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Cultural Literacy in Building the Character of the Community In Sindangkerta District, Tasikmalaya Regency

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Abtrac

The lack of appropriate strategies in cultural development has become one of the reasons for the weakness of Sundanese culture in maintaining the power and quality of its life. Thus, there is a need for an appropriate and tested cultural development strategy. This strategy must be compiled and built together based on the principles of strategic and equitable. This study aims to create a literacy model as part of cultural preservation. The researcher used a descriptive method with a case study approach. Data collection is done through participatory observation, in-depth interviews, and documentation study. Respondents in this research were the managers of the Saung Budaya Tatar Karang Cipatujah, community leaders, religious leaders, and the government representatives of 13 people. Data analysis is done by technical triangulation. The data analysis process is carried out through the stages of reduction, display, and verification. The results showed that the cultural literacy model developed in the Sindangkerta area was based on Culture Experience and Culture Knowledge with the principle of life: silih asih, silih asah silih asuh . From the results of the research it can be concluded that the cultural literacy has been able to build public awareness in preserving Sundanese culture. Furthermore, it is suggested that research be conducted to examine the effectiveness of applying the cultural literacy model based on community participation.

Keywords: literacy; cultural literacy; Character

A. INTRODUCTION

The right strategy for developing culture has not been found yet. That is the one of the weaknesses in maintaining the power and quality of Sundanese culture. Thus, there is a need for an appropriate strategy for developing the culture. This strategy must be compiled and built together based on strategic and fair principles. It is hoped that this strategy can be an agreement. By having it the right and tested strategy, it is hoped that the development of Sundanese culture can be more enduring from exposure to external culture.

In the development strategy of Sundanese culture, it is necessary to affirm the concept of cultural preservation. Cultural preservation is carried out as an effort to maintain cultural existence before the younger generation as the successor to the cultural noble values. The process of cultural preservation can be done by transferring knowledge from cultural figures or cultural observers to future generations. The process of cultural transfer can be done through knowledge conversion models namely the process of socialization, the process of externalization, the combination process, and the internalization process (Nonaka, 1998). Through this knowledge conversion model, it is expected that people who have tacit knowledge can develop their knowledge into explicit knowledge. Thus the culture is expected to continue to grow in line with the

lives of the people who own culture both socially, politically and economically. If the process of transferring cultural knowledge can be carried out continuously, a community that is literate in cultural knowledge can be built and can even develop a society that is literate in cultural information.

Information literacy can be interpreted as information literacy and is often referred to as informationalism (Bahtar & Sasmita, 2009) and (Sudarsono, 1997). In this case, information literacy is the ability to search information as a source of knowledge. The knowledge development process begins with an awareness of information needs, knowing the existence of information needed, the ability to search information quickly and accurately, and wisely in communicating and using the information obtained. The American Library Association's information literacy commission (ALA) in its final report in 1989 concluded that:

"Information literate people are those who have learned how to learn. They know how to learn because they know how knowledge is organized, how to find information and how to use information in ways that others can learn from them. They are people prepared for lifelong learning, because they can always find the information needed for any task or decision at hand. (American Library Association, 1989)

Based on this, information literacy, especially cultural literacy is needed to have the ability to explore information contained in various cultural elements. Development of cultural literacy is needed as a basis for the introduction of culture and the process of cultural learning to the community. With the development of cultural literacy, future generations will be built who have the soul and character in accordance with the nation's cultural values. This happens because future generations will understand the noble values of national culture. This is in line with the limitations of cultural literacy contained in the Cultural Literacy and Citizenship handbook, which states that "Cultural literacy is the ability to understand and behave towards Indonesian culture as a national identity." (Ministry of Education and Culture, 2017) "

Based on the limitations of cultural literacy, literacy activities are a reflection of culture. In this case literacy activities can be used as a means of disseminating and cultural inheritance. The young generation must recognize and preserve their own regional culture in order to strengthen and preserve national culture. Preservation of national norms is an attempt to maintain cultural values. Therefore, the purpose of cultural preservation is to strengthen cultural values within the nation.

In line with the concept of literacy as a form of cultural preservation, the Tatar Karang Cipatujah community carries out the process of sharing cultural knowledge with the concept of *silih asah, silih asih, silih asuh* (compassion, love, caring). To carry out cultural literacy, the Tatar Karang community built the Saung Budaya Tatar Karang Cipatujah. The process of sharing knowledge is carried out in accordance with the philosophy of *silih asih, silih asah silih asuh*. {compassion, picking up and nurturing). In addition, cultural preservation is also carried out through (1) Culture Experience and (2) Culture Knowledge. Culture Experience is a form of cultural preservation that is carried out by going directly into a cultural experience. In this case there is a direct involvement of the community in the context of cultural preservation. Culture Knowledge is cultural preservation through the construction of learning centers or information centers on various cultures. Learning center development aims to support the education process for cultural development in addition to tourism potential. Based on the background that has been proposed this research aims to develop a literacy model as an effort to preserve culture. The preparation of cultural literacy models needs to be done so that cultural

actors have a common guideline in the development and preservation of culture. Literacy models are compiled and built together based on strategic and fair principles. The research results are original because they are based on data and facts from the results of field research.

B. LITERATURE REVIEW

Initially literacy had a simple scope, but now it has developed. Initially literacy only means literacy, meaning that people who are literate are able to read. Then the notion of literacy develops into knowledge and ability in a particular field. The development of literacy coverage is influenced by the development of information and communication technology. As an illustration of the evolution of the concept of literacy can be seen from reading activities. In the beginning, reading, writing and numeracy activities can be called as activities to look at the book / paper page. Encouraged by the development of communication and information technology, the activity shifted to an activity of looking at a computer screen or cellphone screen.

The development of the concept of Information Literacy, began with the proposal of Paul Zurkowski, president of the Information Industry Association (IIA) in his proposal to the National Commission for Library and Information Science (NCLIS) in 1974. He proposed the idea that one must have the ability to recognize information needs, search ability and find information and use information and then communicate its experience when using information. Subsequent developments occurred in 2006 The International Federation of Library Associations and Institutions (IFLA) published The International Guidelines on Information Literacy. In that year, literacy standards were determined for each ability. With the IFLA guidelines, librarians in Indonesia began to introduce and teach concepts and techniques of information literacy.

The development of information technology is very instrumental in providing information for the community. In fact, it can be said, the current era is an era of flood of information. This can be seen from the abundance of information that is easily accessed without being limited by time and space. The abundance of this information requires the community to have the ability to choose and sort the information they obtain. Thus the community can use information wisely and according to their needs.

Literacy is a mirror of culture. In other words, literary humans can be called civilized humans. In this case literacy activities can be used as a means to disseminate culture. Literacy should not only be identified with reading and writing, but also cultural literacy. The young generation must recognize and preserve their own regional culture in order to strengthen and preserve national culture. Preservation of national norms is an attempt to maintain cultural values. The purpose of cultural preservation is to strengthen cultural values within the nation. The study conducted by Rully K. Anwar (Anwar, 2015), Sri Ati (Ati, 2015) shows that information literacy will encourage decision making. Meanwhile a study conducted by Siti Khadijah (Khadijah, 2016) shows that information literacy encourages people to be able to formulate, find and store information in the right way.

A culture must experience change as a result of the times. Therefore, the community as the owner of cultural elements must consider which cultural elements must be maintained to be preserved and cultural elements that can change. However, changes in the cultural elements are attempted not to be felt by the owner (Widja, 1993). In this case the change or development of one of the cultural elements must be carried out

gradually and the existence of cultural supporters is not lost. If the existence of a lost cultural supporter will have implications for the loss of cultural identity.

Based on the above concept, a culture can be preserved through (1) Culture Experience and (2) Culture Knowledge. Culture Experience is a form of cultural preservation that is carried out by going directly into a cultural experience. In this case there is a direct involvement of the community in the context of cultural preservation. Culture Knowledge is cultural preservation through the construction of learning centers or information centers on various cultures. Learning center development aims to support the educational process for the benefit of cultural development in addition to tourism potential.

C. RESEARCH METHODS

This research used descriptive methods and focused on case studies. Through descriptive emphasis the researcher will illustrate specific details about the situation, location, social relations that take place in the research subject. Through case studies researchers will describe and illustrate comprehensively about the images of individuals, groups and society "(Mulyana, 2007). The choice of a case approach with the consideration that the nature of the data from the case study is able to maintain the integrity of the object, meaning that various data relating to case study research are understood as an integrated whole.

Through the case study method, the presentation of research results is based on the facts obtained during the study. The discussion of the results of the research was carried out descriptively based on qualitative data from the results of interviews, observation at the location of the study, and literature study. The reason researchers use case studies because the purpose of the implementation of the case study is to describe a unique case, a case that has an unusual interest in him, and needs to be described or elaborated, which is commonly called an intrinsic case (Creswell, 2014). Researchers believe that the process of cultural information literacy needs to be described and detailed in more detail. Given the development of cultural literacy is needed as a basis for the introduction of culture and the process of cultural learning to the community. With the development of cultural literacy, future generations will be built who have the soul and character in accordance with the nation's cultural values.

Researchers used triangulation techniques in the research data collection process. Data collection process through triangulation of techniques and sources. The researcher conducted observations, in-depth interviews, and documentation for the same data source simultaneously. Researchers collect data through triangulation, this means researchers collect data while testing data credibility, which is checking data credibility with various data collection techniques and various sources "(Sugiyono, 2010). Respondents in this study were 6 managers of Saung Budaya Tatarkarang Cipatujah, 2 community leaders, 1 religious leader, and 4 government officials.

D. RESULTS AND DISCUSSION

Cultural Preservation as a Form of Information Literacy

Maintenance of Sundanese culture requires a long and complicated process. The development of public awareness as the owner of culture is a determining factor in cultural preservation. Those who have knowledge of Sundanese culture have the awareness to want their knowledge, experience and expertise with other communities, especially the younger generation. The process of sharing knowledge is important in

encouraging people to realize the potential of culture as their identity and nation. This process is often referred to as the process of cultural inheritance.

The process of cultural inheritance carried out by the Management of Saung Budaya Tatar Karang Cipatujah is divided into two steps of cultural preservation through (1) Culture Experience and (2) Culture Knowledge. Culture Experience is a form of cultural preservation that is carried out by going directly into a cultural experience. In this case there is a direct involvement of the community in the context of cultural preservation. Culture Knowledge is a cultural preservation through building learning centers on various cultures. Learning center development aims to process education in the interests of cultural development as well as tourism potential (Kusumadara, 2011).

Based on data from the research results, the cultural preservation process in Cipatujah village as a form of cultural literacy can be described in the literacy model below. The making of this model aims to facilitate the implementation of cultural literacy. This is in line with Yudistira's opinion. He mentioned that the literacy model was made as a reference for the implementation of information literacy in a library. With the model, the stages of information literacy become clearer. (Yudistira, 2015).

The cultural literacy model developed based on the results of the study starts from two cultural preservation steps namely Culture Experience and Culture Knowledge. The development of these two steps is strengthened by the elements of local wisdom, namely the concept of the Sundanese life of compassion, love, and foster care. In full, this cultural literacy model can be seen in Figure 1 below.

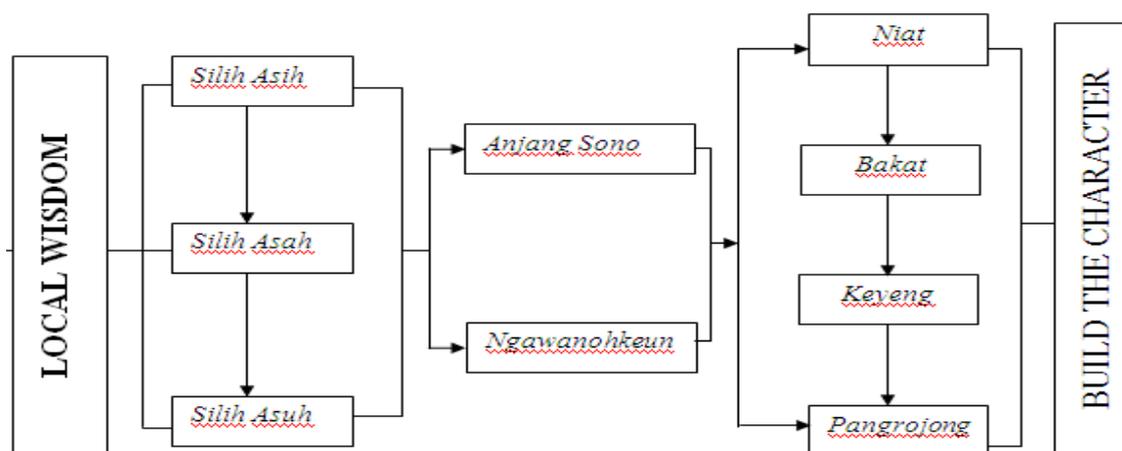


Figure 1. Cultural literacy model based on research results

Based on Figure 1 above, the process of developing cultural literacy developed in the Sindangkerta area is based on the philosophy of the Sundanese people, namely *silih asih*, *silih asah*, *silih asuh* (compassion, love, caring). The implementation of these three concepts must always be sequential. In this case these three concepts cannot be run randomly. The virtue of the philosophy of *silih asih*, *silih asah*, *silih asuh*, (compassion, love and caring) must be imbued by society in living their lives in order to realize a strong, intelligent, egalitarian society based on a sense of love and compassion between people. In addition, this concept symbolizes the harmony of life between humans and their creators (God), humans and others, and humans and nature.

Silih asih (compassion) which means to spread love or a sense of mutual love. Compassion is a form of human interaction with God in order to get His love by loving and spreading love for each other. The spirit of compassion is the spirit of grounding the values of monotheism. Because in the culture of compassion the principle of God and humanity is firmly embedded. In the life of the Sindangkerta community, a

compassionate lifestyle is developed with the philosophy of life "*anu gede nyaah kanu leutik, anu leutik hormat kanu gede*".

This pattern illustrates the occurrence of mutual respect and respect based on a sense of love. The concept of *anu gede nyaah kanu leutik* means that people who are mature / well-established both socially and economically must "mikanyaah" to people who are still poor. The word "mikanyaah" means caring. In addition, the word mikanyaah implies willingness to give or share with others who are socially or economically still under it. With the construction of the concept of "*anu gede nyaah kanu leutik, anu leutik hormat kanu gede*", harmony between people can be created. The pattern of respect is a life concept that describes everybody has to respect each other, because no body is perfect.

By applying a compassionate pattern based on the principle of life, "how big is it, how can it be done, how can I respect it?" Will form a community mentality that upholds the values of equality. The compassionate community in practice will respect each other and will uphold the value of equality by not considering social class. In this case humans have the same position, in the sense that no one is considered perfect.

Choosing teas means giving each other knowledge. This means that there is an exchange of knowledge or experience. Through the process of knowledge transfer, there will be a change in knowledge from tacit to explicit. Community knowledge that is still tacit will fade away even if it is not accompanied by the process of developing the knowledge. If tacit knowledge develops into explicit, it will continue to grow and develop in line with the development of science, social, and culture. Therefore, the development of knowledge requires awareness of various parties to share knowledge. In knowledge management, a knowledge will flow from the knowledge owner to the recipient of knowledge. Knowledge flows that occur can be analyzed using a method often called the Knowledge Flow cycle. The knowledge cycle can be used as a reference in conservation, even the development of knowledge. The pattern of knowledge cycles can be described in patterns of interaction that will continue to roll when the knowledge is presented to the recipient of knowledge. This process is a picture of the cycle of knowledge.

The process of managing knowledge about Sundanese culture managed by Saung Budaya Tatar Karang still has obstacles. The biggest obstacle is the existence of a gap between cultural observers, religious leaders and the community. This gap occurs because of differences in perspectives on cultural and religious values. For example the implementation of overtime. Cultural figures see that the implementation of merit is only a cultural ritual to maintain the artistic and cultural values that have been applied by the village ancestors. Whereas religious leaders view that in the implementation of overtime there is an element of shirk. Therefore, to integrate the views of religious leaders and cultural figures, mediators are needed. The Saung Budaya Tatar Karang Cipatujah community hopes that some difficulties in developing cultural literacy can be overcome. Through this community activity the process of cultural literacy is carried out through the concepts of knowledge management, namely the stages of socialization, externalization, combination and internalization (Nonaka, 1998).

Through knowledge management, the knowledge possessed can be transferred by the knowledge owner to the recipient of knowledge. In the transfer of knowledge there is

something called the knowledge cycle. The cycle of knowledge was first introduced by a chemist named Polanyi. Polanyi divides knowledge into two types, namely tacit knowledge and explicit knowledge (Tobing, 2007). In the knowledge transfer process there may be some obstacles that can inhibit the knowledge received by the recipient of knowledge. According to Sangkala (2007) the biggest obstacle in the efforts of knowledge transfer is the existence of inhibiting culture commonly called contradiction (frictions). Opposition will hamper or even prevent the occurrence of knowledge transfer processes. In this case there is a disagreement between the recipient of knowledge and the giver of knowledge or among recipients of knowledge.

The process of cultural literacy in the Tatar Karang region is carried out through people who understand the culture of the community (young generation) with the concept of ngawanohkeun. One example of the Ngawanohkeun process is by holding a traditional game of kaulinan barudak lembur . In the implementation of Ngawanohkeun there is no element of coercion. In the Ngawanohkeun process, children are not forced to learn or play. In the context of Ngawanohkeun, children are invited to watch other children playing. The process is that children who are used to playing are asked to demonstrate each game. At the time of the demonstration process, other children just watched the game. Through the process of demonstrating a new game, the children become more familiar with "wanoh" for each game.

With the frequent display of this game, more and more children are interested in learning and even participating in games. Through this process, children love (rasa resep) the game. After loving the game (rasa resep) the children will keep playing the game, and that will bring the children with new talents. However, this conservation activity is unlikely to work well if there is no "pangrojong" support from family and community.

Meanwhile, to get "pangrojong" support from the surrounding community, the Sindangkerta Village community, the managers of the Saung Budaya Tatar Karang Cipatujah, use the *Anjang Sono* strategy. The concept of *Anjang Sono* is chosen because it has the advantage that this concept is full of love and kinship. *Anjang sono* means visiting a relative full of love. The implementation of the *Anjang Sono* platform aims to strengthen family ties.

In addition to the description above, in the process of picking up there is also the process of internalization of knowledge carried out, namely the concept of "learning together while playing". In the process of learning together, children are involved directly in the playing game, learning through playing. In addition to being directly involved in a game, these children are given an explanation of the playing process and the values contained in it. Thus, the process of transfer of knowledge is carried out verbally and in writing so that the process of crystallization occurs in the management of knowledge of Kaulinan Barudak Lembur in the village of Cipatujah. With the concept of crystallization in a more concrete form, it is hoped that all knowledge can be used and utilized by all levels of society. Crystallization is a form of knowledge conversion whose activities are termed Ikujiro Nonaka (1998) as an internalization conversion model.

Silih asuh means guiding, nurturing, maintaining, directing carefully to be good physically and mentally. *Silih asuh* is carried out by reminding each other, building awareness of knowledge, and supporting each other in developing each other. This is for the formation of an intelligent society. An intelligent society is a condition of a strong society, without intelligence and awareness of knowledge, the community will lose its

nature and independence as a human being so that without knowledge the community will be easy to be fooled, discriminated against and exploited. The spirit of penance is a spirit of building and developing scientific knowledge. In a society that animates the harmony of life, science will coexist with an ethical dimension so that science will no longer be an arrogant tool of oppression but science will become graceful that will liberate and elevate the society from backwardness.

After the society has a equality awareness, it will be formed a building of mutual care, which is *Silih asuh*. The principle of *Silih asuh* (the attitude of caring for each other) in society, will surely free people from the boundaries that can break them into apart. With this enthusiasm the community will look after each other. In society, who has run the philosophy of *silih asuh* will not speak "I", "he" and "they" but he will speak "we", therefore it can shape a sense of responsibility and build a unified community .

Building Character Through Cultural Literacy

Character building efforts to build intelligent people both in terms of intellectual and moral must be done early. Psychologists say that the early days of life are crucial times for personality formation. Basically the core of character education is guiding individuals to form adaptive behavior. If this character education is carried out early on there will be an internalization of moral values in themselves and children's behavior. So that the moral values will color the child's personality gradually. Embedding noble values in children will build positive behavior in children.

Forming the nation's character (from an early age) is a process of inheriting national values, ideals, and goals towards the nation's generation. This is stated in the 1945 Constitution which is to realize intelligent, participatory, and have a soul of responsibility in filling the life of the nation and state to achieve greatness and glory in an atmosphere of independence. Therefore, family education, primary and secondary education, must be a pillar for laying the foundation of character for the younger generation. Family education and society have a very important role in building the personality of children. One form of education in the community is traditional culture.

Various types of culture such as traditional Sundanese arts, especially Sundanese art in the form of games contain many elements of character education because it contains the philosophy about life. In addition, in terms of health, traditional games require physical activity. Therefore, the game helps children to physically develop both in terms of agility, strength, perseverance, concentration, and developing balance without knowing it. That are the advantages of traditional games.

In principle, through character education, it is hoped that there will be more personal personalities. The formation of superior personalities through traditional games is based on the concept of compassion, picking up, and taking care. The concept of compassion, penance, and foster care (*SILAS*), namely the wisdom of Sundanese culture in the process of organizing a harmonious environment (Suryalaga, 2010: 125). Based on the above, this paper tries to discuss about Tradional Games as an alternative for the formation of characters towards humans who have superior personalities based on compassion, love, and foster care.

In relation to the implementation of character education through cultural literacy in the village of Sindangkerta, it is carried out with a pattern of compassion, Selecting gratuity, fostering care to build the character of the community who are "cageur", "bageur", "correct", "singer", "clever". This character education process is driven by the

information institution of Tatar Karang Cipatujah Cultural Saung, Tasikmalaya Regency. Character learning is carried out in the Sindangkerta area with anjangsono and ngawanohkeun patterns. The term anjang sono comes from the words "anjang" and "sono", Anjang means visiting someone in his house; in the Sunda-Sunda Dictionary (KSS) by Budi Rahayu Tamsyah "anjang" / "nganjang" means nyemah, nepungan batur in imahna "(visiting, meeting friends in his house). While the word Sono means longing, in the sense of wanting to meet because of a feeling of love or affection. In the SSC, the word "sosno" means the meaning of papanggih jeung nu is displayed or whether it is used "(wants to meet someone who arouses compassion or who arouses a sense of love). This Sono bridge pattern is used to build togetherness in building the personality of young people in the Sindang Kerta environment. With the Anjangsono pattern, the sense of kinship has been built up so that all the programs carried out by the Saung Tatar Karang Team review joint ownership / community.

Ajangsono learning patterns are also directed by learning patterns with the concept of ngawanohkeun. This Ngawanohkeun pattern is a learning process given by people who know the concept of culture and local wisdom to children. In the concept of ngawanohkeun or introducing a cultural concept there is no element of coercion. With the frequent process of Ngawanohkeun, more and more children are familiar with various elements of culture. In the Ngawanohkeun process, there is a process of knowledge transfer (ngawanohkeun) about the noble values contained in various local wisdoms that develop in the Cipatujah village community with the concept of "learning together while playing".

In addition to the Ngawanohkeun process, learning is also carried out through a discussion process. The discussion process took place between members of the community and the manager of the Tatar Karang Cipatujah Cultural Saung. This discussion process is carried out on a scheduled basis every two weeks or once a month. The subject of the discussion in this discussion is not just children's play. However, various problems in the life of the Cipatujah community became the subject. It's just that the theme of cultural literacy and values contained in it is the main theme in each meeting.

As noted above, the characters built are the Sundanese characters, namely "cageur", "bageur", "correct", "singer", "clever". This character in Indonesian has the meaning "cageur-sehat", "bageur -baik", "correct-true", "singer-introspective", "clever-clever / smart". In Sundanese culture these five characters must be placed in sequence and owned by each individual. This means that each character can underlie the formation of another character. In addition, the Sundanese must have the five characters as a whole. The five Sundanese characters who include "cageur", "bageur", "bener", "singer", "clever" are a device / unity of ethos and character that is used as the path to the primacy of life.

In summary, the five Sundanese character concepts can be described as follows (a) "Cageur" or "healthy"; This trait reflects a character of a healthy body physically and spiritually. In addition, the nature of "cageur" has a philosophy deeper than just "healthy", "cageur". This trait reflects the character of society that is able to think and act rationally and proportionally based on moral values. (b) "Bageur" or "good" reflects a character of the community that has human qualities, upholds noble character towards others. This characteristic describes a society that upholds the principle of togetherness, mutual help, and mutual cooperation.

(c) The nature of "right" or "right" y reflects the characteristics of people who are always trustworthy, do not lie, do not betray, and uphold integrity. This means that every word must be in accordance with the action. (d) The nature of "singer" or "self-introspection" reflects a person who always tolerates, likes to sacrifice / prioritize the interests of others, likes to accept criticism / input from others to himself to be a material of self-reflection, and has a sense of compassion for others. (e) The nature of "clever" or "smart" reflects the knowledge society. The community with the knowledge is able to deliver to the path of world blessing, which originates in the glory of life for provision in the hereafter. People who are knowledgeable cannot be arrogant and not knowledge that leads to harm. In this case someone who is smart is those who are able to balance life oriented to the world and the hereafter as the term in Islam is "tawazzun".

E. CONCLUSION

The process of cultural literacy developed in the Sindangkerta area is based on the concept of silih asih, silih asah, silih asuh (compassion, love, and caring.) The implementation of these three concepts must always be sequential. In this case, these three concepts cannot be run randomly and arbitrarily. The virtue of the philosophy of silih asih, silih asah, silih asuh (compassion, love and caring) is a unity of attitudes, values, and harmony of life that must be imbued by society in living their lives in order to realize a strong, intelligent, egalitarian society based on a sense of love and compassion between people. compassion is developed with the philosophy of life "I love it, it is good for me, I'm so respectful." This pattern illustrates the occurrence of mutual respect and respect based on a sense of love. Choosing teas means giving each other knowledge. This means that there is an exchange of knowledge or experience. Through the process of knowledge transfer, there will be a change in knowledge from tacit to explicit. The process of cultural literacy is carried out through people who understand the culture of the community (young generation) with the concept of ngawanohkeun. In the process of picking up the process of internalization of knowledge occurs, namely the concept of "learning together while playing". Salah asu is carried out by reminding each other, building awareness of knowledge, and supporting each other in developing each other.

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