Proceedings Bali Bhuwana Waskita: Global Art and Creativity Conference
2026, Volume 6, page 19-30, ISSN 3026-233X (online)
DOI: https://doi.org/10.31091/bbwp.v6i1.685

Folklore as Collective Moral Memory: Reactualizing Ethical and Moral Values in the Digital Era

I Kadek Widnyana[a]*, I Made Kartawan[b], Rinto Widyarto[c], Tudhy Putri Apyutea Kandiraras[d]

[a]Puppetry Arts Study Program, Faculty of Performing Arts, Indonesian Institute of the Arts, Bali, Indonesian
[b]Karawitan Arts Study Program, Faculty of Performing Arts, Indonesian Institute of the Arts, Bali, Indonesian
[c]Department of Performing Arts Education, Faculty of Performing Arts, Indonesian Institute of the Arts, Bali, Indonesian
[d]Cosmetology Vocational Education Study Program, Faculty of Performing Arts, Indonesian Institute of the Arts, Bali, Indonesian

ABSTRACT
This study examines folklore as collective moral memory and explores the reactualization of ethical and moral values in the digital era. Although folklore, collective memory, and digital culture have been widely studied, their interrelationships in sustaining moral values require further conceptual integration. This study employs a qualitative-descriptive method using folkloristic, interpretive, collective memory, and digital culture approaches. Data are collected through observation, in-depth interviews, documentation, and literature review, and analyzed through data reduction, data presentation, and conclusion verification. The study conceptualizes folklore as a cultural medium that preserves collective experiences, transmits ethical values across generations, and enables their reinterpretation within contemporary contexts. Digital platforms expand access to folklore but may also simplify narratives, detach stories from their cultural contexts, and alter their moral meanings. Reactualization is therefore essential to connect traditional values, including honesty, responsibility, solidarity, respect for others, and environmental awareness, with contemporary social challenges. This study contributes a conceptual framework for understanding folklore as living moral memory and supporting culturally sensitive, ethically relevant cultural transmission.

KEYWORDS
Folklore, Collective Moral Memory, Ethical Values, Digital Transformation, Reactualization

Introduction

Folklore is a form of cultural expression that occupies an important position in social life because it records social experiences, belief systems, local knowledge, and values that have

*Corresponding Author
kadekwidnyana65@mail.com

OPEN ACCESS

©2026 The Author(s). Published by Pusat Penerbitan LPPM Institut Seni Indonesia Bali. This is an open-access article under the CC-BY-NC-SA license.

developed over an extended period. Folklore encapsulates these experiences through symbols, characters, conflicts, prohibitions, advice, and moral consequences that shape society's understanding of what is considered good or bad behavior. In his seminal study, Bascom identifies four major functions of folklore: as a form of amusement, a means of validating cultural institutions and practices, an instrument of education, and a mechanism for maintaining social norms and controlling behavior [1]. Meanwhile, Danandjaja positions folklore as part of collective culture transmitted through traditional means in various forms, including oral expressions, gestures, and traditional objects [2]. Thus, folklore should not be understood merely as a cultural product inherited from the past, but also as a medium for conveying ethical and moral knowledge that helps society understand interpersonal relationships, social responsibilities, and the consequences of human actions.

Within this context, folklore can be understood as part of society's collective and cultural memory. Halbwachs explains that individual memory is shaped and reconstructed through the social frameworks within which individuals interact with their groups. Memories of the past are therefore not entirely individual but are associated with shared experiences, group identities, and the social contexts that enable those memories to be maintained [3]. This perspective provides a foundation for understanding folklore as a medium for preserving and communicating a community's shared experiences. Furthermore, Assmann develops the concept of cultural memory to explain how societies preserve knowledge of the past through symbols, narratives, cultural practices, and forms of representation that support the continuity of collective identity [4]. Drawing on these perspectives, folklore can be positioned as an articulation of collective memory that connects historical experiences, cultural identity, and systems of values considered significant by a community.

As a medium of intergenerational cultural transmission, folklore enables knowledge, values, norms, and worldviews to be passed down through folktales, legends, myths, fairy tales, traditional expressions, folk games, and other forms of oral tradition. UNESCO recognizes oral traditions and expressions as one of the domains of intangible cultural heritage that convey knowledge, social and cultural values, and collective memory. The transmission of oral traditions does not always involve identical reproduction; rather, it may include improvisation, adaptation, and recreation in accordance with the social context and the individuals involved (UNESCO, n.d.). This characteristic demonstrates that the continuity of folklore depends not only on the existence of stories or forms of expression but also on a community's ability to preserve their meanings and social functions. Therefore, folklore can be understood as a living cultural practice sustained through intergenerational transmission, interpretation, and the negotiation of values.

The development of digital technology has transformed how societies produce, document, disseminate, and consume folklore. Whereas folklore was previously transmitted primarily through oral communication, performances, and direct interaction within families and communities, various forms of folklore now circulate through social media, video-sharing platforms, websites, podcasts, and other digital communication spaces. Demonstrates that the internet has become an important medium for the formation, transmission, documentation, and preservation of contemporary folklore [5]. Digital environments enable stories that once circulated within local

communities to reach broader audiences while creating opportunities for new versions, interpretations, and forms of expression to emerge. This transformation expands the sphere in which folklore exists, moving it from relatively confined social environments into communication spaces that transcend geographical boundaries and communities. Accordingly, digitalization not only changes the channels through which folklore is transmitted but also influences the relationships among creators, storytellers, audiences, and the cultural meanings being communicated.

On the one hand, digitalization creates opportunities for the preservation and development of folklore. Audio, video, textual, and digital archival documentation enables stories, storytelling styles, performance expressions, and traditional knowledge to be recorded and accessed by future generations. Digital technology can also help cultural communities expand the reach of cultural transmission without relying entirely on physical encounters or specific geographical locations. However, digital documentation does not automatically guarantee the continuity of cultural functions. A story may be archived and attract a large online audience, yet the values, social contexts, and local knowledge underlying it may not necessarily be understood in depth. Consequently, the success of folklore preservation should be assessed not only in terms of the availability of documentation and the breadth of dissemination but also in terms of a community's ability to sustain an understanding of the meanings, contexts, and values embedded in folklore [6].

On the other hand, digital environments introduce changes that can influence how folklore is interpreted. Within digital spaces, traditional stories may be edited, simplified, parodied, combined with popular culture, or transformed into content shaped by platform trends and distribution mechanisms. Demonstrates that digital folklore is dynamic, with the boundaries between traditional and contemporary forms becoming increasingly fluid [7]. Such changes do not necessarily eliminate cultural identity, but they may alter the emphasis of meaning, the context of presentation, and the ways audiences interpret stories. For example, a narrative that originally functions as moral guidance or as part of a community's knowledge system may be received by digital audiences merely as entertainment. Conversely, digital representations may also encourage new interpretations that bring traditional values closer to the experiences of contemporary generations. This situation demonstrates that the digitalization of folklore is a process of cultural transformation involving both opportunities for preservation and risks of meaning being simplified.

These changes become particularly significant when considered in relation to the lives of younger generations, who acquire knowledge and values from diverse sources, including families, formal education, communities, religion, popular media, and social media. Digital environments bring together diverse moral perspectives, lifestyles, and cultural representations within communication flows that are rapid and constantly changing. Under these conditions, the transmission of values does not proceed linearly from older to younger generations; instead, it involves interpretation, selection, comparison, and negotiation. Assmann's perspective on cultural memory helps explain how societies interpret and reconstruct the past in ways that reflect their collective identities and contemporary cultural contexts [4]. Therefore, the relevance of folklore in digital society cannot be assessed solely by how frequently traditional

stories are presented, but also by how these stories are understood, debated, and connected to the ethical issues confronting contemporary society.

This issue directs attention to the ethical and moral values embedded in folklore. Values such as honesty, responsibility, solidarity, loyalty, respect for parents, environmental stewardship, and awareness of the consequences of one's actions can be conveyed through characters, narrative conflicts, prohibitions, choices, and story endings. Through these narrative mechanisms, folklore offers a learning space in which readers or listeners can reflect on moral questions through the experiences of characters and the situations portrayed. Bascom's discussion of the pedagogical function of folklore highlights its potential to communicate moral values and cultural knowledge [1]. Nevertheless, moral values in folklore are not always expressed explicitly, nor do they necessarily have a single, fixed interpretation. Their meanings may change according to cultural backgrounds, audience experiences, and the social issues confronting a community. Therefore, the study of folklore should consider not only the values embedded in narratives but also the processes through which those values are understood and actualized in social life.

From this perspective, folklore can be conceptualized as collective moral memory, namely, a cultural medium that preserves, communicates, and enables the reinterpretation of the moral experiences and values considered important by a community. This concept provides an analytical framework for examining the relationship between the pedagogical function of folklore [1], collective memory [3], and cultural memory [4]. Collective moral memory does not imply that all members of a society necessarily share the same moral understanding or that every value embedded in folklore must be accepted without criticism. Rather, the concept emphasizes that cultural narratives and symbols provide shared points of reference through which societies can discuss behavior, responsibility, identity, and social relationships. Folklore therefore does more than remind society of the past; it also provides a space for reassessing the relevance of inherited values as societies encounter social and technological change.

Within this framework, reactualization becomes an important concept for explaining the continuity of folklore's moral values in the digital era. Reactualization refers to the process of reintroducing and reinterpreting traditional values so that they remain relevant to the needs, challenges, and experiences of contemporary society. This process differs from reproduction that merely preserves the form of a story, because reactualization emphasizes the continuity of meaning and function as contexts change. This principle is consistent with UNESCO's 2003 Convention, which understands intangible cultural heritage as heritage continually recreated by communities in response to their environment, their interaction with nature, and their history. The Convention also identifies respect for human rights, mutual respect among communities, and the principles of sustainable development as important considerations in safeguarding intangible cultural heritage (UNESCO, 2003). Accordingly, the reactualization of folklore requires a balance between respecting its original context, sustaining cultural identity, and critically evaluating the relevance of traditional values to contemporary life.

Research Gap, although research on folklore, collective memory, and digital culture has developed across various academic disciplines, further investigation is needed into the relationships among these three areas in sustaining ethical and moral values. Bascom's study provides a

foundation for understanding the social and pedagogical functions of folklore [1], while Halbwachs's concept of collective memory [3] and Assmann's concept of cultural memory [4] explain how memories are socially constructed and how cultural knowledge is preserved and transmitted across generations. Meanwhile, Blank's research highlights how the internet has become a space for the production, circulation, and transformation of contemporary folklore [5], [7]. However, the relationship between folklore as a medium of collective moral memory, the transformation of its forms and contexts within digital environments, and the reactualization of moral values has not yet been sufficiently articulated within an integrated analytical framework. The research gap addressed by this study does not rest on the assumption that these relationships have never been investigated. Rather, it concerns the need to explain how moral values embedded in folklore are preserved, negotiated, and reinterpreted as folklore enters digital environments. Accordingly, this study proposes a conceptual focus on the relationship between collective memory, digital folklore transmission, and the continuity of moral meaning. In doing so, it moves beyond questions of documentation and media transformation to examine the processes through which values are constructed and interpreted in contemporary life.

This research is important because the continuity of folklore in the digital era cannot be measured solely by the successful documentation of stories or the expansion of their dissemination. It must also consider the continuity of the cultural knowledge and values embedded within them. Amid changing communication patterns, the growth of popular culture, and increasing interaction with digital media, folklore has the potential to serve as a source of ethical reflection that connects collective experiences of the past with contemporary social concerns. The reactualization of values through digital media can create opportunities to reintroduce honesty, responsibility, solidarity, respect for others, and environmental awareness to younger generations. Nevertheless, this process requires critical interpretation to ensure that digital adaptation does not reduce traditional stories to mere entertainment commodities or detach them from the cultural contexts in which they originated. This research is therefore expected to make a theoretical contribution by developing the perspective of folklore as collective moral memory and a practical contribution by advancing an understanding of culturally sensitive strategies for transmitting and reactualizing values. Its urgency lies in connecting the safeguarding of intangible cultural heritage with ethical and moral education that remains relevant, critical, and sustainable amid digital transformation.

This study examines how folklore functions as collective moral memory in transmitting ethical and moral values across generations, and how its transformation in the digital era affects the interpretation and continuity of these values. It aims to analyze the forms, meanings, and transmission of moral values in folklore, as well as the changes that occur when folklore is represented through digital media. The study employs a qualitative-descriptive method using folkloristic, interpretive, collective memory, and digital culture approaches to understand the forms, meanings, transmission, and transformation of moral values in traditional folklore and its digital representations.

Data are collected through observation, in-depth interviews, documentation, and literature review, drawing on primary and secondary sources. Data analysis involves data reduction, data

presentation, and conclusion drawing and verification, while data validity is assessed through source and technique triangulation. The analysis focuses on identifying ethical and moral values, contextual interpretation, digital transformation, and strategies for reactualizing traditional values to support character development, strengthen cultural identity, and foster an ethical society in the digital era.

Folklore

2.1 Folklore as a Medium for Transmitting Ethical and Moral Values in Society

Folklore plays an important role in transmitting ethical and moral values because it preserves the experiences, worldviews, norms, and wisdom that develop within a society. Folklore functions not merely as stories or entertainment passed down from generation to generation, but also as a means through which communities communicate understandings of what is good and bad, right and wrong, appropriate and inappropriate, as well as how individuals should behave toward themselves, others, the environment, and social life.

From this perspective, folklore can be understood as collective moral memory, a repository of shared moral values and experiences within a community. These values are not always conveyed through formal rules but through folktales, legends, myths, fairy tales, folk games, traditional expressions, proverbs, rituals, and various other forms of cultural expression. Through folklore, communities preserve experiences from the past and draw upon them as guides for understanding life in the present.

The transmission of values through folklore occurs primarily through narratives and exemplary characters. In a folktale, for example, characters who demonstrate honesty, responsibility, humility, loyalty, courage, and concern for others are often rewarded or achieve success. Conversely, characters portrayed as greedy, arrogant, disloyal, irresponsible, or harmful to others frequently face certain consequences. This narrative structure enables communities to understand moral values not as abstract concepts but as principles demonstrated through characters' actions, conflicts, choices, and the consequences they experience.

Thus, folklore operates through mechanisms of moral identification and reflection. Listeners and readers do not merely receive messages directly; they are invited to follow the characters' journeys, understand the conflicts that arise, consider the choices made, and observe the consequences of their actions. This process makes ethical and moral values easier to understand and remember, particularly among younger generations.

The transmission of values through folklore also takes place within social contexts. Folktales generally do not exist in isolation but are communicated within families, communities, customary activities, educational settings, ceremonies, artistic practices, and intergenerational interactions. Parents, grandparents, community leaders, teachers, artists, and customary leaders can act as agents who transmit stories while interpreting the values embedded within them. Therefore, the transmission of folklore is simultaneously a process of cultural knowledge transfer and character formation.

In Balinese society, for example, folklore can serve as a medium for introducing and strengthening values such as honesty, responsibility, loyalty, respect for parents, solidarity, balance, harmony, and the relationship between human beings, the environment, and social life. These values are reflected not only in the content of stories but also in the ways stories are narrated, the social contexts in which they are transmitted, and the cultural practices associated with them.

An important point to consider is that the transmission of folklore is not an entirely passive process. Each generation may engage in reinterpretation of the values embedded in stories according to its social context and historical circumstances. Consequently, folklore can remain alive even as society changes. Its fundamental values may be preserved, while the ways in which they are understood and actualized may evolve.

In the digital era, this process has undergone significant changes. Whereas folklore was previously transmitted primarily through oral communication and direct interaction, folktales can now be disseminated through digital media, including social media, videos, podcasts, animation, films, digital comics, games, and various internet-based platforms. This shift in medium creates greater opportunities for folklore to reach younger generations.

Nevertheless, the digitalization of folklore also presents challenges. When a story is transferred to digital media, it may be simplified, detached from its original context, commercialized, or even altered in terms of the moral meanings it conveys. Therefore, digitalization should involve more than transferring traditional stories to digital platforms; it should also incorporate the reactualization of values, which entails reintroducing the ethical and moral messages of folklore through forms, language, and contexts relevant to contemporary life.

Accordingly, folklore can be understood as transmitting ethical and moral values through three main processes. First, folklore preserves society's moral memory through stories, symbols, characters, and cultural narratives. Second, folklore transmits these values across generations through families, communities, education, the arts, and various cultural practices. Third, folklore enables the reactualization of values, allowing moral messages inherited from the past to be reinterpreted in response to the challenges and needs of contemporary society.

Thus, folklore is not merely a cultural legacy of the past but a dynamic source of moral knowledge. Its significance in the digital era lies in its capacity to bridge cultural memory from the past with the ethical needs of contemporary society. Ultimately, the reactualization of folklore through digital media aims not only to preserve the existence of traditional stories but also to ensure that the ethical and moral values they embody remain alive, understood, and practiced by future generations.

2.2 The Transformation of Folklore in Digital Environments and Its Implications for the Interpretation of Traditional Values

a. Folklore from Oral Tradition to Digital Spaces

Folklore originally developed primarily through oral communication and direct interaction within communities. Its transmission occurred from parents to children, from older to younger generations, and through various social and cultural activities. In this process, stories conveyed

not only information about the past but also the values, norms, worldviews, and identities of the communities that sustained them. However, the development of digital technology has transformed these patterns. Folklore no longer exists exclusively within family settings, customary communities, or traditional performances but also appears on YouTube, Instagram, TikTok, podcasts, films, animation, digital comics, games, websites, and various social media platforms.

In Folklore and the Internet: Vernacular Expression in a Digital World, Trevor J. Blank demonstrates that the internet has become an important medium for producing, transmitting, documenting, and preserving folklore. Digital technology, therefore, should not be viewed solely as a threat to folklore but also as a new space in which folklore can develop. One of Blank's important arguments is that folklore should not be understood merely as something originating in the past. In an interview with the Library of Congress, Blank emphasizes that "folklore is just as much, if not more, an agent of the present as it is of the past." This means that folklore belongs not only to the past but also to contemporary social life. This perspective is important to the present study because it demonstrates that the digitalization of folklore does not necessarily diminish tradition; rather, it can become a means of sustaining tradition within changing social environments.

b. Forms of Folklore Transformation in the Digital Era

The transformation of folklore in digital spaces can be identified through several forms.

1. Media Transformation

Folklore that was previously transmitted orally can be transformed into text, images, videos, animation, podcasts, films, or social media content. For example, folktales once narrated by parents to their children before bedtime can now be presented through short animated videos on YouTube or TikTok.

2. Narrative Transformation

Digital media have characteristics that differ from those of oral traditions. Stories can be shortened, visualized, accompanied by music and sound effects, presented humorously, or combined with elements of popular culture. Studies on the transformation of oral traditions and performing arts in the digital era indicate that folktales and legends have adapted to films, podcasts, and games, enabling them to reach broader audiences, particularly younger generations. However, these transformations also entail the risk of cultural distortion resulting from commercialization and changes in presentation formats.

3. Transformation of Transmission Patterns

In traditional societies, transmission generally occurs through relatively direct, intergenerational processes. In digital spaces, however, transmission becomes more horizontal, participatory, and open. Individuals are no longer merely listeners. They can watch, comment on, share, modify, create new versions of stories, produce memes and illustrations, make videos, and even develop derivative narratives. Consequently, communities become not only recipients of folklore but also its producers and reinterpretators. Studies of digital folklore

demonstrate that digital platforms create new modes of cultural expression and dissemination. Recent research further emphasizes that technology, user participation, and platform mechanisms influence how folkloric expressions gain visibility and are received by communities.

c. Implications of Digital Transformation for the Interpretation of Traditional Values

An important concern of this study is that digitalization changes not only the medium through which folklore is communicated but also how people understand the values embedded within it. In oral traditions, stories are generally conveyed within specific social and cultural contexts. Listeners can ask storytellers questions, receive explanations of particular symbols, and interpret stories through the shared experiences of their communities. When stories are transferred to digital media, however, these contextual elements may be reduced. Consequently, the moral values contained in folklore may undergo several changes.

First, values become more accessible. Digitalization enables folklore to reach younger generations who might otherwise never encounter particular stories. Research on the transformation of Indonesian local literature through digital technology indicates that applications, social media, and webtoons can improve the accessibility and relevance of traditional stories for younger audiences.

Second, values may be simplified. Complex stories may need to be condensed into short videos or brief content. As a result, nuanced moral values may be reduced to simple messages such as “Do not be arrogant,” “Respect your parents,” or “Do not be greedy.” Traditional stories, however, often contain much more complex social, spiritual, ecological, and cultural dimensions.

Third, values may be reinterpreted. New generations can revisit traditional stories in light of contemporary concerns. A value previously understood as obedience to authority, for example, may be reinterpreted in terms of responsibility, respect, or social awareness. Digital transformation, therefore, does not necessarily result in a loss of meaning; it may also generate new interpretations.

Fourth, there is a risk of distortion. When folklore is produced primarily for entertainment, popularity, or social media algorithms, visually appealing elements may receive greater emphasis than the story’s philosophical significance. Digitalization must therefore be approached critically. Once folklore enters digital spaces, it no longer necessarily operates within the same cultural context in which it originally developed.

d. Folklore as Collective Moral Memory

Folklore can be understood as a medium through which communities collectively preserve moral experiences. For example, research by Senduk, Claudia, and Saputra on the Makalelon-Makaaruyen oral tradition of the Tontemboan community in Minahasa indicates that this tradition functions as a repository of collective memory, preserving moral teachings and cultural values across generations. It also strengthens identity, cultural continuity, and social bonds. Accordingly, when folklore enters digital spaces, what undergoes transformation is not merely the story itself but also the ways in which communities remember and interpret the moral values embedded within it.

The digitalization of folklore represents both a transformation of media and a transformation of cultural memory. Therefore, the primary challenge is not simply how to prevent folktales from disappearing but how to ensure that the moral values at the core of collective memory are not lost as their forms change. This constitutes an important proposition of the present study.

The Reactualization of Folklore as a Source of Ethical and Moral Values in Contemporary Society

a. Reactualization Is More Than Preservation

Preservation and reactualization are not the same. Preservation emphasizes maintaining stories, forms, languages, and cultural practices, whereas reactualization focuses on how the values embedded in these traditions can be revitalized within the context of contemporary life. Therefore, the purpose of reactualization is not to make present-day generations live as people did in the past. Instead, traditional values are reinterpreted to address new challenges.

b. Why Does Folklore Need to Be Reactualized?

Folklore contains various moral values that remain relevant to contemporary life. For example, a study of Melanau folklore identified four major categories of moral values: personal development, social and cultural values, relationships with the supernatural world, and environmental awareness.

These findings demonstrate that folklore addresses not only relationships among human beings but also personal responsibility, social relationships, respect for culture, human–nature relationships, self-control, care for others, identity, and moral responsibility. These values remain relevant even as the contexts of human life change.

c. Reactualizing Folklore Values in Contemporary Life

Reactualization can be achieved by translating the moral values embedded in folklore into issues affecting contemporary society.

Values in Folklore	Contemporary Reactualization
Honesty	Ethical communication and integrity on social media
Responsibility	Responsible use of technology
Respect for others	Ethical communication in digital spaces
Avoidance of greed	Criticism of consumerism and exploitation
Mutual cooperation (gotong royong)	Collaboration and solidarity in digital communities
Environmental stewardship	Environmental ethics and sustainability
Respect for ancestors	Strengthening cultural identity and awareness
Balance in life	Criticism of excessive engagement with digital life

In this way, folklore moves beyond being an object of nostalgia and becomes a source of ethical reflection.

d. Reactualization through Digital Media

Digital media can serve as an important instrument in this process. Folktales can be adapted into short films, animation, podcasts, webtoons, digital comics, educational content, documentaries, music, digital performances, games, and social media storytelling. However, the primary objective is not merely to make folklore appear contemporary. Rather, it is to connect its moral values with the challenges faced by society today.

For example, a traditional story about a character who suffers the consequences of lying can be reinterpreted as a narrative about hoaxes, information manipulation, and dishonesty on social media. Similarly, a story emphasizing respect for nature can be reinterpreted in relation to environmental crises, plastic waste, climate change, and the sustainability of Bali's ecosystems. This process can be understood as follows: Traditional values → New interpretation → Contemporary issues → Ethical action.

e. Reactualization as an Intergenerational Dialogue

Reactualization does not mean that younger generations must accept all traditional values uncritically. Instead, they need to engage in critical dialogue with their cultural heritage. Values that remain relevant should be preserved, those requiring new contexts should be reinterpreted, and values that no longer align with contemporary principles should be critically examined. Thus, the relationship between tradition and modernity should not be understood as a conflict between the two but as an ongoing process of interaction: Tradition ↔ Interpretation ↔ New Contexts. This process enables folklore to function as a living moral memory rather than merely an archive of the past.

Conclusion

Folklore serves as a medium for transmitting ethical and moral values, preserving society's experiences, worldviews, and collective memory through narratives, symbols, characters, and moral messages passed down from one generation to the next. In the digital era, folklore has undergone transformations in its modes of presentation, production, distribution, and public reception through social media, films, animation, podcasts, webtoons, and various other digital platforms. These transformations expand public access to cultural heritage, particularly among younger generations, while also introducing risks of oversimplification, contextual shifts, commercialization, and distortion of traditional values. Therefore, the continuity of folklore should not be measured solely by the preservation of stories and their forms of expression, but also by society's ability to understand and sustain the ethical and moral meanings embedded within them.

The reactualization of folklore represents an important strategy for connecting traditional values with contemporary social issues through processes of critical interpretation, contextualization, and adaptation. Values such as honesty, responsibility, solidarity, respect for others, self-control, and environmental awareness can be reactivated to address various challenges, including misinformation, intolerance, consumerism, individualism, environmental crises, and digital communication ethics. Thus, folklore is not merely a cultural legacy of the past but also functions as a living, dynamic, and relevant form of collective moral memory. The success of

reactualization lies in its ability to integrate the preservation of cultural identity with the practical application of moral values, enabling folklore to continue contributing to character formation and the development of an ethical society in the digital era.

Acknowledgement

ChatGPT was used to assist with translation, grammar refinement, sentence editing, and text organization. The main ideas, analysis, and interpretations remain the authors' own. All data were collected and processed by the authors and were not fabricated or generated by AI. The authors take full responsibility for the accuracy of the data, source validity, originality, and academic integrity of this article.

References

[1] W. R. Bascom, "Four Functions of Folklore," The Journal of American Folklore, vol. 67, no. 266, pp. 333–349, 1954, doi:10.2307/536411.

[2] J. Danandjaja, *Folklor Indonesia: Ilmu Gosip, Dongeng, dan Lain-lain*. Jakarta, Indonesia: Grafiti Pers, 1984.

[3] M. Halbwachs, *On Collective Memory, L. A. Coser, Ed. and Trans*. Chicago, IL, USA: University of Chicago Press, 1992.

[4] J. Assmann, *Cultural Memory and Early Civilization: Writing, Remembrance, and Political Imagination. Cambridge*, U.K.: Cambridge University Press, 2011, doi:10.1017/CBO9780511996306.

[5] T. J. Blank, Ed., *Folklore and the Internet: Vernacular Expression in a Digital World*. Logan, UT, USA: Utah State University Press, 2009.

[6] UNESCO, *Convention for the Safeguarding of the Intangible Cultural Heritage*. Paris, France: UNESCO, 2003. https://ich.unesco.org/en/convention

[7] T. J. Blank, "Folklore and the Internet: The Challenge of an Ephemeral Landscape," Humanities, vol. 7, no. 2, Art. no. 50, 2018, doi: 10.3390/h7020050.