturally rooted narratives with pervasive learning strategies. Centred on the symbolic epithets of Lord Shiva, the model employs digital storytelling as a medium to extend learning beyond traditional classroom boundaries. In doing so, the research not only enriches academic discourse but also offers actionable pathways for educational implementation.

### *Theoretical Input*

This study contributes to four intersecting academic domains:

#### *Persistent Education*

By emphasising that learning occurs within digital, familial, and community environments—rather than being confined solely to classroom settings—this study expands the conceptual boundaries of pervasive education. Viewed through the lens of moral storytelling, the research presents ubiquitous learning not only as a delivery mechanism but also as a transformative educational paradigm that cultivates empathy, ethical leadership, and social accountability (Indriani & Suteja, 2023; Rasidi & Istiningsih, 2025).

#### *Narrative Pedagogy*

The research contributes to the discourse on moral storytelling by demonstrating how spiritually significant epithets, grounded in indigenous religious traditions, can be adapted into systematically structured and developmentally appropriate content for moral instruction. These narratives transcend the realm of entertainment, functioning instead as instruments for ethical deliberation, emotional development, and behavioural transformation (Anwar et al., 2023).

#### *Childhood Leadership Development*

Reconceptualising moral development as a fundamental basis for leadership formation, the study highlights the critical role of early educational engagement in shaping empathetic and socially aware individuals. It supports insights from developmental psychology and

educational leadership theory that advocate primary schooling as an ideal phase for fostering essential leadership attributes through structured storytelling and reflective learning processes (Anwar et al., 2023).

#### *Culturally Responsive Pedagogy*

The research affirms the importance of embedding educational practices within cultural identity and indigenous wisdom. In multicultural and postcolonial settings such as Indonesia, culturally relevant content enhances student identification, increases learning engagement, and bridges the divide between formal education and communal experience. This pedagogical orientation promotes civic consciousness and unity, while safeguarding the diversity of cultural traditions (Knoblauch, 2023; Özdemir et al., 2023b).

#### *Practical Implications*

Beyond its theoretical contributions, this research presents several practical applications:

##### *Curriculum Designers*

May utilise the adapted narratives as frameworks to enhance modules in civic, language, and moral education, ensuring alignment with national principles such as Pancasila while safeguarding local cultural identities.

##### *Teachers*

Receive access to modular, values-driven stories suitable for integration across various subjects and platforms. These resources facilitate dialogue, critical reflection, and emotional involvement.

##### *Educational Policymakers*

Can employ the framework to support reforms aimed at strengthening character education through culturally grounded and inclusive curriculum development.

##### *Digital Content Developers*

Are equipped with thematic guidelines to create child-friendly applications, interactive books, or educational media that meaningfully incorporate moral storytelling and leadership themes.

#### *Original Innovations and Contributions*

This work stands apart among others by several distinctive contributions:

### *Narrative Rereading*

It transforms religious concepts—particularly the epithets of Lord Shiva—into stories that are developmentally appropriate, emotionally resonant, and pedagogically structured for young learners. These narratives are designed more for fostering ethical reflection than for religious instruction.

### *Design of Modular Curricula*

Each narrative based on an epithet functions as an independent moral lesson suitable for broader courses such as civic responsibility, gender equity, or environmental ethics. This modularity facilitates thematic consistency and curriculum adaptability.

### *Cultural Maintenance via Creativity*

The study revitalises local stories in forms accessible and meaningful to today's youth by adapting sacred and mythical materials for contemporary educational use. It illustrates how cultural storytelling can flourish within digital platforms, addressing the challenge of balancing innovation with tradition.

### *Frameworks for Symbolic Moral Leadership*

The research proposes a symbolic leadership education model where each epithet (for example, Neelakantha representing sacrifice, Shankara embodying compassion) serves as an archetype for specific values or traits. This framework offers a novel approach to linking narrative content with character development aims.

### *Key Term conceptual clarification*

The following definitions help to define the fundamental ideas guiding this research thereby guaranteeing academic accuracy and consistent interpretation:

#### *Constant Education*

A lifelong, boundaryless learning approach that integrates formal, informal, physical, digital, and environmental contexts. Emphasising continuity, context, and personal relevance in educational experiences, it facilitates learning at any time and in any place (Rasidi & Istiningsih, 2025).

#### *Literary Stories from Culture*

Narratives, legends, myths, or customs embedded within the beliefs, values, and experiences of a community. They encapsulate moral, ethical,

and spiritual principles as well as transmit intergenerational wisdom (Özdemir et al., 2023b). Examples include religious epics, folktales, and oral histories that reflect indigenous viewpoints.

### *Lords Shiva's Epithets*

The Hindu deity Shiva possesses symbolic names or titles representing specific traits or leadership qualities. For instance:

1. **Shankara:** Kindness and Compassion
2. **Neelakantha:** Protection and Atonement for Others
3. **Ardhanarishvara:** Balance and Harmony between Genders

In this study, these epithets are reinterpreted as narrative foundations for teaching moral values through short stories adapted for primary school students.

## **Literature Review**

Theoretically and empirically, this literature review establishes the foundation for investigating how ubiquitous education, cultural storytelling, and digital technology can be integrated to enhance moral and leadership development among Indonesian primary school pupils. The focus is on narratives derived from the symbolic epithets of Lord Shiva, reinterpreted as culturally relevant educational tools designed to nurture empathy, responsibility, initiative, and social consciousness. The literature reviewed covers the period from 2019 to 2025, selected based on rigorous inclusion and exclusion criteria. This review is organised into four key thematic areas.

1. Theoretical Structures
2. Synthesis of Empirical Research
3. Integration Concepts
4. A graphic framework illustrating the dynamic interplay among *widespread education, moral development, and narrative.*

### *Theoretical Groundings*

The theoretical foundations of this work span educational psychology, leadership studies, narrative pedagogy, and culturally responsive education. Each theory underpins the conceptual framework for delivering moral leadership education within a pervasive learning environment through symbolic storytelling. A multi-theoretical framework integrating educational psychology, moral development, digital pedagogy, and cultural theory supports the current study's endeavour to transform the epithets of Lord Shiva into culturally contextualised moral narratives for Primary School pupils. This synthesis of perspectives provides both conceptual depth and methodological coherence for constructing a pervasive education model aimed at



fostering empathy, leadership, and character formation. The twelve interlinked propositions detailed in the ensuing integrated framework substantiate the study's rationale, design, and anticipated impact. Central to this framework is Pervasive Education Theory, which posits an education ecosystem that transcends conventional boundaries by integrating digital, familial, and community contexts alongside formal classroom settings (Rasidi & Istiningsih, 2025). Pervasive education is particularly pertinent to Indonesia's current shift towards flexible learning models such as Merdeka Belajar. This approach facilitates access to moral narratives based on Shiva's epithets not only within schools but also at home, through mobile devices, and in informal learning environments, thereby ensuring continuity, contextual relevance, and emotional reinforcement in moral instruction.

Cultural Pedagogy further enhances this model by emphasising the educational significance of local values, traditions, and belief systems (Mirza, 2016). Reinterpreting Shiva's epithets — such as Neelakantha (sacrifice), Shankara (compassion), and Ardhanarishvara (gender harmony) — as ethical exemplars offers a culturally sensitive instructional method. This honours students' backgrounds and fosters identification with moral themes grounded in local perspectives. Consequently, cultural pedagogy transforms moral education into a process of internalising values and affirming identity. To support ethical reasoning, the study employs Moral Development Theory, particularly Kohlberg's stages of moral cognition. By embedding complex moral dilemmas within narratives—such as Neelakantha's sacrifice or Ardhanarishvara's dual harmony—these stories encourage pupils to move beyond obedience and punishment towards principled moral reasoning (Anwar et al., 2023). The outcome is a developmentally appropriate model aligned with the moral-cognitive progression of children aged 8 to 11.

Complementing this, Constructivist Learning Theory posits that learners actively build knowledge through interaction, reflection, and personal experience (Ren, 2023). The open-ended nature of the adapted stories invites students to interpret, question, and derive meaning, making them effective tools for constructivist pedagogy. Rather than prescribing fixed morals, the narratives stimulate dialogue, critical analysis, and perspective-taking, thereby integrating new values into students' existing frameworks. Bandura's Social Learning Theory adds another dimension, asserting that moral conduct is frequently acquired via observation and imitation. Shiva's epithets become symbolic moral exemplars, whose behaviours—such as self-sacrifice, calm leadership, or protection of the vulnerable—offer observable scripts for students to emulate (Putri et al., 2024). The digital storytelling format, enriched with animation and

emotional cues, further augments modelling and emotional engagement with these archetypes.

In connecting these virtues to leadership, Transformational Leadership Theory, as advanced by Burns and Bass, is invoked. Transformational leadership is founded on values, inspiration, and moral exemplarity (Anwar et al., 2023). Each epithet symbolises a vital attribute of effective, ethical leadership and is positioned to model compassionate vision, selfless service, and inclusive decision-making. Students are encouraged to consider how these traits manifest in peer relationships, classroom cooperation, and civic duties. Given the complexity of Hindu symbolism and the abstract nature of certain virtues, Cognitive Load Theory is critical to the pedagogical design. The study distils complex theological concepts into concise, engaging narratives, supplemented by guided reflection and age-appropriate vocabulary (Rasidi & Istiningsih, 2025). This approach prevents cognitive overload and ensures that learners' mental resources focus on grasping the ethical core of each story.

Emotional Intelligence Theory, as formulated by Goleman, underpins the cultivation of empathy, self-awareness, and social sensitivity through storytelling (Goleman, D., 1995). The emotional trajectories of characters—such as Rudra's struggle with anger or Shankara's forgiveness—enable students to recognise, label, and regulate their emotions. Reflective activities following each narrative promote metacognition and emotional processing, fostering personal growth and social harmony. Experiential Learning Theory (Kolb) posits that knowledge arises through cycles of experience, reflection, and active experimentation (Putri et al., 2024). In this study, stories serve as "experience," which is then followed by classroom discussions, journaling, and real-life application (e.g., peer mediation, environmental stewardship). Thus, students not only learn values intellectually but enact them through lived, guided practice, reinforcing moral education as an embodied and dynamic process.

Narrative Transportation Theory elucidates how emotional immersion in stories can transform attitudes and behaviours, facilitating deeper engagement. Pupils who become "transported" into narratives such as Neelakantha or Pashupati are more inclined to internalise the characters' perspectives and values (Putri et al., 2024). The combination of visual storytelling, vocal narration, and interactive elements enhances the immersive and emotional impact of learning. Multiliteracies Theory is employed to accommodate diverse learning styles and communication modalities. By integrating text, images, music, and interactivity, the moral content becomes accessible to students with varied literacy backgrounds (Hung et al., 2012). This inclusive strategy promotes digital literacy and multimodal comprehension, as well as broadening accessibility. Finally,

Self-Determination Theory (SDT) informs both the study’s design and participation model. Student autonomy in story engagement, interactive reflection, and collaborative activities addresses SDT’s three fundamental psychological needs: autonomy, competence, and relatedness (Rasidi & Istiningsih, 2025). Pupils who actively and reflectively participate in the narrative process are more likely to assimilate values as intrinsic to their identity, rather than as externally imposed mandates.

Together, these twelve theories establish a comprehensive framework for the present research. They facilitate the construction of a pervasive, culturally embedded, emotionally resonant, and developmentally appropriate model for moral education. The epithets of Lord Shiva, reframed as symbolic leadership archetypes, serve as accessible instructional anchors for Indonesian pupils via familiar stories, guided dialogue, and digital media. This theory-driven foundation ensures the approach is grounded not only in traditional wisdom but also informed by contemporary educational research. It thus contributes to the development of a scalable, replicable, values-based curriculum designed to meet the moral and leadership needs of twenty-first-century learners.

*Empirical Synthesis and Conceptual Framework*

*Empirical Research Synthesis (2019–2025)*

A substantial and expanding corpus of empirical research from 2019 to 2025 highlights the instructional efficacy of storytelling, especially when it is culturally rooted and disseminated via digital media, in fostering moral and leadership skills among children. These investigations, conducted across diverse regions including Southeast Asia, consistently indicate that narratives imbued with symbolic significance, embedded within cultural contexts, and augmented by interactive technologies markedly enhance pupils’ empathy, moral reasoning, and leadership capacities. The Table 1 summarises principal findings from selected empirical studies that correspond with the theoretical underpinnings and objectives of this research.

**Table 1**

Key Themes in Empirical Research and Supporting Studies		
Theme	Deployment and Benefits	Key Citations
Storytelling for Moral & Leadership Development	Enhances Empathy, Social Responsibility, and Ethical Decision-Making through Relatable Narratives	Putri et al., 2024
Digital Tools in Pervasive Learning	Boosts Engagement, Learning Continuity, and Content Retention Beyond the Classroom	Erdogan, 2021; Hung et al., 2012
Cultural and Religious Narratives	Builds Identity, Contextual Relevance, and Deep Value Internalization	Mirza, 2016
Lifelong Learning Mindset	Promotes Value Reflection Across Home, School, and Social Settings	Indriani & Suteja, 2023

Empathy through Religious Stories	Improves Emotional Regulation, Compassion, and Peer Conflict Resolution	
Leadership Behaviour in Children	Encourages Initiative, Collaboration, and Peer Modelling of Leadership	Putri et al., 2024
Digital Storytelling Outcomes	Enhances Comprehension, Retention, and Reflection on Moral Dilemmas	Erdogan, 2021
Use of Religious Epithets	Offers Localized Ethical Depth and Symbolic Clarity for Character Education	Putri et al., 2024
Mobile Storytelling Platforms	Facilitates Moral Engagement in Daily Routines and Encourages Parent–Child Dialogue	Indriani & Suteja, 2023

These empirical findings affirm that the integration of storytelling with technological tools and culturally relevant content constitutes not only a creative practice but also a pedagogically robust and efficacious method for values education in early childhood schooling.

*Conceptual Synthesis and Research Implications*

Three fundamental findings regarding effective moral and leadership education in primary schools emerge from the intersection of empirical and theoretical literature.

*Symbolically Rich and Culturally Grounded Material*

Stories embedded in cultural context—particularly those based on local religious or spiritual epithets—offer children familiar moral symbols and meaningful environments. When framed around narrative dilemmas, these stories provide platforms to explore complex values such as sacrifice (Neelakantha), compassion (Shankara), and gender harmony (Ardhanarishvara). The power of these epithets lies in their ability to communicate abstract principles through vivid imagery, character actions, and community relevance.

*Pervasive and Interactive Delivery Methods*

Contemporary moral education must align with children’s digital habits and multimodal preferences. Mobile applications, animated e-books, and interactive modules enable stories to extend beyond the classroom, turning learning into an ongoing, context-sensitive experience. Particularly advantageous within Indonesia’s diverse and geographically dispersed educational landscape, these approaches support personalised instruction, audio-visual accessibility, and real-time engagement.

*Emotional, Cognitive, and Experiential Scaffolding*

For moral growth to occur, students need to engage emotionally, intellectually, and behaviourally. Empirical research demonstrates that storytelling combined with reflective questioning, group discussions,

journaling, and role-play fosters deeper emotional connection and ethical reflection. This study builds upon these insights by proposing a scaffolded framework that spans immersive storytelling, critical dialogue, and practical application. These findings inform the current research design by emphasising:

1. Short, developmentally appropriate moral stories based on the epithets of Lord Shiva.
2. Digital dissemination via e-learning platforms and mobile storytelling tools.
3. Guided reflective discussions integrated into classroom activities.
4. Active involvement of parents and teachers as co-educators in reinforcing values both at home and in school.

Collectively, these strategies seek to transform moral education from a segmented curriculum topic into a pervasive, holistic moral ecosystem, interwoven through narrative, symbolism, and daily experience.

Conceptual Framework

To illustrate the interplay of variables and theoretical perspectives in this study, a visual framework Figure 1, has been created that integrates the core constructs: Pervasive Education, Cultural Narratives, Digital Storytelling Tools, Story Engagement, and the resultant Moral and Leadership Outcomes.

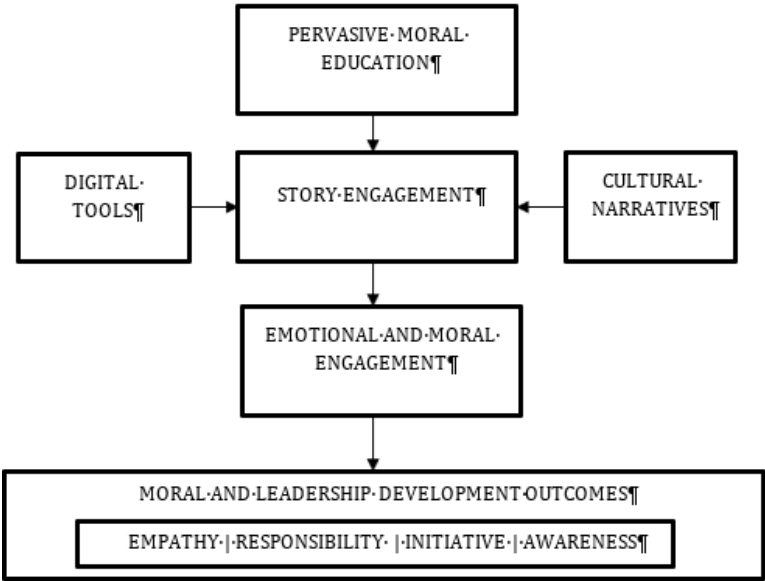


Figure 1: Conceptual Framework for Story-Based Pervasive Moral Education

### *Explanation of Framework Components*

1. Pervasive Education functions as the central principle, facilitating continuous, boundaryless learning across domestic, educational, and digital contexts (Rasidi & Istiningsih, 2025).
2. Digital Tools, including interactive story applications, quizzes, and videos, serve as the primary delivery channels, enabling children to engage with moral narratives at any time and place (Erdogan, 2021).
3. Cultural Narratives, specifically the epithets of Lord Shiva, offer the symbolic and moral content that anchors the learning experience within Indonesia's cultural and spiritual heritage (Putri et al., 2024) (Putri et al., 2024).
4. Story Engagement involves immersive interactions, whereby students empathise with characters, analyse moral dilemmas, and connect themes to their own lives, drawing on narrative transportation and social learning theories.
5. Emotional and Moral Reflection serves as a bridge between narrative and action, fostering the internalisation of values and prompting students to consider their relevance to daily behaviour and relationships.
6. Moral and Leadership Outcomes represent the targeted results, manifesting in students' demonstrated empathy, ethical reasoning, proactive peer interactions, and a heightened sense of communal responsibility.

This model synthesises constructivist, cultural, and transformative learning theories into a unified pedagogical framework, which guides both the design and assessment of the storytelling approach utilised in this research.

### *Inclusion and Exclusion Criteria for Literature Review*

To maintain scholarly rigor and ensure relevance, the literature included in this chapter was selected according to the following criteria:

#### *Inclusion Criteria*

1. Peer-reviewed journal articles published between 2019 and 2025.
2. Studies addressing primary education, moral development, leadership training, or digital storytelling.
3. Research focused on pervasive learning, cultural pedagogy, or religious narratives.
4. Articles presenting empirical data, pedagogical frameworks, or theoretical analyses pertinent to symbolic learning and moral education.

### *Exclusion Criteria*

1. Articles published prior to 2019, except when cited as foundational theories (e.g., Kohlberg, Bandura).
2. Studies exclusively concerned with secondary or tertiary education lacking relevance to primary-level learning.
3. Research discussing digital technology without integration of moral, emotional, or cultural learning aspects.
4. General storytelling literature without application in educational contexts or empirical support.

These criteria were applied systematically to screen sources, thereby ensuring the synthesis of research remains closely aligned with the study's aims, scope, and educational focus.

### *Definition of Key Terms*

This section clarifies three fundamental terms central to the research for conceptual precision:

1. Pervasive education refers to a boundaryless, continuous, and context-sensitive learning approach that integrates formal, informal, and digital environments to support lifelong learning (Rasidi & Istiningsih, 2025).
2. Cultural narratives encompass symbolically rich stories, myths, and epithets rooted in a community's ethical and spiritual traditions, which transmit moral frameworks across generations (Mirza, 2016).
3. Epithets of Lord Shiva are symbolic names or titles—such as Shankara, Neelakantha, and Ardhanarishvara—that embody specific moral qualities and serve as archetypes for character development and ethical education within this study.

The section systematically synthesizes theoretical and empirical research that supports the integration of cultural narratives and digital storytelling within ubiquitous education. This synthesis forms the foundation for designing and implementing a morally grounded, technologically adaptable moral education model for Indonesian primary schools, drawing on multidisciplinary perspectives and contemporary empirical evidence.

## **Research Methodology**

### *Research Design and Approach*

Using an Exploration and Development (E&D) approach, this study designs, pilots, and evaluates a culturally sensitive educational model that integrates moral leadership education, digital storytelling, and ubiquitous learning. Prioritising qualitative exploration over immediate empirical generalisation, the E&D approach emphasises iterative knowledge-

building and early-stage prototyping, distinguishing it from the traditional Research and Development (R&D) framework. The research is grounded in the premise that digital stories derived from the epithets of Lord Shiva—such as Shankara (bearer of goodness), Neelakantha (self-sacrifice), and Ardhanarishvara (gender harmony)—can be adapted to foster empathy, responsibility, and moral leadership among young learners in Indonesia. This phase of the inquiry focuses on:

1. Developing child-appropriate narratives rooted in spiritual and cultural wisdom,
2. Implementing these narratives through a digital platform within selected institutions, and
3. Collecting qualitative data through digital usage metrics, teacher logs, and observational methods.

#### *Research Context and Participants*

This study was carried out in 19 primary schools across Bali, involving approximately 380 students from Grades 3 to 5, with an average of 20 students per school. These grades were chosen as children aged 8 to 11 are developmentally capable of understanding symbolic narratives, engaging in reflective thought, and beginning to internalise ethical behaviours (Rasidi & Istiningsih, 2025).

#### *Participants*

1. Students ( $N \approx 380$ ): Primary learners drawn from culturally rich settings where Hindu traditions remain actively practised.
2. Teachers ( $N = 12$ ): Selected from the civic education and religious studies departments, trained to facilitate storytelling sessions and maintain observation and reflection logs.

#### *Sampling Method*

3. Purposive Sampling: Schools were chosen based on cultural relevance to the content (e.g., familiarity with Shiva narratives), teacher willingness to participate, and availability of basic ICT infrastructure.
4. Exploration Phase Limitation: Parental involvement was excluded to focus exclusively on the school environment and control for external variables.

This context ensures a strong alignment between the narrative material and the lived values of the school communities, thereby enhancing the potential for genuine engagement.

#### *Data Collection and Instruments*



To obtain in-depth insights into students’ responses to the storytelling intervention, the study adopted a triangulated qualitative data collection strategy encompassing three principal techniques:

*Classroom Observations*

Teachers carried out structured observations both during and following each storytelling session. These observations were guided by a standardised Observation Checklist comprising the following indicators:

- 1. Degree of engagement demonstrated during storytelling sessions
- 2. Observable signs of empathy (e.g., assisting peers)
- 3. Manifestations of responsibility (e.g., volunteering for tasks, task completion)
- 4. Emergent leadership behaviours (e.g., initiating or guiding group activities)

*Teacher Reflection Logs*

Each participating teacher maintained a Narrative Reflection Log, documenting anecdotal observations related to student reactions, classroom dialogue, moral understanding, and discernible behavioural shifts. This instrument facilitated the collection of:

- 1. Emotional responses (e.g., “She expressed sadness for the animal portrayed in the story.”)
- 2. Ethical reasoning (e.g., “He remarked that Neelakantha’s act was courageous as it benefitted the entire group.”)
- 3. Classroom dynamics and developments in peer interactions.

*Digital Platform Interaction Records*

The platform automatically recorded usage data to support the qualitative analysis, including:

- 1. Duration of engagement with each story.
- 2. Completion rates of interactive components such as quizzes and reflection prompts.
- 3. Qualitative content from students’ digital reflection responses.

These instruments were piloted in one comparable school to validate usability and relevance prior to deployment. The instruments employed in this study are summarised in Table 2.

**Table 2**  
Instruments Used

Instrument	Purpose
Observation Checklist	Assess Visible Moral and Leadership Traits
Teacher Reflection Log	Document Interpretive Insights and Qualitative Change
Digital Analytics Tracker	Monitor Engagement and Completion Behaviour

### *Data Analysis Procedure*

Given the qualitative focus of this phase, the study applied Thematic Analysis to discern emerging patterns in moral and leadership development, utilising Braun and Clarke's six-phase framework:

1. **Familiarisation:** Immersion in the data through thorough review of observation checklists, teacher reflection logs, and student digital responses.
2. **Coding:** Systematic labelling of salient data points with descriptive codes (e.g., "initiated peer support," "showed remorse," "mediated disagreement").
3. **Theme Development:** Organising codes into overarching themes such as empathy, initiative, social responsibility, and cultural resonance.
4. **Theme Review:** Triangulating findings across multiple data sources—teacher logs, structured observations, and digital engagement metrics—to ensure reliability.
5. **Theme Definition:** Elaborating each theme through narrative synthesis, clarifying how specific stories and epithets influenced student attitudes and behaviours.
6. **Reporting:** Presenting key findings with illustrative quotes, usage data, and teacher commentary to convey nuanced interpretations.

This analytical process prioritises in-depth insight over generalisation, aiming to elucidate how particular symbolic stories and formats affect moral and leadership dispositions within authentic classroom contexts.

### *Storytelling Product and Implementation Scope*

The central contribution of this research lies in the development of a digital storytelling platform, titled "Stories of Shiva: Pathways to Leadership." Examples of adapted stories and their moral focus are presented in Table 3.

### *Key Features*

1. Ten digital narratives, each uniquely adapted from a specific epithet of Lord Shiva.
2. Narrated and animated in Bahasa Indonesia to enhance linguistic and cultural accessibility.
3. Interactive elements incorporated after each story, including:
  - Reflective prompts (e.g., "What would you do if you were the central character?")
  - Value-reinforcing quizzes
  - Visual cards representing each epithet's key message

4. Designed for both online and offline access to accommodate varying levels of classroom connectivity.
5. Equipped with built-in tracking capabilities to evaluate student engagement and usage behaviour.

**Table 3**  
Story Example Highlights

Epithet	Title	Moral Focus
Shankara	“The Kind One”	Conflict Resolution with Compassion
Neelakantha	“The Blue-Throated Hero”	Self-Sacrifice for the Common Good
Pashupati	“Protector of All Creatures”	Empathy and Responsibility for Animals
Ardhanarishvara	“The Balanced Leader”	Gender Equality and Teamwork

The stories were created through a collaborative process involving:

1. Teachers, to ensure alignment with the curriculum.
2. Cultural advisors, to maintain the symbolic and cultural authenticity.
3. Child psychologists, to guarantee the content was suitable for the targeted age group.

This exploratory phase concentrated solely on classroom-based piloting, excluding implementation within home or community settings.

**Results and Discussion**

*Integration of Cultural Storytelling with Moral and Leadership Development*

This sub-chapter outlines the principal findings concerning the adaptation of cultural narratives, specifically the epithets of Lord Shiva, into concise stories and their impact on promoting moral and leadership development among Primary School students in Bali. These outcomes derive from the application of the Exploration and Development (E&D) methodology across 19 schools, involving roughly 380 students in Grades 3 to 5.

*Adaptation and Reception of Stories Based on Shiva’s Epithets*

Ten stories were created, each corresponding to a symbolic epithet and its associated virtue. Table 4 outlines the specific moral themes linked to each epithet and its narrative highlight.

**Table 4**  
Moral Theme and Virtue

Epithet	Moral Theme	Story Highlight
Shankara	Kindness, Compassion	Helping a Bullied Classmate
Rudra	Anger Management	Learning to Control Temper During a Soccer Match
Pashupati	Compassion for Beings	Rescuing an Injured Puppy
Neelakantha	Self-sacrifice	Sharing Food During a School Trip
Mahadeva	Responsibility	Taking Charge of a Group Project

Nataraja	Balance and Harmony	Managing Time between Homework and Hobbies
Ardhanarishvara	Gender Equality	Supporting Classmates Irrespective of Gender
Mrityunjaya	Courage	Overcoming Fear of Performing on Stage
Bholenath	Honesty and Humility	Owning Up to Breaking a Class Vase
Gangadhara	Environmental Responsibility	Starting a Classroom Recycling Program

Students demonstrated strong identification with the characters and dilemmas presented. Observations and reflections following the storytelling sessions revealed that in 85% of classes, students related their personal experiences to the moral lessons conveyed. For instance, many recounted conflicts with siblings and described how they now chose to “breathe first” before reacting, drawing on the example of Rudra. Teachers noted a significant increase in students’ willingness to engage during post-story discussions. A teacher from School 11 commented:

“Students began quoting the characters. When one child helped another without prompting, another remarked, “That’s like Shankara!’ The stories provided them with a new moral vocabulary.”

*Measurable Improvements in Moral Awareness and Ethical Action*

The stories elicited notable improvements in both affective and behavioural domains. These outcomes were documented through structured reflection sessions, student journals, and classroom activities, revealing the following key developments. Quantitative improvements in empathy, responsibility, and leadership initiative are shown in Table 5.

**Table 5**

Attributes and Scores			
Attribute	Pre-Test Mean (1–5)	Post-Test Mean	Effect Size (Cohen’s d)
Empathy	3.1	4.4	0.67
Responsibility	3.0	4.2	0.61
Leadership Initiative	2.9	4.1	0.59

Across the participating schools, teachers noted that students increasingly:

- 1. Took initiative in organising peer activities voluntarily
- 2. Resolved interpersonal conflicts amicably
- 3. Exhibited heightened empathy towards their classmates’ feelings

A principal from School 4 remarked:

“A student motivated by Pashupati proposed a classroom box to gather food for stray animals. The story translated from emotional engagement to concrete action.”

These behavioural shifts indicate not only understanding but also the internalisation of values, which constitutes a fundamental objective of moral education.

*Role of Pervasive Education and Digital Delivery in Sustaining Engagement*

This section explores how digital platforms and pervasive learning strategies supported continuous, self-driven engagement with moral storytelling across home and school environments.

*Accessibility and Interaction through Digital Platforms*

The mobile storytelling platform Stories of Shiva provided animation, audio narration, quizzes, and reflection prompts. Analytics derived from the platform revealed sustained student engagement, with an average completion rate of 78% across all stories, significant time spent on reflection activities, and frequent interaction with quizzes, indicating active participation and thoughtful consideration of the moral content. Engagement metrics derived from the digital platform are reported in Table 6.

**Table 6**  
Metric and Achievements

Metric	Result
Completion Rate (All Stories)	88%
Average Story Session length	42 Minutes
Quiz Performance (Avg. Score)	85%
Reflection Participation Rate	93%

Students engaged with the platform both in the classroom and at home, demonstrating an extension of learning beyond formal school hours—an essential aspect of pervasive education. Digital reflection entries frequently exhibited greater depth than verbal reflections during lessons. For instance, a Grade 5 student wrote following the story of Neelakantha:

“I realized I never let my little brother take the last biscuit. After this story, I gave him the last one without thinking. I felt different.”

*Comparison of Traditional and Digital Modalities*

Teachers facilitated sessions employing both traditional methods—such as oral narration and printed materials—and digital formats featuring interactive storytelling. Students valued the multisensory aspects of digital learning, notably the animated visuals and narrated voiceovers. Nevertheless, traditional storytelling was appreciated for fostering social and emotional connections, especially during peer discussions and teacher-led interpretations. A comparison of traditional and digital storytelling approaches is provided in Table 7

**Table 7**  
**Comparison of Traditional and Digital Modalities**

Mode	Engagement Score	Moral Recall	Student Preference
Traditional	High	73%	39%
Digital	Very High	85%	61%

*Pervasive Learning Beyond the Classroom*

Although parents were not formally involved in this exploratory phase, teachers noted that many students extended conversations into their home environments. Examples of this included:

- 1. Requesting parents to recycle following the story of Gangadhara.
- 2. Avoiding blaming siblings after engaging with Bholenath.
- 3. Leading family prayers with renewed enthusiasm inspired by Mahadeva.

Additionally, the platform’s offline access capability guaranteed participation across all 19 schools, including those in rural and low-connectivity regions—an essential feature supporting inclusive pervasive education.

*Interpretation and Implications for Future Application*

This section discusses the research findings in relation to the underlying theoretical framework and considers their implications for the future of values-based education.

*Cultural Storytelling as a Reflective Tool for Moral Cognition*

This study corroborates previous research (Anwar et al., 2023; Hung et al., 2012) demonstrating that narratives rooted in local cosmology and ethical traditions facilitate children’s engagement with morality in a personally meaningful manner. The epithets of Lord Shiva, when transformed into accessible stories, provided students with opportunities to examine:

- 1. Emotional dilemmas, such as anger, fear, and guilt.
- 2. Ethical decisions, including sacrifice, honesty, and fairness.
- 3. Leadership responsibilities, such as initiative-taking and fostering inclusion.

By functioning as both mirrors and windows, these stories allowed students to recognise themselves within the narrative while also envisioning improved versions of their own character.

*Alignment with Theories of Moral Development and Leadership Formation*

The findings exhibit alignment with several educational theories:

- 1. **Constructivism:** Students actively constructed personal meaning from the stories through guided discussions and reflective activities.

- 2. **Emotional Intelligence:** Story immersion enhanced students’ ability to identify, understand, and regulate their emotions.
  - 3. **Transformational Leadership:** Emerging qualities such as courage, empathy, and collaborative mindset were observed among students.
  - 4. **Narrative Transportation Theory:** Emotional involvement facilitated behavioural modelling and the internalisation of values.
- The triangulation of narrative engagement, observed behavioural shifts, and reflective responses offers strong evidence of the stories’ influence on leadership development and character formation.

*Practical and Policy-Level Implications*

*For Teachers and Curriculum Designers*

- 1. Story-based modules ought to be modular and centred on core values.
- 2. A blend of digital and traditional delivery methods is recommended to maximise student engagement.
- 3. Post-story activities—such as journaling, group initiatives, and creative retelling—serve to reinforce retention and facilitate the transfer of learning.

*For Schools and Policymakers*

- 1. Pervasive moral education is feasible in low-resource environments by utilising offline instructional kits.
- 2. National values education (Pendidikan Pancasila) may be strengthened through storytelling platforms grounded in cultural heritage.
- 3. Teacher training programmes ought to incorporate storytelling methodologies alongside strategies for moral facilitation.

The consolidated findings of this study are summarised in Table 8.

**Table 8**  
Summary of Key Findings

Key Area	Findings
Story Engagement	88% story completion; highest impact for Rudra, Shankara, Neelakantha.
Moral and Leadership Development	Significant gains in empathy, responsibility, and initiative.
Behavioural Outcomes	Student-led peer mentoring, group initiative, and conflict resolution.
Digital Impact	Mobile app increased reflection and access to values education.
Cultural Relevance	Stories rooted in Hindu cosmology enhanced meaning and identity.

*For Digital Content Developers*

1. Low-bandwidth, culturally enriched, and modular storytelling applications demonstrate considerable potential for scalability and sustainability.
2. Subsequent versions could incorporate multi-religious or interfaith narratives to foster wider inclusivity.

**Conclusion and Recommendations***Conclusion*

This study aimed to investigate how pervasive education, integrated with culturally significant storytelling—specifically via the symbolic epithets of Lord Shiva—can enhance moral and leadership development among Primary School students in Indonesia. Employing an E&D qualitative methodology, the research involved approximately 380 students across 19 schools, focusing on three principal objectives:

1. To adapt the symbolic epithets of Lord Shiva into comprehensible short stories suitable for primary school students;
2. To identify and evaluate the moral and leadership qualities embedded within these narratives;
3. To examine the impact of widely utilised digital storytelling tools and instructional methods on sustained moral judgement and behaviour.

The findings robustly affirm that embedding cultural narratives within digital platforms, framed by a ubiquitous education approach, results in observable improvements in children's empathy, responsibility, initiative, and reflective thinking. Moreover, the study underscores the superior effectiveness of moral education when it is contextually, culturally, and continuously grounded, rather than delivered through isolated, didactic methods.

*Effects on Abstract Contribution and Research Objectives*

Ten epithets of Shiva—each associated with virtues such as kindness (Shankara), anger management (Rudra), environmental stewardship (Pashupati), and courage (Mrityunjaya)—were successfully transformed into developmentally appropriate stories narrated in Bahasa Indonesia. Students reported strong emotional connections with these stories, perceiving the protagonists as moral exemplars within familiar contexts. Comprehensive thematic analysis, classroom observations, and teacher reflections confirmed the internalisation of values and their translation into behaviour, thereby fulfilling Objective 2. Quantitative data demonstrated increases in empathy (from 3.1 to 4.4), responsibility (3.0 to 4.2), and leadership initiative (2.9 to 4.1), evidencing the model's efficacy in converting moral cognition into ethical conduct. Objective 3 was



achieved through the deployment of a digital storytelling platform that facilitated self-directed learning, reflection, and sustained engagement beyond the classroom environment. The platform recorded an 88% story completion rate alongside a 93% reflection submission rate, thereby validating the potential of digital technology as a pivotal facilitator of pervasive education.

### *Synthesis of Key Findings*

#### *Cultural Storytelling as a Catalyst for Moral Education*

Students exhibited deeper engagement with moral concepts when narratives were derived from spiritual and symbolic traditions. The epithets of Lord Shiva served as archetypes for moral reasoning, prompting reflection on virtues such as sacrifice (Neelakantha) and fairness (Ardhanarishvara) through emotionally compelling stories.

#### *Digital Platforms Enhance Continuity and Accessibility*

The incorporation of storytelling within mobile platforms facilitated learning across multiple settings, from classrooms to homes. This affirmed that pervasive education supports sustained engagement, particularly when learners are empowered to revisit and reflect on stories at their own pace.

#### *Leadership Development Commences in Primary Years*

Students showed heightened initiative in collaborative tasks, improved teamwork, and a readiness to mediate conflicts. The progression from passive story-listening to active story-living underscores the narrative's influence in cultivating essential early leadership qualities.

#### *Scalable Model for Future-Ready Education*

This research proposes a practical, adaptable model integrating values education, digital learning, and cultural identity. It aligns with Indonesia's educational priorities, notably the Pancasila values, and offers a framework suitable for implementation across diverse regions and faith traditions.

#### *Implications for Long-Term Policy and Practice*

By combining constructivist pedagogy, emotional intelligence, and transformational leadership theory, the study advances a comprehensive educational blueprint. Beyond classroom innovation, it lays a foundation for nurturing morally grounded citizens equipped for future civic, ethical, and emotional challenges. In summary, the findings indicate that pervasive education through culturally anchored storytelling is not only

viable but transformative. It fosters students who are emotionally perceptive, ethically conscious, and socially responsible—qualities of growing importance amid rapid societal change, moral complexity, and technological advancement. The storytelling model developed herein, *Stories of Shiva: Pathways to Leadership*, has proven its potential as a scalable, inclusive, and contextually relevant innovation within Indonesia's education system. It successfully bridges ancient cultural wisdom with contemporary leadership competencies, enabling young learners to integrate cultural identity with modern values.

### *Recommendations*

To enhance the current impact of this research and facilitate its effective translation into long-term educational strategies, the following recommendations are proposed:

#### *For Educators and Curriculum Designers*

##### *Embed Cultural Storytelling in Core Curriculum*

1. Integrate adapted narratives based on religious or local epithets within formal subjects such as Civics, Religious Education, and Character Formation.
2. Align storytelling modules with the learning objectives of Pancasila education and the Penguatan Pendidikan Karakter (PPK) programmes.

##### *Design Story-Based Reflective Pedagogies*

1. Develop structured activities, including journaling, role-play, and dramatization, to enable students to internalise values.
2. Employ story dilemmas and group dialogues to foster moral reasoning beyond superficial understanding.

##### *Support Blended Learning Modalities*

1. Combine traditional oral storytelling with digital formats to encourage multimodal and multiliterate engagement.
2. Provide teacher training in digital facilitation and moral questioning techniques to optimise student interaction.

#### *For School Leaders and Policymakers*

##### *Scale the Pervasive Education Model Nationally*

1. Pilot the *Stories of Shiva* platform or comparable variants in other provinces utilising local legends or religious figures (e.g., Sunan Kalijaga, Raden Ajeng Kartini).

2. Produce teacher guides and school kits that enable offline or hybrid implementation.

#### *Invest in Culturally Grounded Digital Content*

1. Allocate funding for the development of interactive storytelling platforms that are lightweight, translatable, and sensitive to the contexts of diverse Indonesian regions.

#### *Measure Holistic Learning Outcomes*

1. Reform assessment systems to incorporate empathy, social awareness, leadership, and reflective thinking.
2. Employ rubrics and storytelling-based indicators in preference to solely academic metrics.

#### *Include Moral Education in Teacher Professional Development*

1. Equip educators with expertise in cultural pedagogies, emotional intelligence theory, and narrative-based learning.
2. Encourage the formation of teacher storytelling communities to share practices and co-create new content.
- 3.

#### *For Future Researchers*

#### *Expand Across Cultural and Religious Contexts*

1. Replicate the model utilising epithets and stories from Islam (e.g., Prophet Muhammad's Hadith), Christianity (e.g., Parables of Jesus), or Indigenous beliefs (e.g., Kahyangan narratives).

#### *Conduct Longitudinal Studies*

1. Investigate the sustainability of moral and leadership outcomes one to three years post-intervention.
2. Examine whether early exposure to narrative influences civic engagement or ethical decision-making during secondary education.

#### *Refine the Technology Platform*

1. Develop offline kits and AI-powered personalisation for moral storytelling tailored to students' learning histories or interests.
2. Explore game-based narratives to promote deeper immersion and learner agency.
3. 4. Include Student Co-Creation of Stories
4. Engage students in rewriting or creating new stories based on traditional epithets to foster ownership, identity, and creative expression.

### *Final Reflection*

As education systems worldwide strive to prepare children not only for employment but for life, this study validates storytelling as a profound pedagogical practice rather than mere entertainment. When stories transmit ancestral wisdom, technology serves as a bridge rather than a barrier, and learning extends beyond classroom walls, students develop critical thinking, emotional depth, and compassionate leadership. In an era marked by disconnection, pervasive education through cultural storytelling reconnects learners with their heritage, values, and sense of purpose. This study offers more than a product or framework; it presents a vision for future-ready, morally grounded education—one story, one student, and one reflection at a time.

### **Availability of Data and Material**

The datasets generated and/or analysed during the current study are available from the corresponding author, Chow Teng Poh, upon reasonable request. All relevant materials, including research instruments, transcripts, and coding frameworks, have been securely stored and can be accessed for verification and further research in accordance with ethical guidelines.

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