



The Effectiveness of Performance Media in Fostering Cultural Awareness and Reflective Consciousness in the Pakat Dayak Community

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ABSTRACT

Purpose of the study: This research aims to 1) cultivate cultural awareness of the Pakat Dayak Community through performance media; 2) foster reflective awareness of the journey of the Pakat Dayak Community.

Methodology: This research aims to 1) cultivate cultural awareness of the Pakat Dayak Community. This research uses survey methods and a quantitative research approach by delving deeper into the information obtained through questionnaire data collection techniques from a sample representing the Pakat Dayak Community population through performance media; 2) fostering reflective awareness of the journey of the Pakat Dayak Community

Main Findings: The research results indicate that reflective awareness has a significant impact on the effectiveness of the performance media with a regression coefficient value of 0.173 and a significance of 0.002 (<0.05). On the other hand, cultural awareness does not have a significant impact, with a regression coefficient of -0.015 and a significance of 0.818 (>0.05). These findings indicate that performance media are more effective in building cultural understanding when accompanied by critical reflection from the participants.

Novelty/Originality of this study: The richness of tradition is a national heritage that needs to be preserved through various means of self-actualization favored by the younger generation. Performance media has become one of the effective means to foster cultural awareness and reflective consciousness, contributing to the development of awareness of the nation's traditions, history, and culture.

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1. INTRODUCTION

The Pakat Dayak Community is an association of students, the majority of whom are from Sanata Dharma University, with most of them originating from the island of Kalimantan. The Pakat Dayak Community was formed in 2010, initiated by students and lecturers from Kalimantan. This community was formed with the aim of exploring cultural traditions, love for the ancestral land, and the preservation of culture through ideas and performance media.



Figure 1: Media Performance "Weaving Dance"

Source: Doc. Komunitas Pakat Dayak

Performance media is one of the effective means for conducting cultural criticism. By allowing participants to develop new ideas and understand emerging cultural phenomena, it provides space for critical reflection and discussion. This reflective process is very important for cultural criticism because it allows for a better understanding and the possibility of transforming cultural practices. [1].

The Pakat Dayak community conveys messages about nature, culture, environmental issues, and the philosophical meanings of traditions through performances held annually in a show called "Dayak Nite". The Dayak Nite event takes place with various themes. The theme raised is based on the dialogue and concerns of the members regarding the issues that occur. The performance media was conducted in the city of Yogyakarta. The performance media is aimed at fostering the cultural awareness spirit among community members.



Figure 2: Members of the Pakat Dayak Community in 2011

Source: Doc. Komunitas Pakat Dayak

Culture comes from the word "Budaya" in Sanskrit, Budhi (Buddhayah) as a plural form meaning thoughts and intellect. The complexity of culture encompasses knowledge, beliefs, arts, morals, customary laws, and other abilities acquired by an individual as a member of society [2]. The Dayak ethnic group or nation is divided into approximately 405 sub-ethnic groups and is spread across the entire island of Borneo (East Kalimantan, West Kalimantan, Central Kalimantan, North Kalimantan, Brunei Darussalam, Kuching, and Kota Kinabalu-Malaysia). The cultural similarities that are clearly visible include physical appearance, architecture such as houses/Batang, settlement patterns, linguistic characteristics, oral traditions, customs, social structure, economic systems, weapon forms, worldview, oral traditions, traditional education, gender roles, death ceremonies, ornaments, magical beliefs, religious practices, mutual aid systems, and others [3].



Image 3: Creative Dance "Hornbill"

Source: Doc. Pakat Dayak Community

Culture encompasses several elements, including religious concepts, kinship systems, settlement patterns, livelihood systems, knowledge systems, customs, and customary laws [4]. The religious concept of the Dayak community emphasizes an abstract concept regarding the community's belief in God and the worship of ancestral spirits. There are rules between God and fellow humans, among fellow humans, and between fellow humans and ancestral spirits. This concept is interpreted as the core of happiness and tranquility in the lives of the Dayak people, not found in material aspects but in the balance of the cosmos. The kinship system of the Dayak tribe is bilateral, meaning it traces descent through both the maternal and paternal sides. The family structure consists of two types: the nuclear family and the extended family. The settlement pattern of the Dayak community generally lies along the riverbank, extending in a line following the river's flow. The houses are in the form of stilt houses made of round wood, generally facing the river and oriented towards the east. The main livelihood system of the Dayak people is shifting cultivation, along with tasks such as tapping rubber, collecting rattan, gathering firewood, hunting, fishing, and foraging various forest products available in their surroundings [4].

Reflective awareness can also be pursued using reflective guidance as a means to accompany the youth at Sanata Dharma University towards a bright future in accordance with the Universal Apostolic Preferences (UAP). Reflection comes from the Latin language, which means "to bend or to turn back". This gives meaning to the process of thinking back so that it can be interpreted or analyzed [5]. There are two types of reflection according to Johnson & Bird, 2008; first, reflection on action occurs in every experience faced, followed by thoughts on how to improve in the future, which is called reflection on action. The experiences that have occurred previously are the factors that give rise to this type of reflection; second, reflection in action occurs when we take action and in that event, it leads a person to think about doing good based on past experiences.

There are various methods in reflection, including journal reflection, incident notes, diaries, reflective conversations, problem-based learning, portfolios, and writing reflections [6]. In Jesuit education, reflection becomes a habit so that everyone can exercise discretion in making faith-based decisions. The nature of reflection in Jesuit education is prayer, which encompasses ethical and moral dimensions, combining thought and heart. This discernment leads to an action [7].

2. RESEARCH METHOD

The research uses a quantitative approach with a survey method. Data were collected through questionnaires distributed to respondents from the Pakat Dayak Community, who represent the population in the study. SPSS (Statistical Package for the Social Sciences) was used to analyze the data that had been collected [8]. Multiple regression is used to analyze the relationship between the independent variable, namely the intensity of participation in performance media, and the dependent variable, namely the level of cultural and reflective awareness of the community [9]. The resulting regression equation shows the magnitude and direction of the influence of performance media on community awareness. The coefficient of determination (R^2) is calculated to determine the extent to which the independent variables can explain the variation in community awareness, while the significance test is conducted through the t-test to assess the contribution of each independent variable and the F-test to evaluate the overall regression model. The results of this analysis provide an empirical understanding of the effectiveness of performance media as a means of cultural education in fostering cultural and reflective awareness within the Pakat Dayak Community during the period 2010-2024.

Table 1. Research Variables	
Variable	Explanation
X	Cultural Awareness and Reflective Awareness
Y	Effectiveness of Media

The research uses variable X1, which is Cultural Awareness, and variable X2, which is Reflective Awareness, with variable Y, which is Media Effectiveness. Then, the framework of the research can be seen in the following Figure 1.

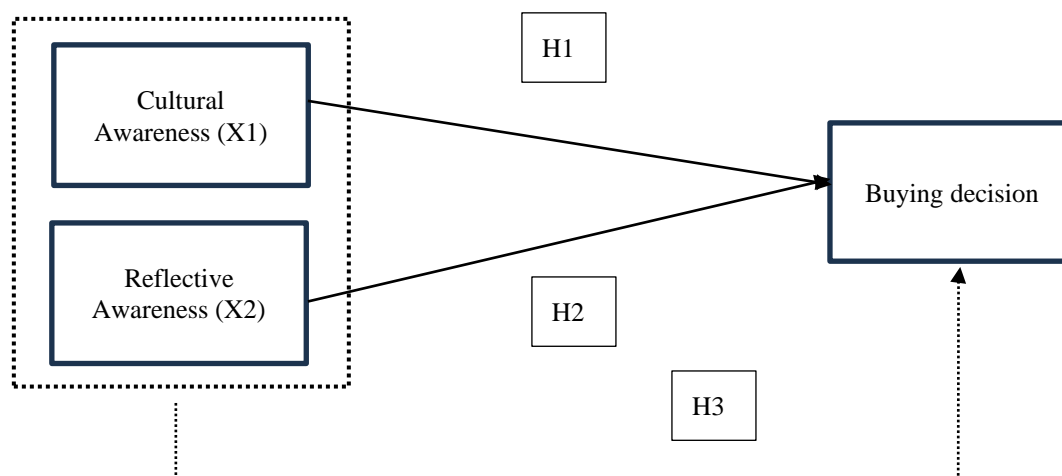


Figure 4. Research Framework

Based on the research framework diagram displayed in the document, the hypotheses in this study can be explained as follows: Hypothesis 1 (H1), Cultural Awareness (X1) affects Purchase Decisions. This hypothesis tests whether individuals with higher cultural awareness tend to make more conscious and culturally value-based purchasing decisions. Hypothesis 2 (H2), Reflective Awareness (X2) influences Purchase Decisions. This hypothesis tests whether individuals with reflective awareness of cultural journeys will consider historical and philosophical aspects more in their purchasing decisions. Hypothesis 3 (H3), Cultural Awareness (X1) and Reflective Awareness (X2) simultaneously influence Purchase Decisions. Hipotesis tersebut dijelaskan untuk menguji apakah kedua variabel independen secara bersama-sama memiliki pengaruh yang signifikan terhadap keputusan pembelian, yang berarti efektivitas media pertunjukkan dalam menumbuhkan kesadaran kultural dan reflektif dapat mempengaruhi pola konsumsi atau pengambilan keputusan individu.

3. RESULTS AND DISCUSSION

The next section discusses the research results based on data analysis using the multiple regression method with SPSS. The analysis was conducted to examine the relationship between cultural awareness and reflective awareness on the effectiveness of performance media in fostering the awareness of the Dayak Pakat Community. The results obtained reflect how the two independent variables, namely cultural awareness (X1) and reflective awareness (X2), contribute to the dependent variable, namely the effectiveness of the performance media (Y). The research is based on the results of the SPSS test explained in the following table:

Table 1. Results of the Coefficient of Determination Analysis				
Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.951 ^a	.904	.890	.64587

a. Predictors: (Constant) Cultural Awareness, Reflective Awareness

From the analysis of the coefficient of determination (R Square), a value of 0.904 was obtained, which means that 90.4% of the variability in Media Effectiveness can be explained by the variables of Cultural Awareness and Reflective Awareness. Meanwhile, the remaining 9.6% is explained by other variables outside this model. The Adjusted R Square value of 0.890 indicates that after adjusting for the number of independent variables, the model still has a high predictive ability. With $R = 0.951$, there is a very strong correlation between the independent variables and the effectiveness of the media performance.

Table 2. Results of the Simultaneous F Test Analysis

	Model	Sum of Squares	df	Mean Square	F	Sig.
1	Regression	55.101	2	27.551	66.046	.000 ^b
	Residual	5.840	14	.417		
	Total	60.941	16			

a. Dependent Variable: Media Effectiveness

b. Predictors: (Constant), Cultural Awareness, Reflective Awareness

The results of the ANOVA test (F-test) show that the F value is 66.046 with a significance value (Sig.) of 0.000. Because the Sig. value < 0.05 , the Cultural Awareness and Reflective Awareness variables simultaneously have a significant effect on Media Effectiveness. This means that the regression model used can explain the relationship between the independent variables and media effectiveness as a whole.

Table 3. Results of the Partial T-Test Analysis

	Model	Unstandardized Coefficients		Standardized Coefficients	T	Sig.
		B	Std. Error	Beta		
1	(Constant)	.412	.810		.509	.619
	Reflective Awareness	.173	.045	1.009	3.824	.002
	Cultural Awareness	-.015	.065	-.062	-.234	.818

a. Dependent Variable: Effectiveness of Media

The results of the partial T-test show that the Reflective Awareness variable has a regression coefficient of 0.173 with a significance value of 0.002 (< 0.05), thus it can be concluded that Reflective Awareness has a positive and significant effect on Media Effectiveness. On the other hand, Cultural Awareness has a regression coefficient of -0.015 with a significance value of 0.818 (> 0.05), which means this variable does not have a significant effect on Media Effectiveness in this regression model. Thus, reflective awareness is more dominant in enhancing the effectiveness of the media show compared to cultural awareness. Based on the results of the regression analysis, the answers to the research hypothesis are as follows:

Cultural awareness positively influences the effectiveness of performance media.

The results of the regression test show that cultural awareness does not have a significant impact on the effectiveness of media performances, with a regression coefficient value of -0.015 and a significance of 0.818 (> 0.05). This means that even though someone has a high understanding of culture, it does not necessarily make the media performance more effective in conveying cultural messages. Thus, the first hypothesis is rejected because no significant relationship was found between cultural awareness and media effectiveness. This is in line with research discussing the effectiveness of audio-visual media and folk media in outreach. The research found that folk media are more effective in building emotional closeness with the audience compared to mere cultural understanding, because folk media involve direct interaction with the community [10]. Furthermore, another study shows that the use of audio-visual media in outreach can enhance the audience's understanding and skills. For example, a study found that audio-visual media are effective in enhancing the knowledge and skills of health education women who demonstrate reflective efforts [11].

Reflective awareness positively influences the effectiveness of performance media.

The analysis results show that reflective awareness has a significant influence on the effectiveness of performance media, with a regression coefficient of 0.173 and a significance value of 0.002 (< 0.05). This means that the higher the level of an individual's reflection on cultural performances, the more effective the media is in conveying cultural messages and building public awareness. Thus, the second hypothesis is accepted, as it has been proven that reflective awareness has a significant and positive relationship with the effectiveness of the performance media. Thus, the second hypothesis is accepted, as it has been proven that reflective awareness has a significant and positive relationship with the effectiveness of the media performance. The results are consistent with previous research that developed animated videos to enhance flood disaster mitigation awareness in early childhood. The study found that reflection on the material presented in the form of animated videos contributed to the effectiveness of children's learning and understanding of disaster mitigation [12].

Reflective awareness has a dominant influence compared to cultural awareness in enhancing the effectiveness of performance media.

The analysis results show that reflective awareness has a greater regression coefficient compared to cultural awareness and is the only variable that significantly affects media effectiveness. This proves that reflective awareness is more dominant in enhancing the effectiveness of media performances compared to cultural awareness, because deep reflection allows individuals to truly internalize the cultural values conveyed

through the performances. Thus, the third hypothesis is accepted. The findings were reinforced by research on the implementation of the Multicultural Islamic Education curriculum, which found that reflective awareness of cultural diversity in the curriculum had a greater impact on students' understanding compared to merely knowing the elements of culture theoretically [13]. This finding also reinforces the students' belief that every generation must possess a leadership spirit ready to face any challenge, honing character through action and the habit of reflection. This is in line with Driyarkara's mission, which is "To humanize young people" "human beings" [14]. On the other hand, reflective ability has become a habit for students through the learning activities of the Reflective Pedagogy Paradigm, which is a hallmark of Sanata Dharma University [15].

Based on the presented regression analysis results, it was found that reflective awareness has a significant influence on the effectiveness of performance media, while cultural awareness does not show a significant influence. The research results emphasize individual reflection in enhancing understanding and appreciation of performance media [16]. The Pakat Dayak community during the period 2010-2024 can take lessons from these results to develop programs that emphasize the enhancement of reflective awareness through performance media. For example, research shows that art can serve as a catalyst in the formation of children's literacy and character, emphasizing the importance of reflection in the learning process [17]. Thus, performance media designed to encourage critical reflection can enhance its effectiveness in fostering cultural and reflective awareness among community members.

Previous research supports these findings by showing that arts education can play a key role in raising awareness of environmental issues and promoting sustainable practices [18]. For example, art has been used as an effective educational medium to teach moral values, cultural understanding, and critical thinking [19]. The Pakat Dayak community can utilize this approach by integrating artistic elements into their programs to enhance reflective and cultural awareness. Thus, well-designed performance media can serve as an effective tool in fostering that awareness. In addition, oral traditions can also be used as a tool to develop critical thinking skills through text analysis [20]. In modern education, analysis is conducted through writing, but oral tradition offers a different approach, where participants are invited to analyze texts verbally [21]. The Pakat Dayak community can utilize oral traditions in their performance media to encourage critical reflection and deeper cultural understanding. Thus, the integration of oral traditions in performance media can enhance its effectiveness in fostering cultural and reflective awareness.

Programs like the Pancasila Student Profile Strengthening Project (P5) aim to stimulate participants' critical and reflective awareness, strengthen their understanding of Pancasila values, and equip them with the skills necessary to contribute positively to society [22]. The Pakat Dayak community can take inspiration from this program by developing performance media that emphasize local and national values, and encourage critical reflection among its members. This makes performance media an effective tool in fostering cultural and reflective awareness, as well as strengthening community identity [23]. This is also in line with the research by Sudianto and his colleagues, who employed a qualitative approach using interviews and participatory observation within the Dayak Ma'anyan community. The research results show that the value of Mira Pakat is a social principle of mutual cooperation, solidarity, and consensus in the Dayak Ma'anyan community. Additionally, this research compares the concept of Mira Pakat with the values in Philippians 2:1-7, which emphasize unity of heart and purpose based on love in Christian teachings [24]. In her research, Mira Pakat is one of the traditions with noble values that are inherited and maintained as the identity of the Dayak Ma'anyan community, which is related to the Christian principles of unity and service to others [25]. The research explains that there is a consistency with the results that cultural values are based on reflective and cultural awareness that can be enhanced through performance media.

Overall, the research explains that the development of reflective awareness through various media and educational methods can enhance the effectiveness of performance media in conveying messages and cultural values to the community. The Pakat Dayak community can utilize this approach by integrating reflective elements into their performance media to foster cultural and reflective awareness among their members. Thus, well-designed performance media can serve as an effective tool in achieving that goal. Reflective activities have become one of the hallmarks of the Pakat Dayak Community to foster reflective awareness so that each individual can delve into experiences and actualize themselves better to advance the nation's culture.

4. CONCLUSION

The results of the study indicate that reflective awareness has a significant influence on the effectiveness of performance media, with a regression coefficient value of 0.173 and a significance value of 0.002 (<0.05), which means that the higher the individual's reflection on cultural performances, the more effective the media is in conveying cultural messages. On the other hand, cultural awareness does not have a significant effect on the effectiveness of performance media, with a regression coefficient value of -0.015 and a significance value of 0.818 (>0.05). The R Square value of 0.904 indicates that 90.4% of the variability in media effectiveness can be explained by the variables of cultural and reflective awareness, while the remaining 9.6% is

explained by other factors outside the research model. The F test produces a value of 66.046 with a p-value of 0.000 (<0.05), which means that the overall regression model is significant. Based on these results, reflective awareness has a more dominant influence than cultural awareness in increasing the effectiveness of performance media. Therefore, the strategy for developing performance media should emphasize more on the reflective approach so that its effectiveness in conveying cultural messages is more optimal.

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