



Integration of Cangkal Cultural Values in Financial Literacy Education: Its Impact on Financial Attitudes, Knowledge, and Skills of Junior High School Students

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ABSTRACT

Financial literacy among students is at 23.4% and is categorized as low. This has led to increasingly high levels of consumerism and even stress. The Banjar community has a work culture known as cangkal. Cangkal refers to a persistent and diligent work ethic. Financial literacy education has an impact on students' attitudes, knowledge, and financial skills. This study aims to analyze the influence of integrating the cultural values of cangkal into financial literacy education on attitudes, knowledge, and skills. This is a quantitative study using Structural Equation Modeling-Partial Least Squares (SEM-PLS). This study was conducted in the city of Banjarmasin and Barito Kuala Regency, involving seven junior high schools with a sample size of 422 respondents from grade VII. The findings of this study are: (1) Cangkal culture has cultural values such as trust, hard work, and preference; (2) The integration of Cangkal cultural values in financial literacy education has a positive influence on attitudes, knowledge, and skills. This can be seen from the path coefficient values that are close to +1, indicating a positive and increasingly strong relationship between these variables, with results of 0.932 for knowledge, 0.921 for attitude, and 0.909 for financial skills. The conclusion of this study is that the integration of Cangkal cultural values into financial literacy has a positive influence on financial knowledge, financial attitudes, and financial skills. Further research with a different focus is expected to strengthen this study.

Keywords: Cangkal Cultural Values, Financial Literacy, Knowledge, Attitudes, Skills

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INTRODUCTION

Financial literacy is the treatment of how to manage finances, consisting of attitudes, knowledge, and skills as a step to effective financial decision-making (Dwiastanti, 2015). This, of course, requires a good knowledge of finance as well. Be it knowledge about savings, investment, and long-term and short-term financial plans so that the decisions taken do not become a boomerang and wrong target (Wagner & Walstad, 2019; Potrich et al., 2025). Financial literacy education should be provided as early as possible, even from the lowest to the highest level of education, because financial literacy education is considered a basic skill of the 21st century that is able to foster a spirit to compete and adapt to other countries with the aim of creating prosperity (Sugiarto & Farid, 2023). 21st-century education focuses

on developing the potential that exists in students in order to shape their character to become a better person (Rahayu et al., [2022](#)).

However, financial literacy education in Indonesia has not been able to produce much improvement in financial capability. This can be seen from the results of the financial literacy survey in 2022 published by the Financial Services Authority (OJK), which showed that the level of financial literacy for the Indonesian population aged 15-17 years is only 43.28%, which is lower than the national literacy level of 49.68%. The low financial literacy of the Indonesian people will certainly have a negative impact, such as the emergence of stress and individual self-confidence due to poor financial management of money, thus reducing the number of well-being. This is evidenced by the many victims of fraud under the guise of business and investment, both offline and online (Oktaviani et al., [2022](#)).

Reflecting on these conditions, of course, the younger generation must start learning to distinguish between wants and needs, one of which is through learning at school. Learning activities at school must, of course, be given more attention to achieve the desired learning outcomes, especially in financial literacy learning. Financial literacy education is also becoming increasingly urgent as the enactment of Law No. 4 of 2023 on Financial Sector Development and Strengthening emphasizes strengthening literacy, inclusion, and consumer protection as a response to various financial and social challenges in society, because people with higher levels of financial literacy have more careful financial arrangements (D. T. Nguyen, [2017](#)). Consumptive attitudes seem to be inherent in today's teenagers and even the culture of teenagers' lifestyles, and they tend to spend more money than save for the future (Kusumaningtyas, [2017](#); Potrich et al., [2025](#)).

Several studies on the causes of financial fragility in Indonesia, such as economic crises (Bialowolski et al., [2021](#)). Problems with poor financial behavior patterns (Anderloni et al., [2012](#)). Accumulation or arrears of debt (Lusardi, [2019](#); Lusardi et al., [2020](#)). Family breakdown (Costantini & Seccareccia, [2020](#)), low education levels, lack of communication, employment, and age (Lusardi et al., [2021](#)), socioeconomic factors (Lusardi et al., [2020](#)). Low financial, digital, and internet literacy (Hasler & Lusardi, [2017](#); Sleeper et al., [2019](#)). Gender gaps in income and low financial freedom in decision-making also exacerbate this issue (Holloway et al., [2017](#); Kabeer, [2021](#)).

Research conducted by Lusardi et al. ([2021](#)) and Tejada-Peña et al. ([2023a](#)) in the United States shows that financial fragility is closely related to financial literacy, and many people in the United States are not prepared for the financial decisions needed to achieve their goals. Similarly, research in Indonesia conducted by Syafitri ([2024](#)) found that higher levels of financial well-being are accompanied by financial literacy. Research conducted by Lusardi et al. ([2021](#)); Tejada-Peña et al., ([2023](#)) in the United States show that financial fragility is strongly related to financial illiteracy, and many people in the United States are not prepared for the financial decisions needed to achieve these goals. Financial literacy and financial education are modern concepts. Financial literacy is not an absolute condition: it

is a set of abilities conditioned by factors such as age, family, culture, and place of residence (Böhm et al., [2023](#)). One of the factors that influence financial literacy is culture, and the culture is a culture related to finance or habits in financial management. Financial literacy is knowledge of personal finance concepts and principles that are considered important, practical, or useful for everyone in a culture (Callis et al., [2023](#)).

Financial culture or technology has been shown to influence individual financial literacy (Setiawan et al., [2020](#)). Based on the results of a study conducted in the state of Veracruz, it shows that people's financial culture does improve decision-making. Financial culture affects forecasting priorities and long-term savings (De Los Santos-Gutiérrez et al., [2022](#)). Culture is a set of beliefs, norms, and preferences shared within the family, so culture will affect a person's financial literacy (Brown et al., [2018](#)). There are four concepts that can be taught in financial literacy education, namely earning, saving, spending, and donating (Laila et al., [2019](#)). The socioeconomic background of individuals in a culture affects financial literacy in terms of uncertainty avoidance and decision-making (Cucinelli et al., [2019](#); Ahunov & Van Hove, [2020](#)). So that one of the factors that needs to be considered here is also related to the culture of a society.

People need to engage in economic activities to meet their needs. The economic activities of each individual are certainly not the same because they are based on various economic activities, education, and income. The Banjar community is known as a community rich in strong Islamic culture (T. Rahman et al., [2023](#)). The spirit shown is the *cangkal* character demonstrated by the Banjar community. *Cangkal* is a persistent and diligent attitude towards work (Parhani, [2016](#)). Cultural values in human relationships are reflected through self-development based on the concepts of *gawi manuntung* and *dalas balangsar dada*. These values reflect the principle that the Banjar community has a persistent, diligent, resilient, and hard-working personality and strives wholeheartedly. The *cangkal begawi* character describes their steadfastness in not easily giving up when faced with failure, accompanied by a determination to work with sincerity (Fachrudin, [2021](#)). Symbolically, the Banjar community prioritizes trade customs and places great importance on them in activities such as trading, farming, gardening, processing forest products, mining diamonds and gold, woodworking, and fishing, with the aim of generating income or savings. (Hasan, [2014a](#); Putro et al., [2025](#))

Through the cultural values of the Banjar community, this can be used as literacy education in schools. One example is for the junior high school level, where literacy will be linked to integrated learning. Culture-based learning has been proven to improve students' cognitive and metacognitive abilities (Widada et al., [2018](#)). This approach also improves students' abilities in understanding concepts, representations, metacognition, problem-solving, communication, and abstraction (Julita et al., [2019](#)). In this context, the presentation of financial literacy education can be integrated with local culture to

strengthen students' understanding and behavioral changes, particularly regarding their financial knowledge, attitudes, and skills through learning activities using financial literacy-based instructional materials. After being applied in the classroom, students were asked to complete a financial literacy questionnaire to assess its impact. The objectives of this research are (1) to analyze the integration of the Banjar community's cangkal cultural values in financial literacy education; (2) to analyze the influence of cangkal cultural values in financial literacy on students' financial knowledge in junior high schools in Barito Kuala Regency and Banjarmasin City; (3) to analyze the influence of cangkal cultural values in financial literacy on students' financial attitudes in junior high schools in Barito Kuala Regency and Banjarmasin City; and (4) to analyze the influence of cangkal cultural values in financial literacy on students' financial skills in junior high schools in Barito Kuala Regency and Banjarmasin City. The hypotheses of this study are as follows:



Figure 1. Research Hypothesis Framework

H₁: The integration of Cangkal cultural values has a positive effect on students' financial knowledge.

H₂: The integration of Cangkal cultural values has a positive effect on students' financial attitudes.

H₃: The integration of Cangkal cultural values has a positive effect on students' financial skills.

METHOD

The research method used in this study is quantitative research. This study uses two data collection techniques, namely (1) interviews, where the researcher first interviewed several junior high school teachers to find out the financial literacy conditions of the younger generation of students, as well as interviews with two Banjar cultural figures regarding the cultural values of the Banjar community. The cultural experts are Mr. MSN and Mr. MM. The interviews were conducted over a two-week period from October 14 to October 28, 2024. (2) Questionnaire: In this phase, the researcher distributed a

questionnaire to junior high school students in Barito Kuala and Banjarmasin City. The schools involved are as follows:

Table 1. Research Sample Data

No	School Names	Region	Number of Students
1	SMPN 1 Marabahan	Dist. Barito Kuala	51
2	SMPN 1 Tamban		64
3	SMPN 4 Alalak		65
4	SMPN 14 BJM	Banjarmasin City	54
5	SMPN 27 BJM		63
6	SMPN 6 BJM		62
7	SMPN 19 BJM		63
Number of Students			422

Source: Research Data (2025)

The data analysis technique used is Structural Equation Modeling-Partial Least Squares (SEM-PLS) because this method can analyze complex relationships between latent variables and their indicators while simultaneously testing measurement models and structural models even though the sample size is relatively small and the data is not perfectly normally distributed. SEM-PLS is suitable for exploratory research and model development, such as financial literacy based on Banjar cultural values, which involves multidimensional constructs. The required calculation data includes outer loadings to assess indicator validity, Average Variance Extracted (AVE) and Composite Reliability for convergent validity and reliability testing, cross loadings and discriminant validity for discriminant validity testing, path coefficients and R-square values to measure the strength of relationships between constructs, and t-statistic and p-value tests via bootstrapping to test the significance of paths in the model.

Therefore, the researchers did not test the normality and linearity of the data. The subjects in this study were 422 seventh-grade students from SMPN Barito Kuala and Banjarmasin City. The selection of junior high schools in Banjarmasin City and Barito Kuala Regency as samples for financial literacy research was based on differences in socioeconomic context and levels of urbanization, which provide natural variation in students' exposure to and practice of finance. Banjarmasin City, as an urban center, has broader access to financial institutions, financial education programs, and modern economic activities, while Barito Kuala District represents a peri-urban/rural area where cultural and social capital, such as the values of gawi manuntung and cangkal begawi, play a more dominant role in shaping the financial behavior of adolescents. The researchers developed the research instruments by considering the independent curriculum. The research instruments used were (1) the Needs Analysis Instrument

(observations and interviews with seventh-grade teachers) and (2) the Validation Sheet. Two types of data analysis were used in this study: (1) Qualitative descriptive analysis was used to process data in the form of notes, suggestions, or comments derived from expert validation sheet assessments using Aiken's V. (2) Quantitative analysis was used to process survey results. Expert assessment in this study was conducted to test the content validity of the financial literacy instrument using Aiken's V formula.

Several experts competent in the fields of financial literacy, social studies education, and Banjar culture were asked to assess each item of the instrument based on its level of relevance using a 1–5 Likert scale, where a score of 1 indicated “very irrelevant” and a score of 5 indicated “very relevant.” The calculation results produced a V value between 0 and 1, with a minimum validity criterion of 0.80; items with values below this threshold were revised or removed.

RESULTS & DISCUSSION

Result

Cultural Values of the Banjar People Beliefs, Values, and Preferences

The interviews were conducted with the Banjar community residing in three villages, namely Belitung, Telaga Biru, and Basirih, over a two-week period from October 14 to 28, 2024. The respondents interviewed were Banjar people aged 18–65 years (productive age), who tend to be employed and have an income, making it easier to relate to financial literacy and the cangkal culture that arises from income-generating activities. Based on the interview results, it was found that the majority of Banjar people are known for their diligent and persevering nature, which in the Banjar language is referred to as “cangkal” and “bahimat” (Parhani, [2016](#)). They believe that if they are diligent in everything they do, they will reap the rewards of their efforts, reinforced by the value of responsibility.

The Banjar community believes that if they are diligent in their work, they will generate a sense of responsibility. In terms of preferences or choices, they tend to prioritize the purchase of essential assets such as houses and gold. Gold can serve as a form of savings that can be sold in times of genuine emergency. Additionally, they view gold as a lifestyle choice in a positive sense, as it holds investment value for them. The Banjar community is also diligent in working and trading with the ultimate goal of the afterlife, such as performing the Hajj pilgrimage. Since embracing Islam, the Hajj pilgrimage has become a tradition among the Banjar community, performed voluntarily and out of their own free will, while also serving as the primary motivation for the Banjar community to earn money, work, seek livelihood, and accumulate funds (Maslan & Yaacob, [2020](#)).

Table 2. Results of Financial Literacy Research from the Perspective of Banjar Cultural Values

Components of Financial Literacy	Banjar Cultural Values
Obtaining <ul style="list-style-type: none"> - Work diligently - Producing something with craft and tenacity 	Belief <ul style="list-style-type: none"> - <i>Bagawi manuntung</i> (working from to finish) - <i>Bauntung</i> (produce something)
Spending <ul style="list-style-type: none"> - Buying things by using a priority scale - Buying according to needs not mere desires 	Responsible values <ul style="list-style-type: none"> - Wasteful attitude must be avoided - Wastefulness is the root of poverty - Everything that is bought must be willed by the seller and buyer
Saving <ul style="list-style-type: none"> - Mandating saving activities - Setting aside daily income 	Preferences <ul style="list-style-type: none"> - Gold investment is important both as a lifestyle and savings - Worship is everything; saving for worship such as Hajj and Umrah is an honor, let alone a necessity. - Helping each other both in terms of labor and material - Giving alms will not make you poor (adapted from Brown et al., 2018: 63)
Donating <ul style="list-style-type: none"> - Besides being careful in shopping, we also prefer to help others - Helping others will not make us poor - Pursuing religion and the desire to share with others, such as haul guru sekumpul (adapted from Laila et al., 2019) 	

Source: Personally processed (2025)

Apart from the results of the interview, the research results were also obtained through the distribution of questionnaires. Before the questionnaire is distributed to respondents, the instrument is first validated by several lecturers who are experts in their fields. The number of validators amounted to seven people. Some of the statement items given include: (1) The questionnaire questions are in accordance with the financial literacy variable indicators; (2) the questionnaire questions are in accordance with the financial knowledge variable indicators; (3) the questionnaire questions are in accordance with the financial attitude variable indicators; (4) the questionnaire questions are in accordance with the financial skills variable indicators; (5) the questionnaire questions are easy to understand by students who belong to the alpha generation; (6) the topics asked are in accordance with the daily lives of students; (7) the examples or contexts in the statements are relevant to students' experiences; (8) the language used is easy for seventh grade students to understand; (9) there are no terms that are too technical or difficult to understand; (10) the language style used is in accordance with the students' cognitive development level.

Original Validation Results

The data from the expert validation test was evaluated through analyzing the comments and suggestions given through an assessment using a 5-point scale (1 to 5), and this data is considered qualitative data. The validity of the questionnaire was measured based on the completeness of the questionnaire components, language, and the suitability of the respondent's age to the question. Based

on the table on the number of rating categories (c), it is known that the standard value to get valid criteria with seven raters and five answer choice items is that the calculation results must be above 0.82. The results of the questionnaire validation can be seen in table 3.

Table 3. Questionnaire Validation Results

Indicator	Item Number Assessment	Aiken's V	Criteria Coefficient Aiken's V
Each questionnaire statement is in accordance with the financial literacy variable indicators	1	0.96	Valid
Each questionnaire statement is in accordance with the financial knowledge variable indicators.	2	0.92	Valid
Each questionnaire statement is in accordance with the financial attitude variable indicators.	3	0.86	Valid
Each questionnaire statement is in accordance with the financial skills variable indicators.	4	0.89	Valid
The content of the questionnaire statement is easy to understand by students who belong to the alpha generation.	5	0.89	Valid
The topics asked are in accordance with the daily lives of junior high school students.	6	0.89	Valid
The example or context in the statement is relevant to the experiences of junior high school students.	7	0.86	Valid
The language used is easy for 7th grade students to understand.	8	0.93	Valid
There are no terms that are too technical or difficult to understand.	9	0.89	Valid
The language style used is in accordance with the students' cognitive development level.	10	0.89	Valid

Source: personally compiled data (2025)

Based on Table 3, it is known that all items in the questionnaire are valid and acceptable. This indicates that researchers can proceed to the next stage, which is distributing the questionnaire to respondents. Then, an analysis was conducted on the integration of Cangkal cultural values in financial literacy education and its influence on financial attitudes, knowledge, and skills.

The Influence of Integrating Cangkal Cultural Values in Financial Literacy on the Knowledge, Attitudes, and Financial Skills of Generation Alpha

SEM analysis shows an interesting relationship pattern between indicators on the variable of cultural integration in financial literacy on financial knowledge, attitudes, and skills through Structural Equation Model (SEM) as a data analysis tool. The results of the analysis can be seen in Table 4.

Table 4. The Influence of Integrating Cangkal Cultural Values in Financial Literacy on the Knowledge, Attitudes, and Financial Skills of Generation Alpha

Construct	Item	Loading Factor	Cronbach's Alpha	CR	AVE	P value	VIF	t statistic	Conclusion
Knowledge (P)	P1	.929	.942	.958	.822	.000	1,000	76.217	Significant
	P2	.948						102.409	
	P3	.968						189.524	
	P4	.693						22.956	
	P5	.965						163.005	
Attitude (S)	S1	.900	.890	.919	.696	.000	1,000	109.532	Significant
	S2	.882						74.051	
	S3	.846						49.879	
	S4	.764						31.935	
	S5	.770						33.503	
Skills (K)	K1	.951	.928	.948	.787	.000	1,000	130.267	Significant
	K2	.665						18.767	
	K3	.922						77.527	
	K4	.926						80.939	
	K5	.937						90.800	

Source: data processed by researchers (2025)

Table 4 shows that the integration of cangkal cultural values in financial literacy influences financial knowledge, attitudes, and skills. This can be seen from the Cronbach's alpha results above .700. The SEM results showing the influence of each variable can also be seen in Figures 2 and 3.

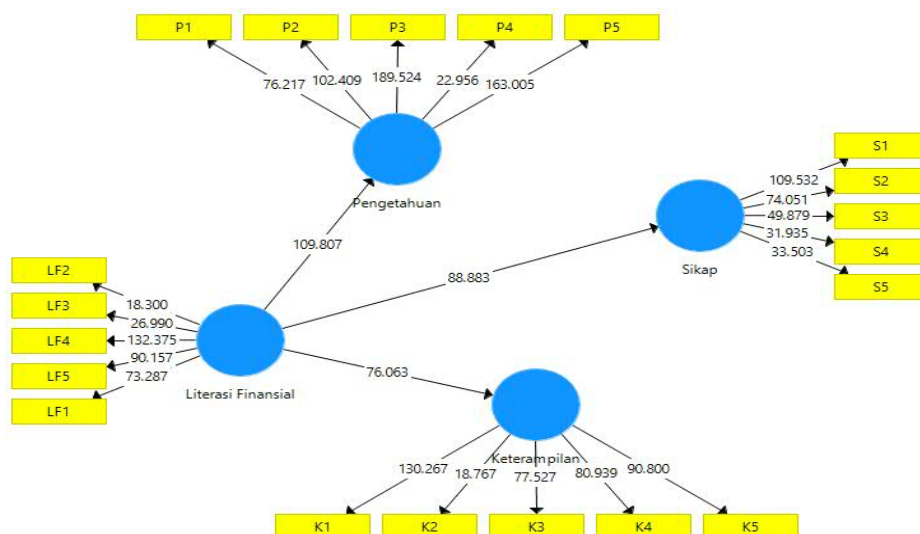


Figure 2. Outer Model Results Analysis of the influence of integrating cangkal cultural values in financial literacy and its impact on the financial knowledge, attitudes, and skills of Generation Alpha

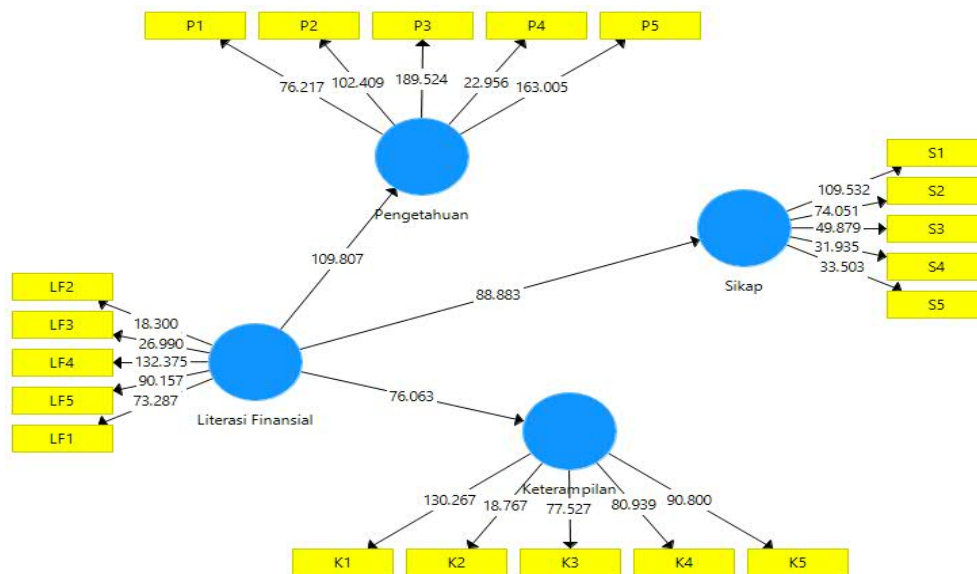


Figure 3. Outer Model Results Analysis of the influence of integrating cangkal cultural values in financial literacy and its impact on the financial knowledge, attitudes, and skills of Generation Alpha

Preliminary calculations indicate that the proposed model meets validity and reliability tests. For further analysis, this study uses SEM-PLS as the basis for constructing a structure with internal model estimation to determine the relationship between variables. Data were generated using 422 bootstrap subsamples. Additionally, the calculation results generally show that all VIF values are 1.000, indicating no collinearity issues in this research model. As shown in Table 4, both hypotheses are accepted with t-values (>1.96) and p-values for each relationship (>0.05).

Based on the results in Table 4 and Figure 2, it is known that the proposed hypothesis can be accepted. This hypothesis includes the influence of integrating Cangkal cultural values into financial literacy on financial knowledge, attitudes, and skills.

Discussion

This study provides an overview of how financial literacy can be integrated with the cultural values of the Banjar community. The low level of financial literacy in Indonesia, which stands at only around 43.28%, causes significant losses at both the individual and national levels. Individuals with low financial literacy tend to have difficulty managing their income, become trapped in consumer debt, fail to take advantage of formal financial products and services, and are vulnerable to investment fraud. On a macro level, this situation can hinder financial inclusion growth, widen economic disparities, and reduce the nation's competitiveness in the dynamic global economy. To address this, it is essential to improve financial education from school age onwards with relevant and contextual curricula, enhance access to financial information that is easily understood by the public, increase digital literacy for technology-based financial management, and foster cross-sectoral collaboration between the

government, financial institutions, and communities to provide sustainable and locally tailored literacy programs. Financial literacy is related to cultural values such as trust, responsibility, and preferences. The four components are earning, spending, saving, and donating, which refer to financial knowledge, attitudes, and skills. Analysis shows that the integration of cultural values in financial literacy has a significant impact on financial knowledge, attitudes, and skills.

Financial Knowledge

The knowledge indicator achieved a significance value above (>0.05), as evidenced by a path coefficient value of 0.932, which indicates the significant integration of cultural values in financial literacy on students' financial knowledge. Financial literacy can be used as a process to acquire financial knowledge, financial awareness, and financial experience (Dewi et al., [2020](#)). Based on interviews with teachers and several junior high school students in Banjarmasin City, it was also found that the use of cultural value-based financial literacy teaching materials can improve students' financial knowledge, and it has been proven to increase students' grades. Financial knowledge is crucial as the foundation of financial literacy, as individuals with low financial knowledge tend to exhibit poor investment behavior, such as naive diversification, failure to identify potential returns, and excessive spending, particularly on higher-cost items (Fisch et al., [2019](#)).

Financial behavior also refers to the application of financial knowledge (Susilowati et al., 2020) and can be observed through the accuracy of paying bills or other obligations, personal budgeting, and saving for future needs (Akben-Selcuk, [2015](#); Ali et al., [2024](#); Khalisharani et al., [2022](#)). The Banjar community believes that what they receive is commensurate with what they do. This belief is supported by good knowledge to avoid making incorrect decisions. The financial knowledge possessed by the Banjar community can be acquired, among other things, through the madam (merantau) culture of the Banjar ethnic group in fulfilling their trading instincts, enabling them to have a high sensitivity to opportunities while also being sufficiently aware of threats (Hasan, [2014](#)). The madam (merantau) culture embraced by the Banjar community plays a crucial role in shaping individual financial knowledge. This is due to the trading experiences that sharpen their sensitivity to financial opportunities and threats in their environment (A. Rahman & Risman, [2021](#)) Research Fatihah & Anwar, 2023 shows that diverse academic and professional experiences can influence individual financial attitudes and behaviors, supporting the idea that a good education contributes to stronger financial skills. In this context, improving financial literacy will lead to increased individual financial resilience in facing challenges, both socially and economically.

Financial Attitude

The financial attitude indicator obtained a significance value above (>0.05), as evidenced by a path coefficient value of 0.921, which indicates the integration of Cangkal cultural values in financial literacy through financial literacy teaching materials on students' financial attitudes. Financial attitudes can be defined as personal tendencies toward financial issues, including the ability to plan for the future (Rai et al., [2019](#)). This is also implied by the results of interviews with junior high school teachers in Barito Kuala Regency, indicating that after the use of Cangkal culture-based financial literacy teaching materials during simulation-based buying and selling activities, there was a positive change in students' financial attitudes, particularly in terms of earning and spending. Financial attitudes influence decisions to act and also involve motivation and confidence in applying financial knowledge. Financial attitudes refer to an individual's intentions in relation to specific decisions about their finances. Financial attitudes are a key factor in personal financial management, reflected in an individual's tendencies toward financial issues and their plans for future success. Research indicates that financial attitudes have a significant influence on financial decision-making and financial management behavior, including budgeting and investment (Huston, [2010](#); Indefenso & Yazon, [2020](#)). Rai et al. (Huston, [2010](#)) explain that financial attitudes involve motivations and beliefs that reinforce the application of financial knowledge, so individuals with good financial attitudes are more likely to manage their finances wisely.

Regarding attitudes, the economic life of the Banjar people in the past was closely tied to natural conditions, such as navigating the remote areas of the Martapura, Barito, Kahayan, Kapuas rivers, and their tributaries like the Negara, Alabio, Babirik rivers, and others, all the way to the interior of South and Central Kalimantan, as part of their efforts to transport their goods (Hasan, [2014](#)) This indicates that the Banjar people have already applied financial attitudes in their actions, one of which is collaborating with nature. Specifically, in the context of the Banjar community, the financial attitudes they apply reflect a close relationship with natural conditions and traditions that have existed since ancient times. Hasan highlights that the economic life of the Banjar community, such as activities on the Martapura River and its surroundings, demonstrates the application of a financial attitude oriented toward collaboration with nature to optimize trade outcomes. This signifies that the financial attitude of the Banjar community has been integrated with their social and cultural values, strengthening the economic decisions they make and making them more adaptive to change.

Furthermore, research conducted by Siregar and Damanik Indefenso & Yazon ([2020](#)) confirms that financial attitudes can be influenced by various factors, including individuals' understanding of financial products and budget management. Good financial management depends on an individual's ability to plan for the future accurately. In this context, positive financial attitudes can reinforce the learning outcomes of financial literacy (Huston, [2010](#); Bosire et al., [2019](#)). Wediawati et al. Bosire et al. ([2019](#)) note that the influence of financial attitudes on financial management behavior reflects

individuals' psychological tendencies in evaluating effective financial management. This highlights the importance of strengthening financial attitudes in financial literacy education, particularly among the younger generation. Actions to understand and apply good financial attitudes not only enhance individual knowledge but also encourage more responsible behavior in financial management. Thus, the effects of cultural values held by communities, such as the Banjar community, can shape more proactive and positive financial attitudes, which in turn impact their future financial decision-making. This shows that the integration of culture and financial education is absolutely necessary to create a more financially literate generation (Indefenso & Yazon, [2020](#)).

Financial Skills

The financial literacy indicator obtained a significance value above (>0.05), as evidenced by a path coefficient value of 0.909, indicating the influence of integrating Cangkal cultural values into financial literacy on students' financial literacy skills. The results of interviews and observations conducted during learning activities in financial simulations found that students' skills improved, particularly in relation to creating financial literacy projects that could generate income. Students were observed to pay close attention to all elements in the creation process to ensure the resulting projects had high market value. Individuals with higher levels of financial literacy tend to be less wasteful, more likely to save, and make careful expenditures, which influence individual financial skills (D. T. Nguyen, [2017](#)). In the context of Banjar society, the financial skills developed among its members are closely linked to cultural values, traditional economic practices, and their adaptation to a unique environment. Researchers and academics have noted how the traditional ways of Banjar society in managing finances reflect local wisdom that has been passed down through generations.

The Banjar community has a strong tradition of trade. From a young age, children are taught to participate in economic activities, such as trading at floating markets. This learning process not only covers the technical aspects of buying and selling but also instills ethical values about hard work and honesty. This demonstrates that financial education is conducted informally and integrated into daily life, shaping a mindset about how to save and use income wisely through financial skills (Huston, [2010](#)). The Banjar community also has a habit of saving money, which is not always done through formal institutions such as banks, but in other forms, such as savings in traditional containers (used cans) or investments in livestock and gold. The philosophy behind this habit reflects a cautious and wise attitude toward an uncertain future. This habit also implies that the community prioritizes financial security in the most relevant form for them.

Research highlighting cultural factors as determinants of financial literacy is rare and has only emerged in recent years (H. Van Nguyen et al., [2022](#)) However, based on the research conducted, the

integration of the cultural values of the Banjar community in financial literacy influences the financial knowledge, attitudes, and skills of the Alpha generation. This aligns with the hypothesis that the integration of the cultural values of the Banjar community in financial literacy has a significant impact on financial knowledge, attitudes, and skills.

CONCLUSION

Based on the research conducted, it can be concluded that the research hypothesis test is acceptable. The results of the study show that the integration of Cangkal cultural values, which reflect trust, hard work, and frugality, can have a positive and strong influence on improving students' attitudes, knowledge, and financial literacy skills. This integration not only enriches the learning material with relevant local content but also makes financial literacy education more contextual, meaningful, and aligned with the daily lives of students, thereby fostering the development of wise and sustainable financial behavior.

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