

## HEGEMONY "MOMPAU MPODAGO" IN LEARNING IN ELEMENTARY SCHOOL STUDENTS

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### ABSTRACT

This study aims to analyze the use of culture in the communication process in learning among elementary school students in Poso district. This study used a qualitative method. The informants of this study were teachers and students who were determined using a purposive sampling technique. Data were collected through direct observations, documentation, and in-depth interviews. Data were analyzed using interactive techniques covering data reduction, data presentation, and drawing conclusions or verification. The results of the study showed that the cultural use of the "mompau mpodago" strategy in teachers was an indicator of ethics, politeness, and respect as reported by 2 teachers (66.6%). Then, the cultural use of the "mompau mpodago" strategy in student learning was an indicator of ethics as responded by 35 students (79.91%) and 13 students did not respond (27.08%).

**Key Words:** Communication Strategy, "Mompau Mpodago", Local Wisdom.

### 1. INTRODUCTION

The role of the teacher in learning is vital. A good teacher can learn from experience in each teaching and learning process. If the learning does not achieve the predetermined objectives, the teacher should be able to reflect to see the drawbacks in the teaching and learning process. These drawbacks will be invaluable lessons for future improvement. This study focuses more on the role of the teacher in the teaching and learning process. After noticing the phenomena, it is important to consider the communication behavior performed by the teacher in the teaching and learning process in the classroom. Differences in student character, prior knowledge, and learning styles require teachers' good communication to avoid misunderstanding or inappropriate communication because what the teacher thinks is not the same as what the students received or students do not respond well to what the teacher conveys. In this case, communication problems become a concern in the teaching and learning process.

Good communication is important for all aspects of life, especially for teachers or teaching staff as they will face situations that require communication. Communicating is when the teacher conveys concepts, theories, or information to students in the classroom and interpreted according to the abilities of the students. The teacher's communication in learning determines success in all aspects of learning, namely achievements or learning outcomes. A good teacher has to be able to create effective communication to achieve the expected goals. Besides, the quality of education can be better if communication is good.

Teaching is about communication which consists of a teacher's ability to listen, speak, read, present, and write. Teachers are expected to be able to communicate well to effectively collaborate with colleagues and relevant parties like calling parents, sending emails, or responding to questions both orally and in writing.

Teacher communication is a strategy to provide learning to students. Effective communication is also not only understandable by the listeners but also related to how to express boring information or concepts to be interesting to listen to. However, based on the observation, some teachers, due to limitations in communication styles, were unable to simplify the message or concept, instead, it was convoluted and caused listeners to lose concentration in understanding the explanation. Thus, innovation or strategy in communication is needed.

This study focuses on the application of culture as a teacher-to-student communication strategy in learning in elementary school students in Poso district. The cultural strategy here is "mompau mpodago" or speaking politely which is one of the communication strategies that has been passed down from generation to generation by the community in Poso district. The teacher's communication process utilizes the use of local customs which is necessary because it forms the basis of local wisdom in the Pamona tribe community. Local wisdom is not an obstacle to the progress of a nation but is a force to build a nation with character. In other words, global and local communities cannot sustain life without culture, but culture cannot develop without society (Wagiran, 2012). Local wisdom is a broad and comprehensive phenomenon (Njatrijani, 2018). Therefore, this study aims to identify the use of culture in the communication process in learning among elementary school students in Poso district.

## 2.METHOD

This study used a qualitative method. The qualitative method has differences from the quantitative method. The qualitative method emphasizes meaning, while the quantitative focus more on generalizations of the results. This qualitative study aims to identify the use of culture in the communication process in learning among elementary school students in Poso district. The informants of this study were teachers and students who were determined using a purposive sampling technique. Data were collected through direct observations, documentation, and in-depth interviews. Data were analyzed based on Miles et al. (2014) covering data reduction, data presentation, and drawing conclusions or verification.

## 3.RESULTS AND DISCUSSION

Referring to Article 1 number 30 of Law Number 32 of 2009 concerning Environmental Protection and Management, local wisdom is the noble value that applies in the governance of community life which aims to protect and manage the environment sustainably. Local wisdom functions as a filter and control over foreign cultures whose regulation is contained in laws and regulations and the 1945 Constitution of the Republic of Indonesia. Preserving local wisdom is a way to appreciate the heritage of cultural values and regulate the social order of life in society (Undang-Undang Nomor 32 Tahun 2009).

Rosidi (2011) states that the term local wisdom is the result of a translation of local genius which was first introduced by Quaritch Wales in 1948-1949 which means the ability of local culture to deal with foreign cultural influences when the two cultures are related. Local wisdom regulates the

way of life of the community to live together in harmony by applying values that are passed down from generation to generation.

Azman, Yusof, Maros, & Abu Bakar (2020) revealed that politeness is part of the Malay cultural identity in Malaysia. This principle is upheld by their ethnicities and tribes so any action that reflects an act of disrespect becomes a threat to maintaining cultural identity. Thus, the younger generation must always apply politeness in language as impolite behavior poses a threat to the vulnerability of Malay cultural identity.

Sedyawati (2010) found that local wisdom in a narrow sense is not only in the form of cultural norms and values, but also all elements of ideas, including implications for technology, health management, and aesthetics. Thus, local wisdom can be described as various patterns of action and cultural results. Local wisdom regulates the community to act carefully because it is bound by some cultural values that synergize with Pancasila values. Cultural values become a reference of attitudes and behavior for the individual that cannot be separated from their relationship with the community's lives including their distinctive cultural orientation (Berger & Luckmann, 1991).

The most visible application of local wisdom is in the world of education. One of the aspects of educational goals, namely the affective aspect, requires educational institutions starting from the primary schools, secondary schools, and tertiary institutions, to develop the character of students to have a noble character based on cultural values and Pancasila in accordance with the goals national education as stated in the 2013 curriculum.

The application of local wisdom in education makes teachers and students aware of their cultural values. It teaches students to behave in accordance with the norms or rules that underlie their regional culture. "Mompau mpodago" which means speaking politely is one of the communication strategies that has been passed down from generation to generation by the community in Poso district. The community in Poso district has implemented "mompau mpodago" in every communication in social interaction.

In "mompau mpodago", the speaker and interlocutor carry out an interaction process that applies polite, courteous, and cooperation values so that it is easier for the interlocutor to understand the message. "Mompau mpodago" is applied well in the teaching and learning process as social interaction in the world of education. The application of "mompau mpodago" strategy in learning involved 48 students from 3 schools, namely SDN 7 Poso City, SDN 6 Tabalu, and SD GKST 3 Tentena, and three teachers:

1. SDN 7 Poso City, with the class teacher of Mrs. Salpia, S.Pd., a Toli-toli tribe adheres to Islam.
2. SDN 6 Tabalu, with the class teacher of Mrs. Siti Amina, S.Pd, a Pamona tribe adheres to Islam.
3. SD GKST 2 Tentena, with the class teacher of Mrs. Silvana, S.Pd, a Mori tribe adheres to Christianity.

The diversity of ethnicity, race, culture, and religion is a teacher's characteristic. In implementing the "mompau mpodago" communication strategy, especially in fifth-grade students,

professionalism is needed. Thus, teachers have to understand the concept of "mompau mpodago" which is the local wisdom of the Pamona tribe in Poso district.

The results of the implementation of the "mompau mpodago" communication strategy in learning in elementary school students in terms of cultural uses are indicators of ethics, politeness, and respect have the same explanation by 2 teachers (66.6%). Then, the ethical, politeness, and respect indicators were not carried out by 1 teacher and the percentage of each indicator is 33.3%.

The character values contained in the "mompau mpodago" communication strategy are the basis of the local wisdom in the Pamona tribe community. The Pamona tribe is one of the tribes in Poso district. The teacher is in control of the implementation of character values and serves as a role model. As a role model for students, a teacher must have four competencies, namely pedagogic competence, personal competence, professional competence, and social competence in accordance with the UUGD (Teachers and Lecturers Law) (Undang Undang Nomor 14 Tahun 2005).

The teaching and learning process is essentially a communication process, namely the delivery of messages from the source through certain channels/media to the recipient (Pontoh, 2013). In this case, teachers convey messages in the form of subjects to students in the teaching and learning process. Sadirman argued that teachers play an important role as a communicator who positions themselves as a friend to provide advice, a motivator who provides inspiration and encouragement, a guide who develops attitudes and behavior, and a developer of values to master the subject. Teachers must be able to carry out their functions optimally to achieve educational goals.

In accordance with its function in the process of conveying messages, teachers internalize the values of "mompau mpodago" or politeness when speaking, ethics, or behavior in accordance with applicable principles and respect as a teacher who is a role model to be imitated. In accordance with their role and function, teachers carry out their duties with responsibility in educating students to achieve learning goals.

Referring to Article 3 of the Law on the national education system, it is stated that "the capability, character, and civilization of the nation for enhancing its intellectual capacity, and is aimed at developing learners' potentials so that they become persons imbued with human values who are faithful and pious to one and only God; who possess morals and noble character; who are healthy, knowledgeable, competent, creative, independent; and as democratic and responsible citizens" (Undang-Undang Republik Indonesia Nomor 20 Tahun 2003).

Communication between students and teachers and between students and other students will occur during the learning process. Indonesian language learning is useful for creating good and correct communication in which students are taught to express something in the form of literary works. Besides, the communication carried out can shape the character of students. The application of character education in schools is done by integrating character values into subjects (including local content), learning activities, school culture, and extracurricular activities (Sultoni, 2016). The use of "mompau mpodago" strategy in student learning cover: ethical indicators responded by 35 students (79.91%) and 13 students did not respond (27.08%). Furthermore, the respect indicator was responded to by 33 students (68.75%) and 15 students did not respond (37.5%). Then, the

politeness indicator was responded to by 30 students (62.5%) and 18 students did not respond (37.5%).

#### 4. CONCLUSION

Based on the results of the study, it can be concluded that the use of the "mompau mpodago" strategy in teachers is an indicator of ethics, politeness, and respect has the same explanation that is carried out by 2 teachers (66.6%), then the use of the "mompau mpodago" strategy in student learning is an ethical indicator responded by 35 students (79.91%) and 13 students did not respond to (27.08%).

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