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Folklore Literacy Transformation for Generation Alpha through Digital-Mediated Storytelling in a Southeast Sulawesi Village

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ABSTRACT

Background: The lack of interest in reading and declining awareness of folklore preservation in the digital era present significant challenges to the sustainability of oral traditions in Anggoeya Village, Southeast Sulawesi. As digital natives, Generation Alpha requires a literacy approach that is both adaptive and innovative. Preliminary observations showed that 100% of children used smartphones daily but none were familiar with QR codes for education or could identify local folklore narratives.

Purpose of the Study: This community service program aims to revitalize the interest of elementary school-aged children (Generation Alpha) in Southeast Sulawesi folklore through the Digital-Mediated Storytelling method.

Methods: The approach involved interactive socialization, technology demonstrations using QR Code scanning, and implementation of physical reading habits through the 15-Minute Reading Habit method. Five curated local stories (Oheo, La Moelu, Legenda Gunung Mekongga, La Sirimbone, Wandiu-Diu) were digitized into multimedia formats accessible via QR codes. The program engaged 15 elementary school students.

Results: Evaluation indicated significant improvement in digital literacy and cultural understanding. Approximately 80% of participants (12 children) were able to operate QR Code scanning techniques independently, and 86.7% (13 children) successfully identified the moral values within local narratives. The initiative successfully established a "Pojoy Baca Sederhana" (Simple Reading Corner) as a community-based literacy hub. The integration of digital media and physical reading habits proved effective in enhancing children's engagement with local wisdom content.

Keywords

Folklore, Digital Storytelling, Generation Alpha, Cultural Literacy, QR Code

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Introduction

The state of literacy in Indonesia is currently at an alarming level, as evidenced by the results of the Programme for International Student Assessment (PISA). According to the 2022 PISA data, the reading literacy of Indonesian students remains ranked among the lowest globally. Although this assessment focuses on 15-year-olds, the phenomenon serves as a direct reflection of a failing literacy foundation at the primary education level (PISA 2022 Results Factsheets Indonesia PUBE, 2023). Several factors contribute to Indonesia's lagging educational quality compared to other nations. One primary cause is the lack of interest in reading among both pupils and university students, coupled with underdeveloped critical thinking skills (Rizky Anisa et al., 2021). This low interest in reading is not merely a technical issue of decoding words but rather a crisis of engagement with available content. The situation is further exacerbated by a curriculum that is overly oriented toward cognitive rote learning, which often neglects the development of narrative literacy based on rich local cultural heritage. This aligns with the findings of Sari & Supriyadi (2021), who emphasize the importance of school-based cultural literacy to ensure that students do not just read mechanically, but also possess a resilient sense of identity through relevant cultural narratives. Consequently, a disconnect occurs between teaching materials and the students' imaginative worlds, which ultimately stifles reading motivation from an early age.

This situation serves as an urgent alarm for Generation Alpha those born after 2010 who are currently in primary and lower secondary school. As a generation born entirely within the rapid progression of digital technology (Yasir, 2021), they risk growing into a cohort with high digital proficiency but a void in cultural identity if literacy patterns are not immediately addressed with relevant content. This aligns with the perspective of Utami et al. (2025), who assert that the primary challenge in educating Generation Alpha is the risk of "cultural alienation" caused by exposure to homogenized global digital content. Consequently, there is a need for pedagogical strategies capable of bridging the gap between technology and local wisdom. Given that Generation Alpha tends to seek instant gratification and often undervalues the learning process (Fadlurrohim et al., 2019), the integration of traditional narratives into interactive media has become crucial. For them, the validation of a cultural identity depends heavily on the availability and accessibility of such content within the digital spaces they inhabit.

Generation Alpha is defined as the demographic cohort with the greatest exposure to technology in human history. Mark McCrindle (2020), the sociologist who coined the term, explains that for Generation Alpha, technology is not merely a tool but their primary life ecosystem. They consume information through visual stimulation that is rapid, dynamic, and interactive. This condition significantly impacts the way they process traditional heritage. In line with Buckingham (2013) analysis, the dominance of digital media has shifted children's narrative preferences. They are moving away from traditional storytelling forms—which require deep imagination and high levels of concentration—toward instantaneous visual content and short fragments of information.

In this context, folklore faces a serious existential challenge. Local narratives, traditionally passed down through oral storytelling or conventional print media, are now considered "uncompetitive" when placed alongside online games or short-form social media videos that offer higher sensory stimulation. This phenomenon has resulted in a rupture in the transmission of the noble values embedded within folklore. Consequently, children of Generation Alpha tend to be more familiar with foreign mythologies or superhero characters created by the global entertainment industry than with local heroes who share a geographical and historical proximity to their own environment.

In the dimensions of sociological and pedagogical functions, folklore occupies a distinct position compared to fairy tales. While fairy tales are often purely imaginative and universal, folklore serves a more specific role as a cultural document containing historical elements, local

legends of origin, and the sociological norms of a local community (Danandjaja, 2002). This positions folklore as an effective "Among" medium, consistent with the educational concepts of Dewantara (1967). Through the narratives of local figures, moral values (*budi pekerti*) can be instilled in a non-doctrinaire manner by modeling characters that align with the child's "natural state" (*kodrat alam*) and the "evolution of the times" (*kodrat zaman*). Consequently, folklore functions as a character education instrument that is more contextual than mere fictitious narratives.

Djames Danandjaja (2002), an Indonesian folklore expert, asserts that folklore functions as a collective tool to legitimize culture, educate the younger generation, and serve as a monitor of social norms to ensure community compliance. As a means of internalizing integrity and social responsibility, folklore plays a crucial role for elementary school children in shaping emotional intelligence and cultural identity (Bunanta, 2003). Through local narratives, children learn to understand social structures and moral values within the context of their own environment. Furthermore, Aisyah & Wulandari (2018) demonstrate that folklore narratives are capable of bridging a child's cognitive understanding of complex ethical concepts through the metaphors embedded within the stories.

The empirical manifestation of this cultural literacy crisis is evident in Anggoeya Village, Kendari City. As a developing urban area with significant internet penetration, elementary-aged children in this region have experienced massive exposure to digital devices. Based on preliminary observations, children's leisure activities are dominated by the consumption of global entertainment content through digital platforms such as YouTube and TikTok. This dominance of digital media has resulted in their increasing alienation from the wealth of folklore native to their own region, Southeast Sulawesi.

Field realities indicate that very few children in Anggoeya Village are able to recognize local legendary figures. This lack of knowledge reflects a rupture in cultural transmission between the older and younger generations. Factors such as parents' busy schedules in urban areas and a scarcity of folklore references packaged adaptively have led local narratives to be perceived as "archaic" and uncompetitive. The failure to present relevant local narratives is often triggered by educators' limited understanding and a lack of learning resources capable of competing with modern entertainment media (Aulia et al., 2025). This situation is exacerbated by the dominance of online games that offer highly immersive narrative ecosystems; however, these are often "culture-neutral" or even disregard indigenous values, ultimately shifting children's cognitive priorities away from their native culture. Ironically, local wisdom which should serve as the foundation for character building is perceived as less attractive than digital content. Consequently, parents must play an active role in limiting gadget use and teaching responsible technology habits, while schools must integrate digital literacy into the curriculum and create a supportive learning environment (Apandi et al., 2025).

Given the strategic role of folklore as a medium for value socialization, innovative steps are required to revitalize the interest of Generation Alpha. This community service initiative is designed to address these challenges through an adaptive approach that aligns with contemporary developments. The primary focus of this initiative is to rebrand folklore, ensuring its relevance to the tech-savvy characteristics of Generation Alpha. Through these efforts, local narratives are no longer positioned as static, tedious texts, but rather as dynamic content capable of competing within the digital ecosystem of children in Anggoeya Village.

The primary approach implemented in this program is digital-mediated storytelling, integrated through the use of QR codes. Rather than replacing the essence of oral tradition, this method aims to transform the delivery of folklore into a multimedia format that is more interactive and visual, thereby aligning with the cognitive preferences of Generation Alpha. The utilization of QR codes serves as an accessibility bridge, instantaneously connecting physical media within the children's learning environment to narrative digital content. Through direct socialization that is both educational and recreational, this program is expected to enhance literacy interest while serving as a medium for internalizing local values among children in Anggoeya Village. Ultimately,

this effort seeks to ensure that Generation Alpha continues to grow as technologically adaptive individuals who possess firm character roots, integrity derived from local wisdom, and a profound pride in the cultural identity of Southeast Sulawesi.

Method

This community service activity was conducted in Anggoeya Village, Poasia District, involving 15 elementary school-aged children as representatives of Generation Alpha. The service team, consisting of four lecturers from the Faculty of Cultural Sciences and two students, served as facilitators, technical instructors, and literacy mentors throughout the program. The implementation followed six systematic stages adopting community-based empowerment principles. The active involvement of academics as facilitators in digital literacy at the village level is highly effective in accelerating technological adaptation among children in urban fringe areas (Syarifuddin et al., 2023).

The process began with the first stage, needs identification, to map gadget exposure and determine the location for a “Pojok Baca Sederhana”. The second stage involved program formulation, including the curation of local narratives and the preparation of QR Code media. Five specific stories *Oheo*, *La Moelu*, *Legenda Gunung Mekongga*, *La Sirimbone*, and *Wandiu-Diu* were curated because they represent the major ethno-linguistic traditions of Southeast Sulawesi (Tolaki, Muna, and Buton) and contain profound moral values relevant for character education in children. Subsequently, in the core phase, the third stage focused on the interactive socialization of the 15-Minute Reading Habit method, followed by the fourth stage, which provided direct mentoring on QR Code scanning techniques. The fifth stage focused on the activation of the Reading Corner to transform theoretical knowledge into actual habits within an inclusive learning ecosystem. Finally, the sixth stage concluded the program with a monitoring and evaluation phase to ensure that the moral messages of the folklore were transformed into the participants' life attitudes.

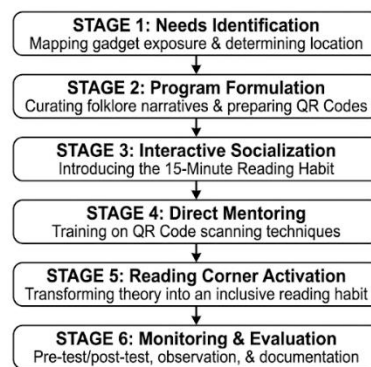


Figure 1. Flowchart of the Community Service Program Stages

Evaluation was conducted through three primary instruments: participatory observation (which served as a qualitative baseline), post-test oral interactive quizzes, and quantitative documentation. The use of these multi-layered evaluation instruments aligns with the views of Mayer (2021), who states that the success of technology integration in learning must be measured not only by technical proficiency (psychomotor) but also by the subjects' ability to construct meaning and values from the presented multimedia content. Program success was analyzed using a descriptive-qualitative approach based on indicators of technical proficiency, narrative comprehension, and literacy frequency. As a sustainability measure, the team developed a follow-up plan with partners to ensure that digital access remains active and managed independently.

Results

Preliminary observations were conducted to map gadget exposure among the 15 participants. The data revealed that while 100% of the children used smartphones daily, their usage was entirely dominated by online games (60%) and global YouTube entertainment (40%). None of the participants (0%) were familiar with the technical use of QR Codes for education. Furthermore, a baseline cultural test showed that none of the children could identify the complete narratives of local folklore. In response, the team curated five regional stories: *Oheo*, *La Moelu*, *Legenda Gunung Mekongga*, *La Sirimbone*, and *Wandiu-Diu*. These stories were digitized into multimedia formats accessible via QR Codes to bridge the gap between technology and local wisdom.

The core intervention consisted of intensive mentoring sessions (90 minutes each) with a 100% attendance rate. The process showed a clear progression: in the first session (Story of *Oheo*), children struggled with camera stability for scanning. By the third session (*Gunung Mekongga*), participants demonstrated independent proficiency. Table 1 compares the baseline data with the final evaluation results to show the magnitude of change.

Table 1. Comparison of Literacy Indicators Before and After Intervention

No	Indicator	Pre-Intervention (Baseline)	Post-Intervention (Result)	Improvement
1	QR Code Technical Proficiency	0% (0 children)	80% (12 children)	+80%
2	Moral Message Identification	0% (0 children)	86.7% (13 children)	+86.7%
3	Folklore Knowledge (5 stories)	0% (0 children)	86.7% (13 children)	+86.7%

The data in Table 1 illustrates a significant shift in the children's literacy capabilities. Before the intervention, the baseline for all indicators was at 0%, as the participants had no prior exposure to educational QR codes or local folklore digitized content. After the implementation of digital-mediated storytelling, 12 children (80%) became proficient in scanning, and 13 children (86.7%) successfully identified the moral messages within stories such as *Oheo* and *La Moelu*. This comparison validates the program's success in bridging the gap between digital technology and cultural preservation in Anggoeya Village.

Table 2. Children's Involvement in Digital Folklore Literacy Practices

No.	Type of Practical Activity	Number of Children Involved	Percentage of Involvement
1	QR Code Scanning	12	80%
2	Multimedia Content Exploration	10	66.7%
3	Identification of Story's Moral Messages	13	86.7%

To address the need for valid measurement of the program's impact, Table 2 presents a comparison between the initial baseline (Pre-Test) and the final results (Post-Test). Initially, 0% of the children were familiar with educational QR scanning or local folklore identification. Post-intervention data shows that 12 children (80%) became proficient in scanning, while 13 children (86.7%) successfully identified moral messages from stories like *Oheo* and *La Moelu*. This significant shift confirms the effectiveness of the digital-mediated storytelling approach in Anggoeya Village. The implementation of digital-mediated storytelling through barcode scanning demonstrations is documented in Figure 2.



Figure 2. Implementation of Digital-Mediated Storytelling

The transformation of literacy habits is documented in Figure 2, which captures the synergy between digital engagement and physical reading. This single integrated process demonstrates how 80% of children successfully transitioned from technical confusion to independent QR code scanning, while simultaneously maintaining focus on physical storybooks during the 15-minute reading sessions. This hybrid approach ensures that digital stimulation does not diminish the children's cognitive depth in processing local narratives.

The results of the group discussions regarding program sustainability produced several literacy development ideas proposed by the participants, as listed in *Table 3*.

Table 3. Group Discussion Results on Literacy Development Ideas for the Pojok Baca Sederhana

No.	Literacy Development Ideas	Number of Proposers	Implementation Potential
1	Routine Storytelling Sessions	8 Children	High
2	Folklore Character Coloring Contest	5 Children	Medium
3	Digital Narrative Video Production	2 Children	Low

The transformation of participants' skills from "incapable" to "proficient" occurred through a structured chronological progression across the mentoring sessions. During the initial stage (Sessi 1: Story of *Oheo*), most children experienced technical difficulties, particularly in stabilizing their smartphone cameras to scan the QR codes, and they appeared hesitant to engage in narrative discussions. However, a significant turning point was observed by the third session (Story of *Legenda Gunung Mekongga*), where 12 participants (80%) demonstrated the ability to scan codes independently and began to actively compete in identifying the story's moral values.

Regarding the program's sustainability and participant retention, there were no dropouts; all 15 children consistently attended every session until the conclusion of the program. Nevertheless, variations in learning speeds were observed, where 20% of the participants (3 children) required more intensive one-on-one guidance due to shorter attention spans when interacting with longer digital texts. To address this, the team varied its approach from session to session: starting with technical demonstrations in the first week, followed by interactive "re-telling" challenges for stories like *Wandiu-Diu* and *La Sirimbone* in the final weeks to test the depth of their comprehension. This process ensured that by the end of the program, the children had transitioned from passive digital consumers into proactive participants in cultural literacy.



Figure 3. Collective Documentation of the Service Team and Participants

Discussion

The findings of this program confirm that the use of ubiquitous media, such as QR Codes, in delivering cultural content creates a strong "cognitive bridge" for children (Hu et al., 2024). This technology transforms the learning process from passive to explorative, allowing the internalization of moral messages to occur naturally through direct interaction with digital media. This outcome successfully addresses the objective outlined in the introduction to revitalize folklore for Generation Alpha. The high level of participant understanding (86%) proves that an appropriate technological approach can overcome the boredom often associated with conventional oral tradition preservation.

The diverse distribution of interest in Table 2 highlights a lower engagement in multimedia content exploration (66.7%) compared to moral message identification. This is influenced by the concentration span of Generation Alpha toward long digital texts, necessitating intensive mentoring through the "15-Minute Reading Habit." However, this lower engagement also suggests that the intrinsic quality and duration of the multimedia content itself may have been a limiting factor. If the digital narratives are perceived as too long or static, they may fail to sustain interest compared to the high-stimulation content on global platforms. This implies that future improvements must focus on re-imagining folklore into shorter, "snack-able," or gamified digital modules to better align with the cognitive habits of digital natives. From the initiation of the service activities, the involvement of academics as mentors proved vital in guiding this process. The hybrid approach, which balances screen media with physical printed media, aligns with the "Biliterate Brain" concept. This balance is crucial for maintaining children's cognitive depth and deep reading skills, which are often fragmented when only interacting with digital devices (Wolf, 2018).

Compared to previous studies, these results align with the notion that engaging children through adaptive technological approaches significantly improves literacy outcomes. Combining local content with modern media is vital for maintaining cultural integrity (Nam & Thanh, 2024). The transition from the initial needs identification stage to the final activation of the "Pojok Baca Sederhana" demonstrates a successful social change. This is evidenced by the emergence of creative ideas from participants, such as routine storytelling, which indicates a growing sense of ownership over their cultural heritage. The high number of children proposing routine storytelling (Table 2) reflects a significant shift from passive digital consumption to a proactive community-based literacy awareness, fulfilling the program's goal of fostering a new cultural identity among Generation Alpha.

Overall, the success of this program demonstrates that interactive media education can effectively change participants' attitudes toward intangible cultural heritage (Pitana & Surya, 2009). The implication of these findings suggests that digital-mediated storytelling can be a scalable model for other urban fringe areas. For long-term sustainability, follow-up actions are required to ensure that the "Reading Corner" remains active independently, and future research could explore the long-term retention of moral values through digital media.

Furthermore, it is important to acknowledge the limitations of this community service program. The baseline conditions were assessed qualitatively through preliminary observations rather than formal quantitative pre-tests, which limits the statistical measurement of the exact percentage increase. Additionally, the program involved a relatively small sample size of 15 participants localized in a single village, and the evaluation was conducted on a short-term basis without long-term follow-up data. Future programs should consider incorporating standardized pre-test and post-test instruments, as well as expanding the demographic reach, to comprehensively measure the long-term retention of cultural values through digital media.

Conclusion

The implementation of the community service program in Anggoeya Village demonstrates that the integration of digital technology through QR Code media effectively serves as a bridge for preserving oral traditions among Generation Alpha. The success of this program is evidenced by the transformation in children's behavior, shifting toward productive gadget use to access local wisdom narratives with high technical proficiency. Through the "15-Minute Reading Habit" and the activation of the "Pojok Baca Sederhana" in residents' homes, an inclusive literacy ecosystem has been established, where reading is no longer viewed as an instructional burden but as a recreational activity that fosters a sense of ownership over regional culture. Overall, the synergy between digital media innovation and active community participation has achieved the indicators of success in nurturing cultural literacy awareness from an early age, while providing a sustainable model for safeguarding oral traditions amidst rapid technological modernity.

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Conflicts of Interest

The authors declare no conflict of interest.

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