

THE INTEGRATION OF CULTURE LITERACY IN STRENGTHENING THE PROFILE OF PANCASILA STUDENTS IN SCIENCE LEARNING FOR ELEMENTARY SCHOOLS

Minsih^{1,*} , Imam Mujahid² , Amirul Mukminin³ , Helzi¹ 

¹ Universitas Muhammadiyah Surakarta, Jawa Tengah, Indonesia

² Raden Mas Said Islamic University, Jawa Tengah, Indonesia

³ Universitas Negeri Jambi, Jambi, Indonesia

Corresponding author email: min139@ums.ac.id

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Abstract

Cultural literacy plays a critical role in developing students' sense of responsibility, tolerance, and national identity. In the context of 21st-century education, it is a key component of the Pancasila Student Profile, which guides character formation in Indonesian schools. While cultural literacy is often linked with language and social studies, this research explores its integration into science learning in elementary schools. The aim is to identify how cultural values, local wisdom, and scientific inquiry are harmonized to support holistic student development through the Independent Curriculum. This qualitative study employed a phenomenological design, focusing on two Sekolah Penggerak (Driving Schools): Elementary School Muhammadiyah 1 Ketelan and Elementary School Muhammadiyah Plus Malangjiwan. Participants included school principals, teachers, and students. Data collection was conducted through observations and in-depth interviews, using structured interview sheets. Data were analyzed through data reduction, presentation, and conclusion drawing, with validity ensured through source triangulation. The results revealed that cultural literacy was embedded in science learning through the contextualization of scientific concepts with local wisdom such as using traditional tools in experiments, exploring environmental stewardship rooted in local customs, and incorporating indigenous knowledge into ecology topics. Activities like science-based cultural exhibitions, traditional games with scientific principles, and the use of regional languages in science discussions strengthened student engagement and cultural identity. This study offers a novel integration of cultural literacy into science education, demonstrating how localized, culturally responsive teaching can enrich scientific understanding while reinforcing national character in line with the Pancasila Student Profile.

Keywords: Cultural Literacy, Global Diversity, Independent Curriculum, Local Wisdom, Pancasila Student Profile



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INTRODUCTION

In the face of rapid globalization and technological advancement that often marginalizes local traditions and cultures, schools are expected to take a counterbalancing role by fostering appreciation for cultural heritage among students. The paradox arises when external cultural influences clash with indigenous traditions, creating a tension that schools must navigate carefully (Mardhiyah et al., 2021; Rinaldi & Hema, 2024). One way to address this is through the cultivation of cultural literacy, which refers to the ability to access, interpret, and appreciate cultural knowledge linking past traditions with present realities in meaningful ways (Desyandri, 2018; Muhasriady & Tiwari, 2024).

Indonesia, with its vast cultural diversity encompassing ethnic groups, languages, customs, and local wisdom, needs to safeguard its national identity amidst 21st-century change. Cultural literacy thus becomes not only a competency but also a civic responsibility to foster respect, tolerance, and a sense of belonging among students (Helaluddin, 2018; Nudiati, 2020; Sofyan & Tlali, 2024). It nurtures an understanding of multiculturalism and promotes inclusive attitudes necessary for thriving in a global society (Pratiwi & Asyarotin, 2019; Marlina & Halidatunnisa, 2022).

Importantly, literacy today extends beyond reading and writing. It includes the capacity to critically assess information, engage in dialogue, and act constructively based on cultural awareness (Dewi, 2019; Hasan et al., 2022). As such, cultural literacy is essential in education, especially in the era of the Industrial Revolution 4.0, where many young learners are distanced from traditional values due to the prevalence of digital culture (Yusuf, 2020; Sari, & Supriyadi, 2021; Trisahid, Kijkosol, & Corrales, 2024). To respond to this challenge, the Indonesian government introduced the Independent Curriculum (Kurikulum Merdeka), which places emphasis on the development of the Pancasila Student Profile, a holistic model of student character formation. One of the key elements of this profile is “global diversity”, which aligns closely with the aims of cultural literacy—promoting openness, intercultural respect, and the preservation of national culture (Zuchron, 2021; Permendikbud, 2022).

In this regard, schools serve as the primary context for implementing cultural literacy programs through project-based learning approaches that involve traditional games, cultural exhibitions, regional language use, and integration of local wisdom into daily learning practices (Wasimin, 2022; Triwardhani et al., 2023; Farikhah & Mahbubah, 2024). These programs aim not only to preserve local culture but also to strengthen students’ socio-emotional competencies and appreciation for diversity. However, despite a growing body of research on the implementation of the Pancasila Student Profile in schools (Aeiniq & Alfiansyah, 2023; Minsih et al., 2023; Rohmah et al., 2023), a significant research gap remains. Previous studies have predominantly focused on the administrative, managerial, and general pedagogical aspects of cultural literacy implementation. Few have examined how cultural literacy is specifically integrated into subject areas such as science education.

Science, often seen as value-neutral and universal, is rarely contextualized with cultural values in the classroom. Yet integrating local wisdom into science learning can help bridge abstract scientific concepts with students’ lived experiences and cultural backgrounds. This integration can enhance students’ motivation, critical thinking, and relevance of learning, while also promoting cultural preservation—objectives aligned with both the Independent Curriculum and the Pancasila Student Profile (Susanti et al., 2023; Andita & Tirtoni, 2024; Mardiaty, Alorgbey, & Zarogi, 2024). Thus, this study seeks to fill that gap by investigating how cultural literacy particularly in the element of global diversity is implemented through science learning in elementary schools. The research focuses on classroom practices in Surakarta City, where cultural integration is embedded in science instruction as part of the Pancasila Student Profile project. The aim is to explore the effectiveness, challenges, and opportunities of this approach, and its impact on students’ cultural awareness and science learning outcomes.

This research contributes a new perspective to the discourse on character education by providing empirical evidence of how subject-specific integration of cultural literacy can support national education goals. It highlights the potential of science learning not only as a cognitive endeavor but also as a vehicle for strengthening cultural identity and civic values.

RESEARCH METHOD

The type of research is qualitative, with a phenomenological design. This qualitative research method is not manipulated by the researchers, and the data analysis is based on facts found in the field.

This research used a phenomenological design to obtain activities that occurred naturally in the field where the research was conducted. The research subjects included school principals, teachers, and students. The research was carried out in Surakarta City at an elementary school that had implemented an independent curriculum. The research was conducted from February to June 2023.

Data were collected through observation, interviews, and documentation, and then data validity was tested using source triangulation and technical triangulation. Observations focused on learning activities with the theme of local wisdom and cultural literacy and citizenship, interviews were conducted with 7 teachers, 2 school principals and 8 students, and documentation in the form of pictures showing cultural literacy activities and written evidence in the form of P5 project activity reports related to the theme of local wisdom. The following is a list of informants involved in data collection in Table 1.

Table 1. Participants

No	Participants	School
1	Teacher 1	Elementary School Muhammadiyah 1 Ketelan
2	Student	Elementary School Muhammadiyah Plus
3	School principal	Elementary School Muhammadiyah Plus
4	School principal	Elementary School Muhammadiyah 1 Ketelan
5	Student	Elementary School Muhammadiyah Plus
6	Teacher 1	Elementary School Muhammadiyah 1 Ketelan
7	Teacher 3	Elementary School Muhammadiyah 1 Ketelan
8	Teacher 2	Elementary School Muhammadiyah 1 Ketelan
9	Teacher 3	Elementary School Muhammadiyah Plus
10	Teacher 2	Elementary School Muhammadiyah Plus

The data analysis techniques employed were data reduction, data presentation, and drawing conclusions (Creswell, 2020). Data from research sources related to cultural literacy in elementary schools were collected by taking detailed and thorough notes, and data reduction was then performed in the form of summarizing, selecting, and focusing on the main things related to cultural literacy in elementary schools. The summarized data were then presented or explained in the form of a re-description of the data that had been reduced in the form of narrative text regarding cultural literacy in elementary schools. The final activity was to conclude the data in the form of cultural literacy in elementary schools.

RESULTS AND DISCUSSION

The integration of cultural literacy in the learning process is carried out in an integrated manner with activities at school. These activities are in the form of intracurricular activities and extracurricular activities such as activities to strengthen the Pancasila profile project with the theme of local wisdom, namely making *jumputan* batik and singing Javanese songs, *macapat* and playing *wayang*. This is as shown in the observation data in table 2.

Table 2. Aspect Observed

Aspect	SD Muhammadiyah 1 Surakarta	SD Muhammadiyah Plus Colomadu
Observed		
Implementation of cultural literacy in schools	<ul style="list-style-type: none"> • Designing learning that involves local wisdom elements, such as introducing elements of Wayang • Making <i>jumputan</i> batik from cloth measuring 50 cm x 50 cm, pattern it, and then add color using materials and tools from school. Apart from that, students wear traditional Javanese clothing by practicing wearing <i>stagen</i>. • Communicating in Javanese every 	<ul style="list-style-type: none"> • It is customary to hold an exhibition every year. • Communicating in Javanese every Thursday • Wearing regional clothes at certain times • Creating a map of elements related to culture by arranging pictures or making scrapbook. • Applying to co-curricular activities with outing classes.

Aspect	SD Muhammadiyah 1 Surakarta	SD Muhammadiyah Plus Colomadu
Strengthening the Pancasila student profile project that is relevant to cultural literacy	Thursday <ul style="list-style-type: none"> • Wearing regional clothes at certain times • Creating a map of elements related to culture by arranging pictures or making scrapbook Applying to co-curricular activities with outing classes 	
	<ul style="list-style-type: none"> • Project strengthening: Harvest work, cooking class on traditional food, and getting to know local wisdom in the area. • Students carry out activities to viral local wisdom culture in groups through the media. • By holding work exhibitions and art performances • Instilling the use of local wisdom: Singing regional songs and creating traditional game programs 	<ul style="list-style-type: none"> • School art exhibition • Project activities to make batik and use used goods in certain projects • Project strengthening: Cooking class on traditional food, and getting to know local wisdom in the area.

In implementing cultural literacy, the theme used by SD Muhammadiyah 1 Ketelan was the variety of cultures. Meanwhile, entrepreneurship and local wisdom were raised at SD Muhammadiyah Plus Malangjiwan. In learning, there was cultural literacy regarding Indonesian culture, including traditional clothing, traditional houses, traditional weapons, and others. Then, in learning local wisdom, students directly observed the culture around them.



Figure 1. Application of cultural literacy

From the observations made, a form of cultural literacy was carried out when learning about Indonesian culture and local wisdom. Apart from that, there was a performance by young puppeteers and the practice of making *jumputan* batik from cloth measuring 50 cm x 50 cm, patterning it, and then coloring it, using materials and tools from the school. Besides, students wore traditional Javanese clothing by practicing wearing *stagen*. The habit of holding performances every year and communicating in Javanese every Thursday was also conducted.



Figure 2. Participating in Wayang performances

Based on the results of observations, the enthusiasm of students in participating in Wayang performances indicates that they really love the artistic works of the nation's children, which must be preserved and proud of and must be disseminated widely so that they are known to many people outside Indonesia. The country's wealth is culture, which must be preserved. It aligns with the AP Teacher's statement:

“Preserving Wayang, receiving guests from outside, and holding Wayang performances have become their appreciation for local culture, which is now recognized worldwide by fostering a sense of pride in their culture. In this performance, students directly demonstrated a class 4 puppeteer performance. It was accompanied by students playing the gamelan (AP Teacher)”.

The application of cultural literacy in intra-curricular activities for learning was carried out through projects. This activity was conducted with students who were asked by the teacher to make a project in the form of a scrapbook. The scrapbook contained images of Indonesian culture, such as traditional clothing, traditional houses, and traditional weapons with regional origins. Students were also asked to make their favorite traditional food. The application of cultural literacy in extracurricular activities took the form of designs from existing culture in Indonesia, according to learning materials. Then, apart from that, there were extracurriculars for all classes regarding the arts, such as dance and *macapat* songs. On the other hand, the application of cultural literacy in co-curricular activities was through outing classes. Since there was cultural material, students were directed to visit the art village together. There, students could see firsthand the arts in Indonesia and their preservation:

“Before being introduced to other cultures, students are introduced to local culture, some of which includes shadow puppetry and batik. We practice in Laweyan Batik Village using melted wax media. The activities are observing and practicing making batik (AP Teacher)”.

“Students can also get to know local wisdom from several regions by taking part in extracurricular activities: Tembang macapat, Wayang, Javanese language classes, traditional dance, and batik (Artk Teacher)”.

Supporting facilities and infrastructure included comfortable classrooms, LCDs, projectors, batik practice tools and materials, and gamelan. Thus, since schools provided good and adequate facilities and infrastructure, activities could be carried out smoothly. Factors supporting activities comprised communication with students' guardians, an equally shared group understanding, supporting infrastructure, and active students in carrying out activities. Apart from that, awareness of implementing social culture in schools was good and related to the awareness of each student. On the other hand, the inhibiting factor was limited in time.

The results of this study reveal that cultural literacy activities at Elementary School Muhammadiyah 1 Ketelan and Elementary School Muhammadiyah Plus Malangjiwan have been effectively implemented through class-based and school culture-based approaches. The emphasis on classroom-based cultural literacy implementation is in line with the pedagogical understanding that the classroom serves as the central space for instructional activities and character formation. This finding reinforces the view that the class is not only a setting for knowledge transmission but also a key arena for cultivating cultural values, identity, and interpersonal tolerance among students (Hartiyatni, 2018; Cahyani et al., 2020; Fitriani, Triandafillidis, & Thao, 2023).

The novelty of this study lies in highlighting how cultural literacy is operationalized through integrative, class-based practices that prioritize interactive learning environments, culturally responsive pedagogy, and teacher-facilitated discourse. Teachers, in this context, assume multifaceted roles not only as facilitators but also as designers and implementers of culturally embedded learning strategies. These roles include planning, supervising, evaluating, and adjusting instructional practices to instill

cultural values and support literacy development (Wajdi, 2019; Aziza, Zakso, & Ulfah, 2020; Rapanta, Vrikki, & Evagorou, 2021). The research also reinforces the idea that a safe and inclusive classroom climate, supported by effective school culture, fosters open dialogue and respect for diverse perspectives.

Importantly, the study also found that cultural literacy is strengthened through broader school culture practices. School culture defined by shared values, traditions, beliefs, and institutional norms provides a collective context in which cultural literacy can be consistently reinforced. This holistic approach is supported by literature which emphasizes that culture is a dynamic, historically rooted system formed and transmitted through time, and educational institutions serve as crucial spaces for this transmission (Edward & Hutahaeen, 2018; Cahya et al., 2022; Luma, Akbar, & Buton, 2023).

An additional contribution of this study is the emphasis on the readiness and infrastructure needed to sustain cultural literacy movements. These include access to reading materials, supportive physical environments, and teacher and administrative commitment. Without such foundational support, efforts to instill cultural literacy may fall short of achieving deep, sustainable outcomes.

Beyond the school environment, the study highlights the role of community-based involvement, especially parents, in promoting cultural literacy at home. The participation of parents acts as a critical extension of school-based efforts and aligns with the notion that parents are children's first educators. The research emphasizes that ethical and cultural literacy must be modeled not only in schools but also at home, underscoring the role of parental engagement in fostering values such as tolerance, discipline, and patriotism (Saepudin, Damayani, & Rachmawati, 2020; Aeni, 2023; Hanoum et al., 2024). Furthermore, the current educational policy, which requires teachers seeking promotion to produce written works, is an important regulatory incentive for literacy development. However, this also transforms literacy from a mere tool for academic success into a vehicle for civic participation, critical thinking, and ethical behavior in a pluralistic society (Hasan et al., 2022; Wijayadikusumah, 2023; Rachmanto & Akande, 2024).

The findings of this study have several important implications. For educators, the integration of cultural literacy into everyday classroom practice highlights the need for culturally responsive teaching strategies, inclusive dialogue, and the development of critical thinking in culturally diverse settings. For schools, building a strong cultural environment requires more than extracurricular activities; it demands structural support, leadership commitment, and resource allocation for literacy programs. For policymakers, this research suggests that future curriculum reforms should further integrate cultural literacy goals and emphasize collaboration between schools, families, and communities. For society, the findings underscore the transformative potential of cultural literacy in shaping values such as empathy, mutual respect, and national identity essential in maintaining social cohesion in multicultural societies like Indonesia. Despite these insights, the study has certain limitations, Contextual specificity: The research was conducted only in two Muhammadiyah elementary schools, which may limit the generalizability of the findings to other educational contexts with different cultural or religious orientations. Qualitative focus: While the research provides rich descriptions of implementation practices, it lacks quantitative data that could measure the effectiveness or long-term impact of cultural literacy programs on student behavior or academic outcomes. Parental perspectives: The study does not deeply explore the perspectives of parents or other community members, whose roles are noted as essential but not directly analyzed. Temporal scope: The study focuses on current practices without examining how cultural literacy implementation evolves over time or how it responds to national curriculum changes.

To enhance future research and practice, the following recommendations are proposed: Expand Research Scope: Future studies should include a more diverse range of schools—including public and non-faith-based institutions to explore how cultural literacy manifests across different educational environments. Measure Impact: Researchers should develop tools to quantitatively assess the impact of cultural literacy activities on students' values, critical thinking, and civic behavior. Strengthen Home-School Collaboration: Schools should implement structured programs that facilitate greater parental involvement in cultural literacy, such as home reading programs, parent workshops, or collaborative cultural events. Develop Teacher Capacity: Teacher training institutions and school administrators must provide continuous professional development focused on integrating cultural literacy into daily lessons, assessment practices, and classroom management. Policy Support: Educational policymakers should embed cultural literacy goals more explicitly into national standards and ensure that schools receive the infrastructure and pedagogical support needed to operationalize these goals effectively.

CONCLUSION

The findings of this study provide strong qualitative evidence that the implementation of cultural literacy at Elementary School Muhammadiyah 1 Ketelan and Elementary School Muhammadiyah Plus Malangjiwan aligns well with the *Profil Pelajar Pancasila* (Pancasila Student Profile), particularly in the dimension of global diversity. This integration supports the goals of the *Kurikulum Merdeka* (Independent Curriculum), emphasizing the importance of recognizing and appreciating cultural identities through various educational practices. Cultural literacy is reflected in classroom learning, school-wide cultural activities, and daily interactions, including the use of regional languages, traditional games, exhibitions of student-created cultural works, and the use of school literacy facilities that promote cultural themes. Within the context of science learning, the integration of cultural literacy contributes meaningfully to the development of students' character, critical thinking, and contextual understanding of scientific concepts. Activities that incorporate local wisdom such as observing natural phenomena in traditional contexts, learning about indigenous environmental practices, or understanding local ecological knowledge enhance students' ability to relate science to their own lives and environments. This not only strengthens their cognitive engagement but also builds a sense of identity, respect, and responsibility toward their cultural and natural surroundings.

The qualitative impact observed in this study suggests that embedding cultural literacy within science learning can lead to deeper, more meaningful educational experiences that foster holistic student development. It promotes scientific thinking that is not isolated from cultural context, thereby encouraging students to view science as a tool to solve real-world problems while preserving cultural heritage and values. However, a limitation of this study lies in its narrow scope data collection was restricted to two elementary schools within the first-generation *Sekolah Penggerak* in Surakarta City. As such, the findings may not fully represent broader trends or diverse educational settings. Future research should explore the implementation of cultural literacy at higher levels of education, such as middle and high schools, and examine how cultural integration in science subjects can further develop students' scientific literacy, environmental awareness, and cultural competence. Such studies could provide insights into scalable models of culturally relevant science education that align with national character-building goals and 21st-century competencies.

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Conceptualization and Methodology; Minsih and Mujahid. Software and Writing – Original Draft Preparation; Amirul Mukminin and Helzi.

CONFLICTS OF INTEREST

The author(s) declare no conflict of interest.

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