

Internalizing cultural and citizenship literacy reinforcement in multicultural society

Internalizando o reforço da literacia cultural e de cidadania na sociedade multicultural

Internalizar el refuerzo de la alfabetización cultural y de ciudadanía en la sociedad multicultural

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Abstract

This article aims to describe the process by which cultural and citizenship literacy is reinforced internally in the multicultural society of Baras Subdistrict, Pasangkayu Regency, Indonesia. The emphasis will be on the implications of this internalization for the formation, habituation, and reproduction of culture, with a particular emphasis on multicultural values. The unit of analysis for this qualitative descriptive study is the multicultural community residing in Baras Subdistrict, Pasangkayu Regency, Indonesia. The research subjects include several ethnic populations, including Javanese, Balinese, Buginese, Kaili, and local ethnic groups inhabiting rural parts of the Baras District. Methods of data collection include documentation, observation, interviews, and observation. This research employed the snowball sampling technique to acquire comprehensive information. The selection of informants is predicated on insights provided by community members and local authorities, including religious leaders, community leaders, and customary leaders. Techniques for data analysis encompass the steps of data reduction, interpretation, and conclusion. The results indicated that internalizing cultural and citizenship literacy reinforcement has been proceeding smoothly, as evidenced by the culture of cooperation and respect for one another among various ethnic communities. A correlation exists between cultural and citizenship literacy and the development of multicultural community behaviors that embrace diversity as a source of strength via familial, communal, and governmental influences.

Keywords: Literacy reinforcement; Culture; Citizenship; Multicultural society.

Resumo

Este artigo tem como objetivo descrever o processo pelo qual a alfabetização cultural e cidadã é reforçada internamente na sociedade multicultural do Distrito de Baras, na Regência de Pasangkayu, Indonésia. O enfoque será nas implicações dessa internalização para a formação, habituação e reprodução da cultura, com ênfase particular nos valores multiculturais. A unidade de análise para este estudo descritivo qualitativo é a comunidade multicultural residente no Distrito de Baras, na Regência de Pasangkayu, Indonésia. Os sujeitos da pesquisa incluem várias populações étnicas, incluindo javaneses, balineses, bugineses, kaili e grupos étnicos locais que habitam partes rurais do Distrito de Baras. Os métodos de coleta de dados incluem documentação, observação, entrevistas e observação. Esta pesquisa empregou a técnica de amostragem em bola de neve para obter informações abrangentes. A seleção de informantes baseia-se em percepções fornecidas por membros da comunidade e autoridades locais, incluindo líderes religiosos, líderes comunitários e líderes tradicionais. As técnicas de análise de dados abrangem as etapas de redução de dados, interpretação e conclusão. Os resultados indicaram que a internalização do reforço da alfabetização cultural e cidadã tem ocorrido de forma tranquila, como evidenciado pela cultura de cooperação e respeito mútuo entre várias comunidades étnicas. Existe uma correlação entre a alfabetização cultural e cidadã e o desenvolvimento de comportamentos comunitários multiculturais que abraçam a diversidade como uma fonte de força através de influências familiares, comunitárias e governamentais.

Palavras-chave: Reforço da alfabetização; Cultura; Cidadania; Sociedade multicultural.

Resumen

Este artículo tiene como objetivo describir el proceso por el cual la alfabetización cultural y ciudadana se refuerza internamente en la sociedad multicultural del Distrito de Baras, en la Regencia de Pasangkayu, Indonesia. El énfasis estará en las implicaciones de esta internalización para la formación, habituación y reproducción de la cultura, con un

énfasis particular en los valores multiculturales. La unidad de análisis para este estudio descriptivo cualitativo es la comunidad multicultural que reside en el Distrito de Baras, en la Regencia de Pasangkayu, Indonesia. Los sujetos de la investigación incluyen varias poblaciones étnicas, entre ellas javaneses, balineses, bugineses, kaili y grupos étnicos locales que habitan en partes rurales del Distrito de Baras. Los métodos de recolección de datos incluyen documentación, observación, entrevistas y observación. Esta investigación empleó la técnica de muestreo bola de nieve para obtener información exhaustiva. La selección de informantes se basa en conocimientos proporcionados por miembros de la comunidad y autoridades locales, incluidos líderes religiosos, líderes comunitarios y líderes tradicionales. Las técnicas para el análisis de datos abarcan los pasos de reducción de datos, interpretación y conclusión. Los resultados indicaron que la internalización del refuerzo de la alfabetización cultural y ciudadana ha progresado sin problemas, como lo evidencia la cultura de cooperación y respeto mutuo entre varias comunidades étnicas. Existe una correlación entre la alfabetización cultural y ciudadana y el desarrollo de comportamientos comunitarios multiculturales que abrazan la diversidad como una fuente de fortaleza a través de influencias familiares, comunitarias y gubernamentales.

Palabras clave: Refuerzo de la alfabetización; Cultura; Ciudadanía; Sociedad multicultural.

1. Introduction

In Indonesia, the socioeconomic development of communities has emerged as a significant driving force behind the participation of diverse socioeconomic groups in geographical social mobility. The mobility phenomenon is demonstrated through a range of transmigration initiatives, which are implemented autonomously and by governmental bodies. Socio-cultural living conditions are shaped by social mobility. In its early stages, the individuals within these communities belonged to homogeneous primordial groups. However, they are currently transitioning towards a more diverse society characterized by variations in ethnicity, language, local customs, traditions, and religion.

According to Furnivall's perspective, the social reality of living in these new settlements is described as a plural society (as cited in Nasikun, 1993). They live side by side but are not part of the same political or cultural group. With the rise of spatial social mobility, the aforementioned social phenomenon is on the rise, along with other socioeconomic shifts. Social variety used to be limited to major cities and urban industrial zones, but it has also recently spread to rural areas. This social mobility is constantly shifting to satisfy the economic demands of communities in various industries, including agriculture, plantations, mining, fisheries, and other economic activities. Baras Subdistrict, Pasangkayu Regency, Indonesia, is home to a diverse population that reflects society. Many different faiths, cultures, and ethnic groups call this rural area home. Because of amalgamation, members of different ethnic groups no longer live in distinct neighborhoods as distinct groups; instead, they mix and mingle and live as neighbors, coworkers, business associates, or themed communities.

The data suggests that the primary drivers of social mobility among groups outside the area are the substantial economic resources available in the Baras Subdistrict rural areas, enabling them to meet their requirements and enhance their livelihoods. The economic assets in the area encompass multiple oil palm plantation enterprises, palm oil refineries, and prawn ponds. The preceding social fact is based on the premise that people may not necessarily have psychological and psychosocial-cultural intimacy while living in close quarters as neighbors or coworkers. In light of this fact, it is challenging for social groups to come together because they possess diverse traits, interests, and cultural backgrounds. The premise above is closely aligned with Clifford Geertz's assertion (as cited in Ling Dwi Lestari, Dwi Ratnasari, Usman, 2022) that a pluralistic community, characterized by distinct social structures, is often constrained by fundamental relationships and exhibits limited embrace for other communities.

Changes in fundamental attitudes transpire due to the interdependence of persons from distinct cultural origins, encompassing many domains such as neighborly interactions, work relationships, business relationships, and social connections that emerge from integration. These social relationships facilitate the development of sentiments of mutual regard and comprehension, notwithstanding the preservation of individual identities. The functional perspective presented aligns with the perspectives of Geidykents and Young Yin Kim (as cited in Yusuf Zainal, 2019), who argue that social-cultural communication

within a culturalism framework will produce new understandings of primordialism by fostering a feeling of ownership and a synergistic unity.

The community in Baras Subdistrict, Pasangkayu Regency, Central Sulawesi Province, Indonesia, exhibits a multicultural composition, with several ethnic groups, including Javanese, Balinese, Buginese, Kaili, and local ethnic groups, as evidenced by observational findings. The article investigates how cultural and citizenship literacy are internalized in the multicultural community in Baras Subdistrict, Pasangkayu Regency, to provide a practical understanding of their socioeconomic realities.

2. Methodology

This qualitative descriptive study used the snowball technique to conduct in-depth interviews with traditional and community leaders after reviewing the literature. The data was collected, simplified, and analyzed to conclude that it was relevant to the research topic, which was then consolidated into an article. The content of this article is derived from a field investigation. As a result of the employed methodology, the research conclusions represent the expected ultimate results intended to assist readers in planning further studies.

3. Result and Discussion

All community groups need norms that govern their activities to promote harmony and prosperity. Realizing the community's varied rights is a necessary and visible manifestation of social norms. According to the data, no codified social norms regulate community life in the Baras Subdistrict. The community of Baras District is mainly aware of what should and should not be done. Specifically, Motu Village, Balanti Village, and Kasano Village in Baras Subdistrict know the attitudes essential for fostering harmonious relationships within their diverse communities. Evidence for this comes from the following remarks from informants in Motu village. According to Nasum (45 years old), the most crucial thing in a community is mutual respect and honour. The reason behind this is that the community has come to a consensus on the need not just to maintain our customs but also to uphold respect for the customs of others. Furthermore, tolerance is demonstrated through social support, such as offering assistance at events. During Ramadan, Muslims are forbidden from consuming food and beverages during daylight hours. Therefore, tolerance towards other religions involves supporting and respecting this prohibition, which includes refraining from eating or drinking in public spaces. Interview findings, July 14, 2023. In Kasano, Balanti, and Motu Villages, Baras Subdistrict, the knowledge and attitudes required in social relationships among diverse community members (ethnicity, religion, customs) include mutual respect between ethnic groups and religions; for instance, Muslims assist in the protection and cleaning of the vehicles of Hindu worshippers who come to perform Melasti (a traditional ceremony on the beach) when Hindus are conducting the ceremony. (Results of the interview, July 15, 2023).

The preceding assertion aligns with Suwardi's statement from Balanti Village that no regulations discriminate against ethnic groupings. Hence, there are no special rules or standards. Although the community in Baras Subdistrict is diverse, they are already well-integrated in daily life. As a result, Bugis, Mandar, and members of other ethnic groups unite and assist one another during natural or communal activities. Community members consistently appreciate and respect diversity in religious and ethnic backgrounds. A source in Kasano Village, Nurkasim, was cited in statements about the attitudes needed in relationships across varied cultures. Nurkasim said that excellent relationships are maintained among fellow citizens, whether they are Muslim or not, by exhibiting mutual respect and dignity. Kasano Village residents still adhere strictly to their cultural practices. However, they also hold one another in the highest regard for their mutual tolerance, which helps keep tensions down and ensures everyone gets along. (Meeting outcomes from July 21, 2023). Each community possesses social responsibilities,

which are evident in the interactions among its members. Communities are obligated to uphold social norms encompassing respect, appreciation, and tolerance towards one another. It suggests that the development of cultural and citizenship literacy within the heterogeneous community in Baras Subdistrict is facilitated by effective communication and the cultivation of mutual respect.

Statements from informants in Motu Village demonstrate that the community in Baras District not only demonstrates mutual respect but also a high level of tolerance: Supar, who is 59 years old, has relocated multiple times throughout Indonesia, most recently to the Baras Subdistrict in Pasangkayu Regency in Central Sulawesi Province. He has previously lived in Kalimantan and Sumatra. For the first time, the informant witnessed mosques, Protestant churches, Catholic churches, and temples lined up in this region. In most communities, houses of worship are spread out, but in Motu Village, Baras Subdistrict features arrangements near one another. (Results of the interview, July 20, 2023).

The community-built houses of worship in Motu Village, including mosques, Protestant churches, Catholic churches, and temples, are located near each other, according to Purwadi (64). The fact that there have been zero problems thus far despite the proximity of the houses of worship is evidence of the community's mutual respect. The informant recounted an occasion where simultaneous activities occurred one night, with takbiran (night prayers) at the mosque and a Christmas Eve service at the church. Even though the activities took place simultaneously, each religion managed to do their devotion without incident. (Interview results, July 22, 2023).

In community life, mutual aid is required in social aspects such as collaboration, night patrols to ensure communal safety, ceremonies, mourning, etc. According to field observations, the people of Baras Subdistrict demonstrate a high level of mutual help, particularly in social areas, corroborated by interviews. During ceremonies and times of grief, community members demonstrate mutual help, particularly in Motu, Balanti, and Kasano villages. Fitri and Nasum assert that community members of all ethnicities and religions participate in social activities such as mourning and ceremonies. As an illustration, in the event of a funeral among a Christian or Hindu member, Javanese Muslims extend sincere condolences and sympathy to the grieving family and, by their sentiments, contribute financially in support. (Interview results, July 21, 2023). Wenselinus (2022) supports societal principles prioritising respect for others, particularly the elderly. Respectful behaviour is extended to familiar people like family, parents, friends and strangers. Humans have empathy, which means they can understand how others feel, motivating them to help others. Essentially, humans help one another (Setiawatri, 2019).

Community leaders must be involved in the socialization of various groups' values and norms of social rights and obligations. Community leaders are essential in educating people about the principles and norms that govern society's rights and obligations. In addition to community leaders, schools and families play an essential role in socializing and transmitting values and social standards. The population in Baras District, particularly in three villages, Balanti, Kasano, and Motu, values tolerance because they have lived together for a long time. As a result, each community member has organically formed the necessary ideals and attitudes for harmony. Cultural literacy and citizenship evolve, mirroring the community's regular practices for fostering communication and mutual respect.

A. Harmonization of a Multicultural Society in the Baras Subdistrict and Its Challenges

Siti Faridah (2018) defines social concern as the propensity to encourage and remind individuals to be concerned with the plight of the impoverished in one's immediate vicinity. It entails demonstrating concern for humanitarian principles and being motivated to assist individuals experiencing hardship. The community's socio-cultural resources constitute a valuable asset for the government in its efforts to mitigate poverty and advance the community's interests on an organizational and individual level. Among its responsibilities and functions is facilitating community poverty alleviation via comprehensive development

initiatives, which encompass mitigating unemployment rates. In the Baras Subdistrict, the administration has managed unemployment rates by harnessing rural areas' potential and the multicultural community's robust socio-cultural potential. In the framework of a multicultural society, the government must ensure equitable treatment of its citizens, thereby ensuring their equal rights in the realm of development without any exceptions. Hence, the community must establish mutually accepted social norms to sustain amicable interactions among many ethnic groups and religious communities.

Article 28E, paragraph 1 of the 1945 Constitution guarantees the freedom of religion to every individual, stating that "every person has the freedom to embrace religion and to worship according to their religion. As per the provisions outlined in Article 28E, paragraph 1 of the 1945 Constitution, every individual possesses the liberty of religion. This provision affirms that "every person is free to adopt and practice their preferred religion." According to the results of interviews with multiple informants, they enjoy religious liberty. Furthermore, the high tolerance level among the local populace and the concentration of places of worship for each religion are indicators of religious freedom in Baras District. In addition to a high tolerance level, members of the Baras Subdistrict community venerate and respect one another's religions and ethnic groups.

Despite the absence of formal regulations or agreements in Motu Village promoting and preserving harmonious relations among religious and ethnic groups, Motu Village is a harmonious place to reside because of the community's mutual respect and understanding. Interethnic and religious harmony persists across all strata of society in Motu Village, notwithstanding the absence of codified regulations. The community of Motu Village recognizes the significance of coexisting harmoniously within society. Tolerance, mutual respect, and respect can be seen in the crowded houses of worship and in artistic and traditional activities. Each ethnic community in the Baras Subdistrict has its customs and arts, frequently presented in public. One of the most popular public performances is the Javanese traditional dance known as "kuda lumping." This art is typically performed at weddings, Independence Day celebrations on August 17th, and when there are guests of honor.

The statement of Mr. Purwadi is consistent with the statement of Mr. Nurkasim. The assertion made by Nurkasim is that "each region possesses its own culture." An instance of a traditional art form observed during significant occasions, such as marriages, in Javanese culture is 'kuda lumping,' an activity that continues today. Therefore, the 'kuda lumping' art will be performed at any significant government event or reception (Interview results, July 21, 2023). The Balinese ethnic group in Taharai hamlet conducts worship activities such as collective work (known as 'menyame braye') to clean the temple (place of worship) every 15 days during the full and new moons. In addition to the activities undertaken exclusively by the Balinese community every 15 days, all residents of Balanti Village, regardless of ethnicity, participate in communal work during significant holidays. For example, in honour of Indonesia's Independence Day on August 17, cleaning the field with all inhabitants and participating in numerous competitions and tournaments develops camaraderie and social interactions.

However, that does not imply there are no issues that lead to disputes, either. The following issues frequently arise in the neighbourhood, as reported by the informants: According to Nasum, most community problems are generated by the influence of social and environmental factors, such as economic competition concerns, which are typically driven by social envy. Another example is local border conflicts that cause complications during land ownership boundary measurements (interview findings, July 21, 2023).

Aside from the abovementioned difficulties, livestock or pet-related issues can also cause conflict. It occurs because some people refuse to be responsible for the well-being of their pets. Consider a situation where dogs are unrestrictedly roaming the streets; residents have reported incidents of dogs biting them. When these animals are a nuisance, it is not uncommon for no one to want to talk about who owns them. In addition to dogs, cows are a source of contention. Problems emerge when cattle are given full reign to graze among the community's crops.

According to Purwadi, cows are frequently identified as the primary source of problems, with residents reporting cow damage to crops and property nearly daily. In response, the village chief, local security officials, and military representatives mediate to reach a consensus on community reports. In situations involving cows causing damage, the decision regarding the cows' handling lies with the affected parties. This decision is disseminated through community meetings by military representatives and the village chief, ultimately resulting in a consensus within the community. Despite such restrictions, no examples of arbitrary actions have been taken against cows deemed hurtful or harmful to community members. (Interview results, July 22, 2023). Generally, addressing these issues entails facilitating dialogue or convening livestock owners and agricultural proprietors to achieve a harmonious resolution. As compensation, livestock owners generally remit fines to crop owners.

In Motu Village, community cooperation extends beyond social and cultural dimensions to encompass economic domains, including agriculture and trade. Because most of the inhabitants of Motu village are oil palm farmers, they frequently work together on oil palm administration and marketing.

B. Proses of Multicultural Value-Based Cultural Literacy and Citizenship Internalisation

Essential attributes for effective social interactions among individuals from different communities encompass tolerance and mutual respect. This phenomenon is exemplified by the community in the sub-district, where residents from different ethnic backgrounds engage in activities together. When individuals from one ethnic group initiate an activity, members of other ethnic groups also actively participate in these endeavours. According to Sarbaini (2018), social norms in communal living are collectively established, even though they are not explicitly documented. For instance, keeping the language and speech intact ensures a calm, conflict-free group life. According to Nasehudin (2015), norms of conduct in community life are necessary since people's attitudes are developed through their interactions with particular subjects. Suhardi (2009). explains that Coercive standards of existence that maintain social order are commonly known as laws or norms. Community religious freedom in Baras Sub-district's multiethnic society must also be based on mutually accepted standards. For instance, individuals should be granted the liberty to uphold and accept their religious beliefs while also demonstrating reverence for their teachings and practices. The community's social freedom must be subject to normative constraints to avoid confrontations or conflicts.

The community in Baras Sub-district willingly embraces a culture of respect without coercion. The community sees respectful behaviour as an integral aspect of a person's moral character manifested through speech, conduct, and self-expression. These three observations are transformed into esteemed principles deeply ingrained in the community's culture. Consequently, individuals who fail to adhere to this culture will be subject to negative judgement from the supportive community in Baras Sub-district. A social system emerges in a community due to the interaction between the various elements of daily life and the patterns of relationships that emerge from these interactions. Social rules are the accepted standards within a society (Asmariati, 2022). As mentioned earlier, the people living in the Baras Sub-district do not yet have any codified social code. The only rules are the unspoken ones. Consequently, mediation is one option for resolving conflicts. As explained by Riska (2019), mediation is a process that helps parties resolve their dispute outside of court by bringing them together through an impartial third party (the mediator) who acts as an advisor to them. The goal is to reach an agreement that satisfies everyone involved.

By instilling tolerance values in individuals from a young age and reinforcing them through community engagement, we can foster cultural and civic literacy within the community. It promotes mutual respect for differences, fosters harmony and unity, and encourages sharing cooperation, and a strong inclination towards peaceful coexistence. According to Herwani (2018), socially religious individuals cannot ignore the fact that they must interact not only with their religious group but also with groups of different faiths. Casram (2016) asserts that religious individuals should promote tolerance to uphold social stability and prevent ideological and physical conflicts between people of different faiths. Darling (2016) supports that a society's ability to

comprehend and adapt to diverse social and cultural contexts, rather than rigidly to fixed beliefs and behaviours, directly correlates with an improved quality of life.

The community in Baras Sub-district highly values and respects its norms. The community can coexist harmoniously and thrive without disputes by adhering to these standards. In addition to religious and propriety rules, the community in Baras Sub-district also requires legal norms, which are crucial for resolving issues that social punishments cannot handle. In order to prevent violence, it is necessary to take proactive measures by promoting the internalisation of cultural and civic literacy. Solidarity is crucial in responding to all established values and norms, but its effectiveness relies on community support (Fitriani, 2020). The community's culture of mutual collaboration reinforces its tolerant way of life, exemplified by effective communication as a manifestation of cultural and civic literacy abilities. Kurnia (2023) states that tolerance is evident in the social activities conducted by society, both in matters concerning public welfare and individual preferences in their daily lives. The social activities carried out by the diverse Baras Sub-district community, such as village clean-up activities, can be classified as a culture of collaborative effort. Community leaders are responsible for directing and supporting community activities to ensure everyone participates actively and collaborates in a friendly and supportive environment. These collaborative efforts typically commence with discussions at the local administration office. Deliberation holds significant importance in the existence of a heterogeneous community. This supports Tian's (2021) assertion that debate plays a crucial role in cultivating a feeling of tolerance. By deliberation, the community comes together and fosters a sense of tolerance.

C. Implications of Internalising Cultural and Civic Literacy Reinforcement on Habit Formation and Social and Cultural Reproduction Based on Multicultural Values

The varied and multicultural population of Baras Sub-district relies on social conventions and responsibilities to keep relationships amicable. So, the government and society need to focus on socialising social standards and obligations to foster cultural and social literacy. Leaders in the community, as well as families and schools, play an essential role. Increasing people's social and cultural literacy will help them better comprehend diversity and the daily steps necessary to navigate it. Community leaders serve as exemplars for the community or are frequently sought out for advice on community matters.

Regarding this matter, we acknowledge those who are deemed deserving of the title of community leaders, including RT and RW leaders and their officials, hamlet heads, village heads and their officials, instructors, mosque imams, or elderly parents who possess the ability to offer insightful solutions (Waikero, 2019). The process begins with minor domestic actions, such as instructing youngsters about the existence of diverse tribes and civilisations distinct from their own. By exposing children to individuals from diverse tribes as they mature, they will develop an appreciation for the importance of respecting these variations. Conflict can emerge from trivial or intricate matters (Hermana, 2011).

Living together involves the participation of diverse ethnic groups with distinct cultural origins in a mutual connection known as social interaction, which ultimately evolves into social interconnectedness. Social interaction is an indispensable need for the occurrence of social activities. Social activities involve dynamic reciprocal social relationships between people, individuals and groups, and groupings and groups. According to Soekanto (1990), the changes and growth of society, which indicate its dynamic nature, happen due to the interactions between its members, both on an individual level and within social groups. Soekanto (1990) identifies several factors that promote social integration in a pluralistic society with diverse cultural backgrounds. These factors include: (1) fostering tolerance among different groups within the society, (2) ensuring equitable economic opportunities for all, (3) promoting mutual respect for the cultures of other communities by acknowledging their strengths and weaknesses, and (4) demonstrating openness from the ruling groups

by providing equal opportunities for minority groups in all aspects of social life. (5) familiarity with the shared cultural aspects of different groups through studies of subcultures; six, marriage between people of different cultural backgrounds; and seven, the existence of a shared external threat that forces existing groups to seek a compromise to confront the threat as a community. When people in a community can meet each other's needs and come to a consensus on what is essential, and when everyone sticks to that consensus over time, social integration has been successful (Yehezkiel, 2019).

Within a culture, established social standards exist that necessitate compliance and adherence. Social norms are a collection of explicit and implicit standards mutually accepted by individuals within a group to regulate the conduct of all people in that society. Hasbullah (2006) asserts that deviating from prevalent social standards can result in persons facing punishments. A study conducted in the Baras Sub-district on social norms revealed that perceiving norms as unspoken regulations are more comprehensible for the community due to their longstanding application and transmission throughout generations. According to Hartono et al. (2007), rural people perceive a decent life as one that aligns with the rules and values of the community and does not go against the established norms. Social duties are the responsibilities that we, as individuals, acquire because they are universally acknowledged and accepted. When individuals within a social setting reach a consensus over a responsibility or agreement that affects others, the remaining individuals within the same setting will collectively endorse that obligation. Humanity is morally bound to fulfil these commitments for the betterment of the community, specifically the social responsibilities that exist in society.

4. Conclusion

Internalizing cultural literacy is a means of fostering consciousness among the community in the Baras Sub-district. In this diverse society, individuals coexist harmoniously, disregarding differences in ethnicity and religion. Cultural and civic literacy can be acquired by internalizing knowledge and values through socialization and long-term immersion in the community. Developing cultural and civic literacy benefits the community, particularly in a diverse society. Interethnic collaboration and support demonstrate tangible proof of enhanced cultural and civic literacy, especially without explicit regulations dictating their rights and responsibilities as citizens.

Social norms and obligations are crucial for fostering peaceful interactions in the diverse society of the Baras Sub-district. Hence, the government and society must prioritize imparting social standards and obligations, which are integral to social and cultural literacy. The roles of families, schools, and community leaders are pivotal. By promoting the socialization of cultural and civic literacy, more individuals will perceive diversity as a valuable asset that can be integrated into their everyday existence.

The Baras Sub-district and Pasangkayu Regency governments might take preventative measures against interethnic disputes by extending their support to the already-established social bonds among the citizens. For the Baras Sub-district to remain peaceful and harmonious, the government must address potential issues such as social imbalance between ethnic groups. One way to do this is by creating community forums to minimize interethnic jealousy.

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