Cultural Literacy Through Youth Education in the Family Environment as a Reinforcement of the National Literacy Movement

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Abstract. In 2016 the Ministry of Education and Culture activated the national literacy movement (GLN) as part of the implementation of the Minister of Education and Culture Regulation Number 23 of 2015 concerning character development. Based on the content of the national literacy movement from the government, that should not only be narrowed down to "reading movement in schools only". Based on the description, research was then conducted that has a general-purpose to see the forms of cultural literacy activities carried out in the family environment through youth education in West Toboyo Hamlet, Gunung Regency. This research uses a qualitative approach with this type of case study research. The subject of the study was a teenager in West Toboyo Hamlet. The selection of this research subject is based on data that in 2021 the Gunung Kidul Human Development Index (HDI) is the lowest in DIY Province, which is certainly one-factor affecting literacy levels. The efforts of the village government to support families, especially adolescents who support the national literacy movement, include conducting outreach activities related to cultural literacy involving educational practitioners such as universities that have competent academics in the field of cultural literacy. Second, using the local language for adolescents as a language of communication in the family becomes important in cultural literacy activities because the local language becomes a bridge to strengthen the culture. Third, the introduction of local and national cultural values through parental stories is one of the important cultural literacy activities in the family. Fourth, a form of activity to introduce family members to traditions and customs for adolescents.

Keywords: Cultural literacy · Community civic · Youth citizen

1 Introduction

The diversity of the Indonesian nation is a strength and a threat. At least two things that threaten the Indonesian nation's diversity are national stability. Global influence cannot be avoided because of the openness of traffic and information. So to face the threat of diversity, accept differences, adapt to change, and wisdom determines attitudes and choices into an integral part. Literacy to cultural and citizenship issues is a skill that all Indonesian citizens should possess in the 21st century [1].

To strengthen literacy, in 2016, the Ministry of Education and Culture activated the national literacy movement (GLN) as part of the implementation of the Minister of Education and Culture Regulation Number 23 of 2015 concerning character development. Based on the content of the national literacy movement from the government, that should not only be narrowed down to "reading movement in schools only".

One of the regions with the lowest Human Development Index (HDI) based on BPS data in 2021 is Gunung Kidul Regency, the weakest in DIY Province, which is undoubtedly one factor affecting literacy levels. Based on the description, research was conducted that had a general-purpose to see the forms of cultural literacy activities carried out in the family environment through youth education in a village in Gunung Kidul Regency. Strengthening character education must be supported by literacy based on schools, families, and communities. One of its reinforcements is its relation to cultural literacy and citizenship. So there is a strengthening of cultural literacy and citizenship must undoubtedly be implemented in these three elements.

Cultural literacy is defined as "the ability to understand and participate fluently in a given culture" [2, 3]. In a broader context, cultural literacy is understood as the ability to be open to learning about other cultures and share one's own culture, change personal perspectives, communicate effectively across cultures, and act as agents of cultural change [4]. Culture itself is described as an iceberg phenomenon. In the deep is a form of culture that appears, such as language, clothing, food, and the like. At the same time, underneath what escapes the vision is an aspect the cultural actor understands without thinking about it again. Unspoken elements of culture are influenced by history, values, and assumptions and range from perceptions of right and wrong gender and other roles [2].

Regarding the importance of literacy culture, especially reading literacy, Permatasari [5], stated that "when the state of reading literacy becomes a culture in Indonesia, it is not impossible to become a nation that not only manages to develop but also as a developed nation". Muslim research [6] in Gorontalo "that people's reading interest is still relatively low because there is no means to read, the average level of public education graduated from elementary school, dropouts, and illiteracy". Meanwhile, Pratiwi & Asyarotin research (2019, p. 65) [7] regarding disinformation in Indonesia showed that " this phenomenon of disinformation occurs a lot in society, especially in areas where information literacy is still lacking, and the most vulnerable generation is the millennial generation."

Yusuf, Sanusi, Razali, Maimun, & Putra (2020, p. 91) [8] explained the results of the study that "literacy programs, especially cultural literacy and citizenship at the Upper Menegah School in Banda Aceh City have not maximized because: first, teachers do not understand the substance and content of cultural literacy and citizenship; second, teachers consider that cultural literacy and citizenship are not very important; the three students do not understand the culture and citizenship in their environment; Students lack sensitivity, tolerance, collaboration, and others."

From some previous research, how cultural literacy is organized in the community through family or family-based, and how the family becomes an essential element to strengthen cultural literacy and citizenship.

2   Methodology of Research

This research uses a qualitative approach to observe people in their living environment, interact with them, and seek to understand language and their interpretation of the surrounding world (Nasution, 2003). So this study looked at the efforts of citizenship culture literacy in families in Gunung Kidul Regency to answer challenges in social life. Thus this research on cultural literacy and citizenship will refer to the question of what, how, when, where and why things happen and interpret meaning in the context of literature and the atmosphere that accompanies it as qualitative results [9–11].

The method used is a case study with the target of this study is teenagers and their families, namely wanting to see teenagers in Topoyo Hamlet in terms of cultural literacy and citizenship and whether it is then cultural literacy that runs in the family or not and how it looks. The data collected was tested by triangulating qualitative research data, namely from interviews with nuclear families, adolescents, and stakeholders in the region studied. Triangulation is an examination technique to obtain data that is the validity of the data by utilizing authenticity through observation. Researchers need something outside the data itself to make observations, not only the need to check or as a single observation [12].

The data analysis used in the study includes seven stages, namely making a list and grouping preliminary data, reduction and elimination, grouping and giving themes to each remaining group of invariant constitutes from the elimination process, final identification, construction of informant textual descriptions, creating structural descriptions, and combining text and structural descriptions to produce meaning and essence of the informant [13].

3   Results of Research

When referring to the cultural literacy and citizenship guidebook, there are four elements of the process of strengthening actors, namely (1) healthy ways to use the internet, (2) habituation using regional languages, (3) introduction of local and national cultures, and (4) introducing families to customs and traditions. It turns out that the family has made cultural literacy efforts in the family. Four processes of strengthening actors in the formation of cultural literacy and citizenship in the family with optimization of the role of adolescents are sourced from (material supporting cultural literacy and citizenship in 2017 issued by the Ministry of Education and Culture).

First, a healthy way to use the internet, that is, the whole family already uses the internet. The internet at this time is turning into a primary need, let alone learning, because the pandemic requires every family to be able to access the international. Every family does not yet have internet use rules at home. It is interesting to see further about the cause of the absence of such regulations. However, some families have implemented internet use rules, although, according to informants, they often forget the laws made. The family's move towards the enforcement of internet use rules is influenced by awareness of its impact. Efforts are made to make rules for the time of use of the internet. One example is not going online when chatting or eating together. The internet in the average family is used to introduce culture. Still, informants do not explain what kind of regional culture is introduced through the internet.

Second, habituation uses regional languages. Each family uses Javanese as a mother tongue or colloquial language. The teenagers claimed to be proud to use Javanese in their daily lives. Based on observations during the devotion event, the pride was evidenced by their interaction with the Javanese language. So, they use the regional language as a mother tongue in addition to speaking Indonesian. Researchers ignored the grammar that informants use when interacting. Next is how the habituation of language continues to introduce the culture and then get used to the habits of what the name is under the surrounding community, to teenagers, and then to his mother's mother. Habituation of Javanese language turns out that they are accustomed to speaking as their mother tongue at home. It is one to support cultural literacy. Already.

Third, introduce local and national culture. The informant learns information about his local culture from the narration of his parents/grandparents. In addition, it is also from the traditions carried out in the community and habituation in the family. One of the informants said that obtaining traditional local information from the mother because of the mother's origin from South Sumatra. It is interesting because cultural acculturation is in the middle of Javanese culture.

Fourth, introduce the family to customs and traditions. All informants said that his family presented the culture/traditions of his home region. Local traditions that are often taught to families are Gumbregan, Rasulan, Reog, and Kendurian. Almost all informants said they were introduced to other regional cultures regarding other traditions outside the region. One of the informants said he knew the culture of other areas through picnics/holidays and internet media.

4 Discussion

Literacy in recent years has developed, not only understood as the ability to read and write but leads to digital literacy. The OECD mentions three main literacy competencies: 1) using tools interactively, 2) interacting in heterogeneous groups, and 3) acting independently [14].

Interaction in heterogeneous groups focuses on cultural literacy and citizenship and two other competencies. Citizenship literacy is understood as the knowledge and skills to participate effectively in civic life through knowing how to stay informed, understanding governmental processes, and knowing how to exercise the rights and obligations of citizenship at local, state, national, and global levels [15]. Individuals also understand the local and global implications of civic decisions. Thus, cultural literacy and citizenship are the abilities of individuals and communities in behaving towards their social environment as part of a culture and nation [16].

The use of the internet as part of literacy at this time of primary needs, let alone learning, because the pandemic requires every family to be able to access the international. Ease of access to the internet as a means of information is part of efforts to improve cultural literacy and citizenship. Implementing cultural literacy and citizenship with internet access in the family as a solution to disinformation in the millennial generation is carried out to avoid disinformation and overcome the phenomenon well [7]. Every average family does not yet have internet use rules at home. This rule becomes a barrier against the threat of internet addiction as a negative impact of internet access.

There are at least five negative impacts caused, namely 1) addiction; 2) affect cognitive development; 3) Excessive information; 4) absence of boundaries of private and public space 5) social relations [17]. Therefore, there need to be rules to put the internet a positive impact and minimize its negative impact. It should be realized in the family is the internet media is in the public space so that everyone can access and can stimulate young citizens, as Habermas [18] requires "undistorted communication" in a democracy that is in the public domain where individuals in society interact with each other and create a conscious democracy. Regarding the relationship between the use of news media on the internet, the results of Reichert & Print [19] found that news media stimulates discussion about citizenship issues.

Through the internet, people can organize themselves in formation or formation in or become members of cyber interest groups (cyber interest groups) can, interact with each other and communicate by discussing questions or discussion materials that are the focus of the conversation, usually the theme of discussion related to the development of all aspects or issues of daily life, especially usually the latest political developments [20]. Societies with a higher status in society are more likely to participate in civic and political activities and have higher levels of civic knowledge, efficacy, and the use of informative news media [21–25].

The challenge of preparing young citizens as citizens to compete today must begin to be directed at their preparation to compete locally and nationally and must be able to compete internationally. Therefore the literacy of young citizens is developed to prepare them for the expected direction [26].

Next is habituation in the family regarding the use of regional languages. Each family uses Javanese as a mother tongue or colloquial language. The opposite reality was conveyed by Tohari [27], that the presence of mother tongue in various regions is weakening due to the decreased use of regional languages in the family, school, and surrounding communities. So steps that can be done in preserving the mother tongue or local language in the environment, namely (1) provide a mutual understanding of language as a culture, (2) introduce local languages in the family room, and (3) create a family atmosphere as speakers, (4) invites each other to take notes [28] From these steps, the family at the research site ensures the habituation of Javanese as a regional language.

Introducing local and national cultures becomes vital because humans and cultures are inseparable. Man and culture are two inseparable sides of the currency. The two together make up life. A person assembles himself into a socio-cultural unit, into a society. From person to the community gives birth, creates, fosters, and develops culture: there is no man without culture, and vice versa, there is no culture without man;

There is no society without culture, no culture without society. Man has a way of life full of good and noble values in his life. At the same time, the purpose of education contains a picture of good, noble, appropriate, trustworthy, and beautiful values for life. Education has two functions: providing direction to all educational activities and is something that all educational activities want to achieve. To achieve better educational goals, there needs to be certainty and legal guarantees, especially in formal education, so it is necessary to establish a regulation or law that protects students and the educational

process in achieving the goal. In developing human potential, education should be formulated or planned to provide a platform for pursuing the development of the possibility of each diverse individual.

Every society has a culture. However, suppose it is restored to its function that humans created the culture to meet the needs of his life. In that case, each society also has its distinctive culture different from other people's cultures. There is no single universal culture that can organize and meet the needs of everyone's lives. The reality in people's lives is that there are some cultural sub-systems owned by different communities, such as cultural sub-systems for economic communities, regional communities, social communities, and so on [29].

The influence of cultural traditions is extraordinary. Cultural traditions endure exceptionally and shape their present society's political and economic behavior [9–11]. The relationship between political behavior and economic conditions is two things that affect each other. The emergence of industrial societies is concerned with a cultural shift away from traditional value systems. The development will affect the socio-cultural conditions of the community, which has an impact on the political life of its people. Development is strongly influenced by the fundamental cultural values of a society. The ability of a society to struggle in global markets is conditioned by social trust; people with low confidence have the disadvantage of being less effective in developing complex and external social institutions [12]. The cultural condition of the community that has long been inherent in the community's life will affect the political and economic performance of the community.

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5   Conclusion

Families in Toboyo village have made cultural literacy efforts using internet media. On the one hand, with the internet, teenagers become easy to get cultural literacy, which is good when accompanied by the rules of internet use. Still, some families have not implemented internet use rules to limit addiction. Secondly, the teenagers in Toboyo village admit that every family uses Javanese as a daily language, so the teenagers in Toboyo village are strengthening their culture with language amid the open globalization. Third, teenagers have carried out a national action movement by sharing information about the culture in the family or based on picnic/holiday activities together. They can access the internet easily, so it is used to improve cultural literacy and citizenship.

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