



GAWI SABUMI Educational Animation: Strengthening Students Cultural Literacy on Banjar Philosophy

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ABSTRACT

Purpose - This study examines the effectiveness of the GAWI SABUMI educational animation video in strengthening students' cultural literacy related to the philosophy of the Banjar community. The study was motivated by findings that students' cultural literacy remains low, especially in internalizing the values of GAWI SABUMI, due to the limited availability of engaging and contextual learning media.

Methodology - A Research and Development (R&D) approach was applied using the DDD-E model (decide, design, develop, evaluate). The participants consisted of 60 undergraduate students from the Elementary School Teacher Education Program at Lambung Mangkurat University, divided into two groups: 30 in the experimental class and 30 in the control class. Data were collected through expert validation questionnaires and pre- and post-test assessments. Cultural literacy was assessed through three indicators: understanding cultural complexity, knowledge of one's own culture, and cultural awareness. Data analysis was conducted using the Wilcoxon and Mann-Whitney tests, along with N-Gain calculations.

Findings - The results showed improvement in both groups, but the experimental class demonstrated more substantial gains. The Wilcoxon test indicated significant differences between pretest and posttest scores in both classes, with $Z = -3.898$ (Sig. = 0.000) for the control group and $Z = -4.816$ (Sig. = 0.000) for the experimental group. The higher Z value in the experimental class reflects greater effectiveness. The Mann-Whitney test confirmed a significant difference between the two groups (Sig. = 0.000 < 0.05). The average N-Gain of 0.83 in the experimental group fell into the high category, indicating the substantial effectiveness of the animation video.

Contribution - This study contributes to the development of innovative, local wisdom-based learning media. It highlights the potential of animation as a pedagogical tool for internalizing cultural values, particularly Banjar philosophy, in higher education.

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INTRODUCTION

Literacy is a crucial component of education and culture. The results of the 2022 PISA (Program for International Student Assessment) show that the literacy level of students in Indonesia remains below the average of the Organization for Economic Co-operation and Development (OECD, 2023). Literacy skills encompass cultural literacy, which involves the ability of individuals and communities to understand and respond to culture as a national identity, as well as the rights and obligations of citizens, and social diversity. This is a crucial skill in the 21st century, enabling adaptation and wisdom in the face of global change (Anatasya et al., 2024; Widiastuti et al., 2024). Cultural literacy is paramount as it serves as the essential foundation for active societal engagement. It is the core competency that enables individuals to fully understand and value cultural heritage while ensuring effective interaction in multicultural settings (Helda & Rose, 2025). The implementation of cultural literacy in students is expected to enable them to behave in accordance with national and local cultural values that reflect national identity and understand their rights and responsibilities as members of society (Hamdani et al., 2024).

Cultural literacy skills encompass several key indicators, including understanding cultural complexity, being aware of one's own culture, and valuing culture (Lestari et al., 2022). Field facts indicate that the implementation of GAWI SABUMI, an acronym for the Banjarese community's philosophy of gawi manuntung, saraba kawa, batuah, and waja sampai kaputing, in the elementary school social studies lecture process has not been optimally utilized. This local philosophy acts as a fundamental component of character education and cultural literacy, guiding individuals in their social and academic conduct.

Related to the gawi manuntung philosophy, which means completing a job that has been started, student assignments are often submitted beyond the deadline. In the application of the saraba kawa philosophy, which means being able to do everything, conditions often occur where students complain and even bargain for assignments or work given in the context of lectures. Regarding the batuah philosophy, which emphasizes benefiting others, problems were identified in the class discussion process, where participants tended to be passive, making the essence of the discussion, which should be beneficial through the exchange of thoughts and ideas, less apparent. In the application of the wasaka philosophy, which means never giving up fighting until the last drop of blood, students are often found to be less diligent in attending lectures, ranging from those who are frequently late to those who are often absent. Conditions related to the implementation of the GAWI SABUMI philosophy indicate that the level of cultural literacy among students remains low due to a lack of understanding and concern in incorporating local cultural values into lectures.

Local values are values that develop within a specific cultural context and apply only to certain community groups (Wahyu, 2020). In the Banjar community, local values that exist in life are made into a philosophy, norms, and unwritten laws. Knowing and internalizing the local values of the Banjar community is crucial because the cultural values that have developed in their environment have been deeply ingrained in their souls and are difficult to replace with other cultural values (Istiqomah & Setyobudihono, 2014). The cultural values of the Banjar community have the potential to advance the community and become a regional characteristic, so it is necessary to preserve and pass on through education.

Based on observations in lectures, one of the causes of the problem related to the low level of cultural literacy of students is the lack of information sources and learning resources, such as expert resources, that can serve as initial capital for students in understanding and internalizing culture, such as local philosophy, in lecture activities. Until now, students have only relied on print medi

a that is difficult to obtain, so students need media with quality content that is interesting and accessible in order to internalize local philosophy as a manifestation of cultural literacy skills in lecture activities. Students' needs regarding learning media can significantly enhance their understanding of the material, allowing lecture objectives to be achieved optimally (Mubarok et al., 2021). One learning medium that can support the development of cultural literacy skills in learning is animated videos (Angraini et al., 2024; Kurniawati et al., 2022).

Animated video media is a tool that allows the combination of sound and moving images in sequence, making complex and challenging learning materials more interesting and interactive (Diantina et al., 2023; Zahratuljannah et al., 2025). The characters in animated videos can serve as valuable sources of information and learning resources, akin to expert resources, by presenting content relevant to students' daily lives, making it readily accepted and understood in a real and in-depth manner (Attard & Cremona, 2022). Furthermore, the digital presentation of animated videos can overcome accessibility issues, allowing users to access them flexibly (Ferdiansyah et al., 2025; Nugrahaeni et al., 2023). The ease of accessibility and attractiveness of using animated videos align with students' needs in understanding and internalizing cultural concepts, such as local philosophy, during lecture activities.

Based on the background of the problem regarding the need for learning media that supports the development of students' cultural literacy, this research focuses on examining the development and testing the validity and effectiveness of the GAWI SABUMI Animation Video as an innovative learning medium. Although research has explored the use of animation media in education, there has been no significant study regarding the specific development and measurable effectiveness of animation video media based on the philosophy of the local Banjar community, aimed at improving cultural literacy, particularly in the context of higher education. The novelty of this study lies in its focus on integrating the specific local wisdom of GAWI SABUMI, a concept yet to be explored using digital animation for cultural literacy enhancement in higher education, thereby pioneering a model for preserving and teaching indigenous philosophical values through digital media. This is a gap in the research that has been raised.

Therefore, the research questions asked are: (1) what are the steps in developing the GAWI SABUMI Animation Video; (2) what is the level of validity and effectiveness of the GAWI SABUMI Animation Video in increasing students' cultural literacy towards the philosophy of the Banjar Community.

METHODOLOGY

Research Design

This study employed a Research and Development (R&D) approach, utilizing the DDD-E (decide, design, develop, evaluate) model, to develop an animated video based on Banjar culture (Ivers & Barron, 2002). The DDD-E model is a learning design model that is ideal for developing learning multimedia (Tegeh et al., 2014). The DDD-E model was chosen because of its systematic structure, which is well-suited for developing technology-based learning media. This ensures that the process is focused on the needs of the user (deciding), technically sound (designing and developing), and effectively tested (evaluating) against clear learning outcomes. The model also systematically links decision-making, instructional design, development, and evaluation, providing a clear structure for creating and testing educational media products. The research stages included expert validation, limited trials with students, and field trials to measure product effectiveness.

Participants

The study participants consisted of one Banjar cultural subject matter expert (academic and practitioner), one instructional media expert (academic), six elementary school teacher education students for user validation, and 60 elementary school teacher education students for the field trial phase. From that number, 30 students were assigned to an experimental class using the GAWI SABUMI animated video product, and 30 students to a control class using conventional video media.

The selection of experts and students for user validation is conducted using purposive sampling, based on relevant expertise and experience. Experts were interviewed to gather in-depth information on the suitability of materials, harmony, and design principles in the animated video culture. While students were selected based on their knowledge of the Banjar philosophy and involvement in digital media learning, this benchmark represented participants with varying levels of learning motivation.

Data Collection

Research data were collected through interviews, questionnaires, and pre- and post-tests. The research instruments included validation questionnaires for experts and students, as well as a product effectiveness test with cultural literacy indicators: understanding cultural complexity, knowledge of one's own culture, and awareness of culture. The interview involved cultural experts and students to explore their perception of cultural literacy and local values. The questionnaire consisted of 20 items, each with a 5-point Likert scale, and was validated through expert review and reliability testing (Cronbach's Alpha > 0.8). Meanwhile, the expert validation questionnaire consisted of 16 items using a 4-point Likert scale, and the effectiveness test (pretest-posttest) included 20 multiple-choice items. The instrument's validity and reliability were assessed through a pilot test with 20 students outside the research sample, yielding a validity coefficient (r) above 0.361 and a reliability coefficient (Cronbach's Alpha) of 0.85, indicating the instrument is highly reliable. The measurement scale in this study used intervals. Interval data were analyzed by calculating the average questionnaire score obtained to obtain qualitative values:

$$Ps = \frac{S}{N} \times 100 \%$$

Components:

Ps = Percentage of score

S = Score Obtained from the respondent

N= Maximum score Possible

The percentage of eligibility obtained is then interpreted into categories based on Table 1 below.

Table 1. Validity Criteria

Validity Level	Score
Very Low	0% - 25%
Low	26% - 50%
High	51% - 75%
Very High	76% - 100%

(Riduwan, 2011)

Qualitative data were analyzed descriptively using techniques such as data reduction, data display, and conclusion drawing (Miles et al., 2014) to categorize input and suggestions for improvement, while quantitative data were analyzed descriptively as percentages. Product effectiveness was analyzed using the Wilcoxon test to determine significant differences between pretest and posttest results in each group. For more convincing results, a Mann-Whitney test was used to determine significant differences in cultural literacy improvement between the experimental and control classes.

The level of effectiveness was measured using the N-Gain calculation with an ideal score of 100. The N-Gain Score was calculated using the formula:

$$\text{N-Gain} = \frac{\text{Posttest Score} - \text{Pretest Score}}{\text{Maximum score} - \text{Pretest Score}}$$

Interpretation of effectiveness based on the gain value is divided into three categories: high if $g > 0.7$, moderate if $0.3 < g \leq 0.7$, and low if $g \leq 0.3$ (Hake, 1999).

FINDINGS

This research and development resulted in the animated video GAWI SABUMI. Product development was based on the DDD-E development model with the following stages:

Decide

In the decision stage, product planning began with determining the theme and scope of the media based on an analysis of students' initial understanding of Banjar philosophy, their application of Banjar philosophy, their learning interests, and their perceptions of the need for supporting media. Data on media needs related to the Banjar philosophy were collected through an analysis of questionnaires administered to 60 students, who served as research subjects.

The questionnaire results indicated that students' understanding of Banjar philosophy remained limited. 12.7% of students knew more than three philosophies, 19% understood the meaning of the philosophies through lectures, and 12.7% through activities outside of lectures. Only 20.6% stated that they truly understood the history, meaning, function, and application of Banjar philosophy. This indicates that approximately 80% of the students lacked an adequate understanding. Regarding information sources, 12.7% obtained knowledge through books, 12.7% through videos or films, and 22.2% through explanations from lecturers or friends. 9.5% of students sought information independently, while only 23.8% shared information with friends.

The implementation of the Banjar philosophy in campus life is also not yet strong. Only 23.8% of students consistently strive to implement it, 22.2% believe that their peers act in accordance with the philosophy, 15.9% consistently ensure their actions are appropriate, and 19% consistently remind others to do so. Access to information sources is also suboptimal, with only 14.3% reporting the availability of printed or digital information; 14.3% found it easy to find, while 11.1% found it difficult to access.

Student interest in learning is high. All respondents (100%) expressed a desire to understand and apply Banjar philosophy in their daily lives. Views of digital media were also very positive. 93.7% of students considered digital media to help access information and facilitate the implementation of the philosophy. Understanding was also perceived as enhanced by demonstrations or illustrations in class. 95.2% found it easier to learn through a combination of audio and visuals than through either alone, and considered digital information easier to understand and access than print media. Furthermore, 93.7% of respondents considered philosophy-related actions easier to implement when accompanied by digital media-based guidance.

Overall, the results indicate that although students' initial understanding of Banjar philosophy remains low and access to information is limited, their interest in teaching it is very high. Digital media, particularly animated videos, was considered the most effective tool, as over 93% of respondents found it helpful in understanding and applying the Banjar philosophy. As a form of evaluation of the decision stage, assessment and validation were conducted by cultural experts. The analysis of the decision stage yielded a score of 92.85%, indicating a very high level of validity, making it a worthy basis for developing media related to Banjar philosophy.

Design

During the design stage, a blueprint for the entire product will be produced in the form of a storyboard, containing the storyline, visual displays, narrative text, and audio elements to be used, as shown in Figure 1. This storyboard serves as the primary guideline in the development process, ensuring that each product component is structured systematically, consistently, and aligned with the intended learning objectives.

As a form of evaluation of the design stage, assessment and validation were conducted by cultural experts. The design stage analysis yielded a score of 93%, indicating a very high level of validity, making it suitable for use as a basis or guideline in developing media related to Banjar philosophy.

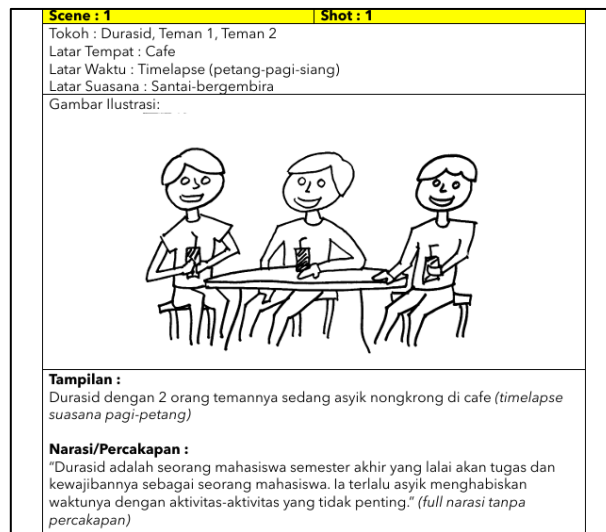


Figure 1. Example of a Storyboard Display

Development

This stage focused on the production of the animation based on the validated design. The technical process, which involved drafting the animation script, creating keyframe visual assets, character rigging, and final rendering, was executed using industry-standard software.

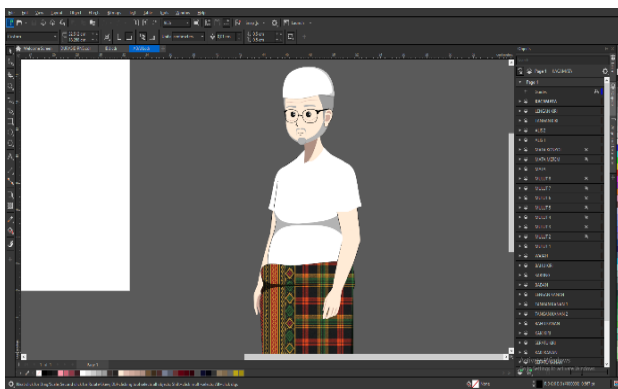


Figure 2. Character Design



Figure 3. Dubbing Process



Figure 4. Editing and Finishing

However, the focus was maintained on ensuring that the animation's pedagogical integrity was preserved, specifically the accurate representation of Banjar cultural artifacts and philosophical narrative structure, rather than on the technical details of the software used (e.g., Corel Draw, Moho Studio, Photoshop, or specific rendering techniques).

The production stage involved integrating various visual, audio, and animation assets. The created character designs were then transferred to Moho Studio for rigging, a process that involves creating skeletons and controlling body movements. The backgrounds prepared in Photoshop were added to the project and then adjusted to meet the visual requirements. Rigging was also performed on the mouth and other body parts to enable the characters to display more natural movements and expressions. During this stage, the dubbing process, which involves recording narration and dialogue, was also carried out. The audio was then integrated with the animation to synchronize with the characters' mouth movements and the storyline.

The key outcome was the production of a 15-minute animation that illustrated the GAWI SABUMI philosophy in a contextually relevant manner through Banjar-specific settings and characters, following an instructional sequence validated by experts.

During the development stage, the product is assessed and validated by material experts, cultural experts, and students as users. The material experts, as academics in related fields, assess the structure, content, and benefits of the material. The assessment yielded a score of 93.75%, meeting very high validity criteria, indicating its suitability for use as a medium of cultural literacy related to Banjar philosophy. Additional improvements, from the material experts' perspective, include the addition of Indonesian subtitles to ensure the Banjar-language video can be used and understood by a general audience.

Cultural experts, acting as cultural practitioners or in related fields, assessed the structure, materials, and benefits of the project. The assessment obtained a score of 95%, meeting very high validity criteria, indicating its suitability for use as a medium of cultural literacy related to Banjar philosophy. Additional improvements, from the cultural experts' perspective, included adjusting the narrator's voice to reflect Banjar culture better.

Media experts, acting as academics in related fields, assessed the software engineering, instructional design, and visual communication aspects. The assessment obtained a score of 91.25%, meeting very high validity criteria, indicating its suitability for use as a medium of cultural literacy related to Banjar philosophy. Several improvements, from the media experts' perspective, included adjusting the opening and closing sections of the video to accommodate both content and duration. Furthermore, the addition of subtitles was emphasized, with the selection of colors and sizes appropriate to the characteristics and atmosphere of the animation.

Students, acting as participants, assessed the developed media. Assessments were based on both media and material aspects. Six students participated in the assessment, with the following assessment results.

Table 2. User Validation

Subject Validation	Score	Interpretation
MT	85%	Very High
MM	83,65%	Very High
IDP	88,75%	Very High
CA	87,5%	Very High
MN	91,25%	Very High
NF	80%	Very High

Based on Table 2, the overall assessment results indicate a very high level of validity, meaning it is suitable for use as a cultural literacy medium related to Banjar philosophy. Several additions were made, such as the addition of subtitles and translations of difficult and unique words.

The next stage, following the expert and user assessments, included revisions to the overall assessment, including the addition of Indonesian subtitles, the addition of opening and closing screens, the addition of translations of difficult and unique words, and adjustments to the audio for the narrator.



Figure 5. Subtitles & Translations of Difficult Words



Figure 6. Opening Screen



Figure 7. Closing Screen

Evaluate

The evaluation stage is conducted at each development stage, starting from the decide, design, and develop stages. The decide stage assesses the appropriateness of the topic and media and the feasibility of the initial research results to ensure the product's suitability as a solution to the research problem. The storyboard is assessed during the design stage. The develop stage assesses and validates the product by experts and users. After revisions based on expert and user assessments, the product proceeds to the pilot testing stage.

Field Trial

Measurement of the product's effectiveness in improving students' cultural literacy is based on the analysis of pretest and posttest results from the field trial. The field trial was conducted with 60 students from the Elementary School Teacher Education Program at Lambung Mangkurat University. In this stage, the students were divided into two test groups: 30 students in the experimental class treated with the GAWI SABUMI animated video product and 30 students in the control class without the animated video product.

Initial Data Analysis

The test results from the experimental and control classes were tested for normality using the Shapiro-Wilk test. The normality test was conducted as a preliminary requirement to determine the appropriateness of using appropriate statistical analysis techniques. The normality test was calculated using SPSS, with the results shown in Table 2 below.

Table 3. Normality Test Results

	Kolmogorov-Smirnov ^a			Shapiro-Wilk		
	Statistic	df	Sig.	Statistic	df	Sig.
Pre-test_Control	.161	30	.047	.940	30	.093
Post-test_Control	.134	30	.178	.944	30	.115
Pre-test_Experiment	.204	30	.003	.920	30	.026
Post-test_Experiment	.276	30	.000	.769	30	.000

Based on the results of the Shapiro-Wilk normality test in Table 2, the data in the control class were normally distributed, with a pretest significance value of 0.093 and a posttest significance value of 0.115, both of which were greater than 0.05. The data in the experimental class were not normally distributed, as indicated by a pretest significance value of 0.026 and a posttest significance value of 0.000, both of which were less than 0.05. Therefore, the assumption of normality was not fully met, and further data analysis was conducted using non-parametric tests.

Product Effectiveness Analysis

The final data analysis included hypothesis testing. The first test used the Wilcoxon test to determine significant differences between the pretest and posttest results in each class. The results of the Wilcoxon test for the control class are shown in Table 4 and the experimental class in Table 5.

Table 4. Wilcoxon Test for the Control Class

Component	Posttest_Control - Pretest_Control
Z	-3.898
Asymp. Sig. (2-tailed)	.000

The Wilcoxon Signed Ranks Test results for the control class showed a Z-score of -3.898 with a significance level of 0.000, while for the experimental class, the Z-score was -4.816 with a significance level of 0.000. Both results are less than 0.05, thus concluding that there is a significant difference between the pretest and posttest scores in each class. The difference in the control class indicates an increase in learning outcomes after the treatment, but the difference in the experimental class is stronger, confirming that the use of the GAWI SABUMI animated video is more effective in improving students' cultural literacy than conventional video media.

Table 5. Wilcoxon Test for Experimental Class

Component	Posttest_Control - Pretest_Control
Z	-4.816
Asymp. Sig. (2-tailed)	.000

To confirm the differences between the test results for the control and experimental classes, a Mann-Whitney test was performed to determine the significance of the increase in cultural literacy between the experimental and control classes. The results of the Mann-Whitney test are presented in Table 6.

Table 6. Mann-Whitney Test

Component	Score
Mann-Whitney U	194.000
Wilcoxon W	659.000
Z	-3.875
Asymp. Sig (2-tailed)	.000

The Mann-Whitney test results indicate a significant difference between the control and experimental classes. The significance value is 0.000, which is greater than 0.05, so it can be concluded that there is a significant difference between the control and experimental classes. This confirms that the use of media has a different impact on student learning outcomes. This difference indicates that the GAWI SABUMI animated video used in the experimental class was more effective in improving cultural literacy compared to the conventional media used in the control class.

After being declared effective, the effectiveness of the GAWI SABUMI animated video was measured using the N-Gain test. Results of the Experimental Class Trial. The results of the N-Gain test are shown in Table 7.

Table 7. N-Gain Test

Sample	Pretest	Posttest	Gain Score	Sample	Pretest	Posttest	Gain Score
M1	46	62	0,30	M16	46	85	0,72
M2	46	77	0,57	M17	62	100	1,00
M3	69	85	0,52	M18	62	92	0,79
M4	62	100	1,00	M19	62	77	0,39
M5	38	77	0,63	M20	69	100	1,00
M6	46	92	0,85	M21	62	92	0,79
M7	54	92	0,83	M22	62	85	0,61
M8	62	92	0,79	M23	69	100	1,00
M9	54	100	1,00	M24	69	100	1,00
M10	46	100	1,00	M25	69	100	1,00
M11	46	100	1,00	M26	62	92	0,79
M12	77	100	1,00	M27	77	100	1,00
M13	54	92	0,83	M28	62	85	0,61
M14	62	100	1,00	M29	77	100	1,00
M15	69	100	1,00	M30	77	100	1,00
Average Gain Score = 0,83							

Based on Table 7, it can be seen that the average gain score of 0.83 indicates that the media effectiveness is in the high category because the value is greater than 0.7. These results confirm that the use of the GAWI SABUMI animated video has been proven to be able to significantly improve students' cultural literacy, particularly in understanding and internalizing the philosophy of the Banjar community.

DISCUSSION

This research discussion stems from the finding that students' cultural literacy regarding Banjar philosophy remains low, both in terms of understanding its meaning, applying its values, and concern for its preservation. This situation highlights the need for learning media that can provide a more contextual and interactive learning experience. The animated video GAWI SABUMI offers a solution, aiming not only to convey information but also to instill cultural values.

The significant effectiveness observed, as evidenced by the high N-Gain score (0.83), is not merely a confirmation of the product's quality but also an indication of the potent explanatory power of contextualized visual media in both cognitive and affective domains. Specifically, the visual storytelling embedded in the Banjar narrative structure appears to bridge the gap between abstract philosophical concepts and students' everyday behavioral contexts, resulting in greater internalisation. Furthermore, this finding extends prior research (Filiz et al., 2025; Kleftodimos, 2024), which established animation's general efficacy in education. Our study demonstrates a critical extension by showing that animation tailored explicitly to local philosophy can significantly outperform conventional video media in enhancing cultural literacy.

While previous studies mainly focused on general cultural content, the efficacy here is tied to the animation's fidelity to Banjar local wisdom (*Gawi Sabumi*), suggesting that cultural specificity is a key variable in media effectiveness for literacy acquisition. The effectiveness of this media was analyzed based on three key indicators of cultural literacy: understanding one's own culture, recognizing cultural complexity, and valuing culture. These three indicators were also reflected in the formulation of the evaluation questions, allowing for a direct link between the research results and the achievement of the sub-indicators being measured.

Knowing One's Own Culture

This indicator relates to an individual's ability to recognize, understand, and internalize the cultural values that are part of their identity. The study's results indicate that students' initial understanding of Banjar

philosophy remains relatively low. Only 20.6% of students truly understand the history, meaning, function, and application of philosophies such as *Gawi Manuntung*, *Saraba Kawa*, *Batuah*, and *Waja Sampai Kaputing*. This data illustrates a gap between students' conceptual knowledge and the cultural values that should be inherent in the daily lives of Banjar people.

Knowledge of one's own culture extends beyond simply memorizing information; it is part of the process of identity formation and value orientation (Fitri et al., 2025). Students who understand their culture will have a stronger foundation for building self-confidence and affirming their collective identity (Zhou et al., 2025). In line with this, familiarizing themselves with their own culture strengthens the younger generation's ties to tradition, thus serving as a bulwark of identity amidst the rapid flow of globalization (Dharma et al., 2021).

The use of the animated educational video *GAWI SABUMI* subsequently demonstrated significant changes. Students who previously had limited knowledge began to demonstrate a more comprehensive understanding, both in terms of meaning and the relevance of the philosophy to everyday life. Animated media helps present cultural concepts in a more concrete and easy-to-understand way, allowing it to connect cultural narratives with students' direct experiences.

Understanding Cultural Complexity

This indicator highlights the understanding that culture is dynamic and interconnected with various aspects of life. Research found that before receiving instruction through animated videos, students were inconsistent in applying the Banjar philosophy. The significant difference in posttest scores between the experimental and control groups, confirmed by the Mann-Whitney test (Sig. = 0.000), indicates that the animated video was significantly more effective than conventional media in enabling students to grasp the philosophical values and their complex application in real life.

There was still a lack of discipline that contradicted the spirit of *Waja Sampai Kaputing*, as well as a tendency to be passive in discussions that undermined the meaning of *Batuah*. This situation demonstrates students' limited ability to view culture in depth. The quantitative findings, including the N-Gain score of 0.83 (high category) with Wilcoxon $Z = -4.816$ and Mann-Whitney significance ($p < 0.05$), reinforce the observed improvements in all three cultural literacy indicators, and the combination of visual, auditory, and narrative elements likely enhanced memory retention and motivation, contributing to the media's effectiveness; this efficacy is clearly demonstrated by the N-Gain result of 0.83 in the experimental class, signifying a substantial increase in students' conceptual knowledge of Banjar philosophy.

The indicator of understanding cultural complexity implies recognizing the interconnectedness of local cultural values with global dynamics. Students with this understanding tend to be more adaptive, critical, and open to differences (Cárdenas et al., 2019; Ozer et al., 2024). A partial understanding of culture risks fostering exclusive attitudes, while a complex understanding fosters tolerance (Sariyatun & Marpelina, 2023). A comprehensive understanding of culture is essential for living harmoniously in a multicultural society.

After using animated media, students demonstrated a broader understanding of the material. The visual and contextual representation of philosophy enabled them to understand the relationship between local values and modern academic principles, as well as contemporary issues. Cultural values are no longer seen as a static heritage, but as a foundation for life that is relevant to various current issues, from the spread of misinformation to global challenges in the digital era.

Cultural Awareness

Cultural awareness indicators reflect an individual's willingness to preserve and develop cultural values through concrete actions. The stronger Z-score in the Wilcoxon test for the experimental class ($Z = -4.816$) compared to the control class ($Z = -3.898$) provides statistical evidence that the animated video media was superior in fostering an active attitude and concrete awareness in applying the *Gawi Sabumi* philosophy.

Research results show that before the intervention, only 23.8% of students consistently applied the Banjar philosophy in campus activities, while only 19% took the initiative to remind others to do so. This data

demonstrates that cultural awareness remains an individual responsibility and has not yet evolved into a shared one.

Changes occurred after students received instruction through animated videos. Students not only gained a better understanding of cultural values but also demonstrated increased awareness in connecting the philosophy to real life. The animated media successfully fostered awareness that culture needs to be practiced, lived, and passed on. This emerging awareness encompasses the ability to analyze the impact of neglecting cultural considerations, design strategies to foster awareness, and assess effective ways to maintain the relevance of cultural values.

Cultural awareness should be viewed as a collective responsibility, manifested in concrete actions, rather than merely a passive attitude. Caring students can become agents of preservation, helping to maintain the sustainability of local culture amidst the influx of global popular culture (Handayani et al., 2023). Cultural preservation will be more successful when the younger generation is actively involved, thus becoming the primary link between traditions and future challenges (Adiputra et al., 2025).

Based on this description, it can be concluded that the research conducted strongly supports three key indicators of cultural literacy: knowing one's own culture, understanding cultural complexity, and valuing culture. All three indicators have been shown to improve after students received learning through GAWI SABUMI educational animated video media. This confirms that digital-based learning media can be an effective instrument in fostering cultural literacy among the younger generation, especially students. Local philosophies are not only recognized conceptually but also understood within a broader framework and practiced in real life, so that cultural literacy can serve as a crucial provision in navigating global dynamics.

CONCLUSION

This research produced a valid and effective animated video, called GAWI SABUMI, which improved students' cultural literacy regarding the philosophy of Banjar society. The development process using the DDD-E model received validation from experts and users with a very high category. The results of the field trial showed a significant increase in cultural literacy in the experimental class compared to the control class. The average N-Gain of 0.83 places the media effectiveness in the high category. This value confirms that the animated video 'GAWI SABUMI' is effective in strengthening three key indicators of students' cultural literacy: understanding one's own culture, recognizing cultural complexity, and cultivating cultural awareness. Thus, this educational animated video can be described as an innovative animation-based learning medium that strengthens students' cultural literacy regarding the philosophy of the Banjar society.

This study presents a foundational model for cultural literacy media, but it is subject to several limitations. First, the sample was confined to undergraduate students at a single university, specifically within the Elementary School Teacher Education Program, which may limit the generalizability of the findings to other educational levels or diverse student populations.

Second, the intervention period was relatively short; therefore, the long-term sustainability of the cultural literacy gains requires further longitudinal study. Future research should consider a broader range of participants, cross-cultural comparisons of local wisdom media, and the incorporation of other digital tools (e.g., interactive games) to complement the animation. The practical implications of this study are significant. Educational institutions and lecturers can adopt the GAWI SABUMI animation as a primary, contextual resource for teaching Banjar philosophy, serving as a best practice model for integrating local wisdom into the higher education curriculum.

Theoretically, this research contributes to the literature on digital cultural pedagogy, establishing the effectiveness of local wisdom-based digital animation as a unique category of media for strengthening cultural identity and combating digital-era cultural erosion.

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