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## **Pedagogical Studies in the Framework of Cultural Literacy Skills at School : Observation of Labschool UPI Junior High School and Kartika XIX-2 Junior High School**

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### **Abstrak**

Pada lingkungan sekolah, memahami budaya juga penting. Setiap generasi berubah dengan tantangannya masing-masing. Aliran pemikiran psikologi pendidikan dan Kecerdasan majemuk dapat menjadi salah satu pendekatan dalam memahami siswa. Observasi di dua sekolah swasta dilakukan dengan tujuan untuk melihat sejauh mana dan bagaimana bentuk literasi budaya yang dilakukan di sekolah swasta. Kajian pedagogis dalam bingkai literasi budaya sebagai upaya mempertahankan warisan lokal yang ada di masyarakat Jawa Barat di Kota Bandung, khususnya kasundaan. Dua sekolah yang dilakukan proses observasi, yaitu Sekolah Lab UPI dan SMP Kartika XIX-2 dalam melaksanakan proses pembelajaran juga memperhatikan faktor lingkungan yang membentuk karakter peserta didik. Hasil penelitian menunjukkan bahwa literasi budaya dilakukan oleh guru dan lingkungan sekolah dengan berbagai macam pendekatan bahkan melalui sumber belajar. Hasil penelitian ini juga menemukan bahwa kegiatan yang berlangsung, siswa mengikutinya dengan antusias, meskipun terjadi degradasi pemahaman terhadap bahasa Sunda dan terbatasnya budaya Sunda yang dipahami secara mendalam oleh siswa. Perlu dilakukan penelitian lebih lanjut untuk melihat sejauh mana hasil atau dampak yang dirasakan oleh siswa setelah pelaksanaan literasi budaya yang dilakukan oleh pihak sekolah.

Kata kunci: Kajian Pedagogis; Literasi Budaya; Budaya Sunda

### **Abstract**

In the school environment, understanding culture is also important. Every generation changes with its challenges. Multiple intelligence can be an approach in understanding students. Observations in two private schools were carried out with the aim of seeing the extent and form of cultural literacy carried out in private

schools. Pedagogical studies in the frame of cultural literacy as an effort to maintain the local heritage that exists in the West Javanese community in Bandung City, especially kasundaan. Two schools that are carried out the observation process, namely UPI Lab School and SMP Kartika XIX-2 in carrying out the learning process also pay attention to environmental factors that shape the character of students. The results showed that cultural literacy was carried out by teachers and the school environment with a variety of approaches and even through learning resources. The results of this study also found that the activities took place, students followed them enthusiastically, despite the degradation of understanding of Sundanese and the limited Sundanese culture that was deeply understood by students. Further research is needed to see how far the results or impact felt by students after the implementation of cultural literacy carried out by the school.

Keywords: Pedagogical studies; cultural literacy; Sundanese

## Introduction

In pedagogical studies, there are many references that explore the work of educational theorists. This research will connect theory with practice. The aim is to present the results of the sources and literature of educational theorists and observe how these theories can be applied in school practice.

Today, education is ideologically driven and promotes a traditional view of teaching and learning that is focused on the acquisition of knowledge and skills needed to compete in the global marketplace rather than the fulfillment of personal development (Aubrey,C. Alison Riley, 2022) Less education suggests a more critically analytical approach based on research and the ideas of theorists. Learning resources that reflect the development of learning for students. Educational scholars and theorists abound with a variety of studies, and these are used as a baseline as an early part of the process of exploring learning resources (Aubrey,C.Alison Riley, 2022).

Nurturing and providing positive and interactive stimulation, humans can continue to develop their abilities. Today, intelligence and academic ability are demonstrated in school grades. However, there are many jobs outside of education that require different intelligences and skill sets from each person. Understanding one's intelligence can help students and college students find majors that match their abilities, help prospective workers find the best jobs, and help employees excel in the fields they know(Gardner, H, 1983)

An educational figure and psychologist who developed the theory of multiple intelligences. According to Howard Gardner, there are nine categories of human intelligence that are very likely to be well mastered. The book *Frames of Mind: The Theory of Multiple Intelligences*, written by Gardner in 1983, was the first description of his theory. In his book, he states that humans have nine types of intelligence with different levels. According to him, not only academic scores can be used to measure intelligence, but everyone has two types of intelligence, namely intellectual and emotional intelligence (Gardner, H, 1983) According to Gardner, there are nine types of human intelligence: visual and spatial intelligence, linguistic and verbal intelligence, logical and mathematical intelligence, kinesthetic and physical intelligence, musical intelligence, interpersonal intelligence, intrapersonal intelligence, naturalistic intelligence, and existential intelligence.

Nowadays, there are also many theories that state that intelligence is not just single and multiple. Each person is a unique individual, and each person has many variations or ways they learn. Understanding this both in terms of generation and different forms of children's intelligence teachers can have provisions in dealing with children in the classroom and help teachers in preparing approaches to learning techniques that can be done by teachers (Agustin M, 2013)

The three main psychological schools of thought relevant to educational theory and learning theory are behaviorism, constructivism, and humanism used in the learning process in Indonesia. Multiple intelligences also provide a perspective in pedagogical studies that diversity needs to be understood together in order to develop learning in the classroom.

In addition, students' environment can serve as their learning capital and resource. According to the idea that every society has strategies that can be developed in daily life (Rahman, 2022), educational development by integrating local wisdom values into school learning to improve cultural literacy (Rahman, 2023).

To find out how cultural literacy in the school environment, observations were held at two schools, namely UPI Lab School and SMP Kartika XIX-2. The observation process seeks to see how the learning conditions at Lab School and SMP Kartika XIX-2 are related to cultural literacy-based learning.

## Theoretical Review

### Schools of Thought in Educational Psychology

A number of observations and data from the field allowed the researcher to make informed judgments about the school. The theoretical schools reflect more and make judgments in different situations. There are a number of educational theories, mostly derived from different schools of thought in educational psychology (Williams, 2004). These theories have undergone evolution, different ideas have been contested, modified, and in some cases ignored. The process of change, disagreement and advancement of educational theory is similar to other fields of education.

There are three main psychological schools of thought relevant to educational theory and learning theory: behaviorism, constructivism and humanism (Petty, W.T., 1980). It should be recognized that although each of them has a different perspective, they can sometimes complement each other and add to the content of knowledge about education. Of course, in practice, ideas from each school of thought sometimes overlap.

The school of thought that believes behavior can be predicted, measured and controlled, and learning is simply a matter of stimulus and response according to behaviorism (Wallace, 2008). American psychologist B.F. Skinner, Skinner's concept mentions operant conditioning, a more relevant and applicable concept for learning. Operant conditioning refers to learners being conditioned to respond favorably to a stimulus (Skinner, B. F., 1938). Reinforcement is crucial to operant conditioning, it can be positive or negative as long as it produces the expected response. Unapproved stimuli or the threat of censure can lead to a reduced response from the learner (Williams, 2004)

The constructivist school of thought argues that learning is not something that can be delivered to passive students by listening to a teacher sharing knowledge. Constructivists believe that useful knowledge and understanding is actively constructed by learners who build on what they already know, causing them to change and adapt and discover fresh new ideas (Wallace, 2008)

It is argued that there are two main forms of constructivism: cognitive constructivism and social constructivism (Brunner, J, 1960). Cognitive constructivism refers to the idea that for successful learning to take place any new knowledge

encountered needs to be analyzed in relation to what learners already know. Theorists who support cognitive constructivism include Dewey, Piaget and Bruner (Piaget, 1926). Vygotsky's social constructivism argues that a crucial aspect of effective learning is social interaction which emphasizes language and discourse, also considering the importance of using the learners' cultural and social background in the construction of learning which is a major exponent of social constructivism (Vygotsky, 1978).

The humanist school of thought argues that education should focus on the individual needs of learners, and what is important: aspects of personal and emotional growth. These perceived values are ignored by society at large, and especially in schools that promote academic achievement and give what they consider undue credence to test results. Humanists argue that the purpose of the schools is to meet the individual needs of learners rather than the other way around (Petty, W.T., 1980). They also feel that students should be allowed to follow their own interests so that they can grow as whole individuals who are interesting to them individually.

Humanists believe that students fail in their learning because of oppressive classroom environments. Williams suggests that learning is hindered when students feel uncomfortable when they make mistakes or fear that failing to understand new ideas will result in ridicule or humiliation (Williams, 2004). Teaching and learning should be student-centered, and teachers should act as non-threatening facilitators of learning. There are a number of educational thinkers whose work can be aligned with humanism.

Carl Rogers argued that facilitation, rather than didactic teaching, and the creation of a positive and supportive classroom environment are key to fruitful learning. Rogers and Abraham Maslow also argued that learning should not be regarded as a finite goal but as a process of advancing the full potential of each individual learner. A.S. Neills Summerhill School which encourages learner choice and an environment of equality between students and school staff exemplifies humanism in practice (Wallace, 2008).

Some thinkers will naturally arrive at one of the three schools of thought and it will be obvious, while concepts from other schools may overlap or not seem to fit neatly into one of the three schools. Others will go beyond the educational psychology school with its broader philosophical issues, which include social,

economic and political aspects, notably John Dewey and Paulo Freire. Understanding the characteristics of learners is essential before embarking on learning. Having a variety of perspectives and approaches to the child will maximize the child's educational process in the school, family and social environment (Freire, 1984)

Alexis Abramson studied generational cohorts, the existence of generational divisions because when we are born will affect behavior, perceptions, values, and habits (Acuf, 2012). Each generation has its own character. A new generation is now entering the world of education, namely the Alpha generation. Those born between 2010 and 2025. Children of the millennial generation, most of this new generation have not yet been born but because they are the generation that will fill our educational institutions, the world of education must prepare for their arrival.

### **The Concept of Cultural Literacy**

Cultural literacy is an individual's ability to learn a culture. According to Horton (2007), cultural literacy is the knowledge and understanding of how beliefs, symbols and icons, celebrations, ways of communicating from an ethnic group, country, religion or ethnic tradition impact the creation, storage, handling, delivery, preservation and archiving of data, information and knowledge as well as the use of technology. Cultural literacy is the ability to understand and behave towards Indonesian culture as a national identity (Kemendikbud, 2017). The term Literacy or literacy was originally understood as the introduction of written verbal symbols of script and numbers as opposed to literacy.

In further development, the term cultural literacy was popularized by Hirsch in his book titled *Cultural Literacy: What Every American Needs to Know*. According to Hirsch (1987) cultural literacy was developed because people cannot learn to read, write and communicate with others as skills separate from cultural knowledge (Hirsch, 1987).

The interpretation of literacy has expanded and means understanding in various fields of life. Therefore, various terms have emerged, such as political literacy, legal literacy, educational literacy, media, digital and cultural literacy. Cultural literacy indicates a level of understanding of the intricacies of culture with all its characteristics. Culture is understood as a set of values that are lived by the supporting community. The term lived assumes that the existing culture is actively understood, practiced and lived by the people who support it.

According to Hadiansyah (Language Development and Development Agency) Cultural Literacy is a person's habit of thinking followed by reading and writing activities which in the end will emphasize the process of critical thinking, problem solving, creativity, and scientific development (Hadiansyah, 2017). According to Riani, cultural literacy is also interpreted as the ability to understand, implement, and determine differences and similarities in one's attitudes, habits, beliefs, and communication (Riani, 2018). According to Sumarno, cultural literacy is interpreted as the ability to understand one's culture, anticipate cultural changes, develop culture and create culture in its realization, cultural literacy is one of the dimensions of multiple literacies which have different literacy education goals related to the field of life.

According to the explanation above that cultural literacy of human survival cannot be separated from patterns of behavior, language, religion and art, with art there is traditional technology that should not be forgotten by culture. Traditional technology, such as traditional games, traditional dances, traditional music, traditional clothing, and the like.

Cultural literacy is the ability to understand and behave towards Indonesian culture as a national identity. Cultural literacy is important to master in the 21st century. Indonesia has various ethnic groups, languages, habits, customs, beliefs and social layers. As part of the world, Indonesia is also involved in the arena of global development and change. Therefore, the ability to accept and adapt, as well as to behave wisely in this diversity becomes absolute.

## **Research Methods**

The research activities were conducted in two private schools in Bandung City with the aim of seeing the learning conditions at UPI Lab School and SMP Kartika XIX-2 related to cultural literacy-based learning. This observation was conducted in April 2023. The selection of private schools with the aim of seeing how the existence of private schools in conducting local wisdom-based learning.

The approach in this study uses qualitative with an effort to describe the findings in the field. Two schools conducted direct observation or observation. observing learning conditions and interviews with teachers, especially Social Studies teachers. The selection of social studies teachers is a criterion in conducting this research so that this research is directed. Social studies subjects are very close to

culture. Subject matter and social studies can be one of the supporting subjects in culture-based learning.

This research is observational in two private schools in Bandung City, cultural literacy observed here is not limited to the scope of the classroom but the school as a whole as part of measuring how cultural literacy efforts made by the school.

The research data collection techniques in two schools, namely Sekolah Lab School and SMP Kartika XIX-2, interviews with school parties and social studies teachers tracing documentation of activities and literature studies relevant to pedagogical studies and cultural literacy in schools. Observation means participatory observation in which researchers are involved using school managers and social studies teachers in the two schools.

Data analysis of this qualitative research follows the steps of Miles and Huberman (1984) suggesting that qualitative data analysis activities are carried out interactively and take place continuously until completion, so that the data is saturated. data analysis activities, consisting of: data reduction, data presentation (data display), and drawing conclusions or verification (A.M. Huberman., & M.B Miles., 1984).

## **Discussion**

The concept of pedagogics in education is very broad. Its scope includes all experiences and thoughts of educational discourse. Everyone has heard about the meaning of education and everyone since childhood has certainly experienced education, or a parent becomes a parent, a teacher has carried out education. but not everyone understands in the true sense what education is, and not everyone experiences education or carries out education properly. Understanding education we need to investigate the science of education. Pedagogics is needed by a teacher because teachers are not only for teaching but to provide or inform knowledge at school, but are responsible for developing the personality of their students in an integrated manner (Uce, 2021). Teachers are also obliged to develop the mentality of their students, as well as skills so that they can deal with their problems.

Sadulloh (2018) mentions that teaching is a science that studies the challenges of guiding children towards certain goals so that they are able to be independent in determining the direction of their lives. Education in a special sense is only limited to the struggle of adults to guide immature children to reach maturity

(Sadulloh, 2018). Education in this special sense describes educational efforts that are centered in the family environment, in the sense that family responsibility and the family environment and the socio-cultural environment become a factor in the educational process.

Each region has its own diversity and special characteristics that are wrapped in their respective local wisdom. Anoeграjekti (2019) argues that local wisdom refers more to the knowledge system built from the experience of a people and also as an accumulation of local knowledge. Local wisdom is considered as the idea of the local community (local) which is called wise, wise, has good values that have been embedded and have been followed by local residents in the past (Sartini, 2004).

The research was conducted in West Java, especially Bandung, where the majority of the population is Sundanese. In local communities, traditional wisdom materializes as a set of rules, knowledge and skills as well as values and ethics that govern the social order of society that continues to exist and develop from generation to generation. Local wisdom is an important factor that is transmitted to educational institutions so that students do not lose basic cultural values, do not lose their historical roots, and have insight and knowledge of cultural attitudes towards social and environmental realities (Sularso, 2016).

### *Learning Conditions at Labschool and SMP Kartika XIX-2 Related to Cultural Literacy Learning*

Conclusion contains A learning activity is said to be useful if it achieves learning objectives that will result in a successful teaching and learning process. The function of Pedagogy according to Kurniasih (2017) is a systematic understanding of educational phenomena (educational situations), providing instructions on what educators should do, to avoid the emergence of errors in the practice of child education, especially errors in concepts and techniques originating from the educator's personality (Kurniasih, 2017).

According to the explanation above, the function of pedagogy is to take steps to improve pedagogy. Indicators of pedagogical competence assessment according to Kurniasih (2017) show that pedagogical competence is the ability of an educator to manage learning by understanding students, with indicators including:

1. Knowing the developmental characteristics of students such as knowing the cognitive level of students based on age.
2. Understand the principles of student personality development such as identifying student personality types and identifying the stages of student personality development.
3. Able to identify students' original teaching materials and explore the various potentials that students have.
4. Ability to develop a study plan
5. Ability to plan and manage teaching and learning activities such as setting learning objectives to be achieved in accordance with the skills to be achieved, choosing appropriate learning strategies or methods, identifying stages of practical learning and identifying possible methods used to motivate students.
6. Ability to plan and organize learning materials, ability to describe materials in accordance with learning objectives and ability to organize learning materials coherently and systematically.
7. Ability to plan the use of educational media and resources that can be used to facilitate the acquisition of skills and other things.
8. Have the ability to plan classroom management such as determining the allocation of teaching and learning time, determining how to organize students so that they can actively participate in learning activities, teaching and learning activities.
9. Able to plan learning outcome assessment models such as identifying forms of assessment and building tools to evaluate learning outcomes.

Developing students' ability to realize their various potentials, helping students realize their academic potential such as channeling students according to their abilities, being able to lead and develop students' learning potential. Helping students develop their non-academic potential according to their abilities.

From the description above, the indicators of educational competence are based on students' ability to learn and their ability to develop their potential according to their abilities. Observations at Labschool UPI and SMP Kartika XIX-2 in general are almost the same already applied in each school, the skills and

approaches of teachers conducted between these two schools are almost the same and the learning process is also supported by teachers in social studies qualifications for both schools already at the post graduate.

The study of the skills possessed by students is also a subject of observation. The epidemic situation has had a significant impact on the educational process, creating opportunities and challenges for all sectors of the school environment. The different attitudes and values of students within the family framework are also an influence in the learning process.

Values become important to influence, Karel J. Veeger, (1992) values become criteria given to individuals over other individuals based on actions taken. Understanding that value-based ethical considerations become the dominant mindset moves a person both in acting and in looking at the ethical point of view when doing something (Veeger, 1992). Dei (2011) in his article discusses the integration of local culture into formal and informal education, and concludes that teachers can use the family environment and local knowledge culture as a place and source of classroom teaching to encourage students to develop a greater appreciation of culture.

### *Teacher Competencies Regarding Cultural Literacy-Infused Learning*

A teacher's qualifications as an educator must meet the requirements to be considered a professional teacher, as stated in article 28 paragraph 3 of the law. Teacher competencies include pedagogical capacity, personal capacity, professional capacity and social competence.

The National Education System Law and Law No. Permendiknas No. 20 of 2013 concerning Teachers and Lecturers require that the learning process must pay attention to the abilities of participants, the aspirations of students and local content, this will be well done if the teacher is able to construct didactic material which is a summary and development of several literary works and relate it to the medium that surrounds it.

The qualifications of the teacher mentioned above, it will be easier for students to understand the teacher's work because the materials are prepared by teachers who really understand the students' journey. The language, materials and examples provided in the teaching materials can be adapted to the students' daily culture, abilities and environment. If this can be done, it is very likely to increase

students' interest and motivation to learn so that their learning outcomes increase, and most importantly, the life skills of each student.

Based on research by Santi et al (2017) on Sundanese script learning, schools incorporate Sundanese cultural arts into the curriculum, not as extracurricular activities. Sundanese local wisdom knowledge is a form of cultural understanding that is socialized very early in students' lives, this socialization is part of the initial process of approaching Sundanese cultural experiences in the social environment (Susanti, 2017).

Cultural understanding is the ability of individuals to understand a culture. According to Horton (2007), cultural understanding is knowledge and understanding of the beliefs, symbols and symbols, celebrations, means of communication of an ethnic group, nation, religion or tradition of how ethnicity impacts the creation, storage, processing, distribution, preservation and storage of data, information and knowledge, as well as the use of technology. Hasmiyanti (2017) understanding of culture is also a means of human survival that cannot be separated from patterns of behavior, language, religion and art, with art having traditional techniques so that culture cannot be forgotten. Traditional technology is traditional games, traditional dances, traditional music, traditional clothing. The need for smart character principles is to strengthen character education. The education movement in schools is an effort to strengthen the personality of students by restoring the spirit of education based on Ki Hadjar Dewantara, namely exercising the heart, exercising the body, exercising the taste, and exercising the spirit (Kemdikbud, 2022).

The application of Sundanese culture in learning at SMP Labschool and SMP Kartika XIX-2 is part of Sundanese cultural knowledge. However, not all students realize that what they do in school activities related to Sundanese culture is cultural knowledge carried out cultural education goal activities (Interview, 2023).

In general, it can be seen that the similarities between these two schools are cultural teaching about cultural teaching methods which are divided into two parts, namely the provision of material and practice. The material in the form of knowledge about understanding Sundanese culture is mainly given through interactive methods or dialog to open students' insights into the Sundanese culture they have experienced so far. Learning that allows the spread of culture is adjusted to the subject matter of the class topic, for example, for social studies subjects on

the theme of family, students are led to discuss family history, students are assigned to identify the ethnic background of students and then write their genealogy (Interview, 2023).

In the process of learning social studies with the theme of my family, various perspectives from students emerged and became a challenge as well as data and facts obtained that family background and the emergence of a trend of mentioning almost the same for the closest family so that children mention a very large nuclear family, even though because of this habit, children finally had to be explained the real definition of nuclear family. Through this learning, teachers can provide literacy about the family and also directly provide cultural literacy typical of Sundanese for mentioning the names of the nuclear family using the local language typical of Sundanese.

In addition, the demonstration method of props related to Kasundaan material was also given to students who understood both Labschool UPI and SMP Kartika XIX-2. According to Roestiyah (1991), the demonstration method is a teaching method through demonstration of elements, facts, rules, and sequences of performing an activity, either directly or through the use of teaching aids relevant to the topic or material presented (Roestiyah, 2007). This method is given so that students understand more directly, the forms of objects related to Kasundaan so that they understand the material more quickly.

### *Joint Solutions to Overcoming Challenges and Weaknesses in Implementing Cultural Literacy Content in Learning Resources*

Cultural literacy at SMP Labschool and SMP Kartika XIX -2 aims to introduce Sundanese cultural knowledge in the context of cultural preservation, provide education to students within the framework of Sundanese society, and provide literacy education to encourage ancestral and local awareness. It is expected that from this activity, students of SMP Labschool UPI and SMP Kartika XIX -2 will at least appreciate Sundanese culture as a local culture that is close to their daily lives. According to the information conveyed by the teacher during the activity, the children followed it enthusiastically, although according to the explanation of the two teachers in this school there was a degradation of the understanding of Sundanese and the limited Sundanese culture that was deeply understood by the students (Interview, Personal Documentation, 2023).

Resources are provided by the school, the learning process when discussing local wisdom, cultural knowledge must be done directly by the teacher, and it is not uncommon for general topics to have local intellectual values absorbed in them. According to the school, the provision of other resources and facilities and infrastructure provided by the school is very helpful to maximize these cultural activities. Promoting sustainability through knowledge transformation (Arefi, 2011).

Post-covid there is no specific time to do cultural literacy, but it is done more flexibly. The challenges of post-covid teachers began to vary, not to mention having to follow independent curriculum activities so that teachers and schools carried out cultural literacy when the theme could correspond to local wisdom, so it was immediately attempted to carry out cultural literacy. Rooted in Sundanese culture, as a culture close to students. Thus, its application is possible through learning Sundanese gamelan, songs and performing arts. Before the pandemic, the school actively participated in organizing cultural competitions and festivals organized by the Bandung city government.

Teachers also said that there is a cultural calendar set by the education office and almost all student events are included in the cultural parade. The aim is to increase students' awareness and ownership of Sundanese culture and all the local knowledge available to them. It is this local knowledge that shapes the customs of local communities and allows them to coexist (Puzyreva, 2020)

One solution to strengthen this is to learn literacy through hands-on practice, which is more quickly absorbed by children when they first experience the material they are learning. The arts are a tool that can unite cultural differences and promote unity by creating harmony when playing the instrument.

Incorporating arts and culture into learning is a positive effort, even though it seems to force students to follow it. But over time, this effort is able to foster respect for Sundanese culture that is so closely related to the social environment of SMA Labschool UPI and SMP Kartika XIX-2 students.

## **Conclusion**

Pedagogical study through cultural understanding is an attempt to see in the learning process how local wisdom is obtained in the West Java region of Bandung. As an introduction, psychological schools of thought related to learning theory have been mentioned previously, namely behaviorism, constructivism, and

humanism. The vision of diversity of thoughts and schools opens the horizon for reflection and different approaches can be applied in the educational process.

Every generation changes, and we are now faced with the Alpha generation born between 2010 and 2025. This diversity makes us realize the importance of understanding multiple intelligences (Winarti, 2019). According to Howard Gardner, various types of intelligence in humans are very likely to be mastered if trained properly. Intelligence is not only measured through academic grades, but everyone has multiple intelligences, namely intelligence and emotional intelligence.

Both UPI Lab School and SMP Kartika XIX-2 in implementing the learning process also pay attention to environmental factors that shape students' personalities. Observations were made in the West Java region, especially the city of Bandung, where the majority of the population is Sundanese. Cultural literacy is understood and interpreted almost the same in both schools. The pedagogical competence of a teacher, especially a social studies teacher, is very helpful in maximizing the realization of cultural knowledge. In both schools the teachers have continued their studies to the master's level, where the increase in knowledge is further supported by the competence of the teaching staff.

Post-pandemic conditions force schools and teachers to work hard and use various media to train cultural literacy, including the creativity of learning resources. In addition, the method of demonstrating props related to Kasundaan material is given. The purpose of cultural learning at SMP Labschool and SMP Kartika XIX -2 is to introduce Sundanese cultural knowledge in the context of cultural preservation, provide education to students within the framework of Sundanese society, and provide literacy education to encourage cultural roots and local awareness.

In understanding the changes and challenges of the times, teachers experience a decrease in understanding of Sundanese culture, but both schools hope that this cultural literacy effort will be an effort to broaden the horizons of understanding, as well as instill a strong sense of identity, self-confidence, so that the goal of education to create the best generation can be realized.

Cultural literacy is an effort so that local wisdom, especially Sundanese culture, can continue to exist even though generations have changed and times have begun to change. It is hoped that this effort can be well received by students because the teacher's job is to build society, educate the nation's children, create a healthy generation, so that they can compete in the future.

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