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Knowledge Conversion on *Naracerita*: The Students' Inheritance of Digital Folklore Based on Media

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Abstract
Educational efforts to maintain national culture can provide learning resources in readings obtained from certain regional cultures. With intangible cultural wealth, such as folklore or fairy tales, Indonesian culture will experience extinction or cannot be found again if the story is not collected. The narrator's folklore writing platform is a digital platform as a local cultural heritage, in this case, folklore, by converting implicit knowledge into explicit knowledge to be passed down to students as a source of learning and reference. This study uses an ex-post-facto descriptive survey approach to 95 respondents during the socialization of the storytelling platform by exploring how knowledge conversion on the storytelling platform uses the SECI model as a source of knowledge conversion, how storytellers help provide open-source learning materials digitally, storytellers help students learn, help motivate to read & write stories and how are the characteristics of storytelling content to provide Indonesian cultural treasures. This study shows the inheritance of local culture from folklore that students can read and as an alternative source of student learning. There is a systematic knowledge conversion process on the storytelling platform. This research also covers the benefits and effects of local cultural heritage on students
Keywords: *Indigenous Knowledge, Folklore, Knowledge Conversion, Culture Literacy*

Introduction

Local cultural education is essential to internalize a sense of love for one's nation. It is then supported in the Indonesian education curriculum as contained in Article 1 Paragraph 19 of the Law of the Republic of Indonesia Number 20 of 2003 about the National Education System. "The curriculum is a set of plans and arrangements regarding the objectives, content, and learning materials as well as the methods used as guidelines for the implementation of learning activities to achieve certain educational goals." (Republik Indonesia, 2003).

The element of culture is included in the framework of curriculum formation; this indicates that the diverse Indonesian culture from various ethnic groups in the archipelago is an important thing that students need to learn at school. Dewantara (1977) reveals that education is a process of learning to become a complete human being by studying and developing life throughout life which is mediated as well as forming culture. Similarly, Latif (2020) explains that education must provide a medium for students to recognize, develop the uniqueness of their potential, acknowledge and develop culture as a means of forming a shared identity and character.

One form of regional culture is folklore. The content of folklore included in the scope of traditional literature also has a significant role in developing the literacy skills of elementary school students because it follows the world and children' interests in their emotional and intellectual development. By introducing them with literature, they will also be encouraged to develop writing and speaking skills, which can be done through reading short stories, Naracerita, poetry or short stories/novels, and reading children' literature (Johan et al., 2019).

Cultural heritage can be categorized in the form of objects or intangibles. Cultural heritage objects include museums and cultural heritage, while intangible cultural heritage

covers art, history, beliefs, and traditions. One of the cultures belongs to the Indonesian people is verbal literature namely folklore. Data from the Kementerian Pendidikan dan Kebudayaan Republik Indonesia (2019) in table 1 explains that spread from 34 provinces in this country, there are 954 folklores categorized as intangible cultural heritage, with specifications of 465 fairy tales, 385 legends and 95 myths, which are also known as stories, folk or fairy tales.

Table. 1
Number of Folklore in Indonesia by 2018

No.	Province	Folklore	Legend	Myth	Total
1	Special Capital City Region of Jakarta	10	4		14
2	West Java	6	8		14
3	Banten				0
4	Central Java	13	25	11	49
5	Special Region of Yogyakarta	5	66	6	77
6	East Java	2	5		7
7	Aceh				0
8	North Sumatera	12	6	1	19
9	West Sumatera	27	20		47
10	Riau	16	1		17
11	Riau Islands	24	4		28
12	Jambi				0
13	South Sumatera	34	28		62
14	Bangka Belitung	18	2	1	21
15	Bengkulu	13	11	1	25
16	Lampung	2	3		5
17	West Borneo	18	11	3	32
18	Central Borneo	17	19	1	37
19	South Borneo	22	16	4	42
20	East Borneo	22	15		37
21	North Borneo				0
22	North Sulawesi	32	33	7	72
23	Gorontalo	7	21	1	29
24	Central Sulawesi	6	17	2	25
25	South Sulawesi	19	1	6	26
26	West Sulawesi	3			3
27	Southeast Sulawesi	25	5	6	36
28	Maluku	16	20	10	46
29	North Maluku	2	8		10
30	Bali	13		3	16
31	West Nusa Tenggara	12			12
32	East Nusa Tenggara	10			10
33	Papua	57	34	28	119
34	West Papua	2	2	4	8
	Indonesia	465	385	95	945

(Source: Ministry of Education and Culture of the Republic of Indonesia 2019)

The inheritance of cultural knowledge, especially folklore, is essential as in Indonesia

itself, cultural knowledge is still based on oral delivery. It is vulnerable to lose if it is not passed on to generations or preserved them by changing the form of tacit knowledge to explicit ones. The process of converting knowledge from tacit knowledge to explicit knowledge needs to be supported by all parties so that Indonesian local cultural wisdom is not extinct by the times. According to Khoeriyah et al. (2017), one of the activities that promotes cultural preservation is by documenting them as a literacy activity. This documentation activity inevitably has to be done so that the traditional culture can still be passed down from generation to generation. The purpose of documentation is to record, store and process of those cultural heritage. Most people do not think that knowledge of local culture is valuable, and less people wants to know and learn from it. There needs to be an intensive effort to change this degrading perception, to encourage local people to start documenting and socializing their local cultural knowledge (Toong Tjiek, 2006)

Using this digital platform, it is easier for schools to introduce cultural knowledge, especially folklore, to students. One way to maintain this cultural heritage is to use folklore in learning at school. Literary appreciation in language learning allows students to develop a sense of love and appreciation for literature. Stories have played a role in many fields of education (Agosto, 2013), who found that stories help support critical thinking skills, creativity, active participation in learning, literacy, self-exploration and interpersonal skills.

Learning in digital era is necessary to pay attention on accessibility of learning resources that use digital technology. It is inseparable from technological advances that have developed in society, affecting the education field, especially learning media. It is anything that can be used to stimulate students' thoughts, feelings, concerns, and interests and attention so that the learning process can be established. The use of digital learning media has also been proven to increase students' creativity and provide differences in cognitive performance and student learning motivation among students using digital and traditional learning media (Muhasin, 2017)

Through this research, researchers will identify how *naracerita* as a platform for a cultural inheritance, especially folklore in Indonesia, has been developed to help the process of knowledge conversion and preservation of cultural knowledge. Then the *naracerita* assist students in obtaining open digital learning resources and how the characteristics on the content of *naracerita* can pass on the Indonesian culture to students. Maluleka & Ngulube (2018) argue that preserving local cultural knowledge is very important, especially as the responsibility of professionals from the library and information science sector.

Method

This study uses a simple survey that aims to describe the situation and see trends and patterns in the sample of a group to be generalized (Pickard, 2013). The main objective of a survey methodology is to obtain valid data that accurately represents the population determined (Siegel & Jones, 2018)—for survey analysis using a Likert scale, which is a range of 4 to 1, then dividing the total value with the ideal value based on the cumulative results of the Likert scale and the percentage according to the results. A central tendency analysis is carried out in describing the results and discussion of the research. Determination of respondents in this study using accidental sampling, as Santoso & Tjiptono (2001) stated, is a sampling procedure that selects samples from people or units most easily found or accessed. A questionnaire instrument was shared with the webinar participants, during the socialization of naracerita activities, as a platform for local cultural heritage.

Table 2. Distribution Number and Characteristics of Respondents

Institutions	Respondent
University/Higher Education -Academic Librarian - Lecturer	21
Schools -Teacher	25
Government Agency/Organization	10
Non-Government Organization	2
Citizens	37
Total	**95**

The determination of instrumentation in this study uses an adaptation of the SECI model from Nonaka and Takeuchi, where the knowledge conversion process is a spiral model that ranges between the transformation from tacit to explicit knowledge and the subsequent change from clear to tacit knowledge by exploring the perceptions of the people who have analyzed the Naracerita website as a legacy platform. Local culture with folklore content and mapping the use of *naracerita* to become one of the learning materials, children's reading material in the learning process, and the adaptation construct of website usability based on the Usability Measurement Inventory Software (4.2 SUMI EN 4.0).

Findings

Folklore is part of the cultural and historical wealth of the Indonesian nation. The function of folklore, apart from being entertainment, can also be used as role models, especially folk tales that contain messages of moral education (Gusnetti et al., 2015). Development of platforms for writing and reading stories, *naracerita*, is a web-based application that can be accessed via the URL https://naraceria.id/ . It is designed to make it easier for teachers, parents and cultural activists to introduce local culture, especially folklore, to children; through the website platform, a form of writing activity was developed. Stories to facilitate the inheritance of local culture to the next generation. The features of the *naracerita* are shown in Figures 1 and 2. It is known that folklore in local culture has been hidden in the individual and is shared orally or using tacit knowledge assets.
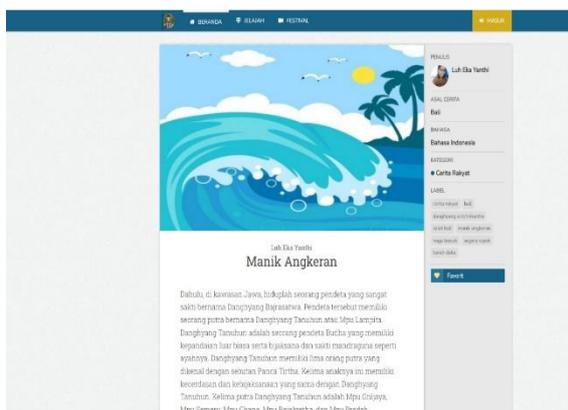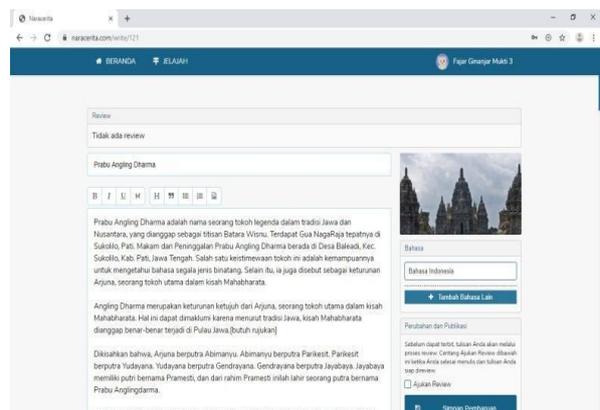

Figure 1. Story Page
(Source: https://naracerita.id/, 2021)

Figure 2. Writing Visualization
(Source: https://naracerita.id/, 2021)

Naraceita tries to convert this knowledge into documented and preserved from generation to generation without any fear of losing it (Khoeriyah et al., 2017). There are two types of knowledge, the first is called tacit knowledge, and the second is called explicit knowledge. According to Groff & Jones (2003), tacit knowledge is personal knowledge

embedded in an individual's experience and involves intangible factors such as personal beliefs, perspectives, and values. Tacit knowledge can be complicated to transfer. Explicit knowledge refers to documented tacit knowledge. It has been articulated into formal language and can be more easily shared between individuals.

The process of changing tacit knowledge into explicit knowledge becomes a discussion of knowledge conversion. Nonaka & Takeuci (1995) postulate that the knowledge conversion process is a spiral model that ranges from tacit to explicit knowledge and the subsequent transformation from explicit to tacit knowledge; this model is known as the SECI model. They show that tacit knowledge is described or codified based on the knowledge conversion spiral, which originates from the interaction between explicit and implicit knowledge. The four critical modes of knowledge conversion are as follows:

1. Socialisation is the process of changing tacit knowledge into new tacit knowledge;
2. Externalisation is the process of articulating tacit knowledge into explicit knowledge;
3. the combination is the process of converting explicit knowledge into a more complex and systematic collection of explicit knowledge; and
4. Internalisation is the process of converting explicit knowledge into tacit knowledge

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Korean Telecom companies have carried out the use of knowledge conversion aspects using an IT platform. This makes it easier for employees to meet back and use knowledge effectively and efficiently using a single-based web-based platform. (Lee et al., 2001, 2004; Lee & Suh, 2003). *Naracerita* as a digital platform allows various elements of society to write about folklore in their area. After writing and sending it to the *naracerita*, the story will be reviewed before being published.

Table. 3. Distribution of Stories and Areas of Origin

Story Title	State of Origin Province/ Location
Asal Usul Batu Kinyang Cimerang Sukabumi (The Origin of Batu Kinyang Cimerang Sukabumi)	Sukabumi – West Java
Kisah Bagus Jaka (Sang Adipati Tandha Moe Dari Cirebon) (The story of Bagus Jaka (The Duke of Tandha Moe from Cirebon)	Cirebon – West Java
Jaka Bajul	Indramayu – West Java
Kuda Kosong (Empty Horse)	Cianjur – West Java
Guru Gantangan Sang Anak Ajaib (Teacher Hands the Magical Child)	
Ikan Mas Penghuni Bendungan Baros (Baros Dam Inhabitant Goldfish)	Tasik Malaya – West Java
Uwi Sasakolaan Di Cicalengka (Uwi Sasakolaan in Cicalengka)	Cicalengka – West Java
Bersatu Sangkuriang Dan Dayang Sumbi (Legenda Bukit Kapur Citatah Bandung Barat) (Reunion Sangkuriang and Dayang Sumbi (Legend of Citatah Limestone Hill, West Bandung)	Purwakarta – West Java
Asal Muasal Desa Panyingkiran (The Origin of Panyingkiran Village)	Majalengka – West Java
Asal Usul Nama Daerah di Kota Cianjur (The Origin of Regional Names in the City of Cianjur)	Cianjur – West Java
Jurig Madris	Ciamis – West Java
Legenda Kelurahan Cikasarung (The Legend of Cikasarung Village)	Majalengka – West Java
Legenda 41 Monyet Kutukan (Legend of 41 Cursed Monkeys)	Indramayu – West Java
Lolo Si Ikan Raksasa (Lolo The Giant Fish)	West Bandung Regency – West Java
Embah Dalem Pangudar (Grandmother Dalem Pangudar)	Cirebon – West Java
Legenda Kalijaga Cirebon (The Legend of Kalijaga Cirebon)	Cirebon – West Java
Asal Usul Situ Sukarame Sukabumi (The Origin of Situ Sukarame Sukabumi)	Sukabumi – West Java
Asal-Usul Nama Kampung Cipicung (The Origin of the Name of Cipicung Village)	Tasikmalaya – West Java
Asal Mula Desa Kerantai (The Origin of Kerantai Village)	Bangka Tengah –Bangka Belitung Island
Asal Usul Jamu Kebonagung (Pasuruan The Origin of Pasuruan Kebonagung Herb)	Pasuruan – East Java
Legenda Bukit Jambi dan Dayang Melini (The Legend of Jambi Hill and Dayang Melini)	Way Kanan - Lampung
Weriata: Asal-Usul Tanaman Pangan di Manggarai (Weriata: The Origin of Food Crops in Manggarai)	Manggarai – East Nusa Tenggara
Asal Mula Kota Pandeglang (The Origin of the City of Pandeglang)	Cirebon – West Java
Asal Mula Nama Irian dan Kisah Pemuda Kudis (The Origin of the Name Irian and the Story of the Scabies Youth)	Biak Barat – West Papua
Kisah Roro Jonggrang (The story of Roro Jonggrang)	Yogyakarta – Central Java
Kisah Sunan Tembayat Pendiri Kota Semarang (The Story of Sunan Tembayat, the Founder of the City of Semarang)	Cirebon – West Java
Lapidin dan Lagu Kembang Gadung (Lapidin and the song Flower Gadung)	Subang – West Java
Ceki Ata Desu: Asal Usul dan Pantangan Masyarakat Kampung Desu (Ceki Ata Desu: Origins and Abstinences of the People of Kampung Desu)	East Manggarai – East Nusa Tenggara
Asal Usul Desa Kali Cinta (The Origin of Kali Cinta Village)	North Kotabumi – North Lampung
Asal Mula Desa Tanjung Pura (Tanjung Tedung) (The Origin of Tanjung Pura Village (Tanjung Tedung)	Central Bangka –Bangka Belitung Island

Asal Usul Desa Bunihayu (The Origin of Bunihayu Village)	Subang – West Java
Legenda Air Sumber Kemanten (Legend of Kemanten Source Water)	Pasuruan – East Java
Legenda Rawa Pening (The Legend of the Dizzy Swamp)	Semarang – Central Java
Asal Mula Tombak Kyai Plered (The Origin of Kyai Plered's Spear)	Yogyakarta – Special Region of Yogyakarta
Asal Mula Nama Biak (The Origin of the Name Biak)	Biak - Papua
Gunung Keramaian (Keramaian Mountain)	Tanah Laut – South Kalimantan
Jeneberang	Makasar – South Sulawesi
Balasan Sebuah Pertolongan (Reply to a Help)	Solok – West Sumatera
Bunga Anggrek (Orchid flower)	Larat- Southeast Maluku
Putri Galuh Sewangi dan Hikayat Tanjung Sari (Princess Galuh Sewangi and the Tale of Tanjung Sari)	Banjar – South Borneo
Cerita Anak Kukang (The Story of Little Slow Loris)	Makasar – South Sulawesi
Amat Rhang Manyang	Aceh
Panglima Gimpam (Commander Gimpam)	Malay and Aceh
Asal Usul Burung Cendrawasih (The Origin of the Bird of Paradise)	South Manokwari – West Papua
Elang Menyarom, Keling Dan Kumang (The eagle camouflage, the rivet and the beetle)	Sintang– West Borneo

Source: https://naracerita.id/, 2021

Naracerita is set in a web form to make it easier or appear well when opened on a computer or mobile device. When opening https://naracerita.id/ , visitors will be greeted with engaging illustrations considered attractive for children. The existence of illustrations is intended to show the *naracerita* as a medium for preserving folklore where children are the main target who makes an attractive display to gain the attention of reading. Latif (2020) emphasized that education as a cultural process requires that the teaching and learning process be oriented to the development of cognitive abilities and practical and conative abilities.

The educational curriculum must help students learn to "expose and develop" that the power of thought, taste, initiative, and physical ability under the level of education and students' level of development. In table 2, researchers get an overview of the cultural inheritance contained in the Naracerita application.

Table 4. Perceptions of Knowledge Conversion (KC) from Respondents in *Naracerita*

Aspect	Indicator	Scoring				Score Total	Score Ideal	Percentage
		SA	A	DA	SD			
Socialisation on Naracerita as Preserve inheritance culture digital-based	Folklore written and readable in digital form	75	20			360	380	95%
	Saving folklore on a digital platform is very necessary to do it	77	18			362	380	
Externalisation on Naracerita in the Instructional Process	Introducing the folklore of the archipelago	84	11			369	380	95,5%
	Providing alternative open learning sources	70	24			352	380	
	Helping to meet learning outcomes	63	42			378	380	
	Motivating to read and write people's stories	77	17			359	380	
	Naracerita.id is a complex application	43	39	13		315	380	86,8%

Aspect	Statement	SA	A	DS	SD			
Combination on Naracerita as digital-based content	The look of this application is attractive.	57	36	2		340	380	
	All functions of the application can be used easily.	48	43	4		329	380	
	Content from *naracerita.id* is easy to share on social media or online learning spaces	52	42	1		336	380	
Internalisation on Naracerita as Cultural Heritage Platform	Provide knowledge of popular folklore	19	21	48	7	242	380	81%
	All stories contain cultural treasures	54	40	1		338	380	
	The stories presented come from all over the archipelago	60	34		1	343	380	
						Total Percentage		89,5%

Note: SA: Strongly Agree, A: Agree, DS: Disagree, SD: Strongly Disagree.

The survey assessment socialisation process at preservation inheritance culture digital-based aspect of *naracerita* can be seen that 95% of respondents think that storytelling is a platform that can preserve culture in digital packaging. In the externalisation process in aspect of contribution to learning, it reaches 95,5%. It indicates from four indicators, namely the introduction of folklore, as an alternative to open learning resources, fulfilling learning outcomes and providing motivation to read and write folklore. In combination process as digital based content, it reaches 86.8% in terms of attractive, ease of use and ease to share on social media. In the internalisation process at cultural heritage, it reaches 81% of the providing popular folklore, cultural containments and presenting folklore all around Indonesian archipelago. The average overall aspect assessed is 91.9%, so it can be concluded that there is a positive response to the existence of *naracerita* as a platform that helps the process of cultural inheritance, especially folklore to students

Discussion and Conclusion
### *Socialisation on Naracerita as Preserve inheritance culture digital-based*
According to the survey assessment at socialisation process respondents stated positively that the *naracerita* platform, as an effort to preserve student culture, can be identified based on respondents' perceptions in figure 3. Socialisation is a process of sharing tacit knowledge transmitted to individuals such as knowledge, expertise, understanding, experience, and skills resulting from previous activities, not through language but observation, imitation, practice, and participation in different formal and informal communities.(Kaur, 2015; Stover, 2004). The development of ICT makes the socialisation to preserve of cultural knowledge better to secure this knowledge and can be passed on to future generations.

The digital technologies is used to generate, collect, manage, and preserve legacy knowledge are evolving so rapidly that both information professionals and institutions involved in the management of legacy resources are concerned about the possible gaps in memory development for the future (Boamah & Liew, 2017). Preservation of cultural knowledge includes protecting or maintaining safe knowledge that is local to a particular community by individuals or organizations for future use (Kapuire et al., 2016; Maluleka, 2017)

Lwoga (2017) asserts that the sharing and documentation of local cultural knowledge will enable local communities to guard against disappearance and misappropriation by checking to determine whether it is new or has always existed and, therefore, cannot be patented. Erza et al. (2018) mention the vulnerability to knowledge loss based on tacit knowledge. Zakaria et al. (2017) emphasized that in the modern era like today, it will cause a lot of gradual loss of these activities (local culture). The knowledge that has been accumulated since ancient times is very high in value, and it is concerning to let it be lost in the modern era as it is today. Toong Tjiek (2006) statement states that Indonesia as a developing country experiences poor conditions in documenting and disseminating local/cultural knowledge. Some cultural knowledge is well documented, although not very well; most of them are undocumented. The dissemination is even worse as a matter of fact by the poor conditions above. It is believed that Indonesian culture, like most Asian cultures, does not have a written tradition.

Therefore, according to Ngulube (2002) , local wisdom must be managed because it plays a vital role in sustainable community development. Proper storage and management of knowledge must be ensured if such information is available and accessible for the benefit of humankind. Preservation of cultural knowledge as an effort to inherit is essential. According to Rah et al. (2010), knowledge protection, after collecting and codifying, it should be stored and maintained in an appropriate form in the digital knowledge base of the organization. Therefore, web-based digital platforms make it easier for students, parents, and educators to provide sources of knowledge about folklore to students. The utilization of Web 2.0 systems is the latest technological innovation that has emerged as the second generation of the internet and web-based technology for online collaboration, participation, communication and sharing of information and knowledge involving professionals in information.(Makori, 2012).

Figure 3.
Socialisation Process

Socialisation (Face-to-face, Oral Transmission)	Externalisation
Internalisation	Combination
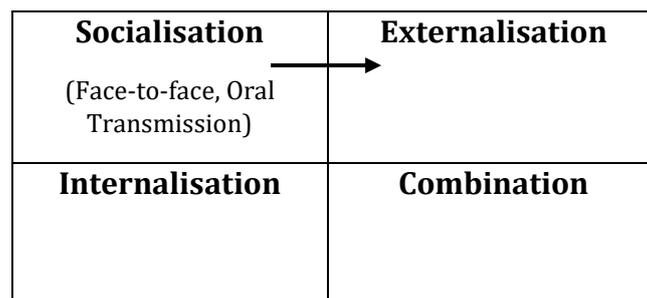
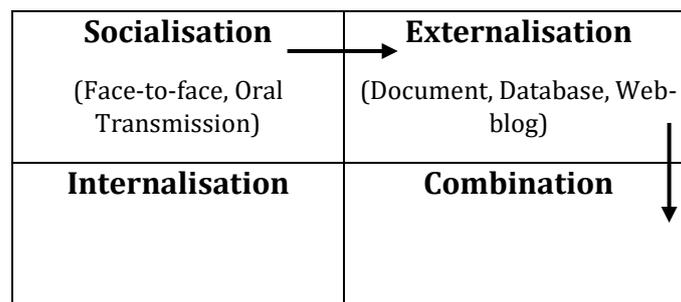### *Externalisation on Naracerita in the Instructional Process*

As stipulated in Law No. 20 of 2002 concerning the National Education System, cultural education has included regional cultural education in the national curriculum (Republik Indonesia, 2003). According to the survey assessment *naracerita* as a digital platform help to introduce local culture, especially folklore, as learning materials for students. The following data is regarding to the contribution of *naracerita* in the learning process. Externalisation refers to a process in which tacit knowledge that has gone through the Socialisation process is transformed into a particular concept (explicit knowledge). Through Externalisation, tacit knowledge becomes specific, and metaphors, analogies, concepts, hypotheses and models, are

formed. Externalisation (from tacit to explicit) formalizes tacit knowledge into explicit concepts or concepts that organizations or individuals can understand through their articulation and transformation into understandable devices (Nonaka & Konno, 1998; Ramı́rez et al., 2012; Tseng, 2010).

Respondents based on figure 4, stated positively, and indicates to the *naracerita* platform that assists them in the learning process by introducing folk tales to students, as described in the table. Parmini (2015) reveals about character of long-life education. Education at schools must be balanced between cognitive, affective, and psychomotor—the tendency of education to focus on aspects of intellectual development. To achieve national education goals and prevent educational practices from being cognitive-intellectual, the development of integrated character education is considered to be adequate by increasing emotional intelligence. It can be used as a provision for children to face future challenges. Several studies have been carried out. Studies conducted by Afandi (2020) regarding folklore have implications for children's characters, namely wise attitudes, social care, compassion and reading culture, which is told in folklore. Then a study conducted by Tigert (2020) shows an effort to socialize cultural knowledge and local wisdom for people who are not native to the United States who are given informal education to strengthen cultural literacy from their original identity.

Learning resources are vital in the learning process because no matter how good the material provided by the teacher in the classroom will not be sufficient for students' understanding of the subject matter (Hadiapurwa et al., 2021). Other learning resources are needed to facilitate students in getting more comprehensive knowledge. This also creates a cultural literacy process for students. Johan et al. (2019) emphasize that cultural literacy is critical in supporting and building social relations, such as the emergence of organizations that improve cultural literacy, formed through Socialisation, indoctrination, training, and education, to strengthen important cultural facts.
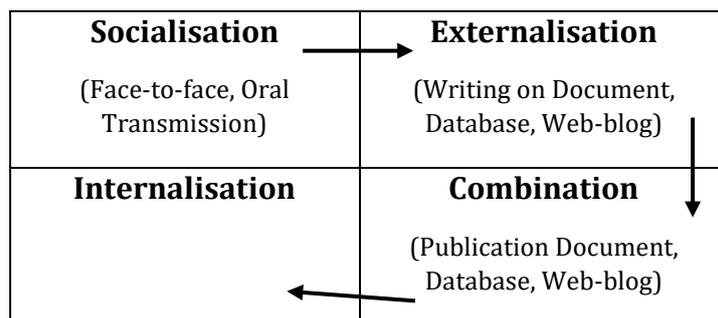
Figure 4.
Externalisation Process

Socialisation	Externalisation
(Face-to-face, Oral Transmission)	(Document, Database, Web-blog)
Internalisation	Combination

Combination on Naracerita as digital-based content

Based on figure 4, respondents responded positively to the content in narrator based on the content shared, according to the result of respondent indicate that naracerita is attractive, easy to use and convenient to share to the social media. The Combination process, according to Diakoulakis et al. (2004) , declares the explicit-to-explicit conversion. It involves the mixture of different bodies of explicit knowledge-producing more complex sets of explicit knowledge. The systematisation and codification of knowledge and its communication, diffusion, and integration are critical parameters for its efficient and valid function. A combination of combining existing knowledge with newly generated learning occurs and occurs where explicit knowledge is transforming into more sophisticated explicit knowledge.(Jelavic & Ogilvie, 2010). Combination meaning is transmitted through recombination of existing knowledge (Roughen & Swain, 2020). Combination process according table 2 is attractive of application, the functionality of application and content derive from *naracerita* platform.

The storytelling was designed to be responsive and consistently perform well when opened on a PC or mobile device. When opening the *naracerita* website, visitors will be welcome by engaging illustrations that are attractive to children. The pictures are interested in showing Narrators as a medium of preserving folktales as one of Indonesia's cultures. Children as the primary target read the stories presented and contribute by writing their own stories. Similar to *naracerita* Kapuire et al. (2016) creates a platform for preserving cultural knowledge with a digital platform that allows them to access the available features, complete with pictures, sounds and instructions. Sinaga & Salim (2019) also creating a cultural heritage platform in Toba, North Sumatera about Tuak, there is also equipped with recipe instructions to make it easier and perfect preserving it. Due to its basis on informatics and information processing, the explicit-explicit combination process is highly dependent on the capabilities and effectiveness of ICTs, applications, and the quality of the information stored in them; it falls within the codification and functionalist perspective on knowledge management. (Jelavic & Ogilvie, 2010)
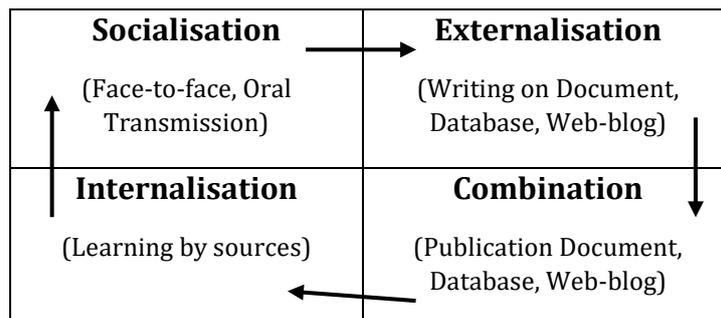
Figure 5.
Combination Process

Socialisation	Externalisation
(Face-to-face, Oral Transmission)	(Writing on Document, Database, Web-blog)
Internalisation	Combination
	(Publication Document, Database, Web-blog)

Internalisation on Naracerita as Cultural Heritage Platform

According to figure 4, respondents expressed optimism on providing popular folklore, cultural containments, and displaying folklore all over the Indonesian archipelago. Explicit knowledge is internalized into tacit knowledge. Explicit knowledge is internalized in mental models or technical knowledge. Internalization in figure 6 that results in the distribution of knowledge; often comes through active participation and repetition (Chatti et al., 2007; Stover,

2004). In line with Koentjaraningrat (1986) opinion, folklore is a form of intangible culture, so it must be preserved to maintain sustainability. Ngulube (2002) adds that knowledge of local culture has generally been passed down from generation to generation verbally, in danger of being lost unless it is officially documented and preserved. The storage of cultural knowledge is not limited to text documents or electronic formats; it can include cassettes, films, storytelling, gene banks, etc. In brief, all these media are temporary.

Figure 6.
Internalisation Process

Socialisation	**Externalisation**
(Face-to-face, Oral Transmission)	(Writing on Document, Database, Web-blog)
Internalisation	**Combination**
(Learning by sources)	(Publication Document, Database, Web-blog)

The use of digital platforms as a medium for inheriting local culture, especially folklore, helps future generations to get the values contained in their environment. The process of converting implicit knowledge into explicit knowledge is a must to maintain the existence and sustainability of culture, noble values found in society. The results of this study based on 95 respondents have described how cultural knowledge needs to be inherited by using digital platforms to be given to students. In essence, education is cognitive actualization and activates affective, psychomotor, social values in society and morals to become the nation's next generation.

Cultural education activates creative reasoning, taste and intention (willingness) in students. This study found that first, the regulation of the education curriculum in Indonesia has accommodated regional cultural education as a subject in schools. *Naracerita* as a platform for a cultural inheritance to students makes it easier for teachers and parents to get alternative learning sources other than textbooks and teaching materials that has been given by the provided at school. It is very useful to introduce regional culture based on folklore containing cultural treasures to internalize the value of local wisdom by prevailing customs for students.

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