

LOW LITERACY OF SEJARAH KAMPUNG AMONG GENERATION ALPHA AND ITS SOLUTIONS

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ABSTRACT

This article explains the low literacy of Alpha generation children regarding the Sejarah Kampung or the local history where they live. This qualitative research took cases in the community of RW 3, Maharatu, Marpoyan Damai Pekanbaru. Purposively, 14 informants were identified as children aged 11-14 years at primary and junior high school levels and five informants were figures related to literacy activities. The research found that these children, at home or school, never received stories about history or important stories in their village. Their historical awareness does not emerge and character education becomes increasingly difficult. The internal-external factors include the loss of the habit of telling stories due to the death of community leaders and elders, economic limitations which make parents busy earning a living; and the culture of using cellphones, television and other technological and telecommunications equipment has taken over the focus of children's attention. Stories about the Sejarah Kampung are not interesting, and parents and teachers never tell them. The solution to increasing Sejarah Kampung literacy among the Alpha generation is to provide space for integrative learning of local history with other subjects, which can be carried out using varied methods, such as collaboration between schools, history observer communities, and parents. The local history is presented through educational tourism and utilizing social media platforms and other digital forms, adapting to the tendencies of the Alpha generation.

I. INTRODUCTION

Nowadays, the historical literacy of Generation Alpha, those born around 2010 or later, is notably low. This deficiency in historical stems from various internal and external factors. Internal factors include, among others, the findings of research conducted by the Caltex Riau Team (Manurung & Trisnadoli, 2021) indicates that these children currently primarily know their parents and can only vaguely identify their grandparents. Beyond this, their knowledge of family history and genealogy is limited. The study revealed that only 30% of the child respondents could provide information about their family lineage. Furthermore, Generation Alpha appears to be increasingly isolated from the social world and lagging behind in reading literacy, writing skills, and academic engagement (Haykal Muttaqin et al., 2024). They also show weaknesses in historical knowledge and exhibit a lack of enthusiasm of historical information. Consequently, there are concerns that the lack of their historical awareness is low, leading to the erosion of positive character traits and national identity (Asril, 2022; Syahputra et al., 2020).

Beyond religious literacy, a connection exists between historical literacy and the development of a child's character. Historically, within the National Education System, history, alongside religious education, Pancasila (the Indonesian state ideology), Civics, and Indonesian language, has served as a subject for character formation. This is historically outlined by historians (Taufik Abdullah, 2001), Historically, the teaching of history has instilled nationalism and a spirit of striving for progress. Creative strategies for teaching history, such as storytelling, can also stimulate children's enthusiasm for learning, foster an interest in reading, and expand their vocabulary, thereby encouraging them to speak more (Gaspersz et al., 2023; Hanum et al., 2023). Employing discovery learning and adapting teaching methods from printed books to digital formats also represents an effort to cultivate historical mindedness among children from an early age. Furthermore, it is necessary to introduce mothers to digitalization in accessing historical information, enabling them to play a role in fostering historical awareness in their internet-savvy children. The teaching of national history, the history of Islamic civilization, or religious education using a case study approach focusing on prominent figures, for example, can provide children with information and understanding about exemplary individuals worthy of emulation (Anita Khoerunnisa Rianto et al., 2022) .

In addition to studying exemplary figures, the teaching of local history, or the history of their immediate surroundings – for instance, the history of their own village – is insufficiently conveyed to Generation Alpha. They are not exposed to admirable individuals or compelling stories from their local context. Instead, they are more inclined to explore the "global village," readily accessible through their gadgets, leading to addiction for many (Nor Effendy et al., 2024). Beyond the limited direct access to information about their local historical, social, and cultural environment, Generation Alpha is also less familiar with the real-life experiences around them, both past and

present. Moreover, a significant portion of Gen A experienced learning disruptions due to Covid-19, leading to various learning difficulties not commonly encountered by students in previous times (Armella & Rifdah, 2022).

On one hand, the importance of historical literacy in fostering nationalism and a sense of Indonesian identity, as well as concern for their immediate surroundings from an early age, is recognized. On the other hand, significant challenges exist in conveying history to Generation Alpha, who exhibit a strong inclination towards and dependence on technology. Meanwhile, available resources are not yet sufficiently supportive. This includes the preparedness and creativity of history teachers in delivering engaging lessons, their storytelling abilities, the availability of museums and other learning centers outside the classroom, educational tourism, and more. Educational efforts and creativity in developing appropriate history teaching strategies for Generation Alpha are necessary, given the hopes placed on them for Indonesia Emas (Golden Indonesia). They are children of the global village, exposed to a vast amount of information on various topics, yet possess very limited knowledge of their own history and local community.

Relevant prior studies indicate that historical awareness can be cultivated and that awareness of the importance of local history, fostering appreciation for the surrounding environment, can be developed through education. However, Generation Alpha, children born in 2010 and later, generally exhibits weak historical literacy and is difficult to persuade and educate using traditional methods. In contrast historical literacy fosters historical awareness, which is closely linked to the successful preservation of the environment and historical and cultural heritage— a matter of global concern. Conversely, instances of vandalism against the environment, damage to historical sites, and even public facilities still in use are associated with low levels of historical literacy within the community and even among government entities (Kiswinarso & Hanif, 2016; Pasmawati, 2023). To cultivate historical awareness from an early age, Generation Alpha can be familiarized with local history or Sejarah Kampung. As a demographic with weaker historical literacy, Generation Alpha can be empowered by creating spaces and opportunities for the widest possible access to the historical information through digital platforms and educational or ecotourism, methods that research suggests can enhance historical awareness (Kaharuddin et al., 2020).

II. METHODS

This qualitative descriptive study was conducted in the Maharatu Marpoyan Damai sub-district of Pekanbaru. This area, which underwent administrative division in 2004, has become a destination for new families and residents, resulting in a seemingly crowded and densely populated environment. Recent data from the Pekanbaru City Statistics Agency (BPS) recorded the population of Maharatu in 2022 as 20,536 individuals, characterized by a heterogeneous range of occupations. The most prevalent occupation in Maharatu in 2006 was that of laborers and farmers,

accounting for 60% of the population. All major religions are present, with Islam being the most widely practiced. The level of education is relatively high but unevenly distributed, with a near-equal number of residents having completed junior high school and those holding bachelor's or diploma degrees. Generation Alpha children in this area come from both long-established and newly relocated families, from households with both parents or single parents, and from lower to middle socioeconomic backgrounds. They are residents of Marpoyan Damai, a sub-district that experienced an increase in poverty rates from approximately 2.44% in 2005 to 4.20% in 2010. Many individuals who were previously near the poverty line have fallen below it. According to 2023 data from the Pekanbaru City BPS, the overall number of impoverished residents in Pekanbaru has risen, with 3.16% classified as poor in 2023, an increase from the previous year. In Maharatu specifically, the majority of impoverished residents are male, accounting for 86.67%.

Data were collected through interviews, observation, and documentation. The researcher interviewed Generation Alpha children aged 11-14 years, who were in grades 4, 5, and 6 of elementary school and grades 7 and 8 of junior high school. These participants were selected purposively, specifically children from the Neighborhood Association (RW) 3 area who regularly gathered at the Nurul Iman Mosque in Pahlawan Kerja for Friday prayers, Sunday morning religious studies, and Ramadan activities. The group consisted of 14 individuals, all male, as the researcher was unable to secure female informants for various reasons. The personal identifying information of the interviewed children has been intentionally omitted here. Interviews were conducted in groups and then explored in greater depth through individual, separate sessions. The children reported familiarity with the location but were unaware of its history, which is linked to World War II and the Japanese occupation of Indonesia, particularly in Pekanbaru. They had not heard about the *romusha* (forced laborers) who were taken from various parts of Indonesia, primarily Java, and the prisoners of war who constructed the 220-kilometer railway from Pekanbaru to Muara Sijunjung in West Sumatra. They were unaware of this history because no one had informed them, and they had never read about it.

Following the interviews, observation was conducted, taking the opportunity during an educational tourism activity at the Tugu Pahlawan Kerja (Heroes of Labor Monument) located on Jalan Kaharuddin Nasution, Pekanbaru. Observations focused on the condition of the site and the children's reactions. Some of them admitted to having visited the monument before, which initially led to a lack of enthusiasm towards the surrounding atmosphere. However, their reactions shifted when they were told the stories depicted in the monument's reliefs and about the presence of the railway locomotive there. They appeared interested and asked questions such as who the figures were, why they were not wearing clothes, and why they were working and experiencing physical violence. Documentation of this specific activity at the location was not obtained. Instead, documentation consisted of heuristic findings regarding the background of the monument's

existence, or the Heroes of Labor Monument. This included research findings and publications gathered from fieldwork and the diaries of historical witnesses (Hovinga, 2010), *The Sumatra Railroad* and the autobiography of Litunent Colonel (Hassan Basri, 1985) Upholding the Red and White in the Riau Region.

The questions posed to the child informants encompassed factual inquiries based on the 5W1H framework (what, where, when, who, why, and how) regarding their knowledge of local history, such as the origin of the name "Pahlawan Kerja" (Heroes of Labor), and their sources of this information. Conversely, adult and elderly informants were questioned about their storytelling habits, their experiences of living in the Rejosari area, and their understanding of the origins of street names, the monument, and the Pahlawan Kerja cemetery, as well as the changing and dynamic social conditions of the Rejosari community. Primary data obtained through interviews and observations were analyzed alongside documentary evidence and subjected to triangulation. The children provided responses based on their lived experiences. In addition to the children as the target group, adult and elderly informants representing long-term residents of the area were also included. This group comprised five individuals (three males and two females), representing local community leaders and the longest-standing residents of Rejosari, including representatives from the local government, educators, and cultural figures/history enthusiasts.

III. RESULT AND DISCUSSION

Generation Alpha and History

Generation Alpha, or Gen A, refers to individuals born after 2010, primarily to Millennial parents. This generation is highly familiar with the internet and digital technology and is considered exceptionally intelligent, leading to predictions of them being the most successful generation of the 21st century. However, they exhibit certain shortcomings, evident in their dominant character traits and behaviors, and they tend not to adhere easily to rules. While born into an era of readily available technology and information, they are sometimes criticized for lacking etiquette in direct communication and social interactions. Alpha children are accustomed to instant gratification, are unfamiliar with processes, and tend to develop individualistic and antisocial tendencies. They often appear to lack focus unless something particularly captures their attention. This generation has experienced losses and disharmony, as the times they are living through are sometimes not fully understood by adults, including their own parents (Assingkily & Hardiyati, 2019) .

The interview results from the Generation Alpha children at Jl. Pahlawan Kerja, Kampung Rejosari, Pekanbaru revealed that none of the 14 participants were aware of any significant historical remnants in their locality that they should know and care about. One child recalled hearing their grandmother tell stories about the history of the surrounding community, but the child could no longer remember the main points of the narrative and was unable to retell it. The

child informants were aware of the Tugu Pahlawan Kerja (Heroes of Labor Monument) located not far from their neighborhood, which features a section of a train locomotive and a stone structure with descriptive panels. Surrounding the monument are old graves of the *romusha* (forced laborers) and a pioneer of the village. A locomotive remnant is displayed there on a platform, surrounded by reliefs depicting the *romusha*. Notably, the children admitted that they had never been enthusiastic about wanting to know the story behind the locomotive and the reliefs. They were unaware of the events depicted in the reliefs and the reasons why the monument and the old train locomotive were placed there (Interviewed on October 25th 2024).

The children had never received information about the origins or history of their village, Rejosari, which is bisected by a public road named Jalan Pahlawan Kerja. With the exception of the one child who heard stories from their grandmother, the other 13 Alpha children did not receive such information from their parents at home or from teachers at their schools, which are located not far from Rejosari, such as SDN 160 (Elementary School 160), SMPN 25 (Junior High School 25), SMPN 35 (State Junior High School 35), and YLPI Junior High School. Parents did not share these stories due to various individual reasons. Meanwhile, teachers did not discuss the history of Kampung Rejosari because of limitations in their ability to integrate local history into other subjects. Another reason was that the teachers themselves lacked knowledge about the history of the local area where they worked. Furthermore, the teachers were generally not local residents who might have heard historical accounts of Rejosari from older generations; some even resided a considerable distance from the schools in the Rejosari vicinity.

Currently, there are not many adults or elderly individuals who know the origin stories of Kampung Rejosari, except for what they personally experienced. Haji Joko is among the few who still remember the history of Kampung Rejosari. Born there, he still recalls his childhood experiences and the social atmosphere in the Simpang Tiga area during the 1960s and 1970s. He can still recount these stories to anyone seeking information about Rejosari, Simpang Tiga, and the area around Sultan Syarif Kasim II International Airport. This aligns with the observation of a Riau Malay customary figure, Datuk O.K. Nizami Jamil, who stated, "Now, only the older generations still talk about Pekanbaru in the old days, and even they are becoming fewer in number." (Interviewed on October 25th 2024). It seems that local history holds less appeal for the younger generation, as experienced by Pakde Mumpardi and Pak Nono. Consequently, there are currently no young people genuinely interested in seeking information about the history of Kampung Rejosari from them (Interviewed on October 27th; November 1st 2024).

Amidst concerns about environmental degradation, positive developments in conservation are occurring in various regions across Indonesia. There is a growing number of active communities dedicated to environmental stewardship and preservation, as well as the promotion of alternative tourism opportunities rooted in rural areas and other initiatives (Satriawati et al.,

2023). These groups are engaged in public education at various levels, targeting children, adolescents, and adults. Examples of their activities include improving the management of cultural heritage sites for organizations, identifying local potential with economic value such as old colonial-era buildings, and promoting historical literacy about Islamic civilization among mothers to enhance their faith and devotion (Priarni, 2024). Empowerment through information technology and digital media, such as the digitalization of historical information using virtual reality technology, the utilization of digital books, the creation of story maps for historical objects, and the use of documentary films, are also being implemented (Ramadhani & Husnita, 2024). These diverse forms of community engagement have generated optimism regarding the preservation of cultural heritage and historical legacies in the future (Mursidi, 2019).

Factors Contributing to Low Literacy

The factors contributing to the low literacy of Kampung history can be categorized into two main areas: internal and external factors. Internal factors encompass the reasons for low literacy originating from the individual circumstances of the Generation Alpha children in Maharatu themselves. External factors, on the other hand, refer to influences outside of the child and their family that contribute to the low historical literacy observed in Generation Alpha children.

1. Internal Factors

First, the fading of gathering and storytelling habits. The education of Kampung History involves the origins of village names or significant events that occurred in the village, often explored through oral traditions. This typically involves observation and interviews with surviving elders. The Generation Alpha children in this study were unaware of the Kampung History of the place where they live. Out of 14 children, only one stated that they had once heard their grandmother tell stories about her childhood in Rejosari. However, this child did not understand the context of the events and could not retell their grandmother's story. They had never recounted it to their friends, leading to forgetfulness. The remaining elementary and junior high school children admitted to never having heard such stories from their parents. They lacked exposure to information and had limited speaking skills. According to Ibu Mimi, a leader at the Soeman Hs Library, children today are not encouraged to read, even briefly, and are not trained to recount what they have read (Interviewed on October 27th 2024).

Research suggests that the quality of family communication through storytelling can enhance a child's enthusiasm for learning, interest in reading, vocabulary expansion, and stimulation of speech (Gaspersz et al., 2023; Hanum et al., 2023). However, this storytelling tradition has largely disappeared. According to Pak Nono, even though he can recount the origins of his village and the naming of Jalan Pahlawan Kerja, there are hardly any listeners interested in his stories. He stated, "Children today don't know history. In the past, during events like births, we would stay up all night, and that's where we would hear about the

experiences of the *romusha* and the conditions of this village." (Interviewed on October 26th 2024). Pakde Mumpardi is also capable of storytelling, yet none of the current younger generation, including his own children and grandchildren, show any interest in asking questions that would allow him to share the history of Kampung Rejosari (Interviewed on November 1st 2024).

Based on interviews and observations conducted with the children and the key adult informants, several reasons emerged as to why their parents did not share stories about the history of Kampung Rejosari. These reasons include the limited literacy of parents and teachers regarding the village's history. Parents often did not tell stories due to time constraints and a lack of information. Although most informants had mothers who were housewives with available time, the children reported that they were not invited to listen to stories. Some of their mothers were laborers working more than 10 hours a day and were too exhausted upon returning home to engage in storytelling. Additionally, some parents were unable to recount historical narratives because they lacked the information themselves, often being new residents or migrants to the area.

Furthermore, the number of parents and long-term residents in Rejosari who received stories from their parents or relatives who were former *romusha* is dwindling. Among the few remaining is Pak Nono Tugino, born in Rejosari in 1948, who can still recount these stories. He learned about the *romusha* and the origins of Rejosari as a Javanese village from his father-in-law, named Simun. Pak Simun was a former *romusha* who managed to escape into the forest and hide in the village of Buluh Cina, avoiding the cruelty of the Japanese who buried *romusha* alive and then shot them. Pakde Mumpardi, who was three months old when his parents migrated from Java to Rejosari in 1955, can also share his childhood memories of Rejosari, recalling the layout of old houses and gardens from that time, as well as the atmosphere of a sparsely populated area. Haji Joko is another individual who holds many stories about the development of Rejosari since the 1960s.

Another contributing factor is the economic constraints faced by parents. They dedicate their time to earning a living, often requiring them to be physically separated from each other for extended periods. Some fathers work outside of Pekanbaru, while some mothers work for others throughout the day. Consequently, parents have little opportunity to relax and share stories about the past. Due to these economic hardships, the parents of Generation Alpha have, in some cases, passed on a lack of enthusiasm for reading and have discontinued the practice of storytelling. Storytelling typically reflects direct communication and a low-pressure family environment. However, despite economic challenges, parents are still responsible for their children's education, as many of the current issues related to character development originate within the home (Parai', 2023).

Second, the influence of social media, smartphones, television, and various other forms of entertainment has made stories about local history seem less appealing than the gadgets on their mobile phones. This was further exacerbated when smartphones were optimized as learning tools during the Covid-19 pandemic (Ridha, et al., 2021; Nur, et al., 2021) and even after the pandemic, children have continued to freely use smartphones for entertainment and playing games. All the children interviewed and observed were capable of using smartphones, even those who did not own one personally due to shared family use. The impact of Covid-19 significantly shifted school learning to online platforms, primarily via smartphones. Since the pandemic, students from the earliest grades have been permitted to use them as learning tools. (Rustika, 2022; Rahmi, et al., 2022). One parent informant did not monitor their child's smartphone usage, explaining that it was a learning tool and had been used for accessing school assignments since the Covid-19 pandemic. They stated, "Yes, that phone is for schoolwork, for homework. I even enrolled my child in tutoring sessions with two friends to complete their homework." (Interviewed on September 26th 2024). Consequently, parents came to believe that smartphones could address their children's school related needs (Nurliana & Nurul Aini, 2021).

In Maharatu, there was one child whose mother was a kindergarten teacher, a profession typically associated with good storytelling skills. However, this skill was not actively employed with her own child, likely due to the different dynamics of a school versus a home environment, as well as the age difference between the preschool children she taught and her own child, who was in elementary school. Additionally, time constraints and limited shared opportunities between parent and child contributed to restricted or hindered personal communication. The persistent differences in parenting styles for male and female children within families in this country may also contribute to boys being less frequently engaged in storytelling by their parents (Werdiningsih, 2020). However, this research has no female child informants to gather their experiences and compare them with those of the male children. It is plausible that the development of historical awareness might differ if parents were to utilize various games and other audio-visual media that children find appealing.

2. External Factors

First, the low literacy of local history among Alpha children is partly attributable to the current school curriculum, which offers minimal history lessons, including Local History, and the limitations faces by teachers. Teachers play curcial role in fostering historical awareness in their students while simultaneously navigating the challenges of (Susilo & Sarkowi, 2018). Teachers in elementary and secondary education often lack specific expertise in history and face challenges in making history lessons engaging for students. They typically have insufficient time to acquire references about local history. Across Indonesia, teachers also

encounter difficulties in accessing oral traditions and relevant materials because documentation of local history is generally limited and hard to find (Chalimi, 2024). Furthermore, some teachers still adhere to outdated methods of teaching history, for instance, prioritizing the memorization of numerous objective facts from significant events. Additionally, various reasons contribute to teachers' reliance on lecturing, which often makes learning history feel less engaging (Yunita et al., 2018)

Second, there is a scarcity of information regarding local history. Generation Alpha children lack access to engaging stories about their local surroundings that are unavailable or not easily accessible on their smartphones. Instead, they are more enthusiastic about exploring the "global village" through their devices. Furthermore, some parents of Generation Alpha are relatively new residents in their communities. They lack detailed knowledge, including the origins or history of the village and the social dynamics of their new environment. Projections by Bappenas (National Development Planning Agency) indicate that their numbers are not expected to decrease in the coming years. Consequently, the number of parents unable to share stories about the history of the village where they reside is increasing. This is due not only to their recent arrival but also to the fact that their time and energy are consumed by working hard for the family's economic well-being. This trend leads to many families having minimal knowledge of the history of the village they live in and the background of their neighbors and the surrounding community. As a result, their children are disconnected from noble values and ancestral cultural heritage.

Third, children tend to pay more attention to games, videos, and online content than to oral or written stories. They are likely to easily disregard these narratives, especially if Local History books are not designed with engaging illustrations (Gusti Katon, 2019; Wahyudhi, 2014) Even when it is assigned as schoolwork, the limited availability of written materials about local history will make it difficult for students to complete their assignments. Following the pandemic, the interviewed children recounted that for all tasks given by their teachers, they were accustomed to searching for answers using their smartphones. When information was not found there, they reached a standstill and could not finish the work. These children from RW 3 Maharatu stated that they had never received assignments related to the history of their village. If teachers were to task them with interviewing elders in the community, they would prefer to ask their parents or delegate the task to them (interviewed on October 27th 2024).

Fourth, learning obstacles exist due to both internal and external factors. External factors include the impact of Covid-19, which has led to learning difficulties distinct from those encountered in earlier periods (Septiadi et al., 2022). Learning difficulties are also attributed to internal factors, such as challenges with concentration, economic hardship, and various

issues related to both intelligence and non-intelligence aspects (Saidillah, 2018). Several of the children we interviewed mentioned experiencing learning obstacles due to their family situations, such as being raised by a single parent, having a mother who was the sole breadwinner, having an unemployed father or a father who had migrated elsewhere for work, having a non-working mother and an unemployed father, and other similar circumstances.

Solutions for Enhancing Historical Literacy

First, the availability of an education curriculum that allocates space for history learning. The integration of Local History material within other relevant subjects necessitates human resource support, including teacher competency and alignment with technological advancements and contemporary needs (Hasan, 2019). children's historical literacy needs enhancement, for example, through the introduction of family genealogy via games. The adaptation of digital technology in history learning is indeed recognized as potentially more appealing to children and adolescents than the use of books or oral traditions. Compared to children of the 1980s, today's children generally exhibit a lower inclination towards reading and have shorter attention spans, thus making the use of digital media a potential solution (Afwan & Asmarina, 2022; Haykal Muttaqin et al., 2024).

Sometimes, history learning can be made engaging by instilling children's curiosity towards local wisdom, such as poetic festivals, *bermada* (a type of traditional oral literature) and *Gurindam* (a form of Malay didactic poetry) (Asril, 2022). The introduction of local history can also be packaged as educational tourism field trips (Sunjayadi, 2019; Wilaela, 2018). Children in *rejosari*, when asked, also expressed that they prefer field trips and would be more interested if learning took place outside. However, according to O.K. Nizami Jamil, school visits often target tourist attractions rather than historically significant sites like museums and old towns, which could offer both recreations as well as historical learning (Interviewed on October 25th 2024). Historical consciousness can also be cultivated through the development of local history learning (Syahputra et al., 2020; Yunita et al., 2018). According to Widja, 1989 local history can be approached by correlating national history with local events. Village history can also be approached through biographical studies of prominent figures, utilizing information technology and social media to engage the students of Generation Alpha (Fauziah, 2016).

The approaches and methods of history learning can be further tailored to generational tendencies. For Generation Z and Generation Alpha, who share similar inclinations, instilling historical literacy by leveraging technology can be considered more successful in raising historical consciousness, although this has been studied among high school students (Umami et al., 2022). Out-of-classroom visits, for example, to historical sites, cultural heritage sites or nature reserves, complemented by story telling, are also considered engaging students' interest. of course, this last point can be implemented by teachers at school and parents at home (Wilaela, 2018). Emphasizing

visualization, especially audiovisual representations of historical heritage, will also attract children to learning about the history in their surroundings (Nurhalizza et al., 2019). The Discovery Learning method can further assist children in understanding historical events, and by introducing history within the child's local environment, it can reduce their alienation from that environment (Umamah et al., 2019).

Second, synergy among schools, communities, and parents. Education for enhancing local history literacy can be conducted through various collaborative activities involving schools, community history enthusiasts, parents, and educational institutions overseeing museums and libraries, as well as partnerships with universities. Visits to museums and libraries offer learning variations. The celebration of national and religious holidays can be infused with educational activities such as writing or short video/film competitions on local history, history festivals, and exhibitions. Conduct training, guidance, or mentoring programs about our local history with resource persons from community history groups, community leaders, and elders who possess experience and information about the historical dynamics of their villages. The outcomes and materials from these various activities will serve as Local History documentation to enrich the existing historical records of the village. Universities can facilitate this collaboration through research and community service initiatives.

Third, attention to the enhancement of related resources is necessary. Teachers and community history enthusiasts need to be equipped with information and knowledge regarding local history, as well as dissemination strategies. One way to instill historical awareness is by equipping and improving teacher competency. They can access information about the local history or village history where they reside, thereby making it easier for teachers to instill historical awareness and the spirit of struggle in their students (Saleh, 2021; Syahputra et al., 2020). Beyond teachers, community history enthusiasts and parents can also collaboratively educate children and the surrounding community to foster historical awareness. Enhancing historical literacy for these three components needs to be done through various collaborative activities. It is hoped that good historical literacy will contribute to the growth of historical consciousness and the importance of preserving the environment as a current global issue (Wilaela & Widiarto, 2022).

Local history, historical literacy, and historical consciousness are interconnected. According to Nurdiansyah, 2021 historical consciousness can be cultivated through learning local history. Instilling nationalism in Generation Alpha children can also be achieved through enhancing local history literacy. Thus, local history literacy is an effort in children's character education. Therefore, not only teachers, parents, and communities are the target if we want to build historical consciousness; children are equally important. When they are guided by parents and teachers to carry out documentation tasks by conducting interviews and observations, or writing journals or edutourism essays, for example, it constitutes a process of building historical consciousness. It

would be easier if edutourism activities are organized by the school or become part of the learning process; in that case, the methods can be supplemented with various studies such as preservation in the form of drama, short video production, or exhibitions, and various other contextual methods (Evitasari & Prasetya Santosa, 2022).

Interestingly, the Generation Alpha children interviewed did not engage in vandalism of the historical heritage around them. This was because they were uninterested due to a lack of understanding of the benefits of historically significant relics. They were indifferent to the Heroes of Labor Monument, the locomotive monument, and several tombs located there. During the interviews, some even admitted to never having visited the sites. The reason cited was the location of the complex across RW 3, separated by the busy and always crowded Jalan Kaharuddin Nasution. The presence of historical heritage in the vicinity of children in Rejosari is becoming increasingly scarce. According to a local community figure, Pak Nono, in the late 1950s and early 1960s, he still witnessed the remnants of Japanese occupation, such as a train car on Jalan Pahlawan Kerja. This object was neither damaged by residents nor taken by scavengers. *"In those days, there were no scavengers. The rails around here and the train car were taken to West Sumatra because trains were still in use there."* (Interviewed on October 27th 2024).



Picture 1. Children of Rejosari in the Heroes of Labour Monument



Picture 2. Viewing illustrations while listening to stories about the Heroes of Labor.

IV. CONCLUSION

The historical literacy of Generation Alpha, such as the elementary and middle school-aged boys in RW 3, Maharatu Marpoyan Damai Pekanbaru can be considered minimal, including their knowledge of the history of the village where they live. There are internal and external factors contributing to this. Among them is the decline in storytelling traditions within families by parents, and the influence of current communication and information technology and social media, which makes stories about local history less appealing than the gadgets on their phones. The fading of storytelling habits is also due to the decreasing number of parents who are able and accustomed to telling stories to their children. Some have passed away, others cannot share stories because they are new to the community, and still others are preoccupied with meeting economic needs. Children's habit of listening has shifted to a habit of watching audiovisual content. At school, children also do not receive information about local history from their teachers due to curriculum limitations, teacher competency limitations, and the scarcity of local history materials, learning obstacles, and parenting styles.

Children's historical consciousness can be instilled through good historical literacy. If historical awareness emerges, it can be expected that children will possess good character, nationalism, and concern for the preservation of their surrounding environment.¹ Solutions that can be provided to enhance the historical literacy of Generation Alpha include mitigating the deficits experienced by Generation Alpha in historical literacy by integrating local history material into learning, supported by competent and professional teachers in aligning the material with current technological, digital, and virtual media advancements, conducting visits to museums, libraries, outdoor activities, and others appropriate to classroom needs. To ensure the success of this, harmonious and equal collaboration is needed between schools, communities, and parents. Character education in schools needs to synergize with parenting and education within the family, such as building intra-family communication by telling stories about the history of their village and the surrounding community.

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