



## Differentiated Interactive Media Based on Balinese Folklore: A Solution for Fostering Elementary School Students' Social Attitudes

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**Abstract:** This study is inspired by the relevance of positive social attitudes in developing harmonious connections with others, including peers, family, and society. The study examines how differentiated digital media, grounded in Balinese folklore and cultural values, influence the social perspectives of elementary school students. The research method adopted is quantitative, with an experimental component. The study's findings indicate that utilizing digital media rooted in Balinese culture, particularly through folklore, significantly enhances students' social attitudes, including helping one another, empathy, tolerance, peaceful living, and social participation. These improvements are closely tied to the cultural messages embedded in the stories. The results support earlier research that folklore, as a cultural artifact with strong moral messages, can shape future behavior. This study highlights the importance of integrating cultural heritage into digital learning tools to build moral and social values. The recommended steps include producing more culturally-based educational resources, providing teacher training to apply culturally-rich materials, and conducting further studies to evaluate the long-term impact of folklore-based digital media on character education.

**Keywords:** *balinese folklore; differentiated digital media; social attitudes*

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## INTRODUCTION

Indonesia is a diverse country, encompassing a wide range of cultures, customs, religions, races, and beliefs. These contrasts are indicative of Indonesia as a multicultural society, yet for the most part, they are utilized to harass others. This is supported by the findings of a survey undertaken by the Ministry of Women's Empowerment and Child Protection, which revealed that two out of every three children in Indonesia are bullied in terms of sexual, physical, or emotional assault (Christina et al., 2019; Cikarge & Utami, 2018; Winda & Dafit, 2021). The findings contradict that humans are social beings who rely on one another. As a result, societal sentiments might be described as highly negative. In reality, social peace will be maintained if each individual can establish positive connections with peers, family, and society (Aguss & Fahrizqi, 2020; Bakhri, 2019; Panggabean et al., 2021). Because each individual is a member of a specific social group, social attitude can be defined as a concern for engaging in social interactions with others (Agung et al., 2020; Apriliawati, 2020; Halim & Munthe, 2019).

Education may help overcome these issues, as it is one approach to enhancing Indonesian society's intellectual, attitudinal, and skill levels (Alianti & Mozes, 2023; Apriliawati, 2020; Pratiwi & Asyarotin, 2019). Creating digital learning materials is critical nowadays, as young students are increasingly interested in digital learning (Ahsani & Azizah, 2021; Faizah, 2009; Purwaningrat et al., 2021). Analyzing students' learning styles can help implement a differentiated, autonomous program. Teachers can develop digital learning material by considering their students' visual, auditory, and kinesthetic learning styles (Hartanti, 2019; Ramdani & Simamora, 2022; Saepudin et al., 2018). Compiling distinct digital media is insufficient. Balinese tradition might be a foundation. Balinese folklore is one of the indigenous wisdom traditions that has begun to be abandoned in favor of nonfiction stories that are more entertaining because they employ national and international languages (Fadjri, 2019; Farid, 2023; Huriyatunnisa, 2022). Reading or listening to Balinese folklore can help youngsters learn moral qualities such as kindness, honesty, politeness, hard work, and loyalty, which can form their character and personality. As a result, the produced media would strengthen the social and civic attitudes of elementary school students (Maharputrananda et al., 2020; Pitriani et al., 2021; Wahyudi et al., 2025).

In differentiated digital media, there are three primary media types: visual, audio, and kinaesthetic (Nalasari et al., 2021; Pranatawijaya et al., 2019). Differentiated digital media can increase students' motivation, enthusiasm, and interest in learning (Dharma, 2019; Divan, 2018). Each individual must first be recorded to determine their learning style, then continue using differentiated media that suits their learning style/method

(Faroh & Setiawan, 2018; Soesilo & Munthe, 2020). Digital media is worth using, especially to appreciate the heterogeneity in classical classes (Hariani et al., 2018; Umami et al., 2021). So, differentiated digital media refers to digital media used by instructors to provide learning materials by first evaluating students' different learning styles and then presenting them with media tailored to their learning styles. Differentiated digital media may be created using Balinese folklore. Balinese folklore is an essential aspect of cultural history that serves as a rich learning tool, rich in local moral and cultural values (Faizah, 2009; Faroh & Setiawan, 2018).

Balinese folklores contain deep moral values and can positively influence the formation of elementary school students' character (Maharputrananda et al., 2020; Saepudin et al., 2018). In addition, incorporating local culture, such as Balinese folklore, can foster an understanding and appreciation of Indonesia's cultural richness (Apriliani & Radia, 2020; Widiantara & Rasna, 2020). Balinese folklores are often told in great color and with a strong imagination (Hadi & Irfansyah, 2022; Harjanta & Herlambang, 2018). Balinese folklore conveys cultural, moral, and historical qualities deeply ingrained in the Balinese people's identity, providing enjoyment (Hewi & Shaleh, 2020; Yusuf et al., 2020). Several Balinese folklores are relevant to the integrated social studies content. The story of *Sang Garuda* can be linked to the concepts of self-awareness, responsibility, and life goals that are taught in social studies classes. The story of *Siap Selem* can be linked to the concept of social studies material regarding weather. *Men Tiwas* signed *Men Sugih*, which can be linked to the concept of social studies material regarding important events. *Naga Basuki* can be linked to social studies material regarding the origin of residence and material about the *Nusantara* kingdom. *Kebo Iwa* in the Legend of Lake Batur can be linked to the concept of social studies material regarding diversity and preserving cultural diversity. The story of *Lubdaka Juru Boros* can be linked to the concept of social studies materials regarding needs. The story of *Pan Balang's* greed can be linked to the concept of social studies material regarding the norms and customs of Bali.

Based on the descriptions of the stories, Balinese folklore has a variety of intriguing elements that may be taught to elementary school students. These stories frequently include fantastic characters and thrilling experiences that naturally engage children (Daryanti et al., 2019; Julaeha & Siti, 2019). More importantly, Balinese folklore conveys moral values and messages through engaging narratives. Through these folklores, elementary school students can learn about self-awareness, good behavior, the consequences of actions, and respect for others. They can also study the importance of maintaining good behavior in lessons that align with the goals of social studies education (Bakhri, 2019; Christina et al., 2019).

The novelty of this study lies in its integration of traditional Balinese folklore with modern differentiated digital media as a culturally responsive pedagogical tool. This approach offers a unique blend of local cultural heritage and contemporary educational technology, which has not been widely explored in elementary-level character education. The contribution of this research to the scientific field is its demonstration of how digitalized folklore can serve as an effective medium for fostering social attitudes in elementary school students. It provides empirical evidence supporting the use of culturally grounded digital media in promoting moral development, offering new insights for educators, curriculum developers, and researchers in educational technology, character education, and cultural studies.

## METHODS

This study employed a quantitative research approach with an experimental design to investigate the effectiveness of differentiated digital media based on Balinese folklore in enhancing the social attitudes of elementary school students. The quantitative method was chosen to provide measurable and objective data, aligning with the research objective of assessing the influence of folklore-based digital learning media on the development of students' social attitudes, including empathy, tolerance, cooperation, and peaceful coexistence. Quantitative research is suitable for analyzing the relationship between variables and testing hypotheses using statistical methods (Creswell, 2018).

The research population consisted of 267 4th-grade students from the Gugus Tuanku Imam Bonjol cluster. Using a purposive sampling technique, two classes were selected based on the criterion that they had implemented the Merdeka Curriculum. The students were then assigned to two groups: one as the experimental class receiving differentiated digital media based on Balinese folklore, and the other as the control class using conventional learning methods. Before assigning the groups, a test of difference in means (independent sample t-test) was conducted to confirm that there was no significant difference between the two classes in terms of prior social attitudes, ensuring the homogeneity of both groups.

To support the data collection, research instruments were developed and tested for validity and reliability. First, content validity was assessed through expert judgment by two evaluators for each variable. Out of the initial items, 20 indicators of social attitude were evaluated. Using the Pearson product-moment correlation, 15 items were found to be valid, while five were removed due to low correlation values. Second, reliability testing was performed using the Cronbach's Alpha formula, which showed a high level of internal consistency. The reliability coefficient indicated that the social attitude instrument was suitable for further use in experimental analysis. The detailed results of the reliability test are presented in Table 1.

**Table 1.** Reliability Instrument of Academic Honesty

Reliability Statistics	
Cronbach's Alpha	N of Items
0.842	15

During data analysis, both descriptive and inferential statistics were employed. Descriptive statistics (mean, standard deviation) summarized students' social attitude scores. Inferential analysis was conducted using a paired sample t-test and ANCOVA (Analysis of Covariance) to determine the significance of the difference in social attitude improvement between the experimental and control groups. The use of SPSS software facilitated accurate calculation and interpretation of data. This method provides a rigorous analytical framework for evaluating the effectiveness of integrating culturally based digital media into elementary education, thereby contributing robust evidence to the fields of educational technology and character development. The experimental group received distinct digital media based on Balinese folklore, whereas the control group received conventional media. A prerequisite test was performed after obtaining the post-test results, followed by hypothesis testing using the independent sample t-test technique. The decision to reject the null hypothesis was made if the obtained significance value was less than or equal to 0.05, or 5%.

## RESULT AND DISCUSSION

The t-test was used to evaluate hypotheses in this study. Conducting a normality test is a crucial preliminary step in inferential data analysis, as it ensures that the data meet the assumptions required for the use of parametric statistical tests, such as the independent t-test. This table employs two methods for testing normality: the Kolmogorov-Smirnov and Shapiro-Wilk tests. The results show that the significance (Sig.) values for both groups are greater than 0.05, indicating that the post-test data for the experimental group (Sig. = 0.087) and the control group (Sig. = 0.548) are normally distributed. Therefore, the purpose of presenting this table is to support the validity of the hypothesis testing within the study, particularly in addressing the research objective related to the effect of treatment on students' social attitudes. The fulfillment of the normality assumption enables the researcher to proceed with appropriate statistical comparisons between the groups. Table 2 is presented to determine whether the post-test data on the social attitude indicator from both the experimental and control groups are normally distributed.

**Table 2.** Normality of Post-Test Results

		Tests of Normality				
Indicator	Group	Kolmogorov-Smirnov <sup>a</sup>			Shapiro-Wilk	
		Statistic	df	Sig.	Statistic	df Sig.
Social attitude	experiment	.120	33	.200*	.944	33 .087
	control	.109	30	.200*	.970	30 .548

\*. This is a lower bound of the true significance.

a. Lilliefors Significance Correction

Based on the results of the normality test using the Kolmogorov-Smirnov formula with IBM SPSS version 23, the experimental class's significance value was 0.087, whereas the control class's significance value was 0.548. The acquired significance values were compared to 5% (or 0.05). This signifies that the Sig. The value of the experimental and control classes is greater than 0.05, indicating that the post-test data for both the experimental and control classes are normally distributed.

**Table 3.** Homogeneity of Post-Test Results

		Test of Homogeneity of Variance			
		Levene Statistic	df1	df2	Sig.
Social attitude	Based on Mean	2.282	1	61	.136
	Based on Median	1.830	1	61	.181
	Based on the Median and with adjusted df	1.830	1	60.981	.181
	Based on the trimmed mean	2.256	1	61	.138

The homogeneity test results using the Levene algorithm in conjunction with IBM SPSS version 23 determined a significance value of 0.136. The resulting significance value was compared to a significance threshold of 5% (0.05). If the significance value achieved is more than 0.05, the post-test data can be considered homogeneous.

**Table 4.** Independent Samples t-Test Results

		<b>Independent Samples Test</b>								
		<b>Levene's Test for Equality of Variances</b>				<b>t-test for Equality of Means</b>				
		<b>F</b>	<b>Sig.</b>	<b>t</b>	<b>df</b>	<b>Sig. (2-tailed)</b>	<b>Mean Difference</b>	<b>Std. Error Difference</b>	<b>95% Confidence Interval Difference</b>	
									<b>Lower</b>	<b>Upper</b>
Social attitude	Equal variances assumed	2.282	.136	21.017	61	.000	17.98182	.85559	16.27096	19.69268
	Equal variances are not assumed.			21.164	60.859	.000	17.98182	.84964	16.28278	19.68086

Table 4 presents the results of the independent samples t-test comparing the social attitude scores between the experimental group (which received the Interactive Media Based on Balinese Folklores) and the control group (which received conventional instruction). The test yielded a Sig. (2-tailed) value of 0.000, which is well below the 0.05 threshold. This indicates a statistically significant difference between the two groups. The mean difference of 17.98, with a 95% confidence interval ranging from 16.27 to 19.69, shows that the experimental group outperformed the control group by a substantial margin. Thus, the findings clearly demonstrate that the Interactive Media Based on Balinese Folklores was significantly more effective in improving students' social attitudes compared to traditional teaching methods. This supports the research objective of evaluating the impact of culturally rooted, interactive learning tools on student character development.

Unlike conventional digital materials that often rely on generic stories or abstract moral lessons, the inclusion of Balinese folklore brings contextually relevant, emotionally resonant, and culturally grounded content that students can relate to (Ardiansyah & Jailani, 2023; Hewi & Shaleh, 2020; Yusuf et al., 2020). This not only enhances engagement and comprehension but also strengthens emotional identification with the moral values embedded in the stories. Learning that leverages local culture fosters a stronger sense of belonging and identity, which in turn reinforces the moral messages being conveyed (Apriliani & Radia, 2020; Aristini et al., 2017; Asyhari & Silvia, 2016). Furthermore, differentiated media allows for learning personalization, catering to diverse student needs and preferences, which further amplifies its impact on social-emotional learning (Dini, 2021; Ekaputra et al., 2021; Tegeh & Dwipayana, 2019). The novelty of this study lies in its integration of folklore within a differentiated digital learning framework, something that has not been widely applied in Indonesian elementary education. While previous studies have examined the influence of folklore in traditional storytelling or literature-based instruction (Iskandar et al., 2024; Tohani & Sugito, 2019; Widyantara & Rasna, 2020), this study combines cultural storytelling with interactive and multimedia-based approaches, aligned with the demands of modern pedagogical paradigms. This allows folklore not only to function as a cultural preservation tool but also as an active instructional medium in 21st-century classrooms.

Moreover, this study makes a substantial contribution to the academic discourse on culturally responsive pedagogy and digital character education (Aryani & Ambara, 2021; Prehanto et al., 2021; Widrastuti & Susiana, 2019). It supports the theoretical framework proposed and emphasizes the importance of culturally relevant teaching in fostering academic success and social competence. By demonstrating that digital folklore media have a positive influence on student behavior, this research confirms that educational content rooted in students' cultural backgrounds enhances moral internalization, reduces behavioral problems, and fosters civic responsibility (Aini & Tresnawati, 2019; Daryanti et al., 2019; Hadi & Irfansyah, 2022).

From a practical standpoint, the findings offer important implications for curriculum development, teacher training, and educational policy. First, curriculum developers should integrate local folklore more deliberately into learning modules, especially those aimed at character and civic education (Hewi & Shaleh, 2020; Miranti et al., 2021). Second, teacher preparation programs must include training on how to utilize culturally enriched digital tools, ensuring that educators are equipped to translate cultural content into classroom practices effectively. Third, educational technology developers can use these findings as a basis to create regionally adapted digital learning platforms that blend culture, interactivity, and pedagogy (Harjanta & Herlambang, 2018; Julaeha & Siti, 2019; Miranti et al., 2021).

This study also lays the groundwork for future research. While it establishes short-term effects on social attitudes, longitudinal studies are needed to assess the sustainability of these effects over time. Additionally, comparative studies across different regions and cultural backgrounds would help determine the generalizability of the approach and identify specific cultural elements that are most effective for moral development. Cross-disciplinary collaboration involving education, cultural studies, digital media, and psychology may open new avenues for designing holistic character education frameworks that are both technologically innovative and

culturally authentic. The findings of the current study provide compelling evidence for the effectiveness of integrating local cultural narratives into modern educational technology. The implementation of interactive media grounded in Balinese folklore has been shown to significantly enhance the development of students' social attitudes, as reflected in their increased empathy, cooperation, and tolerance. This transformation can be attributed to the unique ability of narrative-based learning—especially when culturally relevant—to engage students emotionally and morally, thereby making abstract social values more concrete and relatable within their lived experiences.

The use of differentiated interactive media enables greater inclusivity in the learning process, ensuring that students with diverse learning needs, preferences, and abilities can access and benefit from the same moral and social content. By combining differentiation with cultural storytelling, the media fosters personalized learning experiences that not only strengthen comprehension but also promote meaningful internalization of values. Through animations, interactive tasks, and reflective activities rooted in Balinese folklore, students are encouraged to critically examine social situations, consider ethical dilemmas, and develop a more profound sense of social responsibility. Furthermore, this approach exemplifies how modern technology can serve as a bridge between traditional cultural wisdom and the demands of 21st-century learning. Rather than treating folklore as static or outdated, the interactive media revitalizes these stories, presenting them in dynamic, student-friendly formats that sustain engagement and curiosity. In doing so, it positions folklore as a living, pedagogical resource that remains relevant and powerful in shaping the character and worldview of young students. In conclusion, this study affirms the value of integrating local cultural heritage into differentiated digital learning environments as a means of cultivating social attitudes in elementary education. It demonstrates that such an approach is not only pedagogically sound but also contextually meaningful, offering students a culturally grounded foundation upon which to build socially responsible behavior. This innovation holds promise for future educational practices, suggesting that a blend of tradition and technology can create holistic, value-based learning experiences that resonate deeply with students.

## CONCLUSION

Using digital media based on Balinese folklore helps enhance elementary school students' social attitudes by establishing key moral virtues, including mutual aid, empathy, tolerance, and harmony. It provides a culturally relevant approach to character education by embedding local wisdom into interactive learning experiences. Previous studies have indicated the effectiveness of folklore in improving students' social interaction, cognitive development, and emotional growth. However, this study extends those findings by demonstrating that when folklore is integrated into differentiated digital media, its impact becomes more profound and measurable in classroom settings. The application of these findings has significant implications: teachers can adopt this approach to create more engaging and values-oriented learning environments, curriculum developers can incorporate local culture into formal education programs, and educational technology developers can design culturally enriched media to support national character education efforts. In the long term, such applications may contribute to the development of a more empathetic, tolerant, and socially cohesive generation of students.

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