



Exploration Of Multicultural Values of Literation Activities Community in Pamekasan District As A Basis For Character Education

Ria Kasanova^{1*} Saiful² Muhammad Rudiyanto³

Universitas Madura

kasanovaria@unira.ac.id^{*}

ABSTRACT

Multicultural values are the answer to the diversity of society and the demands of equal rights for every citizen. Another aspect of multicultural values is that development provides multiple perspectives and concerns. Learning about multiculturalism cannot be separated from the existence of society itself, because they play a major role in the series of life, it is natural that the government tries to improve the quality of literacy every year. Despite various efforts, the packaging has not produced clear results. On the other hand, the process of learning history as a kind of understanding and knowledge can be a source of inspiration and can foster a sense of nationality and a sense of responsibility towards students as citizens. Therefore, it is possible to instill a spirit of nationalism in the younger generation among the youth. This situation states that if there is no idealism regarding the homeland and nation, the appreciation of the state and nation will feel shallow, especially for Indonesia as a multi-ethnic country. This type of research is a qualitative method designed to reveal events based on actual conditions. The implementation of this research was carried out in the city of Pamekasan, Pamekasan Regency, East Java. The main information provider is the community of literacy activists in Pamekasan District. Data collection techniques used: observation and interviews, while data analysis techniques used 1) data collection; 2) data reduction; 3) data presentation, and 4) Conclude. The contribution of the literacy community in Pamekasan district is to open the understanding and application of multicultural values to youth and the community of Pamekasan district, especially for students and students.

Keyword: Multicultural, Literation

Introduction

The Bank (Slamet, 2016) defines an understanding of diversity or multiculturalism as education for skin people who hope to explore life from God's grace. Multiculturalism is a multi-cultural meaning, in this cultural diversity, it is necessary to understand, understand each other, be tolerant, etc., to create a peaceful and prosperous life and avoid long-term conflicts (Sapendi, 2018). Anderen (Ubaidillah, 2018) believes that multicultural

values can be interpreted as education about cultural diversity. Based on the above view, some people argue that multicultural values are about the education of cultural diversity, and are a response to changes in the population and cultural environment of a diverse society such as the Indonesian nations (Cahyono, 2016) . This shows that the scope of education as a space of respect for knowledge transfer (knowledge transfer) must be able to provide multiculturalism values by respecting and respecting various realities (diversity) of cultural backgrounds and issues around them (Rufaida, 2017).

Reading has a very strong cultural influence on the development of community literacy, especially youth. Unfortunately, so far the literacy rate of Indonesian youth is still very low, below the international average. From a research report, research conducted by Central Connecticut State University of New Britain shows that among the 61 countries surveyed, Indonesia ranks 60th in literacy (Muslim, 2016).

Reading is an ability that is necessary for all children because through reading children can learn a lot of knowledge about various fields. Therefore, reading is a skill that children must teach since they are in elementary school (Idris, 2016) . Understanding literacy from an early age is very important for society because the mushrooming of literacy and mathematics tutoring institutions for early childhood develops in a way that is incompatible with the stage of child development (ROSANITA, 2016) . Therefore it is necessary to pay attention to the sustainability of understanding literacy (Dewi, 2018).

Opportunities for youth with the five literacy components will determine whether youth are willing to interact with visual literacy. As a first step, it can be concluded that a paradigm shift is needed by all stakeholders to create this literacy environment (Wiranti, 2019).

Literacy is an essential life skill. Much of the educational process relies on literacy skills and awareness. Youth cultural literacy will affect the success rate of community life (Dewi, 2018). . . The most basic thing in literacy practice is reading activities. Reading skills are the basis for learning many other things. This ability is very important for the intellectual growth of young people. Through reading, young people can absorb knowledge and explore the world that is beneficial for their lives.

Indonesian youth literacy and sustainable reading skills are closely related, and they can understand information analytically, critically, and reflectively. It should be noted that literacy is the ability to access, understand, and use information intelligently. So far, literacy activities are synonymous with literacy activities, but according to the Prague Declaration 2003 (Farida Nugrahani, Mukti Widayati, 2019), literacy activities also include other ways to communicate with the community. Literacy refers to social practices and relationships related to knowledge, language, and culture . The UNESCO Declaration also states that information literacy is also related to the ability to identify, identify, find, evaluate, create, use, and exchange information to solve various problems (Wijoyo, Winditya, & Siregar, 2020).

This character who likes to read is used to spending time reading various books that are useful to him. Character appreciates achievement manifested in attitudes and behaviors in the form of attitudes and behavior, encourages him to do things that are beneficial to society, and approves and appreciates the success of others. Friendly or communicative characters are attitudes and behaviors that encourage him to do things that are beneficial to society and recognize and appreciate the success of others. The peace-loving character is a manifestation of attitudes and actions, encouraging them to do things that are beneficial

to society, and acknowledging and respecting the success of others (Sarumpaet & Eyre, 2016).

If character education in the school literacy movement is only promoted as a commodity in the field of education, it will not become a trend. The first and foremost character education is not only carried out in formal education but also informal education within the family, down to society and the country. Character education is always related to integrity, role models, and behavior. Honesty can bring out all aspects of the protagonist's development, such as honesty, discipline, and responsibility (Dikbud, 2020).

This problem requires a solution in developing interest in increasing reading interest and reading ability of young people in Pamekasan. This strategy is implemented by creating various positive activities that contain character values, especially those related to multicultural understanding.

Literacy activities become synonymous with reading and writing activities. However, the 2003 Prague Declaration shows that literacy also includes the way people communicate in society. Literacy also means practices and social relationships related to knowledge, language, and culture (UNESCO, 2003) (Hidayati, 2017). The UNESCO Declaration also shows that information literacy is also related to the ability to identify, identify, discover, evaluate, organize, use, and exchange information effectively and regularly to solve various problems. Everyone must have this ability as a condition for participating in the information society, and they are part of the human right to lifelong learning.

Reading activities, observing various phenomena, and being able to carry them out. Character education is always a process and will never be completed by an individual. The process is constantly being improved. A person who never goes through difficulties, if he learns how hard it is to be difficult, will appreciate other people. Someone who never shares will give up his wealth when he witnesses the unity and even the sacrifice of the poor. Character education cannot be used as a breakthrough, let alone instant or instant. The formation of strong character does not only occur in schools, but by communicating and implementing key figures such as unity, tolerance, respect, honesty, and responsibility in a multicultural society, character education can be carried out in schools. According to Kristian (Ismaya, 2018), character education does not only teach right and wrong but also instills habits about good things. In this way, young people can understand (realize) what is good or bad, can feel (emotionally) good values (such as good feelings/morals) and good behavior (moral behavior), and usually do (psychological movements). As members of society, young people develop based on their race and national identity, have a global vision of good citizens, and feel like an international community. Shaping the character of young people means preparing them to interact with society and be ethical, ethical, and polite. Based on the description above, this research was conducted to determine how to conduct literacy campaigns.

The emergence of various activities carried out by the literacy activist community in Pamekasan has created a new color in literacy activities, this shows an increase in literacy awareness of various communities, especially youth among students and university students in Pamekasan Regency, which is one of the bases in strengthening character education for the nation's children, especially the younger generation in Pamekasan Regency.

Research Methods

The type of research used is a qualitative method and the method used is a phenomenological design designed to reveal events based on actual conditions, so it depends on 1) perception; 2) understanding; 3) understanding; 4) One person's opinion (Nurchahyo, 2014) The implementation of this research was carried out in the city of Pamekasan, Pamekasan Regency, East Java. The main information provider is the community of literacy activists in Pamekasan District. Data collection techniques used: observation and interviews, while data analysis techniques used interactive models of Miles and Huberman, which includes 4 (four) components: 1) data collection; 2) data reduction; 3) data presentation, And 4) Conclude/verification. To test the validity of the data, a credibility test was used which was carried out by triangulation.

Discussion

Exploration of the Cultural Values of the Literacy Activist Community in Pamekasan Regency

From the perspective of religion, culture, race, region, and others, designing multicultural values in a complex and diverse society faces serious challenges, therefore it is necessary to realize that multiculturalism is not just a big change. Mahfud (Farida Nugrahani, Mukti Widayati, 2019) argues that to achieve the goal of multicultural values, several methods are needed, namely: 1) Not equating the view of education with multicultural selection or values through the formal school curriculum; 2) Avoid equating culture with racial views, meaning that there is no need to equate culture 3) Capacity building in a "new culture" usually requires people who already can take interactive initiatives. Hence, it appears that promoting racially divided differences is the opposite of the aims of multicultural values; 4) Multicultural values have increased some cultural competences, the results are very dependent on the situation and conditions; 5) education (formal and non-formal) has raised the possibility of awareness of competence in certain cultures, which will eliminate the concept of dual culture or eliminate local communities and immigrant communities.

These five methods must be coordinated with the conditions of Indonesian society because society is a group of people in a social group with certain customs, traditions, and culture. This situation then makes some of them become organized communities, they think for themselves and differentiate their existence from the expansion of communities. Conversely, if social life means the interaction between individuals and the social environment, it is the educator or educator community that shapes the individual (Utsman, 2018).

Literacy activities are cognitive activities or processes that aim to find all kinds of information contained in writing. literacy is a language skill and is an important factor in the learning process because through reading young people can get information. Reading is one of the literacy activities. Literacy cannot be separated from the world of education. Literacy is a means for someone to understand, explore, and apply the knowledge gained.

Meanwhile, in the context of "active literacy", the meaning of "literacy" is the ability to intelligently access, understand and use certain things through various activities (including reading, watching, listening, speaking, and or speaking).

The literacy campaign is a participatory activity or activity that involves the community, namely students, students, scholars, publishers, mass media, and stakeholders.

The literacy movement is a social movement that has mutual support from all over. Efforts to achieve this goal are in the form of youth reading habits. Develop this habit with 15 minutes of reading activity. When the reading habit is formed, it will be guided to the development and learning stages. Various activities can be combined in the form of developing revenue and production capacity.

Literacy campaigns have two objectives, an overall goal, and a specific goal. The overall aim of the school literacy campaign is to foster the personality of youth through the culture of the school literacy ecosystem which is reflected in the school literacy campaign so that they can become lifelong learners. Meanwhile, the specific objectives of the school literacy campaign are (1) Developing a literacy culture in the community; (1) Improve citizen and environmental literacy; (3) Creating an attractive and friendly learning park, so that all participants can manage knowledge; (4) Maintaining the continuity of learning by displaying various reading books and adapting to various reading strategies (Kusuma, 2019).

There are many things you can do to help readers solve problems in class. It's not as simple as getting them to train harder. According to Stone, there are 7 (seven) literacy skills strategies, namely (1) asking questions; (1) making predictions; (3) establishing connections; (4) visualize; (5) find important information; (6) unite; (7) Draw conclusions,

A key aspect of the implementation of multicultural values in society is the absence of policies to suppress tolerance, including the absence of insult to race, ethnicity, culture, religion, gender, region, etc. Apart from developing sensitivity to cultural differences (structural differences) among school members. Therefore, policies that need to be implemented in the process of multicultural values in society are: 1) No longer limited to equating the perspective of education with school education or multicultural values with the formal school curriculum; 2) Avoid equating culture with race. In the context of multicultural values, this method is expected to inspire the compilers of multicultural values programs to eliminate the tendency to view students aggressively, but be able to recognize the similarities and differences between students from various ethnic groups; 3) Because of the "new culture". The development of media competence usually requires active interaction with capable people, making it clear that school efforts to promote racial segregation go against the aims of multicultural values; 4) Multicultural values have enhanced the capabilities of several cultures, and the specific choice depends on the history and circumstances of the surrounding environment; (5) Education inside and outside of school can increase public awareness of certain cultural abilities. In this way, this situation will break away from the concept of dual culture or the dichotomy between local and non-local residents. The characteristic of this dichotomy is to limit the individual from fully expressing cultural diversity. This method can increase public awareness of multiculturalism, which is a normal human experience. This situation also means that multicultural values can avoid dichotomies and develop better appreciation through children's cultural abilities.

Literacy activists in Pamekasan consist of various communities from several groups, namely student groups, cultural community groups, and literacy groups. The activities of these groups include seminars, training, discussions, book reviews, and other activities related to various dynamic disciplines both from the perspective of interfaith, cross-gender, culture, tradition, arts, and science.

The Importance of Character Education Based on Multiculturalism

According to Superman (Cahyono, 2016) ; In exploring multicultural values in literacy activities, several things that need to be considered in implementing the curriculum are: 1) Multicultural values as an alternative to conflict resolution; 2) Multicultural values courses will not discourage you. The cultural roots of the participants and 3) the application of multicultural values in the national curriculum.

Multicultural values as an alternative solution to conflict resolution

Through multicultural values, people believe that they can resolve conflicts and disharmony, especially in a society that is a plural society. In other words, multicultural values can be used as another way to resolve cultural and social conflicts. The diverse cultural pedigree of the Indonesian nation brings challenges to the world of education to make these differences an asset, not a source of division. Therefore, schools and colleges as educational institutions can develop multicultural values in their models based on the principle of educational autonomy.

Understanding the Importance of Cultural Root Preservation

Apart from being an alternative to conflict resolution, multicultural values are also important in training students not to break away from the previous cultural foundation. In today's global era, intercultural encounters are a "threat" to youth. To face this global reality, youth must know all kinds of knowledge, including cultural sciences. Taking into account the diversity of cultural realities at home and abroad, it is necessary to provide material to young people about understanding various cultures or multicultural values.

For a long time, education and curriculum experts have realized that culture is one of the foundations of curriculum development, except for other foundations such as society, science, technology, politics, and economics. Ki Hadjar Dewantara (1936), the father of education, argued that culture is the foundation of a country's education. Curriculum experts(Susana, 218AD) argue the importance of culture as the basis for curriculum development, namely that curriculum is a cultural construction. Culture is the accumulation of various traditions and the development of the human lifestyle so that it is not only the basis for educational development but also the goal of educational development.

The place of culture inside is of course very important, but in its development process, the government usually doesn't pay attention to culture. The course development process is usually influenced by developments in science and technology from the perspective of society. Scientific development is often used as an excuse to answer considerations of the needs of students and society, thus ignoring the importance of culture and other foundations that must be considered in the development of multicultural values. With the presence of various literacy activities in Pamekasan Regency, it is hoped that there will be an increase in multicultural values based on character education as one of the balances of the flow of westernization and modernization imbalances that arise in the life of the Pamekasan people today.

Conclusion

Multicultural values are about understanding and acknowledging the diversity of cultural values. This means that cultural diversity is a material that must be considered by curriculum developers. The multicultural concept in the curriculum must be able to adapt to the cultural differences of students, it is equally important to use culture as a source of content and a starting point for cultural development, understand the culture of others, be

tolerant, stimulate the pride of students based on personal diversity, and develop moral behavior. The point is that the personal culture of the youth can be used as part of the admission's behavior to create the same culture for the youth in Pamekasan Regency.

BIBLIOGRAPHY

- Cahyono, A. J. M. dan H. (2016). Harmoni masyarakat tradisi dalam kerangka multikulturalisme. *Harmoni Masyarakat Tradisi*, 3(2), 27-34.
- Dewi, Z. (2018). Penanaman Karakter dalam Program Gerakan Literasi Sekolah di SMP Negeri 18 Padang, 1(4), 350-362.
- Dikbud. (2020). *Konsep Dasar PENGUATAN PENDIDIKAN KARAKTER*.
- Farida Nugrahani, Mukti Widayati, A. I. A. M. (2019). PENGEMBANGAN MODEL PENDIDIKAN KARAKTER MELALUI GERAKAN LITERASI SEKOLAH BERBASIS FILM. *Jurnal Belajar Bahasa*, 4(1).
- Hidayati, R. N. (2017). INTERNALISASI NILAI-NILAI PENDIDIKAN KARAKTER DALAM GERAKAN LITERASI SEKOLAH PADA SISWA KELAS 2 DI SEKOLAH DASAR MUHAMMADIYAH 9 KOTA MALANG.
- Idris. (2016). NILAI-NILAI PENDIDIKAN MULTIKULTURAL PANDANGAN LELUHUR MASYARAKAT BUTON DALAM PERSPEKTIF PENDIDIKAN ISLAM. *Jurnal Al-Ta'dib*, 9(2), 92-108.
- Ismaya, E. A. (2018). PENGUATAN PENDIDIKAN KARAKTER PADA SISWA DALAM MENGHADAPI TANTANGAN GLOBAL DISELENGGARAKAN.
- Kusuma, D. A. (2019). Efektivitas Penggunaan Media Film Pendek Multikultural sebagai Media Gerakan Literasi Sekolah (GLS) Berbasis Pendidikan Perdamaian di SMK Hidayah Banyumanik Semarang.
- Muslim. (2016). NILAI-NILAI PENDIDIKAN MULTIKULTURAL DALAM BUKU TEKS BAHASA INDONESIA UNTUK SISWA SMP. *Riksa Bahasa*, 2(2), 55-66.
- Nurchahyo, A. (2014). Model Rekonsiliasi Kultural untuk Mengatasi Konflik Sosial antar Perguruan Silat di Madiun. *JURNAL STUDI SOSIAL*, 6(2), 67-73.
- ROSANITA, D. (2016). PERSEPSI GURU PENDIDIKAN AGAMA ISLAM TENTANG RADIKALISME AGAMA (Studi Multisitus di Sekolah Menengah Atas Negeri 1, Sekolah Menengah Kejuruan Negeri 1 dan Madrasah Aliyah Negeri 1 Kota Mojokerto).
- Rufaida, H. (2017). MENUMBUHKAN SIKAP MULTIKULTURAL MELALUI INTERNALISASI NILAI. *OSIO DIDAKTIKA: Social Science Education*, 4(1), 14-24. <https://doi.org/10.15408/sd.v4i1.4343>.Permalink/DOI
- Sapendi. (2018). INTERNALISASI NILAI-NILAI MULTIKULTURAL DALAM PEMBELAJARAN PENDIDIKAN AGAMA ISLAM DI SEKOLAH (Pendidikan Tanpa Kekerasan) Sapendi. *RAHEEMA: Jurnal Studi Gender Dan Anak* -, 2(1), 91-113.
- Sarumpaet, R. K. T., & Eyre, R. (2016). BERPIKIR TENTANG PEMBANGUNAN KARAKTER ANAK : BACAAN ANAK INDONESIA ? 1. In *Seminar Nasional Sastra Anak* (pp. 1-169).
- Slamet. (2016). Nilai-Nilai Multikulturalisme : Program Studi Pendidikan Sejarah Univeritas IVET, 3(2), 6.

- Susana, T. (218AD). *Psikologi dan Pendidikan dalam Konteks Kebangsaan (Seri Sumbangan Pemikiran Psikologi untuk Bangsa 3)*.
- Ubaidillah. (2018). MULTIKULTURALISME DALAM PENDIDIKAN AGAMA ISLAM DAN IMPLEMENTASINYA DI SMA NEGERI 3 LUMAJANG. *Tarbiyatuna: Jurnal Pendidikan Islam*, 11, 128-148.
- Utsman, H. (2018). *TENGKA: ETIKA SOSIAL DALAM MASYARAKAT TRADISIONAL MADURA*.
- Wijoyo, H., Winditya, H., & Siregar, C. (2020). *FILSAFAT PENDIDIKAN MULTIKULTURAL*
Penulis:
- Wiranti, D. (2019). *PENANAMAN NILAI-NILAI MULTIKULTURAL DALAM PEMBENTUKAN KECERDASAN SOSIAL PESERTA DIDIK PADA PEMBELAJARAN MATA PELAJARAN AKIDAH AKHLAK DI MTS MUHAMMADIYAH KOTA METRO*.