



Implementation of Bagong Trenggalek Dam E-Comic Animation with Local Wisdom to Improve Cultural Literacy of Third Grade Elementary School Students

Angga Setiawan^{*1)}, Indah Yunitasari²⁾, Duwi Ika Pitri Hardianti³⁾

1. PGSD, STKIP PGRI Trenggalek, Indonesia

Email address: anggasetiawan25.as@gmail.com

2. PGSD, STKIP PGRI Trenggalek, Indonesia

Email address: indah120694@gmail.com

3. PGSD, STKIP PGRI Trenggalek, Indonesia

Email address: duwikaph2123@gmail.com

Abstract— Cultural literacy levels in Indonesia are still relatively low, as evidenced by OECD PISA data (2022) which ranks Indonesia 69th out of 81 countries, with only 25.46% of students achieving the minimum standard for reading literacy. This situation has led to a decline in young people's awareness and appreciation of local culture, including traditions in regions such as Trenggalek. Learning in elementary schools still tends to use conventional media that lacks context, making it difficult for students to deeply understand cultural meanings. This study aims to analyze the effect of using Dam Bagong e-comic animations based on local wisdom on the cultural literacy of third-grade elementary school students in Trenggalek District. The method used was a quasi-experimental design with a Nonequivalent Control Group Design model, involving two groups: SDN 2 Ngares as the experimental group and SDN 1 Ngares as the control group, each with 15 students. The research instrument was a cultural literacy test validated by experts and tested for reliability (Cronbach Alpha 0.724). The results showed that before the treatment, both groups had relatively equal initial abilities. After the intervention, the average cultural literacy score of the experimental class increased higher (49.15) than that of the control class (45.77). The independent sample t-test yielded a sig. value of 0.034, indicating a significant difference between the two groups. These findings prove that the integration of local wisdom through interactive digital media such as animated e-comics not only improves students' cultural understanding but also fosters a love for national identity. Thus, this media can be an innovative solution in the implementation of the Merdeka Curriculum to shape Pancasila Student Profiles that are characterful and rooted in local culture.

Keywords— Cultural literacy, animated e-comics, local wisdom, Merdeka Curriculum, Elementary School.

I. INTRODUCTION

The Indonesian education curriculum is constantly being updated to keep pace with the times. Advances in science and technology affect various aspects of life, including education [1]. The Merdeka Curriculum is an innovation in the national education system that offers more flexible and contextual learning. This concept encourages students to be more active in learning according to their individual learning styles [1]. Educators are required to teach in accordance with the learning cycle and potential of students [2] One of the main

focuses of this curriculum is the strengthening of comprehensive literacy, including cultural literacy [3]. Cultural literacy is important because it shapes students' character through awareness of the values, norms, and identity of the nation.

In general, literacy awareness in Indonesia is still relatively low, especially in terms of cultural literacy, which emphasizes the preservation of local culture. OECD PISA data (2022) ranks Indonesia 69th out of 81 countries in reading literacy, with only 25.46% of students reaching the minimum standard [4]. This condition poses a major challenge for national education, especially in fostering a culture of reading and introducing the values of local wisdom from an early age. According to [5] weak cultural literacy has a direct impact on the sustainability of the nation's culture. Therefore, education based on local culture is increasingly urgent to prevent the younger generation from being uprooted from their cultural roots.

The Merdeka Curriculum encourages the exploration of local culture as part of learning. The government has also initiated programs such as local wisdom festivals to support cultural integration in the classroom. [6] emphasizes that incorporating local wisdom into the curriculum plays a major role in shaping the Pancasila Student Profile. Teachers are key as facilitators who are expected to be able to develop culture-based media and strategies [7]. However, the implementation of cultural literacy still faces obstacles, such as uneven implementation and limited learning media.

Indonesia has a diversity of local wisdom, including in Trenggalek. The Nyadran Dam Bagong tradition is an important cultural heritage that should be introduced to the younger generation in order to preserve it. This activity contains spiritual, social, and ecological aspects that are relevant to instill in students. The commitment to introducing local culture requires contextual and engaging learning media. [8] emphasize that cultural literacy is not just about knowledge, but also about fostering appreciation for national identity.

Science education in elementary schools covers topics related to the cultural diversity of the surrounding community,



so it can be integrated with local culture-based learning [9]; [10] assess that science provides a great opportunity to link local wisdom with learning activities, as it is closely related to students' lives. The Nyadran Dam Bagong tradition can be a relevant concrete example.

Observations at several elementary schools in Trenggalek show that cultural literacy is not yet optimal. At SDN 1 Ngares, teachers introduce cultural stories using general literacy with YouTube, but students find it difficult to grasp the meaning. SDN 2 Ngares reports that students feel bored reading long texts without visuals and only introduce culture in terms of names and origins, without exploring values. No one has used comics based on local wisdom as a learning medium.

Visual media such as animated comics are considered more interesting and easier to understand. Comics are able to convey cultural messages in a narrative and enjoyable way, so that students do not feel burdened. [11] assesses that innovative media such as comics or culture-based storybooks are effective in instilling cultural values and knowledge. Comics as picture stories combine elements of entertainment and education [12], making them effective in increasing interest in cultural literacy.

Previous studies have also proven the effectiveness of comics in learning. [13] developed comics to improve the reading skills of fourth-grade students with high validity results. [14] created comics based on local wisdom to understand the messages in fairy tales, which were well validated by experts. [15] developed comics on Minangkabau culture to strengthen Pancasila character, receiving positive responses from teachers and students. The difference between this study and previous studies lies in the context, media format, and objectives. While previous studies emphasized reading skills or general morals, this study focuses on Trenggalek's local cultural literacy through the Nyadran Dam Bagong tradition with animated comics based on digital applications such as Canva and Microsoft Word, making it easy for teachers to replicate. This media is oriented towards students' cultural experiences that are relevant to their lives.

The use of animated comics in cultural literacy has never been implemented in elementary schools in the research location. Local students are relatively unfamiliar with local traditions. This became the basis for developing visual and narrative media that strengthen science and cultural learning. The main objectives are to improve cultural literacy, foster a love for local culture, and strengthen the character of national cultural preservationists. This research aims to address issues such as low cultural understanding among students, limited contextual media, and difficulties faced by teachers in designing innovative media. The targets to be achieved include identifying the initial conditions of cultural literacy, developing animated comic designs based on local wisdom, testing the validity of the media, applying it in learning, and testing its effectiveness.

Cultural literacy is not limited to knowledge, but also instilling an attitude of appreciating, preserving, and practicing cultural values in life. The instillation of values needs to be done from an early age through contextual, communicative, and enjoyable learning. Animated comics are promising because they combine entertainment, narrative, and

visuals to attract students' interest and facilitate understanding of local culture. This medium is expected to be an alternative for teachers in social history learning based on local wisdom, while also supporting the Independent Curriculum policy that emphasizes cultural exploration in the Pancasila Student Profile.

Learning media plays an important role in facilitating the learning process so that teachers' messages are more easily received by students. [16] emphasizes that media serves to clarify the meaning of messages. This view is in line with [14] who see media as a means of conveying messages from the source to students. [17] add that learning media includes everything that can stimulate the learning process. With media, the delivery of material becomes communicative, interesting, and in line with students' visual learning styles, while also integrating local values into the classroom.

There are many different types of learning media [18] divide them into visual, audio, and audiovisual. [19] add the categories of auditory, text/image-based visual, and sound and image-based audiovisual. Media can also be grouped into graphics (diagrams, photos, comics), three-dimensional (models, mock-ups), projections (films, projectors), and environmental media that use the real world. This diversity gives teachers the flexibility to adapt media to the material and student needs, while integrating the local cultural context.

The benefits of media in learning are enormous [18] emphasize that media helps deliver uniform material, clarifies information, increases classroom interactivity, and saves time. Media also improves the quality of learning outcomes, allows for flexibility, and fosters positive attitudes among students. [20] adds that media clarifies material, overcomes space-time limitations, provides contextual experiences, and increases interest in learning. Thus, media is not just a tool, but an important strategy in building innovative learning that is relevant to real life, including the introduction of local wisdom.

Animated comics are a visual medium that combines images, text, and interesting storylines. [21] explain that animated comics present stories with unique characters and light narratives, making the messages easy to understand. The visual-based storyline and dialogue facilitate understanding while also entertaining. With the power of combining visuals and narrative, comics become an effective medium for conveying cultural messages.

Animated comics have distinctive characteristics that set them apart [22] states that animated comics are neatly arranged with a clear structure, conveying the reader's emotions through the characters. The language used is informal, making it more memorable. The use of primary colors adds to their appeal, while short stories with humor and heroism strengthen students' emotional connection [23]. The characters are made simple so that they are easily recognizable, with everyday themes that are familiar to students. This makes animated comics both fun and educational.

In its implementation, teachers need to prepare media and materials. [24] mention that the process begins with a pre-test, followed by a comic presentation, then a post-test, and concludes with a discussion. [25] add three important stages:



preparation, implementation, and follow-up. Comics need to be adapted to the material and learning styles of students to be effective. Thus, the use of animated comics becomes an integral part of contextual learning that engages both the cognitive and affective domains of students.

Local wisdom itself is a manifestation of the noble values of the community that have been passed down from generation to generation. These values include traditions, customs, arts, and skills of the community that reflect the identity of the region [26];[27] emphasizes that local wisdom is a force for preserving noble values. Introducing it early on is important for strengthening students' cultural identity.

Local wisdom is characterized by ethical values, environmental friendliness, and is derived from the experiences of ancestors [28] Local wisdom is formed from collective experiences, is dynamic, and is closely related to community beliefs. This means that local wisdom is contextual, adaptive, and able to survive change without losing its essence.

One example is the Nyadran Dam Bagong tradition in Trenggalek. This tradition honors Adipati Menak Sopah, the builder of a dam to solve irrigation problems faced by farmers in the past [29]. The Nyadran procession involves reciting the Qur'an, slaughtering buffalo, and symbols of respect for the dam, which are rich in cultural and spiritual values. This tradition also serves as a means of cultural education for the younger generation so that it remains sustainable in the modern era.

Animated comics based on local wisdom are an effective alternative for introducing culture. [30] emphasize the power of combining text and images to make messages easier to understand. The process of using them includes media preparation, initial testing, presentation, final testing, and reflection [24] With a storyline that is close to everyday life, students can learn about culture in a fun and participatory way. Although effective in fostering reading interest, learning motivation, and strengthening love for local culture [31], animated comics also have limitations if they rely solely on visuals. Therefore, reinforcement strategies are needed so that this media does not stop at entertainment but truly shapes character.

Cultural literacy is an important skill in recognizing national identity. This literacy includes an understanding of cultural diversity, traditional values, and tolerance. [32] emphasizes that cultural literacy is the foundation for character building. [29] add that cultural literacy includes an understanding of values as well as the ability to be a citizen who respects differences. [33] identify four main indicators: understanding cultural complexity, knowing one's own culture, understanding civic obligations, and caring about culture. [34] emphasize that these four indicators complement each other. In this study, the focus is on two aspects: knowing one's own culture and caring about culture, as they play an important role in strengthening students' identity.

Cultural literacy factors are influenced by supporting and inhibiting factors. [1] mention that supporting factors include a conducive community environment, classroom, and teaching materials. Conversely, obstacles can include uncomfortable classroom conditions, limited understanding,

and external factors such as a lack of cultural books, costs, or parental support [35]. Identifying these factors is important so that cultural literacy can be implemented optimally.

The use of appropriate learning media is key to improving cultural literacy. [36] explains that media plays a role in conveying instructional information effectively. One such medium is animated comics, which are able to present local cultural values in an enjoyable way. With relevant storylines, this medium is able to attract interest while helping students understand the culture in their environment.

II. METHOD

This study applies a quantitative approach with a quasi-experimental design. The design used in this study is a Nonequivalent Control Group Design, which involves two groups of subjects (experimental group and control group) that are not randomly selected but have relatively comparable initial conditions [37]. This design allows researchers to compare the effects of the treatment applied to the control group with those applied to the experimental group [38].

This study involved a population of third-grade elementary school students in the Trenggalek District, Trenggalek Regency, in the odd semester of the 2024/2025 academic year. This population includes several public elementary schools spread across the subdistrict, with students having diverse characteristics in terms of social and cultural backgrounds as well as academic abilities. The research sample consisted of third-grade students at SDN 1 and 2 Ngares. The sampling technique used was purposive sampling, which is the selection of samples based on predetermined criteria or considerations [37], including: 1) Relatively homogeneous student characteristics in terms of age, curriculum used, and basic cognitive abilities, 2) Availability and willingness of the school to cooperate during the research process, 3) A sufficient number of students for statistical analysis, with no significant imbalance between the experimental and control groups, 4) Easy access to the school location to support the smooth running of the intervention and data collection activities. Based on these considerations, two schools were selected as samples, namely SD Negeri 2 Ngares as the experimental group and SD Negeri 1 Ngares as the control group. The total number of students in the sample was 30, consisting of 15 students in the experimental group and 15 students in the control group.

The method used in this study was testing. The main instrument in this study was a local cultural understanding test used to measure students' cultural literacy levels before and after treatment [39]. The test was compiled in the form of 10 multiple-choice questions that focused on students' understanding of local cultural values, particularly the Nyadran Dam Bagong tradition. The test items were compiled based on cultural literacy indicators, such as the ability to understand cultural symbols, recognize cultural practices, appreciate diversity, and display a positive attitude towards local wisdom. The test instrument was first validated by expert validators and calculated using SPSS version 25.

Next, prerequisite tests were conducted to ensure that the data obtained met the basic assumptions before hypothesis testing was performed. First, normality tests were conducted to test whether the data from the pre-test and post-test results



in the experimental group and control group were normally distributed. The normality test was performed using SPSS version 25 software, using the Shapiro-Wilk method because the sample size was < 50 [40]. Second, the homogeneity test aimed to assess the similarity of variances between the experimental and control groups as a prerequisite for statistical test validity. This test was carried out using Levene's Test through the SPSS version 25 program [40].

After the prerequisite tests were fulfilled, the next stage was to conduct a hypothesis test to determine whether there was a significant effect of the use of Dam Bagong E-Comic animation with local wisdom on the cultural literacy of third-grade elementary school students. The effect of this learning media was tested using the Independent Samples t-Test technique, which is a t-test for two independent groups [40]. This method was chosen because it is in line with the quasi-experimental approach involving two different groups that are not randomly determined but have comparable initial conditions. This test aims to compare the average post-test scores for cultural literacy between the experimental and control groups, which are then analyzed using SPSS software version 25.

III. RESULTS AND DISCUSSION

This study aims to examine the impact of implementing the Bagong Trenggalek Dam e-comic animation based on local wisdom on the cultural literacy of third-grade elementary school students. Before being used in data collection, the research instrument in the form of a cultural literacy test was first validated to ensure its feasibility and accuracy.

The validity test was conducted in two stages, namely expert validation and empirical validation. Expert validation was carried out by Drs. Agus Budi Santosa, M.Pd. as an expert lecturer on instruments, to assess the suitability of the questions with cultural literacy indicators and the relevance of the local wisdom context raised in the instrument. Furthermore, empirical validity testing was carried out using the Product Moment Correlation technique, while the reliability of the instrument was analyzed using the Cronbach Alpha formula.

TABLE 1. TEST VALIDITY TEST RESULTS

Comparison	Numbe r	Instrument Items
Valid	30	1,2,3,4,5,6,7,8,10,11,14,15,16,17,18,20,21,23,24,25,26,27,28,29,30

TABLE 2. INSTRUMENT RELIABILITY TEST OUTPUT

Cronbach's alpha	N	Description
.724	25	Reliable

Based on the validity test results, it was found that out of 30 cultural literacy test items, 25 items were declared valid (items 1, 2, 3, 4, 5, 6, 7, 8, 10, 11, 14, 15, 16, 17, 18, 20, 21, 23, 24, 25, 26, 27, 28, 29, 30). The validity test in this study used the Product Moment Correlation technique, with the criterion that an item was declared valid if the correlation value exceeded the r-table and was significant. Furthermore, the reliability test results for the cultural literacy test instrument produced a Cronbach Alpha value of 0.724. This

value indicates that the instrument has a good level of internal consistency and is classified as reliable. Thus, the cultural literacy test instrument has met the validity and reliability criteria, so it can be used appropriately in this study to identify the effect of implementing the Dam Bagong e-comic animation based on local wisdom on the cultural literacy of third-grade elementary school students.

TABLE 3. STUDENTS' CULTURAL LITERACY SCORES BEFORE TREATMENT

	N	Test Average	Total Cultural Literacy Score
Control Class	15	40.62	40.62
Experimental Class	15	40.15	40.15

TABLE 4. STUDENTS' CULTURAL LITERACY SCORES AFTER TREATMENT

	N	Test Average	Total Cultural Literacy Score
Control Class	15	45.77	45.77
Experimental Class	20	49.15	49.15

Based on the results of the study, before the treatment was given, the cultural literacy scores of students in both classes were in a relatively equivalent category. Students in the control class obtained an average test score of 40.62, while students in the experimental class obtained an average test score of 40.15. This shows that before the intervention, both groups had almost the same initial abilities, with a score difference of only about 0.47 points, so that the initial conditions could be said to be balanced. After the treatment was given, there was an increase in cultural literacy scores in both classes. In the control class, which received conventional learning, the average score increased to 45.77. Meanwhile, in the experimental class, which received learning through the implementation of Dam Bagong e-comic animation based on local wisdom, a more significant increase occurred with an average score of 49.15. The difference in improvement between the two classes shows that learning with e-comic animation media based on local wisdom is more effective in improving students' cultural literacy than conventional learning. These findings form the basis for further statistical analysis to test the significance of these differences.

TABLE 5. NORMALITY TEST RESULTS

Shapiro Wilk					
	Class	W Statistic	df	p- value	Description
Cultural Literacy	experiment before	.970	14	.847	True
	experiment after	.950	14	.459	True
	Control before	.940	14	.517	True
	Control after	.941	14	.430	True

TABLE 6. RESULTS OF THE LEVENE'S HOMOGENEITY TEST

Levene Statistic				
	Class	Levene Statistic	df	p- value
Cultural Literacy	Before Treatment	.070	28	.787
	After Treatment	.066	28	.799



Based on the results of the normality test using Shapiro-Wilk, it was found that all data groups, both the experimental and control classes, before and after treatment, had p-values above 0.05. In detail, the experimental class before treatment had a W value of 0.970 with a p-value of 0.847, and after treatment it had a value of 0.950 with a p-value of 0.459. Meanwhile, the control class showed a W value of 0.940 before treatment (p-value 0.517) and 0.941 after treatment (p-value 0.430). Since all p-values exceeded 0.05, it can be concluded that the cultural literacy data from both classes were normally distributed and fulfilled the normality assumption.

Furthermore, the results of the variance homogeneity test using Levene's Test show that before treatment, the Levene Statistic value was 0.070 with a p-value of 0.787, while after treatment, the Levene Statistic value was 0.066 with a p-value of 0.799. Since both p-values are greater than 0.05, it can be concluded that the cultural literacy data from the experimental class and the control class have homogeneous variance, both before and after treatment.

With the fulfillment of the two basic assumptions of distribution normality and variance homogeneity, the data in this study meets the prerequisites for parametric hypothesis testing using an independent sample t-test to determine the significant difference between the experimental group and the control group in terms of cultural literacy.

TABLE 7. HYPOTHESIS TEST RESULTS: INDEPENDENT SAMPLE T-TEST ON CULTURAL LITERACY

Variable	t	df	Sig. (2-tailed)	Mean Difference	95% CI (Lower–Upper)
Cultural Literacy	2,209	28	0.034	6,417	0.506 – 12.327

Based on the results of hypothesis testing using an independent sample t-test, a t-value of 2.209, df = 28, and Sig. (2-tailed) = 0.034 were obtained. Since the significance value is less than 0.05, it can be concluded that there is a significant difference between the cultural literacy scores of students in the experimental class and the control class. The mean difference between the two groups is 6.417 points, with a standard error of 2.905. The 95% confidence interval for the mean difference is in the range of 0.506 to 12.327. Since this range does not include zero, it further strengthens the finding that there is a statistically significant difference.

These results show that the implementation of Dam Bagong e-comic animation based on local wisdom has a significant effect on improving students' cultural literacy when compared to conventional learning. The higher improvement in the experimental class confirms that the integration of local wisdom values through interactive digital media can provide a more meaningful, contextual, and relevant learning experience for students' daily lives.

Theoretically, these findings support the view that cultural literacy does not only grow through the mastery of factual knowledge, but also through contextual and emotional learning experiences. Local wisdom-based media such as the Dam Bagong e-comic allow students to "feel" cultural values, not just "know" them. Through engagement with stories,

illustrations, and reflections, students are encouraged to understand the meaning of local traditions more deeply. This is in line with the views of [34] on the dimensions of awareness of cultural identity, understanding of local values, appreciative attitudes towards diversity, and the ability to build harmonious social relationships in a cultural context.

In practice, learning media using e-comics featuring local wisdom has proven to be effective in creating a more lively, down-to-earth learning atmosphere that touches students' affective side. Teachers no longer merely act as conveyors of material, but as facilitators of values and culture [15]. Students in the experimental class appeared to be more active in discussions, showed concern for their peers, and were able to relate the cultural values in the e-comics to their personal experiences. This supports the idea that learning should not only be instructional, but also transformative [27].

Furthermore, the results of this study are in line with the Merdeka Belajar (Freedom of Learning) policy, which emphasizes the importance of deep learning, namely learning that integrates intellectual, emotional, and cultural aspects [5]. With a local wisdom-based approach, learning becomes closer to the social and cultural realities of students, so that it does not feel foreign to them.

However, the implementation of this media still requires teacher readiness, skills in utilizing digital media, and support from educational institutions in providing contextual learning facilities. Therefore, these findings are expected to serve as a basis for policy makers and education practitioners to develop learning media that is more holistic and responsive to local culture.

IV. CONCLUSION

This study shows that the use of Dam Bagong e-comic animation media based on local wisdom is effective in improving the cultural literacy of third-grade elementary school students in Trenggalek District. The validity and reliability tests of the instruments ensured the suitability of the measuring tools, while the normality and homogeneity tests proved that the data met the prerequisites for statistical analysis. The independent sample t-test produced a significant difference between the experimental and control groups with a sig. value of 0.034 (< 0.05).

Theoretically, these findings emphasize the importance of local culture-based learning to strengthen students' identity, not only in cognitive aspects, but also in affective and social aspects. Practically, e-comics provide a contextual and enjoyable learning experience that can foster a love for local culture. Thus, the integration of local wisdom into interactive digital media can be a strategic alternative for teachers in implementing the Merdeka Curriculum.

REFERENCES

- [1] P. Setiawati, W., & Lestari, "Literasi Budaya dan Kewarganegaraan dalam Penguatan Nilai Nasionalisme Melalui Pembelajaran IPS di SMP Kebon Dalem Semarang," *Sosiolum J. Pembelajaran IPS*, vol. 1, pp. 7–15, 2023, doi: <https://doi.org/10.15294/sosiolum.v5i1.58326>.
- [2] N. Yunitasari, I., Dzaroh, A., & Hidayah, "Penerapan Model Pembelajaran Berbasis Proyek dengan Bantuan Multimedia terhadap Hasil Belajar Mata Pelajaran IPAS Kelas V Sekolah



- Dasar,," *Cons. J. Pendidik. dan Konseling*, vol. 1, pp. 105–119, 2024.
- [3] (Ed) Mulyasa, *Implementasi Kurikulum Merdeka*. Jakarta Timur: PT Bumi Aksara, 2023.
- [4] Y. Amelia, V., & Fitria, "Pemanfaatan Platform Let's Read dalam Mendukung Kegiatan Literasi Siswa," *Pendas J. Ilm. Pendidik. Dasar*, vol. 8(3), pp. 6459–6473, 2023, doi: <https://doi.org/10.23969/jp.v8i3.11631>.
- [5] R. S. Iskandar, M. F., Dewi, D. A., & Hayat, "Pentingnya Literasi Budaya Dalam Pendidikan Anak SD: Sebuah Kajian Literatur," *Indo-MathEdu Intellectuals J.*, vol. 5(1), pp. 785–794, 2024, doi: <https://doi.org/10.54373/imeij.v5i1.723>.
- [6] G. Handayani, S. D., Irawan, A., Febriyanti, C., & Kencanawaty, "Mewujudkan Pelajar Pancasila dengan Mengintegrasikan Kearifan Budaya Lokal dalam Kurikulum Merdeka," *J. Pendidik. Islam*, vol. 1(1), pp. 76–81, 2022, doi: <https://doi.org/10.58569/ilma.v1i1.457>.
- [7] N. K. F. Shufa, "Konseptual, Pembelajaran berbasis kearifan lokal di sekolah dasar: Sebuah kerangka," *J. Ilm. Kependidikan*, vol. 1(1), pp. 7–16, 2018, doi: <http://dx.doi.org/10.20527/kewarganegaraan.v1i1i01.1037>.
- [8] N. R. Ahsani, F. L. E., & Azizah, "Implementasi literasi budaya dan kewarganegaraan untuk mengembangkan keterampilan sosial siswa Madrasah Ibtidaiyah di tengah pandemi," *J. Pendidik. Kewarganegaraan*, vol. 11(01), pp. 7–16, 2021, doi: <http://dx.doi.org/10.20527/kewarganegaraan.v1i1i01.1037>.
- [9] H. T. Azzahra, "Mengintegrasikan kearifan lokal dalam pembelajaran IPS; menuju pemahaman sosial yang holistik di SD," *Int. J. Educ. Soc. Stud. Couns.*, vol. 2(1), pp. 1–13, 2024.
- [10] S. A. Kharismawati, "Implementasi Pembelajaran IPS Berbasis Kearifan Lokal 'Manurih Gatah' melalui Teori Belajar Humanistik bagi Siswa Sekolah Dasar," *Ideguru J. Karya Ilm. Guru*, vol. 8(3), pp. 782–789, 2023, doi: <https://doi.org/10.51169/ideguru.v8i3.706>.
- [11] P. B. I. Budiarsa, K. I., Sudiana, N. I., & Arnyana, "Pengembangan Buku Cerita Berkearifan Lokal Bali untuk Meningkatkan Kemampuan Literasi Budaya Siswa Kelas II Sekolah Dasar," *Pendas J. Pendidik. Dasar Indones.*, vol. 6(2), pp. 1–11, 2022, doi: DOI:10.23887/jurnal_pendas.v6i2.953.
- [12] D. L. Ngazizah, N., Rahmawati, R., & Oktaviani, "Pengembangan Media Komik Berbasis Kearifan Lokal dalam Pembelajaran Tematik Terpadu," *Sci. Tech J. Ilmu Pengetah. dan Teknol.*, vol. 8(2), pp. 147–154, 2022, doi: DOI:10.30738/st.vol8.no2.a13187.
- [13] & U. Lestari, I. D., Ratnasari, D., "Profil Kemampuan Literasi Bahasa, Literasi Budaya, dan Kewarganegaraan pada Mahasiswa Universitas Sultan Ageng Tirtayasa," *Indones. J. Educ. Dev.*, vol. 3(3), pp. 312–319, 2022, doi: <https://doi.org/10.5281/zenodo.7365078>.
- [14] E. P. Suwanti, S., Laila, A., & Permana, "Pengembangan Media Komik Berbasis Kearifan Lokal untuk Menentukan Pesan dalam Dongeng pada Siswa Sekolah Dasar," *Profesi Pendidik. Dasar*, vol. 7(2), pp. 140–151, 2020, doi: DOI: 10.23917/ppd.v7i2.11553.
- [15] H. Enjoni, E., Sayuti, M. N., Desfitri, E., & Effendi, "Pengembangan Media Pembelajaran Komik Berbasis Budaya Lokal Minangkabau untuk Penguatan Karakter Pelajar Pancasila," *J. Moral Civ. Educ.*, vol. 7(1), pp. 58–70, 2023, doi: DOI:10.24036/8851412712023764.
- [16] T. Nurrita, "Pengembangan media pembelajaran untuk meningkatkan hasil belajar siswa," *J. Masy.*, vol. 3(1), pp. 171–187, 2018.
- [17] S. Hidayat, M., Primantara, R., & Subandi, "Perancangan Media Pembelajaran Perangkat Keras Komputer (Hardware) Berbasis Augmented Reality," *Lentera J. Ilm. Kependidikan--Edisi Khusus ISETA*, pp. 16–27, 2022, doi: <https://doi.org/10.33654/iseta.v1i0.1699>.
- [18] Y. . Ibrahim, M. A., Fauzan, M. L. Y., Raihan, P., & Nuriyah, S., Nurhadi., Setiawan, U., Destiyani, "Jenis, klasifikasi, dan karakteristik media pembelajaran," *Al-Mirah J. Pendidik. Islam*, vol. 4(2), pp. 106–113, 2022.
- [19] & S. Saleh, M. S., Syahrudin., Saleh, M. S., Azis, I., *Media Pembelajaran*. Jawa Tengah: CV. Eureka Media Aksara, 2023.
- [20] F. Firmadani, "Media pembelajaran berbasis teknologi sebagai inovasi pembelajaran era revolusi industri 4.0," in *KoPeN: Konferensi Pendidikan Nasional*, 2020, pp. 93–97.
- [21] & H. Dewi, P. A., Sywaluddin, A., "Pengembangan Media Komik Digital Materi Nilai-Nilai Pancasila di Kelas V SD Negeri Kapasa Kecamatan Tamalanrea Kota Makassar," *J. Pendidik. Sekol. Dasar Makassar*, no. 1(1), pp. 1–10., 2023.
- [22] D. I. Siregar, A., & Siregar, "Analisis evaluasi pengembangan media komik digital pada mata pelajaran IPA sekolah dasar," *J. Sist. Inf.*, vol. 2(1), pp. 115–126, 2021.
- [23] & A. J. Susanto, H., Arif, M. Z., Saputro, A. D., Laksana, S. D., Tajab, M., "Komik Digital Reyog sebagai Upaya Membangun Karakter Religius Anak. Muaddib: Studi Kependidikan dan Keislaman," *Muaddib Stud. Kependidikan dan Keislaman.*, no. 12(2), pp. 154–166, 2022.
- [24] E. P. Aprilia, H. M., Aka, K. A., & Permana, "Media komik berbasis kearifan lokal Kelud untuk materi IPS siswa Sekolah Dasar," *J. disajikan pada Pros. SEMDIKJAR (Seminar Nas. Pendidik. dan Pembelajaran)*, 2021.
- [25] I. Hasan, M., Milawati, M., Darodjat, D., Harahap, T. K., Tahrim, T., Anwari, A. M., Rahmat, A., Masdiana., & Indra, *Media Pembelajaran (Sukmawati, F. Ed)*. Klaten, Jawa Tengah: Tahta Media Group, 2021.
- [26] R. Njatrijani, "Kearifan lokal dalam perspektif budaya Kota Semarang," *Gema keadilan*, vol. 5(1), pp. 16–31, 2018, doi: <https://doi.org/10.14710/gk.2018.3580>.
- [27] Z. Akmal, "Tinjauan Yuridis Filosofis Eksistensi Kearifan Lokal," *JOELS J. Pemilihan dan Kepemimp.*, vol. 2(2), pp. 2–11, 2021, doi: <https://doi.org/10.31849/joels.v2i2.7451>.
- [28] F. N. Dorongsihae, V., Sambiran, S., & Pangemanan, "Peran Pemerintah Desa dalam Pengembangan Kearifan Lokal di Desa Pontak, Kecamatan Ranoyapo, Kabupaten Minahasa Selatan," *J. Gov.*, vol. 2(1), pp. 1–11, 2022.
- [29] Y. Putri, A. M., & Susilo, "Tradisi Nyadran Larungan Kepala Kerbau Dam Bagong Desa Ngantru Kecamatan Trenggalek Kabupaten Trenggalek (Studi Folklor)," *JOB (Jurnal Online Baradha)*, vol. 19(2), pp. 114–131, 2023.
- [30] G. . Ambaryani., & Airlanda, "Pengembangan media komik untuk efektivitas dan peningkatan hasil belajar kognitif materi perubahan lingkungan fisik," *J. Pendidik. Surya Edukasi*, 3(1), 19–28., vol. 3(1), pp. 19–28, 2017, doi: DOI: <https://doi.org/10.37729/jpse.v3i1.3853>.
- [31] A. Pratama, M. I., Ratricia, P., Fitri, A., & Ikhwani, "Pengembangan Media Pembelajaran Berbasis Implementasi User Interface pada Multimedia Interaktif E-Komik," *J. Pendidikan, Sains Dan Teknol.*, vol. 1(2), pp. 353–356., 2022.
- [32] L. K. Yuki, "Implementasi Literasi Budaya Kuda Kosong dalam Meningkatkan Minat Membaca pada Mahasiswa Universitas Putra Indonesia," *J. Soshum Insentif*, vol. 3(1), pp. 44–50, 2020, doi: <https://doi.org/10.36787/jsi.v3i1.215>.
- [33] & U. Lestari, I. D., Ratnasari, D., "Profil Kemampuan Literasi Bahasa, Literasi Budaya, dan Kewarganegaraan pada Mahasiswa Universitas Sultan Ageng Tirtayasa," *Indones. J. Educ. Dev.*, vol. 3(3), pp. 312–319, 2022.
- [34] J. Fitriyyah, N. F., Huda, C., Solikhin, R., & Sulianto, "Penerapan Media Nusacard Berbasis Keberagaman Untuk Meningkatkan Literasi Budaya Kelas IV," *Cendekia J. Ilmu Pengetah.*, vol. 4(3), pp. 297–305, 2024, doi: <https://doi.org/10.51878/cendekia.v4i3.3172>.
- [35] W. D. Mulasih, M., & Hudhana, "Urgensi Budaya Literasi dan Upaya Menumbuhkan Minat Baca," *J. Pendidik. Bhs. dan Sastra Indones.*, vol. 9(2), pp. 19–23, 2020, doi: <http://dx.doi.org/10.31000/lgrm.v9i2.2894>.
- [36] N. M. Nafala, "Implementasi media komik dalam pembelajaran untuk meningkatkan motivasi belajar siswa," *Al-Fikru J. Pendidik. Dan Sains*, vol. 3(1), pp. 114–130, 2022.



- | | |
|---|--|
| <p>[37] Sugiyono, <i>Metodelogi Penelitian Kuantitatif dan Kualitatif Dan R&D</i>. Bandung: ALFABETA, 2019.</p> <p>[38] Ansori, <i>Metode Penelitian Kuantitatif Edisi 2</i>. Airlangga University Press, 2020.</p> | <p>[39] Arikunto, <i>Prosedur Penelitian</i>. Jakarta: Rineka cipta, 2019.</p> <p>[40] Djaali, <i>Metodologi Penelitian Kuantitatif</i>. Jakarta: PT Bumi Aksara., 2020.</p> |
|---|--|