



The Influence Of Cultural Literacy On The Character Of Cooperation In The Project Strengthening Pancasila Student Profiles In Elementary School

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Abstract

The outbreak of discrimination and insults against minority groups is one form of the absence of cultural literacy. The cultural character of the Indonesian nation, known as the character of cooperation, is no longer what it used to be. This study aims to determine how much influence cultural literacy has on the character of cooperation. The research method used is correlation with a quantitative approach. The population in this study was class V elementary school in Cimahi City, West Java Province, Indonesia, totalling 30 students. The data collection technique used a questionnaire with two variables. Data analysis techniques using product moment correlation test. The results of this study show that students are primarily in the excellent category in understanding cultural literacy, with a percentage of 70%, and have a cooperation character, with a rate of 76.7%. Cultural literacy has a positive influence on the character of cooperation, based on the r test of $0.437 > r_{\text{table}} 0.361$. Meanwhile, the effect of understanding cultural literacy and cooperation character is 19%.

Keywords: Cultural Literacy, Cooperation, Project Strengthening Pancasila

1. INTRODUCTION

The rapid flow of globalization must be balanced with understanding so that Indonesian culture is preserved. One of the efforts to increase knowledge of culture is the realm of education. Education is the guardian to keep Indonesia from deviations from noble values. Apart from the many good influences, many bad influences are apparent, such as rampant corruption, murders occurring everywhere, inter-regional brawls, burning places of worship, weak laws, sexual harassment, robbery, and many more [1]. The complexity of the problem of fading culture and lack of character must be realized by various parties, especially in the realm of education. Education plays a vital role in revitalizing the nation and state, so it is essential for every individual involved in education to actively contribute to improving the quality of education [2].

Indonesian education has adjusted to the times, which is marked by curriculum changes from time to time.

Currently, the curriculum being implemented is emancipated, providing students with freedom of learning. The emancipated curriculum has a framework and distinctive feature, namely the implementation of the project strengthening Pancasila student profiles, abbreviated as P5 [3]. Of course, integrating learning must go hand in hand with the characteristics of students by the Pancasila State Foundation. The emancipated curriculum has Ki Hadjar Dewantara's philosophical views, which return to ancient views and make culture meaningful. There is an alignment between the emancipated curriculum and Ki Hadjar Dewantara's concept of education from the philosophical and pedagogical aspects of character building, local culture, namely the Trikon principle which means sustainable, integrated with the surrounding nature, and has unique personal characteristics [4]. The trikon principle in the world of education is considered as a bridge in preserving culture, which is expected that students can maintain culture [5]. P5 activities are implemented to strengthen students' character, with stages arranged until the evaluation and follow-up process. This P5 activity is the implementation of differentiated learning that makes lifelong learners capable, characterized, and behaving according to the values of Pancasila [6].

Many phenomena show that the current generation is following a style or pattern that is inappropriate in society. One possibility is the openness of information from internet technology and the lack of filtering from various parties. Not a few children memorize foreign songs rather than regional or national songs. Not a few children are more familiar with characters from online games and foreign artists than heroic figures, and not a few children who do not understand or cannot use their local language [7]. Without an understanding of norms accompanied by strengthening faith, deviations such as free sex, drugs, pornography and action porn, theft, lying to parents, etc., can occur [8]. With the rolling era of globalization and problems that deviate from cultural norms, making the world seem *borderless*, it is imperative to be equipped with sufficient capital and an understanding of culture [9].

The outbreak of cases of discrimination and insults against minority groups is one form of the absence of cultural literacy embedded in each member of society; given the importance of cultural literacy, it is necessary to make genuine efforts, especially in the learning process in elementary school education [10]. Understanding culture, often called cultural literacy, is part of the six essential literacies. Literacy is not just reading; more than that, cultural literacy is knowing, understanding, and preserving culture. Cultural literacy is understanding and behaving toward Indonesian culture as a national identity [11]. The scope of cultural literacy is to understand the complexity of culture, to know one's own culture, and to care about culture [12]. The article explains that to read the world, one must be able to read the words becoming literate to access culture and knowledge [13]. This proves that understanding culture is very important when teaching early. It can be concluded that cultural literacy is the ability of individuals and communities to behave towards their social environment as one of the Indonesian culture and nation, and cultural literacy is essential to master in the 21st century because Indonesia has a variety of ethnic groups, languages, habits, customs, beliefs, and social layers.

Literacy and understanding the culture of mutual assistance and cooperation will also increase a strong sense of community and brotherhood and facilitate and

accelerate the completion of an activity or work [14]. If appropriately implemented and accordingly, cultural literacy affects the development of the nation's character, namely Pancasila, and aligns with the Pancasila learner profile. Six main characteristics characterize the Pancasila character: faith, fear of God, and noble character; global diversity, cooperation, independence, and critical and creative reasoning [15]. The concept of the Pancasila learner profile returns to the noble values of the Indonesian nation, emphasizing skills, literacy, and character rather than just the knowledge aspect. This is because many students' behaviours are found to be incompatible with the nation's character.

The Indonesian nation has a diverse nature. However, there are several distinctive characteristics possessed by the Indonesian people, such as religion, love for the country, cooperation, tolerance, friendliness, and creativity [1]. The character of the Indonesian nation, known as the character of cooperation, is no longer what it used to be. The findings of previous researchers reinforce that the spirit of cooperation of students has decreased; they need to work together to solve common problems and lack communication [16]. The many factors that cause students to be indifferent to others include the rapid advancement of technology, which is different from knowledge. As explained in the article, technological advances, namely mobile phones, which are advancing rapidly, ultimately make their functions widespread and are used by students without the guidance of people around them [17]. As a result, the cultural behaviour of cooperation began to fade and was only selfish. Therefore, the inculcation of the character of cooperation must be given more attention. Strengthening the character of cooperation is important because it has an impact on the progress of the Indonesian nation. The indicators of the character of cooperation are respect for fellow friends, cooperation, solidarity and empathy, consensus deliberation, and helping each other [18].

There are various ways to strengthen the character of cooperation by the government as a policy maker, namely by Strengthening Character Education, abbreviated as PPK and P5 activities. PPK, which is regulated in Presidential Regulation of the Republic of Indonesia Number 87 of 2017 concerning Strengthening Character Education, is an educational movement in schools to strengthen student character. Through the harmonization of heart (ethics), taste (aesthetics), mind (literacy), and exercise (kinesthetics) with the support of public involvement and cooperation between schools, families, and communities. The main character values of PPK prioritization are grouped into 5 (five), namely, religion, nationalism, independence, cooperation, and integrity. [19]. The latest government programme is P5, which is inseparable from cooperation. The Ministry of Education and Culture's strategic plan for 2020-2024 in Law No. 22 of 2020 states that there are six profiles to be formed in the Pancasila student profile program, namely 1) faith, devotion to God Almighty, and noble character; 2) global diversity; 3) cooperation; 4) independence; 5) critical reasoning; and 6) creativity. The six profiles must be implemented in education units so that students are directly involved in the community and school environment.

Previous research conducted by Nurkhalisa [1] with the title Cultural Literacy and Citizenship as the Formation of National Character, with the results of cultural literacy and citizenship activities can increase students' understanding of Indonesian culture as a national identity and rights and obligations that can restore the original

character of the Indonesian people. From the explanation above, there are problems regarding cultural understanding and many indifferent or individualistic attitudes in students that must be considered. Strengthening cultural literacy and strengthening character are goals that can overcome existing problems, which must be considered by all stakeholders. As well as the discovery of a common thread between cultural literacy and cooperation character because Indonesian culture is known for cooperation, making researchers interested in finding out more about whether there is an influence related to the cultural literacy of students and the cooperation character of students in one of the State Elementary Schools in Cimahi City, West Java Province, Indonesia.

2. METHODS

This research wants to know the influence of cultural literacy and the character of cooperation. Therefore, this research uses a quantitative approach with a correlation method. The quantitative approach is based on the philosophy of positivism and is used to research specific populations or samples; sampling techniques are generally carried out randomly, data collection uses research instruments, and data analysis is quantitative or statistical with the aim of testing predetermined hypotheses [20]. Correlational research is research intended to determine whether or not there is a relationship between two or more variables [21]. The data collection technique used a 40-item questionnaire with 15 questions about the cultural literacy variable and 25 questions about the cooperation character variable. The instrument is arranged in the form of a statement using 4 Likert scale ranges, the instrument only asks respondents to choose one of the many answers to alternative statements that have been provided. Then, the data analysis technique calculates the mean frequency distribution of the cultural literacy variable and the cooperation character variable. This research was conducted in class V in one of the elementary schools in Cimahi City, West Java Province, Indonesia. The population of this study was all V-grade students, totalling 30 people.

3. RESULTS AND DISCUSSION

The description of this research data is grouped into two parts: the dependent variable data, namely the character of cooperation (Y), and the independent variable data, namely cultural literacy (X), which is described in statistical descriptive form. The description of each data is the number of respondents (N), the lowest score (min), the highest score (max), the average (mean), and the standard deviation. From the questionnaire data distributed with cultural literacy variables and cooperation character, in class V students in one of the Cimahi City Elementary Schools, the following scores were obtained:

Table 1. Statistical Data of Research Variables

	Variable X	Variable Y
N	30	30
Min	36	59
Max	52	88
Mean	47	76
SD	4	8

Source: Processed by Researcher, 2024

Based on Table 2, it can be seen that the cultural literacy skills of students are mostly in the good category at 70%, supported by the acquisition of scores in the very good category of 26.70%. Then 3.30% are in the good enough category and the poor category 0% of students. This means that almost all students have good cultural literacy skills. Furthermore, the percentage distribution of answers per indicator of cultural literacy in the good, fair, and poor categories was found. This percentage uses the help of *Microsoft Excel*, as follows:

Table 2. Distribution of Answers Cultural Literacy Indicator

Indicators	Category		
	Good	Simply	Less
Understanding cultural complexity	3,3%	86,7%	10%
Knowing your own culture	100%		
Concern for culture	86,7%	13.3%	

Source: Processed by Researcher, 2024

In Table 2, the good percentage on the indicator of understanding the complexity of culture is 3.3%, meaning that most students are still unable to mention the types of ethnic groups, regional specialities, traditional musical instruments, and regional languages. Furthermore, a good percentage on the indicator of knowing one's own culture is 100%, meaning that students know that culture is the identity of the nation, the attitude of a friendly national character, tolerance towards others, interest in learning culture, and understanding customs. Furthermore, a good percentage on the indicator of concern for culture is 86.7%, meaning that most students already appreciate the heritage of ancestors, do not differentiate between different friends, are tolerant between friends, and can care.

The questionnaire uses a Likert scale with scores of 4, 3, 2, and 1, with the score categories being very good, good enough, and not good enough. The cooperation character questionnaire was adapted from Hasanah & Ernawati [18] which consists of 5 (five) indicators and 25 statement items. The following is the distribution of answers to the cooperation character indicator:

Table 3. Percentage of answers to the cooperation character variable (Y)

Category	Score	Frequency	Percentage
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not good	01-44	0	0
good enough	45- 62	1	3,30%
Good	63-81	23	76,70%
very good	82-100	6	20%
Total			100,00%

Source: Processed by Researcher, 2024

Based on Table 3, the ability of students to cooperate is mainly in the good category of 76.7%, supported by the acquisition of scores in the very good category of 20%. Then 3.30% are in the good enough category and the bad category 0% of students. This means that almost all students have good cooperation character abilities. Furthermore, the percentage distribution of answers per indicator of cooperation character was found in the good, fair, and poor categories. This percentage uses the help of Microsoft Excel, as follows:

Table 4. Distribution of answers to the cooperation character indicator

Indicators	Category		
	Good	Simply	Less
Respect for fellow friends	60%	40%	
Cooperation	76,70%	20%	3,30%
Solidarity and empathy	80%	20%	
Consensus deliberation	46,70%	53%	
Helping hands	46,70%	53%	

Source: Processed by Researcher, 2024

In Table 4, a good percentage on the indicator of respect for fellow friends is 60%, meaning that most learners can get along quickly, are willing to sacrifice for others in group discussions, provide suggestions and constructive criticism politely, and are silent when others are talking. Furthermore, a good percentage on the cooperation indicator is 76.7%, meaning that learners have dared to be actively involved in completing tasks, are suitable to complete assignments according to the agreement, work together to complete tasks, and help friends who are struggling. Furthermore, a good percentage in the solidarity indicator and four is 80%, meaning that most learners already have a helping nature towards others, are orderly and active in activities, do not break promises, and are trustworthy personalities. Furthermore, a good percentage on the consensus deliberation indicator is 46.7%, meaning that less than half of the learners can focus on group goals, find ways to overcome differences, take opportunities, and give opinions in every group discussion. Furthermore, a good percentage in the helping category is 46.7%, meaning that less than half of the students already have a sense of pleasure when they can help friends.

Furthermore, to test the hypothesis of whether there is an influence between the cultural literacy variable and the cooperation character variable, it can be seen from the calculation results with the help of the spss version 22 software application:

Table 5. ANOVA^a

Model	Sum of Squares	Df	Mean Square	F	Sig.	Model
1	Regression	274.316	1	274.316	6.595	.016 ^b
	Residuals	1164.651	28	41.595		
	Total	1438.967	29			

a. Dependent Variable: K.GOTONGROYONG

b. Predictors: (Constant), CULTURAL LITERACY

Source: Processed by Researcher, 2024

Based on the spss version 22 software application output, the sig value is 0.016 < 0.05 (alpha), meaning that H_0 is rejected and H_1 is accepted. So the hypothesis which states that there is an influence between cultural literacy and the character of cooperation can be accepted. As for further testing in the category and how much the level of influence between the cultural literacy variable and the cooperation of character variable can be seen from the results of the calculation with the help of the software application spss version 22:

Table 6. Model Summary

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate	Change Statistics				
					R Square Change	F Change	df 1	df2	Sig. F Change
1	.437 ^a	.191	.162	6.449	.191	6.595	1	28	.016

a. Predictors: (Constant), CULTURAL LITERACY

b. Dependent Variable: K.GOTONGROYOG

Source: Processed by Researcher, 2024

From the output related to the Summary model, it turns out that the sig value is 0.016, which is smaller than 5% (alpha), so there is a positive correlation between cultural literacy and cooperation character. The following is the interpretation of the correlation coefficient:

Table 7. Interpretation of Correlation Coefficient

Magnitude of 'r' product moment	Interpretation
0,00 - 0,19	Very low correlation
0,20 - 0,39	Low correlation
0,40 - 0,59	Medium correlation
0,60 - 0,79	High correlation
0,80 - 1,00	Very high correlation

Source: (Rahayu, 2019)

Using the *product-moment* correlation test, an r count of $0.437 > r$ table 0.361 was obtained in the variable between cultural literacy and cooperation character. It entered the category of moderate correlation because it was in the interval $0.40 - 0.59$. Then, the coefficient of determination affects 19% , and the rest, influenced by other research-related factors, is 81% . Therefore, the correlation between cultural literacy skills and the cooperation character of elementary school students is in the medium category.

The cultural literacy variable, an indicator of knowledge of one's culture, gets 100% in the excellent category. This means that students already have a basis for knowing culture as a national identity, have an interest in learning to know cultures from other regions, behave by culture, and have a tolerant attitude. This, of course, must be supported by various parties, especially teachers who must develop a classroom environment that can add knowledge about culture and model ideas for building knowledge and developing cultural literacy [17]. In the indicator of understanding cultural complexity, the lowest percentage is 3.3% , a good category. This means that students cannot distinguish types of tribes, special foods, traditional musical instruments, and languages from various regions. The diversity of Indonesian culture from Sabang to Marauke must still be preserved, not only the culture of its area. Indonesia is diverse in ethnicity and culture, economic diversity, ethnic diversity, race, religion, language, traditional houses, regional songs, regional dances, traditional clothing, and musical instruments, which are different in each region. Indonesia has 726 languages, six religions, 34 traditional houses and traditional clothes in each province, traditional dances and folk songs in each province in Indonesia, and traditional musical instruments that play differently, which must be preserved using cultural experience and cultural knowledge. [22]

Furthermore, the character variable of cooperation with indicators of solidarity and empathy gets a percentage of 80% in the excellent category. This means that most students have been able to help each other, try to be trusted by fellow friends, be orderly and active in extracurricular activities, and admit mistakes. Empathy is the ability to recognize other people's emotions, including feelings, needs, and interests of others, which will indirectly have an attitude of willingness to help, share, and cooperate. [23]. In the consensus deliberation indicator, the lowest percentage is 46.7% , with a good category. This means that students still need to be sufficiently able to focus on group goals, find ways to overcome differences of opinion, start taking opportunities, and give opinions in every group discussion. Many simple ways teachers can improve consensus deliberation, such as selecting class leaders, small group discussions, and selecting flag ceremony officers, are deliberation practices that aim to be the consensus. [22]

From the results of the frequency distribution of cultural literacy, 26.7% are in the outstanding category, and the rest are in the excellent category. The frequency distribution of cooperation character can be seen in that 20% are in the exceptional category, and the rest are more in the outstanding category. The sound category of the two variables indicates that one of the public primary schools in Cimahi City, West Java Province, has maximized cultural literacy activities and strengthened the character of cooperation. This can also be seen in the school's character-based vision, mission, and objectives and in school activities that emphasise cultural values. The goal of cultural literacy includes a person's ability to recognize that Indonesian culture

is a national identity [7] Cultural literacy is an essential vehicle for strengthening the identity of a nation. With cultural literacy skills, students will retain their identity and be retained from their character, even though character education is the main program the government promotes [24]. Cultural literacy is one of the dimensions essential to optimize activities in schools, families, and communities. Cooperation, as a recognized feature of Indonesian culture, is an activity of working together with the same goal. Learners' knowledge of culture is good, but understanding diverse cultures needs to be reinforced in various ways. It was found that learners could not mention the types of diverse tribes, typical food from other regions, and traditional musical instruments. Ignorance of culture is often preceded by anarchic actions, loss of stance, and good attitudes as a citizen, to go with the flow without understanding the actions taken [25]. Literacy as a basis is not just a matter of understanding but life skills that can compete with global citizens [26] As good global citizens, we must be balanced with noble values and not forget our culture. One of Indonesia's cultures is cooperation, which has been passed down from generation to generation, becoming a habit to form character. The character of cooperation in schools in solidarity and four has begun to be applied by students, but consensus deliberation needs to be familiarised again. Character will be formed if it is done regularly. Therefore, character education must be done as early as possible so children can implement it daily [8].

In addition, there are substantial values of social capital, which become a reference in society to achieve expected progress [4]. Efforts to improve the nation's character by increasing students' understanding by integrating cultural literacy aim to shape students' character so that they can understand, appreciate, and protect the culture and unity of the nation [15]. P5 activities are one of the policies of the emancipated Curriculum implementation that emphasizes both values related to this research, both understanding of culture and the character of cooperation. P5 is implemented to strengthen character, one of which is the character of cooperation by making joint plans and being responsible for joint projects [27]. P5 is the embodiment of lifelong learners who have global knowledge and can behave according to the values of Pancasila [28]

4. CONCLUSION

Based on the research results in one of the Cimahi State Elementary Schools, it is concluded that cultural literacy positively influences cooperation. Based on the R test count of 0.437, it is included in the medium category. This shows that 19% is influenced by cultural literacy, and the remaining 81% is influenced by other factors unrelated to this study. This research is limited to cultural literacy. In the cultural literacy variable, students who already know their own culture obtained the most significant percentage, namely 100%, such as students understanding the character of the Indonesian people who are friendly and tolerant and see the culture as a national identity.

Meanwhile, the lowest indicator is obtained in understanding cultural complexity, which is 3.3%, because most students have yet to be able to mention cultural diversity. In the cooperation character variable, students already have a solidarity and empathy attitude, obtaining the most extensive presentation of 80%,

such as helping each other, being trustworthy persons, being orderly and active in activities, and being open to criticism and suggestions. Meanwhile, the lowest indicator of deliberation and consensus is obtained at 46.7%; some learners have been able to focus on group goals, find ways to overcome differences, start taking opportunities, and actively give opinions during group discussions.

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