



## TRANSFORMING FOLKLORE INTO AN ANIMATED FILM TITLED “MENGAPA KAMBING BERTANDUK” AS A LEARNING MEDIUM FOR CIVIC EDUCATION IN ELEMENTARY SCHOOL

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Received on  
18 June 2025

Revised on  
27 July 2025

Accepted on  
2 August 2025

### Abstract:

**Purpose:** To develop and evaluate the feasibility of a 2D animated film titled *Mengapa Kambing Bertanduk* as a teaching medium for Citizenship Education in primary schools, aimed at fostering moral and character values.

**Research methods:** A research and development (R&D) approach was employed, comprising pre-production, production, and post-production stages. Media validation used a Likert-scale questionnaire administered to content experts, media experts, and students.

**Findings:** The animation was rated “highly feasible”, achieving 100% feasibility from content experts and 92.3% from students. The visual narrative progressively cultivates ethical understanding through simple yet meaningful characters and plot. Core values honesty, tolerance, solidarity, curiosity, and responsibility are contextualised through the main character’s behaviour. The film supports enjoyable, interactive learning aligned with children’s psychological development.

**Implications:** Locally rooted folk tale based animation can serve as an effective medium for instilling character values in a contextual and engaging manner. The development of similar media is strongly recommended to strengthen character education while helping to preserve local culture.

**Keywords:** folktales; animation; citizenship; character; primary

## 1. INTRODUCTION

Pancasila and Citizenship Education (PPKN) plays a strategic role in elementary education by instilling moral values, shaping students’ positive character, and fostering national awareness and identity from an early age. Character education interventions during childhood have been proven highly effective in developing students’ understanding of civic values. However, in recent years, education in Indonesia has become increasingly dominated by academic content and global demands, which often leads to the marginalization of students’ moral, cultural, and character development. As a result, students may excel academically yet display low moral standards. This phenomenon poses a significant challenge for Indonesian education, as education should ideally serve as the primary means of developing the nation’s character and civilization [1]. This aligns with Law of the Republic of Indonesia No. 20 of 2003, which emphasizes that national education aims to develop the character and civilization of the nation to educate the life of the people. Through education, students are expected to grow into individuals who are faithful and devoted to God Almighty, possess noble



character, are physically and mentally healthy, knowledgeable, skilled, creative, independent, and become democratic and responsible citizens.

An alternative yet effective form of moral and character education is through storytelling. Storytelling can create an enjoyable learning environment that is non-preachy yet capable of conveying moral values naturally to children. According to Made Taro, a master of Indonesia's traditional oral arts, folk tales hold great potential in shaping children's character, despite often being underestimated. One example is the folk tale *Mengapa Kambing Bertanduk?*, which reflects the implementation of Pancasila values in daily life, such as the importance of keeping promises. Based on an interview with a teacher at SD No. 3 Kuta, the use of folk tales in teaching PPKN for third-grade students can serve as an engaging supplementary medium compared to relying solely on internet sources, which are often inconsistent with the curriculum.

With the advancement of time, the delivery of folk tales is no longer limited to oral forms or storybooks but can also be communicated through digital media, in line with current technological developments [2]. Animation has emerged as one of the most effective and interactive forms of visual communication for conveying educational messages and cultural values [3]. It serves not only as entertainment but also as a medium for delivering stories and knowledge in an appealing and easily understandable manner to audiences of various ages [4]. Moral values are fundamental principles that help individuals assess right and wrong and shape a person's character within society. Therefore, a folk-tale-based animated film as an instructional medium holds significant potential to effectively integrate character education, morality, and citizenship [5].

Although the effectiveness of animation and the potential of folk tales have been individually recognized, very few studies have specifically examined the combined potential of both as an educational medium in the context of PPKN instruction, particularly at the elementary school level. This study seeks to address this gap by designing, developing, and evaluating an animated film titled *Mengapa Kambing Bertanduk?*, based on a local folk tale, with the aim of serving as an engaging PPKN learning medium for elementary school students. The study aims to test the effectiveness of the animated film in enhancing students' understanding of civic education concepts and moral messages. By connecting traditional storytelling methods with modern instructional media, this research seeks to provide an innovative, culturally relevant learning resource that can enrich both the practice and curriculum of citizenship education.

### **The Concept of Character Education and the Relevance of Folk Tales in Instruction**

Character education consists of two components—education and character. The term “education” carries varied definitions depending on the perspective, paradigm, methodology, and discipline employed. In general, education is the process by which a nation prepares its younger generation to live life and achieve life goals effectively and efficiently. *Undang-Undang Nomor 20 Tahun 2003 tentang Sistem Pendidikan Nasional Pasal 1 ayat (1)* states that education is a conscious and planned effort to create a learning environment that enables learners to actively develop their potential, spiritual strength, self-control, personality, intelligence, noble character, and the skills needed for themselves, society, the nation, and the state. At its core, education aims to form learners who are not only intellectually capable but also morally sound, nationally minded, and virtuous, through directed learning processes supported by adequate facilities and

infrastructure. Effective character education encompasses moral knowing, moral feeling, and moral action.

According to Zubaedi in [2] the foundational values of character education in Indonesia derive from four primary sources: (1) religious teachings, (2) Pancasila, (3) cultural traditions, and (4) the goals of the national education system. From these sources, a range of values guide character development, including religious values, honesty, tolerance, discipline, work ethic, creativity, independence, a democratic attitude, curiosity, nationalism, patriotism, appreciation of achievement, communication and sociability, commitment to peace, reading interest, and environmental stewardship [6].

Folk tales serve not only as entertainment but also as effective tools for teaching moral and social values to children. Wiguna argues that folk tales remain relevant to contemporary character education because their moral values are conveyed through symbols, characters, and storylines that are close to everyday life. Animal protagonists in folk tales often personify human traits, and the conflicts depicted reflect the struggle between good and evil within the human condition. However, as noted by Made Taro, a master of Bali's oral traditions interest in folk tales has declined alongside the fading of oral storytelling, increasingly replaced by screen-based activities [7]. To address this challenge, digital instructional media—such as folk-tale-based animated films—offer a strategic solution for revitalizing local cultural values through visually engaging approaches that align with the needs of today's generation.

### **Visualizing Folk Tales through the Medium of Animation**

Folk tales, as a form of traditional oral art, have long been integral to transmitting moral and cultural values across regions, including Bali. Traditionally, parents often tell folklore to their children as a lullaby, with stories generally revolving around an incident and featuring characters that may be animals, humans, or gods [8]. Yet in today's digital age, they face serious challenges due to the waning of family storytelling practices and the widespread use of mobile devices among children [9]. Made Taro, a Balinese storytelling master, notes that oral traditions are increasingly forgotten under technological pressures and the diminishing direct interaction between parents and children.

To address this challenge, animation offers an innovative alternative for presenting folk tales through a visual approach that is more engaging and accessible to younger audiences. Animation can transform cultural and moral messages into moving images that bridge comprehension and emotional connection between traditional stories and contemporary viewers [9], [10] and animation can construct worlds that reinforce particular ideas and help communicate concepts more clearly through visual media [4].

Adapting folk tales into animated films should be participatory and sensitive to the cultural meanings embedded in the original narratives [7]. Through ethnographic and collaborative approaches, animation can serve as a vehicle for revitalizing ancestral stories while positioning younger generations as active participants in preserving local culture [10]. In the Balinese context, this approach has been implemented in several animated works, such as *Pedanda Baka* [11] which not only presents the folk tale but also applies animation principles both technically and aesthetically. This process spans pre-production, production, and post-production, demonstrating that visualizing folk tales

as animated films requires careful planning and a design approach attuned to content rooted in traditional oral storytelling [12].

## 2. RESEARCH METHODS

This research employed a research and development (R&D) approach to produce an instructional medium in the form of a 2D animated film adapted from the folk tale *Mengapa Kambing Bertanduk?*. The medium is designed to support Civic Education (PPKN) in elementary schools, particularly for instilling civic character values. The adaptive R&D model comprised four main stages: (1) needs analysis, (2) animation design, (3) expert validation, and (4) limited trials. This approach was chosen to integrate curricular theory and character values with the creative process of animation production as an innovative instructional medium.

Three primary techniques were used—observation, interviews, and documentation—applied integratively across development stages.

1. Observation  
Conducted to gather visual and contextual data related to character references, settings, visual style, and cultural elements embedded in the folk tale *Mengapa Kambing Bertanduk?*. Observation also aimed to understand elementary students' needs for engaging and communicative instructional media.
2. Interviews  
Semi-structured interviews were conducted with elementary school teachers and Civic Education experts to elicit information on the relevance of character values in the folk tale to Civic Education learning outcomes and to obtain input on appropriate media formats for elementary students.
3. Documentation  
Documentation covered both written and visual materials, including the folk-tale script, references for character and environment design, Civic Education materials, the storyboard, and production process notes. It also included expert validation results and feedback from education practitioners.

The creation of the animated film followed three main phases preproduction, production, and postproduction as detailed below.

1. Preproduction
  - a) Determining the visual and narrative concept, including identifying the character values to be embedded in the story.
  - b) Analyzing design elements such as character illustration, animation style, color usage, typography, and audio planning.
  - c) Preparing the script, producing initial sketches of characters and backgrounds, and developing the storyboard as a visual guide for animation.

## 2. Production

- a) Technical and operational preparation, including task allocation for design, animation, and voice work.
- b) Implementing 2D animation techniques aligned with the narrative needs and target age group.
- c) Applying core animation principles such as squash and stretch, anticipation, and timing to achieve expressive and communicative motion quality.

## 3. Postproduction

- a) Assembling all animated scenes into a cohesive narrative.
- b) Integrating and mixing audio elements such as background music, sound effects, and narration.
- c) Final rendering to produce a 2D animated video file ready for use as instructional media.

The overall process yielded a 2D animated film titled *Mengapa Kambing Bertanduk?*, prepared for expert validation and limited field trials as instructional media for Civic Education in elementary schools.

## 3.FINDINGS

This study produced a 2D animated film titled *Mengapa Kambing Bertanduk?* as an instructional medium for character education grounded in Pancasila and Citizenship Education (PPKn) for elementary school students. The outcomes are classified into two main aspects: (1) the animation's visual and narrative outcomes, and (2) validation results from media experts and subject-matter experts.







### Visual and Narrative Outcomes of the Animation



To support the conveyance of moral values and character education in *Mengapa Kambing Bertanduk?*, the visual narrative is structured sequentially into scenes that communicate ethical messages through characters' actions and expressions. Each scene analyzed below was purposively selected because it carries character values relevant to the aims of PPKn at the elementary level.

**Table 1** presents the selected scenes along with brief narrative summaries and an analysis of the character values implicitly internalized through visuals and character behavior.

Table 1: *Scenes Illustrating Moral Values and Character Education in the Film Mengapa Kambing Bertanduk?*

Scene	Visual	Narasi	Nilai Moral dan Pendidikan Karakter
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<p>4</p>		<p>Depicting a dog character strolling through the forest in Trunyan village and greeting the animals encountered.</p> <p>Friendly and communicative, demonstrating actions that reflect enjoyment in talking, socializing, and cooperating with others.</p>
<p>6</p>		<p>Depicting a goat character resting and idling in another part of the forest in Trunyan village.</p> <p>This scene explicitly contradicts the character values of hard work and discipline, which are essential aspects of character education.</p>
<p>8</p>	 	<p>Depicting the dog and goat characters engaged in conversation, with the goat expressing curiosity about whether the dog would be willing to lend its horns.</p> <p>This scene reflects the values of curiosity and tolerance, which align with the goals of national education. The goat demonstrates a desire to understand something it does not possess through critical questioning, while the dog responds with tolerance and solidarity by willingly lending its horns as an expression of care and respect for its friend.</p>
<p>9 &amp; 10</p>	 	<p>Depicting the goat having ill intentions not to return the dog's horns, while the dog patiently waits for the goat to return them.</p> <p>The scene in which the goat shows the intention not to return the horns it borrowed from the dog reflects a violation of the value of honesty, one of the fundamental pillars of character education. This act also disregards responsibility and has the potential to damage friendship, thereby conflicting with the values of love for peace and the ability to maintain amicable relationships.</p> <p>In contrast, the dog is portrayed as patiently waiting for the goat to return its horns,</p>

		reflecting tolerance and sincerity in friendship.
15	  	<p>Because the goat never returned the borrowed horns, it was eventually chased by the dog. In fear, the goat ran away until it was finally caught. This scene shows the moment when the dog pounces on and bites the goat's tail until it breaks off.</p> <p>This scene conveys the moral message that violating the values of honesty, responsibility, and care for others can lead to conflict and harmful consequences. On the other hand, the dog's emotional response also serves as a reminder of the importance of resolving problems peacefully, thereby teaching emotional management, the wisdom of conflict resolution, and the character education value of love for peace.</p>

**Media Validation Results**

After the production process of the 2D animated film *Mengapa Kambing Bertanduk?* was completed, a testing and validation stage was carried out to assess the feasibility of the media as a character education tool in Pancasila and Citizenship Education (PPKn) for elementary schools. The evaluation involved three categories of respondents: elementary school students as the target users, and Civic Education content/subject-matter experts.

To obtain quantitative data on the quality and effectiveness of the media, a questionnaire instrument using the Likert scale was employed. This scale was used to measure the degree of appropriateness and respondents' feedback on various aspects of the media, including content, visual design, characterization, storyline, audio, and its overall educational value.

Table 2: Student Test Results

No.	Question	SS	S	N	TS	STS	Score	Result
1.	Is the visual appearance of the animation <i>Mengapa Kambing Bertanduk?</i> appealing to watch?	22	3				122	97,6%
2.	Does this animated film use appealing colors?	18	7				118	94,4%
3.	Are the narration, voice acting, and music in the animated film clearly audible?	19	4	1		1	115	92%

No.	Question	SS	S	N	TS	STS	Score	Result
4.	Is the information conveyed in the animated film <i>Mengapa Kambing Bertanduk?</i> delivered clearly?	11	12	2			109	87,2%
5.	Can the moral message in this animation be understood?	17	6	2			115	92%
<b>TOTAL</b>							579	92,3%

Student Percentage = (Total Score) / (Maximum Score) × 100%

Student Percentage = 579 / 625 × 100%

= 92.3% (Excellent)

Based on the results of the evaluation of the animated film *Mengapa Kambing Bertanduk?* with a total of 25 students, it is concluded that the film achieved a feasibility percentage of 92.3%, which is categorised as Excellent.

Table 3: Content Expert Test Results

No.	Pertanyaan	SS	S	N	TS	STS	Score	Result
1.	Does this animated film include the lesson plan (RPP) material for Pancasila and Citizenship Education (PPKn) on the implementation of Pancasila in daily life?	1					5	100%
2.	Is the 2D animated film <i>Mengapa Kambing Bertanduk?</i> appropriate as supplementary teaching media for Grade 3 students?	1					5	100%
3.	Does the teaching process become more enjoyable and engaging with the addition of the 2D animated film <i>Mengapa Kambing Bertanduk??</i>	1					5	100%
4.	Is the 2D animated film <i>Mengapa Kambing Bertanduk?</i> suitable for Grade 3 elementary school students?	1					5	100%
5.	Does the use of the 2D animated film <i>Mengapa Kambing Bertanduk?</i> make the delivery of the material easier?	1					5	100%

No.	Pertanyaan	SS	S	N	TS	STS	Score	Result
	<b>TOTAL</b>						25	100%

Content Expert Percentage = (Total Score) / (Maximum Score) × 100%

Content Expert Percentage = 25 / 25 × 100%

= 100% (Excellent)

Based on the evaluation of the animated film *Mengapa Kambing Bertanduk?* by the content expert, Mrs. Nur Rohmawati, S.Pd., the homeroom teacher of Grade III A at SD No. 3 Kuta, who assessed the material's relevance, it can be concluded that the film achieved a feasibility percentage of 100%, categorised as Excellent.

The animated film *Mengapa Kambing Bertanduk?* has proven effective in conveying character values to elementary school students through an engaging, culturally grounded visual approach. Validation results showed a feasibility score of 92.3% from students and 100% from the content expert, indicating that this medium is highly suitable for use in Pancasila and Citizenship Education (PPKn) learning.

By adapting a folk tale narrative and visualising animal characters, the film systematically presents various character education values, including honesty, curiosity, cooperation, tolerance, and love for peace. For example, curiosity is shown through the goat's desire to try wearing horns, while solidarity is demonstrated by the dog's willingness to lend them. Conversely, the conflict that arises when the goat does not return the horns underscores the importance of honesty and responsibility, highlighting their social and emotional consequences within the story.

As a modern medium, animation successfully revives oral traditions that are increasingly forgotten among children. This aligns with the urgent need to renew teaching methods that address students' affective and moral development, not just cognitive skills. The communicative visual approach, combined with 2D design and animation principles, makes the story easier to understand and more emotionally impactful, especially for young learners in the formative stages of character development.

Furthermore, the collaboration between local content and digital technology demonstrates that Pancasila values can be internalised in a contextual and enjoyable manner. This supports the view that contextual and creative instructional media are more effective in building students' character than conventional media or abstract materials that are difficult for children to grasp.

#### 4.CONCLUSION

This study demonstrates that the 2D animated film *Mengapa Kambing Bertanduk?*, adapted from a local folk tale, is an effective and feasible medium for strengthening character values through Pancasila and Citizenship Education (PPKn) at the elementary school level. Transforming a folk tale into an animated format has proven capable of bridging the gap between teaching national values and meeting the learning approaches suited to the digital generation's characteristics and contemporary educational demands.

Beyond effectively communicating moral messages, this medium provides a more enjoyable, interactive, and immersive learning experience. The emphasis on values such as honesty, tolerance, solidarity, and responsibility—delivered through both narrative and visual elements—enhances students' understanding of national values in concrete and applicable ways for daily life.

Therefore, folk-tale–based animated films can serve as a strategic solution for character education in elementary schools. Developing similar media is strongly recommended to enrich culturally rooted learning methods, support the preservation of local wisdom, and educate future generations of Indonesia to be individuals of strong character.

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## ACKNOWLEDGEMENTS

The author would like to express sincere gratitude to all parties who contributed to the completion of this research. Special appreciation is extended to Mrs. Nur Rohmawati, S.Pd., homeroom teacher of Grade III A at SD No. 3 Kuta, for her valuable input and assessment as a content expert. The author also thanks the participating students for their enthusiasm and constructive feedback during the trial phase.

The author would also like to acknowledge the Director of Research, Community Service, and Innovation of INSTIKI for the support provided through the INSTIKI Research and Development Program (IRDP) 2025, under Contract Number 049/INSTIKI.R1.D2/PM.03/01.2025, which made this research possible.

Deep appreciation is conveyed to colleagues, mentors, and collaborators who provided guidance, technical assistance, and moral support throughout the development of the animated film *Mengapa Kambing Bertanduk?*. Finally, the author acknowledges the inspiration drawn from Indonesia's rich oral traditions, which continue to be a vital source for educational innovation and cultural preservation.