



The Influence of Digital Comics Silat Sliwa Betawi on Cultural Literacy in Teenagers Bulak Simpul Kalideres

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ABSTRACT	ARTICLE INFO
<p>Cultural literacy is the ability to know, recognize and understand the culture that exists in an environment. Preserving a culture must be so as not to disappear or become extinct, one of the cultures that need help developing is Silat Sliwa Betawi in Kalideres. This research aims to analyze the influence of silat Sliwa Betawi digital comics on cultural literacy in the teenager Bulak Simpul Kalideres. This type of research is a combination of research with experimental research. The subject of the study was a teenager in Bulak Simpul Kalideres, while the object of this study was the influence of Silat Sliwa Digital Comics on Cultural Literacy in Bulak Simpul, Kalideres. The final sample count used for the analysis was 36 adolescents. Running the research site in Bulak Simpul Kalideres. Data collection techniques use active participation observations, unstructured interviews, and questionnaires. It runs the data analysis into two stages: qualitative data analysis and quantitative data analysis. After conducting pre-test, experiments with digital comics, post-test then analyze the last data using the Wilcoxon Signed Rank Test method, which gets the result that the value of Pvalue = 0.000 is smaller than $\alpha=5\%$, where if Pvalue is smaller than α then there is a significant influence between after and before the treatment of the use of Sliwa Betawi digital comics on cultural literacy.</p> <p>© 2021 Edulib</p>	<p>Article History: <i>Submitted/Received 11 Okt 2020</i> <i>First Revised 26 Feb 2021</i> <i>Accepted 6 May 2021</i> <i>First Available online 13 May 2021</i> <i>Publication Date 31 May 2021</i></p> <hr/> <p>Keyword: <i>Cultural Literacy,</i> <i>Digital Comics,</i> <i>Silat Sliwa.</i></p>

1. INTRODUCTION

Indonesia has a very diverse culture, and we must preserve it. According to Koentjaraningrat (2004), the concept of culture is the whole of human ideas and works, which must be familiarized with learning, along with all of the results of that culture and work. One way to maintain cultural diversity in Indonesia is to preserve it for the younger generation. One of the cultures that need help keeping is Silat Sliwa Betawi.

Silat is one of the sports activities that can train body agility. According to (Salim, 2013), Sliwa silat is a silat that prioritizes dexterity in playing machetes. Initially, players are taught bare-handed knowledge with several moves as the basis for the Sliwa Golok Silat game. Betawi Sliwa Silat culture can be found in Bulak Simpul, Kalideres. The introduction of Betawi Sliwa Silat is one way to get to know about cultural literacy. Cultural literacy is the ability to understand and behave toward Indonesian culture as a nation's identity (Mu, 2017).

The introduction of the Betawi Sliwa Silat culture to the younger generation was given to teenagers in Bulak Simpul Kalideres with the criteria of age 10-24 years old and unmarried. In the initial survey, the situation in the field was that only a few teenagers were aware of the existence of Sliwa Silat in Bulak Simpul Kalideres. The presence of Silat Sliwa is still not considered a culture that must be known and preserved.

Therefore, introducing cultural literacy regarding Sliwa Betawi Silat to teenagers must be accessible in delivery. One of the ways it is to use digital comics. Digital comics are comics made in a digital format that is easy to distribute because of today's all-digital technology. The problem in this study is whether there is an influence of the Sliwa Betawi Silat Digital Comic on Cultural Literacy in Bulak Simpul Kalideres teenagers. If so, how significant is the influence? In addition, this study aims to analyze the impact of the Sliwa Betawi Silat Digital Comic on cultural literacy in Bulak Simpul Kalideres adolescents.

According to British author Michael Rosen (in Nathan & Scobell, 2014), cultural literacy is how a person can become culturally literate by reading about a different subject from the task. The more people read about culture, the more culturally literate they will be. Concluding four concepts from the ESF (European Science Foundation) policy regarding cultural literacy: textuality, fictionality, rhetoric, and history.

Textuality is a series of meanings. In a social process, every cultural object can refer as an artifact (can be seen). Fictionality in that culture does not have a fixed basis for its materiality. Fiction is not a lie, but the truth cannot be tested. Rhetoric is a figure of speech that aims to persuade or manipulate cultural literacy. History has two characteristics, namely those related to the historical context of socio-cultural phenomena and the history of changing a process in the spectacle. The study of all aspects of history can make a direct contribution to the operation of solving cultural problems.

According to the Ministry of Education and Culture 2017 (in Pratiwi & Asyarotin, 2019), the notion of cultural literacy is "The ability to understand and behave towards Indonesian culture as a national identity, while civic literacy is the ability to understand the rights and obligations as a citizen. Thus, cultural literacy and citizenship are the ability of individuals and communities to behave towards their social environment as part of a culture and nation.

Based on the understanding above, cultural literacy is a person's understanding of the culture around his environment by knowing these cultures directly.

Pencak silat is one of the sports to train agility and strength. According to Gristyutawati, et al. (2012) Pencak silat is one of the essential cultures in Indonesia. Pencak silat is a cultural product created by humans that is useful for maintaining, defending, existence, and integrity in the environment to increase faith and piety.

Then there is the aspect of Pencak silat. According to (Kriswanto, 2015) Pencak silat has four main aspects, namely: (i) Mental Spiritual Aspect is defined as covering the attitude and character of being devoted to God Almighty and having noble character, love for the homeland, full of brotherhood and responsibility, forgiving, and having a high sense of solidarity by upholding the truth and honesty. And justice. (ii) Art aspect, which is defined as a form of culture in the form of rules of motion and rhythm, emphasizing tactics, harmony, balance, and harmony between body, rhythm, and taste. (iii) Aspect of Self-Defense is defined as strengthening oneself from various threats of danger. (iv) Aspect of Sport is defined as training the body in oneself by continuing to practice.

A comic is an image created to provide information or just entertainment. According to (Eisner, 1985), comics are two communication tools, namely pictures and writing, united because the current modern era makes such an understanding. According to Bonner (in Soedarso, 2015), comics are an arrangement of pictures and words that contain information to convey to the reader. The emergence of comics in the past became a target for parents to criticize because, for them, it's not good to read comics. According to Ramos (in Silva et al., 2017), comics represent "oral into written" by way of being expressed through characteristic elements such as word balloons and written forms.

Yang & Wu (2011) (in Hidayah et al., 2017) said that digital comics could help increase students' understanding of lesson content, as well as student interest and critical attitude. Yunus et al. (2010) (in Hidayah et al., 2017) say digital comics are illustrated stories presented on the internet or electronic media.

2. METHODS

The design adopted for this study is a descriptive survey. The population of this study consists of all the registered legal practitioners in the Ilorin and Offa branches of the Nigerian Bar Association (NBA). This is more so because there are two branches of NBA in Kwara State domicile in Ilorin and Offa. As of 2018, the total number of registered legal practitioners in the Ilorin and Offa branch of the Nigerian Bar Association (NBA) is 717 and 55, respectively, bringing it to 772 legal practitioners. The sampling technique adopted for this study is the purposive sampling technique. According to the Raosoft sample size calculator, the sample of 772 is equal to 257.

The instrument for this study is a questionnaire and to ensure that the questionnaire to be used for this study is valid, the researcher gave the drafted questionnaire to three research experts in the Department of Library and Information Science, University of Ilorin, Ilorin for face and content validation in terms of clarity of instruction to the respondents; proper wording of items; appropriateness and adequacy of the items for the study and to add any other item(s) which is/are relevant but was not included in the instrument and to remove irrelevant or ambiguous statement to improve the strength and structure of the items.

On reliability testing of the instrument, they gave thirty copies of the validated questionnaire to thirty legal practitioners in Oyo State. After that, data collected was subjected to the Cronbach alpha correlation coefficient, which involves associating each measurement item with other measurement items and obtaining the average inter correlation for all the paired associations. The total result of the analysis is 0.771.

The researcher administered copies of the questionnaire to the respondents during the Nigerian Bar Association (NBA) monthly general meeting in the Ilorin and Offa branches, respectively, with the help of three trained research assistants. Collected data was analyzed

through percentage, central tendencies using IBM 22.0 SPSS version, and they used a T-test to test the hypothesis.

3. RESULTS AND DISCUSSION

Table 1. Needs Analysis Questionnaire

Question	Result
Level of knowledge about Silat Sliwa Betawi	A total of 38.9% are aware of the existence of Betawi Sliwa Silat.
Source of information about Silat Sliwa Betawi	A total of 4.4% received information from friends.
The need for the preservation of the Betawi Sliwa Silat	A total of 47.2% agreed to preserve the Betawi Sliwa Silat.
Preparation of studios for Silat training Sliwa Betawi	As many as 61.1% agreed that there was a studio that provided training in Sliwa Betawi Silat.
Making digital comics about Silat Sliwa Betawi	A total of 63.9% agreed if the author made a digital comic of Silat Sliwa Betawi to increase their knowledge of cultural literacy.

As stated above, this study examines whether the Sliwa Betawi Silat Digital Comic influences Cultural Literacy in Bulak Simpul Kalideres adolescents.

3.1. Digital Comic Design

The following is a storyboard or storyboard from making a digital comic of the Sliwa Betawi Silat. On the cover, they put several pictures of the Sliwa Betawi Silat moves, you can see them in Figure 1.



Figure 1. Cover Page

The male character tells the character Kong Dahlan about the Betawi Sliwa Silat, in Figure 2. When a young Kong Dahlan wore a hat and a white t-shirt, he met a group of people with evil intentions because they were jealous of Kong Dahlan, the head of kuli. This panel uses a background near the 1950 harbor, as shown in Figure 3.



Figure 2. Content Page 1



Figure 3. Content Page 2

Kong Dahlan wins against a group of bad guys. Then, below the picture, there's an explanation about learning Sliwa Silat, which is not enough for a year, and explaining that none of the Sliwa Silat moves are deliberately for attacking in Figure 4. There is a picture of Sanggar Rebah Bangun's members, and this panel explains when this studio was born and who had the idea to continue this Silat. Then, there is a notification regarding the registration of Sliwa Silat, in Figure 5.



Figure 4. Content Page 3



Figure 5. Sanggar Rebah Bangun Member

The kopek kick unlocks the opponent, while the chopper to withstand punches and kicks from below can be seen in Figure 6. The knife stance serves not to attack but to learn how to dodge and release the opponent's knife, and the opponent's parry stance helps to stop the opponent. Attacks coming from the opponent are in Figure 7.



Figure 6. Kopek stance and Potong Stance



Figure 7. Knife Stance and Parry Stance

Parrying the kick serves to avoid the opponent's kick, while the move to lock the opponent's attack to block the opponent's attack by closing on the neck is in Figure 8 and 9.

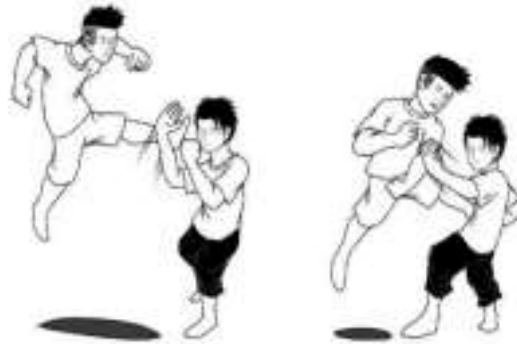


Figure 8. Parry a Kick Stance

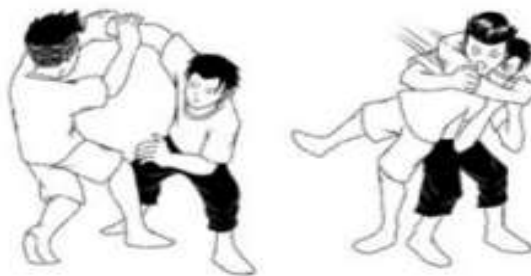


Figure 9. Lock the Opponent Stance

The machete move is not to attack with a machete but to learn to catch a machete attack, as seen in Figure 10. The stick move this tactic is not to attack with a stick but to learn how to capture an attack using a stick, this is can paralyze the opponent, in Figure 11.

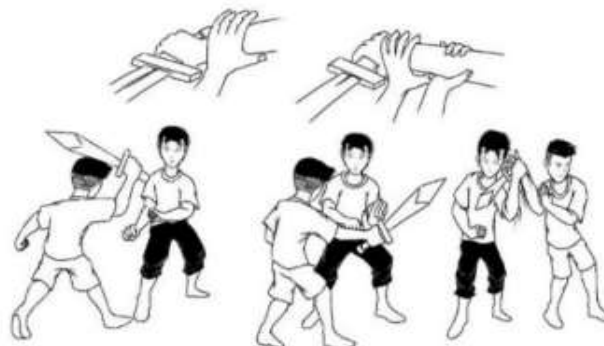


Figure 10. Golok Stance



Figure 11. Stick Stance

3.2. The Influence of Digital Comics on Increasing Knowledge of Betawi Sliwa

Silat The first step in measuring the influence of digital comics on increasing knowledge of Silat Sliwa Betawi is to use the normality test method, adjusted based on the amount of data. If the data is more than 50, then the Kolmogorov-Smirnov Normality Test is used (Oktaviani & Notobroto, 2014), and the sample is less than 50 according to Shapiro and Wilk (Razali & Wah, 2011). Shapiro-Wilk test for accurate results. Because there were 36 pre-test and post-test data each (<50), a normality test was carried out using the Shapiro-Wilk Normality Test for each group.

Table 2. Test of Normality

	Kode	Kolmogorov-Smirnov ^a		Shapiro-Wilk			
		Statistic	df	Sig.	Statistic	df	Sig.
Data	Pre	.135	36	.094	.958	36	.192
	Post	.196	36	.001	.868	36	.001

a. Lilliefors Significance Correction

Hypothesis for testing Shapiro Wilk Normality Test:

H0 : Data is normally distributed

H1 : Data is not normally distributed

The significance level, =5%, is the value of the error determination applied by the researcher. So the default is 5%, or the data is said to be normally distributed if the significance value is more than 0.05 (sig. >0.05). In the table of results of the Shapiro-Wilk normality test, it can be seen that P-value/sig. Pre-test is 0.192 and P-value/sig. The post-test was 0.001. H0 will be rejected if the P value < α .

Due to the P value for Pre Test data = 0.192, where this value is more significant than = 5%, then the initial hypothesis or H0 is declared not rejected or H0 is accepted. In conclusion, based on this analysis, the Pre-Test data is normally distributed. However, for the P-value of Post Test data = 0.001, where this value is smaller than = 5%, the initial hypothesis or H0 is declared rejected, or H1 is accepted. So based on this analysis, it can be concluded that the Post Test data is not normally distributed.

Based on the description above, the assumption of normality is not met, so the T-test cannot be used. The test will continue using the paired sample t-test with a non parametric method, namely the Wilcoxon Signed Ranks Test.

At this stage, we conclude that the normality assumption for the paired t-test is not met (because the post-test data are generally not distributed). Therefore, the analysis chosen is the Wilcoxon Signed Ranks Test. The output results in the Ranks column shows:

Table 3. Ranks

		N	Mean Rank	Sum of Ranks
Post - Pre	Negative Ranks	1 ^a	2.50	2.50
	Positive Ranks	32 ^b	17.45	558.50
	Ties	3 ^c		
	Total	36		

a. Post < Pre; b. Post > Pre; c. Post = Pre

- (i) Negative ranks with a post-test value lower than the pre-test value is 1 sample data, then there is a decrease from the pre-test value to the post-test value.

- (ii) Positive ranks with a post-test value more significant than the pre-test value are 32 sample data, meaning that 32 respondents experienced an increase in the use of the Silat Seliwa Betawi digital comic from the pre-test value to the post-test value. The mean rank or average increase is 17.45, while the number of positive ranks or Sum of Ranks is 558.50.
- (iii) Ties with the identical post-test scores as the pre-test scores, which are 3 sample data. In conclusion, based on this analysis, the Pre-Test data is normally distributed.

Hypothesis formulation:

H0: There is no significant effect between after and before the treatment of using Silat Sliwa Betawi digital comics on cultural literacy.

H1: There is a significant effect on cultural literacy after and before using the Betawi Silat Sliwa digital comic.

The output results for taking the hypothesis show:

Table 4. Test Statistics^b

	Post - Pre
Z	-4.985 ^a
Asymp. Sig. (2-tailed)	.000

The significance level, $\alpha = 5\%$, is the value of the error determination applied by the researcher. So the default is 5%, and H0 will be rejected if the P-value $< \alpha$. Then, in the test results obtained, the value of P value/Asymp. Sig = 0.000, which is smaller than $\alpha = 5\%$, then the initial hypothesis or H0 is rejected. So that what is accepted is H1: There is a significant effect on cultural literacy after and before the treatment of Betawi Silat Sliwa digital comic.

4. CONCLUSION

The conclusion, from data analysis before, digital comics about Silat Sliwa Betawi are one of the strategies to increase adolescent knowledge of cultural literacy. It can be seen from the calculation using the Wilcoxon Signed Rank Test method that there is a significant level, namely $\alpha = 5\%$, is the value of the error determination applied by the researcher, and the obtained P value = 0.000, which is smaller than $\alpha = 5\%$, then the initial hypothesis or H0 rejected so that it can be concluded that there is a significant influence between after and before the treatment of the use of the Silat Sliwa Betawi digital comic on cultural literacy.

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