



We gain imagination and freedom at Kampung Dongeng Bali

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Abstract

Storytelling is a fundamental pedagogical practice in early childhood education, as it supports the development of creativity, imagination, language skills, and character formation. When grounded in local wisdom, storytelling also functions as a medium for cultural transmission and meaningful learning experiences. This study aims to examine the implementation, unique characteristics, and perceived impact of interactive storytelling practices at Kampung Dongeng Bali as a form of community-based environmental education for young children. This research employed a qualitative approach based on Moleong's framework, emphasizing naturalistic inquiry and contextual understanding. The study was conducted at Kampung Dongeng Bali as a community learning environment. Data were collected through participant observation, in depth interviews with storytellers and facilitators, and documentation of storytelling activities and children's creative products. Data analysis followed an interactive model involving data reduction, data display, and conclusion drawing, supported by source triangulation to ensure credibility. The findings indicate that interactive storytelling practices at Kampung Dongeng Bali are participatory, flexible, multisensory, and edutainment oriented. Children are positioned as co-creators of stories and actively engaged through role play, sound imitation, drawing, writing, and storytelling reconstruction. The perceived impact of these practices includes increased courage and confidence to express ideas, improved language use and verbal interaction, and enhanced imagination, as observed through children's participation and creative outputs. In conclusion, interactive storytelling grounded in local culture provides a meaningful strategy for fostering holistic child development within non formal educational settings.

Keywords: *Interactive; Story Telling; Early Childhood; Fairy Tale.*

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Introduction

Storytelling is an essential learning experience for young children because it naturally aligns with how children think, feel, and learn (Kanwal, 2025). Through stories, children are able to understand the world in meaningful and emotionally engaging ways. Storytelling supports language development by enriching vocabulary and sentence structures, while simultaneously stimulating imagination and creativity (Nuraini, 2020). More importantly, stories allow children to recognize emotions, explore social relationships, and internalize moral values in contexts that are familiar and enjoyable. When storytelling is presented interactively, children are encouraged to speak, ask questions, express opinions, and respond to situations within the story, making learning a lived experience rather than a passive activity. For early childhood learners, who rely heavily on concrete experiences and emotional engagement, storytelling becomes a powerful medium to integrate cognitive, social, emotional, and cultural learning in a holistic manner (Salsabila et al., 2021).

In the context of early childhood education in Indonesia, storytelling is commonly included in classroom routines; however, its implementation often remains limited in scope and method. Many preschool institutions still practice storytelling as a one way activity, where teachers read or narrate stories while children listen quietly. This approach reduces storytelling to a moment of entertainment rather than a meaningful learning process. Based on observations show that storytelling is rarely integrated with other creative activities such as role play, art making, music, movement, or dialogue exploration. As a result, children's opportunities to actively construct meaning, express creativity, and engage socially through storytelling remain limited. This practice reflects a gap between the recognized importance of storytelling and the ways it is actually applied in early childhood learning environments.

Another important issue found in the case is the limited use of local cultural elements in storytelling activities. Although Indonesia is rich in folklore and local wisdom, storytelling in preschool often relies on generic stories or commercially produced books, that do not reflect children's immediate cultural environment. This condition may reduce children's sense of connection to the stories they hear and limit opportunities to introduce local values, traditions, and identities from an early age. In many cases, storytelling does not function as a medium for cultural transmission, but merely as a language exercise (Badrkhani, 2018). This indicates a contextual gap, where storytelling has not yet been optimally utilized as a culturally grounded learning practice that reflects children's lived experiences.

In contrast to these general conditions, Kampung Dongeng Bali presents a distinctive practice of interactive storytelling that is deeply rooted in local culture and community engagement. Based on field observations, storytelling activities in Kampung Dongeng Bali are not confined to verbal narration alone. Children are actively involved in shaping stories through dialogue, improvisation, and creative expression. Storytellers invite children to respond to characters, suggest alternative story endings, and express opinions about the events within the stories. This participatory approach transforms children from passive listeners into co-creators of meaning.

Moreover, storytelling activities in Kampung Dongeng Bali are integrated with various creative and experiential activities. Children are encouraged to visualize stories through drawing and coloring characters inspired by Balinese folklore. Role playing activities allow children to embody story characters, practice expressive language, and develop confidence in public speaking. Traditional songs, simple movements, and games are incorporated to strengthen children's emotional engagement and enjoyment. In some programs, children participate in craft making activities using local materials, enabling them to connect stories with tangible cultural artifacts. These practices demonstrate that storytelling in Kampung Dongeng Bali functions as a comprehensive learning experience that combines narrative, art, movement, social interaction, and cultural values.

Despite the richness of these practices, there is still a lack of empirical research that systematically explores how interactive storytelling is implemented in community based settings such as Kampung Dongeng Bali. Most existing studies focus on measuring the outcomes of storytelling, such as improvements in language skills or literacy levels, without examining the

process, strategies, and learning environment that support children's creativity. In addition, research on storytelling in preschool often emphasizes formal school settings, while rich learning experiences rooted in community life are often overlooked in academic studies. This creates a research gap related to context, as the role of cultural communities in early childhood learning has not been sufficiently documented and analyzed.

Furthermore, there is limited qualitative research that captures children's active participation, responses, and creative expressions during interactive storytelling activities. The voices of facilitators, community storytellers, and children themselves are often absent from existing literature. As a result, there is a lack of in depth understanding of how storytelling practices rooted in local culture influence children's creativity, social interaction, and confidence. This gap highlights the need for research that explores storytelling as a lived experience, rather than merely an instructional method.

Therefore, this study seeks to address these gaps by qualitatively examining the implementation of interactive storytelling programs at Kampung Dongeng Bali. By focusing on real life practices, activities, and interactions, this research aims to understand how storytelling is designed, facilitated, and experienced by children in a culturally grounded setting. The novelty of this study lies in its emphasis on storytelling as a multifaceted learning process that integrates narrative, creativity, and local cultural values. The findings are expected to contribute practical insights for preschool and communities in developing meaningful, creative, and culturally responsive storytelling practices that can be adapted to various early childhood education contexts in Indonesia.

Methods

This study employed a qualitative research approach with a descriptive design. Qualitative research was chosen to obtain an in depth understanding of interactive storytelling practices as they naturally occur in real life settings. In line with Moleong's perspective, qualitative research emphasizes the exploration of social phenomena holistically, focusing on meaning, process, and context rather than measurement and generalization. This approach allowed the researcher to examine how interactive storytelling is implemented, experienced, and interpreted by participants within a culturally grounded learning environment.

The research was conducted at Kampung Dongeng Bali, a community based educational initiative located in Bali that focuses on storytelling activities rooted in local culture. Kampung Dongeng Bali was selected as the research site because of its consistent implementation of interactive storytelling programs, that integrate Balinese folklore, cultural values, and creative activities beyond verbal storytelling. The research was carried out during scheduled storytelling programs, including community storytelling sessions and creative workshops for children.

The research participants consisted of children who participated in interactive storytelling activities, storytellers or facilitators who conducted the sessions, and program coordinators involved in planning and organizing the activities. Children were included as participants to observe their engagement, interaction, and creative expressions during storytelling sessions. Storytellers and facilitators were selected as key informants because of their direct involvement in designing and implementing storytelling activities, while coordinators provided insights into program objectives and implementation strategies.

Data were collected using three main techniques: observation, interviews, and documentation. Observation was conducted through non participant observation during interactive storytelling sessions. The focus of observation included the structure of storytelling activities, the types of interactions between storytellers and children, children's verbal and nonverbal responses, forms of creative expression (such as role play, drawing, and movement), and the integration of local cultural elements within the storytelling process. Practice based data notes were used to record detailed descriptions of activities, interactions, and learning dynamics.

Interviews were carried out using a semi structured format to allow flexibility while maintaining focus on the research objectives. Interviews were conducted with storytellers, facilitators, and program coordinators. The interview questions explored several aspects, including the objectives of interactive storytelling programs, the selection and adaptation of stories, strategies for involving children actively, the integration of Balinese cultural values, and

perceived impacts of storytelling on children's creativity and participation. Interviews were audio recorded and transcribed to ensure accuracy of the data.

Documentation was used to complement observation and interview data. Documents collected included photographs of storytelling sessions, children's creative works (such as drawings and crafts), storytelling scripts or outlines, program schedules, and written records related to Kampung Dongeng Bali's activities. These documents provided supporting evidence of the implementation process and children's creative outputs. Data analysis was conducted continuously throughout the research process, following the stages of data reduction, data display, and conclusion drawing. Observational notes, interview transcripts, and documentation were organized and coded to identify recurring themes and patterns related to interactive storytelling practices, children's participation, and cultural integration.

To ensure the credibility of the findings, this study employed source triangulation. Data obtained from observations were compared with interview data and documentation to verify consistency and accuracy. For example, children's active engagement observed during storytelling sessions was cross checked with facilitators' explanations in interviews and supported by photographic documentation of activities. Through this triangulation process, findings were validated by examining the same phenomenon from multiple data sources, thereby strengthening the trustworthiness of the study.

Results and Discussion

Implementation of Interactive Storytelling

The results of this study indicate that interactive storytelling in Bali Fairy Tale Village is implemented as a participatory learning practice that places children at the center of the educational experience. Based on direct observations, storytelling sessions are designed not merely as moments for listening, but as interactive spaces where children are actively involved in retelling storylines, imitating character voices, and performing simple role play. During storytelling activities, children are encouraged to respond spontaneously, move their bodies, and express emotions through facial expressions and gestures. This participatory atmosphere creates a joyful and safe learning environment where children feel free to explore ideas and express themselves without fear of being judged.

Observational data show that children's engagement increases significantly when they are invited to take part in storytelling. At the beginning of the sessions, some children appeared hesitant and chose to remain quiet. However, as the storyteller invited them to imitate animal sounds, repeat short dialogues, or act out characters, children gradually became more confident. One observation note recorded that a child who initially sat at the back of the group later volunteered to come forward and retell part of the story using their own words. This indicates that interactive storytelling provides children with opportunities to build confidence and develop communication skills in a natural and playful way.

Interview data with storytellers further support these observations. One storyteller explained, "Children are not asked to be perfect. We let them tell the story in their own way. Sometimes the story becomes very different, but that is where their imagination grows." This statement reflects how storytelling in Bali Fairy Tale Village values children's voices and perspectives. By allowing children to become co-creators of stories, storytelling activities encourage creative thinking and personal expression. Children are not positioned as passive listeners but as active contributors who shape the flow and meaning of the stories. Therefore, exploration activities at Kampung Dongeng Bali are highly beneficial for continuously stimulating children's development (Cochet et al., 2024) as children need ample space for movement and kinesthetic satisfaction (Sulyandari, 2020).

Another key finding is the positioning of children as co-creators in the storytelling process. Based on observations, children are often invited to change the ending of a story, add new characters, or describe what might happen next. Some children create humorous endings, while others connect the story to their daily experiences. This process supports children's imaginative thinking and language development (Pramling et al., 2024). An interview with a facilitator revealed, "When children make their own endings, they learn that their ideas matter. They feel

proud when their friends listen to them.” This highlights how interactive storytelling fosters a sense of agency and ownership in learning (Faulkner, 2014).

From a social perspective, co-creating stories also supports children’s ability to listen to others and respect different ideas. During group storytelling activities, children learn to take turns, respond to peers’ ideas, and collaborate in building a shared narrative. These social interactions occur naturally within storytelling sessions, making learning meaningful and relevant to children’s everyday experiences (Pramling et al., 2024).

Another important result of this study is that storytelling activities in Bali Fairy Tale Village are conducted repeatedly and in a structured manner. Observations show that storytelling sessions are part of a regular program, not incidental activities. This consistency allows children to become familiar with storytelling routines and gradually improve their skills over time. Children who attend sessions regularly show progress in retelling stories, using expressive language, and participating more actively in discussions. One facilitator stated in an interview, “Because the sessions are repeated, children remember the stories and become braver each time. They start speaking more confidently.”

The repeated nature of storytelling aligns with early childhood learning principles, where repetition and routine help children feel secure and supported. However, despite being structured, the storytelling sessions remain flexible. Storytellers adjust the pace, activities, and story elements based on children’s moods and interests. Observations indicate that when children appear tired or distracted, storytellers incorporate songs, movements, or simple games related to the story. This flexibility ensures that learning remains joyful and responsive to children’s needs (Calor et al., 2024).

The findings of this study resonate with Ki Hajar Dewantara’s perspective on the true meaning of education. Ki Hajar Dewantara emphasized that education should guide children’s natural potential, so they can grow according to their own abilities and context (Hani & Putro, 2022). In Bali Fairy Tale Village, interactive storytelling reflects this philosophy by allowing children to develop naturally through play, imagination, and expression. Children are not forced to memorize stories or follow rigid rules; instead, they are guided gently through storytelling experiences that respect their individuality, because educational processes that encourage student participation through dialogue in Learning Communities (Sulyandari, 2020).

Furthermore, Ki Hajar Dewantara viewed education as a cultural process that connects children to their social and cultural environment. Storytelling activities in Bali Fairy Tale Village often use local folklore, animal fables, and stories that reflect Balinese values and daily life. Observations show that children respond enthusiastically to stories that feel familiar and meaningful. This cultural grounding supports children’s identity formation and helps them understand values such as kindness, cooperation, and respect through stories rather than direct instruction. Interview data reinforce this cultural dimension. One coordinator stated, “We use local stories so children feel close to the characters. They understand the message more easily because the story is part of their culture.” This approach aligns with Ki Hajar Dewantara’s belief that education should be rooted in local wisdom and lived experiences, making learning meaningful and relevant (Salinas, 2024).

Overall, the results of this study demonstrate that interactive storytelling in Bali Fairy Tale Village functions as a holistic learning practice that supports children’s creativity, language development, social skills, and cultural awareness (Romawati et al., 2025). Through participatory storytelling, children become active learners who express ideas, imagine freely, and communicate confidently. By positioning children as co-creators and implementing storytelling in a repeated and structured manner, the program provides continuous opportunities for growth and development. These findings suggest that interactive storytelling, grounded in local wisdom and guided by child centered principles, can serve as a meaningful educational practice in early childhood education contexts (Jacobson et al., 2024).

Unique features of storytelling practices at Kampung Dongeng Bali

The results of this study indicate that storytelling practices at Kampung Dongeng Bali represent a distinctive model of community based early childhood education that aligns strongly with Ki Hajar Dewantara’s concept of the three centers of education: family, school, and environment. Kampung Dongeng Bali functions as an educational environment where children

learn through cultural experiences, social interaction, and creative exploration. Storytelling in this setting is not merely a language activity but a holistic educational process that integrates moral education, creativity, emotional development, and local wisdom in a joyful and meaningful way.

Based on observational data, each storytelling session at Kampung Dongeng Bali follows a structured yet flexible flow. Activities begin with an ice-breaking session designed to prepare children emotionally and socially. The ice-breaking activities are always connected to the theme of the story. For example, before telling the Balinese folktale, the storyteller invites children to imitate animal sounds, flap their arms like chickens, or sing a short traditional song related to village life. These simple movements and sounds help children feel comfortable, engaged, and curious. From Ki Hajar Dewantara's perspective, this reflects education that respects children's nature, where learning begins with joy and inner readiness rather than instruction alone (Cahyani & Suyadi, 2018).

One of the most prominent findings is the participatory nature of storytelling. Children are not positioned as passive listeners, but as active participants and co-creators of the story. During observations, children were frequently invited to continue parts of the story, guess what might happen next, or imitate the voices of characters. Some children volunteered to act as animals, villagers, or narrators. Interviews with storytellers revealed that children's spontaneous responses are intentionally welcomed, even when they alter the original storyline. This practice reflects Ki Hajar Dewantara's idea that education should guide children to grow independently by giving them freedom to think, express, and create within meaningful boundaries.

Flexibility is another defining feature of storytelling at Kampung Dongeng Bali. Observational data show that storytellers continuously adapt their storytelling style based on children's age, mood, and responses. For younger children, storytellers use shorter sentences, repetitive phrases, exaggerated expressions, and more physical movements. For older children, the storyteller encourages dialogue, reflection, and simple moral reasoning. Interviews with facilitators confirm that there is no fixed script; stories are adjusted in real time to suit children's needs. This flexibility reflects environmental education, where learning flows naturally according to children's developmental stages rather than rigid academic targets.

The multisensory approach used in storytelling is also a key finding. Storytellers combine voice modulation, facial expressions, gestures, movement, visual props, puppets, and simple costumes. Children are invited to touch props, follow movements, and respond through actions as well as words. Observation notes indicate that children remain engaged for long periods because multiple senses are stimulated simultaneously. In Ki Hajar Dewantara's view, education should involve the whole child thinking, feeling, and acting within a natural and meaningful environment (Adprijadi, 2018). The multisensory storytelling approach at Kampung Dongeng Bali clearly reflects this principle.

Another important result is the presence of concrete learning outputs after storytelling sessions. After the story ends, children are given freedom to choose follow-up activities based on their interests. Observed activities include drawing story characters, coloring scenes, writing simple sentences or short scripts, dramatizing the story through role play, or retelling the story in their own words. These outputs are not graded or corrected strictly. Interviews with facilitators indicate that the focus is on expression rather than accuracy. This practice aligns with Ki Hajar Dewantara's philosophy that education should nurture creativity and independence, allowing children to develop according to their own potential (Hidayah, 2013).

Storytelling at Kampung Dongeng Bali also strongly embodies the concept of edutainment. Learning and entertainment occur simultaneously, without rigid separation. Children laugh, move, imagine, and reflect within the same activity. Local Balinese stories are deliberately chosen because they carry moral values and cultural meanings familiar to children's environment. Examples include "Siap Selem" and "Doglagan", which teaches friendship and responsibility, and "Legenda Tukad Badung", which introduces respect for nature and community harmony. Observational data show that children often connect story events to their own experiences, such as helping friends or caring for animals. Interviews confirm that storytellers view local folklore as an effective medium for transmitting values in a gentle and enjoyable way.

Viewed through Ki Hajar Dewantara's framework, Kampung Dongeng Bali represents education rooted in the community environment. While families provide early moral foundations

and schools offer structured learning, Kampung Dongeng Bali bridges both through cultural and creative experiences. Children learn not through instruction, but through participation, imitation, and expression. Storytelling becomes a living practice where values are experienced rather than taught explicitly. The findings also highlight a significant research gap addressed by this study. Previous studies on storytelling in early childhood education often focus on outcomes such as language development or literacy skills in formal school settings. In contrast, this study reveals the importance of process oriented, community based storytelling that integrates local culture, creativity, and child participation. The qualitative data from observations and interviews provide in-depth insights into how storytelling is implemented, adapted, and experienced by children in a cultural environment.

Overall, the results demonstrate that storytelling practices at Kampung Dongeng Bali are characterized by participation, flexibility, multisensory engagement, concrete creative outputs, and edutainment rooted in local wisdom. These characteristics reflect Ki Hajar Dewantara's vision of education as a process of guiding children to grow naturally within their cultural and social environment. This study suggests that community based storytelling initiatives such as Kampung Dongeng Bali can serve as a meaningful model for early childhood education that is creative, culturally responsive, and centered on children's holistic development (Purnamasari et al., 2025).

Perceived impact of interactive storytelling on children's development

The findings of this study reveal that interactive storytelling practices at Kampung Dongeng Bali have a significant perceived impact on children's courage, language development, and imagination. These impacts are identified primarily through direct observation of children's behavior during activities and supported by in-depth interviews with storytellers and facilitators. Rather than focusing on theoretical measurement, this discussion emphasizes how children experience learning naturally within a cultural and social environment, in line with Ki Hajar Dewantara's view that education should grow from children's lived experiences within their community.

Observational data indicate a visible increase in children's courage throughout repeated storytelling sessions. At the beginning of activities, many children appeared hesitant to speak, reluctant to raise their hands, or preferred to stay close to peers or facilitators. However, as interactive storytelling progressed, children gradually demonstrated greater confidence by responding to questions, imitating character voices, and volunteering to retell parts of the story. During role play activities, some children willingly stood in front of the group to act as story characters, even when initially showing signs of shyness. Interviews with storytellers confirmed that this growth in courage did not emerge from coercion but from a supportive and playful atmosphere. Facilitators emphasized that children were never forced to perform; instead, encouragement was given through praise, humor, and shared participation. From Ki Hajar Dewantara's perspective, this reflects the principle of *ing ngarso sung tulodo, ing madyo mangun karso*, where educators guide and motivate from within the learning process. Courage develops because children feel safe, respected, and valued within their learning environment (Hardiyanti et al., 2022).

Language development was another prominent impact observed during storytelling sessions. Children actively engaged in verbal expression by repeating phrases, answering open ended questions, and reconstructing storylines using their own words. Observations show that children gradually expanded their vocabulary, particularly words related to emotions, actions, and cultural objects found in local Balinese stories. In some sessions, children created alternative story endings or added dialogue to characters, demonstrating emerging narrative skills. Interviews revealed that storytellers intentionally used simple, child friendly language and local expressions familiar to children's daily lives. This approach allowed children to understand and participate without feeling overwhelmed. According to Ki Hajar Dewantara, education should be rooted in children's cultural context and language environment so that learning feels natural rather than imposed. Storytelling at Kampung Dongeng Bali supports this principle by allowing children to learn language through interaction, dialogue, and shared meaning rather than formal instruction (Martinah, 2023).

Imagination emerged as a key outcome of interactive storytelling activities. Observational findings show that children expressed imaginative thinking through drawing story characters,

rewriting stories, creating simple scripts, and improvising during role play. Some children transformed story characters into new forms, combining animals, humans, or fantasy elements based on their own ideas. Others added personal experiences into the story, blending fiction with reality. From interviews, facilitators explained that children were always given freedom to choose post-story activities, such as drawing, writing, or retelling stories orally. This freedom is crucial in nurturing imagination, as children are not confined to a single correct interpretation. Ki Hajar Dewantara emphasized that education should cultivate children's inner potential (*kodrat alam*) by allowing creativity to grow naturally. In this sense, imagination is not treated as mere fantasy but as a meaningful expression of children's thoughts and emotions.

The perceived impacts observed in courage, language, and imagination highlight the role of Kampung Dongeng Bali as an educational environment outside formal schooling. Learning occurs through social interaction, cultural stories, and shared experiences rather than structured lessons. Children learn by doing, expressing, and reflecting, which aligns with Ki Hajar Dewantara's belief that education is a cultural process that should nurture children holistically. Storytelling activities that integrate local folklore help children connect learning with their cultural identity. Children do not simply listen to stories; they live the stories through voice, movement, and creativity. This process demonstrates that education in the community can be as meaningful as education in schools when it respects children's nature and cultural context (Tumbularani & Sakila, 2025).

Overall, interactive storytelling at Kampung Dongeng Bali fosters children's courage, language development, and imagination through participatory, supportive, and culturally grounded practices. These impacts emerge not from formal instruction but from meaningful interaction within a nurturing environment. From Ki Hajar Dewantara's perspective, this approach reflects true education, that guides children to grow freely, creatively, and confidently within their cultural and social world (Badrkhani, 2018).

Conclusion

This study concludes that interactive storytelling at Kampung Dongeng Bali is implemented as a structured, continuous, and child-centered learning practice within a community based educational setting. Storytelling activities are intentionally designed through interconnected stages, beginning with story related ice-breaking activities, followed by the narration of local stories, and continued with reflective and creative follow up activities. Children are actively positioned as participants and co-creators, engaging in retelling stories, imitating character voices, responding to questions, and expressing ideas through verbal and non-verbal means. The implementation emphasizes repetition and consistency, allowing children to gradually build confidence, language skills, and imaginative expression. These practices reflect education in the community environment, aligning with Ki Hajar Dewantara's view that meaningful education grows from children's lived experiences within their social and cultural surroundings.

The findings also highlight several distinctive features that differentiate storytelling practices at Kampung Dongeng Bali from conventional storytelling activities. Storytelling is participatory, flexible, multisensory, and edutainment oriented. Activities integrate sound, movement, visual elements, props, and role play to accommodate children's diverse learning styles. The consistent use of local Balinese folklore strengthens cultural identity while embedding moral values such as respect, cooperation, responsibility, and empathy in a natural and enjoyable manner. A unique characteristic of these practices is the presence of tangible creative outputs, including drawings, rewritten stories, simple scripts, and oral retellings. These outputs serve as meaningful extensions of storytelling, allowing children to process and express their understanding creatively rather than passively consuming narratives.

Finally, this study concludes that interactive storytelling has a positive perceived impact on children's courage, language development, and imagination. Observational data show that children become more confident in speaking and performing in front of peers, while interviews reveal that a supportive and playful atmosphere encourages voluntary participation without coercion. Language development occurs naturally through dialogue, repetition, and storytelling reconstruction, while imagination is expressed through creative interpretation and artistic production. These impacts illustrate Ki Hajar Dewantara's concept of education as a process of nurturing children's natural potential through freedom, guidance, and cultural relevance. Overall,

interactive storytelling at Kampung Dongeng Bali demonstrates the potential of culturally grounded, community based education to support holistic early childhood development.

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