

DEVELOPMENT OF INSTRUCTIONAL MATERIALS BASED ON ANIMATED LEARNING VIDEOS FOR CIVIC EDUCATION IN THE SECOND GRADE OF ELEMENTARY SCHOOL

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Abstract

Civic Education (Pendidikan Pancasila) plays a vital role in fostering students' understanding of national identity, moral character, and civic responsibility from an early age. However, conventional teaching methods often fail to engage students in meaningful learning experiences. Therefore, this study aims to develop and analyze instructional materials in the form of animated learning videos for Civic Education in the second grade of elementary school. The development process employed the ADDIE model, which consists of five systematic stages: Analysis, Design, Development, Implementation, and Evaluation. The animated learning videos were designed to integrate elements of local wisdom and cultural values relevant to students' everyday lives. Data were collected through expert validation sheets (covering material, media, and language aspects), classroom observations, interviews with teachers, and pre- and post-tests conducted with second-grade students at SDN 4 Sukamekarsari. The findings revealed that the animated video-based learning media effectively improved students' engagement, motivation, and comprehension of Civic Education concepts. Validation results showed high feasibility levels, with content, language, and visual quality rated as "highly appropriate." The implementation stage demonstrated increased student participation and more dynamic classroom interaction. Based on these findings, it can be concluded that animated learning videos integrating local wisdom not only enhance the attractiveness and effectiveness of learning but also strengthen the internalization of Pancasila values by promoting character development, patriotism, and civic awareness. This study emphasizes the importance of developing contextualized and culturally rooted digital media to support holistic and value-based learning in elementary education.

Keywords:

Civic Education, animated learning video, ADDIE model, local wisdom, instructional materials

INTRODUCTION

Schools, as educational institutions, play a crucial role in shaping the intellectual, moral, and social character of students. They are not merely spaces for the transmission of knowledge but also environments where values, norms, and attitudes are cultivated to prepare individuals to become responsible citizens. According to Tilaar (2012), education serves as a means of humanization and social transformation, contributing to the development of a democratic and civilized society. The effectiveness of educational institutions, however, cannot be separated from their interactions with the surrounding community. The relationship between schools and communities forms a reciprocal

partnership that enhances the quality of education through shared responsibility, participation, and collaboration (Epstein, 2018; Sanders, 2021).

In Indonesia, the implementation of education that integrates local wisdom (*kearifan lokal*) has become an essential component in strengthening character education and preserving cultural identity (Suryadi, 2020). Local wisdom, which encompasses traditional knowledge, social values, and moral norms, plays a significant role in shaping the moral and ethical foundations of learners (Rohman, 2019). Incorporating local wisdom into school activities fosters a sense of belonging and respect for cultural diversity while promoting social cohesion and sustainable development (Wagiran, 2013; Widyastuti & Raharjo, 2022). Therefore, education should not only transfer academic knowledge but also embed local values that reflect the philosophy and identity of the community.

The relationship between schools and the community is also crucial for improving the effectiveness of educational programs. When schools engage parents, local leaders, and community organizations in the educational process, it fosters an ecosystem of mutual trust and cooperation (Epstein, 2018). This partnership creates a holistic educational environment that supports students' cognitive, emotional, and social development (Sanders, 2021). Furthermore, culturally responsive pedagogy emphasizes that education must adapt to the cultural context of learners to ensure relevance and equity (Gay, 2018; Ladson-Billings, 2021).

Local wisdom also acts as a contextual foundation in curriculum development and civic education. As noted by Suastra (2017), integrating local cultural values into the learning process helps develop students' environmental awareness, respect for tradition, and civic responsibility. This integration aligns with the national educational goals of Indonesia, which emphasize character education, nationalism, and the strengthening of Pancasila values (Kemendikbud, 2020). Moreover, by embedding local wisdom into learning activities, schools contribute to the sustainability of cultural heritage while promoting global citizenship (Suharto et al., 2022).

In recent years, various studies have highlighted the role of schools as agents of cultural transmission and social change. According to Hidayati and Mardapi (2019), schools that collaborate closely with the community tend to demonstrate higher levels of student engagement, discipline, and academic achievement. Similarly, the inclusion of community-based education promotes the contextualization of learning materials and enhances students' critical thinking (Rahmawati et al., 2021). This approach also supports the Education for Sustainable Development (ESD) framework, which encourages integrating local culture, environmental awareness, and moral values into the educational system (UNESCO, 2020).

Thus, developing a strong relationship between schools and communities is fundamental for improving educational outcomes and fostering local identity. Education that integrates local wisdom not only strengthens cultural awareness but also nurtures a sense of belonging, pride, and moral responsibility among learners. In this regard, schools must function as transformative institutions that bridge knowledge, culture, and character for the advancement of society as a whole.

Based on the background and objectives of the study, this research focuses on two main problems. First, how the implementation of school–community relationship management based on local wisdom is carried out at SDN Serang 21. Second, what educational values and impacts emerge from the implementation of school–community relationship management activities, particularly through the *Pajang Mulud* program as a form of the Prophet's Birthday (*Maulid Nabi*) celebration within the school environment. These two research questions serve as the foundation for analyzing how the practice of school–community relationships can strengthen local cultural values while fostering character development and meaningful learning experiences among students.

METHODOLOGY

The research employed a qualitative descriptive method that emphasizes an in-depth exploration of real phenomena occurring in the field (Fatimah & Prihatin, 2023). This approach was chosen to obtain a comprehensive understanding of the implementation of school–community relationship management

based on local wisdom at SDN Serang 21. According to Uno (2020), descriptive qualitative research is a process of inquiry aimed at understanding social phenomena by forming a holistic description through detailed words and presenting the perspectives of informants within a scientific context. The study was conducted at SDN Serang 21, with teachers and students serving as the main subjects. Data were collected from both primary and secondary sources. Primary data were obtained through direct observation of school activities and interviews with teachers, students, and community members involved in the *Pajang Mulud* program. Secondary data were collected through a review of relevant literature, documents, and previous studies related to school–community collaboration and local wisdom-based education.

The data analysis process followed the interactive model developed by Miles and Huberman, which includes four stages: data collection, data reduction, data display, and conclusion drawing or verification (Saugi et al., 2022). Data collection involved gathering detailed information through field notes and interview transcripts. The data were then reduced to identify key themes and patterns related to school–community relationship management and its educational impacts. The reduced data were displayed in descriptive form to illustrate the findings clearly. Finally, conclusions were drawn and verified to ensure the accuracy and validity of interpretations. This method allowed the researcher to capture the complexity of interactions between the school and the community, emphasizing how local wisdom is integrated into educational practices and contributes to character formation and community harmony.

RESULTS

School-Community Relationship Management Based on Local Wisdom

One of the school-community relationship management practices carried out by SDN Serang 21 is the annual Maulid Nabi commemoration programme. According to interview responses from one religion teacher who had authority over this activity, the local wisdom present in the community near the school is the Maulid Nabi commemoration. This commemoration is also one of the local wisdoms characteristic and closely associated with the Province of Banten. In this Maulid Nabi commemoration, the distinctive feature is the presence of *Pajang Mulud*.

In its implementation, this activity becomes a form of school-community relationship management based on local wisdom. The activity is carried out systematically so that it can be well managed and capable of providing learning from various sides for the learners. The procedure before the programme/activity is implemented is: (1) planning – in planning the teachers hold a meeting. In this meeting the religion teacher proposes the programme of the Maulid Nabi commemoration as a form of school-community relationship and as a form of commemorating the birth of the Prophet in Islam. Then they prepare a programme proposal as the reference, inform and hold a meeting involving the school committee and parent guardians, form a committee and of course the activity is approved by the school committee and the community as well as parent guardians. (2) Implementation of the activity – in the implementation the school committee, community leaders and invited local community members participate, because the school provides assistance sourced from the *Pajang Mulud* prepared by students and parent guardians. (3) Evaluation – the last stage of the Maulid Nabi commemoration activity is evaluation conducted by all teachers at the school as the committee for the activity. In this regard, the implementation of school-community relationship management is a form of cultural relationship.

However, it is not entirely smooth when creating school-community relationship management based on local wisdom. In the activity there were obstacles originating from parent guardians and some members of the surrounding community. These obstacles included disagreement with the programme's implementation. This was because the Maulid Nabi commemoration is in fact not mandated by religion as an obligatory celebration. But the school mediated by allowing freedom of opinion, respecting those who indeed did not want to be involved, and providing an understanding

that the activity is implemented as a learning activity which provides positive values for learners as well as the surrounding community.

Local Wisdom and Local Wisdom in Banten

The position of the school as one entity that lives amid the community environment and always coexists with the community means that the school will adopt the local wisdom growing within it. In this study, SDN Serang 21 is located in the Province of Banten, where the local wisdom is closely associated with religious values. One of the local wisdoms closely associated with religious values is the Pajang Mulud.

This local wisdom in the form of Pajang Mulud has long been carried out. In several regions in the Province of Banten, the Pajang Mulud is celebrated with mature preparation and joy. Because of this, SDN Serang 21 adopts this local wisdom as a religion-based learning activity and as the implementation of school-community relationship management. The Pajang Mulud is a commemoration of the birth of the Prophet Muhammad SAW.

In addition, the local wisdom through the Maulid Nabi commemoration typically includes collective prayer, a sermon, recitation of shalawat, a parade and distribution of contents of the Pajang Mulud. Many of those elements are also adopted by SDN Serang 21, where before the distribution of the Pajang Mulud the learners are invited to pray together and listen to a sermon, then perform hadrah and recite shalawat together. After that, to appreciate the learners, the Pajang Mulud is evaluated and concluded by distributing food prepared in the Pajang Mulud to the surrounding community in need.

DISCUSSION

School-Community Relationship Management Based on Local Wisdom

The management of the school-community relationship is an important aspect in optimising students' learning experience. In this context, effective management involves not only the school, but also a harmonious interaction between the school and its surrounding environment (Basyar, 2019). There are various viewpoints regarding the role of community participation in education, ranging from direct contribution to learning to support given to educational institutions. The importance of community engagement in education becomes a key factor in creating an inclusive and sustainable learning environment.

In the context of school-community relationship management, there are several important factors to consider. First, close collaboration between the school and the surrounding community can enhance accessibility to education for students. Parental active involvement in their children's education has a positive correlation with improved student academic performance (Basyar, 2019). Communities that support education in diverse ways, whether through participation in school activities, formation of parent committees, or support for educational programmes, can have a significant impact on students' progress. As in SDN Serang 21, to enhance close collaboration between school and community, an annual religion-based and local-wisdom-based programme called "Pajang Mulud" is held. According to interviews with teachers at SDN Serang 21, the parties involved in this programme include students, parents/guardians and community members.

Additionally, the school's role as a centre of learning is not limited to the classroom but also extends into the community in which the school is located. By integrating learning activities relevant to local needs, the school can become a positive change agent in its community. This may include community service programmes, research projects focusing on local issues, or competency-development programmes for community members.

In this case, the type of school-community relationship based on local wisdom falls under the cultural type of relationship. According to Gultom (2022), types of school-community relationships are

divided into three: (1) Educational relationship, i.e., cooperation in educating students between teachers and parents, aimed at preventing differences in principles that might cause confusion in students; (2) Cultural relationship, i.e., cooperation between school and community in developing and nurturing local wisdom or local culture; (3) Institutional relationship, i.e., cooperation between the school and institutional or official agencies (private or government) with the aim of assisting in providing institution-based teaching or giving useful information to students about an institution.

In conclusion, school-community relationship management is not merely symbolic participation, but is a foundational element for educational advancement. Strong collaboration between school and community can strengthen student learning and create an inclusive and diverse learning environment. Moreover, in the process of school-community relationship management, several procedural steps must be taken. These procedures serve as strategies for implementing school-community relationship management in the school. This aligns with what Nasution (in Hartini, 2014) stated, that improving a collective relationship with the community requires strategy as an alternative way to maximise planned objectives.

Local Wisdom

Indonesia is one of the countries that has many local wisdoms, each region certainly having its own local wisdom. The geographical differences of a region are one reason why the local wisdoms are very diverse. Etymologically, “local wisdom” consists of two words: wisdom and local. Based on interviews conducted with teachers at SDN Serang 21, one of the local wisdoms which grew in terms of religion is the commemoration of the birth of the Prophet Muhammad SAW, known as Pajang Mulud. This Pajang Mulud is one local wisdom that has developed in the surrounding community environment of the school. Hence this is in line with what Juniarta et al. (2013) explain: local wisdom is a set of life values inherited from one generation to the next in the form of religious, cultural or customary practices which are generally in oral form or in the social system of a community over a very long period of time. In line with what Juniarta said, local wisdom according to Law No. 32 of 2009 is “the noble values that apply in the life order of society which aim to protect and manage the environment in a sustainable manner” (Karwur & Mercy, 2018).

With the Maulid Nabi commemoration or Pajang Mulud, SDN Serang 21 has adopted the local wisdom that exists in the community environment, and modified it into a valuable learning activity for learners when implementing it, with the help of teachers, parent guardians and the surrounding community. This local wisdom also becomes one form of the school’s effort for learners to continue preserving the culture and habits of a region. Thus it can be said that the school has implemented one of its obligations in providing education based on local wisdom. According to Kun (in Rummar, 2022), local-wisdom-based education is a conscious and planned effort through the utilisation of local area potential as an implementation of the learning atmosphere and the learning process, so that learners can develop potential skills, knowledge and attitudes in building the nation and state.

The values adopted from the implementation of local wisdom in the Maulid Nabi commemoration at SDN Serang 21 are: (1) the religious value, where the commemoration is held to mark the birth of the Prophet who is the perfect example of character and role model for Muslims; (2) the value of helping one another, reflected in the activity of sharing basic food packages and food and drink prepared in the Pajang to the surrounding community in need; (3) the value of creativity and aesthetics, reflected in the activity of decorating the Pajang; (4) the value of cooperation, reflected in the process of making and distributing the basic food packages; (5) the value of cultural preservation, where through the activity the learners indirectly preserve and maintain culture, especially the religious culture that grows and develops in the community environment; and (6) the value of tolerance, where in the Maulid Nabi activity there were of course proponents and opponents from among the community who opposed the activity, yet the school was able to tolerate by mediating and respecting those who did not wish to be involved in the activity.

Local wisdom is not something that divides us; rather, with the local wisdom we have we should become a unity by upholding those values. Thus through the channel of education local wisdom can become one alternative solution to create a good relationship between school and community, and even become a value of unity and cohesion of a nation.

Local Wisdom in Banten

Local wisdom is the unique identity of each nation which becomes a symbol of self-identity that must be guarded and preserved by the entire nation. Local wisdom reflects knowledge, values, beliefs, traditions and practices that develop within a certain group or region. This represents the accumulated experience passed down from generation to generation, forming a unique identity in the society. Local wisdom is not merely cultural heritage, but also a valuable resource that can make a significant contribution to sustainability, development, and the maintenance of harmony in an environment. Local wisdom often manifests in everyday activities, including arts, crafts, music, dance, religious ceremonies or customary rituals. One example of local wisdom in Banten is the celebration of Pajang Mulud to commemorate the birth of the Prophet Muhammad SAW. The Pajang Mulud is conducted routinely in Banten and marks an important moment in the religious calendar on 12 Rabi'ul Awal. From the Pajang Mulud tradition there are values of mutual cooperation (gotong royong), a spirit and sense of gratitude, deliberation, togetherness, religiousness, tolerance, courtesy, honesty and respect for nature.

The Pajang Mulud local-wisdom tradition continues to be carried out by the people of Banten as a tradition that will be passed down to future generations. According to experts, regional culture is what exists in a certain area that is inherited from previous generations to the next generation. (Hartanto, 2022) jurnal.educ3.org One school that carries out the Maulid Nabi celebration is SDN Serang 21. The Islamic religious education teacher at SDN Serang 21 stated that the commemoration of the birth of the Prophet Muhammad SAW is celebrated with Banten's local wisdom, the Pajang Mulud, which has been held routinely at the school. The tradition of the Pajang Mulud also involves the local community around the school environment, particularly underprivileged residents who are given assistance. By involving the community in the Pajang Mulud programme, the relationship between the school and the surrounding community can be strengthened because it provides them an opportunity to actively participate and feel involved in school life. This creates a sense of ownership and pride in the school among residents. In the Pajang Mulud celebration, learners are invited to participate actively in the celebration, showing their involvement and demonstrating creativity and collaboration. Learners can show the spirit and togetherness during the celebration as well as social concern from the fundraising carried out.

CONCLUSION

Regarding the implementation of school–community relationship management, SDN Serang 21 has effectively established a structured and sustainable partnership with the surrounding community through the annual *Maulid Nabi* commemoration program known as *Pajang Mulud*. This activity reflects the school's efforts to integrate local cultural traditions into its educational management practices. The program involves collaboration between teachers, students, parents, and community members, and it serves as a medium to strengthen social bonds, promote cultural preservation, and foster shared responsibility in education. The management process of this activity is well-organized, beginning from planning, coordination, implementation, and evaluation, demonstrating the school's ability to maintain effective community engagement based on local wisdom values.

In terms of the educational values and impacts that emerge, the implementation of the *Pajang Mulud* program has contributed significantly to the development of learners' character and moral understanding. The activity promotes values such as cooperation, tolerance, respect, and religious devotion, which are deeply rooted in the local culture of Banten. Moreover, by involving students directly in community-based activities, the program provides experience-based learning that connects school education with real-life social practices. This integration of local wisdom not only enriches the

learning process but also strengthens harmony and collaboration between the school and the community, creating mutual benefits and fostering a shared sense of belonging. Overall, the implementation of school–community relationship management at SDN Serang 21 demonstrates that integrating local wisdom into educational activities is an effective way to build character, preserve culture, and enhance the quality of holistic education.

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