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THE SECOND International Conference

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The Second International Conference on Humanities, Education, Language and Culture (2nd ICHELAC): “Changes and Sustainability”

Proceeding

The Second International Conference on Humanities, Education, Language and Culture (2nd ICHELAC)

“Changes and Sustainability”

**Zoom Meeting and Rosmalen Hall, 27th – 28th May
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Proceeding Second International Conference on Humanities, Education, Language, and Culture (2nd ICHELAC) 2022

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THE HAGUE UNIVERSITY OF APPLIED SCIENCES, & CODARTS UNIVERSITY OF THE ARTS, ROTTERDAM, THE NETHERLANDS

Educating the Creative Mind

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ABSTRACT

The 21st century demands a lot from both of us human beings as well as from the planet we live on. We are dealing with ‘wicked problems’, complex issues, that urgently require solutions. Globalization, the rise of the internet and the increase in technological development, make people’s lives easier, but also create a number of complicated issues. The complexity of these issues originates from the fact that many people are involved as a result of which different interests and views. Sometimes – and not seldom – even conflicting perceptions occur. However, initiated developments are continuing at a rapid pace and contribute to issues that have to be solved, but often create new issues. Education should prepare children to deal with these issues in the future. This cannot solely be done via pure scholastic assignments, but asks for playful, inquiry- and design-based activities in which all children can and want to participate. Inclusive activities, offered in a rich learning environment in which children can explore their talents, and make up stories to expand the world they are living in.

Keywords: arts; CHAT; creativit;; education; wicked problems

INTRODUCTION

Children are explorers, researchers, artists, entrepreneurs, and scientists. All this in development and all in one. In order to get grip on their environment, children at a young age have a natural urge to get to know the world around them by experimenting and exploring (Weterings & Plamper, 2021). This leaves us, adults, the responsibility to give children opportunities to discover and explore their talents. Talents in every conceivable area.

The 21st century demands a lot from both of us human beings as well as from the planet we live on. We are dealing with ‘wicked problems’, complex issues, such as sustainability, no poverty and

quality education, that urgently require solutions (Haarsma, 2021). Globalization, the rise of the internet and the increase in technological development, can make people’s lives easier, but also create a number of complicated (wicked) issues. The

complexity of these issues originates from the fact that many people are involved as well as from different interests and views. Sometimes – and not seldom – even conflicting perceptions occur. However, initiated developments are continuing at a rapid pace and contribute to issues that have to be solved, but often create new issues. Education should prepare children to deal with issues they will encounter in

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the future.

What do children need to be prepared to participate in future's society/ societies? This question can partially be answered with creative thinking and the ability to explore issues in a inquiry and design-based (creative) ways (see e.g. OECD, 2019). However, it is important to keep in mind that education is not only about the qualification of children, to teach them to read, write and do math, but also about subjectification and socialization (Biesta, 2014). Children have to learn to collaborate with other children and adults and function in teams, appreciate what other people can, do or think, and then take their own role in networks they participate in. This paper is a philosophical exploration of what education for our future society could, or maybe even should, look like.

DEVELOPMENTAL EDUCATION

In the Netherlands, the country where the author of this paper is born, has been raised and educated, educational concepts such as Steiner, Montessori, and Dalton are available for primary and secondary education (see Onderwijsinspectie, 2022). Teachers' expectations of students, their ways of interacting with students, and their notions of development and learning are all determined by a school's educational paradigm. As a result, it influences how school subjects are taught. One of the most recent educational concepts in the Netherlands is Developmental Education, based on Vygotsky's Cultural-Historical Activity Theory. This educational concept is characterized in the lower grades of primary schools by a play-based curriculum and in the upper grades by an inquiry-based curriculum.

Developmental Education assumes that education is always a step ahead of a student but must also remain meaningful to him or her. This vision presupposes pedagogically sound ideas about what students need as critical and responsible participants in the future knowledge society: relevant knowledge and skills, critical and creative thinking, as well as an investigative attitude. This is why Developmental Education opts for a broad vision of educational outcomes. Education should help students participate in cultural practices of their community now and in the future. For example, by practicing a certain profession, by life-long learning, running a household and participating in the economy. Students must acquire the qualities necessary for this at school: they must be able to communicate, think critically and acquire scientifically based insights. Developmental Education is therefore not only about transferring cognitive knowledge and skills, but also aims at the formation of research skills, social, moral and creative skills and attitudes. For this reason, Developmental Education focuses on a broad education of students who can look at themselves critically and who feel responsible for their actions and the consequences thereof for society. Research and practical experience have shown that Developmental Education is feasible and produces the desired learning outcomes. In Developmental Education not only children learn, teachers and counselors also have to continue to develop. In other words: jointly evaluate and process the changing insights in order to realize the conditions for good education. Only then can education really be meaningful for both students and teachers, and (thus) be meaningful education.

THEORETICAL FRAMEWORK

Developmental Education as described above, is as said, based on the Cultural-Historical Activity Theory (CHAT) of human development and learning. For the description of education derived from Cultural-Historical Activity Theory four main concepts have proved to be useful to this paper: 1) meaningful learning; 2) zone of proximal development; 3) involvement; and 4) play (Van Oers, 2012; 2021).

Meaningful Learning

As mentioned before, Developmental Education is one of the most recent educational concepts in the Netherlands (Van Oers, 2021). Because the author sought to explore inquiry and design-based learning within an educational framework in which education could be analyzed as and at an activity level, Developmental Education was chosen as the educational idea for this paper. Vygotsky's Cultural-Historical Activity Theory, which underpins Developmental Education, offers such a framework, with activity participation as a crucial feature. Leont'ev (1981), who established a psychological theory of human action, completed Vygotsky's approach.

The mission of Developmental Education is to create a theoretically well-grounded practice for education that is inherently pedagogical, in other words, an approach that aims to intentionally promote children's cultural development while acknowledging the responsibilities and normative choices that educators must (and want to) make in helping children to become broadly developed autonomous and critical agents in society (Van Oers, 2012, p.13). Teachers and other educators in Developmental Education base their methods on the assumption that students grow as individuals as they work

to improve their skills and knowledge while also developing socially and emotionally – students are responsible for and admit responsibility for their own actions. Education becomes socially relevant when students feel connected in their community and wish to actively participate to social practices with a positive yet critical attitude.

From a Cultural-Historical Activity Theory perspective, meaningful learning is fundamental for learning that promotes broad cultural development and agency (Van Oers, 2012). Learning will only be meaningful when learning outcomes are compatible with cultural meanings available to students and make sense to them. Such type of learning is expected to contribute to students' action potential. In other words: 1) Meaningful learning focuses on the appropriation of cultural meanings. The results (learning outcomes) of meaningful learning have an exchange value in the community (knowledge, skills and attitudes that are of societal significance). 2) However, it also relates to the learner's own value system (motives, interests, and convictions) and is permeated with the students' own personal meaning, which adds personal value to the appropriated cultural meanings (John-Steiner & Mahn, 1996; Van der Veer, 1996).

What is essential in cultural-historical thinking about development-promoting learning is the assignment of personal meanings (i.e. sense) to the process of cultural transactions. Leont'ev (1978) argued that without sense, human actions and learning may lead to alienation of students from learning and the educational process. They can be an obstacle in developing responsible agency. According to Menčinskaja (1989/1968), as quoted by Van Oers (2012), Developmental

Education essentially should recognize the subjectivity of students and as such it should take into account students' interests and personal characteristics.

This dual conception of meaningfulness in learning is a key to Developmental Education. Van Oers (2012) states that educators should recognize students as individual subjects who bring their own voices and histories into the process of participation and learning. However, as Leont'ev (1978, 1981) made clear, sense cannot be taught by the means of direct instruction. It can only be formed through interaction between a person and his or her social environment. Development of sense can be formed on the basis of student experiences and personal valorizations. In Developmental Education, development of sense in the acquisition of cultural meanings begins with participation in cultural practices that make sense to students.

Zone of proximal development

The zone of proximal development is generally seen as the core of Vygotsky's view on learning and development (Chaiklin, 2003). Learning that promotes development should be ahead of children's actual level of performance (Vygotsky, 1978, p. 89). Educators should deliberately incorporate new tools and ways of acting into children's activities and help in appropriating them. However, the definition of the zone of proximal development that is most quoted refers solely to the *"discrepancy between what the child can do independently and what he can do with appropriate help from adults and more knowledgeable peers"* (Vygotsky, 1978, p. 89). This is a perilous definition as it also may allow the interpretation of teaching as direct instruction, regardless of the sense that learning itself has for

children. A problem with this interpretation of the zone of proximal development is that it misrepresents Vygotsky's idea about developmental learning. Learning essentially *needs* to make sense for children. For Vygotsky, the zone of proximal development is inherently related to imitation (see Vygotsky, 1982, p. 250), and imitative participation in cultural practices (Van Oers, 2012, p. 22). As a consequence, the promotion of children's development should be contextualized in cultural practices in which children – given their orientation to reality – want to participate and are able to do so at their actual level of development and in accordance with their personal interpretations of that practice. Through such participation, children continue to develop (with the help of others) and new action potential is formed in accordance with children's needs that have emerged from these cultural practices. Within the frame of imitative participation in cultural practices, zones of proximal development can be constructed in interactions between children and adults, that become valuable contexts for developmental learning, as long as the child receives the appropriate help (Van Oers, 2012, pp. 21-22).

Involvement/engagement

The emotional relationship actors establish in particular situations is an important dimension of social situations of development. This relationship refers to the extent to which a person feels engaged in the cultural activity in which he or she is taking part. An important precondition is that a person feels accepted in this activity and is able to play his or her part in a personally meaningful way. Vygotsky referred to this emotional involvement in the situation as *pereživanie*. It is hard to find an English equivalent for for this word

(Van Oers, 2012, p. 22). *Pereživanje* refers to experiencing an activity so intensely, that one becomes fully immersed in it. It therefore refers to a state of an authentic and emotional engagement that serves as a personal prism to evaluate an activity setting in an authentic way. According to Vygotsky, engagement is an important dimension for constituting meaningful and functional social situations for cultural development. From an activity-theory point of view, engagement can occur when an actor takes a role in an activity he or she feels emotionally related to, a role that is supported by a personal imagination of what it means to act out this role.

It is interesting to see that a contemporary of Vygotsky, stage director Stanislavsky, used the same notion of *pereživanje* (see e.g. Stanislavsky, 1989). Stanislavsky's use of this concept could be helpful in understanding its relevance for education. As a stage director, Stanislavsky tried to avoid mechanical enactments of a role in an actor's approach to mastering a role for a stage play. Instead, he encouraged actors to profoundly live "into" the role so that the part can be played as if an actor is momentarily *being* the character that features in the scene, and not just *pretending* to be it.

Involvement in an activity or role is an essential element of Developmental Education. Only through such involvement in cultural practices are actors able to learn to become agents in the activity. In other words: actors become engaged in learning processes that potentially promote broad development. In Developmental Education schools and teachers get children involved in cultural practices that make sense to them and encourage children from an early age to take a role in

cultural practices and act out this role in a personally meaningful way.

Play

Drawing on the concepts of meaningful learning, the zone of proximal development and involvement described above, Van Oers (2012) developed a new conception of play based on the Activity Theory. This conception rejects the idea of play as a distinct phenomenon *sui generis*, apart from other types of human enterprises like work or learning. He argues that play refers to the way an activity is carried out, i.e. to the format of cultural activities (practices). Formats of an activity can be characterized by three main parameters: the *rules* that constitute the activity, the level of *involvement* to which children are engaged in the activity, and the *degree of freedom* that the cultural community allows the player.

Developmental Education is characterized as an approach that advocates a play-based curriculum for young children (Janssen-Vos & Van der Meer, 2017; Van Oers, 2012). However, play is not a phenomenon exclusively meant for young children alone. Activities for older children can also be carried out in playful ways and become meaningful in a format in which they do not follow strict rules. The idea of play as an activity that promotes learning and development is also consistent with Vygotsky (1978, p. 103) and El'konin (1972). This means that meaningful learning should be embedded in meaningful practices (practices that make both cultural and personal sense) that follow a play format, in which: 1) the cultural status of an activity, especially the rules that constitute it, are taken seriously and are maintained, if necessary, through educational support systems (help/scaffolding). Such support systems

facilitate the performance of the activity without simplifying it; 2) students and their teachers take up roles that make sense to them and participate voluntarily (to an extent that is both culturally and ethically as well as systematically permitted), with authentic involvement, and in personally meaningful ways; 3) the teacher encourages students to develop their ability to participate in that practice as self-dependent, critical, and responsible agents by deliberately encouraging students to appropriate the tools and rules that go with the impersonated role. In this process, students have a degree of freedom to explore and experiment with the tools and meanings. Teachers monitor this process continuously and take advantage of meaningful teaching opportunities in the context of play. These are considered to be fundamental professional abilities of teachers in a play-based curriculum.

Last but not least, an important and distinctive characteristic of Developmental Education is that a play-based curriculum is *not* just a curriculum that allows children to play in spare moments in addition to learning and work. Playfulness is an essential characteristic of all children's activities in the play-based curriculum of Developmental Education. Opportunities for teaching are embedded in these activities at moments that make sense for the students. A play-based curriculum is not to be conceived of as a curriculum that allows children to play now and then, but as a curriculum in which playfully formatted cultural practices, such as music composition, invariably become contexts for meaningful learning (Van Oers, 2012).

DEVELOPMENTAL (ARTS) EDUCATION

Creativity is often associated with the arts, making something new, creating

or solving something in a creative way (Haarsma, 2021). However, creativity has many meanings (Crompton, 2011). Giving meaning to such a concept is a joint process in which different experiences and interpretations play a role. Children in this process do similar things like adults. This can be interpreted as willingness to participate and contribute to the world that already exists. It also shows that discoveries are sometimes made in the same, but sometimes also in different ways. Haarsma (2021) therefore defines creativity as an attitude to make things with the help of existing materials and ideas, with both hands- and brainpower, that are new and valuable to us. Creativity can be considered an open-ended process, in which different options for action are available. It is an interactive process in which actions repeat itself. These repetitions make it possible to deepen and broaden the actions.

Moran and John-Steiner (2003) described Vygotsky's (1978) ideas regarding the development of the creative imagination over the lifespan and the role of creativity in cultural development. Like play does for children, creativity creates a lifelong zone of proximal development for adults to continually learn from and contribute to their cultures. It helps people actively adapt themselves to the environment and modify the environment to themselves: "The dialectical approach, while admitting the influence of nature on man, asserts that man, in turn, affects nature and creates through his changes in nature new natural conditions for his existence" (Vygotsky, 1978, p. 60). Through such interaction, creativity actualizes inherent and latent possibilities of people and environments; it not only broadens what we singly and collectively have done, but also what we can and may

do. It allows people to step out of the present moment, reflect on the past, and plan future behaviors; it connects us to what could be, or can imagine to be. Through the development of creativity, a person comes to be a flexible and intentional inventor of his/her personal future and a potential contributor to his/her cultural endowment. Creativity is not a priori stable property of only special people, but a positive and essential capability of all healthy-functioning individuals. It transforms both the creator through the personal experience of the process and transforms other people via the creation of knowledge and innovative artifacts propagated through the culture to be appropriated by others. Creativity is both the goal and the means of personal and cultural development (Moran & John-Steiner, 2003, pp. 63-64).

Haarsma (2021) stated that creative thinking asks for lots of knowledge and skills. One must be able to come up with original ideas and dare to share these ideas with others. Sometimes, a certain speed is important, just like working together with others, and being able to explain ideas to someone else. Creativity demands for flexibility and the ability to keep an overview in a complex reality: keeping an eye on details and discovering patterns at the same time. Creativity and being creative requires courage.

Children need to stay creative in creative meaningful activities. As Robinson and Aronica (2015) point out that schools should embrace children's creativity. But what do these creative meaningful activities look like? How can teachers also make sure that arts subjects become more relevant, meaningful and challenging? Would it be possible to give students assignments that an artist could have come up with? Or maybe borrow

assignments directly from artists. Bremmer and Heijnen (2020) developed a book full of examples and tips with the Wicked Arts Assignments. They state that children need enabling constraints in order to be creative. Constraints that offer children both a framework and freedom, like Van Oers (2012) describes. These constraints provide guidance to start a process, but do not prescribe the final product.

Creativity itself is not something one can learn. It is an attitude that can be learned. Several elements of it deepen by participating in meaningful activities. These can be play(ful) activities, but also inquiry- or design-based activities. Materials will be used to play, inquire, or design. Children talk about these materials as well as on the activities themselves, and issues are presented that require a creative process of doing and making.

CONCLUSIONS

In order to prepare children to participate in future's society/ societies it is necessary to think about the conceptual background of the education we offer them. It is clear that modern society has become more and more complex. Adults are facing wicked problems. It is likely that these problems will increase, both in number and complexity. In order to deal with these wicked problems, children need to be or stay creative. Teachers need to educate the creative minds of their students. This cannot solely be done via pure scholastic assignments, but asks for playful, inquiry- and design-based activities in which all children can and want to participate. Inclusive activities, offered in a rich learning environment in which children can explore their talents, and make up stories to expand the world they are living in.

Using playful, inquiry- and design-based activities, every classroom teacher should be able to educate the creative mind. The Cultural-Historical Activity Theory offers teachers tools to motivate, stimulate and facilitate students in working on wicked (arts) assignments, which offers students insight in theoretical concepts and practical skills. The presumed potential of this theory is that it can enhance meaningful learning in elementary school students. The validity of this theoretically construed claim can only be verified by further empirical research in which this theory is implemented in everyday elementary classrooms.

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EMBRACING CHANGE AND SUSTAINING THE MISSION OF CATHOLIC HIGHER EDUCATION INSTITUTIONS IN THE POST PANDEMIC ERA THROUGH MEANINGFUL COLLABORATIONS

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ABSTRACT

The Covid 19 pandemic has thrown Catholic higher educational institutions (CHEI) in the Philippines in a state of disequilibrium. These institutions have to grapple with the threat of closure because of the exodus of learners to government schools and the steep decline in enrollment. The challenges brought about by the pandemic cannot be faced by individual CHEIs, rather they can only be surmounted through dialogue, collaborative efforts and true expressions of solidarity. The forging of organizational linkages through collaborations or partnerships is a strategy that can advance their educational mission towards the integral development of graduates and their appropriate professional placement in the world of work. It is the interest of this descriptive study to explore the collaborative engagements of Catholic HEIs with other social institutions/organizations in the different areas of educational mission using a survey instrument. It also looks into how these collaborations impact the three pillars upon which CHEIs are built, namely, instruction, research and community engagement. This study provided a better way of appreciating the situation of Catholic HEI in the Philippines and pathways in exploring innovations for greater collaboration that will guide CHEIs in navigating the changes and challenges of sustaining viability and vitality in the post pandemic era.

Keyword: Catholic Higher Educational Institutions; collaboration; training; research; community engagement

INTRODUCTION

The COVID 19 pandemic has disrupted the operations and even viability of educational institutions both at the local and international arena. Data provided by *The Global Catholic Education Report 2020*, states that as of mid-April, at least 1.6 billion students were affected by the closures, including those enrolled in Catholic schools (Woodon, 2020, p.14). In the Philippines, the Coordinating Council

for Private Educational Association (COCOPEA), citing statistics from the Department of Education, claimed that as of September, 2020, 865 schools are temporarily ceasing operations a number of these are Catholic schools), inadvertently affecting more than 58,000 learners and over 4,000 teachers.

The difficulties of institutions in coping with the pandemic and even in the post pandemic era cannot be addressed by independent effort. Indeed, in addressing

issues, there is need for those charged with assisting private higher education in achieving optimal growth to consider tertiary education in its entirety and not universities, technical institutions, colleges and tertiary TVET institutions in an isolated way (WB, 2020). One pervasive insight borne of this experience of struggle is the need for dialogue, collaborative efforts and true expressions of solidarity.

The post pandemic era is an opportune time for Catholic higher educational institutions to explore building greater solidarities within its own network. As the schools collectively face the problem of survival and of innovating to find new processes, methodologies and even courses – there is an invitation for them (schools) to come together, to share resources, and to discover synergies that come from collaborating more closely.

This study adopts a preconditions-process-outcome model as the theoretical-foundational basis. The model initially developed by Wood and Grey (1991) posits that preconditions such as scarcity of resources and interdependence enable the collaboration to occur, since they motivate and encourage stakeholders to participate in collaborative activities. It is quite obvious that small CHEIs are not big enough to put in place changes and innovations that the post pandemic era requires in order to sustain their trajectory towards quality Catholic education, clearing the path for collaboration to take place. On the other hand, process represents the structure as to how collaboration is undertaken. It is the area of process where the values of trust and reciprocity are deemed essential. These two values engender in institutions a strong sense of duty towards each other since these are founded on the intent to make good sense of mutual exchange (Thomson,

et.al, 2007). Trust is important in inter-organizational collaboration because it brings about positive effects on collaborative engagements since it can act as a substitute for contract and reduce costly governance mechanisms for as long as it is well entrenched in both parties (Stuart, 2012). While it is not so easy to create a culture of trust (and reciprocity), Dyer and Chu (2011) believed that trust in inter-organizational collaboration can be constructed around three components: reliability, fairness and goodwill. Reliability means the ability of both parties to make good faith or sincere decisions in accordance to agreed-upon commitments. Fairness relates to the capacity of either one or both parties to execute actions or adjustments based on impartial or equitable decisions. Goodwill refers to the quality of “being honest” or having pure intent so one party does not seize the opportunity to take advantage of the other even when there is a good chance to do so.

Finally, outcome looks into the desired expected results of the collaborative process. One important consideration about collaborative outcome is the generation of policies. and the extent of innovativeness of the generated policies (Wood et al, 1991) as well as how well the collaborative engagement is able to address whatever problems or challenges institutions are facing (Hood, et, al, 1992).

The value of collaboration and dialogue, especially in extreme situations such as the pandemic and the post pandemic era cannot be undermined. The brief discussion on the benefits of collaboration should lead CHEIs to tread this pathway for viability and vitality. However, before this could even transpire there is a need to measure the extent of CHEIs use of collaboration as a mechanism that infuses vitality into its instruction,

research and community engagement. Specifically, this study aims to:

1. describe the profile of CHEIs which have established joint or collaborative engagements with other major social organizations relative to those who have none;
2. determine which of the three pillars of CHEIs – instruction, research and community engagement benefit the most from collaborations.
3. come up with recommendations on pathways for strengthening collaboration amongst CEAP HEIs and other HEIs in various localities.

METHODOLOGY

This study is plainly descriptive. It aims mainly to describe the situation or characteristics of the population, event or situation being studied. Hence, it is a method of inquiry that generally focuses on the “what” more than the “why” of the research subject.

A type of descriptive research method that was used in this study is the survey. Apart from the objective of gathering quantifiable data from a sample drawn from a large population, a survey research also intends to retrieve data that can be subjected to statistical analysis.

From the total population of 315 Catholic Higher Education Institutions (CHEI) in the country (all members of the Catholic Educational Association of the Philippines), 176 constituted the samples in this study. The schools (colleges and universities) that have formed part of this sample were randomly drawn from an official listing of member-schools. They also proportionately represented the different types of CHEIs namely, Diocesan, Congregational, Privately-owned (Non-stock/non-profit), Privately-owned (stock/profit-based), Privately-owned

(unspecified whether non -stock/non-profit or not).

The Sloven’s formula was used to arrive at the sample size with margin of error set at 5% (or equivalent to 95% level of confidence). Ideally while the study is set to retrieve the desired sample size, the uncertainty of the situation brought by the pandemic has delayed the schedule and timelines for gathering the accomplished survey instrument. For this reason, the total retrieved survey forms (despite the extension of the deadline of submission given to respondent-schools) is 123 (or equivalent to 70% of the sample population).

The tool used for data collection that is quite common to descriptive quantitative researches is the self-administered survey questionnaire. To gather data from respondents, this tool is mostly made up of close-ended questions (meaning questions that provide some fixed choices or alternative responses from a given list) and a few open-ended ones that are better asked in that manner.

In this time of the Covid 19 pandemic, a survey questionnaire was administered online as a better, safer option in gathering data. In order to incorporate the necessary adjustments or modifications to the instrument and plan out the most efficient strategy for its actual administration, said instrument was pre-tested a couple of weeks before it was distributed online to the randomly selected respondent-schools.

In view of pursuing the study objectives, this survey instrument contains salient questions that deal with partnerships or links respondent-CHEI have established with the following categories of institutions: local government units (LGUs) and national government institutions, other Catholic HEI,

Private/Non-Sectarian HEI,
Private/Sectarian (Non-Catholic) HEI,
Public/State-run HEI, local church
(parishes and dioceses), religious
communities/congregations, non-
government organizations and civil society
organizations. The study hopes to bring to
light how Catholic schools have made
earnest efforts to make their presence
actively felt (or conversely, need to exert
more effort in bearing positive influence) on
areas of institutional engagements where
they can help promote growth in
knowledge, values and technical
competence for society's total flourishing.
These efforts may be gleaned from what
data may reveal based on questions
pertaining to collaborative activities or
linkages in the fields of training and
formation, research, community service
and advocacy.

The data gathered in this study were
mostly quantitative and in as much as the
study aims mainly to describe the status of
CHEIs, the tools that lend themselves well
for such description are tools of simple
statistical data analysis like frequency
counts and relative or percentage
distributions, means or averages.

RESULT AND DISCUSSION

Data gathered from the respondents
provide the descriptive profile of CHEIs
which have established joint or
collaborative engagements with other
major social organizations relative to those
who have none. Found in separate tables
are the data on areas of formal
collaborative engagements the CHEI have
established: training, research, community
engagement and advocacy.

- *Formal Collaborations with Other
Higher Educational Institutions*

Ex Corde Ecclesiae does not simply talk
about collaboration among CHEIs and
other higher educational institutions. This
collaboration, which it terms as
cooperation is one of the General Norms it
has laid down. These General norms,
according to Ex Corde Ecclesiae, are based
on, and are a further development of, the
Code of Canon Law and the complementary
Church legislation and are valid for all
Catholic Universities and other Catholic
Institutes of Higher Studies throughout the
world (ECE, Art. 1,1). Article 7, section 1 of
these General Norms is given the title
Cooperation. In this section Ex Corde
stresses the need to promote regional,
national and international cooperation in
research, teaching and other university
activities among all Catholic Universities,
including Ecclesiastical Universities and
Faculties, between Catholic Universities
and other Universities. Tables 12, and 13
provide data that seek to validate whether
this particular General Norm in Ex Corde
Ecclesiae is adhered to by CHEI
respondents to this study.

Catholic higher education
institutions are also linked through
partnerships with other higher educational
institutions regardless of type: Catholic,
Private Non-Sectarian, Private Sectarian
(Non-Catholic) and Public State-run HEI. It
is interesting to note however, that while
there are more partnership projects
contracted by CHEIs with agencies of
national government and LGU as denoted
by the significantly bigger number of those
who responded "Yes", a bigger response
rate of "NO or none" is noted when it comes
to joint projects with other HEI. Would this
be indicative of the concern of either one or
both parties (CHEI and government/LGU)
to reach out for a common ground of
interest? However, if common interest is
the basis for collaboration or cooperation,

as *Ex Corde Ecclesiae* terms, there is no reason why CHEIs will not collaborate with fellow CHEIs and other higher educational institutions. This is because any higher educational institution, whatever its type is aims at the integral development of learners even if they may be differentiated by the purpose for which they endeavor to

bring this about. Also, all higher educational institutions, by virtue of their being HEIs have to engage in instruction, research and community engagement. There are therefore varied opportunities for CHEIs to collaborate with their fellow CHEIs and with other HEIs.

Table 1: CHEIs with and without Collaborative Engagements with Other HEI

Categories of Other HEI	With Partnership		Without Partnership		Total	
	f	%	f	%	f	%
Catholic HEI	56	45.5	67	54.4	123	100.0
Private Non-Sectarian HEI	26	21.1	97	78.8	123	100.0
Private Sectarian Non-Catholic HEI	17	13.8	106	86.1	123	100.0
Public State-run HEI	33	26.8	90	73.1	123	100.0

Nonetheless looking at the types of engagements contracted by the CHEIs across different types of HEI, except for research which is the main interest in partnership with private/sectarian (non-Catholic) HEIs, training came to be the primary focus of partnerships between CHEI and other Catholic HEI, private/non-sectarian HEIs and State-run HEIs. It can be noted too that research ranked second in the order of concern for partnerships between

private/non-sectarian HEIs and state-run HEIs. This emerging pattern denotes that the function of HEIs (including Catholic HEI) remain largely in the sphere of training and research, which are carried over as focal interests in establishing collaborative engagements with other HEIs. It is observed though that in the case of partnerships with other Catholic HEIs, next to training as the overriding concern comes community service and then research.

Table 2: Areas of Collaborative Engagements with Other HEIs

Catholic HEI				Priv. Non-Sec. HEI				Priv. Sec. Non-Cath. HEI				State-run HEI			
Tr.	Res	CS	Ad	Tr.	Res	CS	Ad	Tr.	Res	CS	Ad	Tr.	Res	CS	Ad
53.	18.	20.	8.	60.	31.	6.	1.	34.	37.	20.	6.	45.	39.	4.	9.
3	3	0	3	6	1	5	6	4	9	6	9	7	7	8	6

- *Formal Collaborations with the Local Church: Parish and Diocese*

Catholic HEI must also be in service of the local church be it the parish or the diocese although not limited solely to its particular geographic insertion. It should be stressed that an academic institution which defines itself as "Catholic" such as a Catholic university is committed to the goal of formation of the people, men and women, who, in the academic context, are called to active participation in the life of the entire society and of the Church.

As the Apostolic Constitution *Ex Corde Ecclesiae* points out that "Every Catholic University, without ceasing to be a University, has a relationship to the Church that is essential to its institutional identity. As such, it participates most directly in the life of the local Church in which it is situated (n. 27). This relationship is deemed essential since CHEIs are established primarily to further the Church's evangelizing mission. Furthermore, Article 5. Section 1 of the General Norms entitled, The Catholic University within the Church, states that, *Every Catholic University is to maintain communion with the universal Church and the Holy See; it is to be in close communion*

with the local Church and in particular with the diocesan Bishops of the region or nation in which it is located. In ways consistent with its nature as a University, a Catholic University will contribute to the Church's work of evangelization.

The aforesaid provisions of *Ex Corde* serve as bases for exploring the collaborative engagements between CHEI and the parish and CHEI and dioceses. The collaboration between CHEIs and the parish as well as the types of these collaborations are captured in Tables 14 and 15. Table 14 shows that 87 of the respondents or 70.7 per cent of them have collaborative engagements with parishes while 36 or 29.3 do not have. When it comes to the types of collaborative engagements, Table 15 shows that foremost among these engagements is service to the community (50%). This is perhaps because of the common call to which both responds to, that is service to the people of God. Another channel of care comes through training (39%) towards the enhancement of skills and competencies and then by advocacy which is perhaps seen as "taking the cudgels" on behalf of certain underprivileged groups or sectors whose cause needs to be espoused (8%).

Table 3: CHEI with and without Collaborative Engagements with Parishes

With Collaborative Engagements		Without Collaborative Engagements		Total	
f	%	f	%	f	%
87	70.7	36	29.3	123	100.0

Table 4: Areas of Collaborative Engagements with Parishes

Training		Research		Community Service		Advocacy	
f	%	f	%	f	%	f	%
112	38.75	8	2.77	145	50.2	29	8.3

Article 5 sections 2 and 3 of the General norms enshrined in *Ex Corde Ecclesiae* put a premium on the relationship between CHEIs and the diocese and the Bishop. These sections look at the responsibilities of both CHEI and the dioceses, thereby stressing the need for collaboration between the two. Section 2 categorically mandates that *each Bishop has a responsibility to promote the welfare of the Catholic Universities in his diocese and has the right and duty to watch over the preservation and strengthening of their Catholic character*. It further stipulates that *if problems should arise concerning this Catholic character, the local Bishop is to take the initiatives necessary to resolve the matter, working with the competent university authorities in accordance with established procedures*.

On the other hand, section 3 emphasizes the role of each Catholic in relation to the dioceses and the Bishops. It states that *periodically, each Catholic University, is to communicate relevant information about the University and its activities to the competent ecclesiastical Authority*. It further states that, *other Catholic Universities are to communicate this information to the Bishop of the diocese in which the principal seat of the Institution is located*.

Such relationship augurs well for the flourishing of collaborative engagements between CHEIs and dioceses. However, the data presented in Table 16 does not seem to indicate such. This is because more than half of the CHEIs, that is 53.7% do not have collaborative engagements with the diocese while only 46 per cent admit to having such.

Table 5: CHEI with and without Collaborative Engagements with Dioceses

With Collaborative Engagements		Without Collaborative Engagements		Total	
f	%	f	%	f	%
57	46.3	66	53.7	123	100.0

Data on the bigger ecclesial context of the diocese (with which CHEIs have also established collaborative engagements) also exhibit a similar pattern except that the engagement that seems to be most attractive for both institutions is training (42%) followed by community service (34%)

and advocacy (17%). Engagements in the area of research only got 6%. On the whole however, there are more formal collaborative ventures established between the CHEI and the parishes than there are between them and the dioceses.

Table 6: Areas of Collaborative Engagements with Dioceses

Training		Research		Community Service		Advocacy	
f	%	f	%	f	%	f	%
66	42.3	10	6.4	53	34.0	27	17.3

CONCLUSION

The pandemic has thrown educational institutions into a state of disequilibrium (Romero, 2020). This disequilibrium may hound them even in the post pandemic era. In fact, UNESCO asserts that, despite the fact that schools are already open in many countries, educational institutions still have to grapple with learning losses, health and well-being and drop out. One of the drivers for a sustainable recovery for schools, according to UNESCO, is the building of innovations and partnerships.

Catholic higher educational institutions can take consolation in the fact that disequilibrium, either internal or external, provides a powerful impetus for them to revisit their core (Macquillan et al, 2018). An essential element of this core is their being catholic. In its purest sense, being catholic impels CHEIs to reach out and collaborate with external agencies in the pursuit of its philosophy, vision, mission, goals and core values.

One of the defining characteristics of CHEIs enshrined in the Philippine Catholic School Standards for Higher Education (PCSS-HE) is that it is animated by a spirit of communion. This communion propels CHEIs to sustain and strengthen its collaboration in the work of faith formation, co-responsibility in societal transformation, and solidarity in human

development. This communion also moves CHEIs to actively engage parents and their families, alumni, other higher educational institutions and agencies, civil authorities, various industries and the corporate world, and other sectors of society in dynamic and meaningful partnerships for the common good (PCSS-HE, 2020, p.27). Furthermore, the PCSS-HE puts premium on collaboration by stating that a hallmark of an excellent CHEI is its commitment to establish functional and sustainable linkages with industries, government, non-government, Church and other organizations for integral learner development (PCSS-HE, 2020, p. 6).

While collaboration in this study is investigated under the lens of instruction, research, and community engagement, it should be stressed that for CHEIs, ultimate aim of collaboration is not only the desire to be among the list of elite educational institutions in terms of scholarship, but more importantly to bear witness to its calling of promoting and living out the truth and advancing the common good. PCSS-he stresses this when it says that The CHEI collaborates with the local and universal Church in the pursuit of and witness to the truth for the common good (p.43).

On the basis of this defining characteristic, the study delved on a descriptive profile of the CHEI with regard

to formal joint engagements they have established with other higher educational institutions, with the dioceses and parish along their major functions to society: training, research, community service and advocacy.

Except for research which is the main interest in partnership with private/sectarian (non-Catholic) HEI, training came to be the primary focus of partnerships between CHEI and other Catholic HEI, private/non-sectarian HEI and State-run HEI. Research ranked second in the order of concern for partnerships between private/non-sectarian HEI and state-run HEI. Such emerging pattern denotes that the function of HEI (including Catholic HEI) remain largely in the sphere of training and research, which are carried over as focal interests in establishing collaborative engagements with other HEI. Yet in the case of partnerships with other Catholic HEI, next to training as the overriding concern comes community service and then research.

Foremost among the collaborative engagements between CHEI and parishes is service to the community which are normally felt as channels of compassion and systematic care by the faithful constituents.

Following community service partnerships are training for competency enhancement and then by advocacy in view of promoting certain causes (literacy, livelihood, environment).

With regard CHEIs' collaborative engagements with dioceses, training seems to be most attractive for both institutions followed by community service and advocacy. It is noted that there are more formal collaborative ventures established between the CHEI and the parishes than there are between them and the dioceses.

On the basis of these findings, the following recommendations are put forward:

1. One of the realities pointed out in this study is that developing a more heightened awareness in research or stimulating a research climate in CHEIs is still a big challenge. Research if it is meant to be not an isolated activity but something integral to the movement of change for a better Church, and a better society, must be integral in the workings of CHEIs in its interdependent life with other institutions. In this light, it is recommended that The Catholic Educational Association, as an umbrella organization of Catholic educational institutions can initiate moves aimed at establishing the spirit of *communio* among CHEIs in the region or even across regions where those with more developed human and organizational capability can find the opportunity to reach out to those that are struggling.
2. Since the study provided baseline data on collaborations forged by CHEIs with other HEIs, the diocese and the parish, future researches will do well to assess or evaluate the impact of their collaborative engagements in the strengthening the Catholic identity and in the relentless pursuit of the CHEIs mission especially in the post pandemic era.
3. There are existing networks of educational institutions in the Philippines that are well established, at the regional and even national levels. Future researches can look into the experiences of collaborations of these enduring networks in the areas of instruction, research and

community engagement and the contributing factors to their endurance. These researches can also focus on how their collaborations are translated into development policies or programs that bring about renewed vitality to the member institutions.

4. Future researches may also consider how collaborations provide the needed impetus for CHEIs to create and sustain ecosystems of education where universities can work together not in a linear way, but in a way that facilitates students moving between structures (Harmon, 2021). This research may include probing into the processes and structures within the collaborative network that strengthen and sustain CHEIs commitment to being catalysts for growth and development. This research will bring into sharper focus the fact that a renewed emphasis on effective professional collaboration becomes even more imperative in the post pandemic era since it not only provides opportunities for CHEIs to embed the lessons learned during the pandemic but also to face the complex global socio-political contexts that the pandemic has spawned (Campbell, 2020).
5. Finally future researches may include a wider area of investigation that will probe into efforts of CHEIs at building collaborative networks with government institutions, local government units, civil society and non-government organizations and industry and how such create among the educational community an atmosphere conducive to the realization of vitality despite prevalent challenges. This recommendation

stems from the truth that the viability and vitality of CHEIs, especially during perilous times are also fostered when functional linkages are forged with these agencies.

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ECOLITERACY PERSPECTIVE OF INSTRUCTIONAL IMPLEMENTATION OF GEOGRAPHY LEARNING IN ENVIRONMENTAL CONSERVATION EDUCATION

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ABSTRACT

The damage to the ecological environment is currently at an alarming stage so that concrete actions are needed to maintain, care for and preserve it. Concrete actions taken can foster awareness of the environment so that environmental damage can be minimized. As a literature study, this paper attempts to photograph the facts and phenomena of current environmental problems in the perspective of ecoliteracy and instructional development of geography learning. Using a descriptive method based on existing documents, articles and books, the development of this paper tries a multidisciplinary approach to cognate sciences, namely ecological studies and geography. The next finding is that the Environment-Based Curriculum is applied at the high school level by getting students to love the environment; have a creative stage as a place for students to learn outside the classroom; and apply education from geography subjects in everyday life.

Keywords: *ecoliteracy; geography; environmental preservation*

INTRODUCTION

The threat of environmental damage today, more specifically in the current post truth era, is a real challenge for the various efforts of the Indonesian people to get out of the ecological crisis that is engulfing the world. The increasing use of gas emissions from fossil fuels has become a global issue that has made Indonesia the center of the spotlight because its forest lands are still the mainstay of the world's lungs (Prihanta, 2013). Within that framework, it is important for geoliteracy education for the nation's generation, especially among the world of education, to always take moral and ethical roles and

responsibilities in maintaining a sustainable and well-maintained natural environment (Soemarwoto, 2001).

Indonesia is one of the countries in the world that is experiencing ecosystem disturbances, either in the form of deforestation, pollution of sea water, rivers and lakes, and serious air pollution. As a result, there were floods, landslides, disease outbreaks due to water and air pollution, and even food crises due to pollution, pest attacks, and seasonal irregularities.

This situation is exacerbated by the leakage of the ozone layer and the melting of the north pole which can result in the sinking of some land in certain countries. In Indonesia, forests

are already in stage 4 state, where 3.2 million hectares of forest are destroyed every year, 39% of natural habitats are destroyed, and at the same time, 60% of rivers throughout Indonesia, are polluted. Meanwhile, 70% of coral reefs were damaged and the state lost IDR 300 trillion per year due to illegal fishing, the worst thing was that from 2009 to 2019, there were 5,650 people who died an average of 524 people per year (Rimbano and Rahma, 2019).

Responding to the above phenomenon, the Government of Indonesia and the international community have agreed on the importance of protecting the earth from pollution and damage. One of the government's commitments in protecting the earth from pollution and damage is implementing education for sustainable development (Sugandhy & Hakim, 2007). This commitment is considered the key in preparing the population with knowledge, skills, values and attitudes so that current development does not sacrifice future generations (MenLHK, 2013).

Solving problems of environmental management and maintenance is the responsibility of all sectors, one of which is by making optimal use of the education sector. The poor condition of environmental quality can be caused by the lack of knowledge of students about environmental protection and management. This is also evidenced by the authors' findings during field observations. The author found that there are still students who do not understand the importance of protecting the environment, such as the culture of throwing garbage carelessly. If allowed to continue, then a culture like this is difficult to change (Iskandar, 2014).

It is never too late to overcome and anticipate this worse situation. Efforts to maintain the sustainability of nature must be the moral responsibility of all humans on this earth. This endeavor departs from the basic understanding that a natural environment and a balanced ecosystem are the breath of life (Tapung, 2021). Thus placing nature in an equal position with humans, will make it easier for humans to see nature as a part of themselves that has influenced their lives. Encouraging environmental sustainability and sustainability leads people to the idea of a green civilization. In line with that, pro-environment education policies are also an important issue to always be elaborated on (Shinta, 2019). Green civilization is a civilization that is aspired to together, where a balance of natural ecosystems is formed, so that it has implications for preventing ecological disasters. One of the basic activities that can support the concept and practice of green civilization is to initiate ecoliteracy in every line of human life with three main activities, namely reading, writing and planting (Abdulah, 2021 in Tapung, 2021).

Geography is a science that can support life throughout life and encourage the improvement of a better and sustainable life. In the context of education, geography is an important subject for inculcating the values of love for nature and the environment (Soemarwoto, 2001). Therefore, geography needs to be developed through the educational process. With this, the science of geography has an impact on the development of an environmental philosophy that prioritizes harmonious relations between humans and the natural geographical environment that

surrounds them (Skolimowski, 2004). By continuing to echo positive efforts that encourage an ethic of socio-economic development based on the preservation of the ecological environment, it is hoped that there will be real control over the fact that tropical forest land is increasingly being eroded and coastal natural damage is being caused by the exploitation of mangrove forests (Ogino K. & Chihara M (eds).), 1986).

Scientifically, geography has approaches, methods and techniques as a general scientific discipline (Abler, 1977). One of them is the method of spatial analysis. Geography is a deep discipline and must be able to synthesize problems. The science of geography can help us to evaluate various policies related to the protection and management of natural resources and the environment, including policies for the management, utilization, development, maintenance, restoration, monitoring and control of the use of natural resources and the environment, both theoretically and practically (Downs, 2007). R. M, Heffron, SG, and Gallagher, SM 2012). Geography as an academic discipline has applied potential to increase understanding of the world and its contents. According to Haris (2012) Geography is a science that examines all aspects that exist on the earth's surface with spatial concepts for the utilization of existing development on the earth's surface. The results of this geographical study are directed to the interests of programs, processes, and the success of development. With a comprehensive understanding of its ethical concepts and tasks, geography in the framework of a geoliteracy perspective seeks to be at the forefront of encouraging positive efforts to

maintain and preserve the living natural environment, particularly the forestry sector (Tambunan, 2019).

METHOD

This paper uses a literature study method. The data is collected from various sources or written documents, especially the latest works related to online learning, both in terms of media, approaches, methods, strategies and technical management of online learning from experts and educational practitioners published in the form of books, accredited journals. , as well as important writings, both policy documents and articles on digital-based education. Sources of data related to the latest ideas and thoughts can be found in various literatures in the form of books and articles, both printed and online, which are spread on various websides (elsevier, sage, google scholars, pdfdrive.com, online journals, seminars, conferences, etc.).). The data analysis technique uses a descriptive analytical study (Kasiram, 2010). The author categorizes important themes in digital transformation-based learning systems and approaches and then conducts studies and analyzes by confronting various educational practices that have been and are currently taking place.

In this study, the author's methodological point of view is interdisciplinary. This means trying to photograph environmental issues from multidisciplinary cognate sciences, including ecological science related to ecoliteracy (Keraf, 2010) and geography which is also in touch with human spatial relations with their environment (Haget, 2001). Thus in the scheme of the method of developing

this study it can be said that Interdisciplinary (interdisciplinary) is an intensive interaction between one or more disciplines, either directly related or not, through teaching and research programs, with the aim of integrating concepts, methods, and analysis.

Interdisciplinary approach is an approach in solving a problem by using a review of various perspectives of relevant or appropriate cognate sciences in an integrated manner. In solving problems in a particular issue, then with an interdisciplinary approach in one cognate science, it will enrich the perspectives and points of view of solving the problem that is being investigated, especially if it is applied in the education and learning process (Arikunto & Jabar, 2010).

Academically, interdisciplinary covers four fields, namely: knowledge, research, education and theory. Interdisciplinary knowledge involves the similarity of components from two or more disciplines. Interdisciplinary research combines components from two or more disciplines in the search for new knowledge, practice and artistic expression. Interdisciplinary education combines components of two or more disciplines in a single program of instruction (Cummings, 1989). Interdisciplinary theory takes interdisciplinary knowledge, research and education as its main object of study.

The Result Description and Discussion

Natural damage is currently in an alarming stage so that concrete actions are needed to maintain, care for and preserve the natural environment. Concrete actions taken can foster concern for the environment

so that environmental damage can be minimized (Wulandari, 2016). This study is a scientific effort in describing the concern of every human being in education for the environment through various approaches, strategies and media. Therefore, this discussion is more focused on exploring a number of important aspects in environmental conservation education in the ecoliteracy perspective of geography (Keraf, 2010).

Despite increasing concern, environmental problems are getting bigger. This problem is documented in various international organizations such as the United Nations Environmental Program (UNEP), UNFCCC (Climate Change) or UNDP. The problems facing the world include but are not limited to deforestation, pollution of water, soil, air, degradation of arable land, desertification, degradation of biodiversity etc. When the issue is confronted with the threat of climate change, the situation becomes even more complicated. The warming world and climate change will shake up ecosystems in all directions and layers of life on this earth (Soemarwoto, 2002).

Understanding the Definition of Environmental Conservation

Etymologically, the word "conservation" itself comes from the Latin word *conservare* which consists of two syllables, namely: *con* (together) and *servare* (keep/save) which has an understanding of efforts to maintain what we have (keep/save what you have). , but wisely (wise use). This term was first introduced by the famous American figure, Theodore Roosevelt (1902).

Meanwhile, according to Rijkssen (1978), conservation is a form of cultural evolution where in the past, conservation efforts were worse than today. Conservation can also be viewed from an economic and ecological perspective, where from an economic perspective conservation means trying to allocate natural resources for the present, while from an ecological perspective, conservation is an allocation of natural resources for now and in the future.

When referring to its understanding, conservation is defined in several terms, as follows: first, preservation or conservation is an effort made by humans to preserve or protect nature (Joko, 2010). Second, conservation is the management of air, water, soil, minerals to living organisms including humans so that an improved quality of human life can be achieved. Management activities include surveys, research, administration, preservation, education, utilization and training (IUCN, 1968). Third, conservation is the management of human use of the biosphere so that it can provide or fulfill large and renewable benefits for future generations (WCS, 1980). Fourth, conservation is the active management of the biosphere which aims to maintain the continuity of species diversity, including the maintenance of biosphere functions such as ecosystem functions and nutrient cycles (Kerap, 2010). Fifth, conservation is the allocation of natural resources over time (across generations) that is socially optimal (Randall, 1982).

Lexically, according to the KBBI (2005), the term conservation is defined as preservation, conservation also has another meaning, namely: the

activity of covering the inside of the ship's hull with a layer to protect it from rust. Thus, in general it can be said that conceptually, more specifically from the point of view of geography, the term conservation or what is known as preservation or protection is often clearly always associated with environmental problems such as conservation of natural resources, forest conservation, environmental conservation, water conservation, soil conservation, and so on. This is nature as a place for us to live and look for sources of livelihood, it is very important to maintain its sustainability and nature is very often threatened by its sustainability because of the actions of irresponsible people. From the several definitions of conservation above, it can be seen that the notion of conservation is an effort to maintain, manage and protect something on an ongoing basis to avoid its extinction and damage by making its use efficient (Soeryani, M Ahmad, R, and Munir, R., 1987).

While related to the understanding of the term ecoliteracy, this terminology comes from a combination of two words, namely ecology and literacy. The combination of words itself comes from the activity or movement of ecological literacy, which involves awareness of the importance of understanding the nature of surrounding and maintaining harmonious relations with the natural environment. Therefore, according to Wikipedia, the term ecoliteracy is translated from English-Ecological literacy is the ability to understand the natural systems that make life possible on earth. Being ecoliterate means understanding the principles of ecological community organization and using those

principles to create sustainable human communities.

Thus, ecoliteracy is an attempt to understand how important it is to preserve the environment, as Fritjof Capra said, ecoliteracy or environmental literacy is the ability to have high awareness of the importance of the environment and all its contents which must be used wisely.

Deforestation that has occurred to this day, from the forests of Sumatra to the forests of Papua, is one of the causes of ecological disasters, we are indeed able to dodge when ecological disasters such as floods and landslides occur under the pretext of high rainfall, but we can prevent these ecological disasters. if we put forward an understanding of environmental awareness and through ecological literacy.

Concept of Environmental Management and Preservation

The environment is everything that is around humans that affect the development of human life either directly or indirectly. The environment is a physical unit that includes natural resources that support the fulfillment of human needs. Meanwhile, according to Law no. 23 of 1997, the living environment is a unitary space with all objects and the unity of living things including humans and their behavior that sustains the life and welfare of humans and other living creatures (Sugianto, 2012).

The environment is the space occupied by a living thing along with living and non-living things. The existence of the environment is very important for human life. If there is environmental damage, human life will also be disrupted. Globalization and

reform have had a major impact on environmental policies. The existence of globalization and reformation changes the values and mindset of making environmental policies (Sugandi, 2005)

Given the importance of the environment for human life, both central and regional governments issue policies concerning environmental management. In addition, community participation in maintaining and preserving the environment is very much needed because it is the community who are directly dealing with environmental problems. With development programs that are environmentally sound, it is hoped that in addition to the development itself, it is hoped that the environment will not experience a decline in quality (Sugiyanto, 2012).

In geography, the spatial dimension describes and compares the patterns in which environmental factors are located. Population distribution and availability of natural resources, for example, are variables that can be used in spatial analysis. Social injustice (spatial justice) is often the cause of spatial inequality, but the gap between geographical areas can also be the result of natural factors or environmental conditions (Sugandhy & Hakim, 2007).

Geography as a scientific discipline examines how the environment arises from natural processes, how society produces, regulates, and preserves the use and utilization of the environment. Included in this is the problem of how the community itself is influenced by the environment in which they are located. Thus, geography aims to study nature and humans and their interactions. The main focus of

geography is space and place with all its processes, both short and long term. The contribution of geography that focuses on space and the environment as the main idea in his study (Sugandi, 2005).

Studying geography from a spatial perspective can involve looking at two different geographic areas and environmental conditions (e.g. between Indonesia and America) in relation to certain variables (e.g. climate conditions). To identify the factors that can explain the hydrometeorological disasters in the two regions, spatial analysis can be used to identify the spatial conditions of the region, namely Indonesia (the Archipelago) and the Americas (Continent). Environmental factors in it will greatly influence the carrying capacity, capacity and resilience of the region. Because it is important all efforts to preserve the harmony of human relations and the environment. And, the perspective of geography supports the ecoliteracy movement as a unified idea to make the environment and natural environment sustainable and well-maintained. This is the important task of geography for the benefit of human life (Downs, Heffron, and Gallagher, 2012).

The Concept of Ecoliteracy in Efforts to Save the Environment

The United States Center of Ecoliteracy has developed four core ecoliteracy competencies (Setiawati, 2016, in Tapung, 2021), namely knowledge, skills, attitudes, and human relations with nature. Basically, all of these competencies are to improve all areas of learning for students, both knowledge, attitudes, skills, and human relations with nature. In knowledge competence

there are several indicators, such as understanding basic ecological principles, being able to think based on existing problems, analyzing the impact of technology and human behavior, thinking about long-term impacts that will be obtained, and thinking deeply and critically about a problem.

As for attitude competence, the indicators are the emergence of a sense of empathy and care for the environment, instilling an attitude of respect for the environment and its contents, and holding firm to be fair, not taking the rights of others for personal gain. Indicators for competency skills, such as creating tools needed by the community, utilizing existing resources by paying attention to ecological principles, and using existing energy as well as possible. Competence in human relations with nature, the indicators include impressive and admiring experiences of nature, respect for nature and all its components, always being grateful for beautiful environmental conditions, and feeling close to nature and committed to protecting it (Scolimowsky, 2004; Soemarwoto, 2001).

Ecoliteracy becomes important as a basis in developing environmental-based education. Ecoliteracy is a space to build collective awareness to play an active role in protecting and caring for planet Earth, which from a global perspective is very small. In this case, nature is no longer seen as an environment in se, but as a space that gives meaning to life (lebensraum). Humans have become an inseparable part of their environment (Skolimowski, 2004). Throughout their life, all humans become an inherent part of their

environment. Humans will never be able to separate themselves from their environment, and always need the environment for their survival. On the other hand, it is a moral imperative, humans need to explore all things related to the environment and understand the needs of nature, in order to be able to continue to survive comfortably with the environment.

Implementation of Ecoliteracy Learning the Framework of Geography

In the end, the scientific endeavor from the ecoliteracy perspective in the special study of geography must be able to move the awareness of the parties, especially human learners to understand their duties and responsibilities in dealing with their natural environment. In this dimension, the crucial point of ecological damage is returned to human subjective behavior to maintain and preserve it (Anwar, 2010). At this point there needs to be an implementation of ecological learning, in this case, according to the topic of this study, an ecoliteracy perspective that must be translated into education and learning at the education unit level at all levels, especially at the secondary school level which has a special subject of learning geography (Wulandari, 2016) In developing the geography learning framework, a number of factors that directly or indirectly affect the shape of the geography learning framework are considered. In theory, Glaser divides the four parts of the learning framework from which each subject becomes different from one another. The four parts are aspects of Instructional Objectives, Entering Behavior, Instructional Procedures, and Performance Assessment

(Rusman, 2010). Instructional Objectives, namely the learning objectives to be achieved. Entering Behavior, which describes the level and potential of students before instruction begins. Instructional Procedures are learning procedures that are in accordance with the learning objectives and subject matter to be delivered to students. This procedure includes the use of learning media, learning models, learning approaches, learning strategies, and learning methods that are oriented towards activating students in learning activities, and Performance Assessment, which is an assessment of student performance after the learning process (Glaser, 2001).

Instructional Objectives in learning geography as explained above are so that students have an understanding of spatial, environmental and regional patterns, as well as processes related to geospheric phenomena in national and global contexts (Prihanta, 2013). In the aspect of skills, students are expected to be skilled in obtaining data and information, applying geographic knowledge in everyday life, and communicating it for the benefit of the progress of the Indonesian nation. In the aspect of attitude, they can display caring behavior towards the environment and utilize natural resources wisely and have tolerance for the nation's cultural diversity (Soemarwoto, 2001). How are the details of the objectives of learning geography, we can review them in the Core Competencies and Basic Competencies of geography subjects as described previously?

Entering Behavior describes the level of development of students before learning begins. Aspects of entering

behavior include students' prior knowledge before learning, intellectual ability, motivation, and social and cultural background (Rimbano, Dheo and Mutiara Rahma, 2019). Entering behavior in the Geography learning framework is a child at the senior secondary education level, namely SMA/MA with general characteristics that have psychological maturity that has been able to understand, apply, analyze and evaluate factual, conceptual, procedural, and metacognitive knowledge. In the motor aspect, students at the SMA/MA level have been able to process, reason, present, and create in the concrete and abstract realms.

Instructional Procedures used in learning geography are in accordance with applicable regulations, namely using a scientific approach or science process in developing environmental education-based curriculum (Abdullah & Halim, 2010; Adam, 2014)) which consists of five main steps, namely:

Observing is an active learning activity for students to gain learning experiences from their environment through the senses of sight, smell, listener, taste and touch when observing an object. Observation activities can be done through environmental observations, observing pictures, videos, data tables and graphs, analyzing maps, reading books, listening, listening, and looking for various information available in mass media and internet networks.

Ask. Students' activities are directed to express what they want to know both with regard to an object, event, a certain process. In questioning activities, students ask questions to the teacher, resource persons, or to other students. Questions can be

asked orally and in writing. The question must be able to arouse the motivation of students to keep learning active and fun. The form can be in the form of a question sentence and or the formulation of a hypothesis.

Experimenting/Exploring. Activities in the form of collecting data through trial activities and exploring more deeply about a problem that is being faced. Collecting activities can be done by reading books, collecting secondary data, field observations, trials (experiments), interviews, distributing questionnaires, and others. The data obtained have properties that can be analyzed and concluded.

Associating is the activity of students in comparing the data they have obtained with existing theories so that conclusions can be drawn and or the discovery of important principles and concepts. Associating activities can be in the form of analyzing data, creating categories, determining relationships between data/categories, and concluding from the results of data analysis. The discovery of important principles and concepts is expected to add to the cognitive schema of students, broaden their experience and knowledge.

Communicating is the activity of students to convey their findings after going through the process of observing, asking, testing, and associating as described above. Communicating activities are aimed at other people, both verbally and in writing, who can be assisted by technological devices, both conventional and Information and Communication Technology.

Performance Assessments, namely performance assessment is the process of measuring performance during and at the end of learning. In the 2013 curriculum, the aspects that

are assessed are not only the cognitive and skill domains, but also aspects of social attitudes and aspects of spiritual attitudes. Thus, the approach he uses is class-based assessment.

These are the steps for deepening the knowledge of geography in order to mobilize the spirit of ecoliteracy for efforts to save the environment. Through the schemes and tactical and strategic steps above, it is certain that learning geography will become important in a sustainable environmental management system. Thus, students starting from their homes, at school or in public spaces or in the service of their duties will always be able to build a harmonious relationship with nature. Ecoliteracy has the same spirit as the science of geography in an effort to preserve the environment.

CONCLUSION

Support for the ecoliteracy perspective is important as a basis for developing environmental-based education, especially in the framework of developing instructional learning of geography in secondary school education units. Ecoliteracy is a space to build collective awareness to play an active role in protecting and caring for planet Earth, which from a global perspective is very small. In this case, nature is no longer seen as an environment in se, but as a space that gives meaning to life (lebensraum). Humans have become an inseparable part of their environment. Throughout their life, all humans become an inherent part of their environment. Humans will never be able to separate themselves from their environment, and always need the environment for their survival. On this side, there is a demand that humans are obliged to

care for and preserve the surrounding natural environment (Supardi, 2003). On the other hand, it is a moral imperative, humans need to explore all things related to the environment and understand the needs of nature, in order to be able to continue to survive comfortably with the environment.

With efforts to start saving and preserving the natural environment which is increasingly threatened by humans, it is important to implement this choice of awareness and socialization of ecological awareness or ecoliteracy in schools, homes, or in any sector related to the utilization of natural resources from natural processing. If we implement it with conditions in Indonesia, the most important step we take is to maximize students' understanding of geography in accordance with the level of education. The competencies (core competencies and basic competencies) that must be mastered are listed in the 2013 curriculum. Thus, at the secondary school level, to increase geoliteracy/geography literacy in students is to optimize the learning process in schools. Because students who are already literate in geography are expected to have a sense of love for the Indonesian homeland, then they will defend the sovereignty of the Republic of Indonesia until death.**

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GLOBALIZATION AND THE CHALLENGES OF EDUCATION OF PANCASILA IDEOLOGICAL CHARACTER VALUES FOR THE MILLENNIAL GENERATION

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INTRODUCTION

Globalization brings its own challenges and problems for the implementation of Pancasila ideology value and character education for the millennial generation who are currently very in love with digital technology media. The direction of education policy on the one hand must be able to produce an adaptation space for the affirmation, revitalization and re-actualization of these heritage values for the sustainability of a harmonious, united and just nation's life now and in the future. But in the same context it becomes a challenge related to how are these processes possible in the midst of the current global culture that is often moving very fast at this time? This question also becomes an important background for the discourse that will be developed through this study. In fact, the current era of globalization must be recognized as having a very strong influence and marked by major changes in various segments of human life due to the power of the flow of information and communication technology products of the industrial revolution 4.0. At present, the influence of globalization has also

dragged the human race, especially the millennial generation, into the large flow of global ideological and political ideas from various parts of the world into various aspects of the life of the Indonesian nation. This current of influence will obviously drag the nation's children into a vortex of influence that threatens to collapse the social and cultural aspects of life inherited from the Indonesian ancestors, including the ideological values of Pancasila. This massive infiltration of foreign cultural influences can threaten the existence of the heritage of the Indonesian nation's cultural wisdom, if it is not balanced by real efforts to re-actualize the values of the ideological character of Pancasila in the millennial generation, especially among the school-age generation.

With the problem of the lack of real efforts to re-internalize the values of the ideological character of Pancasila, sooner or later this nation will be carried away by the currents of globalization and lose its identity as a great nation that has a set of moral and ideological challenges originating from the legacy of the wisdom of socio-cultural values. - cultural and religious called Pancasila. Efforts to re-understand the values of

Pancasila as contained in the spectrum of thought of the founders (founding fathers) of this nation, will clearly help efforts to maintain our Indonesia as an independent and sovereign nation and not easily influenced by foreign cultural and ideological currents that undermine the integrity of the nation. Therefore, both at the level of educational curriculum policies, as well as in the context of implementing the development of learning applications in educational units at all levels, is a positive endeavor to reformulate the substantial dimensions of national character education based on the ideological values of Pancasila.

This is where Pancasila character education becomes an important discourse, both at the policy level and at the level of implementing the education curriculum in general, especially for the school-age generation. Pancasila character education must be intended as an effort to adapt the essential values of Pancasila into the practice of social and cultural life of the Indonesian people in the midst of today's challenges, especially in the era of globalization where there is disruption in many aspects of life due to the flood of digital technology that is impossible to stop. . The education of the values of the ideological character of Pancasila should not be present as a collection of utopian ideas that are used as memorization material in schools, but rather make it the basis for an order of new values that is adaptive to the demands of the times. And because of that, the idea of actualizing the implementation of the Pancasila character in the world of education must be based on socio-

cultural values, based on religious and cultural values of the nation (Salahudin, 2013), including the various local wisdoms in the social traditions of this nation.

Law No. 20 of 2003 concerning the National Education System explains that the function of national education is to develop abilities and shape character for the intellectual life of the nation. To make this happen, good character is needed. Someone who has a disciplined, responsible, and democratic character can be successful both while still in school and after work. For people who have the character of piety, honesty, self-sacrifice, mutual cooperation, will have a good social life in society. In addition to reason, character is also the difference between humans and animals. According to Zubaedi (2012), humans who do not have character are humans who have "animals". If the character in a person is not formed strongly, then what will be the basis of these attitudes and behaviors is lust. The character possessed by a person determines how that person solves problems in his life, thus character can help a person in survival. Every human being is born in a state of nature, the environment in which they grow and develop will have an influence on the formation of one's identity. This identity will develop into a character that is contained in the form of attitudes and behavior. The values of character education are the basis for the preservation of a good society (Freeks and Lotter, 2011).

The values of the ideological character of Pancasila as a way of life, the basis of the state, and national

identity have proven to be quite tested in facing various challenges from time to time so that the existence of Pancasila as an ideology must be maintained and further strengthened, especially in the face of the industrial revolution 4.0 era. With the industrial revolution 4.0, the challenges of education for Pancasila ideological values are increasingly complex. The flow of influence of globalization and the communication technology industry has an impact that does not only come from the ideology of liberalism, socialism, individualism, atheism, capitalism at the ideological level alone but also affects the social order itself such as various interactions and trans-national transactions of drug trafficking, terrorism movements, and the rise of global economic oligarchic neo-capitalism which is corrupt and creates socio-economic injustice. Furthermore, the challenges of Pancasila ideology also come from a humanitarian perspective, such as human trafficking and global poverty. It can be said that the challenges of Pancasila in facing the industrial revolution 4.0 are very broad and complex. Therefore, a joint effort is needed to strengthen the integrity and unity of the nation in the future, mainly through the role of state administrators and citizens in maintaining the existence of Pancasila as a source of ideological values that is very influential for the spirit of love for the homeland and maintains the harmony and unity of this nation now and in the future. future.

Currently, many people are discussing about the Indonesian millennial generation, which are generally students and university

students. However, this study of the millennial generation has not touched any substantive things. The millennial generation itself can be interpreted as a generation born between 1990-2010 or today's young generation aged between 10-35 years. In addition to youth in general, this millennial generation also includes students and students. The millennial generation has a very high dependence on the latest digital and online technology developments. This dependence on technology makes the millennial generation can be said to be a generation that has very different characteristics and has its own uniqueness in receiving and transferring all information and knowledge obtained when compared to previous generations. In the millennial generation, Pancasila has been forgotten and defeated by technological developments. The spirit of nationalism is no longer found. Therefore, replanting and strengthening Pancasila values is very important for today's young generation so that they do not forget their duties and obligations as human beings and citizens.

Currently the world is facing the industrial era 4.0; an era marked by the occurrence of a change that has a major effect on the social ecosystem and the way of life. The industrial revolution 4.0 is even believed by most observers to significantly improve the economy and quality of human life. In the era of the Industrial revolution 4.0, it was marked by the application of the concept of automation that can be done by machines without requiring human power in its operations. This is a vital thing needed by industry players for the sake of time, labor and cost efficiency.

This condition is certainly a challenge for countries in the world, including Indonesia. On the one hand, this condition can bring benefits and advantages, but on the other hand it can be a threat if the people in a country are not ready to accept changes that are happening so quickly. Behind the efficiency of labor time, and costs, of course, it will have an impact on new interactions and communication shifts and can bring about changes in the behavior and social interactions of citizens. In other words, the 4.0 revolution era has an impact on the development of technology and the reduced intensity of human encounters which has implications for the reduced intensity of affective communication that is direct and intimate. Real relationships are increasingly rare, because many are replaced by virtual world relationships that are growing. Era 4.0 implies that Human Resources (HR) must also be adequate, adaptable and creative.

In the midst of the onslaught of such a situation, it is demanded the presence of a set of basic values as a reference for the life of the nation and state. The Indonesian state must be able to show its existence in the era of the industrial revolution 4.0 but still be committed to nationalism with character values inherited from socio-cultural religious wisdom that are unique to the Indonesian nation. In Indonesia, the reference is none other than Pancasila. Pancasila must be implemented as the basic values that underlie every attitude and action of citizens in all aspects of their lives. Pancasila as the main foundation of the character and identity

of the Indonesian nation. Besides that, this increasingly rapid world development is certainly not easy for us to be able to follow, especially Indonesia as a developing country. Pancasila is often identified as the basis of the state or the philosophy of life of the Indonesian people, but in reality it is often neglected because people are more inclined to go directly to the global value order which is often absurd and false.

Pancasila as the basis of the state, was born from the cultural values contained since the time of our ancestors. These values are born and are embedded in real life from a long time ago. After 74 years of Indonesia's independence and the birth of Pancasila, the Indonesian nation continues to find its identity. Countries in the world are experiencing rapid development in various fields of life. We have now entered the era of globalization where time, space and distance are no longer the barrier. According to a study (Dyah, 2011:177), globalization is a special phenomenon in human civilization that moves continuously in global society and is part of the global process itself. Globalization can affect changes in the cultural values of a nation. The era of globalization, like it or not, has come and shifted the heritage of the nation's values that have existed first and are inherent in the cultural unity of a nation. Some of these values are positive and some are negative. All of this is a threat, a challenge and at the same time an opportunity for this nation to be creative and innovate in all aspects of life, especially for the young generation of Indonesia.

The influx of currents of influence in the era of globalization supported by advances in communication and information technology requires appropriate anticipatory steps so that this nation does not lose its identity and integrity. The survival of the Indonesian state and nation in the era of globalization requires us to preserve the values of Pancasila, so that the next generation of the nation can still live and practice them and so that the essence of these noble values is maintained and becomes the guideline of the Indonesian nation for all time (Asmaroini, 2017: 51). Indonesia as a developing country must of course have strategies and methods to maintain its identity to face the challenges of the times and modernization. The resilience of a nation's identity cannot be separated from its ability to uphold the values or principles that are tied to ideology.

Since the beginning of its independence, the Indonesian nation has made Pancasila an ideology and a social view of life that binds all existing diversity together. As a source of ideological values, Pancasila is the philosophy of life of the Indonesian nation which was born from the culture and history of the Indonesian people that existed long before the Indonesian nation became independent. In the ideology of Pancasila, there are noble values that become the benchmark for the moral attitudes and behavior of the Indonesian nation. These noble values become a benchmark for goodness with regard to things that are basic and eternal in human life, such as the ideals they want to achieve in human life (Kaelan, 2014).

The basic values of Pancasila must continue to be preserved for every young generation or what is often known as the current millennial generation. The millennial generation or what is known as the young generation today is a generation that is still classified as someone who is young. In Law No. 40 of 2009 concerning Youth, Article 1 point 1 states that youth are Indonesian citizens who enter an important period of growth and development aged 16 (sixteen) to 30 (thirty) years. The millennial generation is the name for the generation born in 2000 and above or also called the younger generation in the industrial era 4.0 as the young generation, of course they are potential successors who are expected to become a generation that still adheres to the values of Pancasila as an ideology that becomes a philosophy of life and identity. Indonesian nation. To be able to achieve this goal, of course, the values of Pancasila must be implemented from an early age, especially among the school-age generation.

It must be admitted that globalization raises various complex problems for the younger generation, namely the threat of character damage such as the erosion of love for the homeland and nationalism and the decline in the spirit of patriotism and a sense of solidarity and social solidarity among the citizens of the nation. In responding to these social problems, the values of the ideological character of Pancasila remain actual and relevant and therefore must be placed properly so that Indonesia can achieve its national goals and objectives in accordance with the constitution and its initial

formulation as an independent, sovereign, just nation. and prosper. The application of Pancasila ideological values can be carried out through social service activities among students to strengthen national commitment.

WRITING METHOD

The writing of this study is conceptual with a qualitative-descriptive design based on literature analysis. In short, this paper uses library research. As a qualitative study, the development of ideas in this paper is carried out by collecting library materials, reading and taking notes and analyzing everything that is contextual, relevant and related to the theme to be raised, namely "The Challenges of Education of Pancasila Ideological Character Values in the Era of Globalization. ". The whole data is in accordance with the research theme that has been determined so that when it has been collected a data analysis will be carried out, so as to produce a written product that is expected and has an impact on the reader in an effort to develop and carry out further studies. The research stages that will be passed through the research design of this paper include four stages, namely: (1) Collecting research materials, (2) reading library materials, (3) Making research notes, and (4) Processing research notes, and (5) concluding material to be discussed in this study. With the author's experience and understanding of various perspectives and varied data sources, it is hoped that this paper will bring new ground in the discourse on Pancasila values and character education as an important

issue for current and future learning policies.

Discussion of Results

Ideological Conceptions and Positions of the Pancasila Value System

In the historical conception of the emergence of the term or conception of ideology in general has existed long before. For the first time, the term ideology was used in Destutt de Tracy's work in the late eighteenth century. Tracy called ideology a science of ideas, namely a paradigm that was expected to bring institutional change to French society at that time. However, by the regime of Napoleon Bonaparte, the term was disqualified by criticizing the term ideology which he considered only a "utopia" or mere fantasy, which had no practical basis in the realities of social and political life. Such a thing is just a dream that will not be found in reality; or just a mere utopian idea (Kaelan, 2003:113). Terminologically, the term ideology itself comes from two words, namely "idea" which means ideas, concepts, basic understanding, ideals while logos means science and "logos" which means teachings or knowledge. Thus the term "ideology" etymologically means "the science of ideas" or teachings on basic understanding (Kaelan, 2013:60-61). Furthermore, Mubyarto (1991:239) provides a conceptual understanding of the term ideology as a number of doctrines, beliefs and symbols of a group of people or a nation that becomes the guideline and guideline for work (or struggle) to achieve the goals of the community or nation.

The ideological conception has the core of a comprehensive and deep set of values (norms) or basic value systems that are owned and held by a society or nation as their philosophy, insight or way of life. The content of values integrated in this ideology then becomes a kind of systemic value order, as is the case with the basic values of Pancasila, usually stemming from socio-cultural traditions and historical experiences of a society or nation that created and adhered to that ideology. A number of studies (Sastrapratedja, 2001:50-69) that raise the integrated values of the Pancasila ideology state that in obtaining a complete picture of the uniqueness and validity of the Pancasila ideological values, an in-depth and comprehensive study is required through the introduction of a number of other comparative ideologies, including: others: first, seen in comparison with the ideology of Marxism-Leninism which is an understanding that puts ideology in the perspective of historical evolution which is based on two principles; namely as the final determinant of social change through changes in the work pattern of the factors of production on the one hand and a dialectical process of social change on the other. Second, the context of the comparison with the ideology of Socialism; namely an understanding that puts ideology in the perspective of general social interests; which implies that the state government structure has an absolute obligation in creating the welfare of the entire community; In its development, this socialist ideology is known as the concept of the welfare state. Third, it is seen in comparison with the ideology of liberalism, which is

an understanding that places ideology in the perspective of autonomy and individual freedom, meaning that it prioritizes individual rights. Fourth, it is seen in relation to the understanding of capitalism, which is an understanding that gives freedom to every individual to control an economic system with the ability of capital (capital) that he has.

In its position as an ideology, the existence of Pancasila has its own quality and uniqueness in the world. The content of the noble values of Pancasila is often identified as the basis of the state or the philosophy of life of the Indonesian nation. Pancasila as the basis of the state, was born from the cultural values contained since the time of our ancestors. These values are born and are embedded in real life from a long time ago. After passing through three-fourths of a century of independent Indonesia and the birth of Pancasila, the Indonesian nation continues to seek to find its identity. In formulating its identity, Indonesia is inseparable from bilateral and unilateral interactions with a number of nation states in a global context. The encounter with a number of foreign countries with their respective ideological understandings will sooner or later affect the conception of the state and the importance of adaptation to the presence of a number of new values due to the context of globalization and rapid developments in various fields of life.

The entry of the era of globalization has made the Indonesian people almost have no territorial boundaries, especially in the face of the digital network technology industry. The survival of the Indonesian state and nation in the era of globalization

requires us to preserve the values of Pancasila, so that the next generation of the nation can still live and practice them and so that the essence of these noble values is maintained and becomes the guideline for the Indonesian nation for all time (Asmaroini, 2017). :51). Pancasila is the basis for the formation of the Unitary State of the Republic of Indonesia (NKRI). Pancasila can be passed on to the younger generation of the Indonesian nation through education (Susanto, 2016:45). In line with this opinion, Hariyono in Asmaroini (2017) said that the interests of the nation and state always occupy a dominant position in the formulation of Pancasila as the basis of the state and as the nation's view of life.

The Historicity and Meaning of the Values of the Ideological Character of Pancasila

The results of the study of Srijayanti, Rahman and Purwanto (2007:21) confirm that Pancasila was first discovered in the 14th century during the Majapahit kingdom era, in the book Sutasoma by Mpu Tantular. In the book, Pancasila is defined as a moral order which is five in number and contains five prohibitions for committing violence, stealing, being envious, lying, and being drunk from alcohol. Furthermore, the term "precepts" can be interpreted as the rules behind the behavior of a person or nation, behavior or actions that are according to etiquette or courtesy; the basis of customs, morals and morals.

The values contained in each precept are as follows: a) The precepts of the One Godhead. This precept of the

one and only divinity encompasses, and animates the other four precepts. In the precepts of the Supreme Godhead, there is a value that the established state is the embodiment of human goals as creatures of God Almighty. Therefore, all matters relating to the implementation of state administration, even state morals, state administration morals, state politics, state government, state laws and regulations, freedom and human rights of citizens must be inspired by the values of the Almighty God. The state gives freedom to choose religion and religious beliefs in accordance with their respective beliefs and beliefs. The state has no right to interfere in the area of faith and piety of every citizen.

The capacity of the state is limited to the area of human relations with other humans, humans with society, nation and state. The consequences in the state must be realized in the administration of a state that believes in the one and only God both regarding the nature of the state, the political basis of the state, the goals of the state, the education system in the country, and especially in the legal system in Indonesia. The first precept requires every citizen to uphold religion and belief in God Almighty. Every citizen is expected to have faith in the one and only God, namely the God who has created humans and nature. Every citizen has an obligation to respect and cooperate with followers of different religions and beliefs.

Every citizen is expected to be able to foster harmony in life, respect each other's freedom to worship according to their beliefs, and not to impose their religion and beliefs on

others. The Indonesian people have long believed in the existence of God. Divinity values are expected to be the basis and trust and belief of all Indonesian people. b) Fair and Civilized Humanity Precepts. In the precepts of humanity, there are values that the state must uphold human dignity as civilized beings. Therefore, in state life, especially in state legislation, it must realize the achievement of the goal of high human dignity, especially rights, human nature as a basic right must be guaranteed in state laws and regulations, just and civilized humanity is containing the value of an awareness of moral attitudes. and human behavior based on the potential of human conscience in relation to norms and culture in general, both to oneself, to fellow humans and to the environment. Civilized human values are the embodiment of human values as cultured beings.

In his encounter with morality and human religiosity in social and cultural traditions, the value of just humanity implies that human nature as a cultured and civilized being must be fair in nature. This implies an understanding that human nature must be fair in relation to oneself, to fellow human beings, to society, to various nations and to the state. c) Indonesian Unity Precepts. The values contained in the precepts of Indonesian unity cannot be separated from the other four precepts because all the precepts are a systematic unity. The precepts of Indonesian unity are based on and inspired by the precepts of God Almighty and just and civilized humanity and underlie and animate popular precepts led by wisdom in

deliberation/representation and social justice for all Indonesian people. In the precepts of Indonesian unity, there is a value that the State is the embodiment of monodical human nature, namely as individual beings and social beings. The state is an alliance of living together among the elements that make up the state in the form of ethnicity, race, group, class or religious group. Therefore, differences are inherent in human nature and are also a characteristic of the elements that make up the State. The consequences of the state are diverse but one, binding themselves in a unity which is described in a verse of *Bhinneka Tunggal Ika* (Unity in Diversity). The value of Indonesian unity is based on and imbued with the precepts of God Almighty and just and civilized humanity. It contains the value that Indonesian nationalism is religious nationalism, namely nationalism with a moral belief in the One Supreme God, humanistic nationalism that upholds human dignity as creatures of God. Therefore, the value of nationalism must be fulfilled in all aspects of state administration, including in the era of state reform. d) Democracy led by wisdom in deliberation/representation. The values contained in this 4th precept are democratic values which are based on the precepts of God Almighty, just and civilized humanity and Indonesian unity and underlie and animate the precepts of social justice for all Indonesian people. The philosophical value contained in it is that the essence of the state is the embodiment of human nature as individuals and social beings. The essence of the people is a group of

humans as creatures of God Almighty who are united, which aims to realize human dignity in a state territory. The people are the main supporting subjects of the State. With that, there is an understanding of democracy in government that state governance comes from, by, and for the people.

Sovereignty of the people is the highest value and therefore the people are the origin of state power. So that the people's precepts contain democratic values which absolutely must be implemented in the life of the State. Democracy in the fourth precept is democracy based on divine morals, humanity and the value of unity. e) Justice for all Indonesian people. The values embodied in the precepts of social justice for all Indonesian people are based on and inspired by the precepts of God Almighty, just and civilized humanity, Indonesian unity, and democracy led by wisdom in deliberation/representation. In these precepts contained values which are the goals of the State as a goal in living together. So in the fifth precept contained the value of justice that must be realized in common life (social life). This justice is based on and inspired by the nature of human justice, namely justice in human relations with themselves, humans with other humans, humans with society, humans with their nation and state and human relations with their God.

Challenges of Globalization and Pancasila Value Education

As raised in the main problem of this review, that the most urgent challenge in the midst of the influence of

globalization is how the spectrum of values for the ideological character of Pancasila can be adapted in the education of the millennial generation, especially through formal education in schools. The globalization of the influence of the rapid progress of the Industrial Revolution 4.0 products is an opportunity as well as a challenge for efforts to save the younger generation from the adverse effects of crossing trans-national ideological interactions. For this reason, it is important to understand in advance a number of styles of social change that emerged from the industrial revolution itself, particularly related to the historicity and impact of changes in social structure. Historically, the revolution started from the initial phase, namely 1.0, 2.0, 3.0, respectively, until when it entered its fourth phase which we know as the industrial revolution 4.0.

Each stage of innovation and industrial development gives color to the real change of each generation in its time. The industrial revolution phase 1.0 was marked by mechanization of production to support the effectiveness and efficiency of human activities; phase 2.0 is characterized by mass production and quality standardization; and phase 3.0 is characterized by mass customization and manufacturing flexibility based on automation and robotization. Entering the industrial revolution 4.0 phase, the leap of change has become so massive and affects all social joints and especially communication between humans which is no longer characterized by the real world but rather a virtual world by the massive use of application products and

internet-based communication media. This fourth phase of the industrial revolution is marked by a physical cybernetic world that collaborates in a manufacturing manner (Hermann et al, 2015; Irianto, 2017). In the history of its emergence, the term 4.0 itself comes from a project initiated by the German government to promote the computerization of manufacturing. Emanuel Dimitrios Hatzakis, in his article entitled *The Fourth Industrial Revolution*, stated that one of the characteristics of this fourth phase of the industrial revolution era is the increasing number of technological developments, especially digital-based in various sectors of our lives (Hatzakis, 2016). This digitalization is also characterized by the ease of interaction between humans that transcends space and physical boundaries anytime and from anywhere at the same time. With communication media that is only limited to finger movements, communication is so easy to build and information is so easy to access and spread at high speed, far beyond previous modes of communication which were still limited to certain social groups or sources of information depended on mainstream media, such as radio, TV, or newspapers.

This phenomenon is now increasingly visible in our daily lives. Indeed, if we talk about the concept of the industrial revolution, the context used is the industrial context, including production, business, market, and so on. However, in this paper, I want to bring the concept of the industrial revolution into the context of social life because society is actually an element of

the life industry itself. The Industrial Revolution 4.0 is a problem that will be a big challenge for almost all nations in the world, including Indonesia. There are not only ideological issues, but also political, economic and cultural challenges. As an integral part of the global community, whether we like it or not, the Indonesian people are involved in the global arena so that they are not left behind in various aspects of life, especially those related to global transactions and trade. Various collaborations with other nations in an effort to create a just global order and economic involvement in industrial competition itself certainly have a significant impact on the degree of social life and civilization of the nation. However, despite being actively involved in the global arena, the Indonesian nation has not lost its direction and identity as a sovereign nation, a nation state that has a character based on Pancasila ideological values that other nations do not have. With that capital, Indonesia took the opportunity to collaborate and contribute to world civilization.

In facing the challenges of the industrial revolution 4.0, the Indonesian nation must be open to accepting changes but at the same time be prepared to anticipate the impacts of existing changes by always instilling the values of divinity, humanity, unity and democracy, and social justice for all Indonesian people. A number of important perspectives on inculcating the values of the ideological character of Pancasila (Rajasa, 2007), especially for the younger generation are mainly related to the values of patriotism and

nationalism through three processes, among others: first, by emphasizing the importance of character builders, namely the younger generation plays a role in building positive character of the nation through strong will, to uphold moral-human values and internalize them in real life. Second, character enablers, the young generation becomes a role model for positive national character development, by taking the initiative to build collective awareness based on high cohesiveness, for example calling for conflict resolution and solidarity movements across existing differences. Third, character engineers, namely the younger generation plays a role and excels in science and technology culture, and is involved in the learning process in developing the nation's positive character in accordance with the times.

Based on the three educational tools above, a creative-communal awareness will be born that the young generation as a pillar of the nation has a very important role. The future of the nation depends on the achievements and productive work of its young generation in terms of attitude and action. A generation that upholds the values of the ideological character of Pancasila and prioritizes the integrity and unity of the nation above personal or group interests. With that, the younger generation will be able to uphold good moral values based on the values of Pancasila and implement them in everyday life. The implementation of these values will become the pillar of this nation in facing the current shocks of global change which are increasingly rapid and are currently developing

rapidly. The sense of nationalism that must be cultivated among the younger generation is not narrow nationalism, but nationalism that upholds its own nation and state but still respects other nations. Building the spirit of nationalism Indonesian nationalism is integrated nationalism, in the sense that it does not discriminate between people or citizens on the basis of class or other, but rather overcomes all diversity. The United States of America, which is a superpower with incomparable political, economic, cultural and defence power must also try its hardest to build the spirit of nationalism and patriotism among its citizens. Likewise with other countries. Even Malaysia, for example, has recently been busy with discussions and programs on the development of nationalism and patriotism in the country. Taking into account the above facts where the problem of developing nationalism and patriotism is currently facing serious challenges, it is necessary to start efforts to bring up the theme again. on the development of nationalism and patriotism.

The Future of Pancasila Ideology in the Hands of the Millennial Generation

History proves that this nation's steadfastness in the ideals and vision of the future of the Indonesian nation is a dynamic force that is able to survive in the midst of a storm of global change in any form. The real threat from the strengthening of foreign ideological influences that undermines the integrity of the nation's life has become an important touchstone that Pancasila is an important ideological choice for this

nation to face any ideological forces. Perhaps some observers see that this statement may apply only to the past. Not so facing future challenges. In this 21st century and beyond, there will be even more formidable challenges due to the creative and innovative ability of humans to create renewable technologies combined with spectacular scientific discoveries. In the future, it is not impossible, history will belong to superhumans, as stated in the predictions of the historian of this century, Youfal Noah Harari, and this superman may later write the history of human extinction, including ideology, social system, and religion. However, this is still a prognostic, possibility and not a treatise, so it is not surprising that every developed and developing country dares to speculate on implementing the industrial revolution 4.0 program to support and succeed in the performance of government, industry players and increase efficiency in terms of time and money. human Resources.

Indeed, the concept of the industrial revolution is being popular in Western Europe as well as in other developed industrial countries. So, what about the context in Indonesia? For Indonesia, the existence of the industrial revolution 4.0 must be addressed carefully and taken into account carefully. Why be careful and calculating? Because the industrial revolution 4.0 seeks to undermine the ideological foundations and order of old values in the world, including Europe and other developed countries. The industrial revolution tries to provide a new landscape for humans regarding the conveniences resulting from the

industrial revolution program for convenience, efficiency and optimization of performance in every line of human life. In its journey which has been more than three-quarters of a century, understanding the ideological value of Pancasila has been able to show its strong claws in maintaining the existence of this nation. The ideology of Pancasila is present as the basis for the national vision and philosophy of the state that still exists and has always been a value reference for a number of national consensus and conventions as well as agreements in the event of a conflict between fellow citizens of the nation.

In addition, strengthening education on the values of the ideological character of Pancasila needs to be carried out for the current millennial generation through existing educational institutions, both formal and informal, by making Pancasila as a reference for developing knowledge that is open to review, adapted in scientific discourse in addition to its role. as a pillar of the nation's unifying ideology. With the existing excavation and discourse efforts, Pancasila has prophetic values that are relevant to be studied and studied by the millennial generation to face the times, especially the current and future era of globalization. With a concept like this, Pancasila as an ideology still exists and is recognized even though Indonesian people face and enjoy progress due to the industrial revolution and the paradigm of Indonesian people's thinking about the importance of Pancasila as an ideology remains consistent so as to make the values

contained in Pancasila can be fully implemented in Indonesia. industrial revolution 4.0 era. Efforts to continuously actualize Pancasila values in national life such as building a Pancasila legal system and strengthening Pancasila education are anticipatory steps so that Pancasila as an ideology is full of divine values, humanity, unity, deliberative, mutual cooperation, and social justice, all of these values is expected to continue to oversee the journey of the Indonesian nation from generation to generation. This step must continue to be developed again, so that future Indonesian people will remain human beings who have intelligent nature and awareness, not only humans who are like robots who only have intelligence, although it does not rule out the possibility that in the future era robots will also have awareness like humans but still humans. Indonesia must be superior so that it can control the industrial revolution 4.0 project based on the values of the Pancasila ideology.

Towards the Revitalization of Pancasila Values in the Millennial Generation

Pancasila and the millennial generation are two things that need more attention at this time. The current social inequality is due to the lack of attention of the Indonesian people, especially the millennial generation to the values of Pancasila. The internalization of liberal values that are not in accordance with the nation's personality makes Indonesian people like blind people who have lost their sticks. The very big problem faced by the

nation and state until now is the civilizing and actualization of Pancasila values which is not running effectively and fundamentally. The era of globalization demands various changes. Likewise, the Indonesian nation is currently experiencing massive changes caused by influences from outside and from within the country. Thus, in the current era of globalization, the role of Pancasila is certainly very important to maintain the existence of the Indonesian nation's personality. More than that, the values of Pancasila should become the character of the Indonesian people so that Pancasila becomes the identity or identity of the Indonesian nation.

Therefore, it is necessary to re-actualize the values of Pancasila in the millennial generation. Re-actualizing the values of Pancasila as the basis of the life of the Indonesian nation is a juridical imperative and a political imperative. Because Pancasila is the basis of the philosophy of the Indonesian state in terms of juridical and political. Therefore, so that the values of Pancasila are not extinct by the very powerful current of globalization, the re-actualization of the values of Pancasila cannot be delayed any longer.¹ Re-actualization of Pancasila values can be done in several ways, the first is by educational institutions both formal and non-formal which are currently being promoted by the government at the level of formal schools through the internalization of character education in all subjects at all levels of education from early childhood education to higher education.

In the context of education, problems in the actualization of

Pancasila values are found both structurally and culturally. At the structural level, the state does not yet fully have adequate instruments to introduce Pancasila at the implementation level from an early age. Indeed, Pancasila has been designed as a curriculum taught in schools, but it has no implementing power. The Pancasila curriculum should not only be designed with face-to-face meetings in the classroom and a little dialogue, but should be more implemented in everyday life so that the inculcation of Pancasila values will be more effective and on target, for example on how to teach practically and give examples to appreciate difference, tolerance and non-corruption.”

The second step is to provide examples of the actualization of Pancasila values directly in everyday life. This can start from the family environment, school environment, work environment and also the community environment. An example is actualization through the example of leaders, both formal (state officials) and informal (community leaders) as well as by parents and teachers in the educational environment. With the example imbued with the values of Pancasila, it is hoped that the wider community will follow. The third step is through discussions and scientific studies to develop contextualization and implementation of Pancasila values, especially for the millennial generation.

The development of revitalizing the implementation of Pancasila ideological character values in the world of education is the most effective approach, because education does not

only produce intelligent and skilled human beings, but also produces human beings with character who are expected to be able to maintain, develop and actualize Pancasila values as integration. from all the rich treasures of local wisdom for the future of the Indonesian nation. The last frame of mind related to the revitalization of Pancasila values is the promotion and adaptation of these values into and through social media. Social media can be an effective means of building social solidarity and solidarity which is very much in line with the spirit of Pancasila. How could this happen, because the facts show that social media is more likely to present content that destroys national morals?

To answer that question, there are at least two possible ways to do it, specifically in the context of revitalization and inculcating ideological values for the millennial generation. The first way that must be done is to block sites that have the potential to upload or display things related to pornography, pornography, thuggery and the like. Of course, this also requires support from the family, school, government and also the community. Then the next step is to include content about Pancasila and nationality in every print and electronic media. It is very important to re-earth Pancasila values through social media because the millennial generation is a generation that is very close to technology, especially social media.

CONCLUSION

The ideology of the Indonesian nation is Pancasila. Pancasila is the way of life of the entire Indonesian nation. With the

Pancasila ideology, the life of the Indonesian people becomes more focused and easy to manage. We as citizens must be proud because we have this beloved nation and country. Moreover, along with the development of increasingly sophisticated technology and the influence of globalization, it is increasingly becoming a challenge for us as citizens, especially for the millennial generation. Seeing this reality, the inculcation of Pancasila values should focus on and accommodate the millennial generation with a formulation or learning methods that are relevant to the development of current technological sophistication and intolerant attitudes. Pancasila must be used as a guide and principle of life for the millennial generation of Indonesia in the face of the current rapid advances in modern technology. The millennial generation must be able to practice Pancasila, *Bhinneka Tunggal Ika* (Unity in Diversity) and the values of tolerance as well as an attitude of nationalism towards the Indonesian nation in order to continue to exist and stand strong. The government as the organizer of the state can make policies or regulations regarding the development of the industrial revolution 4.0. This policy or regulation is made in such a way as to direct industrial revolution 4.0 projects so that they do not conflict with the values of the Pancasila ideology. In addition, strengthening Pancasila education needs to be carried out for today's millennial generations through educational institutions in Indonesia, by making Pancasila a science, as well as an ideology. Because, Pancasila has prophetic values that are relevant to be

studied and studied by the millennial generation to face the development of the industrial revolution 4.0 in the future. With a concept like this, Pancasila as an ideology still exists and is recognized even though Indonesian people face and enjoy progress due to the industrial revolution and the paradigm of Indonesian people's thinking about the importance of Pancasila as an ideology remains consistent so as to make the values contained in Pancasila can be fully implemented in Indonesia. globalization era now and in the future.*

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CONCERNING ON SOCIAL DYNAMICS IN THE DIGITAL TECHNOLOGY ERA RELATED TO THE ACTUALIZATION OF HISTORICAL EDUCATION IN INDONESIA

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INTRODUCTION

Advances in science and technology have brought about social changes in the dynamics of interaction among humans nowadays. Today, the digital-based information technology revolution has affected many segments of human life, including the infiltration of communication technology which has visibly crossed the boundaries of space and time. Of course, in the historical spectrum, this reality is an integral part of the dynamic characteristics of humans in their interrelationships that influence each other personally, communally and between nations.

Globalization is one of the very basic characteristics of the rapid influence of advances in computer information technology which has quickly penetrated almost all sectors of human life. There are no more shackles and barriers that bind people not to connect with others. The world is like a sheet of Moringa leaves in the realm of networked communication because at the same time each individual can connect with other individuals or groups of individuals with just the pinch of a finger. The digitalization of inter-subjective relations in the era of

networked computer information technology really shows the scope of social dynamics that transcends the boundaries and constraints of distance and travel time. The fundamental problem that arises in this dynamic is the position of humans and humanity when many aspects of life have been taken over or controlled by networked technology. There is anxiety there when there is an imbalance between the availability of sophisticated equipment that is not followed by socio-economic progress and the mentality of the community as users or beneficiaries. This kind of social crisis is present in the form of the erosion of ethical and moral entities based on the culture of a society because they have already fallen into the trap of networked technology. This is a vital marker of the entry of the digital age generation into a very fast era with its disruptive storms.

This disruptive storm has made a number of digital media innovations easier for people to get information anytime and anywhere without knowing the substance of the truth behind this information. Here and there, news and information are crammed into the spectrum of social networks that so easily become viral and escape the

control of filtration regarding the objectivity and truthfulness of the content presented. This condition brings the digital generation of humans into the trap of the post-truth era. By definition, post truth is understood literally to mean “post-truth”; it became a phenomenal phrase in the second decade of the third millennium. Deep understanding is described by the Oxford dictionary which defines Post-Truth as a term that refers to the public 'burying of objective facts' through an avalanche of media influence that appeals to emotional and personal beliefs. In the post-truth era, personal beliefs have more power than logic and academic facts. Post-Truth is highly developed in the information and communication technology society. According to Lee McIntyre (2018:13), Post-Truth is not just a lie, but a form of information content based on the supremacy of a certain ideology by the author with the intention of leading someone's emotions to believe about something regardless of being proven right or wrong; it becomes a kind of illusory fact that is informed to lead readers' personal emotions to be forced to believe in the news or information they receive.

Does the 'disbelief' of post-truth era society in the product of systematic truth from previous generations show that the facts of the past are no longer important to learn? This question becomes an important background to try to reposition the role of history in its current actual context. History as a factual story of the past as chronological information of events that bridge the present and the future certainly does not

just disappear and becomes unimportant in the vortex of the winds of change. History continues to trace its importance in inspiring the pace of changing times. The events of the past remain a guide for the new steps taken by today's generations to enter the future with confidence. Because after all, every child of the era will answer the problems and challenges of the culture of his era. Thus, placing historical education as an integral part of contemporary social science studies shows the historical dimension as an inherent part of the lifeblood of civilization with all the complexities of the dynamics in it.

The threads that connect the past and the future are present in the memory of the current generation about the romance of life's struggles and the success stories of past generations in going through the storms of challenges in their time. In this perspective, the cyclical flow of human life is actually nothing more than a reinterpretation of past events that encourage better, faster and more effective and efficient changes for future achievements. The actualization of historical education is an effort to understand the context of cross-generational change which is the peculiarity of the dynamics of human intellectual works. The digitalization and innovation of the networked era is an alternative answer to the previous generations' difficulties regarding life's problems. So the current generation with its new challenges must have alternative solutions to the dynamics of the problems they are facing. He gave different alternative answers according to the *zeitgeist* and *cultuurgebudenheid*

(spirit of the times) of his time (cf Colingwood, 1980; Pirenne, 1959; Ankersmit, 1987; Adam, 2009). So in the context of the dialectic between the complexity of the problems faced and the mechanism for solving these problems, it is an inherent part of the dynamic characteristics of the human entity as a social being. In this frame of understanding, history is a discourse space for photographing the future using the lens of the past, thus providing a reflection of learning light that is beneficial for the current generation.

METHOD

The writing of this article uses a descriptive analytical method (Arikunto, 2010) based on extracting data through the literature study/literature study method from several (written) literature sources. The writing is done through the process of extracting data from various reference sources that discuss various articles/writings related to various literatures regarding qualitative approaches, especially those related to the science of history. These various sources are published in public media, so that they can be accessed through various places (libraries) and openly internet media. This paper can be an elaboration of various related articles and writings. Similarly, this article is more of a synthesis of existing writings, to be seen later in relation to what can be done in the current context.

In addition, to support a number of study findings, data were collected from observations of conversations, pictures, graphics, and illustrations. In many aspects, data analysis was developed in three stages (Miles and Huberman,

2005) in order to assemble pieces of study from one study to another which of course remained within the framework of a social science perspective. The data from previous studies were tried to be categorized based on the main material of the review, reference information and other comments related to a social media information to be analyzed and evaluated for the correctness of the content. Furthermore, formulation and interpretation are carried out in order to get the right conclusions in the form of synthesis of research results and discussion. The social science perspective itself has a broad scope and can penetrate various kinds of study topics related to social dynamics and changes that always occur along with the pace of technological development and its associated impacts.

Findings and Discussion

History and the Post-Truth Era

The assumption that history is only limited to romance and nostalgia for the glorious events of past generations is also a cross-generational assumption. However, he does not necessarily attribute the role of history which is always actual in every school of life. For example in the Middle Ages, a philosopher of skepticism, Friedrich Nietzsche, said that history is only a kind of nostalgic shadow of people who have lost their self-confidence and enthusiasm for living in the present (cf. Carr, 1972:29). But did it make history education unimportant or lose its charm in the social studies of the time? Of course not. History as part of affirming facts from past events still shows its

identity which is of course urgent and inherent in the actions of human civilization across time. History becomes a mirror that reflects light to illuminate the future. Because of that he became an important part in educating and shaping the human perspective from time to time.

Therefore, historical education is interesting to actualize the context of its role in this era of disruption which would bridge the leap of the current generation into the era of information technology and industry 4.0 which is colored by digitalization and automation. What is happening now is actually predictable long ago. Therefore, the cultural shock effect of the leap in digital technology progress was to be expected. Such is contained in what has been predicted by future estimating scientists (futurologists), such as Aflin Tofler and Naisbit. According to them, history remains a guide for humans to learn and prepare for their future; and therefore historical education is urgent for life, especially so that humans do not lose their humanity. To be able to live historical education must be able to adapt to the soul and culture at every crossing of time. History must be actualized by following the trends of the times. If you don't want to be left behind, or seen as just a curriculum burden.

In the context of the digital generation (which is divided into millennial generation, generation Z, generation Alpha, etc.) the term for 21st century human historical entities, and if history can follow this context, then history becomes very rich with material that can be modified and accommodated creatively and innovatively. For example,

through hybridization thinking, history becomes a catalyst for human memory about past, present, and future events. Learning history in the digital era, therefore, must be equipped with digital media literacy and human literacy skills. Humanitarian literacy, nationality, local wisdom can be packaged into a part of the world through hybridization in glocalization. Learning history must immediately re-actualize and reorient to the future as well as the actuality of innovative digital technology products that continue to advance in a number of platforms that are always new and updated all the time. Thus, history education can become a leading commodity in the digital technology-based creative industry now and in the future.

The dynamic relationship between historical science and the post-truth era can be found in a number of critical reasons that have emerged from a number of studies. That many roles of information from the past are recorded in digital traces is a force in itself that accentuates the importance of humans tracing their life tracks from the past. Massive digital transformation and the wide reach of creative media in the space of communication between humans are markers of changing times. But of course it is closely attached to the transgenerational transformation (Kuntowijoyo, 2001). Through the story of the difficulties faced by the previous generation, the present generation gives birth to various alternative solutions to these problems. The difficulty of communication between humans in the past has now found a practical solution through networked communication

media without the need for a physical encounter. The effectiveness and efficiency of communication created through the mechanism of networked relations in this digital world further confirms the historical concerns that are answered by big data solutions and artificial intelligence products of today's digital technology.

In a historical perspective, the development and advancement of information technology and networked computers is an inherent part of the socio-cultural dynamics that shows the scope of human intellectual creativity that transcends space and time. In this context, and from a cultural perspective, human life in this digital era is characterized by the main features of a post-modern society that go beyond. And even entering the era of social media massification with a variety of information in it; a phase of life in which people no longer care about the objective and factual truth of information; People tend to determine their own truth based on their personal and emotional ideology so that what is in accordance with their wishes is the most correct. This period is a brief description of the era of digital social media technology as the post-truth era. An era in which objective truth is surpassed by both personal and communal standards of subjective and emotional truth. In this era, there is the burial of objective facts by the public through an avalanche of media influence that attracts emotional and personal beliefs. In the post-truth era, personal beliefs have more power than logic and facts. Post-Truth is highly developed in the information and communication technology society. History also records

it as one of the important leaps in human social dynamics that continue to change and change from time to time.

The Challenge of History Education in the Post Truth Era

Historical education has dimensions of the past, present and future. Historical education is expected by studying the past to face the present and map the future (Wineburg, 2006). A number of futurologists (Toffler, 1970; Naisbit, 2000) have predicted what will happen in the early decades of the 21st century. A very fundamental change is the industrial machinery system shifting from manual functions to digital functions. This can be seen in a number of innovations in automated devices that can even be controlled remotely. History also records the social dynamics that occur when the industrial world continues to grow more sophisticated from time to time and brings its own impacts and challenges for humanity and the redefinition of human roles in the midst of the current changes.

There are impacts that are directly related to human encounters, but there are also indirect or even hidden ones. In the educational aspect of the realm of digital progress, it is marked by a number of conveniences for stakeholders in accessing a number of information and reference learning materials so easily in the era of digital technology. Virtual spaces are served with various non-physical interactions by mediating networked information technology. At this point, education and learning, especially for direct actors such as teachers, lecturers, students and parents, face a number of new

challenging problems and at the same time provide opportunities for optimal learning outcomes as a process of forming intellectual identity and skills among students. . Then where is the position of historical education, in the midst of a number of challenges that exist? Should historical education which some scientists claim to be a "reflective or meditative study" science should disappear from today's educational curriculum?

The questions above are of course relevant to be discussed considering the complexity of the problems faced by humans in the current era. There are a variety of new problems now and in the future that may no longer be relevant because they do not answer the demands of the times. Therefore, it is natural that then a number of learning subjects are removed from the learning curriculum or modified and adapted. Regarding the content of the history education curriculum, scientific discourses highlight that history as a science is still important and relevant for the needs of intergenerational learning development. Consider, for example, the writings of Alfin Toffler. He emphasized that history education is very important to offer, because history is essentially related to human sensitivity across time (time-sense); and thus historical education is very important, even entering the current era of post-truth disruption. Without history people will lose their temporal orientation or sensitivity to time. This relationship of time, structure, and agency is further elaborated in the thought of the world sociologist Anthony Giddens in his theory of structuration (Giddens, 2010).

However, the historical perspective which is limited to presenting facts and past events is of course limited in terms of quality and relevance. History should be taught not only oriented to the past with an emphasis on aspects of cognition and past momentary reality. In the view of Wineburg (2006), history should be elaborated in relation to the present and the future. This implies that historical education should be a reorientation in studying the past to understand the present and at the same time assisting today's generations in mapping out their future. At this point, historical education is faced with the challenge of how to anticipate fast-paced changes in the future through a contextual learning process today with reference to the time sensitivity of the past. So historical education presents itself in inculcating the values of the struggle for life in order to form a sense of the future time. In terms of anticipating and facing the challenges of a fast-paced future, it is necessary to instill a sense of the future time with various anticipations. The needs of students are not just past and present, but they need to be taught the history of ikipe critically to face the challenges of the cloud computing era and the automation industry in the future.

Another challenge related to the reorientation of history learning can be seen in the context of time awareness and cultural sustainability within the scope of human social dynamics. The post-truth context is a cultural dynamic that breeds false beliefs by strengthening the roles of social media in mediating information sources and exploiting communal awareness to a

kind of individual belief based on the ideological background they believe in. It becomes a kind of false awareness about current events (Piliang, 2010) which shackles humans in the present moment.

A number of experts try to refer to the future from the awareness of what happened in the past and the movement of the present. However, it must be understood that the essence of human nature exists in the link between the continuity and discontinuity aspects of the nature of change itself. In Meulen's view (1987:83) it is stated that these two aspects become a kind of engine that drives change and continuous transition in the human community which always interacts with environmental changes and science towards a better future. Meulen departs from the big problem facing historians which he describes as "those who have lost their former consensus over priorities and basic meaning in their work". According to Meulen, many historians are too rigidly fixated on details that extend to all aspects of life, at the expense of prioritizing considerations for the present and the future, so that they only produce small pieces such as splinted histories and therefore it becomes not actual and relevant to the present and future contexts. This is a challenge as well as an opportunity for today's history educators to survive and become a curriculum content that is always actual and relevant across generations. In short, it can be said that history education is still needed in the era of digital technology disruption and the networked industrial revolution now and in the future. However, by reorienting

his learning with learning models that are more adaptive, creative and innovative in facing the challenges of the speed of change and social dynamics in the era of the internet network and the complexities of the problems that must always be elaborated in scientific collaboration with the general learning curriculum.

In this realm of understanding, historical education should endeavor to encourage social changes. The actualization of past learning in mapping the future should start from an effort to dismantle the Pandora's box of certain ideological closures in the form of ethnocentrism which closes itself to changes and actual social dynamics. Therefore, history must be able to become a starting point for changing social paradigms to be more open to world civilization which is always moving forward in line with the findings of the latest science and technology. With that history education certainly does not break away or be separated from the framework of the social sciences (social science) in an effort to answer the complexity of the problems that come from the logical implications of changing times itself. Historical education in this case is present in its integral role in upholding the morality of the nation that goes beyond the exclusive orientation of social groups which in many respects reject social change and or close themselves to the dynamics of world civilization which continues to move forward and is impossible to stop in the context of information media disruption triggered by the development of digital networked technology today (Widja, 2017).

Looking for a Digital Technology-Based History Education Format

History in many perspectives is an actuality of processes in local, national and global contexts. Local history education is certainly inseparable from the socio-cultural context that forms the community in the organizational unit of the occupants of a particular place. The local context forms the perspective and paradigm of thinking that underlies a person's life. With a deep understanding of the social entities that make up one's existence, one's character can be formed. One of the core problems of methodology in history (as part of the socio-humanities) as a science is the problem of approach or can also be called a paradigm. The problem of approach in the science of history is important, because the construction of historical events carried out by historians will depend on the approach used (Prayogi, 2021). Through education, the picture of historical reality that shapes the character of a child will continue to develop. The higher the level of education taken, the wider the scope of insight that opens the horizon of one's relationships. With the presence of history education in the curriculum, the scope of national and global contexts will open one's mind to realities outside of their local entity to a worldview and future. That is why historical education is an important subject in opening the window of one's mind to the world, that its existence cannot be separated from the wider social reality with its various differences. History bridges and connects an individual from his local scope to open himself to the global scope. Locality and

globality should be a reorientation that opens one's thinking about oneself and the reality outside of oneself. Therefore the two are interrelated. The local context with all its wisdom can lead to a more open national awareness so that it also affects the global community.

It is in this context that Anthony Giddens (2010) in his book *Structural Theory: Fundamentals of the Formation of the Social Structure of Society* (translated edition published by Pustaka Pelajar) defines history as a social science related to human events as agencies that are temporal-contextual and structural in a cultural frame. local and national. Local and national content in ideological narratives and the challenges of past values that become their teaching materials will help shape the behavior, perspective and ethics of individual actions in regional ties within the state. Furthermore, the carrying capacity of local wisdom and its nationalism will shape its paradigm in the global arena of life.

So the important question to be asked here is what kind of historical education format is actual and relevant to the current context, when the storm of information disruption of media information on digital technology products so strongly affects the paradigm of thinking of the current generation? This question can only be elaborated in the perspective that the process of growth into a national personality through experience and collective awareness allows the emergence of a number of alternative historical education. A responsive and adaptive attitude to change must be the key in the actualization of history

learning that answers the challenges of the times (Sayono, 2015). Not only in local and national contexts, the experience of the struggle of the human race traverses every generation of mankind that traverses history in the space and time that surrounds it. Inter-relationships between human beings and openness to change are starting points for awareness to change in the approaches and methods used in teaching the school-age generation so that they do not sink and drown in the vortex of the influence of the industrial revolution and technology. History also provides evidence that the past experiences of each nation also influence the way they get out of the complexities of problems due to the speed of social change they are experiencing today.

Indeed, history learning must be able to lead people to awareness of their socio-cultural identity and uphold historical values that have helped shape their identity (Supardan, 2009). Just as national identity can continue to grow in the consciousness of the nation and state, history provides inspiration for the growth of critical awareness to keep moving forward.

Therefore, history must follow and adapt to the spirit of technology and the flow of the industrial revolution 4.0. Thus, historical education instruments must be adapted to the latest demands, namely the necessity of transforming the learning process to digital technology bases, namely: first, that there must be an adjustment of the digital transformation-based curriculum; second, the learning approach should adopt the technical multimedia of information technology; third, learning

resources are becoming more varied and not only sourced from teachers/lecturers, so that students are given a choice of richer and up-to-date learning resources; fourth, the availability of adequate digital infrastructure and internet network; fifth, assessment and evaluation of measurable learning in controlling the quality of digitally controlled outputs and outcomes; and other approaches that must be adapted to the conditions and context of needs in the realm of educational practice itself. In short, the proliferation of learning media with various digital platforms at this time has actually made the educational process, especially history learning, more effective and efficient. Variants of learning in its format and approach in the current era allow history learning to be an attractive presentation for students if educators are able to creatively and innovatively develop teaching materials based on available digital technology media.

Without being equipped with critical thinking using local/regional wisdom, young Indonesian people are rooted out, even becoming a generation that has lost character, so that national and local history is emphasized (Bourdieu in Damsar, 2011). Technology facilitates the desire to make sales that are all digital and fully automated, breaking into thick walls of the country (borderless state), and penetrating the thick walls of structure-culture, agency, and current barriers, which can be breached by "cloud computing". If history education "wants to be held or not only a burden on the curriculum" then adaptation, hybridization of the

cloud computing technology industry must be empowered in history learning.

Thus, educators are required to be proficient in operating digital technology devices with various smart programs that are already available so that "documents, historical ideas, historical events, and historical values with various thematic variants", can be summarized in one platform. The presentation and its form can vary in the form of writing, videos, films, interviews with characters, and other interesting events. The implication is that learning is carried out using digital technology in learning, requiring students to have the device (computer, android, and the link package), directed to accessible learning resources, assigned to digitize, video, animation (flash), and other skills simultaneously. team up, so that collaborative learning occurs. The site is created and used as a place to sell ideas, ideas, learning outcomes (short films, video documentaries, etc.) which are very useful for the community and themselves in working in the future (Sjamsudin, 2007). Some of the basic principles of constructive innovative history learning include: (1) emphasizing the goals of future-oriented learning processes characterized by digitalization and the millennial era of automation industry; (2) The approach to process and output skills by utilizing cloud computing technology, and making digitalization products (videos, films, documentaries, etc.), emphasizes the activities and creativity of students; and (3) learning that emphasizes the learning process of internalizing historical values, with students' efforts to find basic concepts and structures from the

description of past events, then carry out technological mediation procedures, and auto-storage for map out the future. (4) It requires literacy skills for digital media and the virtual world, human literacy, character literacy, and understanding the digital tracing process and its consequences for knowledge development.

Learning history based on information media and digital technology is the best way to anticipate future history education. Disruption of digital technology should be welcomed as an opportunity to be responsive and adaptive to change. In the post-truth era, the presence of historical education must be able to play its role in rectifying false and untrue news and information. History must be present as a milestone for change and direct human behavior towards the noble future goals of mankind in accordance with national vision and ideals. Although there is still a large gap between the conditions of the availability of digital devices and their connection network (internet network infrastructure) between regions in the Indonesian context, the demands for adaptation of the learning curriculum must still apply in principle throughout Indonesia. That in the field action, there must be adaptation to the existing contextual conditions, so that is just an additional demand for the importance of creativity and innovation of educators in maximizing their role in educating the nation's children. With that, it is hoped that the actual format of historical education can be elaborated through the adaptation of digital technology-based learning media. In this corridor of thought, the idea of the actualization of

historical education now and in the future remains an interesting issue that requires further study and studies.

CONCLUSION

The actualization of historical education in understanding social dynamics in the era of digital information technology is a must in the midst of the massive influence of the industrial revolution 4.0 today. A number of efforts to change the educational curriculum, including history education, are nothing but efforts to adjust the learning paradigm according to the latest contextual needs. Approaches, methods, strategies and learning techniques have changed a lot. Old and old ways have been abandoned. Therefore, historical education also faces real challenges and even critically its relevance is questioned in the context of technological advances in today's internet-based information media. The challenge of historical education in today's era of disruption of networked digital technology advances is a reality that demands a number of adaptations. Adaptation is meant as an effort to respond to the complex social changes that are triggered by the increasingly massive influence of using digital media in today's learning process. For this reason, every individual learner, educator and student, is expected not to persist in the old paradigm regarding learning relations. With the presence of internet media, learning resources for students can be obtained from anywhere, and do not only depend on the teaching materials prepared by the teacher. The role of educators is only to facilitate the learning process in such a

way that the learning objectives and achievements are still measurable and have the expected weight or level of quality. Without these kinds of reform ideas, it can be assumed that historical education will lose its meaning and will only become a burden on the curriculum in the future.**

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DIGITAL LITERACY AND SOCIAL MEDIA ETHICS IN THE POST-TRUTH ERA: SOCIAL SCIENCE PERSPECTIVES IN UNDERSTANDING DIGITAL MEDIA INFORMATION DISTRIBUTION

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INTRODUCTION

The rapid development of communication network technology has given birth to a new world order that has an impact on almost all aspects of citizens' lives. The new world order is illustrated by the collapsing of the boundaries between nations because network technology has created a condition that transcends the boundaries of space and time. It is within this understanding that the adage you go nowhere, but you can be everywhere is strengthened. It became an undeniable fact. A person can communicate anytime and from anywhere at the same time without the barrier of physical distance.

In the midst of this onslaught of digital technology, there is anxiety that arises because the massive and rapid growth of media platforms in the communication network is not sufficiently balanced by anticipation with the filtration of moral-ethical values for their negative impact on the sphere of human social life. The information content in the form of writing, images, videos and animations is mixed and in certain categories positive and negative content mixes and is so easily accessible by anyone and anywhere as long as it is connected to the internet network. People can freely access information or

send information at their fingertips, regardless of the truth of the content being sought or sent. This is the core symptom of the presence of a new terminology in assessing this era, namely the post-truth era (Block, 2019). The truth of an information no longer lies with the dominant authority, as was the case with information released by the mass media or the mainstream press in the past. Everyone is free to produce information, disseminating it only at their fingertips. Likewise, everyone is free to obtain and obtain any information regardless of the truth behind the content of the information. The truth then loses its identity.

Post-truth discourse (post-truth) is a social phenomenon that arises from the divergence of digital technology products that are advancing rapidly in the era of social networking (networked age). Social phenomena in the form of the massive use of a number of media platforms in building inter-subjective relationships that transcend space and time certainly have logical implications for the occurrence of social change. The most basic social change is the depletion of physical distance in communication relations between humans. A number of findings of the latest technology products that gave

birth to a number of innovations and creativity in cyberspace that emerged as a by-product. On the positive side, social media products in their various platforms based on network technology form a new kind of symbiosis in communicative relations and cooperation between people. It is no longer limited by ideological barriers, ethnicity, religion, religion and the traditional groups that surround it. A person can communicate with anyone, whether in personal, business or institutional relationships without the need for physical presence. Communication is built in the mediation of network technology to form a new symbiosis. This is most clearly reflected in start-up platforms in the business world. Without having to have a physical encounter between a buyer and a seller, business transactions can run. This is described in the research results of Croteau and Hoynes (2006). In their view, digital media innovation is closely related to the importance of business and corporate development in influencing consumer perceptions. However, in line with the developments and progress achieved today, people have more flexibility about the business choices they want because of their interests and interests in satisfying their needs and expectations for a product.

The main capital is trust. In this dimension, it can actually be said that the post-truth era discredits the truth because on the other hand, in the same era, the trust built in virtual world relations actually strengthens and brings economic benefits (Siswanto, 2013). Of course, in this case, we do not emphasize the existence, distrust and manipulative elements in it, as in a number of bitcoin and fintech cases

recently. The development of the online market is also supported by the increasing effectiveness of online-based transactions, including the marketing of small, medium and micro business products which have recently been encouraged to be directly displayed in start-up windows or social media. At a momentum like this, transactions and cuts in market and transportation infrastructure can be carried out efficiently.

It is an undeniable fact that the internet has revolutionized human life. This happens because the internet has become a medium of communication that gave birth to a new paradigm in human interaction. The presence of this networked media has also led to a massive transformation of the conventional use of interpersonal communication into digital platforms. The same thing is also inseparable from the proliferation of smartphone technology that makes it easy for the public to access data and information on the network.

Meanwhile, another view comes from Berger (1972) as quoted in the results of a study by Grossberg et.al., (2006) which describes that the media is a way of seeing reality. This way of seeing is related to how the subject is represented by the media platform and therefore creates a separate system of thinking about the values held by individuals on the platform. In many aspects, the media often emphasizes the presence of considerations about something valuable or not valuable. Through the media, each individual is free to see the reality around him, including in understanding himself.

Within this range of freedom, it is inevitable that there will be subjective information whose truth is difficult to prove due to its massive and

fast distribution. In this condition, every individual must have critical awareness in filtering media information and creating social reality accurately and objectively. The importance of self-control over the influence of media information is an important thing that is able to maintain a peaceful and harmonious social order. In a number of studies, taking control over social media is certainly not an easy matter (Potter, 2011: 8). In his review, Potter emphasized the importance of media literacy for social media users. With proper literacy, people will get the right perspective in seeing the boundaries between the real world and the virtual world. It is against this background of thought that there are currently a number of social movements regarding the importance of strengthening media literacy, especially digital media, for all people so that they are not easily eroded by the storms of the times and out of control (Kurnia and Santi, 2017). Against this background, social media users, especially the younger generation of millennials, are not caught in a number of traps of manipulation of media information that contains a lot of lies (hoaxes).

METHOD

This paper uses a descriptive-qualitative method based on a literature study (Moleong, 2010). Data collected from various sources or written documents, especially recent works related to bold learning, both in terms of media, approaches, methods, strategies and technical management of online learning from experts and educational practitioners published in the form of books, journals accredited, as well as important writings, both policy documents and articles that

support the perspective of the social sciences in the realm of communication and social interaction. Sources of related data and current thoughts are very much found in various literatures compiled by the author according to the expertise and specifications of previous studies.

In the framework of social science analysis, a number of previous studies were attempted to be compiled, analyzed and reduced to support the findings in the framework developed in this paper. Social analysis is based on the latest symptoms and phenomena in the dynamics of community groups driven by social media. In the idea-building design, this paper tries to link the phenomenological approach and the results of ethnographic studies related to how social researchers collect data, process, analyze and re-evaluate it in a descriptive-analysis knife to build findings and solutions for any problems that arise. In the following presentations, the author tries to draw a common thread of linkage between the perspectives of the results of the study with one another into a unified synthesis of thoughts that gave birth to a number of solutions and recommendations related to this research problem.

In addition, to support a number of study findings, data were collected from observations of conversations, pictures, graphics, and illustrations. In many aspects, data analysis was developed in three stages (Miles and Huberman, 2005) in order to assemble pieces of study from one study to another which of course remained within the framework of a social science perspective. The data from previous studies were tried to be categorized based on the main material of the review, reference information

and other comments related to a social media information to be analyzed and evaluated for the correctness of the content. Furthermore, formulation and interpretation are carried out in order to get the right conclusions in the form of synthesis of research results and discussion. The social science perspective itself has a broad scope and can penetrate various kinds of study topics related to social dynamics and changes that always occur along with the pace of development of digital technology and its associated impacts.

Findings and Discussion

Past Analytical Preferences for Media Literacy

References on digital media literacy have long been developed by researchers in a number of countries. In a book published by Teachers College Press New York entitled *Artefactual Literacies: Every Object Tells a Story*, Pahl and Rowsell (2010) argue that the principles of literacy development must be based on the intended ethical reference. This means that literacy development must start from a moral-intellectual framework related to how digital media is managed, how content is created and how to present useful information and positively influence social situations. In this context, their study of artefact objects confirms the meaning behind their existence and the value messages behind the story when the objects were made or created by artists or the people of their time. The same framework of understanding can also be applied in the context of media literacy, which began to be studied along with the spread of digital-based mass media information in the network era. The nature of new media, which is different in many ways from the old mainstream

media, such as print, radio, and television, has demanded a new form of 'skill' for its users.

Thus, the idea of new media literacy is expected to make users more critical in consuming, producing, and disseminating messages to be published both in the context of internal and external interests of users. Because after all, an ordinary conversation, whether in the form of jokes, jokes or secrets, will easily and quickly spread without being able to be controlled again by the producer. This is the danger that often causes social unrest, especially if the content of the rumor is destructive in terms of gender-biased and discriminatory issues. The destructive nature of social rumors that spread through social media can in turn give rise to a number of reactive and emotional apologies. This happens because failure or mistakes in using social media will create a condition of powerlessness (Van Berghe, Boudry, Verdegem, 2011) so that digital literacy becomes a competency needed to face a more competitive creative industry and the realization of an inclusive knowledge society (Gómez, Tirado-Morueta, and Hernan-do-Gómez, 2014); and survival skills in a wider context (Eshet-Alkalai, 2004; Ashley, et.al., 2017).

Digital literacy is also very important in a democratic framework because it encourages more meaningful citizen engagement. Paul Mihailidis argues that "media literacy is the path towards more active and robust civic engagement in the 21st century" (Ashley, Maksl, and Craft, 2017: 79). If the quality of democracy is determined by, among other things, information received by the public (McNair, 2003), then the community's ability to analyze, interpret, and use

the media will help shape political perceptions as well as their picture of the ongoing situation which could be wrong because it comes from an information. invalid or fake.

Compared to conventional media, new mass media provide many conveniences that allow wider participation of its users in a broad spectrum of public communication (Swigger, 2012; Nasrullah, 2017). The disappearance of the 'gatekeeper' in new media allows users to produce and disseminate communication messages, which could be just a mistaken individual perception due to its nature which is not one to many as in conventional media, but one to one, one to many, many to many, and so on (see Chaffee and Metzger, 2001). In the world of new media, it is not only professionalism that is highly highlighted because of its complexity and problematic (see Nichols, 2019; Kapolkas, 2019), but its ethical impact on centers of power that are increasingly difficult to enforce and verify. Thus, digital literacy is expected to provide the ability for users to communicate in a more constructive way, among others, by taking into account the greater benefits or disadvantages for the user community (Rianto, 2016; Juliswara, 2017; Eshet-Alkalai, 2004; Potter, 2011; Rahmah, 2015; Galih, 2017; Turow, 2014).

Cervi, Paredes, & Tornero (2010) as cited by research Lin et al. (2013:161) argues that digital literacy is basically a further and comprehensive development of classical literacy (for example reading and writing), audio-visual literacy (related to electronic media), digital literacy (related to digital technology), and a more comprehensive one. , namely new media literacy (related to

the internet and social networking sites). Here, digital literacy is distinguished from new media literacy, while in some other literature it is not distinguished between digital literacy and new media literacy (see, for example, Kurnia and Astuti, 2017; Neumann, Finger & Neumann, 2017). New media literacy as a more comprehensive media literacy framework includes all forms of literacy, namely classical, audio-visual, digital literacy, and information literacy (Chen, Wu, and Wang, 2011).

In simple terms, Cen et. al (in Lin et. al, 2012) suggests that digital literacy or social media literacy is multiliterative, which includes dynamic linkages between information literacy skills, conventional literacy skills, and social skills (social skills). In the publication of the research results of Cen, et.al., (2011:85) entitled Unpacking New Media Literacy, it was revealed that new media literacy can be understood in shifting claims, namely shifting from consuming literacy to presuming literacy and from functional literacy to critical literacy. Consuming literacy refers to the ability to access and use media messages at various levels. This consuming skill can be expanded into critical skills in processing information such as synthesis and criticism. Meanwhile, the context of presuming skills itself refers to the ability to produce media messages in addition to consuming literacy skills. Presuming skill implies that presuming actors in many aspects can produce media content for their own interests and of course with calculations to be able to take advantage of the existence of the new media technology for themselves.

As developed in the thinking of Cen, et.al. (2011) above, media literacy

is not just a set of neutral abilities possessed by individuals. On the other hand, media literacy involves and influences social and political entities because of its viral nature which is easily accessible and disseminated. Therefore, critical aspects are important in media literacy to complement the functional aspects. The functional aspect of media literacy involves the individual's ability to give meaning to and use media content and facilities, including in this case the access and production of media content. The critical aspect on the other hand refers to the ability to "analyze, evaluate, and critiquing media" (Cen et. al, 2011: 86). Literacy in this aspect includes the ability of users to give meaning to text and social media content, social values, goals of content creators, and power relations between message producers and audiences. Lin et. al (2012: 163) sharpens this new media literacy framework by sharpening each aspect, for example, the critical consuming aspect is reduced to three indicators, namely evaluation, analysis and synthesis.

The widespread post-truth phenomenon in politics, especially since the political campaign in the United States and the Brexit case, the UK's exit from the regional organization of the European Union has become a new challenge in the digital era. Post-truth arises because of many factors including decreased trust in science, social and economic inequality, declining social capital (see Lewandowsky et.al, 2017); and the absence of institutions that monopolize the truth (Kapolkas, 2019: 11). Post-truth is characterized by the blurring of the boundaries between lies

and truth (Keyes, 2004; as quoted by Kapolkas, 2019: 12).

The presence of new media, especially social media, has a big influence in blowing the post-truth storm because of its characteristics. As stated by the results of the study by Lewandowsky et.al (2017: 359), "One consequence of exposure to ideologically slanted media is the formation of inaccurate beliefs even when relevant evidence is understood correctly". The Head of Polkas stated that the post-truth era and the Experience Age cannot be separated from the media environment. The existence of the media not only influences societal change by acting as mediators (messengers), but also their existence, omnipresence, and internal logic. This is what is then referred to as the mediatization process, when the existence of the media ultimately influences the social and political practices of human life. This includes the way people lie in manipulating the minds of others through a number of disinformational posts.

This is the background behind many media literacy movements in Indonesia, confirming the momentum of their much-needed presence (see Poerwaningtias et al, 2009; Kurnia and Santi, 2017; Sarwono, Hendriyani, and Guntarto, 2011; Mutmainnah, 2011; Guntarto, 2011; Poerwaningtias et al, 2009). The need for media literacy is strengthened by the demands of digital media which are far more basic in facilitating human communication. Digital media not only eliminates the "gatekeeper" in conventional media, but at the same time blurs the boundaries between producers and recipients of messages. New media offer a world similar to the real world. New media provide chat rooms,

conferences, or direct conversations in the world of politics so that messages, information or political propaganda can be easily spread virally (Madrah and Mubarak, 2018: 19). The Post-truth era is triggered by the current flow of digital media information (Kapolkas, 2019). The ability of digital media to facilitate users to produce, share, and disseminate information in various forms and patterns and its platform allows it to be used by certain political interest groups to build narratives for certain purposes for the benefit of certain contestants.

Contextuality of Understanding Media Literacy in Indonesia

In the praxis of media, the proliferation of digital platforms that have mushroomed has affected the social climate that was built. Almost all social strata of society have been in direct contact with digital devices in social communication networks or simply as entertainment facilities such as gaming, gambling and entertainment sites. The post-truth phenomenon in the Indonesian context can be read clearly in a number of political contestations that culminated in the celebration of the presidential, legislative and regional elections in the 2014-2019 period.

The phenomenon of the formation of political polarization occurs and takes place very massively. Identity politics strengthened and formed a new kind of equilibrium in the social scene. The public is faced with media choices and media messages that are consumed and shared across a number of news platforms. Polarized identity politics in a number of social media accounts, such as Facebook, Twitter, Instagram, including conversational applications such as

Messenger, WhatsApp and Telegram (Moravec et.al, 2018; Block, 2019). These media have found very high momentum and profit, because the Indonesian social media market is growing very massively and rapidly and is spreading everywhere. These media facilitate this division through the "autonomy" of users in consuming, producing, amplifying and distributing them according to the goals and interests of each interest group, especially regarding the contestation of democracy. As a result, users (users), in this case of course need to be distinguished from the traditional voter market (see Lester et al, 2006), so easily trapped in political narratives and hate speech. This is the most phenomenal feature of the entry of Indonesian society into the post-truth era.

The assumption behind this article is a post-truth phenomenon that is no longer enough to rely solely on digital literacy, which has been the focus of many social scientists. On the other hand, social media ethics should be searched for from various other perspectives. This does not mean that digital literacy is unnecessary or unimportant, but that digital literacy is not enough when dealing with people who only believe in what they want to believe. This study is expected to enrich studies on the symptoms and social dynamics of the post-truth era in Indonesia, which have begun to be widely carried out, such as the Jatmiko study (2019) regarding post-truth and political divisions in the presidential election in a study conducted by Utami (2018) regarding hoaxes for the 2017 Jakarta election, and a study on the problem of hoaxes at the 2019 Presidential Election celebration (Rianto, et.al, 2019).

By taking the focus of attention on ethical issues, studies related to studies from various perspectives are needed, including the dynamics of the influence of mass media and ethical issues in it from the perspective of social communication (Hanugraheningtias, 2015; Tabroni, 2012) or the perspective of media ethics. new (Prajarto, 2011). Here it can be said that the basis of judgment on ethical and moral issues is an object of interdisciplinary study in order to obtain a comprehensive solution to the excesses of social media for social cohesion. Thus, a more comprehensive study will present important findings not only regarding the information content of the media, but also regarding the technological issues driving the digital media itself.

Within the framework of the implementation of contested democracy which is currently the choice of political dynamics in Indonesia after the fall of the New Order regime, as the results of a study from Mair (2017) quoted by the Kapolkas (2019: 11) emphasized there, it was emphasized that the hallmark of the post-truth era is new dishonesty. qualitatively the politicians, especially in terms of fabricating facts to support whatever is narrated in influencing public opinion or gaining voter sympathy. In other words, facts are presented and made ad hoc according to a certain story or because it fits the agenda that is more specific than the perpetrator. Facts that are present in the reality of social media, including in conversational spaces, are therefore never neutral.

On the other hand, the facts presented reflect a certain political desire, especially in its efforts to influence people's perceptions of

politics and in the context of this research, general elections. When the election is no longer won, the next effort is to delegitimize the election administration. In this case, it doesn't really matter whether the data or facts presented are true or not, makes sense or not because the most important thing is the level of support for the facts to justify their views. Claims for truth are simple because it is only a matter of people believing in them or because people want to believe in them (Kapolkas, 2019: 11). When explored further, a number of observations have found how the post-truth phenomenon has taken place in the social media group conversation room so far. The dialectical discourse that tends to divide the community groups that support certain contestants in a political celebration is a crucial problem that actually discredits the nature of democracy as an embodiment of democratic politics that upholds human dignity and is free from all forms of primordial sentiment, discrimination and intolerance.

With knots like this, ethically, elections are actually a form of implementation of democracy when the political rights of citizens are embodied in rational choices that they determine for themselves which are free and independent. Intervention of choice by the pressure of influence on the basis of primordial judgments and differences in SARA clearly contradicts the principle of democracy that promotes equal participation. Therefore, it is necessary to understand more about ethical and moral matters, in addition to positive legal rules (such as the Election Law) in the future democratic contestation. In this case, the general election is a contestation of candidates to fight for

the votes of voters in order to gain power on the one hand with a clear vision and program for a more advanced, just and civilized state life on the one hand, but also on the other hand, the people make their choices on the one hand. the basis of rational reasons that are free from pressure in choosing the candidate he wants.

Here, ideology is understood in a more positive and broad sense, namely as the 'social glue' of a society or community group, capable of acting as a driving force for action (Haryatmoko, 2003), and containing noble ideals for nationalism (see Eagleton, 2003). 2000). In the context of communication, these (ideological) beliefs guide communication actions in choosing messages that are accessed, consumed, and also shared in social media conversation groups. This "ideological awareness" becomes the basis of 'assessment' for every message/information that comes to it, determining the criteria regarding which messages are simply read, discarded, and which are ultimately shared or forwarded. Everything is based on ideological beliefs. As Grossberg et.al (2006: 199) points out, ideologies are not only particular systems of representation or ways of seeing, but also exclude and limit because they set limits on what that we can understand as best we can. Ideology, in this connection, ultimately structures action (Haryatmoko, 2003: 16-17). Each group in society will always try to show its identity, and act on account of the reactions of others. Ideology presupposes the existence of systems of meaning that can be calculated. When the system of meaning cannot be separated from the system of interpretation, ideology ultimately structures social action

because these actions inevitably involve the field of interpretation.

On the other hand, according to Haryatmoko, meaningful actions are like rational actions, where the end ultimately determines the means and reactions of others. At first glance, this is similar to ethical utilitarianism (see Day, 2003; Rianto, 2019). However, this is not the case. On the other hand, as far as observations in the social media space are concerned, the aim is not merely to seek truth and goodness for most people, such as teleological ethics, but on the contrary, to control discourse. In this case, there is a tendency for the praxis of the goal to justify the means of gaining power. Ideology becomes the starting point for thinking and acting (Haryatmoko, 2003: 19), and interpreting social and media reality (Grossberg et.al, 2006), but due to excessive ambition, there will be a tendency to distort the truth or factual information; This is where the characteristic of distortion comes in, which is to bend the right intention so that it is coherent with the wishes of the information content creator. In the end, ideology becomes the justification for domination efforts (Haryatmoko, 2003: 20) from one community group to another group.

CONCLUSION

This study according to the background and content of the discussion is an attempt from a social science perspective to capture the context of studies related to digital literacy that have been developed by many researchers and scientists in various perspectives. In that context, the relationship between digital literacy and a number of other studies that focus on objective assessments of digital-based media information

content in the ethical framework of public communication, especially in the contestation of democracy is photographed. It was found that the distribution of information in various forms and media platforms so far has shown many deviations or distortions. Digital social media does not only contain objective and factual contextual information, but is mostly filled with a number of content that plunges the public because the content deviates or does not comply with the rules of truth. It is in this phenomenon that this digital era, with the spread of false information and hoaxes in it, accentuates perceptions about the strengthening of the post truth era in Indonesia. Post truth as an era in which the truth of the contents is no longer a problem in the choice of public information, but rather a matter of interest groups or conformity with certain ideological interests or simply getting the vote of voters in a political contestation. At this level, digital literacy is not only limited to how to master or be competent in using digital media devices but much more important is how to use moral and ethical standards in producing, consuming and disseminating informative content in digital social media. Mastering and literacy in the use of media tools equipped with moral-ethical filtration in media is an important point in this study which will have a broad impact on higher social awareness about the importance of social cohesion and respect for the dignity and worth of fellow human beings.*an

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PPKN LEARNING APPROACH POST PANDEMIC THROUGH INNOVATION CAPABILITY STRATEGIES IN SCHOOLS

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INTRODUCTION

Pancasila and Citizenship Education is one of the learning subjects that must be developed at all levels of formal education. Therefore, the curriculum content and content of Civics learning must pay attention to learning objectives and indicators that are in accordance with the dynamics of the times and the character of the students. One of the main issues that are always present in Civics learning is national insight amidst the swift currents of global digitalization progress. This is the challenge for Civics educators to be able to internalize the spirit and spirit of patriotism and nationalism from the legacy of the founding fathers into the attitudes, behavior and actions of the nation's next generation, which in this case are students. Not just understanding the material, but rather the application of national values that must be demonstrated and developed by students in real daily action.

In the current era of digital disruption, national insight is the main thing, especially in online or online learning. Digital media-based learning is an opportunity as well as a challenge in developing national insight for students. At the same time, the massive use of online learning technology is also faced with the strengthening pressure of the post-truth storm in which news content and

false information are widely spread on social media (Harnani, 2020). This of course will also affect the perspective and mindset of the younger generation, especially those of school age. In facing this challenge, it is very important for educators to proactively find the right solution to face the existing problems and challenges. The solution that is quite effective is of course by strengthening the educational base of national values and character.

In this digital era, networked communication has definitely transcended space and distance between nations. However, the nature of humans as cultured creatures and has origins in certain social entities will not be lost. With national insight, the spirit of patriotism and nationalism, the future young generation will remain firm in their identity in the midst of the globalization influence of digital technology media which is getting stronger. In this case, the flow of changes in technological civilization in the field of education also encourages changes in systems and methods related to the Civics learning process to be more effective and efficient (Siagian & Nababan, 2019). With this change, it is hoped that the main goal in developing national insight becomes more optimal.

Optimizing the development of national insight is of course always

relevant and current and therefore requires in-depth analysis of the context of its application. With that, the implementation of Civics learning should also adapt to the use of online networking media. The mediation of digital technology in the development of material and discussion in Civics lessons is a challenge in itself because in it there are assumptions about technical skills related to the technological devices used. In the end, the learning process will determine the quality or output of targeted learning outcomes in accordance with the learning objectives (Juwandi, 2020: 256), including those mediated by digital technology devices that are the demands of the times.

The challenges in the world of education to date are very dynamic, especially in the world of education in Indonesia. The globalization of digital information technology in many aspects has also triggered various social and political problems and upheavals, including in the democratic order. Within the scope of this issue, the problems of Civics education are very much in contact with changes in the socio-political system of society that are taking place very quickly. The necessity to adopt the application of digital technology into learning, especially triggered by the current pandemic emergency curriculum, requires also increasing technical capabilities and skills so that technological innovation can be optimally applied in learning praxis (Sofyan and Sanusi, 2020). The technical skills of the students and here directly involve the teachers (Educators of the PPKn Mapel in schools) regarding technical-technology competencies when

accessing the internet. Internet accessibility and utilizing digital technology are key requirements for the success of online learning. This is a fundamental condition for successfully using the Internet for the complexities of digital citizenship.

Discussion

The Importance of Mastering Online Learning Technical Skills

There is ample evidence to support the idea that technical skills serve as an important prerequisite and a fundamental aspect of demand for the success of the learning process in the e-Learning community. Technical skills greatly determine the effectiveness of learning outcomes, including Civics learning activities in schools. Technical skills as a precondition of course involve the ability to seek and obtain civic information including on issues in the social, political, economic, and cultural fields. With digital media, the perspective of issues at the local, national, and global levels that are connected through the internet network will encourage the level of awareness of citizens in the scope of networked social relations and interactions that they enter. With technical mastery of using digital technology media in the internet network, users can communicate effectively. In this condition, students can be effectively and efficiently directed to find information about their subject matter independently according to their level of thinking skills.

Networked digital technology has also helped the growth of a democratic system, when all citizens have equal rights and access to government

policies and the right to determine government leaders. This attention to the importance of civic education reinforces the view that the problems of citizens' lives in a democratic value system have been "globalized" or "globalized." Patrick (2002:1) mentions that the global upheaval of the idea of democracy during the last quarter of the twentieth century has opened the world wide with renewed interest in civic education. Leaders in former communist countries have realized the building of authentic democracies that depend on development through education that makes citizens competent and conscientious. They know what democracy is, how to do it, and why democracy is good, or at least better than alternative types of political systems that have ever existed (Patrick, 2002:1).

The emergence of international attention on democratic education through civic education as one of its main means has stimulated the thinking of the international community. Intergovernmental organizations such as the European Union and international civic society organizations such as the Civitas, show other indicators. Both show that democracy as a universal value will not be possible to become a global reality, as a common sense of the world community, without an intensive and serious international effort through what is called education.

In line with global demands for the important role of civic education, Indonesia has experienced a paradigm shift in civic education. This new paradigm focuses on efforts to form students as civil society by empowering citizens through the educational process so that they can actively

participate in a democratic state government system (Muchson, 2004: 32). In connection with the new paradigm, the study of civic education aims to shape students to have competence as "good citizens" in terms of (1) civic knowledge (knowledge of citizenship); (2) civic skills (civic skills); and (3) civic dispositions (citizenship character) (Muchson, 2004:33).

The development of information technology today has greatly influenced the patterns of social relations and activities of people's lives in various aspects, including the world of education. A result of a study related to learning in the pandemic era, shows that a drastic shift in the educational paradigm occurs due to the rapid development of the flow of information, due to technological efficiency that allows the fading of the spatial dimensions of human social life. The educational paradigm shift leads to demands for changes in learning, from conventional ones to multimedia-based learning sourced from the internet (Briliannur, et al., 2020). The application of e-learning is a need and a concrete reality that must be accepted as an important part of learning resources. Actually, the core problem in the world of education, which can be found as a deficiency is the conventional teaching and learning process that relies on face-to-face meetings between teachers and students, lecturers and students, trainers and trainees, but this is an easy target and the easiest target to target. want to improve the quality of education (Afrianto, 2018). The conventional system can be said to be ineffective if the teaching and learning process uses this conventional system at all, because along with the times,

the exchange of information becomes faster and faster, but institutions that are still using this traditional teaching system (at the secondary school level are considering providing information) is very slow and not in line with the development of science and technology.

To be able to survive in this rapidly changing world we must have the ability to adapt or we are left behind from the changes. Likewise in education, more attention is needed from all interested parties in facing the era of the Industrial Revolution 4.0, such as the government as an education provider, curriculum developer, teachers and even parents. They must have new thoughts about education and learning in this era (Oktiansyah, 2020: 11).

The Age of Digital Technology and Innovation Capability Development Strategy is often used to set tactics in order to achieve goals well. In other words, strategy in the context of education can be interpreted as a plan that contains a series of activities designed to achieve educational goals (Suyadi, 2013). Strategy in the context of education leads to more specific things, namely specifically on learning. Consequently, strategy in the context of education is interpreted differently from strategy in the context of learning. According to (Kemp, 1995) explains that learning strategies are learning activities carried out by educators and students to achieve learning objectives effectively and efficiently. According to (Dick, 1996) learning strategy consists of all components of learning materials and procedures or stages of learning activities used by teachers in order to help students achieve learning goals. From various opinions it can be

concluded that learning strategies are steps taken by teachers to utilize existing learning resources, in order to achieve learning objectives effectively and efficiently. There are many terms whose meaning can be equated with the term "strategy," some of which are models, approaches, methods and techniques. According to (Sanjaya, 2006), these terms can be interpreted as learning strategies.

For more details, the following describes the terms that have the same meaning as the learning strategy. 1). Model. A small or miniature image of a big concept. The learning referred to here includes the use of learning media in general, such as books, films, computers, curriculum, and others (Suyadi, 2013). 2). Approach. The strategy and method are based on two approaches in learning. 3). Method. The method or procedure taken by the teacher to achieve the learning objectives. 4). Technique. The description of the learning method is one of the ways to be taken. In other words, sometimes learning can be understood as broader, so it can be stated that in teaching.

A study (Suparman, 2005) states that there are four main components of a learning strategy, namely: (1) The existence of a learning activity process, where the sequence of the teacher's activity process in conveying the content of the lesson to students. (2) The existence of learning methods, as a way for teachers to organize subject matter and students so that the learning process occurs effectively and efficiently. (3) The existence of learning media, namely equipment and instructional materials used by teachers and students in the learning process activities. 4. There is time used

by teachers and students in completing each step in learning activities.

Innovative learning strategies have contained one character value, namely innovative. From one character value, it can be developed into other character values, such as curiosity, hard work, independence and so on. Innovative learning strategies can also form a person's independence. Innovative learning strategies are able to develop old methods into new methods, so that they can be used to solve current actual problems such as covid-19. The values in innovative learning strategies can be explained as follows: 1. Innovative (The essence of this innovative learning strategy is that students have the competence to think design-build so that new knowledge is created. 2. Independence (how a person has physical and mental abilities in overcoming all kinds of problems) problems they face, both old and new, actual and current problems 3. Hard Work (New products that are the result of innovation without going through extraordinary hard work, it is hoped that students will be able to increase their achievement and strength of self-quality in order to face the future) 4. Desire Know (emphasizes the emergence of curiosity, especially new things that were not there before. Thus, it cannot be denied that innovative learning strategies contain a very high "curiosity" character value).

Stages of Innovative Learning Development

After knowing the values that can be transformed by teachers to students through innovative learning strategies in learning, the following procedures will be presented for implementing

innovative learning strategies according to (Suyadi, 2013). According to Suyadi, innovative learning can be developed in the following stages. The first is the problem-finding stage; In this stage, students, under the guidance of the teacher, are directed in such a way that they are able to find problems that will become the object of innovation or renewal. With the discovery of new problems that did not exist before, it will open a way for automatically the learning process will also take place full of novelty or not as usual. Second, the stage of discussing the problem; In this stage, students are invited and directed to discuss the problems found in order to get a solution in the form of a solution method. The method must be new and appropriate to the nature of the problem at hand.

Third, the stage of analyzing the problem in a number of aspects; in this case, the teacher takes the role of a facilitator who seeks to guide students to analyze in various perspectives about the elements of the problem that are the core of the discussion. Next, students are directed to find solution ideas. After identifying these ideas, the next step is to test the elements of the problems encountered so that they can be solved comprehensively. The trial step referred to may be more than one or two times, even other ideas also need to be tested to find solutions that are truly touching and innovative. Fourth, the application or implementation stage; In this stage the findings of the problem solving results in the previous three stages are directed to be applied in real action. It is important to do this, because the trial does not reflect the acceptance or accuracy of the solution to the problem

findings in the previous stages. Therefore, a solution testing tool is not limited to testing but must be implemented in real terms. Civics education as an integral part of social science learning can also use this kind of framework in order to provide in-depth meaning and the results are of higher quality and can be applied in the real actions of learners.

Innovation in the learning process is one of the important things to improve the ability of schools to achieve excellence and educational goals. Types of innovation according to the author's view, namely: 1). Innovation into results and processes (Lin, 2007). 2). Innovation is of two types: technical and administrative innovation (Damanpour and Aravind,

2011). 3). The ability of innovation as a school effort that is able to continuously change knowledge and ideas into new results, processes and school learning systems (Szeto, 2000). The Lawson & Samson study, as quoted in the study of Xu Q., et al (2012) believes that innovation capability is a process that can improve the ability of teachers to carry out a quality learning process. The same approach will clearly illustrate a number of creative ideas and new problem solving findings that also satisfy students. Furthermore, a number of innovation capability dimensions can be tabulated in detail in the following table:

Tables Related to the Dimensions of Learning Development Innovation Capabilities

Dimensi	Indikator
Learning Outcomes Innovation	▪ Developing new learning outcomes and services. ▪ Schools produce learning in the form of online and home visits. ▪ Learning outcomes become a model for other schools. ▪ Learning outcomes are faster, more accurate and on target according to educational goals. ▪ Development of old ways of learning with new learning outcomes..
Process Innovation	❖ Innovative and fun learning operational procedures (RPP, RPS). ❖ Need for new skills or equipment to improve the ability of teachers and administrative staff. ❖ More efficient curriculum development. ❖ Flexible in providing learning. ❖ Implementation of effective, efficient and fun learning. ❖ Provide facilities and infrastructure that support online, offline, and home visits

Learning	• Changing the pattern of division of teaching hours.
Governance	• Adopt a teaching approach in the form of online and home visits.
Innovation	• Improving the welfare of teaching staff.
	• Recruit personnel who have IT skills, are innovative and creative.
	• Strengthening the role of education stakeholders such as organizing bodies, School Committees, MGMPs, Educational NGOs, Universities, and others

Source: Development of various perspectives of learning governance systems based on the theory of Lawson & Samson (2001).

The implementation of learning based on innovation capability in the midst of the covid-19 pandemic as the author's suggestion, even though it has been carried out so far by the government, is in line with the implementation of learning from home during the deployment emergency which aims to ensure students get educational services during the covid-19 emergency. Teachers and education personnel carry out picket when distance learning is carried out by students and parents at home. There are three things that must be considered in responding to the challenges of learning models in the future by looking at the implementation of learning by considering innovation capability, namely the ability to innovate in providing technological infrastructure, the ability to make curriculum innovations, and the ability to innovate to increase teacher capacity.

- 1) The ability to innovate in providing technology infrastructure. Given the importance of technology infrastructure in accessing

distance learning, the government must be able to provide equal distribution of digitization throughout Indonesia. There is a suggestion that Indonesia has a special education satellite to avoid blank spots and blank pockets (Hamad 2020). Even though schools have tried to deal with the existing conditions, digital equity, both geographically and socially, will help equalize access to education in the future. In line with that, no less important is the increase in digital literacy. All parties need to be invited to identify, produce, and disseminate educational content, not negative content that spreads ignorance, divides, and disturbs students' mentality (Indahri, 2020).

- 2) Ability to make curriculum innovations. Currently, the curriculum used during the pandemic is not perfect. The ability to make curriculum innovations should be developed rationally and

adaptively with current conditions, health emergencies become homework, especially the Curriculum and Books Center at the Research and Development Agency and Books of the Ministry of Education and Culture to prepare options for curriculum simplification. The curriculum will contain basic competencies that are really needed to respond to pandemic emergencies and focus on numeracy, literacy, and character education content.

- 3) The ability of innovation to increase teacher capacity. The ability of teachers to use information technology when teaching needs to be improved. Therefore, it is necessary for teachers to provide assistance, training, and technical guidance to prepare themselves to be able to carry out distance learning more effectively and efficiently, so that teachers are able to implement adaptive curriculum or learning materials according to the context during the COVID-19 pandemic.
- 4) The ability of innovation to involve the community and educational stakeholders, the success of the learning process needs to involve innovations that can move the participation of the education community and stakeholders, thus the distance learning process can be monitored and assisted by the community to maintain its quality and results. So it is

hoped that the Covid-19 pandemic condition will not dampen enthusiasm in the process of achieving educational goals.

Based on the results of the explanation above regarding the innovation capability strategy in the learning process in Indonesia in the midst of the COVID-19 pandemic, it must be carried out with high technology, it is very important that the learning outcomes must be of the highest quality and up to the standards of the educational goals that have been set. Emergency curriculum planning needs to be carried out with various studies and research so that it can provide comfort for teachers and students. The results of online learning, offline and home visits must be carefully designed with the intention of meeting the needs of teachers and students. So that there will be a commitment in every school to always innovate, strengthen the quality of learning and continue to always provide the best teaching. Each school always reviews sustainable priorities based on the development and launch of learning to develop technology for innovation. The ability of schools to carry out the process of innovation in learning outcomes needs to be planned and implemented properly. Every school that innovates in the learning process must create a team that involves all parties including parents of students, always encouraging teachers to be active in innovative learning processes so as to create a culture of innovation. Schools must improve the ability of human resources for teachers and educators through training, workshops and

seminars both nationally and internationally so that their ability to carry out offline learning, online and home visits goes well. Thus, the role of the innovation capability strategy in learning during the COVID-19 pandemic is very important and needs to be considered by all parties so that educational success is achieved and educational goals are realized properly.

CONCLUSION

In the overall development of ideas and perspectives in the review above, it can be concluded that the post-pandemic Civics learning approach through innovation capability strategies in schools is an alternative to developing teaching materials through the use of today's networked digital technology devices. With this strategy, there are a number of fundamental prerequisites that are important for education stakeholders at every level of formal education institutions. The first thing concerns the technical skills of using digital devices by both educators and students, especially in the implementation of online education. While on the other hand, the offer of strategies and steps for the approach to learning innovation capability presupposes the readiness of education actors, especially in developing Civics teaching materials in a systematic, targeted and measurable manner. Therefore, it is very important to also master the framework of thinking related to the steps and stages of implementing innovative capabilities in learning. Both educators and students should integrate their understanding of teaching materials as much as possible with the technological devices used. In

developing Civics learning in national character schools which are imbued with the spirit of patriotism and nationalism, it requires adaptive actualization with the demands of globalization in the field of commuting information technology and a number of derivative digital media devices. Hopefully this perspective will bring impact and benefit for further studies.*

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THE ELABORATIVE FRAMEWORK FOR PANCASILA VALUE AND CHARACTER EDUCATION AND ITS RELEVANCE TO SOCIAL CHANGE IN THE POST TRUTH ERA

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INTRODUCTION

An elaborative framework is needed in bridging the disparity in understanding the values of Pancasila due to the rapid social changes in today's very expansive digital technology era. The issue of the relevance of Pancasila values in the face of a global trend by the dominant cultural currents and accompanying ideological notions clearly has an impact on the actuality of educational policies, particularly related to the formation of the character of the younger generation. It is a challenge in itself because the presence of alternative information that fills the knowledge storefront of the network era products has penetrated almost all aspects of life, including families and educational institutions. So it is important to adapt and actualize all the ideological components of Pancasila to enter the realm of open discourse. Open to inputs for new thinking horizons and open to the dialectic of a cross-scientific framework that can no longer be limited by space and time because of the easy flow of information published through social media (Latief, 2020). Furthermore, how the post-truth storm has contributed to the disruption of

traditional social orders and the birth of a virtual world that can no longer be framed in a conventional perspective as in the early days of independence, which made Pancasila the ideological basis and the basis of the state.

Indonesia as a nation was born from a complex dialectic through a dynamic historical process that is experienced together in the nuances of diversity both in terms of religion, ethnicity, race, ideology as well as in terms of regional and cultural locality. Various challenges and obstacles must be overcome together to seek agreement between inter-regional cultural entities to formulate an integral national and Indonesian narrative. One of the most phenomenal and fundamental products of the agreement is the acceptance of Pancasila as the basis of the state that binds together these differences and diversity. Pancasila was then used as the basis and philosophy of nationality, in particular as a framework for national ethics and morals with the motto and derived values contained therein and became a source of important values for the development of Indonesian character in socio-political arenas and socio-cultural solidarity between nations. In

line with the process of interaction in the historical trajectory, Pancasila certainly experiences challenges and ups and downs because its existence does not escape the ideological dialectic in influencing the socio-political and economic climate of the Indonesian nation from time to time. However, the ideological-ethical entity as the source of all sources of legal and statutory regulations, even though correlation and relevance tends to be forced, persists as the main narrative of national discourse to this day.

Since becoming the basic consensus with the birth of the Indonesian nation, Pancasila has moved completely through Indonesian history with a number of changes to the regimes of political power that have existed until now. What is the substantial content inherent in Pancasila so that it remains and will always be relevant in the dialectic of Indonesian history and humanity? The undeniable fact is that every period and change of government regime will always present its own characteristics and uniqueness in line with regional and global geopolitical changes and moreover enter a networked era where the expansion of digital communication technology has even transcended space and time as well as borders between countries today. ? Are Pancasila and its ethical values still relevant in responding to today's challenges?

One of the important points in elaborating the questions above is that Pancasila has become an ideological discourse embedded in a number of cross-sectoral state government policies.

One sector that is very influential in this regard is the education sector. In the history of the development of the national education curriculum, Pancasila has become a teaching material that is almost always present at every level of education. Pancasila is used as the basic reference for character building and the ethical foundation for building the nation's civilization. Therefore, it is the important task of educational policy makers and their implementation among teachers or the public to make reference to the values of Pancasila as the main narrative specifically in maintaining the integrity of the Unitary State of the Republic of Indonesia. Pancasila is also the estuary of education and the formation of the identity of the Indonesian nation. However, the most important thing for the historical context in a period of rapid change and socio-political dynamics, which has always been an important discussion point is the correlation and relevance of the spirit and values of Pancasila for the new generation, a generation that is far in its historical time span from the founding fathers, a generation that no longer even cares much about historical issues, because they are in a technological industrial life structure. There are not many things that attract the younger generation, millennial generation, or the alpha generation who have been closely tied to the media of computer information technology, the generation that lives in the pace and dynamics of artificial intelligence (AI) by the strong vortex of automation and digitalization. How can Pancasila continue to be a reference or

reference for reworking the character of this generation described?

Pancasila as the basis of the state, was born from the cultural values contained and passed down from generation to generation since the time of the ancestors. These values are born and are embedded in real life from a long time ago. After three-fourths of a century of Indonesian independence and the birth of Pancasila, the Indonesian nation continues to seek to find its identity. Countries in the world are experiencing rapid development in various fields of life and it affects this nation. We have now entered the era of globalization in which space and distance are no longer a barrier. According to Dyah (2011: 177), globalization is a special phenomenon in human civilization that continues to move in a global society and is part of the process of civilization itself. Globalization can affect changes in the cultural values of a nation. In the era of globalization like it or not, like it or not, it has come and shifted the old values which are traditional and rigid because they have to adapt to current conditions. Some of these new values are positive and some are negative. All of this is a threat, a challenge and at the same time an opportunity for this nation to be creative and innovate in all aspects of life, especially for the young generation of Indonesia. The survival of the Indonesian state and nation in the era of globalization requires us to preserve the values of Pancasila, so that the next generation of the nation can still live and practice them and so that the essence of these noble values is maintained and becomes the guideline for the

Indonesian nation for all time (Asmaroini, 2017). : 51).

The young generation of the millennial century or known as the digital generation today is a generation that is still classified as someone who is young. In Law No. 40 of 2009 concerning Youth, Article 1 point 1 states that youth are Indonesian citizens who enter an important period of growth and development aged 16 (sixteen) to 30 (thirty) years. The millennial generation is a term for the generation born in 2000 and above or also called the generation of the network era. As the young generation, of course, they are the successor candidates who are expected to become a generation that still adheres to the values of Pancasila as the basis of national ideological thought which becomes the philosophy of life and identity of the Indonesian nation. To be able to achieve this goal, of course, the values of Pancasila must be implemented from an early age. In particular, in its development, the challenge of changing the world order through globalization has created various problems for the younger generation; among others, the destruction of the sense of brotherhood and social cohesion by the infiltration of trans-national influences with their inherent extreme ideologies that offer new views on the reality of life.

The reality of the influence of foreign cultural currents undermining the spirit of unity has prompted a number of efforts to restore the nature of national values and the ideals of the founding fathers of this nation to be reformulated. The global threat of waning the spirit

and values of Pancasila which is the spirit of this nation is a reality that must be addressed immediately. It is not impossible that in the end, the threat could widen, namely the destruction of the national character, the erosion of the love for the homeland and nationalism of the younger generation, which further decreases the sense of solidarity and social solidarity among the nation's children. Whereas as we all know that the general mandate of the younger generation is the next generation and the backbone of the nation's future sustainability. Responding to these problems, the value of Pancasila must be placed properly so that Indonesia can achieve its national goals and objectives based on Pancasila. Through this study, a descriptive description of the application of character education through internalization of Pancasila values provides an elaborative frame of mind that is more open to social change in order to be able to adapt to the era of digital media communication networks while bridging the distance between generations of nations in the future.

METHOD

This research uses a literature study method with a descriptive-qualitative approach. Qualitative research is used because it gives researchers the freedom to explore data from previous research in depth in order to answer the problem under study (Creswell, 2015). In addition, qualitative research data is data in the form of written and spoken words, images and observational data, as well as a place to produce descriptive data that is in

accordance with research needs, and interpretation of meaning in the data to answer research questions (Creswell, 2015; Martono, 2016 ; Sidiq & Choir, 2019). While the descriptive design is used because the researcher tries to describe the data and interpret the meaning naturally which is suitable for this research (Martono, 2016).

The research data were collected using document study techniques and literature studies. The primary research data source is the legislation that is still valid as the legal basis for the implementation of the Indonesian education curriculum until the end of 2020. Secondary research data consists of supporting literature such as: books, journals, research reports, other reputable and credible literature. The data source is determined by purposeful sampling, because the data source is determined by the researcher based on the data treasury (Creswell, 2015) needed to answer research questions. Test the validity of research data by extending observations, increasing persistence and using references (Sugiyono, 2009).

This research belongs to the type of qualitative research, by collecting library materials, reading and taking notes and analyzing everything that is in accordance with the theme to be raised, namely related to the character and values of Pancasila and its contextuality with the spirit of civic education. The whole data is in accordance with the research theme that has been determined so that when it has been collected a data analysis will be carried out, resulting in the research expected

by the researcher. The research stages are processed through a minimum of five stages, namely: Collecting research materials, reading library materials, Making research notes, and Processing research notes, then at the last stage is making an elaborative synthesis of study findings by concluding the materials to be discussed in this study.

Findings and Discussion

Pancasila Framework as an Open Ideology

The survival of Pancasila as the nation's view of life has been tested through a number of global geopolitical and ideological changes. Pancasila as a basic agreement of the founding fathers has been tested as a pillar of the nation's life that is solidly surviving in the midst of the onslaught of global ideological currents that continue to undermine from time to time. This certainly cannot be separated from the adaptation and contextual response of its values in responding to the needs of the times. Pancasila is certainly an ideology that is always open and adapted to the climate of global progress (Latief, 2020). Pancasila as the nation's ideology was born through a long process with the foundation of diversity in diversity and along with the history of the Indonesian nation. Pancasila is used as a philosophy, the basis of the state and an open ideology, open ideology, living ideology and is not a scary static dogma (Budiyanto, 2003).

Pancasila as the basis of the State as stated in the Preamble to the 1945 Constitution is a noble agreement from

the founding fathers of the state which was later supported by all Indonesian people. The core value of Pancasila as the basis of this state is implied from the meaning of the values contained in each of the precepts of Pancasila, where the precepts of God are the meaning of religious values related to the relationship between the individual and God. The Precepts of Humanity relate to aspects of morality, order and the embodiment of civilized social rules. The principle of Indonesian Unity implies the embodiment of unity and love for all ethnic groups from Sabang to Merauke. The Precepts of Deliberation and Representatives imply the need for democracy on the basis of deliberation and consensus in addressing various issues, and the precepts of Social Justice which implies social solidarity, based on justice and equitable development in order to realize social welfare for all Indonesian people with thousands of diverse and plural ethnic and regional languages and languages. heterogeneous (Sumardjoko, 2017).

Pancasila as a source of national law is interpreted as the basis and foundation for the formation of all national laws and regulations, so that in its implementation all forms of legislation must lead to how to maintain national integration, build democracy and build social justice for all Indonesian people based on the principles of human tolerance and diversity. civilized. Pancasila as the nation's ideology has fundamental differences with the ideology of capitalism – liberal and socialism – communism, where Pancasila

recognizes the rights of individuals and the rights of society in all fields. It is different with the liberal - capitalist ideology which tends to prioritize individual or group freedom. As an open ideology, Pancasila opens full space for the state and its people to achieve their goals together within the framework of the broader state goals.

An understanding of the historical background and the concept of Pancasila for every citizen is a form of obligation before we can implement its values in the life of society, nation and state. This obligation is a consequence of us as citizens, because of the position of Pancasila as the basis of the state, every citizen must be loyal to the basis of his country. The journey of a nation's life is highly dependent on the effectiveness of the administration of the state. Pancasila as the basis of the state is the basis in regulating the administration of the state in all fields, both in the fields of ideology, politics, economy, socio-culture and defense and security. The era of globalization demands the readiness of all components of the nation to take part so that any negative impacts that may arise can be anticipated immediately. This nation is formed from various ethnicities, ethnic groups and religions, all of which have different philosophies, purposes and goals and have characteristics that are all 'multi' and therefore it is important to always have the context actualized (Asmaroini, 2017).

Regionally and globally, Pancasila is faced with the dynamic development of globalization with various impacts, both impacts that bring benefits to the

state, as well as the impact of the vulnerability of these influences from the possibility of certain parties with their own interests. The development of globalization has reached into the realm of no boundaries, which will directly and indirectly exclude countries that cannot follow the development steps. Globalization which essentially brings us to the scope or world order can be likened to the movement of air that moves from one room, enters and then fills another room that is wider and unlimited. The starting point of the birth of globalization, starting with the discovery of modern means of communication and transportation which in the end makes it easier for humans to communicate without boundaries so that information exchange occurs quickly and has a direct or indirect impact on the survival of the nation and state.

The post-truth phenomenon in the strong currents of regional and global change also encourages meaningful efforts to reformulate the role of Pancasila so that the narrative remains loud and becomes an inherent part of value preferences and virtues in social interaction. With that in its development, discourse is always relevant to position the values of Pancasila, always ready to face the infiltration of foreign ideologies that are destructive and undermine the integrity of the nation. Indonesia in its journey towards a more dignified civilization is faced with various influences from other ideologies, including the ideology of global radicalism which interferes with the achievement of various policies that

have been set. In fact, Pancasila as the ideology of the Indonesian nation has been proven and tested to be able to unite pluralism from various tribes, races, ethnicities and religions that exist throughout Indonesia. Nationalism such as love for the homeland and patriotism or the willingness to sacrifice citizens for their nation and country can be measured in the form of their loyalty to the basis of their country which is formally manifested in the form of compliance with applicable laws. The loyalty of these citizens will appear in attitudes and actions, namely living, practicing, and securing. This loyalty will be even more solid if it recognizes and believes in the truth, goodness and superiority of Pancasila for all time.

Pancasila in its position as the state ideology, is expected to be able to become a filter in absorbing the effects of changing times in this era of globalization. Pancasila in the era of globalization is quite difficult to guide the Indonesian nation. There are various kinds of cultures from other countries that have entered Indonesia, and most of these cultures have been ingrained into the Indonesian people, be it good or bad culture. As a result of this globalization, Indonesian citizens often forget the values of Pancasila, so a revitalization process is needed.

After three-fourths of a century of independent Indonesia and a century of national awakening today, we are still facing various challenges related to efforts to implement the basic values of Pancasila and nationalism in the Indonesian nation. First, it seems that the values of Pancasila are still not

grounded, they have not been practiced well by the Indonesian people. Pancasila seems to be only a symbol, without real implementation, both at the level of state life and at the level of community life. Second, the lives of Indonesian people, especially the younger generation in this era of globalization, are strongly influenced by external cultural values, so that many attitudes and behaviors are not in line with the values of Pancasila. Third, the values of nationalism by some are seen as experiencing erosion at this time, especially among the younger generation (Triantoro, 2008). Fourth, the development of religious understanding that does not see the importance of nationalism and the Indonesian nation state, and places greater importance on universalism. Supporters of this understanding also reject democracy as a system of government that is considered good and in the end do not view Pancasila as an ideology that is important and appropriate for our nation. Fifth, it is still necessary to question the role of education in both formal and non-formal education in internalizing the values of Pancasila, including the values of nationalism, to the Indonesian people, especially to the younger generation. The challenge is to carefully prepare the young generation of the nation's successors, so that the direction of developing the character of the young generation can run well and not be affected by the negative impacts of globalization which can fade Pancasila values in the nation's body. Ironically, the condition of Indonesia's young generation has now experienced a

considerable degradation of character. Their behavior has been influenced by the lifestyle of foreign people which they think are better, cooler and more suitable. They forget their identity as Indonesian people who have noble values according to what their ancestors and founding fathers had taught them, which were crystallized into Pancasila. If it is not immediately anticipated, they can easily be influenced by bad influences which in the end not only harm themselves but also affect the survival of the Indonesian nation and state.

Pancasila in the Flow of Social Change in the Post Truth Era

The history of the revolution in the industrial sector has entered the most phenomenal phase of this century, namely the industrial revolution 4.0. Marked by rapid developments in the world of computer technology and internet networks, this phase is the most challenging and ushers the global community into a new social order, society 5.0 which is characterized by the passage of information that transcends the universe of space and time. The virtual world, cyberspace, internet citizens (netizens), etc. are a description of this new world in a number of digital devices and media platforms that facilitate access to information sources which at the same time spread information to other worlds. So quick and easy, but also so powerful.

This is a real change that is clearly very different from its starters, namely the industrial revolution 1.0

which is marked by mechanization of production to support the effectiveness and efficiency of human activities, 2.0 is characterized by mass production and quality standardization, 3.0 is characterized by mass adjustment and automation-based manufacturing flexibility. and robots. 4.0 then comes to replace 3.0 which is characterized by cyber physical and manufacturing collaboration (Hermann et al, 2015; Irianto, 2017). The term 4.0 comes from a project initiated by the German government to promote the computerization of manufacturing.

Emanuel Dimitrios Hatzakis, in his article entitled The Fourth Industrial Revolution, stated that one of the characteristics of the era of the fourth industrial revolution is the increasing number of technological developments in our lives (Hatzakis, 2016). This phenomenon is now increasingly visible in our daily lives. Indeed, if we talk about the concept of the industrial revolution, the context used is the industrial context, including production, business, market, and so on. However, in this paper, I want to bring the concept of the industrial revolution into the context of social life because society is actually an element of the life industry.

The Industrial Revolution 4.0 is a problem that will be a big challenge for the Indonesian state to be able to compete with foreign countries, so that the Indonesian state becomes a strong country based on the Pancasila ideology. In facing the challenges of revolution 4.0, the Indonesian nation must instill the values of divinity, humanity, unity

and democracy, and is based on social justice for all Indonesian people.

According to Rajasa (2007), the younger generation develops the character of nationalism through three processes, namely: first, character builder, namely the younger generation plays a role in building the positive character of the nation through strong will, to uphold moral values and live them in real life. Second, character enablers, the younger generation becomes a role model for positive national character development, by taking the initiative to build collective awareness with high cohesiveness, for example calling for conflict resolution. Third, character engineers, namely the younger generation plays a role and excels in science and culture, and is involved in the learning process in developing the nation's positive character in accordance with the times. From a number of perspectives above, it can be explained that the young generation as a pillar of the nation has a very important role. The future of the nation depends on the young generation in attitude and action. Upholding good moral values based on Pancasila values and implementing them in daily life is very important to do. The sense of nationalism that must be cultivated among the younger generation is not narrow nationalism, but nationalism that upholds its own nation and state but still respects other nations.

Building the spirit of Indonesian nationalism is integralistic, in the sense that it does not discriminate between people or citizens on the basis of class or other, but rather overcomes all such diversity. however, it must be admitted

that the problem of nationalism and patriotism in the global era is actually not only a problem experienced by Indonesia. The United States of America, which is a superpower with incomparable political, economic, cultural, and defense forces must also exert its utmost efforts in building the spirit of nationalism and patriotism among its citizens. Likewise with other countries. Even Malaysia, for example, has recently been busy with discussions and programs about the development of nationalism and patriotism in the country. Taking into account the above facts where the problem of developing nationalism and patriotism is currently facing serious challenges, it is necessary to start efforts to bring up the theme of developing nationalism and patriotism again.

The Relevance of Pancasila Character Education

Pancasila in the reform era as well as the digital era faces the threat of manipulative tendencies in the post-truth era. This must remain a warning for the nation's children now and in the future to be careful and hold fast to the true values of Pancasila as an ethical and moral direction as an example for communication and interaction between the nation's children. In this kind of thinking spectrum, Pancasila can still be relevant; namely when Pancasila presents itself as an ideology open to a framework of dialectical and dialectical understanding. With that, he is always open to criticism in relation to the development of new horizons of thought

which must always be present in the context of the times. The context of the openness of the current information technology era is the right momentum for further studies and open dialogues for the adaptation of Pancasila values which are always in line and relevant in current discourse.

Pancasila is an ideology, filosofische grondslag and staat fundamental norms are the basis of education and teaching as a state effort to educate the nation's life (Fearnley-sander & Ella, 2008; Latief, 2011; Sumantri & Winataputra, 2017). Pancasila is translated as the dimensions of the embodiment of social order and the dimensions of capital and ethics in a good society (Latief, 2020). Realizing a good society first develops good citizens (Levine & Higgins-D'Alessandro, 2010; Pruyers, Blais, & Chen, 2019)

Learning and assessment of learning outcomes through the implementation of the Pancasila and Citizenship education curriculum is currently very multidimensional in nature. This means that the learning approach can involve many perspectives and points of view. Therefore, the achievement of learning outcomes is not measured through the amount of material content and mastery of teaching materials (lesson material) as a learning impact, but further in the context of changes in student attitudes and behavior which should be imbued with the spirit and values of Pancasila. Referring to the competencies developed in the Taxonomy of Educational Objectives (as stated in Bloom's

Taxonomy (1956), Pancasila education must holistically develop the competence of citizens as a whole (coherent) (Anderson & Krathwohl, 2001; Branson, 1998; Budimansyah, 2015b; Furst, 1981). The harmonization of PPKn settings in the curriculum can be seen in a multidimensional assessment. Thus the assessment is very holistic and multilevel because it is carried out by teachers, education units to the government (Permendikbud No. 53 of 2015; Permendikbud No. 23 of 2016).

Conceptually it is education for citizenship (education for citizenship). As stated by Kerr (1999, 2000, 2002) that students are prepared to become citizens who are equipped with complete and holistic competencies of a citizen, namely: knowledge, skills, and civic character through Civics subjects. So that young citizens (students) are expected to be able to participate in a quality, directed, effective manner that is based on responsibility, competence and well-informed when they are adults as the general goal of Civics (Kerr, 1999, 2002; Rachman, 2018).

Hermuttaqien, Sata, & Wadu (2019) said that the implementation of the Pancasila and Citizenship education curriculum, anytime and anywhere, is not just a transfer of knowledge, but rather a practical didactic process to bring understanding and behavior change so that it becomes a habit for students by showing action. - Real actions and attitudes in everyday life. The competencies developed are entirely within the scope of Pancasila values as core values, the 1945 Constitution, the

spirit of *Bhinneka Tunggal Ika* and commitment to the Unitary State of the Republic of Indonesia. Therefore, the Pancasila and citizenship learning curriculum in Indonesia is not knowledge-based, but based on national values. Learning is directed at forming democratic and responsible citizens. Students are expected to become active participatory citizens in the context of post-reform democratization (Branson, 1999; Brooks & Holford, 2009; Fearnley-sander & Ella, 2008). By elaborating the spirit and identity of Pancasila, it is hoped that global challenges that undermine the integrity of the nation and various systematic external efforts to replace the state ideology of Pancasila can be tackled earlier. Furthermore, Pancasila education presents itself as an open ideology that adapts to change while not neglecting its core values in maintaining the integrity of the sovereign Nation of Indonesia. In this perspective, it becomes a mirror of reflection with the citizens of the nation in all conditions of existing diversity in order to always liven up the values and character of Pancasila both formally through education and informally in building solidarity and wider social interaction.

CONCLUSION

Responding to the global challenges of the post-truth era and the rapid creativity of digital technology in various devices and variants of the digital platform requires an elaborative frame of mind related to the implementation of Pancasila values and their reactualization in the learning

curriculum and character education of the nation's children. This thought may remain relevant. This is also a balanced response to the threat of social integrity in the current post-truth era. Pancasila has proven its existence as a masterpiece of the founding fathers in managing the context of the reality of social diversity. Indonesia's sovereignty as a nation state stands on respect for one another; in this case the founding fathers of the nation have positioned their future vision of Indonesia. In the ethical and moral context, in nurturing togetherness and knitting national solidarity, it is far above the interests of other social groups and entities. Pancasila is here to cover all heritage values of local wisdom and community religiosity; and in its political context it exists as a way of managing coexistence in diversity. This can be achieved because of the dialectic and the same horizon of thinking as one nation. Although it must be admitted that in the course of history, it has had its ups and downs because, for example in the New Order era, it became an instrument for the state in order to dominate and not just regulate life together. The dark experience of the past, in the form of horizontal conflicts that took the blood of the nation's own children, presented a traumatic effect for the people who became one of the horizons that were manipulated by the regime of power which interpreted Pancasila as a closed doctrine that must be obeyed absolutely. Therefore, at present and for future generations, educational curriculum policies that continue to make learning Pancasila and Citizenship as the main

subject in its implementation must be sustainable. Pancasila values and character education remains an interesting issue to continue to be developed in studies and implementation of the national education curriculum.**

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THE PROBLEMS OF IMPLEMENTATION OF DIGITAL MEDIA-BASED HISTORY LEARNING CURRICULUM IN THE NETWORKED TECHNOLOGY ERA

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INTRODUCTION

As an attempt to explore a number of problems and describe the interrelationships between these problems, this paper is a systematic-critical effort to explore the root cause of the problem and analyze potential opportunities in the development of higher quality teaching materials. The scope of this study is of course limited to the problems of implementing the history learning curriculum, which currently must be contextual in nature; This means following technological developments in the field of education itself, namely digital-based learning. Historical learning is important in the formation of character values, including forming the spirit of patriotism and the spirit of nationalism. A historical knowledge that is supported by the practical experience of a good citizen at school helps strengthen citizen loyalty and help future generations of children find themselves with a broad historical background (Yuliani SW., 2020). The multi-perspectives of research and academic studies regarding the implementation of an ideal education color the socio-pedagogic discourse on the current stage of policy change for the provision of formal education. The

front arena of the national education stage is enlivened by dramatic plays on the search for strategies, approaches, methods, models and technical variations in finding breakthrough solutions to the complexity of the problems that are currently afflicting the formal education process.

The contestation of thoughts, ideas, and perceptions of a number of special education and learning experts in the field of history tried to dissect, identify and examine the core of the problem in order to obtain a comprehensive and integral problem solving. At this point, scientific research becomes very important and complementary in order to obtain an ideal solution to the facts of complex problems in the world of social science education. Humanizing humans through formal educational processes, including through historical education, is an important task area of formal education actors in schools. To achieve this goal, it is very important for every effort to adapt in responding to the demands of the situation, among others, by changing the system and learning approach. Although in practice the change effort is not an easy matter. It is therefore well understood that the problematic faces

of post-pandemic history learning and in the context of the post-truth era are still coloring the backstage of online learning curriculum policies within the framework of today's national education system. On that basis, it is very important to find solutions, both through research and other conceptual efforts so that learning outcomes can be realized optimally. At the same time, according to the theme of this paper, a number of theoretical frameworks and a number of field test results show that the appearance of the social education curriculum, especially from the perspective of learning history, still leaves many problems that must be managed and efforts to solve them continuously in a comprehensive manner.

State intervention through the policy of the Ministry of Education and Culture after the implementation of social restrictions in the era of the COVID-19 pandemic became the starting point for massive networked digital-based education praxis. The threat to the value of human life has been appropriately taken to break the chain of the spread of this virus. The policy provides. impact on education nationally, especially on the formal learning process of students at all levels. The implementation of physical distancing at all levels, from PAUD, Elementary and Secondary Education to Higher Education from the beginning has been strictly implemented through the health protocol flow until the conditions are truly declared conducive. However, the dynamics of the learning process during the pandemic are not all quite ready. Many complaints, many obstacles and many problems haunt

education people. The implementation of the obligation to study from home with an online mechanism has encountered many problems. During the pandemic, online learning has been carried out in almost all parts of the world (Goldschmidt, 2020). In the implementation of online learning, all elements of education are required to be able to facilitate learning so that they remain active even without face-to-face meetings. Teachers as the main element in formal education are encouraged to adapt to the implementation of learning which, in many research literatures, is actually not ready, especially in rural areas.

On the other hand, the online learning mechanism brings its own difficulties for students. Constraints in online learning are usually due to limited facilities and infrastructure, lack of mastery in using communication or technology, internet network/difficulty signaling, quota fees, difficulty understanding the material provided by teachers and lecturers and a series of other problems. The loss of direct interaction with teachers and lecturers makes the learning interaction process less effective, in addition to the problem of teachers and lecturers being less adaptive in concocting or modifying teaching materials to digital displays. This situation of course has an impact on the quality of learning, students or students and teachers and lecturers who previously interacted directly in the classroom now have to interact in a limited virtual space.

METHOD

The adoption and application of digital technology into learning

approaches in Indonesia is an important issue and an important part of the study of the social sciences-humanities. Not to forget in relation to the method of approach and implementation of history learning. Because of the importance of this issue, there have been so many research results and scientific studies related to the implementation of character education in various perspectives, methods and approaches. In this paper, the method used is descriptive qualitative analysis method. Because it is relatively new, its assessment and disclosure requires accuracy and depth. This paper is constructed with a critical paradigm (postpositivistic perspective), designed qualitatively, approached with an exploratory method and analyzed descriptively, critically and dialectically. The data used consists of secondary data obtained through critical discussions, documentation studies and literature studies (Moleong, 2017). Because the research is designed qualitatively, the results are in the form of hypotheses that become the basic construction for positivistic evidence at the descriptive-analytical design stage. The critical discussion was built considering that the terminology used is relatively new, especially in adopting its relation to terms in the world of digital technology. Even more cones are the elaboration of how the problem of implementing the history learning curriculum can run effectively? This question is the starting point for the review elaborated in the discussion of this paper.

Findings and Discussion

The Importance of Adaptation in the Use of Digital Technology Media

In order to overcome the limited conditions of educators and students in utilizing increasingly sophisticated digital technology devices, teachers and lecturers are required to be literate in digital technology and adapt quickly to provide good and optimal teaching. Teachers / lecturers are also still required to create a conducive learning atmosphere. So there is no other choice, teachers/lecturers must be creative and innovative using interesting learning media so that students or students can understand the learning material and the learning objectives can be achieved. Moreover, teachers or lecturers and students and students must understand the use of technology. Because, the ability to use communication media and technology is an absolute requirement for carrying out online learning. However, with the proposed policy of Distance Learning (PJJ) or online learning, if applied continuously, it cannot be denied that it has its own problems that not all parties are able to adapt to this online learning mechanism (Asmuni, 2020). For this reason, the effort to find comprehensive and ideal problem solving through a number of studies and research is a very important demand in unraveling the tangled threads of this online learning problem, both now and in the future.

Long before it was implemented massively, in fact online mode learning was an educational innovation that involved elements of information technology in learning (Fitriani, Fauzi and Sari, 2020). This learning, in the history of its application to institutions

that have a learning management system (LMS), uses the internet network with accessibility, connectivity, flexibility and ability to bring up various types of learning interactions (Nabung, 2021). Online learning is the use of the internet to access materials, to interact with instructors and other learners, to get support during the learning process with the aim of acquiring knowledge, creating understanding and to develop in skills through specific learning experiences (Gusty Sri, et al., 2020). Online learning can be defined as an inter-subjective interaction between teachers and learners who are built in a network via smartphones, laptops, or other electronic devices.

In the institutional segment, the application of this online learning system requires the availability of adequate network infrastructure and a choice of digital platforms that support the online or online teaching and learning process, including the readiness of educators and learners (Andriani, 2020). Most educational institutions are poorly prepared to teach digital technology-based on a large scale. This has emerged in a number of studies from an institutional, cultural, structural, and administrative perspective (Xiau, 2018). The cause in this case is the lack of human resources, the process of technological transformation, telecommunication infrastructure, and other equipment. Apart from that, the lack of procurement of telecommunications, multimedia and information technology infrastructure which is a prerequisite for the implementation of online system education. In addition, the penetration

and availability of digital technology devices in Indonesia is still low. Some of the educational institutions do not yet have the right, effective and adequate platform to be used as a distance or online learning system. This is due to the availability of human resources who have not been able to create programs that are in accordance with the conditions of the institution. so it takes the ability and expertise of human resources in using IT. There are still many educational institutions that do not fully have communication technology infrastructure, especially educational institutions located in rural areas far from the center of the internet network. educational institutions require additional school budgets to implement online learning (Puji Lestari, 2020). Therefore, if you want the learning process to run optimally, then the infrastructure in the formal education unit must be available adequately.

The application of various learning strategies is one solution to find the right ingredients in transforming knowledge to early childhood that are good for the development of the three aspects above. The role of teachers as educators must of course be able to work together with various parties, in particular being a bridge between parents and schools in implementing learning strategies while this pandemic is still happening. The use of relevant strategies in learning will greatly influence the intelligence possessed by each student (Ulfah, 2018: 32).

Towards Effective History Learning Strategy Innovation

History learning, even though it is reflective in nature, is very relevant to be adapted to various digital technologies to make it more interesting and loved by students. The literacy of ideas in this learning discourse should be aimed at producing an effective learning approach or strategy. An innovative touch in the preparation of online learning strategies is an important solution to the problems faced by teachers/lecturers in teaching history material. The learning strategy is the arrangement of possible patterns of variation in the meaning and kinds of the general sequence of teaching. In principle, the application of this learning strategy will differ from one another, including in its internet-based application. Online-based learning strategies are clearly very different from learning strategies in general (Suriansyah & Aslamiah, 2011:1). Thus, learning strategies during a pandemic are ways, steps, patterns used by early childhood teachers in implementing learning during a pandemic so that the objectives and aspects of learning can still be achieved properly and effectively.

There are many approaches, models, and strategic methods that can be used in delivering learning materials to students effectively. The key is in the introduction and understanding of the characteristics of students. Of course, the method must be adapted to the conditions and cultural backgrounds that shape the students. In this pandemic situation, it is the duty of an educator to be able to prepare an effective learning strategy formula so that the material can be

conveyed properly and students can understand it optimally. Experts argue, specifically related to learning strategies in early childhood, that the characteristics of movement that are usually carried out by early childhood in general are imitation, manipulation, and modesty (Aris, 2014, p. 59). In the context of learning practice in the pandemic era, learning methods are needed that can accommodate this so that the learning process can continue to run in order to educate the nation's children (Santika, 2020, p. 12).

It is the duty of the education component to prepare varied media such as learning resources, illustrations, instructional frameworks, pictures, videos and various interesting information that can inspire students in the learning process. This is one of the strategic solutions that teachers can do to support the ideal online learning process. With the right strategy and choice of approach, the teacher can accommodate the learning needs of students to be able to develop their potential according to their education level (Anhusadar, La Ode, 2021: 688). Because after all, the choice of creative learning strategies in a conducive atmosphere will build positive perceptions for students. The children's enthusiasm can be seen from the way they greet, respond to greetings, as well as their activeness during online interactions. The choice of the right strategy will be able to encourage students to complete tasks enthusiastically, including building interactive communication in discussions. In addition, this program provides significant benefits for teachers, students/students, and

parents. In order to complement the online learning strategy, schools also need to organize a home visit program, more specifically for students with problems. The home visit approach will provide added value and enthusiasm for students who may feel uncomfortable or less enthusiastic during online learning. The presence of teachers at home can trigger children's enthusiasm to keep learning (Mokoginta & Nurdiyani, 2020).

Awareness of the demands for changes in systemic learning patterns must encourage learners to be more proactive and innovative in finding and formulating appropriate learning strategies. The choice of a strategy used by an educator is not necessarily ideal for all students. Therefore, it takes flexibility and thoroughness of teachers in building learning communication. In this context, teachers need to build communication with parents. The task of parents in addition to helping their children learn at home is also to inform their children's learning difficulties while being proactive in thinking about a more appropriate approach to help their child's learning achievement grow and develop. That is why, in the implementation of online learning, coordination is needed between all parties so that learning activities run optimally. Through online learning, it is hoped that a quality virtual learning ecosystem environment will be created. Online learning should not only be an additional learning model, but also a choice of actual learning models and methods. In this understanding, while the pandemic storm is difficult to predict when it will end, the option of online learning is a real demand that

must be accustomed and continuously developed.

A number of research findings and digital technology innovation interventions have provided convenience in many ways related to the practice of online learning. All kinds of digital applications that are connected to the internet network provide many offers and conveniences for the world of education. Various platforms can be used to support online learning. Not only in the context of formal education, a number of informal learning features have also been widely circulated, including a number of course information and skills training based on digital technology. In the midst of the proliferation of existing learning applications, the subjective factor of educators remains a determinant as a user. Teachers must be tactical and strategic in determining digital platforms in their learning communication to students.

Alternative Learning History with Collaborative Approach

Modern learning approaches are actually still relevant to be applied during online learning. The demands of digital-based learning must be immediately responded to by all educational institutions by implementing collaborative and creative learning models. The collaborative learning model can prevent students from being passive and dependent on the teacher in the learning process. Collaborative learning is defined as a learning process that provides opportunities for students to be active in the learning process. The teacher is only a facilitator and companion in the

learning process. Collaborative learning maximizes a good collaborative process between students and teachers in the learning process, so as to create a learning environment. student-centered, integrated and cooperative atmosphere and make students active in the learning process. Therefore, the learning model needed during the pandemic and to answer the challenges of the current industrial revolution is a learning model that provides training for students to think critically, creatively and innovatively (Tapung & Payong, 2018). Where learning does not only emphasize the transfer of knowledge but the learning process that produces students who are creative, critical in solving a problem (Koko Adya Winata, 2020).

Thus, the stakeholders in the practice of online learning must also be carried out with many strategies and innovations which in turn are aimed at increasing effectiveness and optimizing the quality of processes and outcomes in learning. Learning innovation essentially aims to be able to solve problems in education and to be able to produce graduates or students who are able to compete with the times (Alif Achadah, 2020). The practice of online learning clearly has demands for achievement of results as does face-to-face conventional learning. In many aspects, online learning can be even more effective and efficient in its impact on optimizing the quality of learning outcomes.

The creative and innovative dimensions of collaborative learning, especially at the higher education level, open up a wider space for self-development for students. By collaborating with their learning

partners, learning content information obtained from lecturers can be easily shared and discussed more deeply. A number of studies related to collaborative approaches in online-based learning report that students have a positive attitude towards online learning compared to face-to-face lectures. It is stated that online learning is an alternative curriculum for all levels of formal education. Several studies have shown that online learning evaluation produces significant effectiveness (Zamzami, 2021:987). As an illustration, the lecturer gives structured assignments to students to be discussed online. The results of the discussion are then formulated collaboratively in written form. Writing can represent the group, or in the form of personal conclusions from each student regarding the results of the discussion. That is, every student is within the limits of his understanding of the discussion material, elaborating it in the form of papers or papers or notes according to the standards set by the lecturer. In this case, the lecturer plays a role in reviewing student writings by first conveying the writing procedure. In the context of implementing the student-centered educational paradigm, corrections are made through a peer review process before being reviewed by the lecturer. Evaluation of writing quality improvement is done by comparing the first and last texts. It was emphasized that students were satisfied with the implementation of this kind of collaborative online learning (Darmalaksana et al., 2020).

In this context, collaborative learning model can be an option in communicating and building positive

interactions. In a number of literature studies related to the collaborative online learning approach, there are a number of important prerequisites as factors that influence learning outcomes (Dabbagh, 2007). First, the importance of the spirit of learning that is built through creative learning facilities and infrastructure. That is, students in learning must have a high spirit so that independent awareness is built in the development of learning materials. In online learning, it is the students themselves who determine the criteria for learning completeness and understanding the material. Lecturers/teachers can determine exploratory material that can be independently developed by students. Independent learning of students / students can directly or indirectly cause differences in results through a number of assessment instruments that have been prepared in a measurable manner.

Second, the importance of the digital technology media literacy aspect as a reference for the development of independent learning. The issue of digital operational competence is important for learning stakeholders to understand. Students' understanding of the use of digital technology media in online learning is also the key to the success of online learning. Mastery and understanding of the technology that will be used for online learning is something that students must do before online learning is applied. Tools that are often used for online learning are laptops and smartphones or other gadgets. With the development of the 4.0 era, more and more features or applications are used as a means of online learning. Therefore, in terms of

the availability of adequate digital technology devices for all learning participants, lecturers/teachers must immediately provide solutions, for example preparing audio-visual recordings that can be accessed at any time by students.

Third, the importance of building interpersonal communication skills online. With interactive praxis in the process, learning is an art of communication that encourages positive intersubjectivity relations between instructors and learning participants and between participants learning each other. Targeted directives from teachers/lecturers can directly or indirectly encourage the growth of communicative soft skills for students. It must be emphasized that the ability to communicate is something that must be mastered by students in order to be successful in online learning. Interpersonal skills are needed for positive interactions in learning. Even though it is mediated by technological devices, every learner as a social being still needs interaction with other people. Aspects of interpersonal communication can continue to be developed even though in different space and time. Collaboration in developing learning materials presupposes interpersonal communication for participants so that the results are more optimal, especially in understanding learning content.

Fourth, the importance of the element of surprise (surprise) in creating an attractive learning atmosphere so that students do not get bored. Collaborative learning requires an element of surprise in order to live. In order not to be boring, learning should be interspersed with illustrative

activities or a kind of icebreaking to attract the attention of students. Elements of surprise can be in the form of entertainment or story illustrations to build student curiosity. Surprise techniques can come from teachers/lecturers but also from students. The point lies in the technical competence of teachers in managing online teaching materials. The more attractive it will certainly be more alive and the learning atmosphere will be missed by students.

Fifth, the importance of motivation to boost self-study skills. The ability to learn independently is a characteristic of online learning. In online learning, it is very necessary to be skilled at learning independently. Because during the learning process, students will seek, find and conclude the essence of knowledge content that can be studied or concluded independently. In this online learning situation, educators can take advantage of an appropriate application or digital platform, for example with Google Classroom. Google classroom is a virtual class that is formed to resemble a physical class. The characteristics of the Google Classroom service which is integrated with the Google Docs service, Google Drive, really helps make it easier for users to get the benefits of the service (Tipton and Rich, 2015).

According to Setyosari (2015) online learning has potentials, including: meaningful learning, easy access, and improving learning outcomes. In the context of online learning, students can connect quickly and directly with text, images, sound, data, and two-way video, with teacher

guidance. The face-to-face tutorial is replaced with a technological intermediary called Tuweb. It is hoped that student learning outcomes will be good in the midst of the Covid-19 virus outbreak. The process of learning and teaching with the help of technology is expected to result in increased achievement, because not only mastery of the material but also mastery of the technology. On the one hand, innovation in the form of methods can have an impact on improvement, improving the quality of education and as a new tool or way of solving problems encountered in educational activities. Thus, new methods or ways of implementing existing methods such as in carrying out the learning process can be an effort to increase the effectiveness of learning. And the support of information technology in a learning innovation needs to be considered because it can be used to further improve the quality of education itself (Lahinta, 2012).

The problems that often arise in the implementation of digital media-based history learning today are the difficulties and obstacles in managing large classes. Many of today's classes are in the form of parallel classes, taught by groups of lecturers together. Among the lecturers in one group there must be those whose mastery of technology is more advanced than the others (Suganda, 2021). Learning from colleagues who have mastered it is the best way to improve abilities and skills in using technology, there is no need for special training organized by institutions, either departments, faculties, let alone by universities. However, mastery of technology is very

important in the implementation of digital media-based learning. However, it must be remembered that skills in using technology should not be secondary to the psychological and pedagogical aspects which are the essence of teaching and learning in schools. This is for example indicated by Poritz & Rees (2017) in their book entitled "Education is not an App" (Routledge London & New York) which firmly states that technology must support pedagogy and not vice versa. This means that digital media-based learning relies heavily on technology, but the pedagogical and psychological aspects must take precedence and become the main guide in assessing learning outcomes.

One of the alternative solutions in dealing with a number of problems that surfaced above is positive efforts to improve the creative abilities of educators and students. The ability to think creatively is an important thing that everyone should have. Someone who has the ability to think creatively will find it easier to deal with a problem that he faces correctly and correctly. In addition, the ability to think creatively is also able to create something new such as ideas, ideas, and products, not only in learning but also in society. According to Johnson, creative thinking is thinking that implies perseverance, personal discipline and attention involving mental activities such as asking questions, considering new information and unusual ideas, making connections, especially between something similar, relating one to another. others freely, applying imagination to every situation that generates new and different ideas, and paying attention to intuition (Siswono,

2008). Olson said that the product of creative thinking consists of two elements, namely fluency and flexibility (Siswono, 2008). Munandar (1999) characterizes students' creative thinking as divided into four namely and Parnes mentions that the creative process spurs on five kinds of creative behavior, namely: (Rahmawati and Kurniati, 2010) According to Haylock, there are three criteria for creative thinking, namely, fluency, flexibility, and originality (Siswono , 2008). Silver assesses the ability to think creatively is divided into three, namely and novelty (Siswono, 2008). In the context of implementing the history learning curriculum at every level of the education unit, learning can be defined as a system or process of student learning that is planned or designed, implemented, and systematically evaluated so that students can achieve learning goals effectively and efficiently. two angles, namely as a system and as a process (Kokom, 2013). With that understanding, the context of learning history also requires a good and sustainable pattern and system.

Digital media is also a very important educational infrastructure and is an inseparable part of the teaching and learning process in order to achieve educational goals in general and learning goals in schools in particular (Azhar, 2010) more creatively and effectively. The selection of the right media will attract students' interest and attention so that they can turn on student activities in the classroom (Febriana et al, 2016). Therefore, in the implementation of history learning, it is very important for every teacher to maximize the use of

digital media so that the learning material is easily captured by students. With that we need media that can attract students' attention and can turn on student activities more creatively.

The use of digital technology media and the internet in the implementation of history learning in schools offers an effective approach to education and learning (Sirakaya, et al, 2015). Learning resources that are stored and accessed online through the internet network can expand the information needed by teachers as the basis for developing knowledge and skills as well as increasing the efficiency of the learning process and with the internet can cultivate lifelong learning (Chuang, et al, 2015). Productivity of internet use in education is reflected in the fact that students can learn easily and they are willing to accept assignments with new technologies (Mura & Diamantini, 2014). The internet in education is used with the aim of improving the quality of teachers, especially in providing teaching resources, sharing ideas and opinions, working on projects and enabling teacher or group collaboration (Zhang, et al, 2013).

In addition, the use of the internet in education is considered an efficient teaching process and is followed by interactions such as presentations, demonstrations, practice, and collaboration (Marinagi, et al, 2013). In studies that have been conducted regarding internet use, teachers rarely or never use the internet related to applications such as online discussions, voice chats, and video conferencing (Subekti, et al, 2015). Some teachers with low self-

efficacy do not have sufficient ability to search for information, causing limited use of internet resources (Karaseva, 2016). In this kind of issue, it is also very important for education actors to be literate in digital technology. In order to be literate in digital technology, especially those based on internet networks, efforts are needed to promote digital literacy for all education stakeholders. Adequate understanding of the use and utilization of digital technology is very helpful and facilitates the implementation of learning in order to achieve adequate learning objectives and quality as well.

CONCLUSION

Various problems related to learning curriculum policies and their implementation in the learning process require adequate approaches and strategies in order to achieve their goals effectively. Digital technology-based learning as the most actual approach today certainly requires an adequate amount of understanding, especially in learning praxis. The relationship between educators and students mediated by digital devices presupposes that both have an adequate understanding of the technical skills of their use. In the context of learning history, as reviewed in the entire material of this paper, adequate competence is needed specifically for educators, to maximize the use of digital technology tools in daily learning practice. Digital technology tools will be optimally useful in achieving quality learning only if the user correctly understands the technical use of the media. Therefore, it is important for educators

to be technology literate, especially those based on internet networks. Adequate mastery of the use of digital technology in learning is an important requirement for achieving optimal learning objectives. This challenge is clearly a separate problem that requires further study. A number of solutions presented in this review may be an important starting point for further efforts regarding digital technology-based learning in existing learning practices, especially history learning.**

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TALES OF TWO CITIES: THE LIFE OF MANGGARAIAN DIASPORA IN MAKASSAR AND SAMARINDA

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ABSTRACT

This article aims to identify Manggarai culture as an effort of the Manggarai diaspora in Makassar and Samarinda to preserve the relationship with their place of origin. This article's research question is how the Manggarai diaspora uses cultural elements in the two cities to maintain relations with their native culture? The anthropological approach is used to see how the Manggarai diaspora maintains their relationship with Manggarai culture, while identity theory is used to see cultural relations as an effort to maintain Manggarai identity. Primary data was obtained by interviewing five respondents in each city, while secondary data came from journal articles and books that support the research theme. The research shows that the formation of regional organizations, the implementation of traditional ceremonies, and social activities are tools to stay connected to their original culture.

Keywords: diaspora; manggarai; identity; culture

INTRODUCTION

The Manggarai people in the western part of Flores Island have a philosophical view of “do lako do ita”, which can be translated as the more they travel, the more experience they have. This concept encourages them to move out of their territory. Although this concept refers to the search for experience when travelling outside their area, the departure of Manggarai people to various regions in Indonesia can be temporary or permanent.

The philosophical basis intertwined with various other determinants such as; economic conditions, education, acquaintances or family invitations, and information from the media encourage more and more Manggarai people to migrate

outside their villages or villages (BPS Kabupaten Manggarai, 2020). This migration formed the Manggarai diaspora in various cities.

These various determinants cannot be separated from local conditions. Manggarai as a cultural unit is geographically located in the western part of the island of Flores, while regionally, it is divided into three districts, namely Manggarai, West Manggarai, and East Manggarai or described by Deki & Regus (2011) as Manggarai Raya or great Manggarai. The primary sources of income of the three regions are agriculture and plantations. Manufacturing and creative industries are not yet developed, so the types of work of the population are limited. Furthermore, imitations in the education sector also

accompany limited employment opportunities, pushing young people to continue their education outside the island.

The destinations for the Manggarai people to migrate are Sulawesi and Kalimantan. Makassar, as the capital city of East Sulawesi, has historical and cultural ties to Manggarai dating back several centuries, but the city has also been a significant destination for the Manggarai diaspora since the 1960s (Senaman, 2019). Meanwhile, the ease of transportation and the development of the plantation industry in Kalimantan has made Samarinda a new migration destination for the Manggarai people. This city, located in East Kalimantan, attracts agrarian-based job seekers from Manggarai.

Migration outside the region causes them to meet various cultural identities. The encounter, on the one hand, enriches multicultural views but, on the other hand, strengthens the desire to revisit the roots of the original culture. This article attempts to identify the cultural elements used by the Manggarai diaspora in Makassar and Samarinda to stay connected to their area of origin. Identifying cultural elements for maintaining this identity needs to be done as a first step to seeing the concepts that bind the Manggarai diaspora overseas.

To see the various cultural elements used by the Manggarai people in the two cities to connect with their place of origin and identify them, the research question in this article is what the Manggarai diaspora uses cultural elements in the two cities to maintain relations with their native culture?

Based on this identification, it can be seen that the Manggarai

identity is preserved overseas by forming regional organizations, conducting various traditional ceremonies, and carrying out various socio-cultural activities. Activities are carried out regularly or incidentally according to the needs and agreements of their communities.

The Manggarai diaspora overseas has become the object of study by several researchers, including Senaman (2019), who focuses on the life of the Manggarai people in Makassar. Other research is based on popular culture as a representation of the migration of the Manggarai people (Yuliantari, 2020; Yuliantari, Lon, & Widyawati, 2020). Meanwhile, studies on the identity and diaspora of Indonesians in the Philippines, Southeast Asia, Belgium, and Taiwan have been reviewed by experts (Talampas, 2015); (Princess, 2017); (Tan-Cullamar, 1993); (Maglana, 2016); (Wibisono, Legionosuko, & Yuninda, 2017); (Yuniarto, 2016). Likewise, particular ethnic diaspora such as Javanese and Madurese, and Bugis (Prihartono, 2016); (Pujiriyani, 2021); (Sasongko & Wahyuni, 2013); (Mansyur, 2011) (Aulia, Bosra, & Bahri, 2021); (Suwitha, 2016). However, the cultural values of the Manggarai diaspora overseas have never been discussed in several cities. This study needs to be carried out because the behavioural patterns of the Manggarai diaspora overseas can show a pattern of connection with their region or culture of origin.

METHOD

This research is descriptive qualitative research using an anthropological approach. This approach is needed to see the cultural elements maintained by the Manggarai

diaspora in both cities to stay connected to their cultural roots. In addition, this approach is also suitable for interpreting the cultural symbols chosen by the Manggarai diaspora to maintain their identity overseas.

The primary source of this research is the results of interviews with ten people of the Manggarai diaspora in Makassar and Samarinda. The interview method used is an unstructured and open interview (Creswell, 2016). The method was chosen so that participants could express their views and opinions about diaspora life in Makassar and Samarinda. Secondary sources are obtained through a literature review of journals, books, and newspapers that follow the object of study.

Data analysis begins with data transcription, classification based on themes, reading data, and connecting similar data (p. 263). The last step is data interpretation and article writing.

RESULT AND DISCUSSION

A person or group must have a reason for migrating to a place. One of the basics of migration is the historical connection between the origin of migrants and their destination. Therefore, the study of the Manggarai diaspora in Makassar and Samarinda begins with the historical relationship between the two regions and Manggarai.

The historical relationship between Makassar and Manggarai has existed since the kingdoms of Gowa and Tallo (Toda, 1999). This relationship started with trade (Nur, Purwanto, & Suryo, 2016) to the placement of Makassar trading posts in the Reo and Pota areas in the northern part of Manggarai. This relationship seems to have influenced

the migration path of the Manggarai population to Makassar, which began to thrive in the 1960s (Senaman, 2019).

The results of Senaman's research are also supported by Ali, one of the Manggarai diasporas in Makassar who has decided to return to Manggarai.

“Saat saya ke Makassar tahun 1990-an, telah ada sepupu dan keluarga dari Bapa yang telah tinggal di sana selama beberapa generasi. Merekalah yang menampung saya sebelum saya tinggal di tempat kos untuk bersekolah.” [When I went to Makassar in the 1990s, there were cousins and family from my father who had lived there for generations. They were the ones who accommodated me before I lived in a boarding house to continue my study]

Meanwhile, the relationship between Manggarai and Samarinda only started in the 1990s. The Chairman of IKAMBA, the primordial organization of the Manggarai people in Samarinda, said.

“Kami ke Samarinda tahun 1997. Saat itu industri kayu sedang berkembang pesat di Kalimantan, dilanjutkan dengan maraknya perkebunan kelapa sawit. Kedua industri itu mendorong orang pergi ke Kalimantan karena banyaknya pekerja yang dibutuhkan.” [We went to Samarinda in 1997. At that time the timber industry was growing rapidly in Kalimantan, followed by the proliferation of oil palm plantations. Both industries encourage people to go to Kalimantan because of the

large number of workers needed]

The large number of job opportunities in Makassar, as a feature of a large city, and the large number of workers needed by the timber industry and oil palm plantations in Samarinda in particular and East Kalimantan, in general, have caused Manggarai people to move and look for a job in the area. This vast opportunity is also coupled with the limited employment opportunities in Manggarai. This region with an agrarian economic base does not have an industry that can absorb many workers, while changes in people's lifestyles and economic orientation due to access to communication and globalization cannot be avoided.

The consequence of out-of-region migration is the encounter with different identities. According to Linhard & Parsons (2019) "Belonging or alienation has a fundamental impact on an individual's security, sense of self, and mental and physical health. Furthermore, "identity" has been mainly used in the singular, it should be clear that the term does not stand for a unique and fixed notion but is instead a life-long process of negotiation that in the case of migrants becomes particularly visible and important and at times a matter of life and death. (p. 9)

To quote Nira Yuval-Davis, "[...] these negotiations oftentimes appear in [a] narrative form supporting the idea that "identities are narratives, stories people tell themselves and others about who they are (and who they are not)." (p.8)

Based on the above opinion, the Manggarai diaspora in Makassar and Samarinda undergo a process of identity negotiation regarding their local identity and origin. In this critical

series of negotiation processes, the Manggarai diaspora continues to try to identify itself with its area of origin and, at the same time, adapt to the overseas area. Identification of the area of origin occurs in the Manggarai community, while adaptation efforts are carried out in the face of various identities overseas.

One way to embrace the identity of origin overseas can be done through several cultural elements that connect them to their hometown. These cultural elements can be in the form of customs that are still practised overseas, the creation of primordial organizations, sports or artistic performances that display regional uniqueness, and the use of language in the family or communication in groups. Based on the results of identification in the field, the cultural elements used by the Manggarai diaspora to stay connected to their hometowns are; first, forming regional organizations such as IKAMBA (West Manggarai Family Association) in Samarinda. This organization was founded in the 2000s but initially only consisted of people from Manggarai who came from West Manggarai. It is only in 2020 that every Manggarai in Samarinda can become a member of this organization. Dilan said it.

"Kami bergabung dalam IKAMBA sebagai organisasi persaudaraan orang Manggarai. Meskipun namanya Ikatan Keluarga Manggarai Barat tetapi anggotanya terdiri dari orang-orang Manggarai yang berasal dari dua kabupaten lainnya [...] hanya organisasi ini yang aktif di Samarinda, jadi kami bergabung ke dalamnya." ["We are members of IKAMBA as a brotherly organization of the

Manggaraian people. Even though it is called the West Manggarai Family Association, its members consist of Manggarai people from two other districts [...] only this organization is active in Samarinda, so we joined it.]

Although IKAMBA refers to one area, West Manggarai, the organization's membership comes from two other districts. Meanwhile, regional organizations in Makassar are more in the form of sub-district-based organizations e.g. Kerukunan Rahong Utara Sulawesi Selatan or Rahong Utara Community in East Sulawesi as Tarsi put it,

“Organisasi orang Manggarai di sini bukan per kabupaten, tetapi per kecamatan. Jadi ada organisasi dari berbagai kecamatan [yang berasal] dari tiga kabupaten [di wilayah Flores bagian Barat]. Tiap organisasi kekeluargaan itu membantu anggota yang berasal dari wilayahnya.” [The Manggaraian organizations here are not per district, but per sub-district. So there are organizations from various sub-districts [from] three districts [in the western part of Flores]. Each organization helps members who come from its territory.]

It follows the results of Arda Saniman's research (2019), which says that the Manggarai people in Makassar form regional organizations based on their original sub-district area. These organizations are open and managed in the sense of familiarity. Another method used by the diaspora Manggarai to remember their native culture is conducting various traditional ceremonies. Ceremonies

that are often carried out are *cear cumpe* (giving a name for a newborn baby), *kumpul kope* (collecting donations in the form of money for family or neighbours who need financial support), and *pesta sekolah* (a party intended to collect provisions for a student who will continue his education).

Cear cumpe (giving a name for a newborn baby) is still maintained in Manggarai families who have children overseas. This naming ceremony invites members of their groups as thanksgiving and strengthens brotherhood. Guests send gifts or donations to the host as a congratulation on the birth of their child.

Other events carried out by the Manggarai diaspora overseas are collecting donations in the form of money for families or neighbours who need financial support. There has been a shift in meaning from the *kope* gathering overseas, in this case in Makassar, where the event was initially intended to provide financial assistance for people who are about to get married, then turned into a fundraising event for various activities. Today's collection of *kope* is also intended to help students' children who need money to finish their studies or take final exams at the undergraduate level. Even though this activity is more suitable to be called *pesta sekola* (a party intended to collect provisions for a student who will continue his education), in reality, most of the Manggarai diaspora call it a *kope* gathering. However, the Manggarai diaspora in Samarinda continues to hold school party ceremonies with the same functions as in Manggarai. They run *kope* gatherings and school parties in their groups.

Another activity that shows identity and connection with hometown in the Manggarai diaspora in both cities is the implementation of cultural activities and sports. In Samarinda and Makassar, the Manggarai community organizes Caci activities (physical fights between men using traditional Manggarai clothes and tools). Caci activities or Caci dance performances are carried out at certain events, such as the celebration of independence every August, as well as events to commemorate essential days in the area where they live. The Caci show, which is mass in nature, attracts diaspora residents to be involved in it. Likewise, football matches are an effort to strengthen relations between Manggarai residents in Samarinda and Makassar. The football match that has been going on for years in Makassar is the Komodo Cup in Makassar. According to Senaman (Senaman 2019), this football match is the primary node of the Manggarai diaspora in Makassar. Various sub-district-based organizations sent their representatives to the competition. The enthusiasm of the Manggarai people was so great that the Makassar city government paid particular attention to it. Besides that, the match was held for several days using a large stadium for its implementation.

Meanwhile, in contrast to the Manggarai diaspora in Makassar, the football participant groups in Samarinda are based on their domicile area. The football team that competes in Samarinda consists of Manggarai people who come from various sub-districts in their place of origin but work in the same district in South Kalimantan. So, their teams are based on the name of the district, sub-district, or plantation area where they live.

Most of the Manggarai people who migrated to Makassar and Samarinda are couples, although some are married residents or migrants from other islands. Migrants of the same culture, in social gatherings or events that do not involve other parties, always use the Manggarai language. Likewise, direct communication is always done in the Manggarai language. The use of this language is due for two reasons. First, tribal language shows closeness, intimacy, and a sense of kinship overseas. Communicating in one language creates a deep sense of familiarity and unity. Second is the use of the Manggarai language in an ethnic association as a marker of identity that distinguishes it from other ethnic groups in the environment with various identities.

Meanwhile, families from two tribes usually use the Manggarai language in a limited way to members of the same ethnic group living in their homes. Other family members, such as wives or children, use Indonesian. Nevertheless, the Manggarai diaspora still introduces their homeland through stories or the involvement of family members in events held by the overseas Manggarai community.

Apart from similarities in cultural elements used from the place of origin, there are also differences between the Manggarai diaspora in Makassar and Samarinda. This difference can be seen in the Reis concept, which is recognized by the Manggarai diaspora in Samarinda. Reis is a greeting to fellow Manggarai residents through various activities. Reis becomes a cultural bond that distinguishes their identity from the various identities found overseas and a common thread that connects them with their home region. Reis's concept

makes the identity negotiations passed by diaspora overseas easier to accept. The sense of security from being a part of a particular identity strengthens the negotiation of the various identities around it.

The Manggarai people in Makassar do not implicitly state that they have a particular concept that connects them to their place of origin; however, the formation of various regional-based organizations or the implementation of traditional ceremonies and the development of indigenous cultures overseas with the establishment of art studios explains the process of attaching the identity of the original culture. Through community meetings and the implementation of sports competitions, they show their original identity in the Makassar community, which consists of various ethnic groups. The number of community members and the larger scale of activities compared to the diaspora in Samarinda indicates the strength of their identity negotiation with other ethnic groups in Makassar.

CONCLUSION

The Manggarai diaspora in Samarinda and Makassar maintain their relations to their land of origin by using various means, namely establishing regional organizations, maintaining customs in their communities, organizing sports and cultural activities, and communicating using the Manggarai language. Through these various means, they also try to maintain the identity of Manggarai with various identities overseas.

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SIMBOLIC MEANING OF MANGGARAIN FUNERAL CEREMONY

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ABSTRACT

The aim of this study was to examine the symbolic meaning of the Manggarain funeral ceremony. To obtain the data, interview, direct observation, and documentation study were conducted. Then, following semiotic and pragmatic theories, the data were analyzed through some stages namely data reduction, data display and verification. The results of analysis revealed that the Manggarain funeral ceremony has social and religious meanings or so-called socio-theo relation establishment. Further studies are suggested to deeply reveal the metaphoric language used in the funeral ceremony in question.

INTRODUCTION

Language and culture are two terms that are related each other. Language is used in the context of the culture. People can learn language successfully if they dealt with the user of the language in question. (Brown, 2001; Byram, 1993; Couper & Watkins, 2016; Darong, Jem, & Niman, 2021; Tin, 2014). In the meantime, one importantly characteristic of language is culturally transferred. Such characteristic makes it feasible for it to be learned. In this regard, the importance of cultural as a context in the use of language is undeniable.

Moving further, language is a symbol, it is an object, word, or action representing something and culturally defined following the idea, conception of the people where it belongs to. One can

understand the symbols by concerning with the culture of people who use them, otherwise it might be meaningless. Such relationship is incorporated in three aspects namely (a) culture building. In this regard, symbol is the conveyor of culture, while culture is the use of symbol that covers both spiritual and material aspects. (b) culture extension. In this respect, symbol is regarded as means in interaction (c) culture reformulation. Following the community's development, culture, indeed is reshaped following new life, norm and conception. Language change follows the change of people who use it and subsequently reformulate the culture, (Dongxiang, 2018).

There have been some studies about symbols. For example; Saharudin (2019) who found the transformation in

the symbols and mythos in Sasak culture following the Islamic Worldview. As such, Sasak culture reinterpretes the relation of human, nature and God resulting from the change of Sasak community. Meanwhile, Sujito, Sriningsih and Maris (2016) examined symbols from gua ceremony of olaia society. They found that Gua ceremony used some symbols and every symbol has its own meaning. These two studies highlight a very important thing that is language which is reflected in the use of symbols are closely related to the people's culture.

Manggarain people as other ethnic group has its own language which is spoken by every speaker of Manggaraian. It has its own rules, forms as well as linguistic elements in the subfields of linguistic such as semantic, syntax, morphology, and phonology and so forth (Kadarisman, 2015). Semantically, the manggarain language is interesting to be looked upon. Every word, both written and spoken, and any things implicated through symbols, is meaningful. This leads to the truth that learning a language is concerned with the agreed meaning units, the smaller meaningful units into larger parts through its socio- construction (Duranti, 1997; Eggins, 1994). In addition, a meaning of certain language can also be best understood through symbols. In this context, language basically is a system of symbol including the Manggarain language. It is a fact, Manggarain people employ many various kind of symbols in order to carry the meaning out.

In the field, some studies were carried out to examine the symbols used by Manggarain people. For example; a study conducted by Surya (2009) who examined the symbols used in Caci dance. She found that the symbols used in Caci dance has meanings namely power, peace and solidarity. Besides, Marfiatun (2019) studies about symbols of Mbaru gendang. She confirmed that Mbaru Gendang has symbolic meaning. The symbolic meaning of the Mbaru gendang consists of individual meanings, social meanings and religious meanings.

Another study was also done by Raru (2018) who explores the phonology verbal symbol in "ritual speech Hambor Haju at Todo-Manggarai society. The results indicated some important points. They are: (1) esthetic form of ritual speech Hambor Haju consists of parallelism and metaphor; (2) phonology verbal symbol of ritual speech Hambor Haju that include assonance, alliteration, rhyme, and free sound form; (3) functions and meanings of ritual speech Hambor Haju that consist of (a) function and meaning about relation with God and the spirit; (b) function and meaning about unity and harmony; (c) function and meaning about loyalty to ancestors; (d) function and meaning about fear, suspicion and anxiety (e) function and meaning about request to escape from obstacles; (f) function and meaning about request to escape from disease; function and meaning about request to escape from sick; and (g) function and meaning about hope to live in peace and prosperity. The most recent

study was conducted by Menggo, Ndiung & Pandor, (2021) who highlighted the use of symbols in welconing guest in Manggarai. The symbols used reflect the ways life of the indigenous people of Manggarai to live socially both to others and nature as well.

Despite the fruitful findings of the previous studies mentioned, an examination of symbolic meaning used in Manggarain death ceremony is not yet done. Therefore, the writer would like to invistigate the symbolic meaning focusing on action-symbols employed in the ritual of Manggarain funeral ceremony. Aside from fullfilling the requirement of my study, this research is of benefit to keep understanding of Manggarai local ceremony both linguistically and culturally as well.

METHODOLOGY

The process of gathering data of this descriptive qualitative design was carried out naturally from the point of view (emic and ethic) of the Manggarai community. In this context, emic is concerned with the perspectives of Mangarain in explaining culture phenomena. Meanwhile, ethics sees a phenomenon of the indigenous people of Manggarai from the outsiders (researchers) perspectives.

According to the theme, the data of this research were symbols used in funeral ceremony. The data were obtained by using interview/interview techniques and direct observation.

Results and Discussion

Observations were carried out by participating in the process of funeral ceremony. Meanwhile, the interview was done with the key informants namely 3 spokespersons (*tukang tudak*) and 3 old men who have better knowledge on Manggarian culture. In addition, to confirm the data obtained from the informants in question, two experts on Manggaraian culture were interviewed

Beside observations and interviews, a documentation study was carried out by researchers in finding or collecting data/information related to the focus of the study. Documentation in this study was beneficial for supporting and completing the data from interviews and observations. As such, the documentation in question was in the form of a video document (youtube) which helped the researchers to collect data regarding the symbols used.

Based on the theory of semiotics and pragmatics about wording (Mey,1993), the researchers processed and analyzed data by presenting, reducing, making temporary conclusions or verification activities (Miles & Huberman, 1994). All data were presented, reduced according to the needs of the research focus. Furthermore, the data were analyzed, concluded, and gave meaning to obtain a provisional conclusion. For the sake of validity, the researchers double-checked each the findings to strengthen the proposition built.

Stages	Action symbol (s)	Meaning
	Wero, pande bo	Social and religious meaning

Pre	haeng nai	Religious meaning
	poe woja/latung	Religious meaning
	Ancem peti	Religious meaning
	tokong Bakok	Religious and social meaning
	Teru wae cor	Religious meaning
Whilst	Waca lime	Religious Meaning
	Tura waks	Religious meaning
	Tente panggol	Religious Meaning
Post	Reis gu depa lime	Religious Meaning
	Ceki telu/lima or Saung Ta'a/	Religious Meaning
	Wentar buing lulung loce	Religious meaning
	Kelas	Religious Meaning

Pre-Funeral Ceremony

Manggaraian are custom to using *meriam* when anyone is dead. It always made a from big hard bamboo. The use of Meriam is to inform all people around that there is a death. The sound of *bo* cannon should be heard by ll the villagers. As they heard it, they are suggested to take part in the mourning. Activities must be stopped and go home to participate in condolence. Using *cannon (bo)* is something common conducted by Manggarai community when someone pass way. It is already become rooted culture andstill exists up to now. They consider it as a symbol of tolerance to the other people.

Wero means to inform. In this case, it has the same function with the cannon (*bo*). The difference is only on the means. The cannon (*bo*) uses bamboo as a tool. Meanwhile, *Wero* do needs a human as means. Someone is appointed to inform all families of the dead person. However, as the advance of information and technology, instead of going to inform physically some media can be used to inform such as short message

service, whatssapp or video call. So, *wero* has a social meaning.

More interestingly, for some part of Manggarai community, there is a belief that the soul of the dead person will go everywhere to visit all his.her families, friends, as well as relatives. Then, the informant or messenger is actually the soul of the dead person. The soul is being reincarnated to be visible man. His visit is done intentionally for the shake of permission as well as saying good bye. In this regard, *wero* has religious meaning in accordance with the concept of Manggarain belief toward the soul of the dead person.

Haeng Nai is the third ritual in pre-funeral ceremony. *Haeng* means “get “ *nai*” means “ breath, heart, life, inner feeling”. Lexically, *haeng nai* means the breath, heart or life of the dead person that can be got by all relatives. As such, people are suggested to be with him/her before his.her life is going to be end. Thus, *haeng nai* is concerned with religious values of the Manggarai community regarding the existence of soul. It is about the belief of

the end of human's life. The the soul will come out from the body and go to place where he/she belongs to. Therefore, the family and relatives should conduct *Haeng nai* to be with him/her before leaving this world permanently.

Lexically, *poe woja/latung* means to keep all the rice or corns that belong to the dead person. Standing on the belief conception, it is a symbol of request. The family and relatives do ask that all things belong to the dead person must be given to his family particularly rice, corn and lands. In addition, the dead person would be their caretaker and the messenger of the God for their land and corps. In this context, It is implicitly regarded as a pray for God and ancestors to their land and corps.

Ancem means to close; *peti* means coffin. Lexically, *ancem peti* means to close the coffin of the dead person. It has a close link with the traditional ceremony of Manggarai when they live firstly in a new house. There must be a “*ra'um bubung mbaru*” (an opening residence) ceremony. When one dies, it is a must for conducting *ancem peti* which is considered as an opening residence or new house; new place simblolized by coffin.. In this context, *ancem peti* is a ritual indicating the starting point of new residence of the dead person. The Manggarai community believe that when the coffin is closed, he starts living in a new universe.

Lexically, *tokong bakok* means to take care or protect the corpse which covered by a shet of white fabric. It is from the word *tokong* means “To take care or to protect” and *bakok* means a

shet of white fabric. It is conducted in three nights. In addition, based on the results of interview, this activity or stage deals with the concept of soul. The dead person must be strengthened by the prayer of his/her family and relatives for the sake of his/he trip to the next nife. So, *tokong bakok* can be defined as symbol of safety of the soul. It has a close link with belief of people (religious meaning). However, more importantly, it is regarded as tolerance to the family and relatives of the dead person.

As the coffin is taking out from house, there is a man who pour some water on the place where the corpse was lied to the front door. This symbol (*Teru wae cor*) has a close relationship with the dream of a woman as she is getting pregnant. Manggarai can predict the sex of the baby whether a male or a female based on their dream. If a mother takes some water from a tap, the baby would be male, on the other hand, if the mother takes some water from the small hole the baby will be female. Yet, more importantly, this stage is symbol of cleanness. Manggarai community believe that the dead person has many fault and sins. Consequently he/she should not leave the bad things for the family and relatives. Thus, it has a religious meaning.

Whilst Stage

Tura means to speak or to utter. *Wakas* is wild sugarcane. *Tura wakas*, lexically means to speak with a sugar cane. It is a kind of symbol that used firstly in funeral before the coffin is going to be buried. It is strictly defined as a

plant which is able to avoid the disturbance made by snake or scorpion or unseen-cosmological living things in the hole where the dead body would be laying down. Manggarai community believe that he/she would sleep soundly even in the darkness of the grave because of the power of the *wakas* (wild sugarcane) defeating poisoned living or unliving things in the hole which are actually truly believe as the the evils. Thus, it has a religious meaning.

Tente means to plan, and *Panggol* means “cross”. *Tente panggol* means to plant/put the cross above the grave (exactly above the heads side). *Panggol* can be made of steel, wood or bamboo and usually written the name, date of birth and date of dead person successively. The use of *pangeol* is something common in Manggarai. Most of the grave always have have *panggol* (cross) as the influence of Catholic church. Manggarai do believe the crucifixion of their saviour Lord Jesus would save the dead person. They have to identify him/her as the follower of Jesus who would save his life.

Post- Stage

Lexically *waca lime* means to wash, *lime* mean hands. *Waca lime* always done after the coffin completely buried. All who have just joined the funeral should wash their hands with some water placing in the front door of the dead person. Conditionally, they also can wash their hands in the reachable river. As such, Manggaraian believe that the soul of the dead person always follows whenever and wherever

they are. That is why they have to use some water in order to avoid the coming of the soul. It is a hope to the soul should live safely in his/her world. They do The river is the border between his world and his/her familiy or relatives’ world who still alive. Then, *waca lime* is a symbol of their belief toward the concept of soul (religious meaning).

Reis and *depa lime* means to greet and spread the arms side ways. It is conducted after people who have hust joined the funeral arriving at home. As they came, the people who are sitting in the front room of the dead person should greet them. They respond the greeting and spread their arms side ways. This activity confirms that the dead person is totally there (his wordl) and does not follow them anymore. This activity is still related with the conception of soul following the belief of Manggarain.

Saung ta'a means green leaf. It is also called *ceki telu* or *ceki lima*. As scuh, the name indictaes the time. Some clan conduct this activity after threes days of the death, yet some do it after five days. Regarding this actvity, some participants that the researchers interviewed confirm that it has something to do with the death and resurrection of Jesus. Yet, it is not absoulutely true as the fact, certain clans do it after the five days. At this point, they are same in terms of the purpose that so-called a leading prayer to the safety of soul. Thus, it has religious meaning.

Lexically, *paka* means hope *di'a* means good. So *paka dia* is a hope for the goodness. *Paka di'a* is the crucial

moment of post funeral ceremony because all people of each clan, family, relatives, villagers are invited. To exaggerate, this activity is regarded as a party for the dead person. However, the party is concerned with the happiness of his/her family or relatives believing that the dead person is totally there. He/she already live in his/her place inagurately and safely. The world is totally different and the mourning is definitely over. New life both the deap person and the left-familiy is coming and should be passed through. Then, this dealt with Manggarain belief of human soul.

To date, the finding of this study corroborates the previous findings Hendro (2020, Marfiatun (2019), Raru (2018), Saharudin (2019, and Surya (2009) confirming that the use of Manggarain symbols has functions and meanings. These two in question relate to the conception of Manggarain people about others, life and hereafter. Saying it differently, the employment of symbols in funeral ceremony is the reflection of horizontal and vertical relation. Horizontally, symbols used to manage the life with other people. Meanwhile, vertically, the symbols deeply manage the relation between human and God (socio-theo interpersonal relation). Meanwhile, in line with the theory of pragmatics on wording, the indigenous people of Manggarai have interacted naturally by means of symbols used in context.

CONCLUSION

With respect to the findings, the writers may conclude that Manggarain

funeral ceremony has three stages namely pre, whilst and post. Each stage has their rituals having symbolical meanings. As such, in addition to the social meaning, the rituals in question mostly dealt with religious meaning. In this regard, the religious meaning is closely related to the concept of soul which has benn existing in Manggarain community for far too long before in their life. The meanings in question are the result of wording process of Manggarain People in conducting life.

Since this study dealt only with symbolic meaning, further studies might cope with other aspects of Manggarain funeral ceremony such as the metaporical language used. It is highly recommended as the Manggarain funeral ceremony use many meaningful metaphorical languages.

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IMPOLITENESS OF TABOO WORDS IN MANGGARAIA LANGUAGE: INTERCULTURAL PRAGMATICS LENS

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ABSTRACT

Taboo words are considered offensive language. In any language, taboo words convey a rude meaning that threatens interlocutors' face in interaction. In particular, the Manggaraian language employs several words referring to taboo sense. Those taboo words have form, meaning, and reference. However, exploiting taboo words in interaction violates social norms and culture. This research aims to explore the impoliteness of taboo words in the Manggaraian language from a pragmatic intercultural perspective. The qualitative research method was entirely applied to account for taboo words in the Manggaraian language, whereas the primary data were naturally obtained through field observation and recording. The data were qualitatively analyzed through three procedures: condensation, display, and conclusion drawing. The interpretation of data was based on three main theories: impoliteness, taboo, and intercultural pragmatics. The study results reveal that taboo words in the Manggaraian language are generally classified into profanity, obscenity, epithet, and scatology. These taboo words serve some functions such as expressing feeling/emotion, cursing, swearing, closeness and humor, group identity/ethnicity and drawing attention. The matters of the taboo words refer to sex, physical appearance, animal, waste, and metaphysical things. The impoliteness strategies were bald-on strategy, positive impoliteness strategy, and negative impoliteness strategy. The use of the impoliteness strategies has flouted some maxims of politeness, particularly the maxim of tact, the maxim of approbation, the maxim of modesty, the maxim of generosity, and the maxim of agreement. Socio-culturally, taboo words are considered deviant behavior of social norms and impolite words for Manggaraian speakers in social interaction.

Keywords: *impoliteness; intercultural pragmatics; taboo words; manggaraian language*

INTRODUCTION

Typically, impoliteness is against what people use conventionally, violating social norms and cultures. It is, as such, forbidden and should be avoidable in social interaction. The reason is that impoliteness as a part of language behavior is at risk of humiliating and threatening people's feelings and public self-image.

Interlocutors feel offended and disrespected in interaction due to impolite language, as Culpeper and Hardaker (2017) have strikingly stressed that impoliteness contains negative sense. Conversely, language is not merely used to convey positive meaning as a means of social interaction. In one context, speakers may unconsciously sort out impolite

words such as taboo expressing emotion, mocking, or showing dissatisfaction toward other actions. In other words, rude language is, as in the case of impoliteness, often required for communication per se. It is often expressed when someone sorts out specific words or forbidden lexicon to react to other people's behavior under pressure circumstances. It is such a kind of reaction to the speaker's perception of the surrounding environment (Tampos-Villadolid & Santos, 2019). To this extent, the social environment affects and drives speakers of any language to exploit various impolite words.

Impoliteness is a piece of linguistic evidence and reality driving a great interest to look at it more precisely. In the view of Culpeper (1996), impoliteness has an antagonistic nuance and a confrontational sense. It is an act of communication attacking people's faces, feelings, or public-self image in interaction. Leech (1983) contends that some communicative acts are inherently impolite, such as giving orders, criticizing, and disagreeing. These acts are potentially at risk of threatening positive and negative faces. In this case, impoliteness occurs in two different circumstances: the first circumstance is unequal power and relationship, social distance, and status, and the second one is of showing intimacy. In those situations, impoliteness is realized inherently and superficially. Inherently, impoliteness co-exists with its opposing counterpart in the communicative act in an imperative form, while superficially, it takes the form of mock impoliteness. As a part of the pragmatic analysis, impoliteness is

employed through some strategies. The strategies have the opposing orientation to attack face. Drawing upon the theory of FTA, Brown & Levinson (1987) propose four strategies to convey impoliteness, namely: *Bald-on impoliteness strategy*, *positive impoliteness strategy*, *negative impoliteness strategy*, and *sarcasm or mock impoliteness strategy*. *Bald-on impoliteness strategy* is conducted in the most direct, clear, unambiguous, and concise without minimizing face. A positive impoliteness strategy is employed to attack or damage a cheerful face, and so is negative impoliteness. Sarcasm or mock impoliteness strategy is performed by using politeness strategy insincerely. This kind of strategy remains a superficial realization. Those impoliteness strategies have "face-damaging implications" (Brown & Levinson, 1987; Culpeper and Hardaker, 2017).

Taboo word is a part of a language that is often exploited in social interaction. Using taboo words brings about impoliteness. At its risk, it can raise a conflict among interlocutors and failure of communication. The act of exploiting hostile or rude language potential brings discredit to people's personalities and self-image (Wibowo, 2020). Socio-culturally, employing taboo words violates social norms and cultural values since culture has a system of values representing what is allowed or unallowed, required or forbidden (Pilotti and Martinez, 2012; Rosenberg and Garcia, 2017). Taboo words are widely recognized as a forbidden language in society. Yule (2014) maintained that taboo words are related to inappropriate words and

phrases used in social communities; those are sacred, prohibited, or just inappropriate (Wene & Ena, 2020). Taboo words contain, by nature, hostile, rude, and offensive meanings. Proscription of taboo words reflects social restriction on the personal behavior that brings about the lousy impact such as discomfort, harm, or injury (Keith & Burrige, 2006). More seriously, taboo words can even provoke a conflict between groups of people in society (Wene & Ena, 2020). Therefore, it suggests that taboo words are avoided and firmly banned in interpersonal and social interaction. As addressed by (Jay, 2009), taboo words are prohibited or eschewed institutionally and individually due to the potentiality of harm. Taboo words cover various matters covering sex, parts of the body, sacred objects, animals, excretion, physical performance, death, and supernatural things. Tabooed subjects are highly varied depending on socio-cultural contexts set in social interaction (Wardhaugh, 1992).

Furthermore, the content of taboo words indicates different referents. Based on the referents, taboo words are subsumed under some types, namely: obscenity, profanity, blasphemy, scatology, insult, and slur (Jay, 2009). The other category of taboo words was proposed by Battistella (2005); those are of four types, namely epithet, profanity, vulgarity, and obscenity (Sari, 2020). Both theories of taboo word types have been widely applied in previous analyses and the present research (Ranus, 2019; Samosir, Widya Nola, Meisuri & Putri, 2020; Sari, 2020; Wene & Ena, 2020; Wibowo, 2020).

Taboo words are often violated in

interaction in which people tend to exploit them. Some reasons and functions are likely to drive speakers to employ taboo words in their speech acts and utterances. Wardhaugh (1992) contended that taboo language is spoken to address some reasons and functions such as drawing attention, showing contempt (cursing), being aggressive or provocative, and mocking (swearing) authority. Similarly, these reasons and functions are pointed out in the study conducted by Putri, Sembiring & Imranuddin (2019). In other research findings, some reasons for using taboo words were also revealed in the research findings of Wene & Ena (2020). The psychological condition was the most dominant reason: humor, ethnic group identity, and social class. However, Lidbäck (2020) demonstrated different reasons for taboo words such as a joke, appreciation, disclaimer, and reference. Simply, it seems reasonable that various reasons arise from the context variability of taboo words in interaction.

Impoliteness and taboo words are two crucial language issues that are closely connected. Taboo words entail impoliteness. Both are superficially and inherently found in social interaction. The analysis of impoliteness and taboo words is related to pragmatics and culture. Therefore, the exploration of the topic is conducted from an intercultural-pragmatics lens. It combines pragmatics perspective and cultural lens. Intercultural pragmatics looks at language use in conjunction with cultural background. Yule (1996) stated that cultural background is the basis for understanding how different speakers construct meaning in their languages. In this view, the

phenomenon of language behavior as impoliteness and taboo words is interwoven with cultural nuances and values. Leech (2014) emphasized that intercultural pragmatics is an approach to disclosing cultural differences in language use by comparison or contrasting. However, the current investigation of impoliteness and taboo words in the Manggaraian language is not compared and contrasted with other cultures. It is mainly applied to get across the linguistic form, strategies, and cultural values.

Manggaraian language (ML) is a local language spoken by most people in west Flores, East Nusa Tenggara Province. It is a Melayu-Polinesian language with a sufficiently average number of speakers and has some variations of regional dialects. Further, impoliteness and taboo words are manifested differently in the Manggaraian language in terms of words (lexicon) and cultural views of impoliteness. Several words are categorized as taboo because their meaning is hostile and offensive. Additionally, it is more sensitive and rude when employing taboo words in social interaction and disrupts interpersonal relations. Culturally, taboo words are impolite in Manggaraian culture as showing disrespect to other social beings. Taboo words are also forbidden due to violating social norms and cultures.

There have been several studies exploring taboo words in local languages. The investigation of taboo words has revealed a variety of contexts for taboo words. Exploring taboo words in local languages shows a more prosperous and diverse socio-cultural context. Some previous studies

concerned the impoliteness and taboo words in different local languages, including the Manggaraian language. Ranus (2019) analyzed swearing words in the Manggaraian language, particularly *Colol* dialect of East Manggarai. The study focuses mainly on the description of swearing words, referents, meaning, and context of use. Semantics and Sociolinguistics are the main theories used to account for swearing words in the Manggaraian language. The findings show that the Manggaraian language, particularly in the *Colol* dialect, has some lexicons or words used to express swearing.

Some factors underlie the employment of swearing words among speakers of the Manggaraian language in *Colol* dialect, such as intimacy, feeling, insulting, and social equality. Likewise, Apriani (2017) conducted research on swearing words in Balinese in terms of forms and referents. The analysis was qualitatively seen from the sociolinguistic approach. The study revealed that Balinese has particular swearing words. In the case of form, the swearing words are syntactically constructed in words and phrases. The swearing words are categorized into eleven kinds based on the referents. The words are noun, verb, and adjective. Furthermore, in the case of referents, those swearing words refer to a condition, animal, parts of the body, supernatural spirit, objects, kinship, activity, and profession. Sociolinguistically, the swearing words are considered rude and negative; therefore, they should be avoided and forbidden.

Samosir et al. (2020) mainly focused on investigating taboo words in Batak Toba language used in the

conservation between seller and buyer. The analysis was qualitatively done in terms of types of taboo words, perceptions, and impacts. The study uncovers some significant findings, namely: (1) Batak sellers employed five different types of taboo words in interacting with buyers such as insult and slurs, scatology, epithets, vulgarity, and obscenity; (2) Concerning the use of taboo words by Batak sellers, most people have negative perceptions as it is too rude and offensive, and (3) taboo words have destructive impacts to others in conversation such as causing offense and anger; and (4) Batak society refuse to use taboo words in the interaction between sellers and buyers. These findings are related to and support the previous study by Apriani (2017).

In their investigation, Rosenberg & Garcia (2017) analyzed the relationship of taboo words in terms of intensity and frequency by applying statistical analysis to the relationship of three key components; Affective, Behaviour, and Cognitive. The analysis results found a slight change in which taboo words people use in everyday life. The results suggest that the level of offensiveness of taboo words (A) predicts the usage of the words (B) that are part of a person's natural language (C): the ABC-hypothesis of taboo words.

The Manggaraian language has a linguistic repertoire of taboo words that are fascinating to investigate from pragmatics and culture. The phenomenon of impoliteness and taboo words in the Manggaraian language is necessarily conducted for further research. The topic has not been widely explored in recent studies as in other languages. Meanwhile, Manggaraian

taboo words are unique to be pursued in this present investigation. Hence, the analysis of taboo words and impoliteness provides new insights into intercultural pragmatics. Fourth, the current analysis enriches our understanding of impoliteness and taboo words in the Manggaraian language. These reasons drive the researcher to look at the topic.

METHODOLOGY

This research is, by nature, designed in a qualitative study in which the data source was taken from the recorded daily interaction. The data are primarily the words spoken by the Manggaraian speakers in interaction in Langke Rembong District and other surrounding areas. Part of the data is the researcher's intuitive knowledge as a native speaker of the Manggaraian language. The data were obtained through recording and direct observation. Audio recorder and field-note were the instruments employed to collect sufficient data. The data were then analyzed through three interactive procedures: data condensation, data display, and conclusion drawing. In the data condensation stage, the recorded data were transcribed into the written texts and coded by themes and category. The results of the data analysis were displayed in an informal way and the matrix. Further, the data were explained by the inductive-deductive method and based on the theory of taboo language and intercultural pragmatics.

RESULTS AND DISCUSSION

The results of the data analysis presented in this part indicate some crucial points regarding types of taboo

words and impoliteness strategies. In the case of taboo words, the results are related to types of taboo, referents, functions and factors, and impoliteness strategies. Each point is discussed comprehensively below.

Types of Taboo Words and Referents

As the data are shown below, taboo words of the Manggaraian language can be categorized into some types. Some taboo words are very likely to be made even though the classification is not exclusively used as a reference. Some taboo words are also found in the Manggaraian language, as presented in the data below.

TYPES OF TABOO WORDS	EXAMPLES	REFERENTS
EPITHET	- <i>Mpedal</i> lut keta kuru caci. - <i>Rei hi berat</i> hitu lau le kraeng. - <i>Mbulak</i> neho mata de pot - <i>Nggilek mata dehau</i>, lako sangge ledas kaut - <i>Paca kaut</i> ine winan hot <i>mbiset</i>, pika taungs kaba de eman - <i>Dongkil!</i> Toe keta kop pande dehau ta - <i>Nibok</i> kaut baran, bom manga panden bao mai. - <i>Oe rucuk!</i> Mberes koe hang e. - <i>Woko rigit</i> wuk, dat kole gauk'n. - <i>Nggilek mata dehau</i>, lako sangge ledas kaut	Physical appearance/parts of the body
OBSCENITY	- <i>Puki mai</i>, ngonde kaut ngo sina kios. - <i>Kido demam!</i> Mberes keta tombo ngasang data. - <i>Puki de endem</i>. One pisa kaku tako seng dehau - <i>Laé wulu</i>, nakal keta bail - <i>Puki nden</i>. Ngo nia lawang ho - <i>Laé diong</i> keta hot pande rusak barang daku? - <i>Pukilneka</i> sangge toko agurona data	Sexuality/genital parts
SCATOLOGY	- <i>Acu</i>, toe di'a gauk agur tombo sangge ngoeng. - Do bail mboros, berat ne ho keta <i>ntung</i> - <i>Tai acu</i>, mesen keta bora dehau ko!	Animal, excretion

	- <i>Kaba dongong</i> , reak sot wengkel bail	
	- <i>Rimpe Rampet!</i> Neho keta tara de kode	
PROFANITY	- <i>Manga bae le Morin</i> , sanggen pande daat dehau latang	
	- <i>Poti wolo</i> , sangge lako kaut wie eros.	Sacred/supernatural /metaphysical things
	- <i>Nahe hang le poti</i>	
	- <i>Kokong koe</i> so, labar mane rep taungs.	
	- <i>Com mata olo</i> , eme ngonde bail kerja.	
	- <i>Mata ba le emam</i> . Sangge keta aus tombo anak data.	

Concerning the given data, taboo words of the Manggaraian language are subsumed under epithet, obscenity, scatology, and profanity. This category is in line with the existing category of taboo words by Battistella (2005) and Jay (2009). As demonstrated in the above examples, the types of taboo words and referents contain specific subjects. The subjects are mainly concerned with sexuality, physical appearance/parts of the body, death, animal, excretion, and sacred/metaphysical things. Such topics are related to Wardhaugh (1992), who stated similar matters of taboo words. There is a difference in the case of profanity in that it covers both sacred things (*Morin*) and other metaphysical objects such as ghost spirit (*poti wolo*, *kokong koe*, *mata*). The word "morin" is a generic word referring to God, which is often used to express religious cursing.

Nevertheless, no specific name is employed in the religious taboo words or phrases like in English. Additionally, the offensiveness of the tabooed subjects relatively ranges from profanity, obscenity, scatology, and

epithet. However, the context of interaction directly determines the degree of offensiveness.

In Manggaraian culture, taboo (*ireng*) deals with speech and act. The taboo act is such a kind of specific activity that is forbidden to be conducted, while taboo speech is specific words or phrases that are prohibited. Both are considered rude, negative, and offensive. They were exploiting taboo words and humiliating people's dignity and self-respect. It also discredits others as social beings. Thus, those taboo words violate socio-cultural norms in the Manggaraian speech community. The social-cultural norms organize people to respect each other in interaction highly (*hiang hae ata*) and use polite language or speech (*curup ata kop/dia'n*, *jaga mu'u*, *neka mbucak tombo agu ata*). These local cultural norms are conventionally held and applied to social interaction in Manggaraian society. If speakers ignore the existing cultural norms, some harmful impacts will occur, such as social conflict, failure of communication, and disruption of interpersonal relationships.

Concerning this case, Keith & Burrridge (2006) and Wene et al. (2020) emphasized that the Proscription of taboo words reflects social restriction upon the personal behavior that brings about destructive impacts such as discomfort, harm, or injury, as well as mitigates a conflict between groups of people in society.

Some Functions and Factors of

Functions	Factors
1 Expressing feeling/emotion	1. Psychological condition
2 Cursing	2. Speaker-hearer relationship
3 Swearing	3. Social-physical setting
4 Closeness and Humor	4. Authority
5 Group identity/ethnics	
6 Drawing attention	

Those functions are often conveyed when speakers of Manggaraian language speak of taboo words in their utterances. Each function can be identified from taboo words and phrases used in interaction. Therefore, the context of interaction directly and significantly affects the choice of taboo words and phrases expressing different functions. On one occasion or situation, a speaker uses taboo words to state her strong feeling or emotion. At the same time, he could address cursing and swearing on one another occasions. In context, there are some factors causing speakers to employ taboo words, such as psychological condition, speaker-hearer relationship, social-physical setting, and authority. The

Using Taboo Words

Taboo words convey various functions depending mainly on the context of interaction. Generally, taboo words are spoken to state some functions, feelings, or emotions, such as cursing, insulting, swearing, being aggressive, or provocative. Based on the data, taboo words in the Manggaraian language reveal some functions, as presented below.

psychological condition is much more dominant among these factors, driving an individual speaker to exploit taboo words in utterances or speech acts. However, taboo words have arisen from social-physical settings and authority in a broader context of social interaction (Finn, 2017; Jay, 2009; Njoroge, 2014).

Impoliteness of Taboo Words

Taboo words reflect the impoliteness of communicative acts. As the data demonstrated above, those types of taboo words are related to impoliteness in social interaction. There are essentially two results to be discussed: impoliteness strategies and flouting maxims.

Taboo words are closely bound

with social settings and interactional context. In the Manggaraian language, taboo words are exploited by speakers in a different social setting and context of interaction. These two aspects are related to each other, underlying the appearance of taboo words in utterances or speech acts. See the following excerpt.

Ema : *manga bae le Morin*,
sangged pande daat dehau.

Ase : ole, asi nggitu bail tombo.
The interaction occurred between two speakers: a father and his brother. The speaker used the phrase *manga bae le Morin*. It is considered taboo words because the referent is a sacred thing, that is God (morin). Additionally, the speaker employed this taboo word to convey religious cursing toward his brother's bad behavior. "Morin" is believed to be the highest, powerful, sacred, and glorious. It is the value contained in the word. The word is forbidden to be used for wrong matters. In this interaction, the use of the word violates religious and social-cultural norms. Socio-culturally, when a speaker exploits the word "morin" wrongly, as in the given example, his language sounds rude *per se*, but it is taboo. In impoliteness, the speaker employed a *bald-on strategy* to curse and swear at his opponent. By applying the impoliteness strategy, the speaker directly attacked his counterpart's face hoping that God punishes the person. This impoliteness has flouted some maxims, according to Leech (1983), such as maxim of approbation, maxim of modesty, maxim of tact, and maxim of generosity. The flouting maxims indicate that the speaker maximized his benefit while giving more costs to his

opponent.

The other examples of taboo words which are extremely sensitive and offensive are those referring to sexuality, animal, and excretion. Sexuality (genital parts of the body) is a vital part of the human body covered and secret. It cannot be directly mentioned or firmly banned and avoidable in interaction. Look at the example below.

(1) Aleks : *Lae* diong keta
hot pande rusak barang
daku?

Agus : Toe baen ge, kae.

(2) Dina : *Puki* mail! Ngo
ngelang weli kopi sina
kios.

Dedi : Bo eme inung
kopi tong. Sua gelas.

In the examples (1) and (2) above, the speakers employed taboo words showing the sexuality of females and males. The word *lae* refers to the male genital organ, which is biologically used to excrete water from the body and sexual activity. In contrast, the word *puki* is a female genital organ that serves a similar function to a male. These taboo words are compassionate, rude, and offensive as they share negative meanings and have derogative content. These taboo words were exploited in both interactions to express their emotions/feelings and swear the negative behavior. The speakers' psychological condition, like as pressure and disappointment, is the factor that affects the exploitation of the sexual taboo words. The sexual taboo words, categorized as obscenity, have a terrible impact on self-image, face, and interpersonal relationships. To its worst extent, they can provoke harm and a

social conflict in the broader social setting.

The speakers applied different impoliteness strategies. In excerpt (1), the speaker used a positive impoliteness strategy. The utterance was constructed in the interrogative sentence to attack the hearer's positive face indirectly. This indirect way reveals that the speaker redressed to minimize the tension and risk of conflict. In excerpt (2), the speaker applied the negative impoliteness strategy using imperative utterance to destroy the opposing face. There was not any option offered on the side of the hearer. Some maxims were flouted, such as the maxim of tact, maxim of modesty, maxim of approbation, and maxim of agreement.

Taboo words are also related to animals and excretion. In the Manggaraian language, animal and excretion are taboo words such as *acu*, *ela*, *kode*, *lawo*, *ntung*, *kaba*, *tai*. These taboo words are categorised into scatology. The animal and excretion taboo words are metaphorically used to swear a person with unfavourable appearance, bad behaviour and conduct. Look at the examples below.

(1) Kani : neho keta hang de
ela, taung kat hang agu ute
one lewing.

Winus : cait manga kid ata
toe di hang.

(2) Lipus : Reba da'at neho ke
tara de *kode*.

Radus : tung keta de
tombo hitu e.

(3) Frida : Sangge tombo kaut
ine wai *acu* ho.

Sinta : itup leng, neka
sangge aus kaut tombo

In interactions (1), (2), and (3), it was

found that the speakers employed the animal taboo words, namely: *ela*, *kode*, *acu*. These words are rude and taboo because they compare human's appearance, character, behavior, and conduct to those animals. In interaction (1), the speaker employed the word "ela" (pig) to swear his counterpart with greedy behavior. In the second interaction, the speaker applied the word "kode" (monkey) to swear at another person with an ugly physical appearance, while in interaction (3), the speaker used the word "acu" (dog) to swear at another person with negative behavior. The animal taboo words are impolite to be spoken as they humiliate and discredit other people. Human appearance has the most respected self-image that is unequal to animals. The use of animal taboo words has downgraded the existence of human dignity.

The speakers employed different strategies to attack the hearers' positive and negative faces concerning the impoliteness strategies. In excerpt (1), the speaker applied a negative impoliteness strategy to show his disrespect to the other participant and express his emotional feelings against the uncivil behavior. The declarative utterance was constructed to convey the speaker's wants. In excerpt (2), the speaker utilized a positive impoliteness strategy to threaten the cheerful face of his opponent. Moreover, the speaker showed his dissatisfaction with one's conduct. In excerpt (3), the speaker also used a positive impoliteness strategy to attack the counterpart's cheerful face. In addition, the speaker reacted to the hearer's utterance. The flouting maxims were some maxims, namely the maxim of tact, the maxim of

approbation, the maxim of sympathy, dan the maxim of modesty.

The employment of impoliteness strategies does not change taboo words into mild impoliteness. Taboo words naturally remain harmful and offensive. However, in social interaction, strategies are crucial for speakers to consider their degree of impact on others' faces, feelings, and self-respect. The flouting maxims are in line with the types of impoliteness strategies. In other words, the impoliteness of taboo words is parallel to flouting maxims of politeness.

CONCLUSION

Taboo word is linguistic evidence embracing impoliteness. It is unarguably perceived as rude, negative, offensive, and impolite. Remarkably, the Manggaraian language has a repertoire of taboo words. Based on the data analysis, some points of conclusion are drawn. First, in terms of types, taboo words are categorized into four types, namely: *profanity*, *epithet*, *obscenity*, and *scatology*. Second, taboo words address some functions such as expressing feeling/emotion, cursing, swearing, closeness and humor, showing group identity, and drawing attention. Third, those taboo words refer to sexuality, sacred/metaphysical things, animal/excretion, and physical appearance. Fourth, the employment of taboo words is triggered by a psychological condition, speaker-hearer relationship, social-physical setting, and authority. Fifth, socio-culturally, taboo words are forbidden and should be avoided in social interaction since they violate socio-cultural norms in the Manggaraian speech community. According to

Manggaraian culture, people should highly respect others' dignity or self-respect as social beings and treat them as equally as themselves. However, applying impoliteness strategies, such as *bald-on strategy*, *positive impoliteness strategy*, and *negative impoliteness strategy*, is vitally essential to moderate the impact on others. The implications are at two points. Taboo words should be recognized and taught to younger Manggaraian speakers to recognize the negative meaning and destructive impact when using the words in social interaction. Aspects of taboo words and impoliteness are complex matters as connected to some rituals in the Manggaraian speech community. It is interesting for future research to further explore taboo words in particular rituals of the Manggaraian speech community.

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DEVELOPING ENGLISH LEARNING MATERIALS FOR ACADEMIC PURPOSES' BASED ON THE HINDU VEDIC RITUALS

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ABSTRACT

This research was designed and developed using the ADDIE's model development. The needs for EAP learning materials were assessed and analyzed by deploying O'Donnell's technique. The general research objective was to assess and analyze a needs for and develop EAP learning materials integrated with the Hindu Vedic Rituals. The research subjects included experts in the Hindu Vedic Religion, English language instructors, and students. The research objects were focused on needs for EAP learning materials containing the Hindu acara (rituals) themes, sub-themes, texts, social functions, lexicon, text structure and grammar, glossary of meaning. Two instruments were administered, namely: an interview guide and rating scales. The obtained data were analyzed descriptively and qualitatively. The research findings showed that 1) the needs for EAP learning materials containing the Hindu themes acara (Panca Yadnya), and sub-themes (Dewa Yadnya, Pitra Yadnya, Manusa Yadnya, Bhuta Yadnya, Rsi Yadnya), and 2) the language aspects, namely text genre, text social function, text lexical item, text structure and grammar, glossary of meaning. Moreover, the EAP learning materials were constructed on theme-based, text-based, word-based, grammar-based, and meaning based learning models.

Keywords: EAP learning materials; the Hindu Vedic Rituals; needs; model development.

INTRODUCTION

English is taught to develop the students' language skills with positive attitude, good knowledge, and transferable skills in English. With these learning goals, English can be properly classified as English for Academic Purposes (EAP) (Attridge, 2016; Attridge et al., 2018). Academically, the focus of English instruction is on the language proficiency, discourse, and genres that are suited for these tasks. Particularly, English taught in a religion-based tertiary institution as in

Universitas Hindu Negeri I Gusti Bagus Sugriwa Denpasar (henceforth: UHN) a) is tailored to the learner's particular requirements; and b) incorporates the underlying methodology and practices of the fields it covers. (Mortenson, 2022).

Prior study of the UHN curriculum revealed a disparity between the current and desired English learning resources. The existing English syllabus and course general outline had not been designed and developed to integrate the English language with Rituals based on Hindu

Vedic *Rituals*. Moreover, English was more focused on general English than English for academic purposes (hereinafter: EAP) (Doniger,2009; Donder,2020; Mortenson,2022). Therefore, the present research was focused on designing and developing EAP learning materials integrated in the Hindu Vedic *Rituals*. The learning materials of EAP were planned and produced following the *Acara* of the Hindu Vedic Religion (Surada,2020; Sudiana,2021). Hindu rituals are the made reference for a ceremonial or system of rites, or an act or sequence of acts that are frequently performed in a certain order. Life-cycle rituals (*samskāra*), including initiation, marriage, and death and ancestor rites; worship and prayer (*pūjā*); sacrifices, particularly Vedic fire sacrifices (*yajña*, *iṣṭi*, *homa*), and blood sacrifices; community and individual festivals (*utsava*), and processions (*yātrā*). Puja, meditation, quiet prayers, yoga, and reading of scriptures from the Bhagavad Gita or *bhajans*, reading religious books, participating in *Satsang* (prayer meets), performing charitable work, visiting a temple, and chanting the name of their beloved God are the most popular rituals observed in all Hindu families' rituals. One of '*acara*' taught throughout primary, secondary, and tertiary education levels is '*Panca Yadnya*—the five services in Hinduism. '*Panca Yadnya*' consists of '*Dewa yadnya*, *Pitra yadnya*, *Manusa yadnya*, *Rsi yadnya*, *Bhuta yadnya* (Surada,2020; Donder,2020; Relin,2021; Sudiana,2021).

The present research was undertaken to cover the Hindu *acara* which had not been designed and developed as EAP learning materials at UHN. The absence of research in designing and developing English learning materials with reference

to the Hindu *acara* is another reason for undertaking this research. There have, however, been past R&Ds based on Christianity and Muhammadiyah (Fitriyah,2018; Simorangkir,2019). Fitriyah (2018) created English learning resources for students of Islamic Education at IAIN Kediri, a Kediri State Islamic Institute. The purpose of the work was to create English for specific academic purposes (ESAP) instructional materials for students of Islamic education at IAIN Kediri using the concepts of Contextual Teaching and Learning (CTL). There were 394 students in total, all of them were in their second semester at IAIN Kediri. For data collection, needs analysis, and trial-and-error, a cluster random sampling approach was used to pick 40 children as the sample. The results of the need analysis were utilized to create and construct English teaching materials that followed CTL principles. All of the educational materials were packed into ten modules that were presented over the course of one semester. Three specialists in ESAP course design, Islamic Education course training, and layouts verified the 10 modules. Some adjustments were re-validated after trial runs before being employed at IAIN Kediri's Tarbiyah faculty.

Its research methodology used Borg and Gall (1986) with ten consecutive steps, namely a) identified problems of learning English as encountered by the students, b) reviewed the problem into the theory, c) obtained information through the needs survey, d) conducted focus group discussion, e) wrote the manuscript, f) implemented expert validation, g) conducted expert judgement, h) revised the product, i) carried trial outs, j) did continuous revisions, and k) expert validation. The proposed research will be

modelled using ADDIE's. This model can flexibly meet EAP requirements consistent with the *acara*. Moreover, this model can be used to design and develop the English learning materials in a non-linear fashion by making use of each phase's outcomes which are easily modifiable to better suit the EAP learning needs at UHN (Razak,2020; Rayanto et al.,2020; Almelhi,2021

Simorangkir (2019) developed teaching materials on Christian Religious Education at the Philippine Normal University, the National Centre for Teacher Education. The objective of this study was to provide Christian Religious Education teachers with a better knowledge of the creation of teaching materials used by teachers in the classroom. Although the phases of growth can be done in the same way, the substance of Christian Religious Education materials must be distinct in order to not only attain academic competence and abilities in children, but also to build students' spirituality. As a result, when developing Christian Religious Education teaching materials, it was necessary to keep in mind the fundamental concepts and theology of Christian religion, namely the Bible. The processes taken in developing the teaching materials consisted of a) an analysis of the need for teaching materials to meet the interesting teaching materials which could achieve competence, b) prepare a map of teaching materials in so that they could know the number of teaching materials to be written, c) know the sequence of teaching materials, d) structure of teaching materials to be considered so that it became an intact building that deserved to be called learning materials.

The differences between Simorangkir's and the present research lies not in the process of development but on the contents pivoted around the Hindu Vedic *Acara*. The present research was designed using the ADDIE model. The ADDIE instructional design methodology is

a five-step method for creating iterative learning materials (Watson,1981 in Carey and Carey, 2016). In conclusion, this research was based on three major rationales, namely 1) the newly developed English learning materials is suited to English for academic purposes incorporating the subject areas in the Hindu Vedic *acara*, 2) the English learning material contain authentic and semi-authentic texts, enjoyable activities that engage the students' thinking capacities incorporating good criteria for learning materials, and 3) a theme-based, a text-based, a word-based, a grammar-based, and a meaning based learning models incorporating active, participatory, enjoyable, and fun learning models when they are implemented. The three rationales characterize the newly developed English learning materials for academic purposes at UHN Denpasar.

METHODOLOGY

This research was designed using a model development ADDIE. The main purpose was to develop EAP learning materials based on the Hindu Vedic *acara*. This research applied ADDIE's model with its systematic framework divided into five steps. The research subjects for the EAP learning materials' needs assessment and analysis consisted of a) informants on Hinduism, b) English language instructors, and c) first-semester students. The research objects were focused on the Hindu Vedic *acara* and text, text social functions, lexis, text structure & grammar, and glossary of meaning suitable for EAP learning materials (Grant, 2002; Ababio,2013; Molenda,2015; O'Donnell,2018; Kurt,2018; Striner,2020).

Instruments were organized in accordance with the research questions. An interview guide was administered to the Hindu Vedic informants for gathering needs for relevant themes (*acara*) and sub-

themes (*Panca Yadnya: Dewa Yadnya, Pitra Yadnya, Manusa Yadnya, Bhuta Yadnya, Rsi Yadnya*) suitably integrated in EAP learning materials. A rating scale was used to validate the needs for EAP learning materials' readability, reliability, and validity indices in Unit One to Unit Sixteen (Candiasa, 2013; Donder, 2020; Surada, 2020; Relin, 2021; Sudiana, 2021). A rating scale was used to validate and final product of EAP learning materials' readability, reliability, and validity indices in Unit One to Unit Sixteen (Candiasa, 2013; Donder, 2020; Surada, 2020; Relin, 2021; Sudiana, 2021).

Data on the Hindu Vedic *acara* as themes and sub-themes as well as the English language aspect like text, text social function, lexical item, text structure and grammar, as well as glossary of meaning were gathered from informants who are experts in Hinduism, English language instructors, and first-semester students. Primary data were gathered on the Hindu Vedic *acara* or rituals as themes and sub-themes as well as the English language aspect such as text, text social function, lexical item, text structure and grammar, as well as glossary of meaning for the first semester students who learn English at the tertiary institution levels. Secondary data were also gathered concerning the readability, reliability, and validity of the EAP learning materials containing the Hindu Vedic *acara* as themes and sub-themes as well as the English language aspect such as text, text social function, lexical item, text structure and grammar, as well as glossary of meaning for the first semester students who learn English at the tertiary institution levels.

Data on the Hindu Vedic *acara* as themes and sub-themes as well as the

English language aspect such as text, text social function, lexical item, text structure and grammar, as well as glossary of meaning were nominal or qualitative data in nature. Data on the Hindu ritual themes and sub-themes as well as the English language aspect such as text, text social function, lexical item, text structure and grammar, as well as glossary of meaning were nominal or qualitative data in nature, and therefore, analyzed descriptively and qualitatively. Whereas, data concerning the readability, reliability, and validity of the EAP learning materials containing the Hindu Vedic *acara* as themes and sub-themes as well as the English language aspect such as text, text social function, lexical item, text structure and grammar, as well as glossary of meaning were interval or quantitative data in nature, analyzed descriptively and quantitatively.

RESULT AND DISCUSSION

Research Finding 1: Needs Assessment and Analysis

Through interviews, the Hindu Vedic *acara* relevantly used as themes are *PancaYadnya* or the five rituals of Hinduism that are firmly held in everyday life in society and religion (Donder, 2020; Surada, 2020; Relin, 2021; Sudiana, 2021). Whereas, the sub-themes are *PancaYadnya: Dewa Yadnya, PitraYadnya, ManusaYadnya, BhutaYadnya, RsiYadnya*. The English language aspects relevantly integrated in the Hindu Vedic *acara* consisted of text, text social function, lexical item, text structure and grammar, as well as glossary of meaning. Sixteen texts were identified and selected from the Hindu Vedic *acara*, they are 1) descriptive text of *Dewa Yadnya*, 2) descriptive text of *Dewa Yadnya*, 3) narrative text of *Dewa Yadnya*, 4) narrative text of *Dewa Yadnya*,

5) narrative text of *PitraYadnya*, 6)narrative text of*PitraYadnya*, 7)narrative text of*PitraYadnya*, 8)narrative text of*ManusaYadnya*, 9)narrative text of*ManusaYadnya*, 10) narrative text of*ManusaYadnya*, 11) narrative text of*ManusaYadnya*, 12) descriptive text of*BhutaYadnya*, 13) narrative text of*BhutaYadnya*, 14) argumentative text of *BhutaYadnya*, 15) narrative text of*RsiYadnya*, and16) narrative text of *RsiYadnya*. In terms of the English language aspects like text genres, text social functions, lexical items, text structure and grammar, glossary of word or phrase meanings nested within the Hindu Vedic rituals as themes and sub-themes were documented for EAP learning materials. The needs for the EAP learning materials were validated by experts before they were further designed and developed as draft and final products of EAP learning materials.

Research Finding 2: EAP Learning Materials

Through rating scales, the needs for EAP learning materials were organized and structured into sixteen course outlines structured as 1) theme (acara) , 2) sub-theme (Panca yadnya), 3 learning outcome (ability to read, write, and speak in English on Panca Yadnya), 4) learning indicators (to understand main idea, specific information, textual reference, and word meaning; to develop and arrange cohesive and grammatical paragraphs,to speak grammatically and fluently), 5)learning materials (descriptive, narrative and argumentative texts) ; 6) social functions of the texts, 7) descritive, narrative and argumentative text structures, and 8) glossary of word or phrase meanings.

DISCUSSION

The newly developed EAP learning materials are discussed in relation to six theoretical issues, there are text-based learning, text's social function, word-based learning, grammar-based learning, meaning-based learning, and theme-based learning. First, EAP learning materials designed and developed with a perspective of theme-based learning involves learners' learning through one central topic (Dewi,2021). The theme could have strong links to one subject. A thematic approach to teaching entails combining all academic areas under a single topic. It cuts across subjects and helps kids connect fundamental academic abilities to real-world concepts. The benefits of theme-based learning include: (1) encouraging a love of learning via engaging topics, (2) students making deeper connections to learning, and (3) students knowing more about the Hindu faith (Seefeldt, 2005; Wiggins, 2013; Williams, 2017).

The Hindu context is linked to written texts and spoken skills in an EAP text-based approach. Thus, it is about creating instructional units that emphasize the development of language skills in relation to complete texts andusing full texts to provide students with guided practice as they improve language skills for meaningful conversation (Cutting,2002;). By interacting with activities and then using the target language to accomplish the tasks, an EAP text-based method will strengthen and nurture the learners' English. This paradigm also makes learners rely on past world knowledge and engages them considerably more productively (Baker&Ellece,2011; Jones, 2012). In a text-based learning environment, students are also more engaged and motivated to participate in

assignments and activities. It offers a platform for students to display their skills through their efforts and develops them further (Rodgers, 2001; Nunan, 2004).

Social roles show how social influence, in general, and compliance, in particular, work. Most of us, for the most part, follow the rules set out by the roles we play (Knapp and Watkin) (2005). Narration, for example, is the art of storytelling, and narrative writing is used to convey stories. You engage in a sort of storytelling whenever you tell a friend or family member about an event or occurrence from your day. Furthermore, a story can be either true or false. Every tale needs a plot or circumstances that cause the characters to respond. The story is usually divided into five sections: exposition, rising action, climax, falling action, and resolution. A narrative also comprises four aspects that are required to move a story forward. Readers would not identify with the tale or continue reading it if it lacked storyline, character, point of view, or topic. Human beings require standards to lead and steer their conduct, to give order and regularity in social relationships, and to make sense of and comprehend the behaviors of others. These are some of the reasons why most individuals follow social standards most of the time.

Students learn through personally relevant and real-world projects and activities in an EAP word-based learning environment. Over the course of a few weeks, students work on their project. Word-based learning can be used to accomplish a variety of goals, including: (1) developing language skills that contribute to recognized qualifications, (2) developing knowledge of the Hindu religion, and (3) assisting students in comprehending what

is contained in the Hindu religion's textual scriptures. It also allows people to improve their communication, enthusiasm, and attitude, as well as their collaboration, networking, problem-solving and critical thinking skills, and professionalism. These abilities give you a leg up on the competition when it comes to accomplishing your job goals (Keevy&Chakroun, 2015).

Grammar-Based Approach is one of the techniques to teaching and studying language, particularly a second or foreign language (Haight, et al., 2007). It does not teach grammar directly or exactly, but rather scaffolds learners' learning of the language via and using grammar through various approaches. Grammar is significant because it is the language that allows us to converse about language. Grammar describes the many sorts of words and word groupings that make up sentences in any language. Even as youngsters, we can put sentences together—grammar is something we can all do. (1) Diagramming sentences is one approach of teaching grammar. (2) writing instruction, (3) inductive instruction, (4) deductive instruction, and (5) interactive instruction. One of the main advantages of a grammar-based approach is that it helps students comprehend grammatical principles such as subordination and coordination; notions of conveying temporal connections via the use of verb forms; concepts of nouns and adjectives, to name a few.

A reading that is based on the EAP's meaning Reading instruction entails exposing students to text, social function, lexical items, grammar, and the meaning of the English language. Students, in other words, learn to evaluate texts by reading and studying them. Meaning-based

education (Bickart, 1998; Slavin & Calderón, 2000; Fife, 2006) focuses on helping youngsters acquire reading skills through real-life literary encounters. Effective literacy programs for at-risk children emphasize a practical, meaning-based approach to literacy (Crede, 2002; Roth, 2002). Children are motivated to master early literacy skills through meaning-based education because they realize how reading is directly important to them.

CONCLUSION

Needs assessment is important because it helps a language instructor determine the gaps that are preventing it from reaching its desired goals. A good needs assessment and analysis imply some benefits for the development of EAP based on the Hindu Vedic *acara*: (1) to enhance the performance of EAP learnings (2) it enables the gathering of important information and data that you can analyze and utilize for EAP instructional benefit, and (3) it helps to find learning needs that should be addressed for better results in EAP at UHN. Furthermore, according to O'Donnell (2019), needs assessment is an important component of learning materials since it aids students in learning. Students may judge whether or not they comprehend EAP course material contextually when they can observe how they are doing in class. Students may be more motivated if their needs are assessed. The needs for EAP learning materials were assessed and analyzed into themes and sub-themes containing the Hindu Vedic *acara* as well as the language: text, social function, lexical items, grammar and glossary of meanings. The validated draft and final product of EAP learning materials contained the Hindu themes (*acara*) and

subthemes (*PancaYadnya*: *Dewa Yadnya*, *PitraYadnya*, *ManusaYadnya*, *BhutaYadnya*, *RsiYadnya*). And, the tried-out final EAP learning materials organized into sixteen topics to be learnt for one semester as EAP at UHN.

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THE CONVERSATION FORM USING STICKERS THROUGH WHATSAPP APPLICATION

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ABSTRACT

This study aims to find out the use of stickers in daily communication among formal and informal groups on WhatsApp. Selected conversations by looking at the power of influence that a given a content, relations, and subject on the speaker's meaning and speaker's intention, and the power of conversation in stickers which are the digital version of body language in reducing the ambiguity and emotional context to what is said. Descriptive qualitative research is a method of this study. The virtual ethnography is used to analyze the data collection. The data was collected from the conversation in the WhatsApp group. The result of this study is that stickers use to refer the topic for expressing their feeling and responding to someone's statement or question. Thus, know the context in the conversation itself, to minimize the ambiguity and emotional context of what is said. In conclusion, the study has revealed the contents, relations, and speaker intention and has revealed the power of stickers in reducing ambiguity.

Keywords: Stickers; Social Media; WhatsApp

INTRODUCTION

Communication plays an important role in all domains. People usually use it for daily conversations with their friends, family, and other people. In educational studies and other studies which are done in groups or personal messages. Effective communication among the members of the groups and personal messages is decided the successful communication (Jabbar *et al.*, 2021). During the technology very quickly and the internet connection happens, the use mobile phone for daily communication is popular. It is becoming a popular way to communicate among youngest and adult people as a tool of communication in formal and informal situation. By using interaction to inform communication,

people can exchange messages, pictures, videos, voice, file documents, stickers, emoticons, and other virtual communities. Nowadays, communication happens in the online form.

The online system tends to social-cultural mechanisms of social platforms with a verbal and non-verbal language. The platform is used for conversations such as WhatsApp, Telegram, Instagram, Twitter, Line, Facebook, and many more. According to Kehinde (2016) cited in Pol and Sathe (2019) informs technology information allows to easy and fast for the transfer information through Facebook, Twitter, and WhatsApp. It uses anywhere and anytime they want to communicate. For the expression of stickers, communication

indicates the illocutionary force of textual utterances (Dresner and Herring, 2010 cited in Konrad *et al.*, 2020). Nowadays, people used emoticons, stickers, pictures to express their emotions (Konrad *et al.*, 2020). Those can express the feeling and specific meanings that were available in social media. Other specific to express their feeling by voices and videos. It is also making power for controlling and contributing in a social media by sending a message.

Social media is integrated into daily habits and social interaction (Addi-Racah and Yemini, 2018). It is a form of electronic information and communication technology that included interaction between people from anywhere and anytime (Otemuyiwa, 2017; Jabbar *et al.*, 2021). In social media, they are free to share, create, exchange and discuss the information, ideas, personal messages, group messages, and other content or context by using multimedia such as pictures, personal words, video, audio, document, stickers, also connected to other social media, and needed the internet connection. Social media include WhatsApp, Twitter, Instagram, YouTube, Facebook, Line, Telegram among others and all are available to communicate with others. The use of social media is common in offices, families, schools, and other groups that have the interaction in using stickers.

Stickers are illustrations or animations of characters that are attached to words or phrases (Konrad *et al.*, 2020). Stickers are used to express self as to how one wishes and communicative behavior (Lee *et al.*, 2016). Thus, stickers are illustrations that are used to express something. The character of the sticker is various of variation which can be used in

the formal context and informal context. Nowadays, a lot of the expression of stickers in social media, especially in the WhatsApp application.

WhatsApp is an application positioned as a superior alternative to SMS messaging, it allows users to exchange information by sending images, video, audio, written messages, file document (Dahdal, 2020). According to Jabbar *et al.* (2021), WhatsApp is an application that is supported in almost all mobiles and it is available in low connectivity areas. Thus, Tulgar (2019) states the application that can be promotes cultural collaboration among the participants with its personal, linguistic, and social assistance is WhatsApp. This application has advantages and disadvantages. The advantages such as 1) it is a free application, 2) people can create groups and anyone can be a member of the group, 3) users friendly, 4) is to used for enhancement of discussions and sharing the information, and 5) it is easy to use in daily communication (Baishya, 2020). Hence, the disadvantages of this application such as 1) need to give extra time and attention, 2) there is no privacy, 3) irrelevant messages, for example, the member of the groups send a wrong messages, 4) behavior which may discomfort, and 5) off-topic communication (Mohebi *et al.*, 2018). So, Whatsapp is an application that is used for communication and it might be exchanged for information with pictures, audio, video, and documentation.

The power has to do with the powerful participants beyond their control and contribution (Puckett, 2013). It used to distinguish between constraints, according to Fairclough cited in Puckett (2013), there are three types of constraints such as 1)

contents, it is on what is said or done; 2) relations, the social relations of the people into in discourse; and 3) subjects or the subject positions, it is about the people can occupy. He said between relations and subjects are very close connections, but it is helpful to distinguish them. It makes a diversity of various cultural, ethnic, and socio-economic communities that reflect the interactions between the participant of the conversations.

In conclusion, among the conversation in the WhatsApp group, the participants allow to express and contribution in daily conversation by stickers, text, and emoticon. Also, the power of communication through stickers in the daily communication of WhatsApp users is reflecting communication in digital media which is symbolic of communication (Rachmawati *et al.*, 2021). This study focuses to finds out the uses of stickers in daily communication which includes language and power of stickers for expressing feelings in the conversation context.

METHODOLOGY

In order to collect the data in this study, the researcher collected a random sample of conversations for selection. The subject was five people including two males and three females. The technique used to select five respondents was random sampling. Their age ranges from seventeen years old to twenty-five years old. The selected conversations were screenshots to

have the conversations. The data of stickers form were transcribed to know the meaning of the illustration.

This study used descriptive qualitative research. The research instrument of this study is independent observations. The data source is based on WhatsApp communication through stickers. In collecting the data, the researcher used virtual ethnography to explore the social interaction in virtual environment such as group chat (Given, 2008). The researcher used the following steps in analyzing the stickers, as follows: first, the WhatsApp was selected, then stickers were examined and studied in depth. Second, a checklist is used by the researcher throughout data collection and analysis of the content, subject, and relation to the conversation through stickers used for interpretation of the information. The data were online selected conversations by looking at 1) the power of influence that a given a content, relations, and subject on speaker's meaning and speaker intention; and 2) the power of conversation in stickers which is the digital version of body language in reducing the ambiguity and emotional context to what is said.

RESULT AND DISCUSSION

The data form in WhatsApp groups and personal messages show the listing of stickers uses. There are five stickers which list in this study. The listing of stickers used in the conversation, shown in Table 1.

Table 1. Stickers listing in WhatsApp conversation

No	List of stickers	Meaning
1	The picture of a baby with thumb up and smiley faces included the word "COCOK"	The expression of agree with someone opinion, says their statement for something
2	The picture of hands cover into one and included a word "Matur Suksma"	The expression of thank you for something
3	The illustration of human with their hands to the left with their thumb up, is covered with two stars	The expression of agree with something means "Ok"
4	The animations with thumb up, smile faces included the word "MANTAPP!!!"	The expression of describing that depicts pride in achievement
5	The animation of the two thumbs up with the word "kereeen... dahsyat..."	The expression of happiness, pride of someone achievement, and something new

Based on Table 1. showed stickers that were used in the daily communication of the participants. Five stickers are usually used by the participants in their conversations through WhatsApp groups and personal messages.

3.1. Content of the conversation

In the first sticker, *the picture of a baby with thumb up and smiley faces included the word "COCOK"*. The conversation between two participants in the WhatsApp group showed they talked about something for buy and one of the participants said the word "*cocok*" by expressing their feeling using stickers. The participant agrees with their friends' opinion. This is used in the informal content in the WhatsApp group among the close relationship friend.

In the second sticker, *the picture of hands covers into one and included the word "Matur Suksma"*. In this conversation, talked about helping to do work in the office. It is a sticker sent to the WhatsApp

group, one of the participants gives their opinion and greeting by expressing using the sticker "*Matur Suksma*" in the Balinese language. It is illustrated of hands covers into one. It is usually used in verbal conversations for shows the expression thank you for someone's help or something happens. This is used in the formal content in the office.

The third sticker, *the illustration of human with their hands to the left with their thumb up, is covered with two stars*. This communication happened in the personal message between two people in informal content. It is a sticker that is used to express the feeling which agreeing to something. It shows of the participant has the same statement as the other.

Fourth sticker, *the animations with thumb up, smile faces included the word "MANTAPP!!!"*. This sticker is used to reply to the conversation in the WhatsApp group. The aims use this sticker to express the feeling of

describing that depicts pride in achievement. The word “MANTAPP!!!”, be different depending on the context. The content of this situation is one of the participants sent the link of a YouTube video, it is about the achievement of a small group in the office made a project. One of the participants in that group showed their feeling by expressing them with the sticker with the word “MANTAPP!!!”.

Last sticker, *The animation of the two thumbs up with the word “kereeen... dahsyat...”*. This conversation showed that one of the participants send something new. In this situation, the participant has a project and do the live streaming, they want to support each other. In that conversation, one of them sent the sticker.

3.2 Relation of the conversation

In the relation of the conversation is formal and informal context. The relations constrain the participants' conversation. Those participants are group members of the WhatsApp group in the office and participants of the personal message member. They have a relationship as employees and family in one community. It is required to have a professional relationship with the audience and occupy (subject) positions.

3.3 Subject of the conversation

The subject of the conversation is in accordance with the subject positions. In based on the findings in the WhatsApp group found that four subjects of the conversation such as employee, boss, family, and friend. In accordance with the subordinate relation of employee and boss, it directly has a contribution and powerful participants can indirectly constrain them by selecting the discourse type.

Based on the results, in daily

communication of the participant use WhatsApp group and personal messages to send the conversations. The use of its application especially WhatsApp for sending messages rather than Telegram, Facebook, Twitter, YouTube, and so on. The previous study, Baishya (2020), WhatsApp is an application for users friendly to discuss and share the information. The participants inform that is easy to use in daily communication and it can make a group with all members. To answer the questions the participants, use stickers for illustration and express their feeling. Pol and Sathe (2019) states WhatsApp make communication easy and useful.

In terms of the content, regarded of social situations which affect upon the language forms. It is constraining the subject position and the language used. In this study, informal situations based on the status of participants found differences in the use of stickers. As a property of social situations (Puckett, 2013), it manifests the form of three types of constraint with the power such as on contents, the subject, and relations. Those types used to choose stickers depends on the content, subject, and relations.

In terms of the content, the use of stickers in the conversation. The participants know the content and context in the conversation itself, to minimize the ambiguity and emotional context to what is said. Thus, they know the meaning of stickers, so they do have a problem if their friend, family, and their employee use it in the conversation context. There are two contexts of the conversation namely: formal conversation and informal conversation. A formal conversation happens between the employee and boss in the office. Thus, an informal conversation happens between the relationship of close friends and family

in a group or personal messages.

Therefore, the use of stickers in different term of conversation. It is depending on subject position and relations. The conversation happens through WhatsApp included family member, school member, office member, and so on. Stickers used to express their feeling and says something. Hence, relation of the conversation is formal and informal context.

Some reason they used stickers for expressing their feeling, answering the question, and stating the statement to respond to someone. In the data collection, they found that the participant used stickers that related to the topic might be for expressing their feeling and respond someone's statement or question. It is related to socio-cultural and subject relations in the WhatsApp group. Thus, Baishya (2020) states there is some reason people uses WhatsApp group. The uses of sticker for daily communication but have limitations, not all respond should answer by sending the sticker.

There were limitations of this study, one of the limitations was the effectiveness of the participant who used stickers in the WhatsApp group and personal chat. The data found that the participants only share the stickers with the group to communicate. The second limitation is this study uses a few groups that cannot be generalized for the other group data.

CONCLUSION

The implication of the result study is a language and power of the influence of given contexts on messages and on speakers' meaning in the selected conversations among friend to friend, based on the contents, relations, and subjects. The study has revealed that

contents, relations, and speaker intention and has revealed the power of stickers in reducing ambiguity. For the future research, this study will suggest which is more stickers be used by conversationalists since mobile phones even suggest them as you type in your conversations. WhatsApp is used for formal and informal instruction between teacher and students, the boss and employee, friend and friend, parents and their children, and so on. They encourage using it for instruction or expression in the conversation. Also, people prefer to use WhatsApp for various reasons.

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DEVELOPING ENGLISH LEARNING MATERIALS FOR ELECTRICAL ENGINEERING STUDENTS AS OCCUPATIONAL PURPOSES

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ABSTRACT

This research was designed using the ADDIE's model development. The subjects included experts practitioners in the electrical engineering, English language instructors, and students. The objects were focused on needs containing the topics, sub topics, and the language aspects like texts, social functions, lexicon, text structure and grammar, meaning as well. The objective of this research was to assess and analyze a need and develop job related learning materials (JRLM) for EOP. O'Donnell's technique were deploying to assessed and analyzed the needs of EOP learning materials. An interview guide and rating scales were used to assess and analyze needs and to validate the draft and final EOP learning materials. The obtained data were analyzed descriptively and qualitatively. The research findings show that the needs learning materials for EOP topics in Electrical engineering, Electrical Circuit Elements and sub topics Active Element, Passive Element, Series and Parallel element, and the language aspects, namely descriptive and procedure text genres; text social function, namely a description and procedure, Electrical lexical items, descriptive and procedure text structures, list of denotative meanings of the words used in the text. JRLM for EOP exposed the students with content and procedural knowledge on Electrical Engineering to promote language learning.

Keywords: EOP learning materials; English electrical engineering; needs; model development

INTRODUCTION

Polytechnic is a type of higher education that provides vocational education in a variety of fields and/or technologies, preparing students for occupations requiring practical skills up to those with undergraduate studies. English for specific purposes has been developed and designed specifically particularly for the students' needs related to their department of major in colleges such as polytechnic. Therefore, English for

Electrical Engineering, English for Business Administration, English for Accounting, English for Tour and Travel, English for Mechanical Engineering, and other English for specific purpose (ESP) are provided in each department to train the graduates in mastering an ESP so that they can handle their work well upon their study.

English is one of the subjects designed in the Bali State Polytechnic (hereinafter: BSP) curriculum to envisage PNB's graduate competency. Prior analysis

on BSP's curriculum identified a gap between the existing English learning materials and targeted English learning materials. The existing English syllabus and general course outline had not been designed and developed to integrate the English language skills with the respective vocations in the areas of automatic electrical system in tourism, maintenance and repair of electrical industrial apparatus, supervision on building automatic systems, consultancy in planning automatic industrial control, or techno-preneurships in automatic control system. English for occupational purposes (hereinafter: EOP) is developed in such a way that students have adequate English abilities for the demands of their workplace. According to Kim (2008), EOP is committed to strengthening English language skills connected to the workplace. Furthermore, Far (2008) claimed that EOP learning activities are created within the context of professionalism in the workplace. As a result, the syllabus and teaching materials have to address the students' needs.

The BSP English curriculum had been reviewed locally by the BSP academic researchers. One study was aimed at designing and developing (D&D) English instruction based on learning needs (Mudhina, 2007). This study assumed that students were the ones who decided what English job-related learning materials for ESP at BSP. This study was triggered by a question of relevance of English for industrial demands. The research finding showed that English was still relevantly taught to yield professional and competent work forces. It was recommended that the students needed not to learn about the English language but they should learn about language literacy. Rautenbach, et al.

(2017) developed English for Occupational Purposes (EOP) curricula for universities of technology. These institutions seek to develop graduates who will be able to perform effectively once they enter the workplace. There has been an increase in demand for EOP as English was considered as the global lingua franca, so that employees could work in their areas of expertise. As a result, the need analyses of EOP had become essential. This indicated that the approaches utilized to obtain information from stakeholders throughout the development of EOP courses have to be effective. This article investigated the perspectives of stakeholders on some of these approaches, as well as the relevance that stakeholders could bring to EOP curriculum creation for Tourism Management at a South African university of technology

Similar previous researches were also conducted on EOP. Masadeh & Alahmed (2016) studied the needs for EOP-based curricula. The purpose of this study was to examine the EOP needs of students at Najran University during the second semester of 2014/2015. This was accomplished through the use of two questionnaires. One questionnaire was distributed to faculty members, while the other was distributed to students. The research findings revealed that faculty members and students agreed that reading and writing work-related faxes and emails, using information sources, communicating with foreigners about work, writing work-related reports, using tactful language with people, particularly customers, and understanding basic principles in work correspondence which were considered as the EOP needs could be achieved by conducting training for ESP learners. A series of proposals was offered to enhance

ESP instruction at the university level.

The present research is different from the previous researches which is the English learning materials were designed and developed as job-related EOP learning materials through a model development of ADDIE (Fadilasari, 2020; Taufiq, 2019; Hamsah, 2018). The JRLM needs for EOP was assessed and analyzed using O'Donnell's five steps of analysis (O'Donnell, 2018). The JRLM needs for EOP were documented through defining the needs assessment objectives, reviewing resources and capacity, identifying target audiences and data sources, summarizing results, and getting feedback. The draft and final JRLM for EOP were designed and developed using the ADDIE's model development. The process developments consisted of several activities, they were: providing a rational and feasibility of JRLM for EOP novelty, feasibility to solve problems, resources, facilities, and implement ability, designing JRLM for EOP in a systemic and gradual approach including guidance in implementing the product, developing the actual JRLM for EOP following a conceptual framework.

METHODOLOGY

This research was designed using a model development ADDIE. The main purpose was to develop JRLM for EOP based on 'Electrical Circuit Elements' (Askehave & Swales, 2001; Noguchi, et., al, 2001). This research applied ADDIE's model with its systematic framework divided into five steps as follows. Research subjects for the JRLM for EOP needs assessment and analysis consisted of a) informants on electricity, b) lecturers on electricity, c) English language instructors, and d) first-semester students. The research objects were focused on text, text

social functions, lexis, text structure & grammar, and glossary of meaning suitable for JRLM for EOP based on *Electrical Circuit Elements* (Ababio, 2013; O'Donnell, 2006; Kurt, 2018). An interview guide was administered to the informants on electricity and rating scales used to validate the readability, reliability, and validity indices in Unit One to Unit Sixteen (Candiasa, 2013; Sudiana, 2021).

Data were gathered on JRLM for EOP topics and sub-topics as well as the English language aspect such as text, text social function, lexical item, text structure and grammar, as well as glossary of meaning for the first semester students who learn English at the tertiary institution levels were gathered from informants who are experts in electricity, lecturers on electricity, English language instructors, and first-semester students registering for English. Data were also gathered on the readability, reliability, and validity of the JRLM for EOP containing topics and sub-topics as well as the English language aspect such as text, text social function, lexical item, text structure and grammar, as well as glossary of meaning were interval or quantitative data in nature, and therefore, analyzed descriptively and quantitatively.

RESULT AND DISCUSSION

Research Finding 1: Needs Assessment and Analysis.

Through interviews, the Electrical relevantly used as topics are *Electrical Circuit Elements* the topic-based on JRLM for EOP characterizes a close tie with the students' field practices on basic Electrical subjects (Abduvaliyeva, 2019; Huan, 2019; Kamil, 2021; Sudipa, 2020; Sudiana, 2021). Whereas, the sub topics are *Active Element*, *Passive Element*, *Series and Parallel element*. The English language aspects relevantly integrated in the *Electrical Circuit Elements* consisted of text,

text social function, lexical item, text structure and grammar, as well as glossary of meaning. Sixteen texts were identified and selected from the basic Electrical subjects *Electrical Circuit Elements*, they are 1) descriptive text of *Active Element*, 2) descriptive text of *Passive Element*, 3) procedure text of *Series and Parallel element*, 4) descriptive text of *Active Element*, 5) descriptive text of *Passive Element*, 6) procedure text of *Series and Parallel Element*, 7) descriptive text of *Active Element*, 8) descriptive text of *Passive Element*, 9) procedure text of *Series and Parallel element*, 10) descriptive text of *Active Element*, 11) descriptive text of *Passive Element*, 12) descriptive text of *Series and Parallel element*, 13) descriptive text of *Active Element*, 14) descriptive text of *Passive element*, 15) procedure text of *Series and Parallel element*, 16) descriptive text of *Active Element*. In terms of the English language aspects like text genres, text social functions, lexical items, text structure and grammar, glossary of word or phrase meanings nested within the Electrical fields topic and sub topics were documented for EOP learning materials. The needs for the EOP learning materials were validated by experts in electricity before they were further designed and developed as draft and final products of EOP learning materials.

Research Finding 2: EOP Learning Materials

Through rating scales, the needs for EOP learning materials were organized and structured into sixteen course outlines structured as 1) topic (*Electrical Circuit Elements*), 2) sub topics (*Active Element*, *Passive Element*, *Series and Parallel Element*), 3) learning outcome (ability to read, write, and speak in English on *Electrical Circuit Element*), 4) learning

indicators (to understand main idea, specific information, textual reference, and word meaning; to develop and arrange cohesive and grammatical paragraphs, to speak grammatically and fluently), 5) learning materials (descriptive and procedure texts); 6) social functions of the texts, 7) descriptive, and procedure text structures, and 8) glossary of word or phrase meanings.

DISCUSSION

The newly developed EOP learning materials are discussed in relation to six theoretical issues, there are text-based learning, text's social function, word-based learning, grammar-based learning, meaning-based learning, and theme-based learning. First, EOP learning materials designed and developed with a perspective of topic-based learning involves learners' learning through one central topic (Devira, 2017). The topic could have strong links to one subject. A thematic approach to teaching entails combining all areas of study under one topic. It bridges subject boundaries and assists students in connecting basic academic skills to real-world concepts. The benefits of a topic-based learning are (1) interesting topics encourage a love of learning, (2) students make deeper connections to learning, (3) students learn about the electricity deeper (Adnan, 2029; Hee, Ahmad, 2017).

An EOP text-based technique involves connecting written materials to spoken skills in the context of the Electrical. The design of lesson units emphasizes on the development of language skills regarding the whole text. It delivers the guided practice for the students as their language skills for meaningful communication can be improved through complete texts (Li,

2018). Learners' English skill will be enhanced and cultivated by collaborating the EOP text-based approach with tasks and applying target language to complete the tasks. This outline can encourage learners' participation by recalling their prior knowledge (Hafner, 2018; Liu, 2021; Widodo, 2015). Furthermore, the design of task and activities based on text-based learning environment can promote learner's motivation so that they can actively engage in the learning process. A platform is provided for the learners so that they can perform and develop their skills through their efforts (Abdujabbarova, 2020; Sasidharan, 2012).

Social function illustrates social effect in general and conformity in specific. The majority of us frequently follow the rules established by the roles we play (Belcher, 20130). For instance, the function of descriptive text is to depict the person, thing, and place with clear detail to assist the readers in portraying the targeted object (Gerot & Wignel, 1994). Besides, the framework or stages of descriptive text are also present. Identification or general statement and description are the elements or schematic structures of descriptive writing. Moreover, description activity can be applied to explain an object so that the readers can understand easily so that they can visualize the object on their mind like the real one (Knapp & Watkins, 2005). Description will also define the specific elements, characteristic, and qualities of the object. Also, the description of grammatical features of descriptive text (language features (simple present tense, action verb and adjective), vocabulary, and mechanics) will be presented.

An EOP word-based learning is defined as a teaching method in which the

learners learn by participating in meaningful and real-world projects or activities. Learners undertake their projects over a period of time. Word-based learning can be used to achieve a number of different objectives, such as: 1) to develop language skills that contribute to recognized qualifications, 2) to develop knowledge on the Electrical, and (3) to help students to understand what is involved in textual Electrical related job. Also, it provides individuals with the opportunity to strengthen six key soft skill areas (1) communication, (2) enthusiasm and attitude, (3) teamwork, (4) networking, (5) problem solving and critical thinking, and (6) professionalism. These types of skills provide a competitive advantage for achieving career goals (Chooma, 2020).

Grammar-Based Approach is one of the techniques to teaching and studying language, particularly a second or foreign language (Bratanych & Vyshnevskaya). It is not literally or directly teaching grammar but scaffold learners to learn the language through and with grammar using different methods. Grammar is essential as it can support the process of communicating the language. By classifying the type of words, grammar can construct a sentence in any language. We can all perform grammar as humans, even as youngsters. There are several methods in teaching grammar namely 1) diagramming sentences; 2) learning through writing; 3) inductive teaching; 4) deductive teaching, and 5) interactive teaching. Along with an understanding of language nature, one of the primary advantages of a grammar-based approach is that it enables learners to understand grammatical ideas including subordination and coordination; ideas of expressing time relationships through the

use of verb forms; ideas of nouns and adjectives.

An EOP meaning-based reading instruction involves teaching reading through exposure to text, social function, lexical items, grammar, and meaning of the English language. In other words, reading and analyzing texts teaches students how to examine texts. The goal of meaning-based instruction is to assist students in improving literacy skills by going through real-life literary experiences (Reyes & Raga, 2020; Varita, 2017; Meurers et., al, 2019). Meaning-based and functional approach to literacy becomes the emphasis of effective literacy programs for children (Mahar & Richdale, 2008). Therefore, children are eager to learn early literacy skills through meaning-based instruction as they realize how literacy is directly related to them.

CONCLUSION

Needs assessment is important because it helps a language instructor determine the gaps that are preventing it from reaching its desired goals. A good need assessment and analysis implies some benefits for the development of EOP based on basic Electrical subject *Concept of Electrical Element* such as (1) it can improve the implementation of EOP learnings (2) it can easily collect the essential data so that the data can be analyzed and applied for EOP instructional benefit, and (3) it can determine the learning needs that should be handled for better EOP outcomes at BSP. Furthermore, according to O'Donnell (2006), needs assessment is an essential component of learning materials since it assists students to learn. Students can judge whether or not they comprehend EOP course material contextually when they can see how they are doing in a class.

Needs assessment can also encourage students' motivation. The needs for EOP learning materials were assessed and analyzed into topics and sub topics containing the Electrical for EOP as well as the language: text, social function, lexical items, grammar and glossary of meanings. The validated draft and final product of EOP learning materials contained the Electrical topic (*Concept of Electrical Element*) and sub topics (*Active Element, Passive Element, Series and Parallel Element*). And, the tried-out final EOP learning materials organized into sixteen topics to be learnt for one semester as EOP at BSP. The teaching materials produced through the development stages in this research is prepared by involving English instructors in BSP, as well as considering input from BSP learners, who will use this teaching material. This will ensure that the English teaching materials based on work competencies developed can really accommodate the needs of English learning in BSP.

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DEVELOPMENT OF NON-TEST INSTRUMENTS FOR LEARNING INDEPENDENCE AND LEARNING ANXIETY IN JUNIOR HIGH SCHOOL MATHEMATICS

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ABSTRACT

The purpose of developing this research instrument is to obtain a valid, valid and reliable instrument of learning independence and mathematical anxiety before being used in research. Proving the validity and reliability of the research instrument was carried out through content validity, construct validity and reliability tests. The content validity test was carried out by 2 research experts and construct validation based on instrument testing. The research method uses research and development by using the steps of preparing the questionnaire instrument developed by Purwanto. The trial was conducted at SMP Negeri 13 Satarmese involving 42 research samples from a total of 86 research populations. Determination of the trial sample is done by random sampling technique. This study uses a non-test instrument in the form of a questionnaire. Data collection techniques used non-test techniques and were analysed using analytical techniques developed by Aiken, namely the ratio of content validity of Aiken's V items in content validity testing. While the analysis technique in testing the validity of the construct using Bivariate Pearson correlation and reliability testing were performed using the Cronbach Alpha formula. The results showed that 1) the results of developing the instrument obtained 40 statements of learning independence and 40 statements of mathematical anxiety, 2) the results of content validity testing of the 40 items of statements of learning independence instruments and the 40 items of statements of mathematical anxiety instruments showed that all of them were valid, 2) the results of the construct validity test, there are 30 valid learning independence instrument statements and 10 invalid statements, and 3) there are 30 valid mathematical anxiety instrument statements and 10 invalid statements. In addition, the results of the instrument reliability test showed that the reliability level of the student learning independence questionnaire was in the high category, namely 0,829 and the level of reliability of the students' mathematical anxiety questionnaire was in the high category, namely 0.887. Thus, the instrument items are valid and reliable, suitable for use in research.

Keywords: *mathematical anxiety; independent learning; content validity; construct validity*

INTRODUCTION

Nowadays scientific research is needed in human life. The implementation of scientific research is based on human efforts to find answers to various

questions. There is a gap between what happened (*das sein*) and what should have happened (*das sollen*). Therefore, "research is a process of investigating or searching for something (facts and principles) that is carried out systematically, carefully,

critically (critical thinking) and must be done seriously" (Mudjia, 2010). One of the determinations of the quality of a study is determined by the level of validity and reliability of the research instrument. Therefore, the development of good quality research instruments must be proven by the results of the validity and reliability test of the instrument. The validity of the instrument used lies in its functioning to measure what should be measured, so as to provide information in accordance with real conditions (Arikunto, 2019). While the reliability of the instrument lies in the consistency of the measurement results if the measurement is carried out twice or more on the same symptoms using the same measuring instrument (Sugiyono, 2019).

As a research instrument, the development of a non-test instrument for learning independence and mathematical anxiety really needs to be tested for the validity and reliability of the instrument. The development of the instrument in this discussion is based on the indicators of learning independence put forward Sumarni & Sumarmo (2016) and Efendi et al. (2018) and indicators of mathematical anxiety proposed by Cavanagh & Sparrow (2010).

Learning independence is a person's behaviour that comes from self-awareness will utilize the ability to take initiative, ability to solve problems, awareness of self-confidence, responsibility to be able to do things on their own without depending on others (Nurfadilah & Hakim, 2019). Asrori (2020) said that an independent student is a student who is confident and has principles in his life so that he will be quite able to carry out learning activities without having to depend on others. Some of these

indicators include: 1) Learning initiatives; have a willingness that comes from within students to learn, seek information, and carry out useful activities to increase their knowledge and skills. 2) Learning needs; determine what is needed to obtain the objectives to be achieved in learning activities. 3) Determine learning objectives; determine the results to be obtained in learning activities. 4) Seeing difficulties as challenges; confident in the ability to complete tasks that have difficult criteria and require high accuracy and are influenced by motivation that comes from within or from other parties (teachers, friends, parents, and others). 5) Utilize and seek relevant sources; determine and use learning resources (print, online, or other learning resources) adapted to the material. 6) Select and establish a strategy; determine alternative strategies/methods that make it easier for students to achieve the learning objectives/tasks to be obtained. 7) Evaluating the process and learning outcomes; conduct an examination of the implementation of learning activities that are adapted to the plans and strategies that have been set, as well as learning outcomes that are in accordance with learning needs (knowledge, skills, and attitudes). 8) Self-efficacy.

In addition to independent learning, the Canadian Mental Health Association (2015) defines anxiety as a normal emotional reaction in humans to various external events that occur in everyday life. Anxiety is seen as one of the early warning systems that humans have of dangers and threats from outside themselves (Christianto et al., 2020). Amam et al. (2019) defines math anxiety as a feeling of tension, anxiety or fear that interferes with math performance. As a result, students

tend to avoid situations where they must learn and do math.

Cavanagh & Sparrow (2010) explain the indicators of mathematical anxiety into 3 aspects, namely 1) attitudinal aspects; 2) cognitive aspects; 3) somatic aspect. More broadly Cooke et al. in Sudarwati & Nurhayati (2020) illustrates that a person's math anxiety can be identified from 4 indicators, including: 1). Attitude (sociological). Attitude is an indicator of mathematical anxiety related to student behaviour in learning mathematics. Viewed from the perspective of student attitudes, students tend to feel afraid and panic when asked to solve problems in front of the class. This fear and panic arise because they are embarrassed to be laughed at by their friends if they are not able to solve the problem correctly. Students are not confident in their own abilities. 2) Somatic (physiology). Somatic is an indicator of mathematical anxiety related to changes in the condition of the human body. In utility, this indicator cannot be fully carried out by observation through observation, because changes in the condition of the human body cannot be fully observed with the eye. For example, uncomfortable, worried, or anxious. Some aspects that can be observed from changes in student body conditions, such as sweating bodies, dry mouth, fast heartbeats caused by something that affects them. 3) Cognitive (psychological). Cognitive indicators are related to changes in students' cognition when learning mathematics. This indicator of mathematical anxiety is more directed to students' concentration when studying in class, such as not being able to think clearly, easily forgetting and giving up hope. 4) Mathematics knowledge/understanding (mathematical knowledge). This indicator of mathematical anxiety arises related to his limitations in understanding mathematical knowledge.

However, there are some difficulties that will be encountered in measuring

mathematical anxiety and student learning independence as described by Lawrence in relation to self-esteem (Setyawati, 2018), such as (1) the lack of awareness that students have in understanding themselves, (2) the language used can be interpreted differently by students, and (3) students often give responses that are in accordance with what the teacher expects but do not reflect the actual situation. Lawrence also revealed several types that were suggested to measure a person's level of learning independence and mathematical anxiety, including: Behavioural Checklist, Questionnaire, Rating Scale, Adjectival Discrepancies and Semantic Differential, Q-sort, Projective Technique, and Personal Interview.

Based on the description above, objective facts show that researchers often do not talk about the data collection tools used are valid and reliable. Without this information, the reader is not sure whether the data collected really describes the phenomenon to be measured. Therefore, for the results of the research to be scientifically justified, information regarding the validity of the measuring instrument must be conveyed in detail.

METHODOLOGY

The design of this research is in the form of research & development of non-test instruments for learning independence and mathematical anxiety. The steps in compiling the research instrument are carried out as developed Purwanto (2018) as follows. 1) identify the variables that will be the object of research, 2) find/determine the indicators of each research variable, 3) compose statement items for each research variable indicator, 4) determine the research scale score, 5) determine where the items are placed, 6) to test the instrument, 7) use the instrument to collect data.

These instruments were tested for validity through content validity and construct validity and reliability testing. The content validity of the instrument was carried out by involving 2 lecturers with doctoral degrees (Dr.) from the research and educational evaluation master's program at Ganesha University of Education. The validation process from the panellists used a Likert scale, namely 1) very irrelevant, 2) irrelevant, 3) less relevant, 4) relevant, and 5) very relevant. The process of determining the validity is carried out using an analytical technique developed by Aiken, namely the ratio of the content validity of Aiken's V with the following formula (Azwar, 2016).

$$V = \frac{\sum s}{n(c - 1)}$$

Information:

- V : Coefficient value Aiken's V
s : Score assigned every ratter minus the lowest score in the category used (r - lo)
lo : The lowest rating score (eg 1)
c : Highest rating score (eg 5)
r : The score given by the assessor

$$r_{xy} = \frac{n(\sum XY) - (\sum X)(\sum Y)}{\sqrt{\{n(\sum X^2) - (\sum X)^2\} \{n(\sum Y^2) - (\sum Y)^2\}}}$$

Information:

- X = item score
Y = total score
n = many respondents

The criteria for determining a statement item are declared valid if the Pearson value (r_{count}) > r_{table} at a significance level of 5% (db = N-2). Besides being able to be determined by comparing the value of r_{count} with r_{table} , it can also be seen from the value of Sig < 0.05, the statement item is declared valid.

In addition to the validity test, the

The criteria used in determining the validity of the statement items is the value of V > 0.60. This technique is used to measure the degree of agreement of the experts from one item and which can express the level of instrument validity.

In addition, construct validity was carried out based on data from trials conducted at SMP Negeri 13 Satarmese, West Satarmese sub-district, Manggarai Regency. The trial was conducted by involving 42 research samples from a total of 86 research populations. The scale model developed adopts the model developed by Likert with five alternative answers, namely Very Appropriate (SS), Appropriate (S), Not Appropriate (TS) and Very Unsuitable (STS) so that the distribution of respondents' attention to the answer options is not too broad so that the suitability of the choice is more realistic.

Testing the validity of the instrument items using Bivariate Pearson correlation (Pearson Moment Product), with the Product Moment Correlation formula as follows:

instrument reliability test was carried out using the Alpha Cronbach formula because the research instrument was in the form of a stratified scale. Cronbach's Alpha formula is as follows.

$$r_{11} = \left(\frac{n}{n - 1} \right) \left(1 - \frac{\sum S_i^2}{S_t^2} \right)$$

Information:

r_{11} = instrument reliability

n = many items

$\sum S_i^2$ = number of item variances

S_t^2 = total variance

The criteria for determining a test item are declared reliable are adjusted to guidelines draw conclusions from the following calculation results:

0.00 - 0.20 degrees of reliability is very low

0.21 - 0.40 degrees of low reliability

0.41 - 0.70 degrees of moderate reliability

0.71 - 0.90 degrees of high reliability

0.91 - 1.00 degree of reliability is very

high

In this study, the provisions set for a test item are declared reliable if they have an alpha value > 0.7.

RESULT AND DISCUSSION

Learning Independence Questionnaire Instrument

Learning Independent Instruments Grid

Based on the results of the development of the learning independence instrument, the lattice of the learning independence instrument was obtained as follows.

Indicator	Item Number		Amount
	+	-	
1) Study initiative	1, 2, 3, 4	5, 6	6
2) Study needs	7, 8, 9	10, 11	5
3) Determining learning goals	12, 14, 25,	13	4
4) Seeing adversity as a challenge	15, 16	17, 18, 19	5
5) Utilize and look for relevant sources.	20, 21	22, 23, 24	5
6) Choose, and set a strategy	26, 27, 28	29, 30, 31	6
7) Evaluating learning processes and outcomes	32, 33	34, 35	4
8) <i>Self-efficacy</i>	36, 37, 38, 39	40	5

Content Validity Analysis of Independent Learning Instruments

The assessment data of the experts above were analysed using the analytical technique developed by Aiken, then it is obtained, for Item 1 (n: 2, c: 5)

$$V = \frac{\sum s}{n(c-1)} = \frac{(4-1)+(4-1)}{2(5-1)} = \frac{6}{8} = 0,75 \text{ (Valid because } V > 0.60\text{).}$$

Overall, the value of V for each item can be presented in the following table.

Validator	Item 1		Item 2		Item 3		Item 4		Item 5		Item 6		Item 7		Item 8		Item 9		Item 10	
	r	s	r	s	r	s	r	s	r	s	r	s	r	s	r	s	r	s	r	s
Judges 1	4	3	4	3	4	3	4	3	4	3	4	3	4	3	4	3	4	3	4	3

Judges 2	4	3	4	3	4	3	5	4	4	3	4	3	4	3	4	3	4	3	3	2
s	6		6		6		7		6		6		6		6		6		5	
V	0.75		0.75		0.75		0.88		0.75		0.75		0.75		0.75		0.75		0.63	
V																				
standard	0.60		0.60		0.60		0.60		0.60		0.60		0.60		0.60		0.60		0.60	
Note.	Valid		Valid		Valid		Valid		Valid		Valid		Valid		Valid		Valid		Valid	
Validator	Item		Item		Item		Item		Item		Item		Item		Item		Item		Item	
	11		12		13		14		15		16		17		18		19		20	
	r	s	r	s	r	s	r	s	r	s	r	s	r	s	r	s	r	s	r	s
Judges 1	4	3	4	3	4	3	4	3	4	3	4	3	4	3	4	3	4	3	4	3
Judges 2	3	2	4	3	3	2	4	3	4	3	4	3	4	3	4	3	4	3	5	4
s	5		6		5		6		6		6		6		6		6		7	
V	0.63		0.75		0.63		0.75		0.75		0.75		0.75		0.75		0.75		0.88	
V																				
standard	0.60		0.60		0.60		0.60		0.60		0.60		0.60		0.60		0.60		0.60	
Note.	Valid		Valid		Valid		Valid		Valid		Valid		Valid		Valid		Valid		Valid	
Validator	Item		Item		Item		Item		Item		Item		Item		Item		Item		Item	
	21		22		23		24		25		26		27		28		29		30	
	r	s	r	s	r	s	r	s	r	s	r	s	r	s	r	s	r	s	r	s
Judges 1	4	3	4	3	4	3	4	3	4	3	4	3	4	3	4	3	4	3	4	3
Judges 2	5	4	4	3	4	3	4	3	4	3	5	4	5	4	5	4	3	2	3	2
s	7		6		6		6		6		7		7		7		5		5	
V	0.88		0.75		0.75		0.75		0.75		0.88		0.88		0.88		0.63		0.63	
V																				
standard	0.60		0.60		0.60		0.60		0.60		0.60		0.60		0.60		0.60		0.60	
Note.	Valid		Valid		Valid		Valid		Valid		Valid		Valid		Valid		Valid		Valid	
Validator	Item		Item		Item		35		Item		Item		Item		Item		Item		Item	
	31		32		33		Item		36		37		38		39		40			
	r	s	r	s	r	s	r	s	r	s	r	s	r	s	r	s	r	s	r	s
Judges 1	4	3	4	3	4	3	4	3	4	3	4	3	4	3	4	3	4	3	4	3
Judges 2	4	3	4	3	4	3	4	3	4	3	4	3	4	3	4	3	4	3	4	3
s	6		6		6		6		6		6		6		6		6		6	
V	0.75		0.75		0.75		0.75		0.75		0.75		0.75		0.75		0.75		0.75	
V																				
standard	0.60		0.60		0.60		0.60		0.60		0.60		0.60		0.60		0.60		0.60	
Note.	Valid		Valid		Valid		Valid		Valid		Valid		Valid		Valid		Valid		Valid	

Based on the results of the validity test above, it can be concluded that the learning independence questionnaire item has a value of $V > 0.60$, meaning that the 40 learning independence questionnaire items can be used in research.

Construct Validity Analysis of Learning Independence Questionnaire Items

The research data were analysed using Bivariate Pearson correlation (Pearson Moment Product), with the Product Moment Correlation formula as follows:

$$r_{xy} = \frac{n(\sum XY) - (\sum X)(\sum Y)}{\sqrt{\{n(\sum X^2) - (\sum X)^2\} \{n(\sum Y^2) - (\sum Y)^2\}}}$$

Calculation of the correlation coefficient of Item (X) to the total score (Y) can be assisted by using the IBM SPSS Statistics 25 application program. Based on the calculation of the correlation coefficient of Item (X) to the total score (Y)

and converted to r_{table} (N: 40) of 0.312, then the validity of the questionnaire is obtained as follows.

Item Number	Rxiyi	Criteria	Decision	Item Number	rxiyi	Criteria	Decision
1	0.443	Valid	Worn	21	0.190	Invalid	Not used
2	0.185	Invalid	Not used	22	0.432	Valid	Worn
3	0.169	Invalid	Not used	23	0.323	Valid	Worn
4	0.396	Valid	Worn	24	0.436	Valid	Worn
5	0.560	Valid	Worn	25	0.479	Valid	Worn
6	0.175	Invalid	Not used	26	0.463	Valid	Worn
7	0.467	Valid	Worn	27	0.338	Valid	Worn
8	0.354	Valid	Worn	28	0.013	Invalid	Not used
9	0.406	Valid	Worn	29	0.329	Valid	Worn
10	0.423	Valid	Worn	30	0.363	Valid	Worn
11	0.440	Valid	Worn	31	0.460	Valid	Worn
12	0.411	Valid	Worn	32	0.014	Invalid	Not used
13	0.168	Invalid	Not used	33	0.265	Invalid	Not used
14	0.261	Invalid	Not used	34	0.365	Valid	Worn
15	0.401	Valid	Worn	35	0.318	Valid	Worn
16	0.381	Valid	Worn	36	0.326	Valid	Worn
17	0.347	Valid	Worn	37	0.493	Valid	Worn
18	0.370	Valid	Worn	38	0.274	Invalid	Not used
19	0.353	Valid	Worn	39	0.346	Valid	Worn
20	0.363	Valid	Worn	40	0.391	Valid	Worn

Based on the test results above, it can be concluded that there are 30 items of mathematical anxiety questionnaire statements that have a value of $r_{count} > r_{table}$. This means that there are 30 items of learning independence questionnaire statements that are valid and can be used in research.

Learning Independence Questionnaire Reliability Testing

The results of the analysis showed that the level of reliability of the student learning independence questionnaire was in the high category, namely 0.829.

Reliability Statistics	
Cronbach's Alpha	N of Items
.829	30

Mathematical Anxiety Questionnaire Instrument

Grid - Mathematical Anxiety Questionnaire Grid

Based on the results of the development of mathematical anxiety instruments, the lattice of independent

learning instruments is obtained as follows.

No	Indicator	Sub Indicator	Item Number		Amount
			+	-	
1)	<i>Attitudinal</i>	Distrust of yourself	1, 2	3, 4, 5	5
		Don't want to do something that should be done	6	7, 8	3
		Expectations about difficulty in doing something	9, 10	11	3
2)	<i>Somatic</i>	Difficulty breathing		12, 13	2
		Heart pounding		14, 15, 16, 17	4
		Uncomfortable feeling	18	19, 20, 21, 22, 23	6
3)	<i>Cognitive</i>	Feeling worried	24	25, 26, 27	4
		Empty mind		28, 29, 30, 31, 32	5
4)	<i>Mathematics knowledge/ understanding</i>	Fear of not understanding enough of the subject matter	33, 34, 35	36, 37	5
		Fear of not being able to do the problem	38, 39	40	3

Content Validity Analysis of Mathematical Anxiety Instruments

The process of proving content validity is carried out using an analytical technique developed by Aiken, namely the ratio of the validity of Aiken's V items with the following formula (Azwar, 2016). Based

on the calculation of content validity, it is obtained, for Item 1 (n: 2, c: 5)

$$V = \frac{\sum s}{n(c-1)} = \frac{(4-1)+(5-1)}{2(5-1)} = \frac{7}{8} = 0,88 \text{ (Valid because } V > 0.60\text{)}.$$

Overall, the value of V for each item can be presented in the following table.

Validator	Item 1		Item 2		Item 3		Item 4		Item 5		Item 6		Item 7		Item 8		Item 9		Item 10	
	r	s	r	s	r	s	r	s	r	s	r	s	r	s	r	s	r	s	r	s
Judges 1	4	3	4	3	4	3	4	3	4	3	4	3	4	3	4	3	4	3	4	3
Judges 2	5	4	4	3	4	3	4	3	4	3	5	4	5	4	4	3	5	4	5	4
s	7		6		6		6		6		7		7		6		7		7	
V	0.88		0.75		0.75		0.75		0.75		0.88		0.88		0.75		0.88		0.88	
V																				
standard	0.60		0.60		0.60		0.60		0.60		0.60		0.60		0.60		0.60		0.60	
Note.	Valid		Valid		Valid		Valid		Valid		Valid		Valid		Valid		Valid		Valid	

Validator	Item 11		Item 12		Item 13		Item 14		Item 15		Item 16		Item 17		Item 18		Item 19		Item 20	
	r	s	r	s	r	s	r	s	r	s	r	s	r	s	r	s	r	s	r	s
Judges 1	4	3	4	3	4	3	4	3	4	3	4	3	4	3	4	3	4	3	4	3
Judges 2	4	3	4	3	4	3	4	3	4	3	5	4	5	4	5	4	5	4	5	4

s	6	6	6	6	6	7	7	7	7	7
V	0.75	0.75	0.75	0.75	0.75	0.88	0.88	0.88	0.88	0.88
V										
standard	0.60	0.60	0.60	0.60	0.60	0.60	0.60	0.60	0.60	0.60
Note.	Valid	Valid	Valid	Valid	Valid	Valid	Valid	Valid	Valid	Valid

Validator	Item	Item	Item	Item	Item	Item	Item	Item	Item	Item
	21	22	23	24	25	26	27	28	29	30
	r	s	r	S	r	s	r	s	r	s
Judges 1	4	3	4	3	4	3	4	3	4	3
Judges 2	5	4	5	4	4	3	3	2	3	2
s	7	7	7	6	6	5	5	5	6	6
V	0.88	0.88	0.88	0.75	0.75	0.63	0.63	0.63	0.75	0.75
V										
standard	0.60	0.60	0.60	0.60	0.60	0.60	0.60	0.60	0.60	0.60
Note.	Valid	Valid	Valid	Valid	Valid	Valid	Valid	Valid	Valid	Valid

Validator	Item	Item	Item	Item	35	Item	Item	Item	Item	Item
	31	32	33	34	Item	36	37	38	39	40
	r	s	r	s	r	s	r	s	r	s
Judges 1	4	3	4	3	4	3	4	3	4	3
Judges 2	4	3	4	3	3	2	5	4	4	3
s	6	6	5	7	6	6	6	6	6	6
V	0.75	0.75	0.63	0.88	0.75	0.75	0.75	0.75	0.75	0.75
V										
standard	0.60	0.60	0.60	0.60	0.60	0.60	0.60	0.60	0.60	0.60
Note.	Valid	Valid	Valid	Valid	Valid	Valid	Valid	Valid	Valid	Valid

Based on the results of the validity test above, it can be concluded that the 40 items of the learning independence questionnaire statement have a value of $V > 0.60$, meaning that the 40 items of the learning independence questionnaire can be used in research.

Construct Validity Analysis of Mathematical Anxiety Questionnaire Items

The research data were analysed using Bivariate Pearson correlation (Pearson Moment Product), with the Product Moment Correlation formula as

$$\text{follows: } r_{xy} = \frac{n(\sum XY) - (\sum X)(\sum Y)}{\sqrt{\{n(\sum X^2) - (\sum X)^2\} \{n(\sum Y^2) - (\sum Y)^2\}}}$$

The calculation of the item correlation coefficient (X) to the total score (Y) can be assisted by using the IBM SPSS Statistics 25 application program. The results of the calculation of the mathematical anxiety questionnaire correlation coefficient and converted to a r_{table} (N: 40) of 0.312, the validity of the questionnaire is obtained as follows.

No.	R_{xiyi}	Criteria	Decision	No.	r_{xiyi}	Criteria	Decision

Item				Item			
1	0.057	Invalid	Not used	21	0.481	Valid	Worn
2	0.088	Invalid	Not used	22	0.583	Valid	Worn
3	0.442	Valid	Worn	23	0.574	Valid	Worn
4	0.530	Valid	Worn	24	0.028	Invalid	Not used
5	0.332	Valid	Worn	25	0.529	Valid	Worn
6	0.636	Valid	Worn	26	-0.040	Invalid	Not used
7	0.411	Valid	Worn	27	0.358	Valid	Worn
8	0.218	Invalid	Not used	28	0.468	Valid	Worn
9	0.068	Invalid	Not used	29	0.478	Valid	Worn
10	0.124	Invalid	Not used	30	0.499	Valid	Worn
11	0.331	Valid	Worn	31	0.448	Valid	Worn
12	0.482	Valid	Worn	32	0.558	Valid	Worn
13	0.453	Valid	Worn	33	0.440	Valid	Worn
14	0.456	Valid	Worn	34	0.342	Valid	Worn
15	0.400	Valid	Worn	35	0.352	Valid	Worn
16	0.051	Invalid	Not used	36	0.487	Valid	Worn
17	0.433	Valid	Worn	37	0.498	Valid	Worn
18	0.451	Valid	Worn	38	0.437	Valid	Worn
19	0.583	Valid	Worn	39	-0.007	Invalid	Not used
20	0.116	Invalid	Not used	40	0.565	Valid	Worn

Based on the test results above, it can be concluded that there are 30 items of mathematical anxiety questionnaire statements that have a value of $r_{\text{count}} > r_{\text{table}}$. This means that there are 30 items of mathematical anxiety questionnaire statements that are valid and can be used in research.

Testing the Reliability of the Mathematical Anxiety Questionnaire

The results of the analysis showed that the level of reliability of the students' mathematical anxiety questionnaire was in the high category, namely 0.887.

Reliability Statistics	
Cronbach's Alpha	N of Items
.887	30

CONCLUSION

Instrument validation has become a prerequisite in conducting research. The validity of the instrument greatly determines the quality of research data which has an impact on the quality of research. Based on the results of the development of the instrument obtained 40 items of learning independence statements and 40 items of mathematical anxiety instruments. In addition, the results of the instrument analysis show that 1) based on the content validity test of the statement items of the learning independence instrument and the mathematical anxiety instrument, the 40 statement items of the learning independence instrument and the 40 statement items of the mathematical anxiety instrument are appropriate to be used in research. This is evidenced by Iken's V content validity ratio value > 0.60 . 2) based on construct validity testing through Bivariate Pearson correlation analysis (Pearson Moment Product), there

are 30 valid learning independence instrument statements and 10 invalid statements, and 3) there are 30 valid mathematical anxiety instrument statements and 10 invalid statements valid.

Thus, the results of the development of non-test instruments for learning independence and mathematical anxiety showed that there were 30 statements of learning independence instruments and 30 statements of mathematical anxiety instruments which were declared valid and reliable. On that basis, this instrument can be used to collect data in research. This is in line with Purwanto (2018) which says that after the validity and reliability are met, the new research instrument can be used to collect data.

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LANGUAGE FUNCTIONS OF THE PAPER PRINTING SERVICES SIGNBOARDS AROUND CAMPUS BUILDING (A CASE STUDY OF LINGUISTIC LANDSCAPE)

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ABSTRACT

This study aims at identifying and discussing the language functions in outdoor signs of paper printing services signboards. This is a descriptive qualitative study with a case of linguistic landscape approach on the signboards of paper printing business around the campus building of Universitas Katolik Indonesia Santu Paulus Ruteng. Data were in the form of images of paper printing business signboards, collected with the help of digital camera in November 2021. The sampling technique used was total sampling. The theory of language functions proposed by Leech (1974) was used as a theoretical basis in analyzing the data. The study concluded that business signage implies three language functions that are communicated through verbal and non-verbal signs, namely informative function, directive functions and performatory functions. The results of this study are hoped to enrich the theory of language function which is specifically studied from the perspective of the linguistic landscape.

Keywords: *language function; paper printing services; linguistic landscape*

INTRODUCTION

Each type of business has its own character and orientation which is explicitly seen on the signboards of the business. Paper printing business is one type of micro, small and medium enterprises which currently tend to be established around locations with students as the main target consumers.

Skokan, Pawliczek, & Piszczur (2013) said that businesses that implement strategic management will operate better than other businesses that do not care about strategy.

Business actors carry out various strategies to increase consumer interest and income, such as promotions through social media and the manufacture of signage that is displayed in front of the place of business. In line with this theory, several micro, small and medium enterprises were established around the campus building of the Universitas Katolik Indonesia Santu Paulus Ruteng. One type of the business is paper printing business. Business owners certainly read the market needs that students are the main

consumers who use paper printing services. Business owners put up a signboards in front of the business building so that the type of business is known to consumers. According to Landry and Bourhis (1997) place name or signboard is a type of outdoor sign which is a component of landscape linguistic studies. The following is the definition of landscape linguistics according to Landry and Bourhis (1997);

“The language of public road signs, advertising billboards, street names, place names, commercial shop signs, and public signs on government buildings combines to form the linguistic landscape of a given territory, region, or urban agglomeration”.

The linguistic landscape as a new discipline in linguistics has contributed greatly to the development of linguistics. The linguistic landscape that appears in the public space communicates symbolic messages about the importance, power, meaning and relevance of some languages or the relevance of others (Shohamy 2006 in Akindele, 2011). Language, with its function as a means of interaction and communication, explicitly explains the meaning of its existence in the public space. The linguistic landscape study is identified as providing important knowledge and a different perspective on linguistic awareness and multilingualism (Gorter & Cenoz, 2016). The language landscape helps people in a given community create a sense of place, community, power, challenge and negotiation (Huebner, 2019).

Landscape linguistic studies can be carried out from various perspectives

including how language functions are implemented in outdoor signs. Halliday & Matthiessen (2004) argue that language is basically functional. The structure or form of language is important only to serve its function. This implies that without functions, structures would be completely useless. Language is used for various purposes, both formal and informal.

According to Leech (1974), the language functions are divided into five terms including informative, expressive, directive, phatic and aesthetic functions. Informative function is the use of language to give information. The informative function of language can be in the form of opinion, argument, announcement, lecture, admonish, and report news. The informative language is an information sharing. Expressive function is the use of language to deliver the expression of the speaker. It can be used to show the feelings such as swear words and exclamations. Directive functions use language to influence the behavior or the action of people. The most forms are commands and requests. The theory of Leech (1974) shows that directive is make the hearer doing action that asked or influenced by the speaker. Pyles & John (1968) stated that directive function of language allows us to advise, persuade and convince. Phatic function is the function of keeping communication lines open, and keeping the good social relationship. The example of this function is mostly found in greeting (opening the conversation), introducing, farewell and routine polite questions as the small talks. Aesthetic function is the use of language

for linguistic artifact and for no purpose. This language is a kind of art. The focus is on the beauty of the language. The Aesthetic function often occurs in poetry or literature (Seruni & Hamzah, 2019).

Pyles & John (1968) use different terminology to refer to the types of language functions that are almost the same as the language functions proposed by Leech (1974) including informative functions, interrogative functions, expressive functions, evocative functions, performative functions, directive functions and phatic functions.

Some previous studies discussed the linguistic landscape in certain types of businesses. Purwanto & Filia (2020) conducted a study on the Strategic Function of Language in Economic Activities: A Linguistic Study of Restaurant Advertising Landscapes in Pontianak City. Their research shows that in economic activities, especially those related to basic needs, Pontianak city residents still have a high enough knowledge and awareness to use Indonesian, both outside and in public spaces. In addition, the study conducted also shows at least five roles of foreign languages and regional languages that cannot be replaced by Indonesian equivalents. Similarly, Da Silva, Tjung, Wijayanti, & Suwartono (2021) conducted research on language use and tourism in Yogyakarta; The linguistic landscape of Malioboro. The results of their research show that both Indonesian and English prevailing in commercial, regulatory and infrastructural signs, most of which are informative.

Based on the researches on the signage as stated above, it can be seen that the studies generally focused on how language distributed in public spaces. Very few studies have focused on the analysis of language functions in business signage. Therefore, this paper specifically examines the function of language on paper printing business signage as a contribution in enriching the theory of language function in studying phenomena in the realm of outdoor signs, especially on small and medium business signage. The theoretical basis to be used for analyzing the phenomenon is the theory of language functions proposed Leech (1974).

METHOD

This is a qualitative study. The purpose of this study is to discuss the types of language functions that are explicitly conveyed through the paper printing business signboards located around the campus building of the Universitas Katolik Indonesia Santu Paulus Ruteng.

The data in this study is an image of a paper printing business signboards obtained with the help of a mobile phone camera. The technique of determining the sampling of data sources is total sampling. There are seven paper printing businesses with seven signage each running a business around the campus building of Universitas Katolik Indonesia Santu Paulus Ruteng. All data were analyzed to determine the function of the language used in the business signboards.

The data collected was then analyzed using the theory of language

functions proposed by Leech (1974). The analysis of language functions conveyed through the signage is carried out by adapting the information available on the signboard, both verbal data and non-verbal data (image and color) with the types of language functions. Thus, the researchers first grouped the data into two groups consisting of verbal data and non-verbal data. The grouping aims to facilitate the analysis process which is adapted to the theory of language functions proposed by Leech (1974).

RESULTS AND DISCUSSION

Based on the data collected, it can be seen that the paper printing business signboards data has varied characters and models, both verbal and non-verbal signs. However, from the seven signage data, most of the data are dominantly composed by verbal signs as the main medium for delivering messages. By referring to the theory of language functions proposed by Leech (1974), several types of language functions that are explicitly seen on paper printing business signboards around campus buildings are informative functions, performatory functions and directive

functions that are discussed in the following.

Informative function

In the informative function, language is used to convey information and provide arguments about a fact. The informative function is considered as the main purpose of language (Pyles & John, 1968). Based on the data on the signboards of the paper printing business, the verbal data to refer to the name of the business aims to inform the viewer (consumers) about the type of business and the types of services served to consumers. Information is conveyed clearly so that it can be easily seen and understood by consumers. It's in line with what Cenoz & Gorter (2008) have stated that the linguistic landscape has symbolic and informative functions. This can be seen in the composition of verbal signs that are printed in a larger size and are the most prominent from the other components on the sign. In addition, the positioning of the name at the top of the sign implies that information about the business name is very important for consumers to know (see Figure 3.1.1).



Figure 3.1.1

Figure 3.1.1 shows that the main information about the name and type of business is conveyed through verbal



Figure 3.1.2

component of the “Dbest Printing” and “Anugrah Print” signs. Additional information aims to clarify the types of

services served. The information is conveyed through a verbal sign in the form of a list of business services placed under the verbal sign of the business name. The use of a background color that contrasts with the color of the verbal sign supports the clarity of the information. However, there is one signboard (see Figure 3.1.2) which doesn't represent the informative function of language in the sign. The business owner does not write a sign that can inform about the name of the business. In addition, the design on the signboard looks conventional which creates an unattractive impression for consumers who will use the service. The background color of the signboards also looks outdated and does not support the information conveyed to consumers. The use of clear and attractive signs is one strategy to inform the product and at the same time attract consumers to use the product or service the business is running. Thus, micro, small and medium businesses need a business development strategy so that businesses can grow, especially in developing countries such as Indonesia (Andriyanty, 2021). It includes the design of business signboards that can provide clear information to the viewers.

Directive Function



Figure 3.2.1



Figure 3.2.2

Efforts to convince consumers are carried out by producers in various ways. The use of signage with verbal sign was not enough to convince consumers. Thus, the use of verbal and non-verbal signs simultaneously is important aspects that are taken into account in convincing consumers. In terms of background color, it should be clear and shine. The use of clear background color which is contrast with the verbal signs helps the viewer see the signs clearly (Utoyo, 2020). Moreover, It can be seen from the verbal signs that provide services list. It can indicate the producer's efforts to convince consumers about the variety and types of business services (see Figure 3.2.2). It's in line with the study conducted by Akindele (2011) through deep interview with the shop owners in Gaborone Botswana dealing with the use of English in public signs. The use of English language in signs was considered to be functional to attract customers since most Gaborone residents that patronize shops understand English.

Perfomatory function

In the perfomatory function, language is used to show actions from

what is stated through language (Pyles & John, 1968). By referring to the definition of the perfomatory language function, it can be seen that the perfomatory language function on the paper printing business signboards is conveyed through verbal signs with specific and distinctive words, namely the words "Photocopy/Fotocopy" and "Printing" (see Figure 3.2.1). The use of verbal signs by using specific and characteristic words indicates the activities carried out by the producers. The use of the word "photocopy/Fotocopy" indicates that the business activity being carried out is to serve the requests for photocopies of all types of documents. And the use of the word "print" shows that the type of activity carried out by the producers is to serve the requests for printing paper in the form of assignments or other purposes related to printing machines. It's in line with what Kress and Leuwen (2006) stated in relation to public language. Public language is ultimately the language used in more or less formal speeches in order that the viewer understand what is being served by the producers.



Figure 3.2.1



Figure 3.2.2

The existence of another component in the form of a verbal sign on the signboards (see Figure 3.2.2) indicates that the activities carried out by the producers are not only serving photocopies of documents. The producers also carries out photo printing services, final thesis binding, print, scan, laminating and other types of relevant services. With the presence of another verbal component on the signboard, the producers show a more varied activity according to the needs of consumers.

CONCLUSION

Based on the results of data analysis and discussion, it can be concluded that the presence of outdoor signs such as business signage is a component that can be studied from a landscape linguistic perspective. The study using a landscape linguistic approach in this study focuses on the components and composition of verbal and non-verbal signs and language functions conveyed through these signs, which of course become recommendations for the producers in designing business signage as a medium of information as well as promotion. The language function identified from the signboards of the paper printing business that runs a business around the campus building is in accordance with the business objectives, is that to inform the type of business and activities served, and to influence and convince consumers to use paper printing services and other services provided by the business owner.

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COMPLETION OF PARTICIPANTS IN THE INDONESIAN JUDICIAL TEXT

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ABSTRACT

This paper describes the completion of participants' functions in the Indonesian judicial text. The text of the judiciary, especially in cases of murder using cyanide poison, can be seen in the involvement of its participants. This paper describes the involvement of participants in the Indonesian judicial text in cases of murder through cyanide poison. The use of methods is described through descriptive qualitative methods. The data is based on observation and documentation methods, literature studies, and interviews. The results showed that the participants were dominated by the participants of the benefit preceded by prepositions for several 251 clauses. The type of participants preceded by prepositions amounts to 169 clauses. In comparison, the participants of the exploitation were preceded by prepositions to several 21 clauses.

Keywords: participants; Indonesian judicial texts

INTRODUCTION

The research conducted by (Saragih, 2006); (Satyawati et al., 2020); (Fitri et al., 2019); (Fitri, Nidya; Artawa, Ketut; Satyawati, Made Sri; Sawirman, 2019); (Fitri et al., 2019); (Darong, 2021a); (Darong, 2021b); (Fitri et al., 2021); (Darong, Canggung Hieronimus; Jem, Helenora Yosefina; Guna, 2022) discusses Transitivity in the Indonesian Judicial Text: Systemic Functional Linguistics Study. The study results found that the perpetrators' actions realize through the Transitivity of the Jessica-Mirna judicial text. The transitivity system is a grammatical system of the structure of clauses to represent ideational (experiential) functions. The design of this clause realizes the meaning of experience

that has three constituents, namely process, participant, and circumcise. Reality processes are physical, material, mental, verbal, behavioral, relational, or existential experiences. Each process is determined by the type of participant, such as the perpetrator, the process, something subjected to the process, the phenomenon, or something said. In addition, circumcise is the physical and nonphysical environment in occurrence. The process is realized in the form of verb groups, noun groups represent participants, and circumstances are expressed in adverbial groups (Schleppegrell, 2012). The following is described the six types of processes and participant labels used in table 1 below.

Table 1 Process and Participants

Process Types	Main Partisipants	Additional Partisipant
Material	Actor	Goal
Mental		Phenomenon
Relational	(1) Identifiying: Forms	Value
	(2) Attributes: Persons	Attribute
	(3) Possessive: Possessor	Possessed
Behavioral	Behaver	-
Verbal	Target	Sayer
Existential	-	Existent

Source: (Schleppegrell, 2012)

Although each process has participants in the transitivity system, this study focuses on participants to explain the role of participants in the Jessica-Mirna judicial text. Participants are entities involved in a single process. Entities can be humans, animals, or things. Entities can be concrete and can be driven. Participants can be words that represent other participants due to grammatical processes. Participants are determined by participants who are controlled by the process in the form of valence. Participants are labeled according to the type of process. The participant process implies that the participant's label for a different approach is different from the participant label for another kind of process. In addition, there are several additional participants, namely beneficiaries as direct logical objects and scope participants as seasonal logic objects.

These two additional participants occurred in a material, verbal, behavioral, and occasional processes in relational processes (Schleppegrell, 2012); (Fitri et al., 2019). A person is an object or person who is given service. The beneficiary is distinguished by its position as a recipient

(recipient) and client (client). In the material process, the user is labeled a recipient (recipient) for participants preceded by prepositions and clients (clients) for participants preceded by prepositions. In the verbal process, the abuser is labeled the recipient. In relational methods, the usefulness is tagged with attributes (Schleppegrell, 2012).

Almost the same as Claria Research (2021) describes lexicogrammatical in The Power Musk Perfume Ad. Lexicogramatics, referred to in Claria Research, refers to transitivity that can describe experiences based on facts. The transitivity system is diffused into four processes: material, mental, verbal, and relational processes that are part of text lexicogrammatical. The results showed that each method produced participants who were a group of nuns who functioned as participants in the clause and acted as carriers (Claria Kadek Ayu Dewa, 2021). Likewise, Widodo Research, Mulyani, and Santoso (2018) discussed the Transitivity of Ahok's Campaign Speech in the 2017-2022 Dki Jakarta Gubernatorial Election. The results showed that the type of participant consisted of three, namely the participant

process and circumstance. Each method produces participants with the dominant goal participants used. Material processes realize transitive systems in the discourse field with as much as 21 data or 60% (Widodo, Proyo Dhanu; Mulyani, 2018).

Based on the systemic review, relevant research has not focused on the role of participants who function to determine the judicial text in the trial. These three relevant studies examine transitivity that discusses processes, participants, and circumscisions.

METHODOLOGY

Research methods use descriptive quality (Yousif et al., 2018). The object of the research is the case of Jessica-Mirna at the Metro Jaya Regional Police in 2016 with data collection techniques using observation methods, documentation

methods, listening methods with note taking techniques and record techniques, and analysis techniques using distributional methods (Sudaryanto, 2015).

RESULT AND DISCUSSION

The participant process implies that the participant label of the type of process is different from the participant's label with other kinds of operations. In addition, there are several additional participants, namely beneficiaries as direct logical objects and scope participants as seasonal logic objects. These two different participants occurred in a material, verbal, behavioral, and occasional processes in relational processes (Schleppegrell, 2012).

1	I'll	Leave it	to judge	Data 1
	(Actor)	(Material P)	(Recipient)	
2	There another is	of knowing	Of death itself	Data 2
	way			
	(Goal)	(Material)	(client)	(Actor)
3	Whether the works	to become an expert explains	Data 3	
	expert (exists)	specifically about forensic medicine		
	(Actor)	(Material)	(Client)	
4	I	Look for	Of cyanide by to find	Data 4
			pressing the suspicious	
			abdomen smell	
	(Actor)	(Material)	(Goal)	(Client)
5	Embalming	Is done	to find out decay	Data 5
	(Goal)	(Material)	(Client)	
6	What in the	(he did	To hurt someone?	Data 6
	opinion of the			
	expert			
	(Actor)	(Material)	(Client)	
7	In his BAP	Is often ruled	Police chief	for the case in Data 7
		by		Bali
	(Goal)	(Material)	(Actor)	(Client)
8	I	Was ordered	To handle	Angelin case in Data 8
				Bali

	(Goal)	(Material)	(Client)	(Actor)	
9	Have you ever	Discussed	<i>To you</i>	why it's such color?	Data 9
	(Actor)	(Material)	(Recipient)		
10	Can it (BAP)	Be asked	To show	Because it's important for us	Data 10
	(Goal)	(Material)	(Actor)	(Client)	
11	Usually our comes	To the table	<i>to</i>	give me the bill	Data 11
	(Actor)	(Material)	(Goal)	(Client)	
12	When	Did you come	<i>to</i>	maneger	Data 12
	(Actor)	(Material)	(Recipient)		
13	Did you	Tell	Mirna	<i>to</i> make group what's up?	Data 13
	(Actor)	(Material)	(Goal)	(Client)	
14	We	order	<i>to</i>	others	Data 14
	(Actor)	(Material)	(Client)		
15	According to experts, whether the coffee	Was ordered	<i>For</i>	Jessica or her friend	Data 15
	(Goal)	(Material)	(Client)	(Actor)	
16	If usually make friends wait until	coming	except for the comments themselves	Sugar or what it is.	Data 16
	(Actor)	(Material)	(Client)		
17	You	Received	Flash evidence	<i>For</i> analyzazed	Data 17
	(Actor)	(Material)	(Goal)	(Client)	

Based on the seventeen data above, an explanation of participants' use in the Jessica-Mirna judicial text. The classification participants find in as many as 251 clauses. The use of participants dominates participants preceded by prepositions for a total number of participants of 169 clauses, while prepositions to the total number of participants 21 clauses. Participants of the population were preceded by prepositions to be dominated and found by presenting witnesses of forensic

medicine experts named dr—Budi Sampurna from the University of Indonesia. The use of participants dominates participants preceded by prepositions to the judicial hearing (3) by bringing in ordinary witnesses who provide first aid to Mirna victims named dr. Primayuda from Abdi Waluyo Hospital. The following table 2 describes the classification of participants' use in the judicial text. Tabel 2 The Classification of Participants' Use in The Judicial Text

Process Types	Main Participants	Additional Participant	Beneficiary Participant
Material	Actor	Goal	251
Mental	Senser	Phenomenon	-

Existential	Existent	-	-
Verbal	Receiver	Sayer	-
Behavioral	Behaver	-	-
Relational : Intensive and Identifying	Token	Value	-
Relational: Attributive	Carrier	Attributive	-

The results of this study are reinforced by the other results stated that participants are part of five processes in the transitivity system: material, verbal, mental, relational, behavioral, and existential processes. Participants are only inherent participants of material processes, while other participants appear in each cycle, such as direct participants in material, behavioral, mental, verbal, relational, and existential processes. Oblique participants are not found in mental and existential processes (Selian, 2015); (Rashid, Ni'ma Bushra; Jameel, 2017); (Fitri et al., 2021).

Based on the above explanation, the study's implications contribute theoretically to research that specifically discusses the transitivity system and then comes under lexicogrammatical to identify the characteristics of participants involved in the trial in the Jessica-Mirna judicial text.

CONCLUSION

This material process explores the role of expert witnesses in uncovering the perpetrators of cyanide poison cases. The results of the research and discussion show that the dominant participants were additional participants, and it found 251 in the material process. It can say that the material process describes the language activity that took place in the courtroom before the victim died of cyanide poison.

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TPACK'S CONTRIBUTION TO IMPROVING ICT LITERACY IN HIGHER EDUCATION INSTITUTION: A SYSTEMATIC LITERATURE REVIEW

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ABSTRACT

The research aims to describe the contribution of TPACK (Technological Pedagogical Content Knowledge) in shaping 21st century skills, in particular: improving ICT literacy (Information, Communication, and Technology) in higher education that has been in the era of technological disruption. An era of innovation and massive change is fundamentally due to the presence of digital technology. The literature review in this article focuses on the contribution of TPACK in improving ICT literacy in higher education. The TPACK model represents the knowledge necessary to integrate technology in learning. TPACK has components that can support the knowledge that educators must possess, namely technological knowledge (TK), content knowledge (CK), pedagogical knowledge (PK), pedagogical content knowledge (PCK), technological pedagogical knowledge (TPK), and technology content knowledge (TCK). Based on this TPACK framework, lecturers and students in utilizing technological facilities not only have access, but must be skilled in using it. In designing learning and solving pedagogical matters, lecturers should cautiously think about the potentiality of technology. The TPACK model can create a transformation in learning, especially improving ICT literacy. Researchers use the Systematic Literature Review (SLR) method to identify, evaluate, and interpret research relevant to the topic of TPACK's contribution to improving ICT literacy. With that, the use of the SLR Method can systematically review and identify journals relevant to TPACK contributions while following the steps or protocols that have been established in each process. This method is complemented by research questions relevant to TPACK's contribution to cultivate the ICT literacy for higher education. The results showed that TPACK contributed positively in improving ICT literacy in higher education institutions.

Keywords: *tpack; 21st century skills; ict literacy; higher education*

INTRODUCTION

The ICT practices led to the shifting of the learning process from training to practice, from paper to "on line" or channel, from cycle time to real time, from classrooms to anytime and anywhere, from physical facilities to networking facilities. In the teaching-

learning process, ICT plays a major role. Speaking the role of technology could be divided into three, namely (1) The role of additional technology (Sudarsana, Putra, & Temon, 2019), technology can be a teaching tool in addition to conventional methods. Technology such as the internet is not

absolutely used as a source of learning, only as an additional reference; (2) Complementary roles, to seek additional materials other than those delivered by the teacher, as well as books and media provided in schools; (3) The role of substitute, as a substitution for distance learning activities by replacing the existence of teachers in the classroom (Ghavifekr & Rosdy, 2015). Technological, Pedagogical, and Content Knowledge (TPACK) is an idea that has been widely accepted as a framework for the use of learning technology. This conceptual framework is very powerful in guiding teachers to understand in what way the technology could be included into instructional strategies and teaching materials to improve student achievement and learning outcomes (Mishra & Koehler, 2006). Many studies have been conducted on TPACK, for example researching the impact of TPACK on improving learning outcomes and ICT literacy skills in students of primary and secondary education english programs (Drajati et al., 2018), the impact of TPACK on teacher education programs (Akcil et al., 2021; Tondeur, 2018), and the development of AR/VR technology using the TPACK model (Jang et al., 2021).

One of the TPACK's impacts is the improvement of digital literacy skills for both lecturers and students. This is similar with the direction shifting, in which the works and productivity direct what is primary goal in an education. There is a real tension between the goal of developing self-critical thinking skills and the goal of developing a highly skilled workforce. In the past, especially in

Europe, there were two pathways to higher education. First, the pathway that leads to vocational and technical training. Second, the path that leads to academic education in science and the arts. However, there is an increased emphasis on developing countries in preparing learners for 21st century jobs.

Technology is an integral part of everyday life, because in public schools we are considered to be digital native users who are accustomed to always being connected to internet devices that exist in schools. Therefore, all parties have a responsibility to integrate technology into learning and teaching and prepare learners for skill in the 21st century (Cakir, 2012). What kind of skills are associated with 21st century life? One of that is information skills, media, and internet technology (digital literacy). These skills are oriented towards ICT, such as the capability to search, verify, and synthesize information from the internet and then present it on a specific communication medium so that it could accessible widely. These are the so-called general knowledge skills that are cross-employment and required in almost all types of works as 21st century skills (Huang et al., 2019).

TPACK is currently very important for teachers to implement ICT in the learning process, because it could be used to assist teachers in utilizing (Voogt & McKenney, 2016) hardware and software, make selection on the advantages and disadvantages of its features and using the device correctly, effectively, and pedagogically. Looking at TPACK on an elementary basis is a development of learning practices that match its

components. One of the most commonly used measuring tools for analyzing TPACK is the control of teacher reports, the provision of data on the effectiveness of self-performance, beliefs, and attitudes (Razak, Habibi, Yusop, & Abdul, 2019), (Baran, Bilici, Sari, & Tondeur, 2017). When talking about college-level TPACK research, is still dominated by the development of integration programs for teacher education. The aim is preparing prospective teachers to possess a way of thinking and practical ability in applying digital technology into learning strategies and teaching materials in the classroom (Strydom et al., 2021; Tondeur, 2018). Beyond education, this conceptual framework is also used in the department of pharmacy at the University of Sydney to improve student learning in the classroom (Bartlett et al., 2021). However, when compared to research that uses the TPACK framework, it stands still in the area of primary and secondary education than higher education. Specifically, to perceive the implications of students' digital literacy skills enhancement, more research needs to be done on TPACK's content (subject matter content), learning, and teaching (Brinkley-Etzkorn, 2018).

Linking TPACK to subjects can lead to decreased interest in ICT in the teacher's education curriculum despite the interest by everyone (Voogt & McKenney, 2016). Uniqueness in this article lies in the study to fill the TPACK research for colleges in particular, to see the impact on improving students' digital literacy skills. This article has one research

question: how does the TPACK contribute to improving ICT literacy at the college level? Based on this question, the study intends to provide a systematic summary to readers about research so far related to the contribution of TPACK to the improvement of digital literacy in universities.

LITERATURE REVIEW

ICT literacy is one of the components of 21st century skills. University as a higher level of education after secondary education need to have and develop ICT literacy. In order to develop ICT literacy in universities, educators need to possess Technological Pedagogical Content Knowledge (TPACK). Therefore, the author conducted a literature review of these three concepts, namely Technological Pedagogical Content Knowledge (TPACK), 21st century skills, and ICT/Digital literacy.

Technological Pedagogical Content Knowledge (TPACK)

Technological Pedagogical Content Knowledge (TPACK) is a framework of knowledge derived from Shulman's construct (1986) on Pedagogical Content Knowledge (PCK) (Shulman, 1986). This PCK concept includes knowledge (Knowledge/K), how to align (Pedagogy/P) and master learning materials according to the field (Content/C). It is not just a part or a combination of pedagogy knowledge and mastery of the material, but reinforced mostly by the teachers' practices (Tacit Knowledge).

The term PCK evolved into TPCK, and it was changed into TPACK in 2008 by involving many knowledge

domains in it (Hunter, 2015). As a model, TPACK is a foundation for the effective integration of technology in learning by linking three important domains of knowledge namely content, pedagogy, and technology. In this case, TPACK is directly related to the creativity of teachers. Therefore, the TPACK framework accommodates learning in new context with the help of highly complex technologies to discover and solve learning problems. The flexibility and range of knowledge is a must to integrate technology and make learning an inherently creative act.

The concept of TPACK is the knowledge that teachers should possess to facilitate students' learning on specific substance through pedagogical and technological approaches (Angeli & Valanides, 2015). In other words, TPACK as the knowledge is necessary to integrate technology in learning. TPACK is often used on the educational research subjects as an outline to design learning models by integrating three main aspects namely technology, pedagogy, and content (Keengwe & Onchwari, 2019). The integration of these three aspects of knowledge can improve the quality of learning. Quality learning requires a multifaceted and interconnected understanding between knowledge three main sources (technology, pedagogy, and content) and how it will be applied according to their context (Koehler et al., 2013). Thus, TPACK becomes a center of learning consisting of three main components namely Technological Knowledge, Pedagogical Knowledge and Knowledge Content or

Material Knowledge (Content Knowledge) (Koehler et al., 2013).

Researchs show the result that TPACK is strongly influenced by a person's experience when attending lectures related to technology and pedagogy (Koehler et al., 2013). The information and communication technology development has had a major influence on learning process. Therefore, 21st century skills encourage the intellectual community (college) to explore learners' knowledge of information and communication technology.

The seven (7) framework components of the knowledge domain in TPACK can be described as follows (Koehler & Mishra, 2006; Matthew J. Koehler, Got Mishra, Christian Kereluik, Tae Seob Shin, 2014; Hunter, 2015; Herring, 2016) namely: 1) Content Knowledge (CK) or the mastery of the field study or learning materials. A teacher must possess knowledge of the subject matter for all learners; 2) Technological Knowledge (TK) is knowledge about digital technology utilization to support a learning process; 3) Pedagogical Knowledge (PK) is knowledge to align learning processes and strategies. In-depth knowledge of the processes and practices in delivering the material learned by the students should be possessed; 4) Pedagogical Content Knowledge (PCK) is a combination of knowledge about the study field or learning materials with learning processes and strategies. In this sense, effective learning requires more than just the separation of understanding and pedagogy content; 5) Technological Content Knowledge (TCK) is knowledge of digital

technology and the study or learning materials. In other words, it is about how technology can create a new picture in certain materials; 6) Technological Pedagogical Knowledge (TPK) is knowledge of digital technology and the processes/strategies learning. It is all about the understanding of learning changes when certain technologies are used in a certain way; 7) Technological Pedagogical Content

Knowledge (TPACK) i.e. knowledge of digital technology, knowledge of learning processes & strategies, knowledge of the study field or learning materials. At this point, knowledge deals with the complex interactions between the domain principles of knowledge (content, pedagogy, technology). The seven components of the knowledge domain in TPACK appear in the following image:

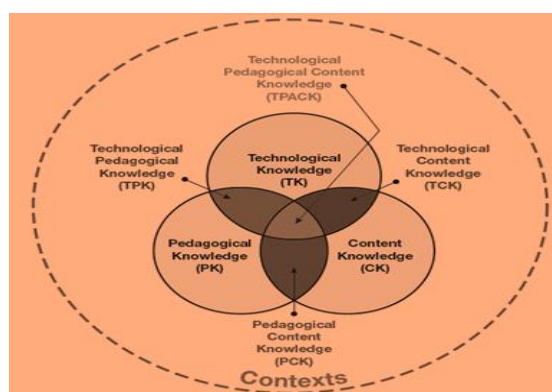


Figure 1. Technological Pedagogical Content Knowledge Framework (TPACK) (Koehler et al., 2013)

https://www.researchgate.net/figure/The-TPACK-framework-and-its-knowledge-components_fig1_241616400

Figure 1. Technological Pedagogy Content Knowledge Framework shows that it is a form of technological integration that provides a guideline, useful for educators in developing technological literacy and understand the role of the technology in the educational process (Koehler et al., 2013; Ng, 2015). In addition, TPACK is a model for incorporating technological knowledge as an integral component of teaching with technology. TPACK reveals the relationship between technology, pedagogy, and content knowledge is complex. Therefore, educators should possess a combined knowledge of those three components. In other words, in the context of

TPACK, educators need to master those three types of knowledge in a learning or facilitate learning process i.e. technological knowledge, pedagogical knowledge and content knowledge (Koehler & Mishra, 2006; Ng, 2015). Furthermore, ICT literacy supports the use of digital technology and integrates these three domains of knowledge into the learning process. Here, digital technology acts as a tool for the educators to expand the quality of learning for learners (Ng, 2015).

21st Century Skills

21st Century Skills are needed in educational works and in the era of contemporary society. Therefore, the

current educational process should be oriented towards stimulating for learners to gain 21st century skills which is related to the knowledge, skills, attitudes, values, and ethics possessed by the learners (Chu et al., 2017), (Valtonen et al., 2021). Therefore, the educational process preparing learners to master a variety of skills that support the formation of successful persons in the future. 21st century skills still relevant to the four pillars of education: learning to know, learning to do, learning to be and learning to live together. Each educational pillar has special skills should be developed in the learning process, namely critical thinking skills, problem solving, metacognition, communication skills, collaboration, innovation and creation, literacy information, and various other skills. By updating the quality of learning, help and developing learners' participation, implementing personalized or student-centered learning processes, those skills can be achieved. Learning is a collaborative and contextual as well as integrated with the community (Spector, 2015). Thus, learners must have information and communication literacy skills, critical thinking, creativity, and skills to solve the problems (van Laar et al., 2020). By this, categorized learners have high-level thinking skills (HOTS) (Kwangmuang et al., 2021).

Trilling & Fadel in 21st Century Skills (Trilling & Fadel, 2009; Sakuliampaiboon et al., 2015; Ongardwanich et al., 2015; Spector, 2015; Chu et al., 2017) classifying 21st century skills into three categories of competencies, namely (1) Learning and innovation skills i.e. critical thinking

and solving problems, communication and collaboration, creativity and innovation. This skill consists of: (a) Way of thinking, i.e. some thinking skills must be mastered by learners to face the world such as creative thinking, critical thinking, problem solving, and decision making; (b) The way to work is the ability to participate in a global and digital world such as collaborating and communicating. The 21st century generation must be able to communicate, applying a variety of methods and communication strategies. In addition, learners must be able to collaborate and cooperate with individuals as well as communities and networks. This communication and cooperation network utilizes a variety of ICT-based methods and strategies in order to work together with different abilities. (2) Skills using technology and information media, namely information literacy, media literacy and information and communication technology literacy (ICT). Learners must master information, media, and technology as tools for work and master in working by using tools to work as well. Mastery of ICT and information literacy is a must since a person will difficult to develop his ICT and information sources based on all bases; (3) Life and career skills namely flexibility and adaptation, initiative and self-direction, social and cross-cultural interaction, productivity and accountability, leadership and responsibility. In this case, a person should have an established life and career, be personally and socially responsible.

ICT Literacy

ICT literacy is required for human life as the integration of technology, including in learning. Technology is an innovation, change, or modification of the natural environment to meet human desires. It requires knowledge or literacy (Garmire & Pearson, 2006). People should have technological knowledge or literacy to meet their needs.

ICT literacy is about the users' proficiency in utilizing digital media, such as communication tools, internet networks and so on (Noh, 2017). It also describes as the ability to understand, to apply the information from a variety of sources when presented through digital tools, to generate and communicate the information in various forms through the critical frameworks creation for retrieval, institutions, evaluation, and presentation, and to use the information with digital technology tools. In addition, the ICT literacy represents the capacity to access, manage, understand, integrate, communicate, evaluate and create information safely and appropriately through digital technology for decent and entrepreneurial work (UNESCO, 2018). Here, competencies related to computer literacy, information literacy and media literacy.

ICT literacy works as an individual skill to live, learn and work in a digital society; skill related to collaboration and communication; learning to use digital and media tools and make informed decisions to achieve goals (Spante et al., 2018). User proficiency in utilizing digital technology includes the ability to find, work, evaluate, use, create and utilize

the communication wisely, intelligently, carefully and precisely according to its usefulness (Techataweewan & Prasertsin, 2018). Thus, ICT literacy has two (2) level of categories: basic level as the utilization of ICT or digital technology for everyday life such as information on searching and communication; and a higher level as establishment of cognition and utilization aspects of ICT technology for careers (Techataweewan & Prasertsin, 2018).

It is a fundamental for the people to utilize the ICT for the lives. As a form of mental readiness, knowledge is needed here to provide benefit direction for each individual through the information and communication technology usage. So, literacy can be achieved after going through four stages, namely: (1) information literacy, (2) computer literacy, (3) digital literacy, and (4) internet literacy (Saleh, 2015; Techataweewan & Prasertsin, 2018; UNESCO, 2018). In addition, ICT should being supported also by digital skills, digital culture, digital ethics and digital safety (Ministry of Information & Communication, 2021).

The ICT needs to be developed in a learning and academic environment since the ICT application literacy can wiser the academic community in using and accessing technology. It will happened if ICT literacy is connected with the capabilities of its users. Therefore, ICT users have the responsibility to practice technology as wisely as possible to create positive interaction and communication. It is also related to the notion of literacy as a person's ability to understand, in applying useful technology and

discuss informations (Syahputra Bania et al., 2021). Thus, literacy is concerned with the ability to receive and use all knowledge, to produce and share it, more than that, it is about the capability to express consent with the data made by other people (Syahputra Bania et al., 2021).

On that basis, a person possesses ICT literacy if there is knowledge, critical thinking, decision making and capabilities (Garmire & Pearson, 2006). Based on these concepts, ICT literacy is the ability to use digital, communication tools or networks in finding, evaluating, using, making and utilizing the information in a healthy, critical, wise, intelligent, careful, precise, and law-abiding way in order to foster communication and interaction for life span. Thus, literacy is closely related with person's ability to apply ICT to discover, evaluate, utilize, create, and communicate content or information with cognitive and technical process (Mulat & Natarajan, 2020).

ICT literacy has a positive effect on learners' skills for the creation of successful learning (Techataweewan & Prasertsin, 2018). Nowadays, education is controlled by digital technology that is more accessible than traditional practices with paper-based resources for learning. Educational institutions had been transformed from face-to-face learning models into ICT-based learning for communication, knowledge sharing and simulation of learning processes. Educators and learners need to use digital literacy so as not to avoid difficulties in the learning process, get more learning

opportunities and excel academically. Therefore, educational institutions must cultivate digital literacy in the education system to acquire knowledge and skills in technology to do their work effectively (Techataweewan & Prasertsin, 2018).

Thus, ICT literacy benefits the learners in the learning process: (a) facilitating learners in the process of finding and understanding information that can add insight on knowledge; (b) enhance the ability of learners to be more critical in thinking and understanding information; (c) mastery the learners' vocabulary of various information read; (d) improve the verbal skills of learners; (e) increase the learners' focus and concentration; (f) increase the ability of learners in reading, stringing sentences and writing information.

ICT literacy is also the basis for lifelong learning by battering intellectual ability of reasoning and thinking for learners. It helps learners to build a constructive framework on how to learn that actually underlies sustainable growth throughout the student's career. Thus, ICT literacy becomes a major component of the concept for lifelong learning by expanding learning beyond formal classroom settings and giving space for self-practice and increasing responsibility to answer learners in all areas of life (Mulat & Natarajan, 2020).

RESEARCH METHODS

Researchers use the Systematic Literature Review (SLR) method to identify, review, evaluate, and interpret all research appropriate to the field of research topic with specific relevant

research questions (Wahono, 2007; Kitchenham et al., 2009; Triandini et al., 2019). The usage of SLR method is to systematically review and identify relevant research results on TPACK and 21st century skills in each process

follow established steps. The steps in the SLR method are implemented by three (3) main stages (Wahono, 2007; Kitchenham et al., 2009) as described by the following image:

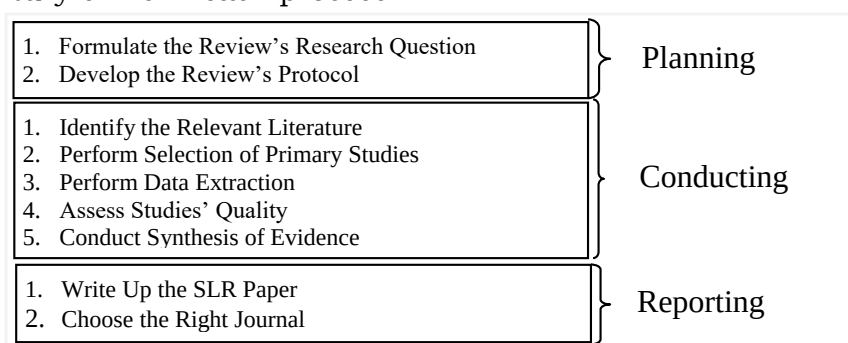


Figure 2. SLR Stages

Based on these steps, the authors formulate research problems, identify relevant topics, assess the quality of the studies, summarize evidence, and interpret all findings that are in line with the purpose of this study, namely describing the contribution of TPACK to improve digital literacy in universities.

RESULTS AND DISCUSSIONS

This article intends to answer the question about how does TPACK contribute to the improvement of ICT literacy at the higher education level? Based on this question, there are two purposes of this article, namely describing the literature review of the research results related to the contribution of TPACK to increase in digital literacy/ICT in universities; provide recommendations to encourage the use of TPACK framework by lecturers to improve the quality of learning in improving digital literacy/ICT. Therefore, three (3) results and discussion came out to answer the questions and purposes of this study, namely:

TPACK in University

Research conducted by observing TPACK knowledge from 1185 prospective teachers of diploma programs at higher education institutions in Singapore found out that prospective teachers had only five out of the seven typical TPACK frameworks, namely content knowledge, technological knowledge, pedagogical knowledge, teaching knowledge with technology as well as critical reflection knowledge (Koh et al., 2010). The teachers did not know the differences of each TPACK framework such as content knowledge, pedagogy and technology. Other research also found that teachers have below-average categorised content, pedagogy and technology (Tsiotakis, 2016). This study shows that prospective teachers do not have the knowledge, so they have not been able to apply techniques and teaching that are in accordance with the field of study. Therefore, prospective teachers in colleges and teachers need to be guided to understand and practice the

TPACK framework in the learning process.

University as a unit of education that organizes the education needs to facilitate educators to understand and integrate technology in learning. Based on the literature study conducted, the implementation of the TPACK model in universities was initiated by the Education Faculty in order to prepare the professionalism of prospective teachers in various levels of education and subjects. The use of the TPACK model helps in finding the weaknesses of teacher development programs related to digital literacy and technology that have been done, namely partial and additional so that after being given training, it is not done only in the classroom (Drajati et al., 2018). The TPACK model assists lecturers in creating programs to

prepare prospective teachers with a more integrative approach to the use of digital learning technology both to improve pedagogical effectiveness and understanding the teaching material content (Strydom et al., 2021).

Furthermore, there are methods of developing teacher education technology literacy developed from the TPACK model, one of which is SQD. The SQD (*Synthesis of Qualitative Evidence*) model emphasizes teachers as role models in schools when using technology. The process is as follows: 1) Teachers act as role models, 2) The reflection of technology roles in education, 3) Learning to use technology by design, 4) collaboration with peers, 5) *scaffolding* authentic technology experiences, and 6) providing ongoing feedback (Tondeur, 2018).

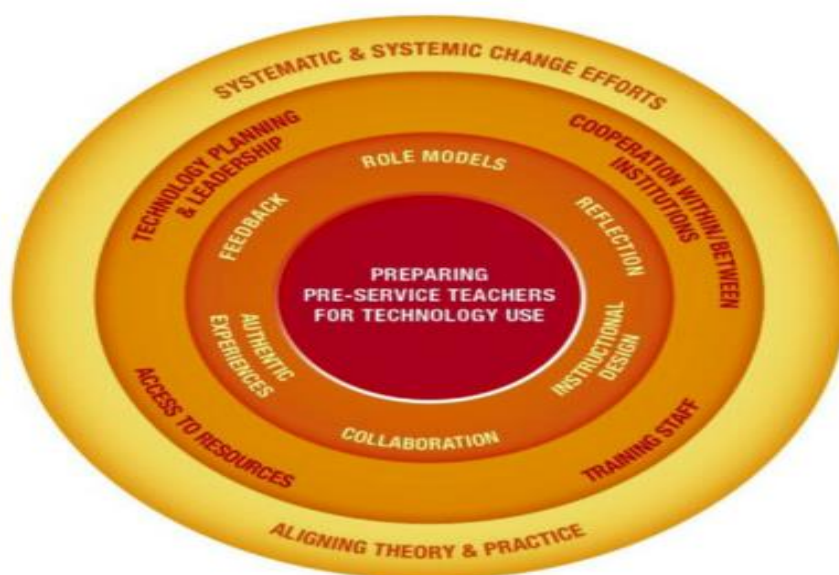


Figure 2. Model SQD (Tondeur, 2018)

TPACK acts as a framework model for integrating effective technologies in learning. As a knowledge, educators should integrate

it into a learning process. TPACK is the knowledge about when, where, and how to use technology for guiding learners in order to improve the

knowledge and skills of learners in a particular field by using an adequate pedagogical approach (Brantley-Dias & Ertmer, 2013). In this case, TPACK is directly related to the creativity of teachers. Teacher ought to be creative and innovative in using TPACK's work in order to accommodate learning in new context with the help of technology to discover and solve learning problems. This integration is a must to form learners in order to get 21st century skills. Universities need to encourage learners to explore ICT knowledge or literacy. Therefore, educators or lecturers who teach in universities need to engage with technology and develop learning content with the help of technology (Keengwe & Onchwari, 2019).

Based on the TPACK framework model described earlier, then there are three components of knowledge that educators in college need to possess, namely knowledge of the subject field material/content, pedagogy and technology. These three models have components that support the educators' knowledge, namely technological knowledge (kindergarten), content knowledge (CK), pedagogical knowledge (PK), pedagogical content knowledge (PCK), technological pedagogical knowledge (TPK), and technology content knowledge (TCK). The integration of content, pedagogy and technology as a whole in the learning process provides a new frame of mind for educators to create varied learning models in order to improve processes and outcomes.

The TPACK model that is integrated into learning in a meaningful way is not only by equipping classrooms with computers

or other devices, but also contributes for complex thinking going forward about the integration of technology into curriculum and learning (Koehler & Mishra, 2006). This model requires the educators: first, ponder the content to be taught, then combine it effectively with learning methods for teaching with technology, plan a meaningful learning experiences and then make teaching decisions in an effective way (Koehler & Mishra, 2006). The TPACK model describes what kind of knowledge, an educator needs effectively to teach with technology at the connection of three domains: content knowledge, pedagogy and technology (Di Blas, 2016). The teachers must have technological knowledge of how the device works, how to solve problems, how to navigate applications, and general knowledge about the device. In addition, an educator actively designs the curriculum using content knowledge and pedagogical knowledge. Furthermore, educators can make decisions about the best way to incorporate technology into the curriculum with an emphasis on when and why using technology specifically for teaching concepts or approaches (Koehler & Mishra, 2006).

TPACK with 21st Century Skills

One of the competencies needed for educators in the 21st century learning is the ability to design learning by applying the principle of combining teaching, pedagogical, and Information and Communication Technology (ICT) or TPACK (Hunter, 2015; Keengwe & Onchwari, 2019). The TPACK model also allows educators to improve 21st century

skills (Khine et al., 2017). It is most relevant learning approach in today's online learning. Since, the TPACK approach combines aspects of knowledge (Knowledge/K), how to align (Pedagogy/P), mastery of learning materials in the field (Content/C) with ICT (Technology/T) (Koehler & Mishra, 2006; Koehler et al., 2013).

21st century skills illustrate a diverse range of practices and competencies geared toward preparing individuals for work and a career in a changing future, technology-driven landscape (Chu et al., 2017). These skills are described as creativity (C), collaboration (C), critical thinking (C), and communication (C) or labelled as 4C. Learners require additional skills for a future work place driven by technological innovation. Digital literacy skills here, include information, media, and ICT. Learners should learn literacy to become literate individuals on information and media, as well as become master of technology (Keengwe & Onchwari, 2019). The role of technology is very pronounced in the education aspect. Because, era of technological disruption occurs an innovation and massive changes fundamentally because of the presence of digital technology. The presence of technology has changed human working system or even able to replace human work, specifically in the field of education. On that basis, education is not only based on aspects of knowledge and pedagogical, but also on technology as a tool and strategy for the better creation, more effective and innovative for learning process. This is where it happens, digital transformation has provided services in a fundamental way or meet the

needs of learners during learning process. Digital transformation has placed technology at a key role as a form of new technological solutions and implementations and enables the development of technology (Kim Fahey, 2021).

Education in college needs to prepare learners or prospective teachers who possess 21st century skills, students or prospective teachers who are expected to gain knowledge, skills, critical attitudes, and ICT literacy. This expectation is related to the learners' characteristics as digital natives or teachers with digital era. Learners who could create digital content, evaluate web-based content, and able to create a technologies network or resources in the real world to fight the future. Thus, prospective students or teachers when dealing with subject matter, will quickly become proficient in applying technology in the classroom learning process (Kumar & Vigil, 2011). ICT literacy as one of the 21st century skill components provides a new way to process and access knowledge in all field of life, particularly in the world of ICT. Teaching education assign Pedagogical Kontent Knowledge (PCK) for students in Higher Education Institutions which is fundamental to the transition of TPACK. Research conducted at Sindh University, Jamshoro Pakistan, reported that the adaptation of the TPACK framework among university and faculty members would be helpful in understanding the integration of technology with pedagogical and content knowledge intrapersonally (Soomro et al., 2018).

TPACK's Contribution in Improving ICT/Digital Literacy in Universities

The utilization of ICT in the teaching and learning has changed the study model in the classroom. Learning is nowadays aided by the usage of ICT resources. That approaches changing the strategy, method and learning practice, changing the role of educators and learners (Colás et al., 2018). Research conducted at four Saudi Arabia universities on the impact of ICT adoption on students' academic performance showed improvement, particularly female students as more adaptive on ICT (Basri et al., 2018). Nowadays, almost all institutions in the world invested most of their educational budget to improve e-resources, to easily access any resources they could obtain in every corner of the world with internet facilities only. By that, students will be interested to spend time in front of a computer to find learning materials compared to visiting the conventional library that is available in any educational institutions (Mani et al., 2019). In addition, research on ICT literacy at Bangladesh Private University showed controversial results in academic grades as most students spend time for non-academic purposes by utilizing ICT (Ullah et al., 2019). Therefore, the usage of ICT in universities should have adequate support. In that sense, the higher education institutions familiarize students with the latest educational software as well as introducing them the ICT usage for academic purposes. Students prefer the internet for academic purposes over the use of certain programs or e-learning

(Zeidmane, 2019). Studies conducted at Chittagong University, Bangladesh showed that students' academic achievement will better improve if relevant institutions take appropriate steps in their works i.e. the use of ICT for academic purposes (Ullah et al., 2019).

Higher education needs to adopt or implement a learning model that integrates technology in learning with the purpose to advance ICT literacy (Pelletier et al., 2021). Previous research show that the TPACK model has had a positive impact on educators' beliefs about the use of modern technology in education (Alizadeh Jamal et al., 2020). The use of the TPACK profile as a framework for evaluate the teaching skills in higher education shows that when it comes to the technology, educators are the only one who has an ability to use a variety of technology tools, then a balanced and integrated TPACK profile becomes impossible. Conversely, educators who are able to explicitly articulate the understanding and application of their pedagogic ability are more likely to demonstrate the integration of TPACK (Benson & Ward, 2013). The study result shows that a model TPACK as an curricular framework, being organized around three intersecting domains of knowledge: content, pedagogy and technology (Brinkley-Etzkorn, 2018). Using this framework, to combine the expertise of all three domains, educators create lessons or curricula that effectively engage learners through innovative and valid strategies based on teaching with technology.

In accumulation, there are several researchers who have

discussed the use of *Google Workspace Learning Media* as an integrated means to conduct teaching and learning in lecture halls (Akcil et al., 2021). The process of integrating technology into learning is a very complex and multidimensional. However, this pandemic condition makes universities

have to rush to find solution over the difficulties of distance learning that it is faced with. *Google Workspace* with its various applications can help lecturers and teachers in designing teaching and learning ranging from the preliminary stage, development until the evaluation stage.

Stage	9 Stages of Teaching Gagne's Model	Logo	Activities to be Conducted and Appropriate Web Tools (Sample)
INTRODUCTION	1. Attraction attention 2. Informing about the target 3. Associating with previous learning		Visual presentation—Google Photo
			Showing videos—YouTube
			Making use of simulation—Google AR & VR
			Showing information card—Google Keep
DEVELOPMENT	4. Presenting the content 5. Providing guidance 6. Revealing performance 7. Providing feedback		Research: Google Scholar—Chrome
			Preparing a presentation—Google Slides
			Interaction in the virtual classroom—Google Classroom
			Bringing together the course contents—Google Sites
			Making use of infographics—Google Drawing
			Live lecturing—Google Meet
			Messaging—Gmail
			Using mind maps—Google Mindmap (Chrome Add-on)
			Having discussions—Google Groups
			Interactive practice papers—Google Jamboard
EVALUATION	8. Performance evaluation 9. Ensuring the permanence of the learned and strengthening their transfer		Storing education content—Google Drive
			Commons studies—Google Documents
			Questionnaire—Google Forms
			Creating online test—Google Edulastic
			Giving homework and feedback—Google HomeWorks

Figure 3. Use of Google Workspace in Learning Design (Akcil et al., 2021)

By utilizing the TPACK model, educators can examine what they know, how they teach, and how technology can be used to influence learners' achievement and learning (Keengwe & Onchwari, 2019). Thus, the TPACK model as an ideal frame of reference enables the educators to improve the learning process through the incorporation of digital tools. The educators then, possible to innovate the learning process through technological, pedagogical and content knowledge of the TPACK model. The TPACK model might facilitate the planning, organization and construction of virtual educational spaces through the use of technological, pedagogical and content

knowledge. It aims to enhance the learning process through content knowledge (subject topics), technological knowledge (information and communication tools) and pedagogical knowledge (*educational practices, procedures and strategies*) (Salas-Rueda, 2019).

LIMITATIONS

This literature review has limitations, particularly the lack of studies on the implementation of the TPACK model, in addition to the Faculty of Education. The authors found that attention to this application model was still limited to the preparation of prospective teachers who will become teachers in school.

However, anxieties about the importance of the TPACK model to be integrated in the learning process are gradually begin the expansion in the college level. One of the studies, discusses a course on pharmacy study program at the University of Sydney that has implemented *USyd Pharmacy Dashboard* as the development of the TPACK model for integrating technology into teaching (Bartlett et al., 2021). As such, there are still wide open possibilities to study the TPACK model for college context outside the Educational Faculty program.

CONCLUSIONS AND RECOMMENDATIONS

The results of this systematic review study show that TPACK contributes positively in improving 21st century skills, particularly improving ICT literacy in higher education institutions. The TPACK model is still a model of technological integration in education at its best. However, the challenge lies in the implementation of this model by lecturers, especially in improving the ability of ICT literacy of students as an important element of 21st century skills. The application of the TPACK model in colleges level still focuses on the Educational Faculty programs that prepares prospective teachers to teach in schools. Meanwhile, the implementation of TPACK in another study programs in universities is the next research opportunity that has great potential to be done.

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ICT LITERACY IN STRENGTHENING ENGLISH COMMUNICATIVE COMPETENCE PASCA COVID-19 ERA

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ABSTRACT

After COVID-19, ICT literacy is a basis for enhancing English communication ability. ICT literacy skills contribute to English communication skills for EFL teachers and learners. Functional English communication skills, such as the ability to convey ideas or interpret semantics in context, should be prioritized by EFL learners in their day-to-day interactions. However, most EFL learners keep struggling with functional English communication competence. This paper concentrates on conceptual analysis and offers digital-based learning activities for enhancing English communication competency. The conceptual study's findings advise instructors of EFL learners to integrate digital tools to accelerate the development of desired English communication competency. In this framework, mastering ICT literacy could greatly facilitate, improve comprehension of language knowledge, and promote EFL learners' progress toward English communication competency.

Keywords: *communicative competence; english; literacy ICT*

INTRODUCTION

The COVID-19's presence inspires everyone, particularly the education sector, to adapt for avoiding the stagnation in achieving the desired goal. To facilitate learning during the Covid-19 pandemic, teachers need to utilize and develop learning methods acceptable to pandemic requirements. Digital-based learning is one of the instructional methods that provides numerous benefits for facilitating the implementation of learning during the COVID-19 era. The only unanswered question is what kind of learning model will emerge post-COVID-19? Will stakeholders in education grow to choose digital-based learning? Digital-based learning offers a

new mindset that learning resources and knowledge are no longer centered on conventional classrooms and teachers but on EFL learners themselves. Digital-based learning provides new angle to access learning resources without being limited by space and time and facilitate students to study more optimally (Mahsunah, 2021; Menggo, 2020).

Digital-based learning is the preferred option for EFL learners nowadays since it is compatible with their developing learning styles and meets the demands of current scientific and technical advancements. According to this argument, the advancement and development of digital technology should be considered carefully and adapted to

determine the type of digital technology that can aid in learning achievement, including the English communicative competence of EFL learners. Andriani (2015) claims that digital-based learning can improve the quality of learning, both in terms of process, assessment, and output. Andriani (2015) further added that digital-based learning is a space for knowledge transformation and a forum for building students' initiative, creativity, and independence attitudes in supporting the achievement of the expected learning targets.

During the COVID-19 period, the Government of Indonesia, through the Ministry of Education, Culture, Research, and Technology, approved the digitization of learning through the use of various digital media in learning activities, such as Zoom, WhatsApp, Google Meet, Ruangguru, YouTube Channel, TeacherTube, educational television programs, electronic books, as well as other website-based digital media (Pemdikbud, 2013). The considerations for using these media are easier access (they are simple to use and can be utilized by any learner), cost-effectiveness and efficiency, flexibility (they may be used at any time and from any place), and innovation (digital technology is always updates various application features to attract users) (Kurniawan, 2005). Therefore, the English learning process is encouraged to continue to take advantage of advances in digital technology to accelerate the achievement of communicative competence for EFL learners. English communicative competence is an excellent path for EFL learners in expressing thoughts, ideas, and notions. Digital media facilitates EFL

learners in fulfilling their English communicative competence.

As stated above, it is impossible to separate English communicative competence itself from the depth of language knowledge of the EFL learners themselves. Language acts as a tool for speakers to convey specific ideas, feelings, thoughts, and intentions in their daily interactions. In addition, several intentions or intentions can be expressed through knowledge of the language possessed, both verbal language in the form of spoken speech production and non-verbal languages, such as the production of sounds and the use of signs and symbols. As a communication tool, body language (gestures) can also be used to convey certain messages. Indeed, EFL learners are driven by curiosity (eagerness) due to their human nature to express themselves through the use of qualified language, both verbal and non-verbal.

Language in the form of signs or symbols plays an important role in conveying implied messages by the people who use the language (Menggo, Ndiung, & Pandor, 2021). Symbolic language presents the semantic richness and offers new interpretations to one's interlocutor or interlocutor himself/herself (Poespoprodjo, 2004). Symbolic empowers mutual engagement and integrates various linguistic elements found in a variety of English learning applications. Verbal language's essence is undeniable due to its role as the primary communication tool that enables the speakers' success and smooth interactions.

Language is a communication system that enables speakers to interact with one another. Language and human life are strongly intertwined in this system.

Without language as a means of communicating with others, humans are incapable of conveying anything in their minds. At all times, communication is a primary need in human life. Communication can be used to achieve a variety of life goals. Communication is how humans fulfill their aims and objectives. With adequate language understanding, one can avoid any misunderstandings regarding the numerous messages that the speech partner would express during language activities. Additionally, as social beings, humans use language as a means of communication to interact with one another.

A language is a tool for communication. Individuals are connected through communication within particular speech communities. Communication can be thought of as a series of activities or actions of a collection of things with intent and purpose. Communication is not just an event, condition, or thing that happens. However, communication is functional, containing specific purposes (Tarigan, 2015: 8-11). With functional communication, speakers and their interlocutors can understand their intentions expressed in language activities.

Speakers are expected to demonstrate the proportionality of language understanding between competence and performance to facilitate this functional communication. Indeed, various linguistic actions in any scenario cannot be separated from the underlying competence and performance. Competence is the speaker's knowledge of his or her language, whereas performance is a manifestation of competence, meaning the speaker's use of language in real-world situations (Chomsky, 1965:4; Brown, 2007:35). If

micro and macro linguistic analyses are correctly performed, one person's language knowledge becomes a reference for others. Micro-linguistics (linguistic competence) is the study of phonology (the system and regulation of a language's sound production), morphological regulation (the process of word production), syntactic regulation (sentence structure), and semantic interpretation (meaning). Meanwhile, macro-linguistics (linguistic performance) discusses language in use and its relationship to factors other than languages, such as sociolinguistics (language use in relation to its social environment), pragmatics (language use coherent with the social and cultural values of specific speech groups), ecolinguistics (language use in relation to the environment or nature), and psycholinguistics (language acquisition following human cognitive development), cultural linguistics, and various other applied linguistic studies.

Language activities are primarily about communicative engagement and are not limited by a set of language norms; hence, language learning at all levels of education is oriented toward using language in everyday life. The essence of language as a means for expressing the functional meanings of language used to be transmitted by language speakers. A communicative approach that defines language as a tool for communication and language acquisition as a goal aims to encourage EFL learners' capacity to use the language for various purposes in various situations and conditions. (Hymes, 1972).

The demand for strengthening communicative competence in English in the current era of digital technology disruption is an absolute option for every

EFL learner because various codes in digital technology cannot be separated from the use of English. According to this reasoning, every EFL learner is required to develop computational linguistic competence, which eventually encompasses an understanding of the many applications of computational linguistic features to facilitate the development of English communication competence.

Adequate computational linguistics can encourage EFL learners to move forward and work by relying on advances in digital technology. Changes in work culture resulting from the transition from non-digital to digital systems are also strongly intertwined with competent English communication abilities. A work culture based on the advancement of digital technology is a crucial step in today's era of digital disruption. According to this argument, ICT literacy is essential to English communicative competence.

Anticipating changes in work culture as a result of advancements in digital technology and English communicative competence, every EFL learner is urged to make every effort to develop their English communication and digital literacy skills. This article addresses the ideas and a variety of ICT literacy activities that can be used to assist students in achieving English communication competence and the importance of ICT-based learning beyond the COVID-19 era.

DISCUSSION

EFL learners cannot avoid English communication competence at this time. This competency is a must for them. For this reason, EFL learners are expected to

be able to demonstrate functional English communication skills in conveying ideas or interpreting contextual and acceptable semantics in various language activities. Most EFL students still struggle to meet the functional communication competence standards as English users. EFL learners should meet all of the micro and macro components of an English communication competency to achieve correct and acceptable functional English communication competence (Menggo, Suparwa, & Astawa, 2019).

For EFL learners, there are two types of micro and macro components: (1) structural competence, which is about grammatical and semantic competence; (2) discourse competence which encourages EFL learners to understand the meaning of the text better; and (3) pragmatic competence that is about the ability to communicate effectively in the target language. Meanwhile, the macro component includes (1) sociolinguistic competence, which focuses on EFL learners' understanding of the cultural and social context of language use, and (2) strategic competence, which is a way for EFL learners to arrange appropriate strategies in initiating, maintaining, and communicating, correcting, directing, repeating various key words in communication, as well as using words as a sign to end a communication (Chomsky, 1965; Fromkin, 2003).

The micro and macro components are mutually exclusive, meaning that EFL learners cannot avoid them during speaking activities. The macro component's success (language in use/performance) cannot be disconnected from the micro component's mastery (language knowledge/competence) that the EFL

student already possesses. The mastery of these two components enables EFL students to present a fully functional and acceptable utterance to their speech partners or language users. Due to the importance of fulfilling all of the micro and macro component indicators mentioned above, speakers are recommended to prioritize their English communication competence. Communicative competence is expressing correct, appropriate, and good thoughts, ideas, or concepts to their interlocutors (Menggo, 2017).

The concept of micro and macro components of English communication competence, as stated by Menggo (2017) above, is aligned with Brown's (2004: 142-143) definition of the micro and macro components of an English speaker's communicative competence. According to Brown, the micro-component is the speaker's language knowledge, which encompasses accurate sound production (pronunciation), grammar, vocabulary, fluency in conveying varied intentions, and accuracy and comprehension of issues in language activities. On the other hand, the macro component is the application of language knowledge in a variety of necessary fields, including sociolinguistics, eco-linguistics, pragmatics, cultural linguistics, computational linguistics, and language use in other fields. In addition, these micro and macro components are also in line with the previous concept of English communicative competence which can be explained in detail as follows.

- a) Micro components include the following indicators:
 - 1) The speaker can clearly articulate symbols representing various English sounds, such that the speech partner can distinguish the various sounds

corresponding with the symbols spoken by a speaker;

- 2) The speaker is able to produce stress, tone, and intonation clearly and precisely from the various lexicons used during the conversation so that the speech partner can correctly interpret them;
 - 3) Speakers can employ appropriate and acceptable word forms, word classes, and word choices during an interaction;
 - 4) Speakers are able to employ a range of registers or styles of language depending on their pragmatic orientation;
 - 5) The speaker is able to communicate the speaker's main sentences clearly and accurately in order to aid the speech partner's interpretation of the message conveyed;
 - 6) The speaker is able to use supporting sentences to help the communication partner understand the speaker's main points; and
 - 7) The speaker can display a coherent/linked utterance in a compatible manner so that the speaking partner can easily follow the conversation well.
- b) Micro components include the following indicators:
 - 1) Speakers are capable of employing communication functions that are appropriate to the context, the participants, and the communication aims;
 - 2) The speaker possesses the ability to employ relevant style features, rules, implicatures, redundancy, and other sociolinguistic characteristics;
 - 3) The speaker is able to demonstrate a clear connection between the events and

the substance of the speech as a result of the linguistic action performed;

- 4) The speaker is able to display para-linguistics (facial expressions, kinesthetics, body language, and other non-verbal language features) in order to improve the understanding of his or her listener; and
- 5) Speakers are knowledgeable in employing a variety of communication strategies, including emphasizing keywords, conveying the idea, and comprehending the interlocutor's non-verbal language.

This understanding of the micro and macro components are strengthened by Finocchiaro and Bonomo's (1973: 40-42) concept of four reciprocal foundations in the language sub-system. The four language sub-systems are 1) The sound system, which includes the pronunciation of vowels and consonants, intonation, rhythm, stress, and pauses in a particular language. (2) The grammar system includes (a) morphology, namely the formation of words through inflection of the plural (plurality), possession, time (tense), and many more, or through derivation, namely changing word classes through changes in prefixes, suffixes, or infix; (b) syntax, namely the arrangement of words, phrases or clauses and sentences of a language; (c) morphophonemic, namely sound changes due to the influence of grammar in specific language sub-systems. (3) The lexical system involves word classes (noun, verb, adjective, and adverb) as well as the function of these words within the clause structure; and (4) The cultural system embodies all of the features of language and the lexical system,

addressing the fact that language is determined by culture, and thus its use must be acceptable within that culture.

It is an ideal hope that EFL learners have a comprehensive understanding of the micro and macro components of English communicative competence and adequate ICT literacy. ICT literacy continues to impact various fields of human life, including in the post-COVID-19 education sector. Educational stakeholders are advised to include a variety of digital technology media in their classroom instruction.

The learning process after COVID-19 is almost similar to the learning process during the COVID-19 era. Education stakeholders are encouraged in their efforts to foster ICT disruption. Disruption can be understood as a path of change from the old system to the new system. Disruption changes old technology that relies more on physical work to digital technology with maximum results, many benefits, and time efficiency (Udayana, 2020). The requirement for a step beyond the disruption era of digital technology in issue motivates education stakeholders to demonstrate adequate ICT literacy. ICT literacy is a must for educators and EFL learners in the learning process during the COVID-19 or post-COVID-19 era.

ICT literacy is one of the three digital literacy skills in 21st-century education (Trilling & Fadel, 2009: 45-86). ICT literacy refers to students' capacity to assess, use various digital media, and design or create (if possible) relevant apps to enable them to achieve their English communication competence more efficiently. Learners can freely acquire language knowledge, particularly those related to micro components, such as phonology

(pronunciation accuracy), morphology (lexicon development), syntax (sentence construction), and semantic interpretation that is acceptable and appropriate in a particular language context, by using or developing relevant applications. Examples of digital technology media applications are e-dictionary, online speech recognition software, Busuu, Hello English, Speak English Conversation, Quillbolt, Ginger, Grammarly, and many more. These digital media are exciting for students because they can present a student-centered learning atmosphere.

Based on the essence of the micro and macro components of the described communication competence, it is essential and urgent to strengthen English communicative competence and ICT literacy for EFL learners during the COVID-19 and post-COVID-19 era. The following are the learning activities that may be done in the English learning activities:

- 1) Instruction integrates digital technology in various English learning activities. For Example, the use of e-dictionary, E-learning Moodle, online speech recognition software, Busuu, Hello English, Speak English Conversation, Quillbolt, Ginger, Grammarly, and other relevant applications in supporting the successful achievement of students' English communicative competence. It is believed that the applications in question are not only effective in English activities during the COVID-19 period but are also still relevant and highly required in the post-COVID-19;
- 2) Instruction does not only focus on developing literacy skills, knowledge skills, skills, and attitudes but also on mastery of digital technology by EFL learners;

- 3) English language instruction that emphasizes the use of digital multimedia to assist students in comprehending, managing, and displaying effective communication in a variety of forms, both oral and written;
- 4) Project-based learning in exploring knowledge of micro linguistics (phonology, morphology, syntax, and semantics) and macro linguistics, especially related to paralinguistic features assisted by digital technology media that are relevant to strengthening the English communication competence of EFL learners; and
- 5) EFL learners are provided adequate space and time to construct a variety of relevant digital media apps that will aid in the rapid development of English competency.

CONCLUSION

ICT literacy encourages all education stakeholders to demonstrate an adaptable attitude, creative capacity, and initiative in order to capitalize on the numerous opportunities created by the advancement of digital technology, which continues to have an impact on various sectors of human life, including the education sector, during the COVID-19 and Post-COVID-19 era. Educational stakeholders are urged to include a variety of digital technology media in their classroom instruction. ICT literacy is essential for language acquisition, particularly enhancing communication skills and knowledge. In this setting, mastering ICT literacy can significantly facilitate learning time, promote student autonomy in the classroom, improve students' comprehension of language knowledge, and accelerate the development of English

communication competence. Micro components include accurate sound production (pronunciation), grammar, vocabulary, fluency in expressing various intentions, and accuracy and comprehension of topics in language activities. On the other hand, the macro component is the application of language knowledge in a variety of related fields, including sociolinguistics, eco-linguistics, pragmatics, cultural linguistics, computational linguistics, and other fields. On the strength of this communication competence's micro and macro components, digital technology media must be integrated into the English learning process in the post-COVID-19 learning process.

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CUSTOMARY SPEECH (NATONI) TOIT ULAN IN BIJAEPASU VILLAGE COMMUNITY, CENTRAL MIOMAFFO DISTRICT

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ABSTRACT

The Toit Ulan ritual is one of the important ceremonies related to rain. Rain in Timor is unpredictable, so with this ceremony, it is possible that rain can be brought according to human will. This ceremony is carried out with the aim of bringing rain because the people of Bijaepasu really miss his presence before the planting season. This ceremony is considered rare and contains a deep value of function and form. The Toit Ulan ritual in Bijaepasu Village, Central Miomaffo Subdistrict has 5 stages, including: (1) preparation stage; (2) notification stage; (3) Self-Cleaning and Preparation of Servings (Taloetan ma takninok); (4) The peak event is the implementation of the speech (naton) of the toit ulan ritual and (5) Prayer (onen) eating together. The form in the ritual speech of Toit Ulan consists of an introduction, content, and closing. Meanwhile, the functions in the Toit Ulan Ritual speech in the Bijaepasu Village community, Central Miomaffo District, are as follows: (1) Magical functions; (2) religious functions; and (3) expressive functions. Based on the functions carried out, the meanings contained in the Toit Ulan Ritual Ceremony are (1) religious meaning; (2) Economic meaning; and (3) Sociological meaning.

Keywords: ritual; value; function; form

INTRODUCTION

The customary speech (Naton) of the *toit ulan* ritual is one of the traditions that is still developing in the Dawan ethnic community spread over the territory of the Timor Island. In this ritual, someone conveys what is a request. *Naton* is a form of conveying messages to the general public as well as individuals or groups using the Dawan language at a high level. This is in line with what Ngurah

Jayanti (2019) said that *naton* is understood as an expression to convey messages expressed in the form of traditional figurative poems spoken orally by a speaker. The speaker is accompanied by a group of people as a companion and at the same time emphasizes what is said by a speaker using language.

Language is an interactive tool to communicate between humans with one another. Therefore, language

has an important role in the order of human life. The function of language for humans is to convey thoughts, ideas, and ideas to other people. So, if there is no language, humans will have difficulty interacting when conveying thoughts, ideas, and ideas to others.

Language can not only be conveyed orally but can also be conveyed in writing. When conveying language, it is not uncommon for someone to say it indirectly, meaning that when speaking someone expresses the meaning of his speech hidden (implicitly). Furthermore, to understand a speech from someone, it is also necessary to consider and pay attention to phenomena that exist outside the linguistic level (context).

According to Koentjaraningrat (1981) language is part of the culture. The relationship between language and culture is a subordinate relationship, a language is under the scope of culture. In addition, there is another opinion which states that language and culture have a coordinating relationship, namely an equal relationship, which has the same high position.

In language, language is inseparable from the social and cultural factors of the speaking community. The embodiment of a language is influenced by the socio-cultural background of the people who speak that language. This is in line with what was said by Pastika (Mardikantoro, 2012) that the role of language is very dominant in human life because language is not only a part of human culture but is also a determinant of the development of that culture.

In line with Mardikantoro (2012), Alwi, et al. (2003) said that every language user lives and moves in a society that has different customs or procedures. This difference is also manifested in the use of language. The use of inappropriate language can result in communication errors and make the interaction process not run according to the purpose.

Language is always used in the social and cultural context of its speakers, as stated by Brown and Yule (1996) that the fully analyzed linguistic string without taking into account the context has been seriously questioned. This opinion is in line with the opinion of Foley (2001) that speaking is an act shaped by culture.

Linguistic conditions in multiethnic societies give rise to language variations. The existence of variations in language use as a result of the needs of speakers in communicating causes the linguistic situation in the community to be quite complicated (Rokhman, 2003). Speakers are required to choose the right language code so that the communication can take place smoothly and naturally. The selection is not random but is determined by various factors, such as social, cultural, and situational factors.

In line with Rokhman (2003), Alwi, et al. (2003) states that every language user lives and moves in a society that has different customs or procedures. This difference is also manifested in the use of language. The use of inappropriate language can result in communication errors and make the interaction process not run according to the purpose.

The Dawan language (uab meto) is one of the regional languages on the Timor Island. The Dawan language (uab meto) is of course tied to the socio-cultural context behind it. The Dawan language (uab meto) describes one of the characteristics of its speakers who feel they have a culture. As one of the ethnic languages in the East Nusa Tenggara region and as an ethnic marker language, the Dawan language (uab meto) also has a function as an inheritance of traditions, especially in traditional ceremonies and traditional natoni rituals.

The traditional natoni ritual of the Timorese ethnic community in toit ulan is a hereditary tradition that persists to this day because it contains streaks of meaning and values for the behavior patterns and speech acts of the community in fostering relationships with others, their natural ancestors, and the Creator. In general, the traditional natoni ritual of toit ulan is seen and understood as an expression of the message expressed in the form of oral speech, the form of the traditional natoni ritual speech, both words, phrases, sentences and discourses have certain functions and cultural meanings in the traditional natoni ritual speech. . The traditional natoni ritual in this toit ulan is delivered orally by a speaker who has been entrusted.

The use of traditional natoni ritual language in this toit ulan is unique and different from everyday language, both in style, language structure, choice of words and sentences, as well as the context of the speakers. This traditional Natoni

ritual language also has its own uniqueness because the language used is Dawan language which is somewhat more subtle and its expression is also very rhythmic, where the language spoken with high and low intonation alternates in the ritual speech of the traditional Natoni. This traditional natoni ritual utterance has a varied and varied array. In addition, this traditional natoni ritual has a static number of syllables, some are long and some are short and have beauty in the utilization of the sound of the ritual speech. This Toit Ulan ritual uses language that, if explored more deeply, will have a very interesting form, function, and meaning.

Based on the background described above, the research problem can be formulated, namely: What are the forms, functions, and meanings contained in the ritual speech of Toit Ulan in the people of Bijaepasu Village, Central Miomaffo District?

METHODOLOGY

This research was conducted on the people of Bijaepasu Village, Miomaffo Tengah District, North Central Timor Regency. The population in this study was one Bijaepasu traditional leader. The method used here is the library method and participatory observation (interview). In the bibliography method, the author uses various written sources related to the chosen title. In addition, the author uses other kinds of literature that are related to the proposed title. In connection with the interview, the authors collect data or verbal information from several respondents

(key informants) who have the ability in relation to customary speech (naton) *toit ulan* in Bijaepasu village community, Central Miomaffo District

RESULT AND DISCUSSION

Based on the results of the study, it was obtained that before the traditional Toit Ulan ritual ceremony was carried out, there were several things that had to be done, namely: first, preparing the ceremonial materials such as (red hairy chicken, food in the form of bananas, corn, cassava, diamonds, easy coconut, and sugarcane; betel nut and rice according to the agreement. Second, inform *Ana'am nes* (tribal chief) that all residents wish to perform the Toit Ulan ritual ceremony. This notification is represented by several residents by eating betel nut and after that, they conveyed the purpose and purpose of their arrival while handing over *kabi* (betel holder) which contained money as a basis for conversation. The tribal chief accepted the *kabi* and expressed his agreement to carry out the ceremony.

Forms of Toit Ulan Ritual Speech in the Bijaepasu Village Community

The form intended in the context this research is a form in the speech of Toit Ulan's Ritual The ritual of Toit Ulan has a more regular order of speech than ordinary speech. The reference for researchers in analyzing the form of the Toit Ulan Ritual speech is the superstructure, which sorts the Toit Ulan Ritual speech form into three parts, namely (1) the introductory part of the Toit Ulan

Ritual speech, namely the speaker greets Uis Neno and Uis Pah conveys the problems experienced by the Bijaepasu village community. (2) the contents of the natoni speech to greet the Creator of Heaven, earth, and the Ancestors; and (3) the closing part of the Toit Ulan Ritual speech contains a request to the Creator and owner of the universe.

The functions of Toit Ulan Ritual Speech in Bijaepasu Village Community

1. Magical Function

Magical function in Toit Ulan ritual speech is associated with prayer and sacrificial material in Toit Ulan ritual speech ceremony. Prayer is a means to communicate with creators and ancestors. In this Toit Ulan ritual, there are magical actions that imply mystical meanings and concepts. The sacredness of the Toit Ulan ritual speech is marked by the use of the words 'holy'. This magical act is clearly a magical act, by which humans try to know the divine will (Uis Neno and Uis Pah). Furthermore, the Toit Ulan Ritual utterance intends to influence divine powers through a series of Toit Ulan Ritual narration ceremonies, asking for rain to come. The entire series of Toit Ulan rituals has a magical function, namely prayer. This magical function can be observed from the following data:

UAB METO (DAWAN'S	TRANSLATION
Uis Neno, ma Uis pah, es fatbe bian ma haube bian.	The king of the heavens and the king of the earth who is behind stone and wood.
Apohot ana'at neo understanding nifu netum ma ne nonof	To the protectors and guardians of hills, ponds, and valleys
Haim toet akum ma tani, nopem ma ne ulan	We ask for drops of water, dew, clouds, and rain
Oh Uis Neno ma Uis Pah	Oh King of Heaven and King of Earth
Amnen hai han sananet ma hai han sakoit	Listen to our complaints

The lingual expression above implies a magical relationship between the sender and the recipient of the message. The linguistic units that imply a magical function include: *Fatu bianam* 'behind the stone', *Hau bian* 'behind the wood', *Apohot* 'protector', *Ana'at* 'holder', *Pah ma Nifu* 'Earth and Pools', *netum ma nonof* 'hills and valleys', *Haim toti* 'we ask', *Akum ma Tani* 'drops of dew', *'Nopem ma Ulan* 'Clouds and Rain', *Nako nu'af* 'Comes from the Hill', *ma nonof* 'and the valley', *Hen po en kai* 'In order to water us', *ma nae senates*, 'Plants' *Pena ma ane*, 'Corn and Rice', *Hen moni ma natol*, 'Grow and sprout', *ma na sufam ma napuen* 'flower and bear fruit', *Hao man Fati* 'to feed', *ho to ho tafa ho ko ma ho manu* 'to

humans and animals'. This linguistic unit implies a request to *Uis Neno* and *Uis Pah* as the rulers of the heavens and the rulers of the earth. The people of Bijaepasu Village believe that as rulers of heaven and earth, *Uis Neno* and *Uis Pah* will grant their wish. Thus, *Uis neno* and *Uis Pah* are the concepts of the Highest Being in the culture of the Bijaepasu people.

2. Religious Function

Religious function is also categorized as a religious act and has a social dimension. In the implementation of the Toit Ulan ritual, the people of Bijaepasu Village gather together, carry out the ceremony together, and for the benefit of the entire Bijaepasu Village community. If expressed

radically (to the roots), then the implementation of the Toit Ulan Ritual will lead to submission to *Uis Neno*, 'Ruler of Heaven' and *Uis Pah* 'Ruler of Earth'.

This can be observed in the data below:

UAB METO (DAWAN LANGUAGE)	TRANSLATION
On pah ma nifu ma af on Uis Neno pah mnatu nifu ne mnatu	Like the king of the earth and the sky bestowed the earth with lakes and gold
Neu onme lo'en neno ma lo 'en ne pah It	's like the earth prostrating to the sky
Uis Neno, ma Uis pah, es fatu bianam ne bian	The king of the sky and the king of the earth who is behind stone and wood
Oh Uis Neno ma Uis Pah	Oh King of Heaven and King of Earth

The above data illustrates in the story The Toit Ulan ritual in the Bijaepasu Village community serves to show the relationship between humans and God, humans with nature, and humans with others. *Uis Neno* in the Toit Ulan ritual is believed to be the ruler who created the universe and humans and *Uis Neno* is the highest god in the community's religious system. Bijaepasu Village The function of *Uis Neno* in the traditional Toit Ulan Ritual Ceremony of the Bijaepasu Village community includes several sub-functions, including (1) *Uis Neno* as lit, glowing, shining i, warm, pleasant but smoldering, and scorching which can cause fire and death so that in the life of the Bijaepasu people that heat and drought are caused by the power of God; (2) *Uis*

Neno as the creator of the universe; (3) *Uis Neno* as a parent who nurtures the seed of life until the seed is ready to be born in the world; (4) *Uis Neno* as the supreme God who has the power above all that gives good, evil, light, darkness, life, and death to mankind. Here is clearly seen the relationship between humans and God as His creator. Meanwhile, the function of *Uis Pah* in the Toit Ulan ritual is as a carrier of misfortune and disaster for humans, because they are often used as a liaison or intermediary between humans and *Uis Neno* and *Uis Pah*. This describes the relationship between humans and nature.

3. Expressive Function

In Toit Ulan's ritual speech, the expressive function

focuses on the thoughts, feelings, and experiences of the sender. The Toit Ulan Ritual Speech includes speakers and audience, therefore this

expressive function is implied in the things that encourage its delivery. This can be observed in the data below:

UAB METO (DAWAN LANGUAGE)	TRANSLATION
On pah ma nifu ma af on Uis Neno pah mnatu nifu ne mnatu	Just as Uis Neno gave the earth with lakes and gold
Neu onme lo'en neno ma lo'en ne pah It	's like the earth prostrating to the sky
Uis Neno, ma Uis pah, es fatu bianam ne bian	The king of the sky and the king of the earth behind stone and wood
Oh Uis Neno ma Uis Pah	Oh King of Heaven and King of Earth

The above data explains what the problem is so that called, how to call him and greet him, how to make thunder so that the rain comes and then drips and is lifted and sits on his lap. On earth, ponds, hills, and valleys. This utterance is an expression of speakers and audiences who build their awareness as weak humans with limited ability in various things. The awareness of speakers and participants who have various weaknesses that encourage them to express their thoughts, feelings saan, and hopes for Uis Neno and Uis Pah to ask for rain to come. Realizing these things encourages the people of Bijaepasu Village to express their thoughts, feelings, and complaints to Uis Neno and Uis Pah.

The Meaning of the Toit Ulan Ritual Speech in the Bijaepasu Village Community

1. Religious Meaning

The religious meaning of this Toit Ulan ritual speech is to show the relationship between humans and God. To understand this religious value, it is only through faith and love for humans and the world that humans realize that God is the Creator, All-Knowing, and Judge of this world. Through this religious value, humans relate to their God through worship, praise and prayer, loyalty, and willingness to sacrifice for God. The religious meaning in RTU's speech can be observed in the following data:

UAB METO (HER)	TRANSLATION
Uis Neno, ma Uis pah, es fatbe bian ma haube bian.	The king of the sky and the king of the earth who is behind stone and wood.
Apohot ana'at neo understanding nifu netum ma ne nonof	To the protectors and guardians of hills, ponds and valleys
Haim toet akum ma tani, nopem ma ne ulan	We ask for drops of water, dew, clouds and rain
Oh Uis Neno ma Uis Pah	Oh King of Heaven and King of Earth
Amnen hai han sananet ma hai han sakoit	Listen to our complaints

The word that has a religious meaning in the data above is indicated by the phrase Uis Neno 'King of the Sky' this phrase shows the belief of the people of Bijaepasu Village about the existence of God. In addition, the people of Bijaepasu Village mention the term *Uis Neno* 'King of the Sky' who has the power to create nature and humans. Uis Neno is the highest god in the religious system of the Bijaepasu Village community. Literally, *Uis Neno* means 'Lord of Days', a term that refers to the existence of the sun because the sun is a celestial body that is considered to have a great influence on the cosmos of human life.

The people of Bijaepasu Village place the sun as the Supreme God or in other words

as the 'King of the Sky'. Uis Neno in the context of Toit Ulan is also seen as the God of Rain. As the God of Rain, Uis Neno has the power to bring or not rain on the earth. When rain does not come to Earth, humans need to believe in the existence of Uis Neno. Toit Ulan is a human way to convey all complaints and ask Uis Neno to grant them.

2. Economic Meaning

Economic meaning is the meaning related to the potential possessed by the environment around human life. In the Toit Ulan ritual, this economic meaning is very important in their lives. This can affect all activities in human life because without the economy they cannot live, as shown in the data below:

UAB METO (DAWAN LANGUAGE)	TRANSLATION
On pah ma nifu ma afa on Uis Neno pah mnatu nifu ne mnatu	Like Uis Neno bestows the earth with lakes and gold

He nati pah in afan nanif on na ne Na'tol'on	So that the earth brings out all the hidden and hidden contents
Bi mnela Tuamnanu, nifu ne Tuamnanu	In Tuamnan fields and Tuamnanu ponds
Hao man fati ho to ho tafa , ho kolo ho ne manu	Giving life to humans and livestock

The speech data of the word *Pah*, 'earth' can be used as land (1) for plantations, in which there are various types of plants such as coconut, areca nut, candlenut, sugar cane, and advocate; (2) the fields have corn, cassava, bananas, beans and (3) in the fields there are rice plants. The word *nifu* 'lake' can be used to find and catch fish that can meet protein needs. The word *mnatu* 'gold' in this data is a description that refers to various potentials possessed by plants such as coconut, areca nut, candlenut, sugar cane, and advocates. In the word *manu* 'chicken' apart from being used to fulfill family nutrition, it can also be sold to earn money. The word *padang* can be used as a place for grazing cattle and goats.

3. Sociological Meaning

Sociological meaning is the relationship between individuals in social life. The whole series of traditional ceremonies of the Toit Ulan Ritual generally have sociological meaning because it is a relationship between all members of the Bijaepasu

Village community. In other words, the Toit Ulan Ritual ceremony is a vehicle to unite all members of the community. In that unity, there is interaction with each other. When social interaction occurs, a sense of kinship, togetherness, and solidarity arises or feel the same fate and share the same fate. The feeling of sharing and sharing makes social distance closer. In other words, a sense of shared destiny and shared responsibility can eliminate social barriers in society.

CONCLUSION

Based on the results of research and discussion on the Toit Ulan Ritual, the author can conclude that the Toit Ulan Ritual is still believed by the people of Bijaepasu Village to bring rain. The Toit Ulan ritual in Bijaepasu Village, Miomaffo Tengah Subdistrict has 5 stages, including: (1) preparation stage; (2) notification stage; (3) Self-Cleaning and Preparation of Servings (Taloetan ma takninok); (4) The highlight event is the implementation of speech (tonis) RTU and (5) Prayer (onen) eating together. The form in the ritual speech of Toit Ulan consists of an introduction, content and closing.

Meanwhile, the functions in the Toit Ulan Ritual speech in the Bijaepasu Village community, Central Miomaffo District, are as follows: (1) Magical functions; (2) religious functions; and (3) expressive functions. Based on the functions carried out, the meanings contained in the Toit Ulan Ritual Ceremony are (1) religious meaning; (2) Economic meaning; and (3) Sociological meaning.

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STUDENTS PERCEPTIONS ON THE EFL TEACHER STRATEGIES IN THE TEACHING SPEAKING

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ABSTRACT

The purpose of this study was to determine the students' perceptions of the speaking learning strategies used by EFL teachers at the University of Santu Paulus Ruteng. Objectives of this research is to know the several students perception on the EFL teacher strategies in the teaching speaking. The research problems of this study are What is the student's perception toward their English teachers' strategies in teaching speaking? This study uses a qualitative method in the form of interviews and questionnaire with students of Class 2019 B English education program as the sample in this study with a total of 20 students. The results of this study revealed that the students' perception of the strategies used by the lecturers of the subject was very good. The strategy used by the lecturer consisted of one strategy it is discussion strategy. The result of this study, based on the data of students questionnaire students perception that found discussion EFL teachers at University of Unika Santu Paulus Rurteng used discussion strategy in teaching speaking. Most students refer it strategy, because it strategy can improve students speaking skill. Students perception, they refer to discussion into group, and refer to discussion interesting topic in group. So, based on this research, it can be concluded that improving the strategies and students' perceptions of the strategies used by the lecturers really needs to be done this is because the strategies and students' perceptions of the strategies used can affect the development of students' abilities, especially in speaking courses at the college level.

Keywords: *speaking skill; EFL teacher strategy; and student's perception.*

INTRODUCTION

People perceive speaking as one of the most important skills. Nunan (1999), for example, has long confirmed that the proof of language mastery is typically characterized by the students'

ability to communicate the language (p. 225). Similarly, Brown (2001) claims that communicative competence is the most important aspect of language learning. Being able to speak English is an important factor, especially given the

growing importance of English in areas such as job interviews, tourism, and business (see, for example, Crystal, 1997; Mattarima, & Hamdan, 2011; Muamaroh, 2013).

Speaking, as the most visible skill, represents the critical role of human communication skill (Nunan, 1999). As an outcome, research on speaking is important in providing relevant stakeholders, particularly those involved in teaching speaking, with more insightful information about their students' perspectives, such as how to teach speaking or the possibly preferred teaching method given to them. Thus according Fulcher (2003, p. 23), speaking is the use of verbal language to communicate with another. Speaking, as defined by Chaney (as cited in Fikri, 2018), is the process of creating and sharing meaning through the use of verbal and nonverbal symbols in various contexts. Finally, Thornbury (2005, p. 20) states that speaking is a real-life activity that certain speakers engage in in order to interact with others. Based on the preceding principles, speaking can be defined as an oral activity performed by people to share a specific meaning with others.

A strategy is a significant component of the teaching and learning process. In the teaching and learning process, strategy is an activity that both the teacher and the learner should engage in in order for learning activities to become effective and efficient. Of course, the teacher has the primary responsibility for developing a strategy that is followed by students in learning activities. The teacher's

strategy should be capable of selecting appropriate strategies for teaching speaking to students.

One of the reasons for successful strategies in the teaching learning process is how well students understand the material provided by teachers. The students have varying levels of understanding of the material. According to preliminary research, some students believe that the teacher's strategy for teaching speaking is boring, but many students believe that the strategy is enjoyable. Teachers require students' perceptions in order to determine how well the material is received by the students. Dick in Widyaningsih and Robiasih contends that teachers can employ various teaching strategies to achieve teaching learning objectives. Teachers are given opportunities to use a variety of teaching strategies to help students speak effectively.

Perception is crucial, according to Knleinke (1978), since it impacts students' learning. Students who have positive opinions of the teacher's approach are more likely to succeed in learning English. The pupils will be able to grasp the information quickly. It is necessary to pique the attention of pupils in the teaching and learning process. Perception, according to Asrori, is the individual's process of understanding, organizing, and providing meaning to the stimulus that comes from the environment in which they are positioned, which is the product of their learning and experience.

From the description above, students' perception is essential to

teachers' strategies. A teacher's goal in teaching speaking is for students to succeed in public speaking. It is possible if the teacher's tactics are really effective. The success of students in public speaking is determined on the teacher's method of teaching public speaking.

Some researches on the teaching of speaking skill have tended to focus on distinct parts, such as the use of media in teaching speaking (Navisha, 2019). In terms of teaching techniques or tactics, Handayani's study suggests that the instructor can utilize role-play, drilling, outdoor activity, direct strategy, and motivation to help students develop their speaking skills (2019, p. 204). Finally, Wicaksono emphasizes the importance of the teacher's position (2016). In conclusion, these research have revealed that there are several difficulties that teachers should consider while teaching speaking. There are a few exercises that may be done in conjunction with speaking activities. Initially, Harmer (2001) suggested that, activities such as script acting, communication games, debate, prepared speeches, surveys, simulation and role-play. Similarly, Ur (2012) provides similar exercises for speaking practice, such as comparing two activities and conversation.

This is also supported by previous research, such as the first study conducted by Azizah (2022) "The Student's Perception Toward Their English Teacher's Teaching Strategies In Speaking Skill At The Second Grade Students Of Ma Al Ittifaqiah Indralaya" in this study various strategies to teach

speaking such as small-group discussion, games, and drilling strategy and the students. They appreciated the teacher's ideas for imparting skills. They may get some advantages from the tactics, such as increased self-confidence in speaking up and expressing their thoughts.

Mutaat did a second research (2022) The study "Students' Perceptions Toward Teaching Speaking" discovered that students preferred to have more engaging things to talk or connect with their peers during oral practice. They also believed that using basic handouts may be beneficial because they did not burden children when learning their language. Finally, they believed that even if they had a good or fascinating topic, they still required the teacher to help them with their speaking skills.

Huzniati (2010) did the third study, "Students' Perceptions Of The Use Of Cooperative Learning To Increase Their Speaking Skills." According to the findings of the study, students saw an improvement in their ability to speak English after being taught using cooperative learning approaches. This is demonstrated by pupils' ability to interact smoothly in groups, fully grasp the thoughts of peers, and actively engage in groups. This study also discovered that three significant aspects of cooperative learning increased students' speaking ability: students' motivation and cognition, boosting students' critical thinking, and growing students' emotional regions. As a result, cooperatives have a good impact on students' speaking abilities. Handayani's research indicates that

there are numerous tactics that instructors may employ to improve students' speaking abilities, such as role-playing, drilling, and outside activities. space, direct strategy, and provision for motivation (2019, p. 204). Finally, Wicaksono highlighted the role of the teacher's position (2016). Prior to this, this study revealed that there are several concerns that the instructor should consider while teaching speaking. Speaking activities can include a variety of things. To begin, Harmer (2001) provides a variety of exercises, including script acting, communication games, talks, conversations, surveys, and simulations and games. Similarly, Ur (2012) provides roughly comparable tasks for speaking preparation, such as comparing and discussing two activities.

Based on the pre-study and the researchers 's personal experience as students at the Indonesian Catholic University of Santu Paulus Ruteng, researchers discovered that a discussion strategy was frequently utilized by EFL lectures to teach English classes, particularly speaking abilities.

As per aforementioned explanation, the researchers want to investigate about students' perspectives of the discussion strategies used by EFL lecturers in teaching speaking at universities, particularly at the Indonesian Catholic University of Santu Paulus Ruteng class of 2019 B. Per the findings of this study, the discussion strategies used by EFL teachers are effective at teaching speaking because they assist students in speaking and interacting with others in the class by

allowing them to use the target language and allowing them to participate actively in the teaching and learning process. According to students' perceptions, discussion in speaking class might be an alternate method utilized by EFL teachers.

METHOD

The researchers did a qualitative descriptive investigation in this study. Because the explanation of this study involves students' impressions of the tactics utilized by the EFL instructor in learning speaking, qualitative research is the most appropriate research method used for this research. The data in this study will be evaluated utilizing qualitative data processes and in the form of qualitative descriptive data. Researchers gathered surveys as main sources. Researchers utilized interview findings as a secondary source. In qualitative research, the findings of interviews might take the form of: considered as the most reliable source of information. This study was place in a classroom at the Unika St. Paul Ruteng English study program class 2019 B. The researcher requested the subjects to participate for a variety of reasons, including: All of the individuals in the questionnaire procedure were from the same class. All individuals were informed in advance that a questionnaire session would be held. The questionnaire was then completed and collected by the researcher. The researcher will next transcribe and evaluate the questionnaire results. During the interview procedure, the researcher will conduct individual

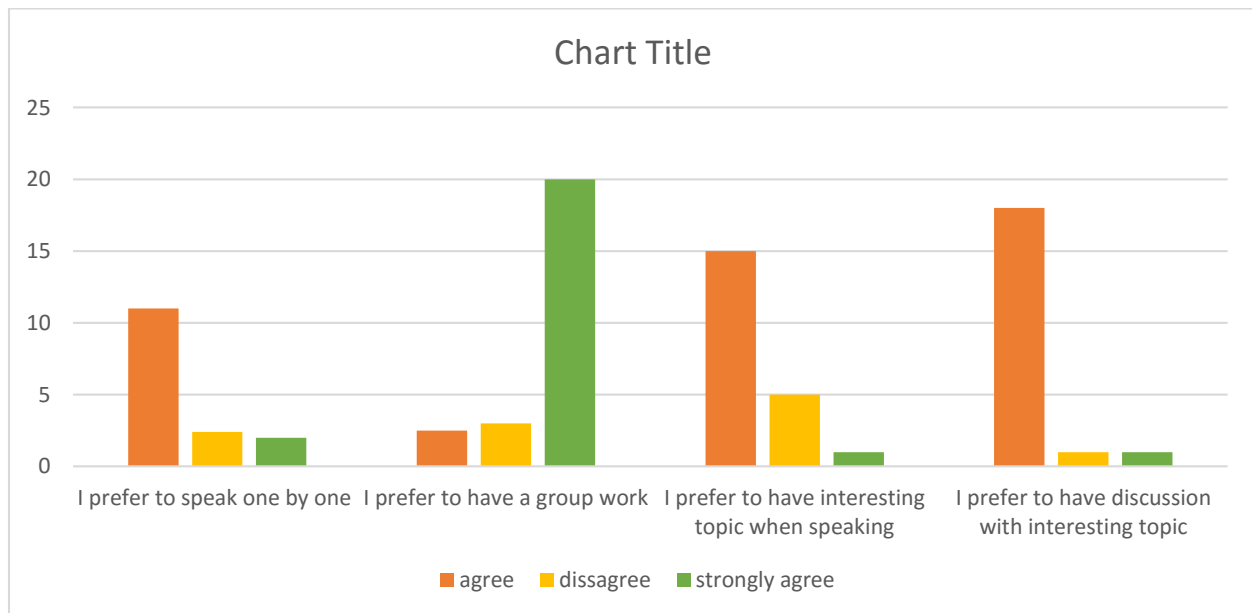
interviews with five students from the chosen class. During the observation and documentation phase, all individuals sat in the same room or place. All subjects were informed in advance that they would be recorded. Following the transmission of the recorded discussion to the researcher,

the findings of the recording would be transcribed and assessed by the researcher. The researcher employed three sorts of actions in qualitative data analysis when assessing the data: data reduction, data presentation, conclusion drafting, and verification.

Table 1. Survey Questionnaire

Items	Choiches			
A.Preferred speaking activities	SD	D	A	SA
I prefer to speak one by one				.
I prefer to have a group work				.
I prefer to have interesting topic when speaking				.
I prefer to have discussion with interesting topic				.
I prefer to have a presentation on interesting – topic				.
B .Media preferred when speaking activities				.
I prefer to have video presentation before speaking				I
prefer to have a simple handout				I
prefer to listen to a topic before speaking				.
I prefer to have language laboratory program when practicing speaking				.
C.Teacher preferred in speaking activities				.
I prefer the teacher who speaks English very well				.
. I prefer the teacher who helps the students to speak well				..
I prefer the teacher who doesn't criticize the students openly				.
I prefer the teacher who can provide the interesting topic to speak				.

Result

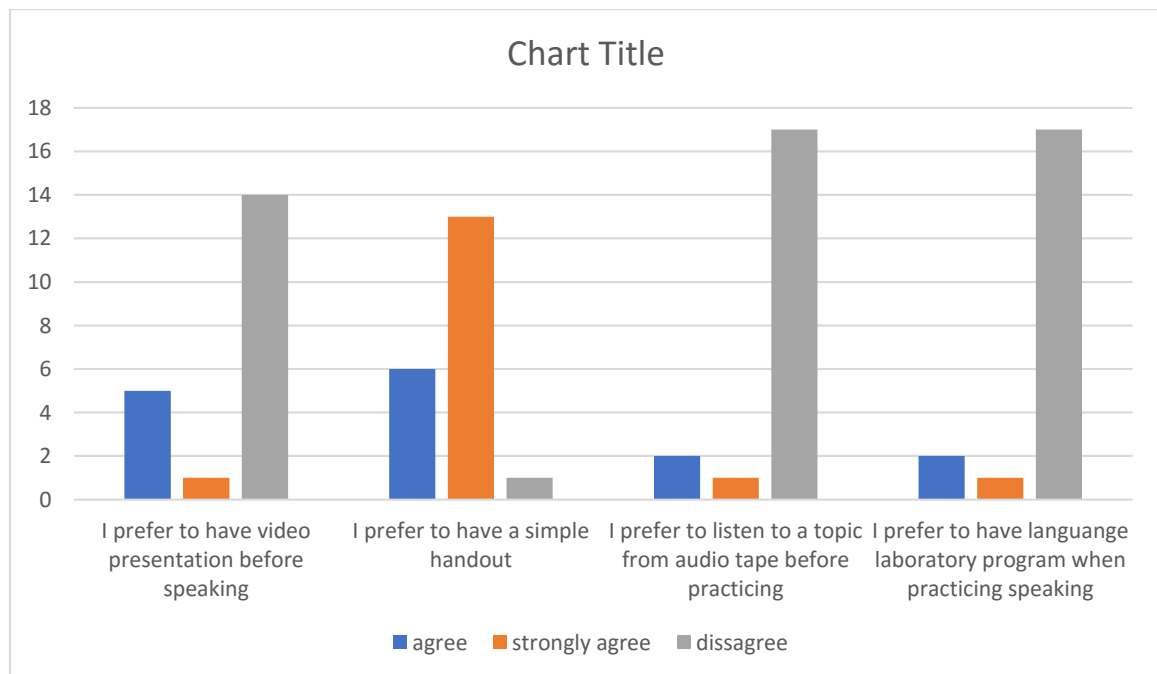


From the graph above, students prefer speak one by one and also prefer to discuss in group work in speaking, students also prefer to have discussion with interesting topic when teaching speaking. Discussion strategy is prefer by students during teaching speaking. So, discussion strategy used by RFL

teacher is effective to students in teaching speaking.

4.1.2 The students' perceptions toward the teaching media used in teaching speaking Figure

2. The students' perceptions toward the teaching media used in teaching speaking

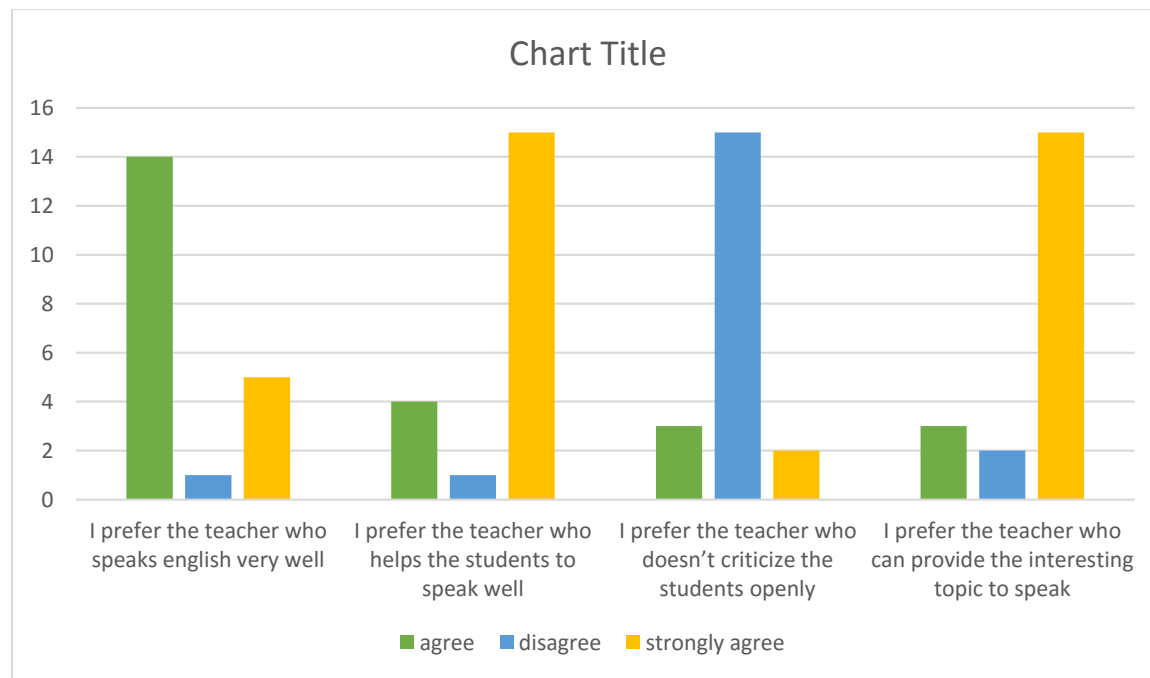


The graph above shows that students prefer particular activities, such as discussion group work to learn how to communicate, an interesting topic to help them learn how to speak, and conversation as a little platform for them to practice their oral skills. In truth, these three tasks are inextricably linked. An engaging topic, for example, should be done via group work rather

than as a solitary oral presentation. Similarly, a fascinating topic may make a group work discussion or conversation more interactive.

4.1.3. The students' perceptions toward the teacher's role in teaching speaking
Figure

3. The students' perceptions toward the teacher's role in teaching speaking



From to the graph above, students prefer teachers who can speak English effectively, but they are also delighted to have professors who can help facilitate the learning process. Furthermore, they want someone who does not blatantly criticize student performance. Finally, an intriguing topic is still seen as highly significant by pupils while developing their speaking skills. The next section goes into further detail.

DISCUSSION

From the result discussion strategy is the best strategy used by EFL teacher in teaching speaking at university of Unika Santu Paulus Ruteng. Based on the facts above, it is clear from the students' perceptions that the EFL teacher's discussion strategy is preferred by the students. That's because the strategy can assist pupils enhance their public speaking abilities.

Furthermore, group conversations on intriguing themes are an effective technique for developing student speaking abilities. Based on the facts above, it can be concluded that students' perspectives are mostly focused on engaging themes rather than teaching methods/strategies that demand them to speak one at a time. Depends on the data above, it can be concluded that students' perspectives are mostly focused on engaging themes rather than teaching methods/strategies that demand them to speak one at a time. The students also preferred group work and discussion for their speaking activities rather than solitary presentations. This conclusion supports Alamsyah's (2020, pp. 6–7) findings about students' preference for group activity when learning English. He discovered that pupils like studying in groups because it allows them to learn more energetically than learning in a

single meeting (Alamsyah, 2020). Moreover, students prefer to convey intriguing ideas verbally rather than through audio or laboratory programs. Students must talk independently. This study also supports some researchers' belief on the value of having attractive topics on which students may practice and share their knowledge (Ur, 2012). Ellis and Brewster (as cited in Alfi, 2015, p. 39) present a somewhat different perspective the idea of communication games, in which students may exchange ideas to speak about and play with. In essence, speaking instruction must be tailored to the students' readiness to talk, and it must begin with engaging themes to practice or through easy communicative exercises. Hatch and Jack C. Richards (as mentioned in Aripin, & Umam, 2019, p. 2) underline the need of having a diversity of themes available to second language learners in order to manage speech as an interaction.

CONCLUSION

Based on these findings, it can be concluded that the students of class 2019 b of the English Education study program at Unika st. Paul Ruteng has a positive perception, this is because they strongly agree with the discussion strategy used by the EFL teacher in teaching speaking. Students' perceptions of the data found showed that the discussion strategy used by the EFL teacher in learning speaking was able to improve their speaking skills. This is because the discussion strategy used by the teacher turned out to be influential in terms of improving

students' speaking skills. In addition, providing simple but interesting topics for students is more important than preparing expensive media. This can be proven that students prefer to have more practical conversations than complicated learning and teaching materials to support learning activities. However, they also think that interesting topics should be available to allow them to talk to their peers. Regardless of teaching methods, strategies, or techniques that the teacher can choose. Teachers are expected to focus on the strategies they use which are found to be very influential for students when they practice speaking such as discussion in groups and the determination of interesting material that might trigger students to actively speak.

Suggestion

This study was conducted in survey research, so it may limit participants to speak more naturally. Further studies may involve more instruments (e.g., mixed) methods) and more varied participants so that the findings can be more generalized. In addition, further research is expected to examine the advantages and disadvantages of the discussion strategy used by the teacher in teaching speaking.

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COURSE BOOK EVALUATION OF ENGLISH TEXTBOOK FOR SENIOR HIGH SCHOOL: SOSIOLINGUISTICS PERSPECTIVE

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ABSTRACT

This study intends to examine if EFL textbooks used in Indonesian senior high schools are in accordance with sociolinguistic principles. Ideally, textbooks would include not only knowledge about the structure of language, but also information about the application of English in social settings. The researcher did a qualitative investigation of the EFL textbook "Pathway to English" for grade 12 SMA in this study. This research was conducted with a sociolinguistically appropriate checklist and mostly focused on analyzing book conversations accompanied by audio. Based on the result of the study, the researchers came to the conclusion that the textbook does not effectively incorporate sociolinguistic aspects in the formation of dialogic situations. Among the three dialogues evaluated, only one takes into account multi-background involvement with native and non-native contact and enhances intercultural communicative competence. Because textbooks are one of the sources for learning a foreign language in an EFL situation, the author and publisher are recommended to take sociolinguistic factors into account in designing textbooks, especially conversation.

Keywords: *textbook evaluation; sociolinguistics aspect; english learning.*

INTRODUCTION

Textbooks are common learning source in EFL schools, from elementary to university. Practically all suggested lessons include a textbook to help the learning process. Textbooks are required to provide a source of high-quality learning in terms of content standards and to include engaging material so that students feel passionate about studying. In paragraph 5 of Article 43 of Government Regulation No. 19, it is stated that the quality of learning is determined by the presence of essential elements such as language, presentation, and visuals. If a textbook lacks these features, it is assumed that pupils would struggle to

comprehend the material. Therefore, the instructor must evaluate the textbooks' instructional materials prior to employing them. Textbooks continue to be a primary priority for schools' teaching and learning activities. Similarly, a teacher still uses textbooks as a source of instructional resources when teaching English.

In practice, students must master four skills when studying English: listening, speaking, reading, and writing. In light of this, an English textbook should contain as much information as possible about these four skills, so that students can learn and master them as early as possible.

Speaking Abilities will be one of the skills addressed in this post. According to Datan (2021), speaking a foreign language is a prerequisite for a variety of processes, including academic advancement, personal development, professional advancement, status, etc. When people want to interact in social situations, they must employ oral communication. Even though English is a foreign language, learners still must acquire English proficiency.

People from all around the world speak English to communicate with one another. The United Nations (in Damayanti, 2019) has designated English as an international language due to its widespread use, such as in computer programming, job requirements, and the development or publishing of scientific publications and works. To prepare the nation's future generations for the outside world, English is a required subject in all schools around the world, including Indonesia. According to Oktaviani and Fauzan (2017), many elementary school teachers in Indonesia believe that English is crucial for young kids and advantageous for their future. Because they recognize that English has become a global language, they must use it when communicating with foreigners.

To facilitate students in acquiring communicative competence in English, English textbooks must not only emphasize grammar or language structure, but also how the language is used in everyday speech by incorporating sociolinguistic components of the language. Holmes (2001) defines sociolinguistics as the study of the connection between language and society. In its application, sociolinguistics provides us with a grasp of how to speak ethically in a social setting. Nisa (2019) stated that Sociolinguists are people who research the

connection between language and society. They look at how language is used to transmit meaning and how it serves a social role. Sociolinguists explain why we communicate in different ways depending on our social situation. Additionally, learners must be schooled and acclimated to hearing English conversations that are not conducted by native speakers, because English is used to communicate with people from all over the world whose accents and speech patterns will vary. For instance, when Indians and Chinese people speak English, their accents will naturally differ. Therefore, in order for students to adapt and avoid experiencing culture shock, they must be trained and acclimated to hearing English conversations with accents from diverse nations. To assess if an English textbook encourages sociolinguistically appropriate learning, it is crucial to examine the textbooks.

Nevertheless, research undertaken by previous studies such as Susilawati (2020) investigated the sociolinguistics aspects of English textbooks for junior high school students "When English Rings a Bell" for class VII reveals that the book was not entirely consistent with sociolinguistic features. The majority of textbook conversations take place in schools. Moreover, most of the talks are between teachers and students, as well as between classmates. This demonstrates that the book lacks instances of dialogue between parents and children, as well as between children and communities outside of school. Another study by Cihat and Cahit (2020) investigated eight ninth-grade English textbooks commonly used to teach English in Turkey. According to their investigation, these books were inconsistent with the sociolinguistic elements. For instance, the books employ

Standard English accents, despite the fact that the context of the discourse involves students from other nations, whose accents are, of course, distinct. Students may face culture shock as a result, as they are not accustomed to hearing accents from different nations and hence will not be familiar with them. For instance, the Chinese accent is undoubtedly distinct from the conventional American accent.

Based on previous research, there are a limited number of studies exploring the sociolinguistics elements of senior high school textbooks in the Indonesian setting; therefore, this study aims to address this void. Consequently, the purpose of this study is to answer the research question, "How are sociolinguistic factors incorporated into EFL textbooks for senior high school in Indonesia?"

Literature Review

Sociolinguistic Aspects

This study employs the theory of sociolinguistic aspects proposed by Cihat and Cahit (2020), which categorizes the aspects into five categories, including the classification of successful bilinguals, provide non-native and non-standard accent or varieties of English, the linguistic ecology of learners and their L1, and the modification of the case of English learning among the country's elites, interaction multi background/native-non-native and non-native-non-native instance of interaction, and promote intercultural communicative competence. However, this study is limited in three regards to the investigated textbook's content.

Provide non-native and non-standard accent or varieties of English

English is currently not a novel subject in the world. Native speakers of

English, such as the Americans and the British, are not the only people who speak the language. Presently, we have seen a large number of non-native English speakers from Japan, India, Turkey, and a number of other countries who do not talk with the conventional accent of a native speaker, but instead utilize their native accent. According to Cihat & Cahit (2020), interactions with non-locals are now more frequent than conversations with natives. And practically all non-natives adhere to their own accents, whereas natives employ standard accents more frequently or frequently. In light of the current state of affairs, textbooks must include instances of interactions between non-natives as well as accents from non-natives, so that students become accustomed to hearing how each non-native country speaks English and can also discern between accents.

Interaction multi background/native-non-native and non-native-non-native instance of interaction

The practice of providing students with instances of native English conversations is widespread in the modern world, however it has a negative influence on students. According to Cook (2008), this has a negative effect on students' ability to become bilinguals who maintain their native accents. This also has an effect on students who maintain their accent when speaking English, as they will feel less confident when their peers can communicate with or without an accent. According to Alptekin (2002), practically everyone in the world learns English for personal reasons, such as in the commercial world. Students who are non-native speakers of English will feel uneasy and unmotivated if they are required to act like native speakers. Therefore, the objective of incorporating instances of

multi-background contact talks is to introduce students to English, but not necessarily as a native speaker, i.e. speaking English without losing one's individuality, while still employing accents and speaking daily. English has become an international language that must be utilized by all countries when communicating with non-natives; hence, there is no longer a debate over whether English should be used in textbooks. Non-natives will lose their identity if they are required to talk with native accents, hence textbooks must include instances of discussions involving non-natives.

Promote intercultural communicative competence

By including the ICC component into the English learning process, students will have a better understanding of their own culture as well as the cultures of other countries. For example, a textbook might include an example of someone presenting their culture to others. As a result, via an encouraging atmosphere, students and teachers can solve non-standard variants (Niman, et. al, 2020; Bayyurt, 2013). Introducing culture also promotes an understanding of one's own culture as well as other cultures, which has a good effect because it

increases interaction between nations, it will be much easier for someone to understand a conversation with someone from outside the region, and they will communicate well with each other because they have gained knowledge about the cultures of various countries.

METHOD

This study use qualitative research methodology. This research collects and analyzes data using a checklist method. According to Stafflebeam (In Cihat and Cahit, 2020) the checklist is useful because it describes the criteria to be checked throughout the evaluation, aids the evaluator in not overlooking essential topics, and promotes the evaluation's objectivity, repeatability, credibility, reliability, and validity. Sociolinguistic factors proposed by Cihat and Cahit will serve as the applicable checklist (2020). "Pathway to English" is the English textbook for class 12 at Senior High S that has been examined. Audio-containing talks were selected as the data source for this investigation. Using the ERL Book Reader App and a barcode in every conversation in the textbook, audio can be activated. Therefore, three chats satisfy this requirement.

Table 1. Sociolinguistics Aspects Checklist

No.	The criteria	The conversations		
		1 st	2 nd	3 rd
1.	Provide non-native and non-standard accents or varieties of English			
2.	Interaction multi background/native-non-native and non-native-non-native instance of interaction			
3.	Promote intercultural communicative competence			

Result and Discussion

As previously explained that this study aims to determine whether the EFL Pathway to English textbook meets sociolinguistic aspects, in this study the

aspect that will be seen is a checklist from previous researchers, namely Cihat and Cahit (2020). The results of the data analysis of sociolinguistic aspects contained in the textbooks are presented in table 2.

Table 2. The sociolinguistics aspects in the textbook

No	The criteria	The conversations		
		1 st	2 nd	3 rd
1.	Provide non-native and non-standard accents or varieties of English	x	x	x
2.	Interaction multi background/native-non-native and non-native-non-native instance of interaction	x	x	√
3.	Promote intercultural communicative competence	x	x	√

Table 2 shows only one of the three conversations contains sociolinguistic aspects. Conversations that take place outside of school are more common in textbooks. This is good for students because it shows them not only how to talk in school, such as between teachers and students, but also how to talk in social situations. Three of the audio files in this book are conversations between a mechanic and a man, a mechanic and a woman, and an interview between Rodradsa and Songlkod talking about Thailand batik. However, not all conversations in textbooks are like how language is used in real life, as native accents are still often used even though examples of known names and cultures are not from regions such as America or England, for example what happened in conversation three, namely between Rodrasa and Songklod. The results of the research will be thoroughly discussed in the following sections.

Provide non-native and non-standard accents or varieties of English

After listening to the audio of conversations available in the textbooks, it was determined that none of the conversations provided examples of non-native speech or contained non-standard accents. The dialogue is dominated by British natives speaking with a British accent. In a conversation between a mechanic and a customer, for instance, the characters are typically male and female. Both speak in a native-like accent. However, in a conversation about Thai batik, in which the characters are Rodrasa and Songklod, who are both Thai women, the conversation does not show that they are non-native speaker because they use a native-like accent, in this context British accent. The unique accent of Thai is not indicated in the conversation. This result support the study conducted by Cihat & Cahit (2020) on numerous textbooks regularly used by teachers and students in Turkey, both the conventional American

language and English were employed. According to the results of his research, the images in the book feature international students with conventional English accents. Based on the aforementioned findings, it can be concluded that neither the textbooks used by Turkish students nor those used by Indonesian students provide examples of conversations pertaining to this aspect, and that the example conversation provides only examples of non-standard characters while retaining standard accents or English accents.

Interaction multi background/native-non-native and non-native-non-native instance of interaction

Rodrasa and Songkhlad's interview about Thai batik is an example of a dialogue that meets this criterion. It is certain that two indigenous individuals are involved in the dialogue (non-native and non-native). Although both are not native speakers, the accent they use is a conventional English accent which does not provide examples of Thai accents, but only provides listeners with an audio description by including examples of names and cultures from the country of Thailand. Similarly, a study conducted by Cihat&Cahit (2020) found that a conversation between two Turkish superstars spoke with ordinary accents without showing their identity as Turkish by using accents like Turkish people and as if they were native speakers.

Promote intercultural communicative competence

In this respect, Songklod and Rodradsa's conversation about Thai batik painting is an example of a conversation that is suitable and appears to elevate culture. This discourse can promote Thai batik to students so that Indonesian

students are aware that Batik is not unique to Indonesia. However, considering the context of this book's use by Indonesian students, this book should provide instances of talks that promote Indonesian culture to the global community, or conversely, examples of conversations between people who introduce their respective cultures. This result is also consistent with Cihat & Cahit's (2020) assertion that the textbooks provided by Turkey to learn English in this regard are consistent with the promotion of culture, as the EFL textbooks contain examples of conversations about Turkish culture and the cultures of several other nations. However, the authors must still incorporate local and global culture because it is very important to include local cultural information in a book, so as to give students an example of how to introduce local culture or their own culture when meeting people from other countries whose cultures are different from Indonesian cultures.

CONCLUSION

Based on the findings of a study conducted on the sociolinguistic aspects of EFL textbooks, the Pathway to English for class XII SMA, the researchers can infer that the textbook does not adequately incorporate sociolinguistics components in developing dialogue. Only one of the three analyzed dialogues takes into account multi-background interaction with non-native and non-native participants and promotes intercultural communicative competence. As indicated in the introduction, acquiring an English education is crucial. However, the EFL textbook appears to solely cover grammar and ignore sociolinguistic issues. Sociolinguistic factors are significant in light of the current circumstance. English is now a global

language, and students must learn to recognize accents from diverse nations to avoid experiencing culture shock. This study restricts its sociolinguistics data collection to a single textbook and to three aspects. Therefore, the next researcher is advised to study more textbooks and sociolinguistic factors.

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STUDENTS' PERCEPTION OF USING DUOLINGO AS AN ENGLISH VOCABULARY LEARNING MEDIA

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ABSTRACT

From time to time, there are alterations and developments that make the world more contemporary. As a result of the alterations and advancements of the human era, we are currently living in the era of the fourth industrial revolution. In the era of the 4.0 industrial revolution, there have been numerous forms of technology that can be utilized in a variety of fields, including education. In the field of education, technology can be utilized by teachers and students of various subjects, including English teachers. English teachers and students can use a variety of language learning applications, including the Duolingo application, to teach and learn English vocabulary. The application Duolingo is very interesting and useful for educators. However, for some students, utilizing the Duolingo application is not always engaging and beneficial. Therefore, the researcher wished to determine how students felt about using the Duolingo application to learn English. In this study, questionnaires and interviews were utilized to determine student perceptions. Twenty-three eighth graders from SMP Negeri 10 Satar Mese participated in this study. The results indicated that the majority of students were more interested in learning English via the Duolingo application. In addition, students find the Duolingo application to be extremely useful. Using the application Duolingo to learn English vocabulary, students can also easily comprehend the material. On the other hand, the Duolingo application contains something as engaging as a challenging game. This causes the application Duolingo to sharpen students' minds, make learning more enjoyable, and prevent students from becoming bored.

Keywords: *vocabulary; english vocabulary; duolingo application*

INTRODUCTION

English is an international language. English became an international language because the English language is almost used by people all around the world. The English language can be heard spoken by politicians all across the world on television. We will encounter English

signage and advertisements wherever we go. When we enter a hotel or restaurant in a foreign city, the staff will speak English, and an English menu will be available (Crystal, 2003:2). Therefore, there could be a billion students learning English around the world; it is a fascinating and useful language with numerous benefits.

In Indonesia, English is a foreign language taught from primary school up to the university level. Sadiku in Utami (2020:1) stated that English has four skills which are reading, writing, listening, and speaking are very fundamental. To master these four skills, students need to learn English vocabulary. Nation and Newton (1997) said that vocabulary is the knowledge that learns about words and word meanings. Vocabulary is essential to learn because vocabulary knowledge is the heart of language comprehension. Wilkins on Thornbury (2002:3) said that there is not only a limited fraction of language that can be learned without grammar but there is nothing we can communicate without vocabulary. By mastering and using vocabulary, someone can communicate, learn and think. The ability of students to read, speak and comprehend is affected by their vocabulary.

In the teaching and study of English as a foreign language in Indonesia, vocabulary acquisition has become a big problem for students. It is possible due to the fact that the media utilized to educate and acquire English vocabulary is not engaging. The way to convey material about English vocabulary still uses the conventional method, which is to give a few words and then write and memorize them. This method will make it easy for students to forget vocabulary because of several factors such as weak memory, laziness, and boredom. Putrawansyah (2020) said that teaching language needs interesting media, and the media that is used should be effective or efficient. Suyanto in Sjamsir (2018) said that the use of interesting media could help students understand the material easily. In this case, the teacher teaching English vocabulary, and the students understand and can be master

English vocabulary.

According to Cakrawati (2017), teachers confront significant obstacles in educating their students on how to live and survive in the modern world. In this era, the way we teach and learn is inextricably linked to the rapid growth of technology; the emergence and development of technology, as well as its application to teaching and learning, are fully realized in education (Darong & Niman, 2020). Because traditional methods of teaching English vocabulary are ineffective or inefficient, students can become boredom, disinterested and lazy in the process of learning English vocabulary. To combat this, English teachers should develop teaching methods that incorporate technology and media that are commonplace in this age, such as the Duolingo application, because Duolingo is one of the media that can be used for vocabulary learning (Sutari, 2020).

It is safe to say that Duolingo is the most well-known and widely used platform for learning languages online. By utilizing Duolingo, language learning experience more fun, efficient or effective (Duolingo for Schools Guide Book, 2016:3). Duolingo users will study through "trees" customized to their target language, in this case, English, with unique "skills" for practicing vocabulary, grammar, and pronunciation (Wikipedia). Loewen et al. (2019) demonstrated the outcome of a discussion with one of Duolingo's two founders, Luis von Ahn, from <https://www.duolingo.com/comment/138340> (2013) and Duolingo's promotional film <https://www.youtube.com/watch?v=8OebgtUjLg4>. Duolingo's key selling pitch is that it is more efficient or effective than a university language course, as stated.

Additionally, Loewen displays the outcome of an interview with Luis von Ahn, who indicated that Duolingo is more efficient and effective as a supplement to in-person formal training. In the previous research, Jiang et al. (2021) investigated how well Duolingo teaches speaking skills using 156 Spanish and 102 French learners of Duolingo who studied these languages via the English user interface. The findings indicated that the majority of beginning-level Duolingo learners had achieved the necessary competency outcomes and curriculum objectives for speaking abilities through the speaking evaluation. Specifically, the test subscores indicated that Duolingo students meet the standards for four speaking subskills, with the exception of French students' pronunciation.

In the study that was presented, the researcher were particularly interested in investigating students perceptions about using the Duolingo as an English vocabulary learning media.

METHODOLOGY

This study employed a qualitative research methodology. According to Hancock et al (2007:6), qualitative research is defined by its objectives, which are related to comprehending certain aspects of social life, and by its techniques, which (in general) generate words as data for analysis rather than statistics. Additionally, the researcher used the case study method to perform this research. According to Polit and Beck (2009:271), a case study is an in-depth examination of a single or a limited number of organizations. The entity could be a person, a family, an institution, a community, or another type of social research.

The participants in this study are

students in the eighth grade at SMP Negeri 10 Satar Mese. Twenty-three students were invited to participate in this study. The tool used to collect data and conduct interviews was developed and simplified from research conducted previously by Jaelani and Sutari (2021) and Inayah et al. (2020).

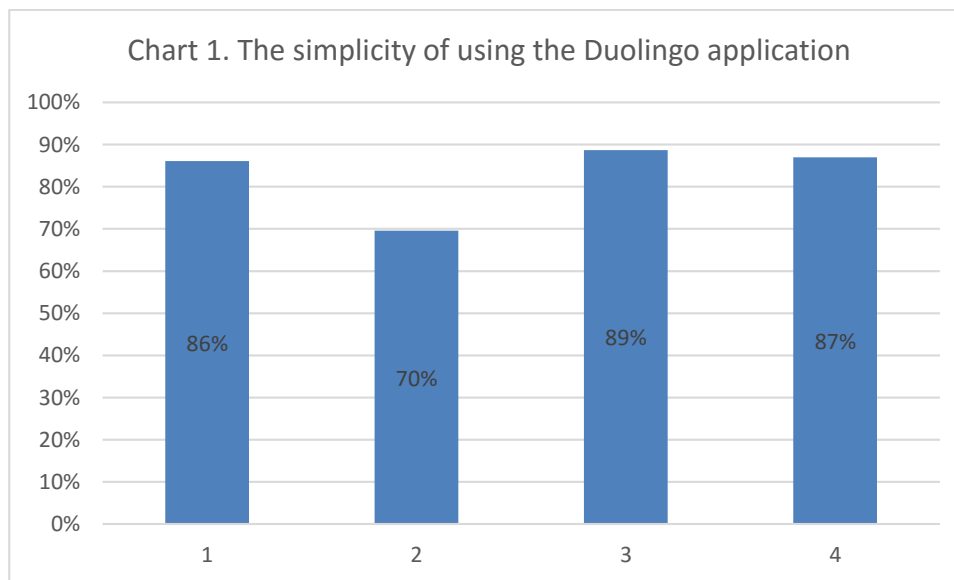
The questions are closed-ended and utilize a five-point Likert scale: strongly disagree, disagree, neutral, agree, and strongly agree. The purpose of the questionnaires is to determine how students perceive Duolingo as an English vocabulary learning media. The questionnaire consists of 20 questions; questions 1-4 address the simplicity of using the Duolingo application, questions 5-9 address whether Duolingo is an efficient English vocabulary learning application, questions 10-13 address the advantages of Duolingo, questions 14-16 address disadvantages of Duolingo, questions 17-18 address the students' interest in using Duolingo, and questions 19-20 address the students' enthusiasm for learning English vocabulary with Duolingo. In the meantime, more information on the students' perceptions of using the Duolingo application as a media for learning English vocabulary was obtained through the conduct of an interview with five different students.

Data analysis

Students' closed-ended questionnaire responses were examined and converted into descriptive data. Similar questionnaire items were grouped together and a percentage was computed. The questionnaire data and interview data were then triangulated. The results of the questionnaire and the interviews were used to compile the information that was used to explain the students' perception

regarding Duolingo as a media for learning English vocabulary.

RESULT AND DISCUSSION



Participants indicated in the chart above that they found Duolingo to be a user-friendly application, as shown by the results. With regard to the first statement, 86 percent of participants agreed with the results of a questionnaire study. According to statement number 2, 70 percent of participants agreed that Duolingo could be used independently, without assistance from others. Another statement was number 3, 89 percent of participants agreed that Duolingo is simple to use for English learning. In addition, 87 percent of participants agreed with statement number 4 that Duolingo is an easy-to-use tool for learning English vocabulary.

This indicates that students' perceptions were favorable. The questionnaire analysis results are corroborated by the following statements from interviews;

1. The simplicity of using the Duolingo application

This part contains four statements. The data's results will be discussed below;

"No, because the Duolingo application is easy to use."

S1

"I think using the Duolingo application is not difficult. The application is easy to use and very attractive."

S2

"I think the Duolingo app is easy to use and not boring."

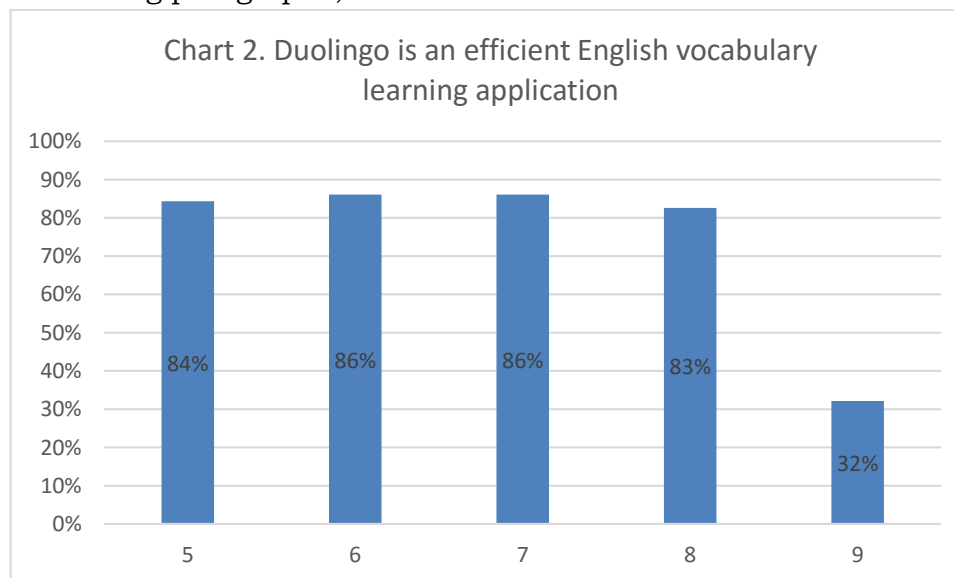
S3

***S=Student**

According to the interview results above, participants indicated that Duolingo was simple to use. Several participants added an explanation, stating that, in addition to being simple to use, the Duolingo application was extremely engaging.

2. Duolingo is an efficient English vocabulary learning application.

There are five statements in this part. The data's results will be discussed in detail in the following paragraphs;



Based on the above chart, it appears that participants found Duolingo to be an efficient tool for learning English vocabulary. As indicated by the analysis of the questionnaire, 84 percent of participants agreed with the fifth assertion that Duolingo is an incredibly useful tool for learning English. In response to statement 6, 86 percent of participants agreed that Duolingo could be accessed at any time and from any location to help them learn English. According to statement 7, 86 percent of participants agree that Duolingo's English vocabulary quizzes are interesting. Another statement is number 8, 83 percent of participants strongly disagree with the statement that Duolingo is boring for learning English. Additionally, statement number 9 revealed that only 32 percent of participants believed Duolingo was not useful for classroom learning.

This indicates that students' perceptions were favorable. The

questionnaire analysis results are corroborated by the following statements from interviews;

"Yes, because using the Duolingo application, it is easier for us to learn English vocabulary."

S4

"Yes, Duolingo application is very helpful in understanding English vocabulary material."

S5

"Yes. The reason is, in the Duolingo application and by using it, we can learn vocabulary that we do not understand."

S2

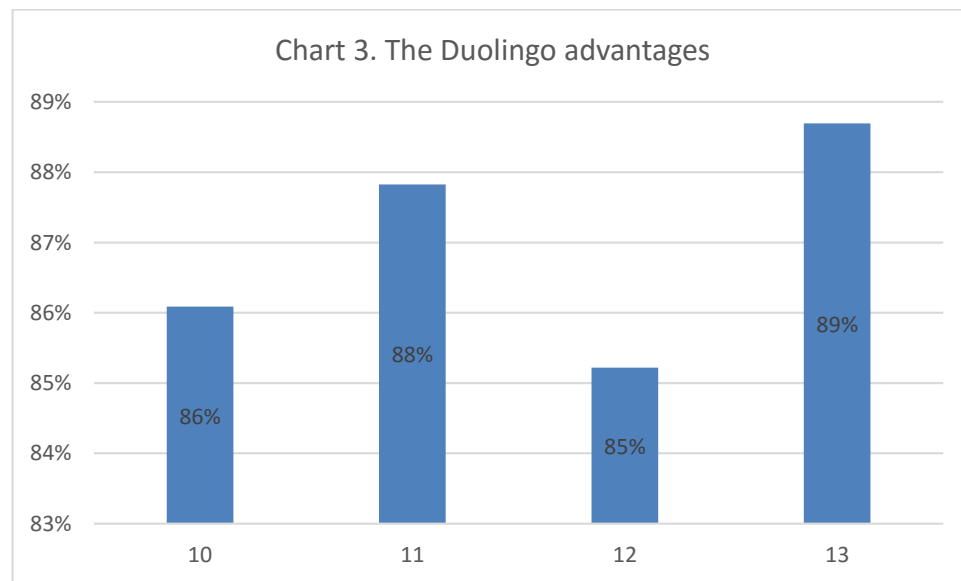
***S=Student**

According to the interview results above, participants indicated that Duolingo is an efficient or effective tool for English vocabulary development.

Five participants out of five agreed that Duolingo aided them in learning and comprehending English vocabulary material.

3. The Duolingo advantages

This section contains four statements. The data's findings will be discussed in detail below.



According to the diagram above, participants agreed that the Duolingo application has a plethora of benefits. This is demonstrated by the questionnaire analysis results, which indicate that 86 percent of participants agreed with the tenth statement, which stated that students will be able to be more active in their learning with Duolingo. According to statement 11, 88 percent of participants agreed that learning with Duolingo helps students memorize new vocabulary. Another assertion was made in number 12, 85 percent of participants agreed that learning to use Duolingo helps students comprehend the learning material. Additionally, statement number 13 indicated that 89 percent of participants agreed that learning to use Duolingo enables students to apply their English language skills in everyday life.

This indicates that students' perceptions were favorable. The

questionnaire analysis results are corroborated by the following statements from interviews:

"Yes, I am able to apply English skills in daily life after completing the Duolingo application."

S3

"Yes, because the English vocabulary in the Duolingo application is simple, we can easily understand it."

S2

"Yes, because the Duolingo application assists me in comprehending English vocabulary."

S5

***S=Student**

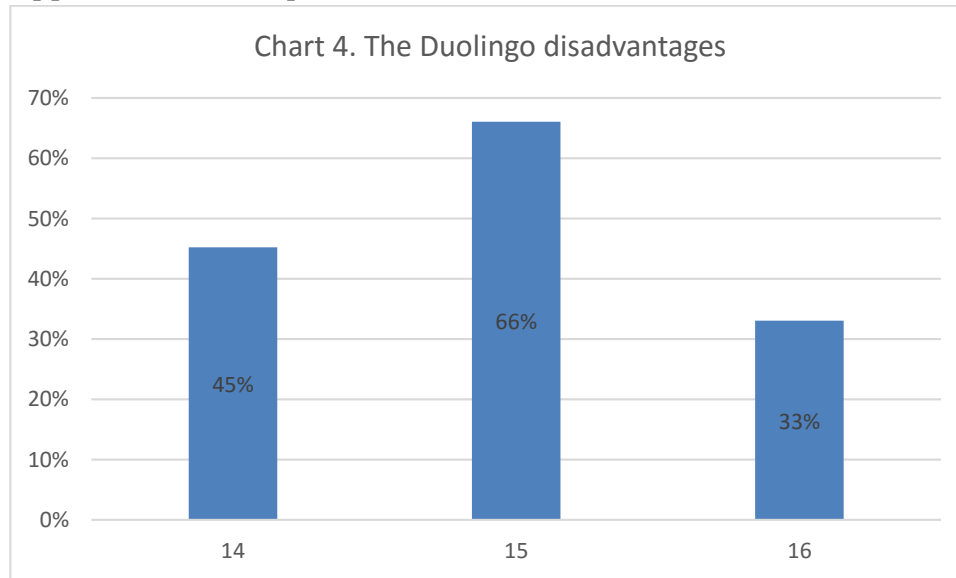
According to the interview results above, participants stated that Duolingo has a plethora of advantages in terms of

usage. According to some participants, the Duolingo application teaches students English language skills, which they can apply in everyday life. Additionally, the vocabulary in the Duolingo application is simple, which

enables students to easily comprehend the material.

4. The Duolingo disadvantages

This part contains three statements. The data's findings will be discussed in detail below;



As can be seen above, the majority of participants disagreed with the statement about Duolingo's weakness, but they agreed on one point, as evidenced by the results of the analysis of questionnaire number 14, which indicated that only 45 percent of participants agreed that Duolingo is less useful for classroom learning. The remainder, or 55 percent of participants, disagreed with the statement. This indicated that the majority of participants find the Duolingo application beneficial for classroom learning. In response to statement number 15, 66 percent of participants agreed that Duolingo is difficult to use without an internet connection. This means that students will encounter difficulties and will be unable to learn English using Duolingo if an internet connection is unavailable. Only 33

percent of participants agreed with statement number 16 that Duolingo made it difficult for students to learn English vocabulary. The remaining 67 percent expressed strong disagreement with the statement. This indicated that the majority of participants have little difficulty learning English. That is, students have a favorable attitude toward several statements and a negative attitude toward one.

The questionnaire result was corroborated by the following statements from interview transcripts;

"I believe that using the Duolingo application is extremely beneficial because it is similar to playing a game, and we immediately know whether our answers are correct or incorrect."

S2

"Yes, because many friends came to see me while I was studying with Duolingo, which disrupted my concentration."

S4

"Yes, Duolingo cannot be used without an internet connection."

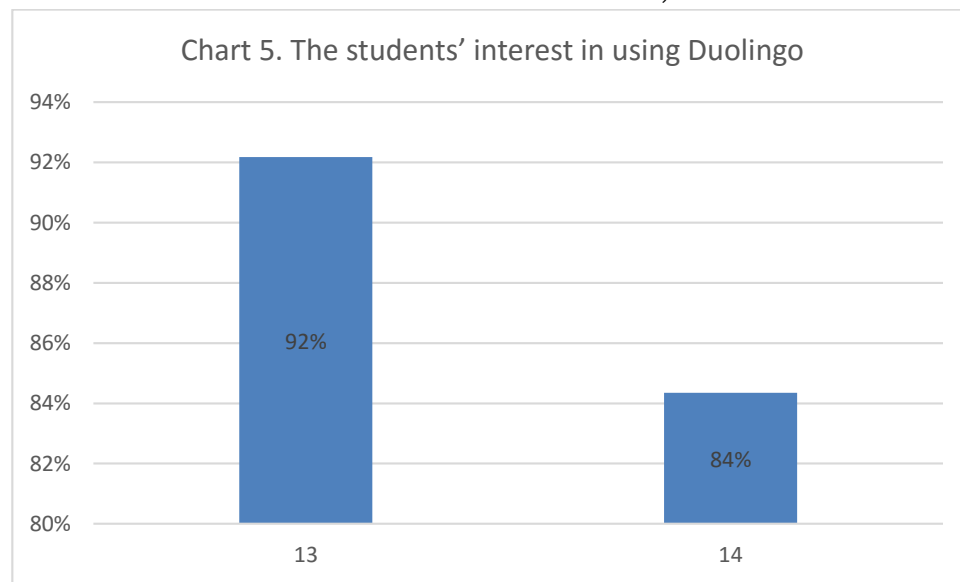
S1

***S=Student**

According to the results above, participants stated that Duolingo's shortcomings have a detrimental effect on their ability to learn English vocabulary. Duolingo is difficult to use and less useful in the classroom for five participants, whereas two agreed.

5. The students' interest in using Duolingo

This part contained two statements. The data's outcome will be discussed below;



92 percent of participants agreed that students are motivated to study with Duolingo because it helps them better comprehend the meaning of English vocabulary, according to the results of questionnaire analysis number 13. According to previously demonstrated, students found learning English using the Duolingo application to be engaging. And based on the results of questionnaire analysis number 14, 84 percent of participants felt that learning to utilize Duolingo allows students to become more active learners. This indicated that students' perceptions were favorable.

The questionnaire result was corroborated by the following statements from the interview:

"Yes, this application is extremely enjoyable, sharpens the mind, and is not monotonous."

S1

"Yeah, this app is a lot of fun and has the appearance of a game."

S3

"Yes, because Duolingo simplifies the process of learning English."

S4

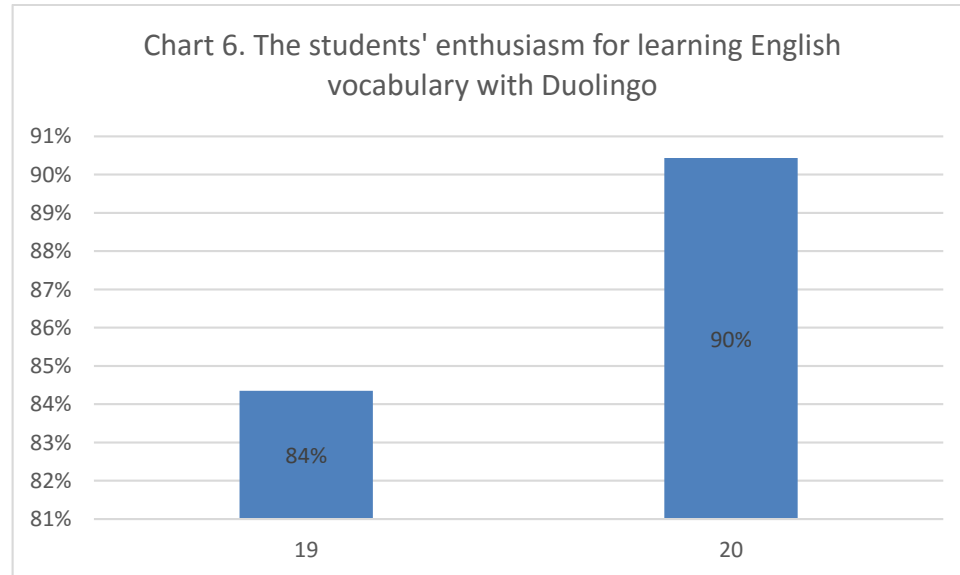
***S=Student**

According to the results above, participants found learning English through the Duolingo application to be interesting. Five-fifths participants agreed that Duolingo can help students learn English more readily, and the

interface's resemblance to a game makes it very fascinating and not at all monotonous.

6. The students' enthusiasm for learning English vocabulary with Duolingo

There are two statements in this part. The data's results will be discussed in detail in the following paragraphs;



As mentioned previously, participants agreed that Duolingo could help students learn English. According to the result of statement 19, 84 percent of participants agreed that students felt more engaged in learning when they use Duolingo. Another statement is number 20, which indicated that 90 percent of participants agreed that Duolingo enthuses students to memorize English vocabulary. That is, the students has a favorable perception.

The aforementioned survey result was also backed by remarks from the interview results;

"To be honest, I am more thrilled and driven to acquire vocabulary in English now that I've used Duolingo to learn the language."

S3

Yes, because when I use the Duolingo application, I feel I can understand English vocabulary."

S4

"Yes, the Duolingo app is very helpful. I became more enthusiastic about learning English."

S1

***S=Student**

From the result above, the participants indicated that Duolingo may drive students to study English, as indicated by the previous result. Five-fifths participants stated that the Duolingo application facilitates

students' comprehension of English vocabulary, and that after using it, students feel enthused and driven to study English vocabulary.

DISCUSSION

1. The simplicity of using the Duolingo application

In the first aspect, namely the simplicity of using the Duolingo application, the researcher discovered multiple perceptions indicating that the application is simple to use. In addition to being user-friendly, the students stated that the Duolingo application was also very engaging. This perception is supported by Inayah, et al (2020) asserted that the Duolingo application is straightforward and simple to use. Additionally, this perception is supported by Jaelani and Sutari (2020), who stated that the Duolingo application is easy to use and very interesting, so it can eliminate boredom in learning and encourage students to come up with new learning ideas.

2. Duolingo is an efficient English vocabulary learning application

Regarding the second aspect, namely that Duolingo is an efficient application for learning English vocabulary, the researcher uncovered a small number of student perceptions indicating that learning English with the Duolingo application was more difficult. In addition, the students reported that the Duolingo application was incredibly useful for English comprehension. These facts strongly proved that the Duolingo application is used efficiently as a vocabulary-learning tool. This perception is supported by Jaelani and Sutari (2020), who stated that the Duolingo application makes it simple to

comprehend and learn English vocabulary due to its user-friendliness. In addition, Liang (2018) asserts that Duolingo is an efficient language-learning application because users can learn through a variety of games and activities that they find enjoyable and simple to use.

3. The Duolingo advantages

Regarding the fifth aspect, namely the Duolingo advantages, the researcher discovered that students have favorable perceptions of the application's use. According to the students, the vocabulary material in the Duolingo application was presented in a way that made it easy for them to comprehend and apply the English skills they had acquired in daily life. These are the benefits of using the Duolingo application to expand one's vocabulary. This perception is supported by Mudin in Jaelani and Sutari (2020), who stated that Duolingo's learning English vocabulary can facilitate students' home-based vocabulary improvement practice.

4. The Duolingo disadvantages

In the third aspect, which focuses on the Duolingo advantages, the researcher identifies some positive perspectives regarding the application's use by students. However, the researcher also discovered negative student perceptions that the Duolingo application could not be used without an internet connection. This perception is supported by Jaelani and Sutari (2020), who stated that it was difficult to use the Duolingo application without an internet connection and by Pramesti and Susanti (2020), who stated that the Duolingo application cannot be used

without internet connections.

5. The students' interest in using Duolingo

Regarding the fourth aspect, the students' interest in using Duolingo, the researcher uncovered a number of perceptions indicating that students were interested in using the application. The reason they are interested in the Duolingo application is because it is very entertaining, can sharpen the mind, and is not tedious. Aside from that, the Duolingo application is extremely entertaining and resembles a game. This perception is supported by Inayah, et al (2020) asserted that the Duolingo application is appealing due to the availability of a variety of features. In addition, Kadaryanto in Inayah et al. (2020) demonstrated that students felt more enjoyment and interest in the game after using the Duolingo application; they were more active than before.

6. The students' enthusiasm for learning English vocabulary with Duolingo

Regarding the sixth aspect, the students' enthusiasm for learning English vocabulary with Duolingo, the researcher discovered positive student perceptions. According to the feedback from students, they were excited and enthused to acquire English vocabulary through the use of Duolingo. Jaelani and Sutari both concur with this perception (2020), who stated that the application inspired them to be motivated and enthusiastic during the learning process. Duolingo's application, which resembles a game, can enthuse and engage students in their learning.

CONCLUSION

Based on the results of this study, it

can be concluded that the Duolingo application is extremely user-friendly and visually appealing. The Duolingo application assists students in comprehending English vocabulary learning material because it facilitates student learning. The Duolingo application is therefore deemed an efficient or effective tool for learning English vocabulary. In addition, the vocabulary material displayed in the Duolingo application is simple, making it easier for students to comprehend and apply English skills in daily life.

As a tool for learning English vocabulary, the Duolingo application has multiple benefits. However, the Duolingo application has a disadvantage. The disadvantage of the Duolingo application is that it cannot be used without an internet connection. The Duolingo application, when used as a media for learning English vocabulary, generates student interest, motivation, and enthusiasm because it is highly entertaining, can sharpen the mind, and resembles a game.

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STUDENT'S PERSPECTIVES OF SCHOOLGY APPLICATION IN IMPROVING STUDENT'S LISTENING SKILLS AT UNIKA St. PAULUS RUTENG

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ABSTRACT

E-learning is a type of teaching and learning that allows the delivery of teaching materials to students using the internet, intranet, or other computer network media. Schoology is one of the E-learning platforms that can help teachers to manage classroom. This research used qualitative research and 13 students of the second level of English Study Program, of Indonesian Catholic University of Santu Paulus Ruteng were interviewed. The findings of this study revealed that the students viewed Schoology application is of benefit to improve their listening skills. However, there are still shortcomings in using the schoology application, where students sometimes experience problems with the network so that the audio contained in the application is difficult to access.

Keywords: perspective; listening skills; schoology

INTRODUCTION

The growth of technology, especially information and communication technologies or ICT, nowadays has a big impact on human life. One of the aspects which is affected by the growth of ICT is education. Currently, students can learn not only anywhere but at the time at any time with the existing Electronic learning (E-Learning) system facilities. E-learning is now increasingly recognized as a way to solve educational problems, especially during pandemic covid-19. E-learning is a type of teaching and learning that allows the delivery of teaching materials to students using the internet, intranet, or other computer network media (Wahono, 2008:11;

Darong, 2022). Meanwhile, Dabbagh and Ritland (2005:15) and Darong (2020) stated E-learning which defines online learning as an open and distributed learning environment with pedagogic tools, internet, network-based technologies, to facilitate learning and build knowledge through action and interaction.

Some studies give the advantage of E-learning as its ability to focus on the needs of individual learners. Marc (2000) in his book review on E-learning strategies for delivering knowledge in the digital age noted that one of the advantages of e-learning in education is its focus on the needs of individual learners as an important factor in the

process of education rather than on the instructors', or educational institutions' needs. Some of the advantages that the adoption of E-learning in education, includes: The first, it is flexible when issues of time and place are taken into consideration. Every student has the luxury of choosing the place and time that suits him/her. Smedley (2010), stated that the adoption of E-learning provides the institutions as well as their students or learners the much flexibility of time and place of delivery or receipt of according to learning information. Second, E-learning enhances the efficacy of knowledge and qualifications via ease of access to a huge amount of information. Third, It is able to provide opportunities for relations between learners by the use of discussion forums. Through this, E-learning helps eliminate barriers that have the potential of hindering participation including the fear of talking to other learners. E-learning motivates students to interact with others, as well as exchange and respect different points of view. E-learning eases communication and also improves the relationships that sustain learning. Wagner et al (2008) & Darong & Niman (2021) stated that E-Learning makes available extra prospects for interactivity between students and teachers during content delivery.

There are many types of E-learning used, one of which is Schoology. Schoology is a learning management system (LMS) or course management system (CMS), cloud-based platforms provide the tools needed to manage an online class (Mchichi,2012). This platform facilitates collaboration

among a class, a group, or a school. (Byrd 2013) listed the advantages of Schoology including the easiness of use, the security for student safety, and the efficient tools and resources for teachers. Schoology-based E-learning has been used at the Indonesian Catholic University of St. Paul Ruteng, especially in the English language study program.

In learning a language, listening as a basic language skill is the key foundation for all effective communication. This is the ability to accurately receive and deal with messages in communication process that helps language learners to acquire word stress, pronunciation, vocabulary and understand the message. Without the ability to listen effectively, messages are easily misunderstood. Result no communication can be achieved. Therefore, listening is more complex than just hearing. It is a process consisting of four stages: feeling and paying attention, understanding and paying attention, remembering, and responding. Rost (2002) states that listening is mental the process of constructing meaning from spoken put in very important to listen in language class, English learners have to work difficult to improve their listening skills. They must practice listening to spoken language through Radio, TV and Video as listening enhancement easy job for student or teacher English. In addition, Harmer (2001) revealed that listening is a receptive skill by which people acquire main idea according to what they hear. Besides that, Helgsen is quoted by Gonzales Moncada (2003) as saying listening helps learners become

flexible listeners, to know how to listen to get a general idea or specific information needed to understand videos. Similarly, Richard & Rubin (cited by VanDuzer, 1997) argues that although listening is a passive skill, active processes pick and choose information from auditory and visual cues.

There are some previous research related to this study. The first, research from Pahamzah, (2021) was conducted with the title *"The Impact of Schoology On Students' Reading Comprehension And Writing Skill For Senior High School"*. The objective of this research was to find out the process, the student's response, and the student's improvement in reading comprehension and writing skills after learning narrative text by using Schoology E-learning Web at tenth grade of Senior High School. This research used classroom action research design. The researcher observed and gave treatment to improve students' reading comprehension and writing skills. Furthermore, the researcher used observation sheets and documentation to collect qualitative data. Besides the researcher also used tests which consisted of pre-test and Post-test for collecting quantitative data. As the result, the process of teaching narrative text by using the Schoology E-learning web was more effective, interesting, and enjoyable for the students. The students responded and did the tasks given immediately. Consequently, it influenced their score achievement both in reading comprehension and in writing skills.

The second research was done by Masyhudianti, & Suparno (2018) was

conducted with the title *"The effectiveness of Schoology to teach writing viewed from students' creativity"*. The research was conducted at even semester of tenth-grade students of a Secondary School in Central Java, Indonesia in the academic year of 2017/2018. The data of this research were obtained from a writing test to find out students' writing scores. As a result, the research findings reveal that: (1) Schoology is more effective than Picture Series to teach writing; (2) High creativity students have better writing skills than low creativity students; and (3) There is an interaction between teaching media and students' creativity in teaching writing.

Based on the previous research studies, the researchers found the similarity and difference of these research with the current research. They have similarities in part which is using Schoology, but this research differs in terms of level and subject. In this research the writers focused on listening skills on university level. Besides, in this research, the writer focused their studies on "students Perception". Then this study is beneficial for teacher and students to engage themselves in listening skill

METHOD

This research design is classified as qualitative research. This qualitative research involves collecting and analyzing data to understand the concepts, and perspectives. Bogdan & Biklen (1992: 21) stated that qualitative research is a research step that produces descriptive data in the form of writing or speech, as well as the behavior

of the people being observed. This study aims to gain a general understanding of social reality from the participant's point of view. Meanwhile, the researchers collect data through interviews. Esterberg in Sugiyono (2015: 72) stated that interview is a meeting conducted by two people to exchange information or an idea by means of question and

answer, so that it can be reduced to a conclusion or meaning in a particular topic. In this research, 13 students of the second level of English Study Program, of Indonesian Catholic University of Santu Paulus Ruteng were interviewed.

RESULT AND DISCUSSION

Tabel 1. Student's Perspectives Of Schoology Application In Improving Listening Skills

NO	Particip ants	Answer					
		Q1	Q2	Q3	Q4	Q5	Q6
1	PDJ	I have use scoology aplication for two semesters	Before using the Scoology application, my listening skills were not good.	After using the Scoology application, I feel that my listening skills have improved	The advantage of the Scoology application in my opinion is that the application is very easy to access and the audio that is played is very clear	In my opinion the drawback of the scoology application is that when downloading audio, sometimes the audio cannot be downloaded, so I have to ask my friend for help to send the audio.	In my opinion, the shortcomings of the schoology application should be reviewed so that it is easier to use.
2	RAE	I used the schoolgy application for two semesters	My listening skills before using this application were very minimal, I couldn't understand perfectly when people spoke English.	There is a little progress, this application really helps me in improving my vocabulary and listening skills.	The advantages of this application are that the first is easy to use and easy access to search, just search on google classrom. And these two applications can also load all listening materials or materials in full.	I think this application is a bit wasteful in using credit, and sometimes the process is slow because the network is difficult.	My suggestion regarding the existing shortcomings is, firstly related to the time where it is better to use the time even more, because listening to their audio

									is not easy, and secondly related to the internet, preferably for friends or anyone who uses the schoology app, preferably when accessing the app. trsebut stay in a place where the internet network is smooth.
3	SENY	I used the schoology app for one year.	My listening skills before using the schoology application were minimal and did not understand the material well.	After using the schoology application, the changes were made and could understand the material well because the application did not find many obstacles.	Teachers can arrange all activities to be carried out for students, both group/course renewal, and provide feedback to students. Students can view questions online, study independently, and form groups with friends. easy to attend students.	Disadvantage s of the schoology application, because it is based online, when you want to access schoology you need the internet, because offline access is not yet available.The display from the home menu is less interactive, so when you first log in or access schoology.Fo r language settings There are also not many types	My suggestion regarding the existing shortcomin gs is, firstly related to the time where it is better to use the time even more, because listening to their audio is not easy, and secondly related to the internet, preferably for friends or anyone who uses the schoology app,		

						that are used (not varied), including the Indonesian language that is not yet available in it.	preferably when accessing the app. trsebut stay in a place where the internet network is smooth.
4	TU	Approximately 2 semesters	Before using the schology app, the listening skills I got were minimal, where I didn't understand every audio, especially when there was practice by filling in gaps, after listening to the audio presented from the audio without the schology app	While the skills that I gained after using the Schology app, that is, I can understand every audio that is played, and easily answer any exercises provided in the app.	Weaknesses: 1) often experience problems in the internet network when accessing the schology app. 2). The use of time is limited, and if you are late you cannot access the audio song	In my opinion, the advantages of using this schology app in improving listening skills are; 1) can easily hear the audio provided, 2) can open and select various audio that can be heard, 3) acquire good listening skills, because the audio presented is very short, and the pronunciation and clarity of the sound of the audio	My suggestion regarding the existing shortcomings is, firstly related to the time where it is better to use the time even more, because listening to the audio is not easy, and secondly related to the internet, preferably for friends or anyone who uses the schology application preferably when accessing the application in a place where the internet network is smooth.

5	YEE	Approximately one semester	My listening skills before using the schoology application were minimal.	My listening ability after using the schoology application is helping me in developing listening skills.	The advantage of using this schoology application is that it is easy for lecturers to make assignments, and discuss.	Lack of application of Schoology which hinders listening learning. Namely, the lack of fluency in the interview is caused by minimal vocabulary.	In my opinion, with the application of schoology, commitment is needed, and the campus must comply with and apply good school regulations in the learning process.
6	KYR	I use the schoology application for about 2 semesters	My previous listening ability was really bad	My listening ability after using the application has changed, which is better than before	The advantage of this application is that we can listen to the audio in this application many times and we can find out the value or what we get from each listening task that we do	Because the application is based online, when accessing schoology you need internet, because offline access is not yet available. The display from the home menu is less interactive, so when you first log in or access the school, maybe some of us will feel confused to understand the features available in it.	use an application that is better than this application and easier to access

7	YHG	I use the schoology application for about 2 semesters	My Listening ability before using schoology is very low and requires a lot of practice.	My listening ability after using schoology can be said to have increased, although not too significant	The advantages of this apk, we can use it anytime depending on the network conditions we have. This apk also has a feature to replay audio provided by the admin in this apk.	This apk has some drawbacks such as; This apk cannot work in low network areas so the audio playback is not very clear and this is different from other learning apks. The features of this apk are also incomplete, because this apk only provides a learning system from audio only and this can reduce students' interest in using it all the time.	The suggestion is that this apk must be developed in terms of features (adding audio and video). From this apk, it is also quite complicated to open or find the desired course, I hope this is easier. And the addition of game features based on listening learning also I think is good enough to increase the interest of this application
8	MEKK	I use the schoology application for about 2 semesters	Before I used the schology application, my listening skills were very poor, and I felt that almost every pronunciation spoken by native speakers was the same.	I feel that my listening ability as long as I use this application, I think there is an improvement. Where I started to get used to listening to the audio listening provided. through the schology application.	The advantages of the schology application in my opinion: There is a good audio listening feature, which can be listened to repeatedly, so I can listen to audio listening whenever I want. The schology application also	I think using the schology application also requires good internet access, so if we don't have a good network, the schology application is difficult to use. Then it is mandatory to have a	My suggestion regarding the existing shortcomin gs is, firstly related to the time where it is better to use the time even more, because listening to

					directly explains the value of the results of the assignments we are doing, this is very interesting in my opinion, because it can increase the learning enthusiasm of students.	quota in accessing it, let alone using schology, the quota needed is not small.	the audio is not easy, and secondly related to the internet, preferably for friends or anyone who uses the schology application preferably when accessing the application in a place where the internet network is smooth.
9	MOEC	I used the schoology application for 1 year (semester 1 to semester 2)	my listening skills before using the schoology application were quite good, because before I used or knew this schoology application, I used other learning sites to improve listening skills.	my listening ability after using this schoology is increase, because the lecturers who teach this course are often given training.	In my opinion, the advantage of the schoology application in improving listening skills, we can download listening practice files that have been sent, so that we have offline files that can help us to hone our listening skills without having to open files online.	In my opinion, the drawback of the schoology application in listening learning is that this application can only be used online. If we do not have an internet quota, we cannot access the schoology application.	My suggestion is to respond to the shortcomings of the schoology application to improve listening skills, this application should be accessed in two ways, namely online and offline in order to access this application more effectively

							and efficiently.
10	VVM	I used the schoology application for 1 year	My listening ability before using the schology application is very low.	After using the schoology application, my listening skills are very good.	The advantage of the schoology application is that the lecturer does not have to bother checking again the questions that have been done by students. Students can also hear the audio given by the lecturer many times and students can directly know their listening ability because the scores obtained by students will immediately appear when students submit because schoology provides gradebooks	The disadvantage of the schoology application is that the display that appears on the home menu is less interactive so it may be that when we are accessing schoology for the first time we will experience difficulties besides that because this application is online based so we must have sufficient internet quota so that we can listen to audio and video. other tasks such as completing missing sentences and so on as well as the language setting is not complete because there is no Indonesian language and the last one is the facilities for	My suggestion to respond to the shortcomings of this schoology application is to provide settings for Indonesian because there are people who do not understand English when using this application, besides that, complete facilities for students.

						students are not complete.	
11	SDP	I used the schoology application for 1 year	My listening ability before using the schoology application is still very lacking	My listening ability after using the Schoology application is increasing	the advantage of the schoology application in improving listening skills is that after students do the given task, we can get feedback so that students can find out mistakes in doing assignments	disadvantage of the schoology application is that sometimes its use is hampered because of the network so students will exit the application automatically and the processing time is limited so that it can reduce grades	My suggestion regarding the existing shortcomings is, firstly related to the time where it is better to use the time even more, because listening to the audio is not easy, and secondly related to the internet, preferably for friends or anyone who uses the schoology application preferably when accessing the application in a place where the internet network is smooth.
12	EDJ	I used the schoology application for 1 year	My listening ability before using the schoology application is	My listening ability after using the schoology application is quite increase	This application can make it easier for students to access materials and more.	Slow to respond when checking assignments	Hopefully the quality will be better, so that all the shortcomings

		still very lacking		gs that have been obtained do not hinder the listening skill learning process.
13	MTA	The audio in this application can be played repeatedly so I have the opportunity to listen to the audio repeatedly, we can download the collected assignments again, after doing the assignments we can immediately find out how much value we get.	The disadvantage is that when downloading audio is often long, when doing assignments it often exits itself (perhaps due to connection problems), after doing the task we can see our score	Hopefully the quality will be better, so that all the shortcomings that have been obtained do not hinder the listening skill learning process.

Based on the table above, the researcher have received answers from 13 students. In this case, the researchers gave 6 questions related to the application of schoology in listening learning, where in the first question the researcher asked about the period of use of the schoology application, and all participants answered that the schoology application was used for 1 semester. In the second question, the researcher asked questions about their speaking ability before using the schoology application, and all participants answered on average that their listening skills were still lacking. In the third question, the

researcher asked how their abilities were after using the schoology application, and all participants answered on average that their listening skills had improved. In the fourth question, the researcher asked about the advantages of the schoology application, and all participants answered on average that the application was easy to access, the audio played was very clear, the teacher could provide feedback after the students listened to the audio. In the fifth question, the researcher asked about the shortcomings of the schoology application and on average they answered that there were problems with

the network, so that sometimes the audio was difficult to download. In addition, students are not free to access audio because of the timing, so that sometimes students cannot access audio when the time is over. While in the last question, the researcher asked about the suggestions given by students to improve the quality of the application, where the participants suggested that the audio timing could be longer so that it could be accessed at any time, so that students could continue to improve their listening skills.

After the researchers analyzing the answers from all participants, the researchers concluded that the use of the schoology application in listening learning had a positive impact on their listening skills because after using the schoology application, all participants experienced an increase in their listening skills. Even so, there are still shortcomings in using the schoology application, where students sometimes experience problems with the network so that the audio contained in the application is difficult to access. This is because the schoology application cannot be accessed offline. In addition, the timing of the schoology application is very limited so that the audio cannot be accessed at any time. But, indeed basically every online learning application has advantages and disadvantages, especially on the network, so that the shortcomings of the schoology application that are felt by students are still considered reasonable, the point is that their listening skills can still improve. Seeing this condition, the teacher is expected to be able to evaluate the shortcomings of the schoology

application, especially in the time setting provided.

The results of the research obtained by the researchers are the same as the results of previous studies, where the application of schoology has a very positive impact on students' English skills, especially on listening, reading and writing skills. This is because in previous research conducted by Pahamzah (2021) on the impact of using the schoology application on reading and writing skills, the researchers found that schoology was very effective, interesting, and enjoyable. We can see this from the result of the test which has been given to students. The students' mean score gained in pre-test on reading was 62.8 and writing skill was 55.8. In post-test 1, the mean score of reading comprehension improved into 77.2 and 71.5 on writing skill. The results of post-test 2 indicated the improvement of students' reading comprehension and writing skill. The mean score of students' reading comprehension improved into 83.3 and 76.9 on writing skill. Based on the finding of this research, it can be concluded that the use of Schoology e-learning web during online learning period was successful to improve students; reading comprehension and writing skill particularly in narrative text at tenth grade of Senior High School.

While another research conducted by Masyhudianti & Suparno (2018) on the influence of schoology application for teaching writing, the researcher found that the schoology application was more effective than picture series, high creativity students have better writing skill than low

creativity students, and there is an interaction between teaching media and students creativity in teaching. We can see from the test which has given to students. The results show that the mean scores of HS (high creativity students taught by using Schoology) 1 is 85, HP (high creativity students taught by using Picture Series) 2 is 73.62, LS (low creativity students taught by using Schoology) 1 is 72.31, and LP (low creativity students taught by using Picture Series) 2 is 72.69.

CONCLUSION

Based on the findings the researchers concluded that the use of schoology applications in listening learning had a positive impact on their listening skills. Even so, there are still shortcomings in using the schoology application, where students sometimes experience problems with the network so that the audio contained in the application is difficult to access. This is because the schoology application cannot be accessed offline. In addition, the timing of the schoology application is very limited so that the audio cannot be accessed at any time. The researchers suggests that further researchers can conduct research on other aspects of learning English, related to the use of schoology applications.

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CONCEPTUAL ANALYSES ON STUDENTS ACTIVITY LEVELS IN THE LEARNING PROCESS ON THE COLLABORATIVE- BASED APPROACH

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ABSTRACT

Collaborative-based learning is an approach which enable students working together to solve a problem or complete task. Assessments are formative if they occur while learning is still in progress, when knowledge can still be added to or revised. Individually, these are both forms of active learning; in both, a student is actually doing something, engaged in learning, and not passively listening to a lecture. Together, collaborative learning and formative assessment can be a basis for active learning pedagogies and powerful instructional tools. Active learning is a learning model that is considered effective to increase the activeness of students in the learning process. One way to apply this learning model is to apply the collaborative learning method, where the perspective of this method is let the students actively involved in the learning process, especially by each personal contributions for group-peers.

Keywords: *students; learning process; collaborative approach*

INTRODUCTION

The era of globalization has brought many significant changes in various fields, including in the field of education. In the field of education, the impact of the era of globalization is felt. One of the changes that is quite noticeable is the use of advanced technology in learning. In addition, the education system has also undergone changes that are adapted to the times. With the

changes in the system and the use of advanced technology in learning, it is hoped that students will become more actively involved in learning, have high learning motivation, be creative, and innovative.

Collaborative learning is well recognised as a pedagogical practice that promotes socialization and learning for students from kindergarten to college level and beyond. The term collaborative learning is used very broadly in this Special Issue and includes

cooperative learning, peer learning, and peer collaboration. These pedagogical approaches have been used successfully in both formal and informal settings in schools and the wider community to not only promote learning but also a greater understanding of others with diverse social, personal, and academic competencies (Gillies, 2022:ix).

Currently, Abdulaziz Almajed, et al., (2020) in their article "Collaborative Learning: Students' Perspectives on How Learning Happens" stated that professional education must adequately prepare graduates to practice in a continually changing context; for example, graduates will increasingly work in cross-disciplinary teams and with people from diverse backgrounds. Related to this topic, some other previous research (Plutino, 2017) emphasized that a common feature of collaborative-based learning (CBL) is to provide a range of resources that the students, working in groups on real-world problems, can access to obtain assistance with solving problems. Typical characteristics of CBL suggest introduction of computer supported collaborative learning environment. The most important knowledge sources in the environment are virtual textbooks, prepared by teachers, and knowledge trees that grow as a result of collaboration between all users. The tools used for communication in a group and the tools for facilitation and compensation together form virtual classroom that can be great extent help its users to overcome the obstacles that appear due to spatial and temporal separation.

Collaborative-based learning then support active learning in the classroom interaction.

In this case, the learning system is more focused on active learning to increase learning motivation and involvement of students in the learning process (Smith and Cardaciotto, 2011; Douk et al, 2016). According to Prince (2004), active learning is a learning model that emphasizes the involvement of students in the learning process. This learning model invites students to be involved in several activities that provide stimulation to think and provide responses to the information obtained (Malik and Janjua, 2011).

According to Prince (2004), active learning is also said to be a learning model that provides opportunities for students to carry out meaningful learning activities and invites students to think about what they are doing. This method is considered effective for increasing the activeness and quality of student learning. But in reality, active learning has not really been implemented in the classroom (Smith and Cardaciotto, 2011).

Although active learning is considered as an effective model to improve the quality of learning, in fact, traditional lecture techniques are still applied in the classroom. In contrast to active learning which emphasizes the involvement of students in the learning process, lecture techniques traditionally emphasize that the teacher has an important and large role in the learning process (Douk et al, 2016).

Meanwhile, students are objects of the learning process. This situation

will have an impact on a monotonous class because students just sit and listen to the teacher's explanation and cannot take an active role in the learning process. In addition, traditional lecturing techniques that consider teachers to have an important role in the learning process make students accustomed to relying on teachers and only doing what they are instructed to do (Machemer and Crawford, 2007). As a result, there is a lack of innovation, reflection, and thinking from students. Furthermore, Malik and Janjua (2012) said that students will lose focus and concentration after the lecture runs for 15-20 minutes which results in students tending to ignore the explanations given by the teacher in front of the class. This makes the learning process ineffective and students become passive.

Along with the times, traditional lectures that focus on the important role of teachers in the learning process and students as objects must be immediately replaced with lectures that can increase student activity in the learning process. One of the lecture methods that can increase student activity is collaborative learning, where the perspective of this method is that someone is said to be learning if that person is actively involved in the learning process (Nordentoft and Wistoft, 2012).

METHOD

This study adopted qualitative research methodologies that are suitable to deal with descriptive data, such as interview texts, fieldnotes,

and other documents, and to analyse them contextually. The qualitative approach was appropriate for exploring student perceptions about participation in online cooperative learning classes using their writing as the data source. This paper uses a literature study method. The data is collected from various sources or written documents, especially the latest works related to online learning, both in terms of media, approaches, methods, strategies and technical management of online learning from experts and educational practitioners published in the form of books, accredited journals, as well as important writings, both policy documents and articles on digital-based education (Moleong, 2007).

A conceptual or systematic literature review is defined as an explicit, rigorous, comprehensive approach to reviewing and summarizing the current body of the published scholarly work on a specific research topic (Ramiro, 2017). This approach is different from the conventional literature review in which a narrative approach to qualitatively reviewing the literature is taken from a specific perspective. SLR features a comprehensive scope of sources, criterion-based on some recent studies which are randomly gathered by related selection search, a clear search strategy, rigorous and systematic appraisal, and a content analysis based qualitative summary (Fischer et al., 2017).

Sources of data related to the latest ideas and thoughts can be found in various literatures scattered on various websites (Elsevier, Sage,

google scholars, pdfdrive.com, online journals, seminars, conferences, etc.). The data analysis technique used a descriptive analytical study (Creswell, 2009). The author categorizes important themes in digital transformation-based learning systems and approaches and then conducts studies and analyzes by confronting various educational practices that have been and are currently taking place.

Qualitative data synthesis can be used to synthesize both qualitative and quantitative studies when studies are not sufficiently similar in a systematic review for which a meta-analysis is found to be appropriate (Mays et al., 2005). In order to synthesize findings from heterogeneous studies, a thematic analysis was performed. We decided to conduct a thematic synthesis due to a range of very different studies included in this systematic review. The findings presented under themes would help us answer the questions set at the beginning of the study as the result would be tallied as themes. Thematic analysis is an approach used in primary qualitative research for identifying, analysing, and reporting patterns (themes) across data. Thematic synthesis identifies the recurring themes from multiple studies, interprets and explains these themes, and draws conclusions in systematic reviews (Cruzes & Dyba, 2011). First, we undertook a preliminary synthesis to derive the broad themes inductively involving searching of studies, listing, and presenting results in tabular form. In qualitative research, identifying themes is one of the most

fundamental tasks for deriving findings. By themes, we mean constructs which are identified before, during, and after data collection. We outlined various techniques for discovering themes in the data including analysis of words word repetitions, and contextual key words, analysis of larger blocks of information, physical manipulation of texts using cut and sort and pawing procedures (Ryan & Bernard, 2000).

FINDING AND DISCUSSION

Collaborative learning approach is actually not a new thing. According to Bruffee (1999), collaborative learning has a long history. The history of collaborative learning began when in the 18th century Benjamin Franklin, who was young at that time, put forward his idea of a learning strategy called autonomous learning to promote informal learning. Autonomous learning is often referred to as student-centered learning, where the focus of the learning process is students (Masouleh and Jooneghani, 2012).

The current study reveals a considerable need for an integrated system of CL training programmes at both in-service and preservice levels in Indonesia. The findings indicate that the teachers in this study lacked conceptual understanding and knowledge of CL, which contributed to their difficulty in the implementation of CL. Their misconception of CL was caused by several factors (Karmina, et al., 2021). First, CL in-service training was typically delivered through short

professional development programmes and there was no follow up or continual development. Therefore, the teachers understood CL as a theoretical model only. Second, the teachers integrated their knowledge of CL with other similar student-centred ideas such as problem-based learning and conceptual teaching and learning during their professional development. While CL requires teachers to incorporate the five principles to work effectively, other student-centred approaches do not have the same emphasis. Third, partial knowledge of CL in conjunction with a prior understanding of student-centred teaching has led to CL that is more consistent with group work and social construction of knowledge rather than CL. Thus, providing teachers with continuous professional development on CL involving teachers employing CL with close mentoring is suggested as likely to yield a more high-quality implementation of CL (Karmina, et al., 2021).

Therefore, student-centered learning is defined as teacher-less learning or learning without a teacher. After Benjamin Franklin's learning strategies began to gain attention, there was continued interest in the influence of peers in the learning process. However, until the 1930s, attention to the influence of friends in the learning process began to disappear and reappeared in the 1960s (Rae et al, 2006).

Along with the times, the results of modern studies show the importance of peer-groups in the learning process (Rae et al, 2006).

The influence of friends and friendship in the learning process has a great impact on students, especially in terms of satisfaction. This is supported by Astin (in Rae et al, 2006) which states that student satisfaction in the learning process will increase if friendship is involved. Student show more rapid development and are willing to learn more about learning materials if they are more actively involved in the learning process by helping and exchanging ideas with their friends (Rae et al, 2006). Therefore, the learning process based on peer-groups is considered to be able to help students effectively develop themselves. Peer-group learning is based on the idea that one can think well if there is an interlocutor (Mann, 2005). That is, communication and interaction play an important role in the learning process. This rationale is what gave rise to the collaborative learning method which starts from a physiological view of the concept of learning where to learn, one must have a partner or friend. Collaborative learning is a learning method that allows students to interact and communicate with friends to help understand a topic. With the progress of the times, communication and interaction today is not a big problem. Modern learning technology that is currently developing makes it easier for anyone to communicate and interact. Information dissemination is also better, not only to individuals but also to groups of individuals even though they are not in the same place. Therefore, currently collaborative learning can be done easily because it is not limited to

situations that require individuals to meet each other in the same place and at the same time.

The collaborative learning approach developed simultaneously with the emergence of social constructivist theory (Nordentoft and Wistoft, 2011). That is, this learning model emphasizes that the learning process is the construction of knowledge in a social context that encourages acculturation of individuals into a particular context. Or in other words, knowledge can be formed and built together. Collaborative learning provides opportunities for students to evaluate, improve, and add to the knowledge and information they have when they meet and interact with other people who have different thoughts. Learning with this method also allows students to work together in seeking an understanding of a topic.

Based on social constructivist theory, Dreier (1999) argues that learning and participation are two things that are closely related. Knowledge and learning can be formed from how far a person is involved with the situation in which he participates in it. In collaboration learning, the learning process is based on interactions that occur in individuals who participate in interactions. That is, this method assumes that the learning process is very dependent on the process of interaction and communication carried out by the parties in a learning group. So, someone is said to be doing the learning process if someone can participate and be actively involved in the process.

In essence, collaborative

learning is a learning method where there are two or more people who interact and depend on each other and have the same goal (Marsh-Pirainen and Tainio, 2009). Smith & MacGregor (1992) say that collaborative learning is a learning method based on several assumptions, namely (1) A person is said to be learning if he is actively involved in learning a material; (2) In learning is very dependent on the context; (3) Basically every student has different backgrounds, such as different learning styles, different experiences, different traits, and different thoughts; (4) Learning is part of activities that are social in nature, in which the process requires interaction and communication to form understanding and meaning that can be accepted by all.

The four assumptions of collaborative learning indicate that by applying the learning method, students need to unite or combine the understanding they already have with something new they encounter to form a meaning related to the material. Furthermore, students are faced with a problem that must be solved in a context that is already known to the students. In solving these problems, students should be involved directly and actively. By applying collaborative learning that emphasizes interaction and communication with individuals in groups, teaching students to accept the differences that exist because these differences are sometimes needed to improve the quality of learning achievement and create new experiences for each student.

There are several characteristics of collaborative

learning proposed by Nelson (1999), namely: (1) In the learning process students are given the opportunity to be directly involved in the process of exchanging ideas and information on a topic; (2) The learning process provides opportunities for students to investigate further about a matter or topic and implement various ways or solutions to solve a problem; (3) Students are given the opportunity to make adjustments to the learning environment that can support the group learning process; (4) The learning process can be referred to as collaborative learning if it can provide sufficient time or opportunity, space, and also resources so that group learning can be carried out; (5) Many learning activities implement activities such as problem solving and project completion.

The characteristics put forward by Nelson explained that this collaborative learning supports the creation of student-centered learning-based learning, where this method can build student activity in the classroom because learning focuses on the role of students, not the teacher. This method not only helps students to actively find out more about a topic, but also gives them the opportunity to create their own atmosphere and environment that can support collaboration and discussion in groups so that it will help each of the students to build a deeper meaning.

In addition, students can also develop themselves better by helping them to think critically about a problem. With the implementation of collaborative learning, it will train students to respect each other and also between students and teachers

and train to appreciate every contribution made by each individual.

Active learning is a learning model that emphasizes the involvement of students in the learning process (Prince, 2004). This learning model invites students to be involved in several activities in the learning process. Active learning is considered an effective method to help students become more actively involved in learning, have high learning motivation, be creative, and innovative. However, in reality, in the learning process, students become passive. This happens as a result of the learning process that still considers the teacher to have an important role and makes students only as objects.

The traditional learning process like this, likens students to an empty container that will later be filled because during the learning process they just silently listen to the lectures of the lecturer or instructor without being actively involved in it.

In the learning process, students need to be actively involved so that they can learn more and have a deeper understanding of a topic or material. This can be illustrated by looking at the learning process of a toddler. Toddlers can develop rapidly cognitively, linguistically, and motorically because they are always active to find out about new things they have never known. If a toddler is given an object, he will first see the object with his eyes, then he will hold the object and sometimes squeeze it to find out the texture of the object. In fact, toddlers sometimes put foreign objects in their mouths. By observing, touching, squeezing and

even feeling new objects, toddlers are faster in learning about something new.

In terms of speaking, toddlers will usually observe the movement of the lips of the person who is talking to him. After observing it, toddlers will try to imitate lip movements and keep trying until repeatedly. That is, if someone is actively involved in the learning process, then he will absorb knowledge more quickly and will have a deeper knowledge of a topic. This is because he has the opportunity to explore further about a topic so that he is able to build a meaning.

According to Rovio-Johansson and Lumsden (2012), collaborative learning is a social learning process that is usually implemented in universities in various ways, namely study groups, group discussions, team projects, and peer reviews. Universities have a big role in preparing students to compete in the world of work, where in today's world of work the competition is getting tougher. College graduates are required to think critically and creatively in solving problems based on the knowledge gained during their education.

In line with the role of universities, this learning is considered suitable to be implemented in the learning process in higher education because collaborative learning is considered not only as a learning method in the classroom, but collaborative learning is a teaching philosophy in which students work together for the same goal, exchange with each other. thoughts and opinions, decipher the meaning of a concept, and solve

problems together (Hron and Friedrich, 2003). Hron and Friedrich (2003) also suggest that the concept of collaborative learning also emphasizes social interaction where there are things that cannot be learned alone but can be done with the help of friends. By dividing students into smaller groups, it will increase their motivation and enthusiasm in pursuing and finding out more about a learning topic.

Some research results also state that collaborative learning is the right strategy to be implemented in higher education because it can help students to be more active in learning with and from their friends (Kienle, 2009). Collaborative learning allows students to exchange their information and knowledge with their friends. This method also allows students to apply the knowledge and information they have into society to solve various problems faced so as to increase the activity and motivation of students to continue to seek new information and knowledge.

In addition, collaborative learning provides opportunities for students to gain new experiences from social interactions that are built, where this interaction teaches that within a group there must be differences, disagreements, and problems that arise. This is indeed quite difficult for students to deal with, but it can also be a good lesson to prepare students for the world of work. Therefore, this method is the right way to be used to develop students' thinking by actively participating in the learning process.

There are several opinions about how to implement collaborative learning in the classroom to increase

student activity. One of them is proposed by Barkley. According to Barkley (2005), there are at least 3 steps to implementing collaborative learning in the classroom, namely: *First*, understanding on students' orientation. In such kind of the step, students are given sufficient time to get to know each other better, build trust, understand and accept differences, build communication and solidarity, and form rules that will apply so that collaborative learning can run well. The student orientation step is the first step as well as a way to break up awkwardness and tension between students. In addition, at this stage students are given the opportunity to jointly study and understand the policies and procedures of learning in groups, such as learning syllabus, group study contracts, and basic group rules.

Second, there is a need for students to involve in a group formation. In the collaborative learning method, group formation is carried out in various ways. This means that groups are formed randomly and undergo changes in order to achieve the objectives of this method, that is, each student or student performs social interactions, works together, and collaborates to complete tasks. There are three types of groups that can be formed, namely: (1) Informal, this type of group has a short time type and only holds one or several meetings; (2) Formal, this type of group is longer than the informal and continuous type for a project; (3) Basic, this type of group is formed during the learning process for one semester. The group size in an effective

collaborative learning method usually amounts to two to six students. The number of members is adjusted to the type of group, the task given, and the duration of the task given. The determination of the number of members should not be too large so that each participant can play an active role, but also not too small to create diversity in the group. As for the determination of group members, it can be done by random selection, chosen by the teacher, or students can choose their own members according to their abilities and skills.

The third, giving value and evaluating; in the collaborative learning method, students can evaluate the results of their own work and the work of others. The role of the teacher in terms of evaluation is to be able to provide individual and group scores on work projects. Because in the collaborative learning method, learning is carried out jointly and not competitively, in assessing and evaluating teachers, one must be careful. Each member also has different abilities and ways of showing abilities. Therefore, teachers need to make a list of values that can cover all learning objectives and activities. In addition, the value of the course also takes into account the relative scales of each component of the activity. Gillies (2007) says that, there are several approaches to implementing collaborative learning methods in the classroom, namely: (1) Team projects, which can build social interactions, communities, challenging thoughts and opinions, relationships between group members, and virtual teamwork. ; (2) Small group work; (3) Peer review,

where each student assesses his group of friends in several aspects that are in accordance with learning competencies; (4) Debate team, is an exploratory learning that makes students have critical thinking, argumentation, and presentation skills; (5) Discussion, which can encourage active learning, interaction, and critical thinking on several alternative problem solving. (Gillies, 2007).

Collaborative-based learning aims to assist students in developing critical, creative and innovative thinking skills through the dynamics of learning that takes place inside and outside the classroom. With the process of learning interaction with peers, students can develop problem-solving skills, find solutions together and collaborate with their study partners in completing assignments given by the teacher, both personally and collectively in groups. In this context, the authentic role of a teacher in problem-based learning will appear in the responses of students who are actively involved in the learning process and are able to develop their knowledge and skills independently. In the process of this learning approach, students get a sense of comfort and confidence. Furthermore, this will be his capital to grow and develop in the learning process, namely always believing in his own abilities, being able to protect others, being able to work collaboratively and ultimately making students as independent learners.

CONCLUSION

A number of important benefits

of problem-based learning (problem-based learning approach) are: first, there will be meaningful learning. That is, students can learn to solve a problem by applying the knowledge they have. In that process, learning becomes a concept application process and will give a deep meaning to the experience for students because they are dealing directly with situations where the concepts of knowledge they have can be applied. Second, problem-based learning integrates students' knowledge and skills simultaneously and applies them in relevant contexts. This means, what they do will be in accordance with the reality they face. Thus, the problems in the application of a concept they will find at once during the learning takes place. Third, this learning approach helps improve critical and creative thinking skills while at the same time fostering student enthusiasm and initiative in learning. Consequently, they will always be internally motivated to continue to develop interpersonal relationships in study groups and in cross-study discussions during learning.

Collaborative learning is a learning method that can be used especially by students in higher education to increase activeness in the learning process. This collaborative learning method is needed by students, especially students, to face the era of globalization. By implementing this method, students are given the opportunity to learn to work together, learn from each other, help each other, and progress together. In addition, with different backgrounds

and experiences, students are trained to respect each other and manage differences. If students are accustomed to working together in class and can appreciate the differences, it is hoped that they can interact well even though there are different mindsets and backgrounds from the people they meet. In addition, students are also expected to be able to face the demands of the current era of globalization. *

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AN ANALYSIS DIFFERENT REDUPLICATION BETWEEN RUTENG DIALECT AND PACAR DIALECT IN MANGGARAI LANGUAGE

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ABSTRACT

A dialect is a form of the language that is spoken in a particular part of a country or by a particular group of people and also has some application about a person's social background (class dialect). Changes and language development can occur internally and externally. In this article, the changes internally and language development will be reviewed by looking through the study of historical change and development of language based on the history of its development.) reduplication is the repetition of a basic form that produces a new form, namely the word repeat. One function of reduplication is to change the singular form into a plural form. In the previous research findings, there are the results of the research above: 1) the type of the Rahong dialect, 2) The type of the Pacar dialect, 3) the type of the distinction between the reduplication of the Ruteng dialect and Pacar dialect. This research is a research with qualitative research and the method used by interview. This study aims to determine the difference in reduplication in the Ruteng dialect and Pacar dialect in the context of phonology and syntax. The study is an expose the duplicity between a Ruteng dialect and Pacar dialect. The result of this stis are the phonological reduplication and syntax reduplication and the difference in reduplication between Ruteng dialect reduplication and Pacar dialect reduplication both phonological and syntactically in the Manggarai language. The conclusions in question are as follows: 1. In the Ruteng dialect and Pacar dialect, there are two types of reduplication, namely phonological reduplica,in, and syntactic reduplication. 2. In phonological and syntactic reduplication there are only two types, namely intact repetition type and sound changing type. 3. Dialect reduplication there are differences between Ruteng and Pacar dialects in terms of phonemes as follows: Reduplication of the Ruteng dialect contains the phonemes /h/, /c/, and /s/. The reduplication of the Pacar dialect consists of the phonemes /gh/, /s/, and /sh/. So, the difference in reduplication between the Rahong dialect and the Pacar dialect in the Manggarai language lies in the phonemes /h/, /c/, /s/, /gh/, and /sh/.

Keywords: *dialect; language; phonology; syntax; and reduplication*

INTRODUCTION

Language is a communication tool or interaction tool that only humans have. Language is a communication system that uses arbitrary vocal symbols, which can be strengthened by real body movements.

This study focuses on reduplication. According to Rahmani (2010: 95), reduplication is the repetition of a basic form that produces a new form, namely the word repeat. One function of reduplication is to change the singular form into a plural form.

Why it is necessary to compare the Ruteng and Pacar dialects in the Manggarai language: By doing a comparison between Ruteng dialect and Pacar dialect we can find out which dialect is there, besides that by doing a comparison we also find out the dialect differences between the two regions. On the other hand, by comparing the Ruteng dialect and Pacar dialect, we also can see that the two dialects have differences in the context of phonology and syntax.

In the context of language learning, describe in one paragraph the significance of dialect and reduplication analysis: in-context education we learn about reduplication as well as language in school, and as a result studying or analyzing dialect and reduplication is crucial for students or educators. Dialect is a language variety that originates from a small group of speakers in a certain location, region, or area. This dialect is known as area dialect, or geographic dialect since it is based on the region or place where the

speaker lives. Furthermore, reduplication is the process of repeating words or word components, and it is highly crucial to learn. Reduplication is a method of reducing the number of words by repeating them completely or partially.

The regional language is one of the elements of regional culture that must be preserved and developed to develop the regional function of the Manggarai language, one of the regional languages in the Manggarai Regency which is well maintained by the Manggarai community.

Changes and language development can occur internally and externally. In this article, the changes internally and language development will be reviewed by looking through the study of historical change and development of language based on the history of its development. While changes in external and development will be explored through the study of sociolinguistics by examining and looking at changes and developments in that language is influenced by socio-cultural factors that occur in society. Changes internally initially occurred in the behavior of speakers in their everyday lives to adjust to each other, followed by a tendency to innovate in groups of people who are already familiar, then followed by other changes in sequence, which ultimately makes a language different from each other, although originally derived from a single language family. Changes in the external language change and language

development are caused by the contact of a language with other languages, where humans as social beings who have been cultured either interconnected or inter-ethnic nations in the world in a country.

According to Poedjosoedarmo (1978: 7) dialect is a variation of a language

what exists is determined by the background from which the speaker comes. Chambers (Nurhayati, 2009:6) states that dialect is a system that affects society by distinguishing it from other communities neighboring use different systems even though they are closely related. (Kridalaksana, 2007:2) mentions as a regional dialect, namely variations of the language used by certain regions regional variations distinguish the language used in one place from another used elsewhere, even though the variations come from one language.

The study aims to determine the difference in reduplication in the Ruteng dialect and Pacar dialect in the context of phonology and syntax.

In the previous research findings, there are the results of the research above: 1) the type of the Rahong dialect, 2) The type of the Pacar dialect, 3) the type of the distinction between the reduplication of the Ruteng dialect and Pacar dialect

In previous studies, researchers only conducted research on the differences between Ruteng dialect reduplication and Pacar dialect reduplication. The above phenomenon causes researchers to be interested in researching the differences between the

reduplication of the Ruteng dialect and the reduplication of the Pacar dialect, with the title "*AN ANALYSIS DIFFERENT REDUPLICATION BETWEEN RUTENG DIALECT AND PACAR DIALECT IN MANGGARAI LANGUAGE*"

RESEARCH METHOD

This research is a research with a qualitative method. Perrault and McCarthy (2006:176) explained that qualitative research is a type of research to aims to dig deep and open information on various responses. This research tries to get people to share their thoughts on a topic without giving them much guidance or direction. Nana Syaodih Sukmadinata (2005:60) explains the notion of qualitative research to describe and analyze phenomena, events, social activities, attitudes, beliefs, views, and thoughts of people both individually and in groups.

In this review, the researcher collected the data from Ruteng society and Pacar society. The data were obtained through interviews, here are some steps which the researcher used to collect the data: first, the researcher is looking for participants who come from the Pacar dialect, making it easier for researchers to get data related to the Pacar dialect. The researcher interviewed participants who live in the city of Ruteng. Some of the participants that the researchers found came from the Indonesia Catholic University Santu Paulus Ruteng. On the other hand, the researcher record while the process of the interview is ongoing.

The data collection technique used in this study using listening techniques is free to speak and continue with the note-taking technique. Mashun (2014:93), state the method of listening is free, involved, and proficient and that is the intent of the researcher only to act as an observer of the use of language by the informants.

RESULT AND DISCUSSION

Based on the data analysis that has been done by researchers, there are

several types of reduplication: namely phonological reduplication and syntactic reduplication.

1. Phonology reduplication

Phonology is the study of the sound systems of language, and the general properties displayed by these systems (Ignas Loys Semana, 2004).

Based on the result of the interview that the researchers have done, the following is the reduplication of the Ruteng dialect:

Table 1. Reduplication of Ruteng dialect phonologies

Ruteng dialect	Indonesian Meaning	English Meaning
Hole hales	Membalikkan badan	Turn around
Cali celong	Meminjam	Borrow
Cali caluk	Tertukar/bergantian	Swap/alternate
Hang hang	Makan	Eat
Curu Curu	Menjemput	pick up
Cabi Cebong	Mandi	Bath
Cabi curup	Mengatakan	Say

Based on the result of the interview, the researcher will re-examine the phonology of the Pacar dialect:

Table 2. Reduplication of Pacar dialect phonologies

Pacar dialect	Indonesian Meaning	English meaning
Ghali gholeh	Membalikkan badan	Turn around
Sali selok	Meminjam	Borrow
Ghang ghang	Makan makan	Eat
Suru suru	Menjemput	Pick up
Sili saluki	Tertukar	Swap
Sabi sebong	Memandikan	Bath
Tombo/pantil	Mengatakan	Say

In the table below, the researcher will compare the phonological reduplication data of the Rahong dialect and data of the Pacar dialect in the Manggarai language.

Table 3. The difference between reduplication of the Ruteng dialect and Pacar dialect phonologies.

Ruteng dialect	Pacar dialect	Indonesian Meaning	English Meaning
Hole hales	Ghali gholeh	Membalikkan badan	Turn around
Celong	Selong	Meminjam	borrow
Cali caluk	Sali selok	Bergantian	swap
Hang Hang	Ghang hang	Makan	Eat
Curu Curu	Suru suru	Menjemput	Pick up
Cabi Cebong	Sabi Sebong	Mandi	Bath
Cabi curup	Tomb0/bajar	Mengatakan	Say

2. Syntactic reduplication

According to Chaer (2002: 206) convey that syntax includes in the problem of syntactic structure

In the following table, the researcher will describe the syntactic reduplication of the Rahong dialect in the manggarai language.

Table 4. Ruteng dialect syntactic reduplication

Ruteng dialect	Indonesian Meaning	English Meaning
Cei cei ata main	Siapa siapa yang datang	Who's coming
Hiam mtaung ata tombo nenggitu	Kamu selalu berbicara seperti itu	You always talk like that
Hang nenggo'o ket ata mangan ta kae	Abang makan begini saja yang ada	Brother, just eat like this
Hau ata cali caluk taung sendal daku	Kamu yang selalu menukar sandal saya	You're the one who always changes my sandals

In the following table, the researcher will be describing the syntactic reduplication of Pacar dialect in the manggarai language.

Table 5. Pacar dialect syntactic reduplication

Pacar dialect	Indonesian Meaning	English meaning
Si si ata main	Siapa siapa yang datang	Who's coming
Ghia mtaung ata tombo ngiti	Kamu selalu berbicara seperti itu	You always talk like that
Ghang ghang gho ket ata manga ta kae	Abang makan begini saja yang ada	Brother, just eat like this
Ghau mentaung Sali saluk sendal gaku	Kamu terus yang selalu menukar sandal saya	You're the one who always changes my sandals

Table 6. The difference between reduplication of the Ruteng dialect and Pacar dialect is syntactic.

Ruteng Dialect	Pacar dialect	Indonesian Meaning	English meaning
Cei cei ata main	Si si ata main	Siapa siapa yang datang	Who's coming
Hia hia taung ata tombo nenggitu	Ghia mtaung ata tombo ngiti	Kamu selalu berbicara seperti itu	You always talk like that
Hang hang nenggo kata mangan ta kae	Ghang gho ket ata manga ta kae	Abang makan begini saja yang ada	Brother, just eat like this
Hau ata cali caluk taung sendal daku	Ghau mtaung ata Sali saluk sendal gaku	Kamu yang selalu menukar sandal saya	You're the one who always changes my sandals

Based on the results of the research above, if it is associated with relevant prior research, there are some underlying similarities and differences. Based on the results of interviews that we obtained from the people of Ruteng and Pacar as research subjects, we can see in table 1-6 which shows that there are differences in phonologies and syntactic in the delivery of words and sentences. Thus, we can obtain data

from the results of these interviews, by comparing how the language is used by looking at it from a phonological perspective.

In addition, many differences underline each language or utterance that is conveyed. Then, the researcher saw from the linguistic point of view that there were differences at the beginning and end of the words or sentences conveyed, for example, the word **hang**

(eat) or the sentence **ceing ceing ata mai (who is coming)** used by the Ruteng community is not the same as the term used by the community. Pacar, namely **ghang (eat)** or example sentences **si ata mai (who is dating)**, there are differences in writing and how to pronounce it. Thus, there are differences between the use or mention of certain languages but have the same meaning.

Based on the data that has been analyzed above, the results of the study are as follows 1) in the form of reduplication of the Ruteng dialect and Pacar dialect, 2) in the form of phonological reduplication of the Ruteng dialect and Pacar dialect, 3) in the form of syntactic reduplication of the Ruteng dialect and Pacar dialect. The phonological reduplication of the Ruteng dialect has two forms, namely the basic form and the sound-changing form, while the reduplication of the Pacar dialect is exactly the same as the reduplication of the Ruteng dialect, the only difference being in terms of pronunciation or sound.

The reduplication of the syntactic form that was found did not differ much from the phonological form, which only differentiated it from word form and sentence form. The Pacar dialect is often called the SH, CS, and GH dialect because these dialects have changes in /c/, /s/, and /gh/. In comparison, the phoneme c in the Ruteng dialect becomes the s phoneme in the Pacar dialect, the s phoneme in the Ruteng dialect becomes the h phoneme in the Pacar dialect and, the g phoneme in the Ruteng dialect becomes the gh phoneme

in the Pacar dialect. Although in terms of phonological and syntactic elements, these two dialects are different, but the meaning is exactly the same because they both use the Manggarai language. It's just that the rahong dialect uses a pure dialect and is considered a mono dialect while the dialect of Fransiskus Mariano Jer, et al. Analysis of the Differences in Reduplication of the Ruteng Dialect and Pacar Dialect in the Manggarai Language of East Nusa Tenggara Province

Pacar uses the SH, CS, and GH dialects. As emphasized (Kridalakasana: 2007), in general, reduplication or repetition is classified into three major groups, namely: phonological reduplication, morphemic reduplication, and syntactic reduplication.

CONCLUSION

The conclusions in question are as follows:

1. In the Ruteng dialect and Pacar dialect, there are two types of reduplication, namely phonological reduplication, and syntactic reduplication
2. In phonological and syntactic reduplication there are only two types, namely intact repetition type and sound changing type
3. Dialect reduplication there are differences between Ruteng and Pacar dialects in terms of phonemes as follows: Reduplication of the Ruteng dialect contains the phonemes /h/, /c/, and /s/. The reduplication of the Pacar dialect consists of the phonemes /gh/, /s/, and /sh/. So, the difference in

reduplication between the Rahong dialect and the Pacar dialect in the Manggarai language lies in the phonemes /h/, /c/, /s/, /gh/, and /sh/.

SUGGESTION

Depending on the themes studied, particularly assessing the dialect employed in phonological and syntactic context as research, we anticipate the feedback from readers on any language or content offered in this work. Furthermore, many of the sources of language employed are still far from the finished sentence, but we as academics expect readers to contribute.

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THE COMPARISON BETWEEN ENGLISH COLLOCATION AND MANGGARAI COLLOCATION

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ABSTRACT

This research aims to determine the comparison between English collocation and Manggarai collocation which focuses on lexical collocations and grammatical collocations. The researcher used a descriptive qualitative research approach because it was the most suitable method in analyzing the data because the data were taken from research documents and related articles. In collecting data, the researcher used the following procedures, (1) identifying collocations in sentences, phrases and source language words, (2) identifying English translations of collocations obtained from source data, (3) identifying whether collocations in translated sentences, phrases, and the word. The results show that in the verb + noun collocation formulation, namely the word 'cut' in the Manggarai language, there are various forms of collocation depending on the subject that follows the word 'cut', for example in humans, animals, trees, and fruit. Based on the results of this study based on the percentage of data shown in the table, the researchers can conclude that the English collocation and the Manggarai language collocation have some similarities in the form of their formulation.

Keywords: *collocation; english collocation; manggarai collocation; comparison*

INTRODUCTION

Collocation is a universal phenomenon that exists in every language and has its own characteristics that differ from one language to another. Almost every language has collocations including Manggarai language, moreover English must also have collocations, for example the phrase "fast car" is not "quick car" even though

the words fast and quick have the same meaning, namely fast. In addition, Collocation is a word or phrase used or combined with other words or phrases that describe part of the cultural field or reality that is manifested by a set of lexical elements whose meanings are related, which sound true and natural to speakers of that language, but speakers of other languages may have difficulty

understanding it. Therefore, studying or analyzing the collocation of a language is very important in understanding the use in the meaning of language according to the speakers of that language, so that someone can easily catch and respond according to the concept of using collocation. Furthermore, studying collocations in a language can help in understanding the cultural areas of the people who use that language.

English has collocations, combinations of words, which include pairs of words and phrases that are commonly used in a language as well as in English. Collocations usually cannot be translated verbatim. Sometimes, collocations have more than one meaning or plural meanings. Readers and students cannot easily understand the collocation because it has an idiomatic meaning and must understand the context in which it is used. In corpus linguistics, a collocation is a series of words or terms that co-occur more often than would be expected by chance. In phraseology, a collocation is a type of compositional phraseme, meaning that it can be understood from the words that make it up. This contrasts with an idiom, where the meaning of the whole cannot be inferred from its parts, and may be completely unrelated.

According to Larson (1984: 144) Collocation as words joined together in phrases or sentences to form semantically unified expressions, (McCarthy, 2008:4) Collocation means a natural combination of words; it refers to the way English words are closely associated with each other, and then

according to Hill (1999), collocation field defines difference between words of similar meaning. From the explanation above, the researchers concludes that what is meant by collocation are words that are combined in one sentence and have one word relationship with another word. Just as in English which has collocations, the Manggarai language also has collocations. There are so many examples of collocations used by the Manggarai people in their daily language, both in everyday conversation and in their culture. In this study, the researchers wanted to examine the comparison between collocation in English and collocation in Manggarai. Comparison is expressing the similarities or differences of something with something else in the form of a description. In this comparison, the researchers want to see if there are similarities and also differences in meaning for collocations in the two languages, further researchers also want to know whether the collocation formula in English is owned in the Manggarai language, for example collocation noun+verb, verb+verbs and so on.

Benson et al (1985) as cited by Martynska (2004:3) divides kinds of collocation into two categories: lexical collocations and grammatical collocations. Grammatical collocations consist of the main word (a noun, an adjective, a verb) plus a preposition or „to+ infinitive“ or „that-clause“ and is characterized by eight basic types of collocations.

Lexical Collocations

Lexical collocations are solely made up of verbs, adjectives, nouns, and adverbs in various combinations, whereas grammatical collocations include words such as verbs, adjectives, or nouns combined with a preposition or a grammatical structure. Lexical collocations are items where two lexical words regularly and naturally occur together. Bahns (1993:1) stated that although some lexical collocations are quite direct and obvious in their meaning, others are not. Furthermore, lexical cohesion or lexical integration is a lexical relationship between parts of a discourse to get a cohesive structural harmony. The elements of lexical cohesion consist of: synonyms (equations), antonyms (opposite words), hyponyms (relationships of parts or contents), repetition (repetition), collocation (words pairing), and equivalence. (Mulyana. 2005, 28) The purpose of using these lexical aspects is to get the effect of the intensity of the meaning of language, the occurrence of information, and the beauty of other languages.

Grammatical Collocations

Grammatical collocations consist of a noun, an adjective, or a verb, plus a particle (preposition, adverb, or a grammatical structure such as an infinitive, gerund, or clause) (Bahns, 1993:57). The following are examples: at night, extends to, clever, fall for, fear it. These examples are grammatical collocations which are lexical as a single unit whose meaning is formulaic and which is highly likely to occur together.

They are sometimes idiomatic, because the meaning does not reflect the meaning of the elements, such as out of stock (to reach the end of stock, inventory) or prepared (to tolerate). However, there is something similar grammatical combinations that do not have a “strong sense of belonging” (Kennedy, 1990:224): from the outside, inside the cupboard. These prepositional phrases are considered as independent combinations.

There are several previous studies that have examined the collocation of English with other languages such as Arabic. The first research was entitled "COLLOCATION IN ENGLISH AND ARABIC: A CONTRASTIVE STUDY". This study aims to describe and compare collocations in English and Arabic by identifying the basic linguistic aspects, namely syntax, semantics, pragmatics, and textual. This study concludes that collocation exists in English and Arabic as a linguistic phenomenon and that both languages study terms from all their linguistic aspects. However, the way to describe collocation linguistically differs to some extent from one language to another. The second research, namely "THE TRANSLATION OF INDONESIAN COLLOCATION AND ITS CONCORDANCE INTO ENGLISH". The research is a documentary analysis focusing on text analysis from the novel with a purpose. The purpose of this research is to obtain factual information concerning the translation of Indonesian collocations and their concordance into English. The finding of this research is: of the collected 100 Indonesian collocations) some of them have pseudo-

concordance with the translation. There is more pseudo concordance (65%) incorporation with the real concordance (35%). Of the 100 collocations found, 52 of them have primary meaning and 48% of them have secondary meaning. Meanwhile of the collocated 100 data, those whose translation is equivalent to the collocation of the source text have amounted only to 56. Of these 56 collocations, 29 of them are translated using literal equivalent, and 27 of them are non-literal equivalent.

Based on the results of previous studies which were extraordinary, they discussed the collocation between English and Indonesian and also Arabic and English and also the translation of Indonesian collocation and its concordance into English. However, researchers still leave a void, namely examining the comparison of the collocation of English with regional languages. So to fill the void, the researchers try to examine the comparison of collocations between the two languages which focuses on lexical collocations and grammatical collocations with the title "THE COMPARISON OF ENGLISH COLLOCATION AND MANGGARAI COLLOCATION". This research aims to determine the comparison between English collocation and Manggarai collocation which focuses on lexical collocations and grammatical collocations. It can be said that it is necessary to compare the collocations of English and Manggarai so that we can see if there are similarities between the collocations of the two languages, especially in the form of word

formulation and also the meaning of the terms used.

Based on the topics mentioned above, the researchers formulated problems in the form of questions, as follows:

1. Do all collocations in English have the same meaning as Manggarai collocations?
2. Is the Manggarai language collocation if translated into English the collocation formula is still the same?
3. What is the difference between English and Manggarai collocations?

METHOD

- Research Design

Research design refers to the overall strategy used to carry out research that defines a concise and logical plan for dealing with established research questions through data collection, interpretation, analysis, and discussion. According to Nachmias and Nachmias (1976), research design is a plan that guides researchers in the process of collecting, analyzing, and interpreting observations. In this study, the researchers used a qualitative descriptive research design. Descriptive qualitative research is used because this type of method is very suitable to find out the comparison between the collocation of English and the Manggarai language, whether there are similarities in the collocation of the two languages in terms of lexical and grammatical.

- Research Instrument

Research instrument is a measuring instrument used to collect

data or information in a study. One of the research instruments is the Documentation Instrument. Documentation refers to written items. This instrument allows researchers to obtain data through research on written objects, such as books, magazines, journals, diaries, artifacts, videos and so on. This instrument was developed in research with a content analysis approach. Therefore, in this study, researchers use documents as instruments such as journals, articles, and notes in searching for data related to collocations so that they can then be compared with existing data.

- Data Collection Techniques

In collecting data, the researchers used the following procedures, (1) identifying collocations in sentences, phrases and source language words, (2) identifying English translations of collocations obtained from source data, (3) identifying whether collocations in

translated sentences, phrases , and the word.

- Technique of Analyzing Data

Researchers collect data related to collocation. In this case the researchers grouped the data from related documents. The next step is to provide a complete description and analysis and compare data on collocations in English and Manggarai by showing their definitions and types of word formulations. The next step is to describe the similarities and differences between the two languages in terms of collocations, and the last step is to translate each Manggarai language collocation word into English.

RESULT AND DISCUSSION

The two tables below show English collocation formulas along with examples and comparisons with Manggaraian collocations in the context of grammatical collocations (Table A) and lexical collocations (Table B).

Table A (Grammatical Collocation)

NO.	Collocation Forms	Examples	
		English	Manggarai
1	Adjective + Noun	Bright Light, Strong Light	Tuil tana
2	Quantifier + Noun	A Beam of Light, Ray of Light	Sua sebu
3	Verb + Noun	Provide Light, Shed Light	Kawe haju, poka puar
4	Noun + Verb	Light Gleams, Light Shines	Wae tekun,

5	Noun + Noun	Light Source	Wua haju
6	Preposition + Noun	By the Light of the Moon	One oto, one ember, etamai ban
7	Noun + Preposition	The Light From the Window	Haju bolomai
8	Verb + Adverb	Choose Carefully	Poka puar, babar uma, to'o gula
9	Verb + Verb	Be Free to Choose	Tiba Teing, ngo hang
10	Verb + Preposition	Choose Between Two Things	Tuke liha
11	Verb + Adjective	Make Something Safe, Keep Something Safe	Motang rua
12	Adverb + Adjective	Perfectly Safe, Environmentally Safe	Uma rana
13	Adjective + preposition	Safe From Attack	Molas neho nera

Table B (Lexical Collocation)

No.	Verb 'cut' in human collocation types verb + noun
1	Longke wu'uk (Cut someone's hair)
2	Verb 'cut' in Animals Paki ela (Cut pork) Mbelé manuk (Cut chicken)
3	Verb 'cut' in Trees Poka haju (cut large or small upright living trees)
4	Verb 'cut' in Grass Ako woja (cut rice field)
5	Verb 'cut' in Leaves Rekut saung ndaeng (cut the cassava leaves)

This research proves that collocation is a linguistic phenomenon that exists in English and the Manggarai language where both languages study collocation from two linguistic aspects, namely lexical and grammatical aspects. So, in the grammatical aspect, there are similarities in the word structure of the English collocation and the Manggarai language. Then the lexical aspect is also the same, namely, there is a relationship between one word in English that can create different collocations in the Manggarai language.

CONCLUSION

A collocation is a series of words or terms that co-occur more often than would be expected by chance. Based on the results of this study based on the percentage of data shown in the table above, the researcher can conclude that the English collocation and the Manggarai language collocation have some similarities in the form of their formulation. For example, the English collocation Verb + noun, (provide light) has the same collocation in the Manggarai language with the verb + noun formulation (kawe haju). Meanwhile, if this Manggarai language collocation is translated into English, the formulation of the collocation will change and will not become a collocation in the English context. On the other hand, the use of collocations in the Manggarai language is very complex

depending on the context and the use of the action we are doing.

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EFFORTS TO IMPROVE THE NUMERACY SKILLS OF EARLY CHILDHOOD AGED 5-6 YEARS OLD USING NATURAL MATERIALS AT PAUD WAE WELAK ON ACADEMIC YEAR OF 2018/2019

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ABSTRACT

This research is motivated by the problem of children who have difficulty in cognitive development, especially in the ability to count. Children find it difficult to do simple counting activities, i.e. counting numbers 1 to 10. Another thing that can be seen is teaching-learning which is dominated by the teacher using the lecture method. It is thought to be the cause of the low early numeracy skills in early childhood at PAUD Wae Welak. The purpose of this study was to describe the use of natural material in improving the numeracy skills of children aged 5-6 years at PAUD Wae Welak. The type of research used is classroom action research (CAR) developed by Kemmis and McTaggart which is the development of the basic concept introduced by Kurt Lewin. This research was conducted on 17 students of Class B in PAUD Wae Welak, West Reok District.

Based on the results of data collection, data processing and evaluation, there has been an increase in numeracy skills by utilizing natural materials for Class B children at PAUD Wae Welak. Moreover, it can be concluded that natural materials around children can be used as learning media for early childhood, especially in improving their numeracy skills which is carried out in cycle I and cycle II.

Key Words: Numeracy; Natural Ingredients; Children Aged 5-6 Years

PRELIMINARY

Early Childhood Education (PAUD) is one of the most important things for human survival. Early age is the most effective stage for developing all aspects of child development and important in determining children's character and personality. Referring to the definition of Early Childhood Education as stated in Article 1, Paragraph 14 of the National Education System, Law No. 20/2003, Early Childhood Education

is a schooling effort aimed at children from 0 to the age of six which is carried out through the provision of educational stimuli, to help children's physical and spiritual growth and development so they are prepared to begin further education held on formal ways, non-formal and informal (Mulyasa, 2012: 60).

The goal of Early Childhood Education is to optimize the development of children from an early age in a holistic manner covering the

six aspects of child development. One of the developmental aspects possessed by the children is cognitive development. Cognitive is a thought process, namely the individual's ability to relate values and consider an event or events.

Based on Permendikbud, Number 137/2014, the scope of early childhood cognitive development includes learning and problem-solving abilities, logical thinking and symbolic thinking. One example of the level of children achievement development based on Permendikbud Number 137/2014 is: applying knowledge or experience in a new context, sorting objects based on size from smallest to largest or vice versa and mentioning symbols such as numbers 1-10.

One of the logical thinking skills that need to be developed from an early age is the ability to count. It is needed to develop logical skills which are very important in everyday life, especially the concept of numbers. It is also the basis for developing mathematical abilities and readiness for further education. Therefore, the ability to count must be optimized from an early age through the provision of meaningful stimulation so that children have readiness in developing mathematical logic intelligence.

Stimulation of children's cognitive development from an early age requires active involvement from various parties, such as teachers, parents, and adults. The importance

of stimulating cognitive aspects from an early age is that children are able to develop perceptual capacity based on what they see, hear and feel. The development of perceptual capacity can benefit the children to have a complete and comprehensive understanding of the object being studied or encountered. In addition, children are able to train their memory of all events experienced by children, so that children can understand various symbols that are scattered in the world around them.

Optimizing cognitive development can be done by providing various educational game tools (APE) that support children's cognitive development. The APE used can be in the form of modern or traditional APE by utilizing natural materials around the children. Natural materials have many advantages: more efficient, practical, easy to reach and safe for the children because it doesn't contain chemical elements that harm children's health.

Based on pre-research data obtained through observations at PAUD Wae Welak in December 2018, data talk about children who have difficulties in cognitive development, especially in numeracy skills. Children find it difficult to do simple counting activities, for example to count from 1-10. Another thing is learning was dominated by the teacher's method. This is presumed to be the cause of the low early numeracy skills in early childhood. In addition, the researchers tried to dig

further through interviews to find preliminary data regarding the reasons why teachers tend to use the lecture method without using media in introducing the concept of counting to children. Based on an interview with one of the teachers, information was obtained that teachers tend to use the lecture method only because the learning media is very limited. This is the basic reason for teachers to prefer the lecture method over fun playing method for children. From the interviews, researchers also obtained data on the percentage of children's achievement related to numeracy skills. Of the 17 children in group B, 5 children who were in the undeveloped (BB) category, 6 people in started to developed (MB), 4 children developed as expected (BSH) and very well developed (BSB) only 2 children. This data shows the low numeracy skills of children aged 5-6 years in PAUD Wae Welak.

Yumirawati (2011: 11) states that numeracy is a person's ability to perform arithmetic operations, namely the ability to solve simple problems such as addition, subtraction, multiplication and division or algebraic manipulation.

Hurlock (2010: 51) revealed that counting in PAUD is an introduction to the meaning and concept of numbers in adjustment to the child's age and education. Jamaris (2009: 247) states that children's basic numeracy skills can be seen from the child's ability to conceptualize numbers, count to a

certain extent and some have even been able to perform simple arithmetic operations.

Susanto (2011: 98) states that children's numeracy skills are the abilities possessed by every child to develop their potentiality, the characteristics of development starting from the environment closest to themselves, in line with the children development abilities can increase to the stage of understanding the number, which is related to the number and reduction. Referring to STPPA of Permendikbud 137, ideally children aged 5-6 years should already have the ability to count from 1-10 and be able to use symbols in counting. In improving children's numeracy skills, teachers can use various methods. An easy way that can help children is to use natural materials as the most practical media for children. The use of natural materials is very helpful for teachers because they are easily obtained from the surrounding environment, such as stones, twigs, leaves or seeds. Children will easily understand how to count well by using the stones they often encounter every day.

Musbikin (2010: 123) states that nature and the surrounding environment were created for humans, one of its benefits is as an excellent medium to teach many things to humans, especially for early childhood who are still experiencing development from all aspects. Hardjono (2006: 7) also states that efforts to use the natural

surroundings in the context of education include knowledge about how it works, conditions, impacts and the use of natural materials that are around as good learning materials and resources for children.

Montolalu (2009: 8) reveals that the environment is very effective as a source and media in early childhood learning. Nugraha (2008: 240) provides a definition of natural materials, as all aspects around humans that affect life, including biotic resources and abiotic resources. Biotic resources include; green plants and animals while abiotic are inanimate objects which include: soil, water, air and minerals in the surrounding environment.

RESEARCH METHODS

Research Types and Design

The type of research used is Classroom Action Research (CAR). According to Kusumah and Dwitagama (2010: 8) classroom action research (CAR) is research conducted by the teachers in their own classrooms by planning, implementing, reflecting on collaborative and participatory actions with the aim of improving teacher performance so that student learning outcomes increase.

The design used in this research is Kemmis and McTaggart's classroom action research (CAR) which is the development of the basic concept introduced by Kurt Lewin.

Research procedure

Research procedures are steps or guidelines that contain all processes related to the research. Kemmis and Mc Taggart's model can be described as follows (Arikunto, 2010: 11).

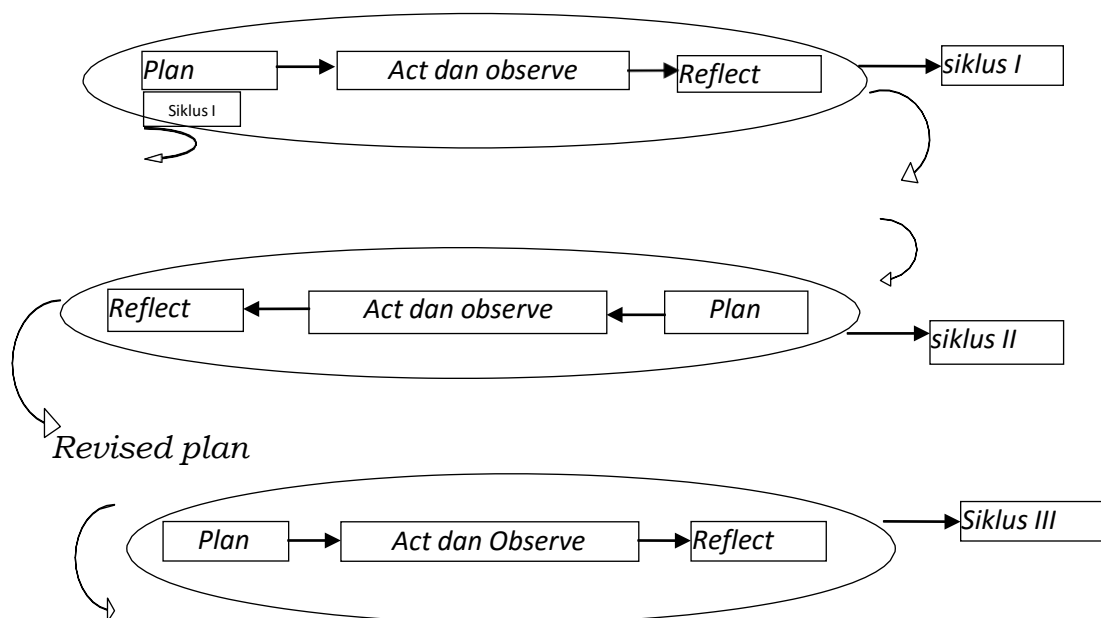


Image: Kemmis and Mc Taggart model

Place and time of research

This research was conducted at PAUD Wae Welak, West Reok District during the 2018/2019 Academic Year. The researchers chose PAUD Wae Welak as a site of research because researchers found problems related to children's numeracy skills using natural materials. This research was conducted in May 2019.

Research Subjects and Objects

The subjects in the study were early childhood children aged 5-6 years, totaling 17 children in PAUD Wae Welak, West Reok District. Meanwhile, the object is the child's ability to count.

Data Collection Technique and Instruments

The data collection technique used in this research is observation. Based on the data collection techniques used, the research instrument used in this study was an observation sheet. To determine the child's developmental status at the end of the assessment period there are four scales, namely:

BB means not yet developed: if the child does it, it must be guided or exemplified by the teacher.

MB means starting to develop: if the child does it still has to be reminded or assisted by the teacher.

BSH means developing according to expectations: when the child is able to do it independently and consistently without having to be reminded or exemplified by the teacher.

BSB means developing very well: when the child is able to do it independently and is able to help his friend who has not achieved the ability according to the expected indicators.

Data Analysis Technique

Based on this research, the data analysis used in this research is descriptive qualitative analysis. Descriptive qualitative data were obtained from observation sheets of children's activities during the learning process. The analysis of the data obtained in this classroom action research are as follows:

$$KBK = \frac{\text{the number of students who developed very well}}{\text{the total number of students in the class}} \times 100\%$$

The criteria for success in this study include indicators of children being able to count, being able to recognize numbers and being able to show numeracy skills. This research can be said to be successful if the percentage of children's developmental achievements in classical arithmetic reaches 80% with the category of Developing According to Expectations (BSH).

RESULTS AND DISCUSSION

Research result

A. Pre-action Data

The pre-action activity was carried out to determine the early numeracy skills of children aged 5-6 years at PAUD Wae Welak through a review of the teacher's assessment documents. Data talked about children who experience difficulties in cognitive development, especially in the ability to count from 1-10. The results of observations and pre-action data collection carried out on group B children, totaling 17 children, can be seen in table 3.1:

No	Child Name	Child Development Achievements
1	AL	BSH
2	ROI	BB
3	RB	MB
4	REI	BB
5	JL	BB
6	NR	BSB
7	VR	MB
8	AS	BSH
9	AF	BSB
10	EJ	BB
11	AV	MB
12	ET	BB
13	VT	BSH
14	SD	BSH
15	VH	MB
16	PT	MB
17	KV	MB

The data shows that children's numeracy skills are very low, particularly the number of children who are in the developmental achievement with the category of Undeveloped (BB) as much as 29%, Starting to Develop (MB) as much as 35%, Developing Very well (BSB) as much as 12% and Developing as Expected (BSH) as much as 24%.

1. Description of Research Data

1. Cycle 1

Cycle 1 was held in two meetings, the first meeting on May 20, 2019 and the second meeting on May 21, 2019. All children participated in the learning activities. Each cycle consists of three components of action, namely Planning,

Implementation of Action and Observation & Reflection.

2. Planning

From the observations and pre-research interviews results, the researchers developed a plan to carry out action research using natural materials. Preparation of a numeracy lesson plan by utilizing natural materials such as: preparing a Daily Learning Implementation Plan (RPPH) related to the theme used, preparing learning media in the form of natural materials, such as seeds (green beans, rice and soybeans) used for the first meeting, pieces of wood for the second meeting and for the third meeting the media prepared by the puzzle media. In addition to RPPH and media or research instruments in the form of checklist sheets and children's work.

3. Implementation of Actions and Observations

a. The 1st Meeting

This research was conducted on Monday, May 20, 2019 for 90 minutes with the theme "My Country", the sub-theme of the state symbol. Researchers carry out activities based on what has been planned. The first thing the researcher does before carrying out the action is to explain the theme of learning and the activities to be carried out. This activity is carried out according to the plan as made in

the daily learning implementation plan (RPPH). The learning steps are as follows.

1) Initial Activities

The initial activity carried out today was by reading a prayer before carrying out the activity led by Alta, then the children greeted the teacher and friends and continued with attendance by the teacher. After that, the researcher asked the children to talk about the theme of my country. The researcher asked the children "what color is the Indonesian flag"? while showing the flag that is attached to the classroom wall. The child answered "red and white ". Next, the researcher asked the children's feelings. The researcher asked the children "Are you happy today"? the children answered in unison "we are happy ". After that, the researcher asked the children to sing, Garuda Pancasila song, led by Kaliva. Researchers arrange children's seats followed by core activities.

2) Core Activities

Before doing the main activity, the researcher invites the children to pay attention to the tools and materials that will be used in the activity of making a collage of Garuda Pancasila and the Red-White Flag. The researcher explained, "Today, we will be doing an

activity in counting the number of seeds used to make a collage of images of the Garuda and red and white flag according to shape, size and color.

The tools and materials are grains such as rice, green beans, soybeans, glue, an image of an eagle and an image of the red and white flag. Next, the teacher explained, "Today, we are making a collage of an eagle and a red and white flag from materials that have been prepared". In the process of making a collage of Garuda and red and white flags, there were 6 children (A, R, V, L, J and RI) who were very active in counting the number of seeds used according to shape, size and color. Four children (NR, RY, K da, V) who can distinguish types of grains based on shape, size and color by counting the number of grains, 3 children (H, K, and A) who can count and mention the

number of grains taken and 4 children (E, S, A and P) who only watch the activities carried out by their friends. After completing the activity of making a collage of Garuda and red and white flags, the researchers asked questions about the activities carried out by the children. The researcher asked "how many seeds did you paste earlier? Some children (A, R, K) varied answering "10, 12, and 14 ". There are also children (V, P, J) who answered 6, 9, and 11".

3). Closing Activities

The teacher and children do a recall about the activities of making a collage of Garuda and red and white flags that the children have done in the core activity. The teacher divides the children's work one by one and continues with a closing prayer.

4). Observations of the 1st Meeting

Table 3.2 Observation Results of the 1st Meeting

No	Child Name	Rated Indicators			
		1	2	3	4
1	AL	BSB	BSB	BSB	BSB
2	ROI	BSB	BSH	BSH	BSH
3	RB	BSH	BSH	BSH	BSH
4	REI	MB	MB	MB	BB
5	JL	BSH	BSH	BSH	BSH
6	NR	BSH	BSH	BSH	BSH
7	VR	BSH	BSB	BSH	BSB
8	AS	B	BB	BB	BB
9	AF	MB	MB	MB	MB

10	EJ	BSH	BSH	BSH	BSH
11	AV	BB	MB	MB	MB
12	ET	BB	MB	BB	MB
13	VT	MB	BS	MB	BS
14	SD	BSH	H	BS	H
15	VH	MB	BS	H	BS
16	PT	BB	H	BS	H
17	KV	BSB	BB	H	MB
			BB	BB	BB
			BSH	BSB	BSB
VALUE SCALE					
1 (BB)	23%	18%	18%	18%	18%
2(MB)	23%	23%	23%	23%	23%
3(BSH)	36%	47%	47%	47%	47%
4(BSB)	18%	12%	12%	12%	12%

Based on the table 3.2, the results of observing children's numeracy skills using natural materials are the results of 4 indicators assessed, namely the *first indicator*, category BB is 4 children with a presentation of 23% assessment, namely AS, AV, ET and PT. Category MB is 4 children with a presentation of 23% assessment, namely R, AF, VT and VH. Category BSH is 6 children with a presentation of 36% assessment, namely RB, JL, NR, VR, EJ and SD. Category BSB is 3 children with a presentation of 18%, namely AL, R and KV. The *second indicator*, category (BB) is 3 children with an assessment presentation of 18%, namely AS, VH and PT. Category MB is 4 children with a presentation of 23% assessment, namely R, AF, AV and ET, Category BSH is 8 children with a presentation of 47% assessment, namely R, RB, JL, NR,

EJ, VT, SD and K, Category BSB is 2 children with a presentation of 12%, namely AL and VR. The *third indicator*, category BB consisted of 3 children with an assessment presentation of 18%, Category MB is 4 children with a presentation of assessment of 23%, Category BSH is 8 children with a presentation of assessment of 47%, Category BSB is 2 children with a presentation of 12%. The *fourth indicator*, category BB is 3 children with an assessment presentation of 18%. Category MB is 4 children with a presentation of assessment of 23%, Category BSH is 8 children with a presentation of assessment of 47%, Category BSB is 2 children with a presentation of 12%. From these data, the level of children's numeracy skills development is very low and has not yet reached the presentation criteria. So it can be said that in pre-action activities, most children still need

guidance in order to achieve children's cooperative abilities.

a. 2nd meeting

The second meeting in cycle 1 was held on Tuesday, May 21, 2019. As in meeting 1, before being given action in the form of learning activities, the researcher first explained to the children about the activities carried out. There are also learning steps as follows:

1) Initial Activities

The initial activity carried out today was by reading a prayer led by Vitran, then the children greeted the teacher and friends and continued with attendance by the teacher. After that, the researcher asked the children to talk about the theme of My Country. The researcher asked the children "what is the capital city of Indonesia"? while showing the letters that are pasted on the classroom wall, the child answered "Jakarta ". Next, the researcher asked the children's feelings. The researcher asked the children "Are you happy today"? The children answered in unison "happy". After that, the researcher asked the children to sing a song entitled Garuda Pancasila led by Robi. The researcher arranged the children's seats followed by the core activities.

2). Core Activities

Before doing the main activity, the researcher invites the children to pay attention to the

tools and materials that will be used in the activity of compiling Indonesian and Jakarta letters based on shape, size and color as well as counting the number of Indonesian and Jakarta letters. The researcher explained "Dear children today we will carry out activities to arrange Indonesian and Jakarta letters based on shape, size and color and count the number of Indonesian and Jakarta letters. Then, the teacher explained " we will arrange Indonesian and Jakarta letters based on shape, size and color and count it. In the process of compiling Indonesian and Jakarta letters based on shape, size and color and counting the number of Indonesian and Jakarta letters, there were 10 children (A, R, V, L, J, RI NR, RY, K da, V) who were very active in counting the number of letters: Indonesian and Jakarta letters 3 children (H, K, and A) who can count the number and 4 children (E, S, A and P) who only watch activities done by their friends. After completing the activity of compiling Indonesian and Jakarta letters based on shape, size and color and counting the number of Indonesian and Jakarta letters, the researcher asked questions about the activities carried out by the children. The researcher asked "how many letters did you arrange earlier? Some children (A, R, K) varied answering "10, 12 and

14 ". There are also children (V, P, J) who answered 6, 9, and 11 ".

3) Closing Activities

The teacher and children do a recall on the activity of compiling Indonesian and Jakarta letters based on shape, size and color and count the number of

Indonesian and Jakarta letters that the children have done in the core activity. The teacher divides the children's work one by one. Then after that the teacher invited the children to sit on the bench and praying before going home led by Kaliva.

4) Observations of the Second Meeting
Tabel 3.3 2nd Meeting Observation Results

No	Child Name	Rated Indicators			
		1	2	3	4
1	AL	BSB	BSB	BSB	BSB
2	ROI	BSH	BSH	BSH	BSH
3	RB	BSH	BSH	BSH	BSH
4	REI	MB	BB	BB	BB
5	JL	BSH	BSH	BSH	BSH
6	NR	BSH	BSH	BSH	BSH
7	VR	BSB	BSB	BSB	BSB
8	AS	BB	BB	BB	MB
9	AF	MB	MB	MB	MB
10	EJ	BSH	BSH	BSH	BSH
11	AV	BSH	MB	BSH	BSH
12	ET	MB	MB	MB	MB
13	VT	BS	BS	BS	BS
14	SD	H	H	H	H
15	VH	BS	BS	BS	BS
16	PT	H	H	H	H
17	KV	BS	BS	BS	BS
		H	H	H	H
		BB	MB	MB	BB
		BSB	BSB	BSB	BSB
VALUE SCALE					
	1 (BB)	12%	12%	12%	12%
	2(MB)	18%	23%	18%	18%
	3(BSH)	52%	47%	52%	52%
	4(BSB)	18%	18%	18%	18%

Based on this table 3.3, the results of observing children's numeracy skills using natural materials are the results of 4 indicators assessed, namely the *first indicator*, category (BB) is 2 children with a presentation of 12% assessment. Category (MB) is 3 children with an assessment presentation of 18%. Category (BSH) is 10 children with a presentation of 36% assessment. Category (BSB) is 3 children with a presentation of 18%, namely AL, R and KV. The *second indicator*, category (BB) is 3 children with an assessment presentation of 18%, namely AS, VH and PT. Category (MB) is 4 children with a presentation of 23% assessment, namely R, AF, AV and ET. Category (BSH) is 8 children with a presentation of 47% assessment, namely R, RB, JL, NR, EJ, VT, SD and KV. Category (BSB) is 2 children with a presentation of 12%, namely AL and VR. The *third indicator*, category (BB) is 2 children with an assessment presentation of 12%. Category (MB) is 3 children with an assessment presentation of 18%. Category (BSH) is 10 children with a presentation of 36% assessment. Category (BSB) is 3 children with a presentation of 18%. *Fourth Indicator*, category (BB) is 2 children with an assessment presentation of 12%. Category (MB) is 3 children with an assessment presentation of 18%. Category (BSH) is 10 children with a presentation of 36% assessment. Category (BSB) is 3 children with a presentation of 18%. From these data, the level of development of children's

numeracy skills is very low and has not yet reached the presentation criteria. So it can be said that in pre-action activities, most children still need guidance in order to achieve children's cooperative abilities.

1. Reflection

The teaching learning in cycle 1, went smoothly but there were still some children who were not able to carry out activities in counting the number of seeds used to make Garuda collages and red and white flags. At this stage, the researcher concludes that there are inhibiting factors such as teachers not using natural materials as suitable media for children, teachers are more likely to use the lecture method so that children get bored quickly.

2. Cycle 2

I. Planning

Planning activities were carried out as an effort to improve things that were felt to be lacking in cycle 1. The plan in cycle II was prepared in order to further optimize the ability to count using natural materials including preparing learning programs, allocating time for action activities, discussing the focus of implementation and preparing natural material media used in the process of improving children's numeracy skills.

II. Implementation of Actions and Observations

The implementation stage of the actions and observations in cycle II is an improvement from cycle I. Based on several evaluations from cycle I, it is expected that in cycle II it can maximize the numeracy skills of children aged 5-6 years using natural materials at the Wae Welak PAUD institution.

a. The first meeting

This research was conducted on Monday, 27 May 2019 for 90 minutes with the theme My Country, the sub-theme of the state symbol. Researchers carry out activities based on what has been planned. The first time the researcher did before carrying out the action was to explain the theme of learning and the activities to be carried out. This activity is carried out according to the plan as made in the daily learning implementation plan (RPPH). The learning steps are as follows.

1) Initial Activities

The initial activity carried out today was by reading a prayer before carrying out the activity led by Robi, then the children greeted the teacher and friends and continued with attendance by the teacher. After that, the researcher asked the children to talk about the theme of my country. The researcher asked the children "what color is the Indonesian flag?" while showing the flag attached to the classroom wall, the child answered "red and white ". Next, the researcher asked the children's feelings. The

researcher asked the children "Are you happy today"? The children answered in unison "happy ". After that, the researcher asked the children to sing, entitled Garuda Pancasila, led by Varhan. Researchers arrange children's seats followed by core activities

2) Core Activities

Before doing the main activity, the researcher invites the children to pay attention to the tools and materials that will be used in the activity of making a collage of Garuda Pancasila and the Red and White Flag. The researcher explained, "Today we will be doing an activity: counting the number of seeds used to make a collage of images of the Garuda and red and white flags according to shape, size and color. The tools and materials are grains such as rice, green beans, soybeans, glue, pictures of Garuda and pictures of red and white flags. The teacher then explained, "Today, we are making a collage of images of an eagle and a red and white flag from materials that have been prepared. In the process of making a collage of Garuda and red and white flags, there were 10 children (A, R, V, L, NR, RY, K, V, J and RI) who were very active in counting the number of grains used to make a picture collage of Garuda and the red and white flag according to size and color, 3 children (H, K, and A) who can distinguish types of grains based on shape, size and color by counting the number of grains, 4

children (E, SA and P) who can calculate and mention the number of seeds taken. After completing the activity of making a collage of Garuda and red and white flags, the researcher asked questions about the activities carried out by the children. The researcher asked "how many seeds did you paste earlier? Some children (A, R, K) varied answering "10, 12, and 14 ". There are also children (V, P, J) who answered 6, 9, and 11".

1) Closing Activities

The teacher and children do a recall about the activities of making a collage of Garuda and red and white flags that the children have done in the core activity. The teacher divided the children's work one by one and then praying to go home led by Nuria.

2) Observations of the First Meeting

Table 3.4 Observation Results of the First Meeting

No	Child Name	Rated Indicators			
		1	2	3	4
1	AL	BSB	BSB	BSB	BSB
2	ROI	BSB	BSH	BSH	BSH
3	RB	BSH	BSH	BSH	BSH
4	REI	BSH	BSH	BSH	BSH
5	JL	BSH	BSH	BSH	BSH
6	NR	BSH	BSH	BSH	BSH
7	VR	BSB	BSB	BSB	BSH
8	AS	MB	MB	MB	MB
9	AF	BSH	BSH	BSH	BSH
10	EJ	BSH	BSH	BSH	BSH
11	AV	BSH	BSH	BSH	BSH
12	ET	BS	BS	BS	BS
13	VT	H	H	H	H
14	SD	BS	BS	BS	BS
15	VH	H	H	H	H
16	PT	BS	BS	BS	BS
17	KV	H	H	H	H
		BS	BS	BS	BS
		H	H	H	H
		MB	MB	MB	MB
		BSB	BSB	BSB	BSB
SCALE MARK					
	1 (BB)	0%	0%	0%	0%

2(MB)	12%	12%	12%	12%
3(BSH)	65%	70%	70%	70%
4(BSB)	23%	18%	18%	18%

Based on table 3.4, the results of observing children's numeracy skills using natural materials are the results of 4 indicators assessed, namely the *first indicator*, one category (BB) was no none Category (MB) is 2 children with a presentation of 12% assessment. Category (BSH) is 11 children with a 56% assessment presentation. Category (BSB) is 4 children with a presentation of 23%. The *second indicator*, category (BB) is 0. Category (MB) is 2 children with a rating presentation of 12%. Category (BSH) is 12 children with a 70% assessment presentation. Category (BSB) is 3 children with a presentation of 18%. The indicator for the three categories (BB) is 0. Category (MB) is 2 children with a rating presentation of 12%. Category (BSH) is 12 children with a 70% assessment presentation. Category (BSB) is 3 children with a presentation of 18%. The *fourth indicator*, category (BB) is 0. Category (MB) is 2 children with a rating presentation of 12%. Category (BSH) is 12 children with a 70% assessment presentation. Category (BSB) is 3 children with a presentation of 18%. From these data, the level of development of children's numeracy skills has reached the target.

a. Second meeting

The 2nd meeting in cycle 1I, was held on Tuesday, May 21, 2019. As in meeting 1, before being given action in the form of learning activities in meeting 2, the researcher first explained to the children about the activities carried out. There are also learning steps as follows.

1) Initial Activities

The initial activity carried out today was by reading a prayer before carrying out activities led by Alif, then the children greeted the teacher and friends and continued with attendance by the teacher. After that, the researcher asked the children to talk about the theme of my country. the researcher asked the children "what is the capital city of Indonesian"? while showing the letters that are pasted on the classroom wall. The child answered "Jakarta". Next, the researcher asked the children's feelings. The researcher asked the children "Are you happy today"? The children answered in unison "happy ". After that, the researcher asked the children to sing a song entitled Garuda Pancasila led by Robi. The researcher arranged the children's seats followed by the core activities.

2) Core Activities

Before doing the main activity, the researcher invites the children to

pay attention to the tools and materials that will be used in the activity of composing Indonesian and Jakarta letters based on shape, size and color as well as counting the number of Indonesian and Jakarta letters. The researcher explained "Today we will carry out activities to arrange Indonesian and Jakarta letters based on shape, size and color and count the number of Indonesian and Jakarta letters. Next, the teacher explained " we will arrange Indonesian and Jakarta letters based on shape, size and color and count the number of Indonesian and Jakarta letters. In the process of compiling Indonesian and Jakarta letters based on shape, size and color and counting the number of Indonesian and Jakarta letters, there were 14 children (A, R, V, L, J, RI, E, S, A, P NR, RY, K da, V) who is very active in counting the number of Indonesian and Jakarta letters. 3 children (H, K, and A) can count the number of Indonesian and Jakarta letters. After completing the activity of compiling Indonesian and

Jakarta letters based on shape, size and color and counting the number of Indonesian and Jakarta letters, the researcher asked questions about the activities carried out by the children. The researcher asked "how many Indonesian and Jakarta letters did you arrange earlier? Some children (A, R, K) varied answering "10, 12, and 14 ". There are also children (V, P, J) who answered 6, 9, and 11 ".

3) Closing Activities

The teacher and children do a recall on the activity of compiling Indonesian and Jakarta letters based on shape, size and color and count the number of Indonesian and Jakarta letters that the children have done in the core activity. The teacher divides the children's work one by one. Then after that the teacher invited the children to sit on the bench and continued praying before going home led by Vera.

4) Observations of the Second Meeting

Table 3.5 Observation Results of the Second Meeting

No	Child Name	Rated Indicators			
		1	2	3	4
1	AL	BSB	BSB	BSB	BSB
2	ROI	BSH	BSH	BSH	BSH
3	RB	BSH	BSH	BSH	BSH
4	REI	BSH	BSH	BSH	BSH
5	JL	BSH	BSH	BSH	BSH
6	NR	BSH	BSH	BSH	BSH
7	VR	BSB	BSB	BSB	BSB
8	AS	BSH	BSH	BSH	BSH
9	AF	BSH	BSH	BSH	BSH

10	EJ	BSH	BSH	BSH	BSH
11	AV	BSH	BSH	BSH	BSH
12	ET	BS	BS	BS	BS
13	VT	H	H	H	H
14	SD	BS	BS	BS	BS
15	VH	H	H	H	H
16	PT	BS	BS	BS	BS
17	KV	H	H	H	H
		BS	BS	BS	BS
		H	H	H	H
		BS	BS	BS	BS
		H	H	H	H
		BSB	BSB	BSB	BSB
VALUE SCALE					
1 (BB)		0%	0%	0%	0%
2(MB)		0%	0%	0%	0%
3(BSH)		82%	82%	82%	82%
4(BSB)		18%	18%	18%	18%

Based on table 3.5, the results of observing children's numeracy skills using natural materials are the results of 4 indicators assessed, namely the *first indicator*, category (BB) is 0. Category (MB) is 0. Category (BSH) is 14 children with an assessment presentation of 82% . Category (BSB) is 3 children with a presentation of 18%. The *second indicator*, category (BB) is 0. Category (MB) is 0. Category (BSH) is 14 children with an 82% rating presentation. Category (BSB) is 3 children with a presentation of 18%. The indicator for the *three categories* (BB) (BB) is 0. Category (MB) is 0. Category (BSH) is 14 children with an assessment presentation of 82%. Category (BSB) is 3 children with a presentation of 18%. The *fourth indicator*, category (BB) is 0. Category

(MB) is 0. Category (BSH) is 14 children with an 82% rating presentation. Category (BSB) is 3 children with a presentation of 18%.

Reflection

Reflection was carried out by researchers to see the actions given and the effect of the use of natural materials on the numeracy skills of children aged 5-6 years at PAUD Wae Welak. In this second cycle, researchers observed the course of activities to see the increase in children's numeracy skills by using natural materials. The results of research observations show that the implementation of the actions taken in the second cycle has been going according to plan.

Based on the results of the activities carried out by the researcher and the children at the initial meeting until the final meeting using natural materials went according to plan. The positive influence is increasingly seen when children carry out activities confidently and independently. Based on data from cycle I and cycle II, children's numeracy skills have increased in each indicator.

Discussion

This research was carried out in 2 cycles, namely cycle 1 and cycle II. Each cycle starts from Planning, Implementation of Action and Observation and Reflection. Cycle 1 was carried out for 2 meetings and Cycle 2 was carried out for 2 meetings. Based on the results of data analysis from pre-action to cycle 2 actions there was an increase. Judging from the percentage increase in children's numeracy skills in cycle I, namely 52% and cycle II, namely 88%. Based on this, then through the use of natural materials media can improve the numeracy skills of children aged 5-6 years in PAUD Wae Welak acceptable.

The results of qualitative data prove that the use of natural materials media can improve the numeracy skills of children aged 5-6 years, one of which can be seen in the activity of counting the number of grains and letters of Indonesia and Jakarta based on the shape, size and color. Objects with natural materials provided. The

children looked active during the learning activities by counting the number of objects with natural materials provided and providing new experiences for children.

Susanto (2011: 100) states that counting activities for children must be done in an interesting and fun way so that the concept is truly understood by children. Activities using natural materials can help children to count the number of grains and letters of Indonesia and Jakarta based on shape, size and color as well as to hone children's numeracy skills at home. In this activity, researchers found advantages in the use of natural materials in learning to count. The advantages obtained from the use of natural materials are that they are easy to obtain and cheaper because they are in the environment around children such as green beans, rice, soybeans and pieces of wood.

CONCLUSION

Based on the results of the data analysis described in CHAPTER IV, several conclusions can be drawn, namely; grains that are around children can be used as learning media for early childhood, especially in improving numeracy skills in PAUD Wae Welak which was carried out in cycle I and cycle II. Based on the results of data collection, data processing and evaluation, the researchers concluded that there had been increasing the ability to count by

utilizing natural materials in group B children at PAUD Wae Welak.

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THE MEANING OF METAPHORAL SPEAKING IN THE RITUAL OF PODO TENGGENG IN GOLO RU'U MANGGARAI BARAT

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ABSTRACT

Metaphor is a direct expression in the form of an analogical comparison by eliminating words with the parable of two different things. The use of metaphorical speech is often used or used in the traditional rituals of the Manggarai community, especially in the Podo Tenggeng ritual. The podo tenggeng ritual is one of the rituals in the penti ceremony which is a ritual of rejection or release of all suffering in the life of the Manggarai community. This study examines the metaphorical languages in the ritual speech. This study aims to describe and reveal the types of metaphors and their meanings in the podo tenggeng ritual.

The research method used in the study is a qualitative research method which was carried out in the village of Golo Ru'u, West Manggarai district. The source of the data is the speech in the ritual by collecting data through the note-note technique and interviews with several traditional elders who often perform torok in the ritual. Furthermore, the analysis of the data used went through the stages of reduction, data presentation, and conclusions to find several types of metaphorical utterances and derive meaning from these utterances.

The results showed that there were several types of metaphorical speech used, namely anthropomorphic metaphors, animal metaphors, synthetic metaphors, and metaphors from concrete to abstract. These types of utterances indicate and give meaning that the speech in the Podo Tenggeng ritual means petitions and prayers to the ancestors and especially to the creator or life-giver to keep all disasters and sufferings away in the context of the Manggarai people who depend on agriculture and livestock for their lives.

Keywords: *speech; ritual; metaphor; podo tenggeng*

INTRODUCTION

Culture is a compound of cultivation which means power of mind. From this understanding, it is distinguished between culture which means the power of the mind, which is in the form of creativity, intention, and taste. Geertz (in Koentjaraningrat, 2013:15) considers that culture is networks built by humans to seek meaning. These webs are woven by humans because in their lives humans are full of expressions and

signs that must be interpreted. Meanwhile, according to

Poespowardojo, (2013:16) culture literally comes from Latin, namely *colere* which means working the land, cultivating, and maintaining fields. Meanwhile, according to the term, culture is something that is great and expensive because it is created from the results of human taste, work, and intention, and human creativity that comes out of the human mind, and all of these are characteristics that only

exist in humans. No other being has that gift so it is something majestic and expensive. Therefore, Koentjaraningrat, (2013:16) argues that culture is the whole system, ideas, actions, and results of human work in the context of people's lives that are used as human property by learning.

Manggarai culture is one of the cultures that live and develop in the postmodern era. Faced with the "postmodern" situation, the question arises whether the Manggarai culture still has room for contextualization in various perspectives. Should there be absolutes? This question, according to the researcher, is to try to explore as often as possible the treasures of the Manggarai culture. One of the phenomena that is sticking out is the proliferation of young people who do not know the local Manggarai culture well. Many do not know the significance and implications of the rites. In fact, many Manggarai words are no longer used and are slowly becoming extinct. The absence of a good understanding of local culture can lead to value degradation and moral decadence.

The *Podo Tenggeng* ceremony (Bagul, 1997:79) (offering lameness or deficiency) is performed in the morning before the *penti* ceremony (thanksgiving). The *podo tenggeng* ceremony means that famine (busung hunger) is kept away, thrown away through this ceremony. The offering animals are a small pig and a small chicken with black hair, besides that, utensils that are not used because they are damaged, such as broken baskets, broken pots, etc., are a symbol of the lameness of life, a symbol of lack in economic life.

The sacrificial animals and damaged equipment are brought to the place of the ceremony, namely the "cunga" (the meeting place of two rivers). The core of the prayer at the venue was *Ho'o lami Ela Miteng agu Manuk Miteng, kudut kandod sangged laros, kudut wurs sangged rucuk agu ringnggang landing toe ita hang ciwal, toe haeng hang mane. Porong ngger laus hentet, ngger ce'es mbehok, kudut one waes laud one lesos saled* (here we offer a pig and a chicken, all black, as a sign to ward off hunger. Let all famines be washed away in this river/river with the blood of pigs and this rooster and with the dimming of the low western sun today).

The chickens and pigs were killed, and hung on a branch at the ceremony site. After the sacrificial animal has been hung, all household or agricultural equipment which was completely damaged earlier, is washed away into the river/river as a symbol of being washed away with the river water for all disasters of shortage or starvation. Before leaving the ceremonial place, the machete or knife used to cut/slaughter the pigs and chickens was cleaned in the river. After that, all the people flocked to return to the village and were not allowed to look back because it was considered taboo so that the hungry busung did not follow again from behind. Arriving at the village, the local community began to prepare the things needed for the afternoon ceremony to start the *penti* (thanksgiving feast).

Metaphor itself consists of several types. The types of metaphors include anthropomorphic metaphors (anthropomorphic metaphors), animal metaphors (animal metaphors),

concrete to abstract metaphors (from concert to abstract), and synthetic metaphors (synesthetic metaphors). Some of these metaphors are contained in several cultural rituals of the Manggarai community, especially in the *Podo Tenggeng ritual* in Golo Ru'u Village, West Manggarai Regency.

In the context of Manggarai cultural rituals, when performing a ritual event, there are so many meanings implied in the speech of the event. However, in the *Podo Tenggeng* ritual, there are several meanings implied in the *Tudak Podo Tenggeng* story. The meaning contained in the utterance of the incident is the meaning of metaphorical language. Below the author will briefly describe *Tudak Podo Tenggeng*

"Ho'o lami Ela miteng agu Manuk miteng, kudut kandod sangget rucuk agu ringgang landing toe ita hang ciwal, toe haeng hang mane. Porong ngger laus hentet, ngger ce'es mbehok, kudut one waes laud one lesos saled".

"Here we offer a pig and a black chicken, as a sign to ward off hunger. Let all famines wash away in this river with the blood of these pigs and chickens and with the dim light of today's sun."

The speech above shows the various types of metaphorical language used and one of them uses animal metaphors. Words that contain animal metaphors in *Tudak Podo Tenggeng* are the words *Ela Miteng* (Black Pig) and *Manuk Miteng* (Black Chicken) in the sentences below.

*"Ho'o lami **Ela Miteng** Agu **Manuk Miteng**".*

Animal metaphor is a type of metaphor that uses animals or animal

body parts or something related to animals to image something else. The author can translate and interpret the sentence above, as well as the meaning of this expression, that *Ela Miteng* (black pig) and *Manuk Miteng* (black chicken). This is a metaphorical meaning of the Black Pig and Black Rooster symbolizing darkness. In a special cultural context in any ritual related to these two animals, through these two animals, it is used to remove all sins from one village, avoid hunger, and stay away from pests for agricultural crops in one village, and this event is held at the meeting place of two river or estuary (*sunga wae*).

Culture

Culture is a term that is widely encountered and used in almost every daily activity. This shows that culture is so close to our environment. The word culture is considered important because this word forms and is part of the term multicultural education. How we define culture will determine the meaning of the term multicultural education. Without us knowing what culture/culture means, it will be very difficult for us to understand the implications of multicultural education as a whole. For example, if culture is defined as the heritage and traditions of a social group, then multicultural education means learning about various (multi) cultural heritages and traditions. However, if culture is defined as the design of social groups to survive and adapt to their environment, then one goal of multicultural education is to learn about different social groups and designs for living in a pluralistic society.

Rituals in Culture

Rituals are thought patterns associated with phenomena that have mystical characteristics. Rituals can be divided into four types: (1) magical acts, which are associated with the use of substances that work due to mystical powers; (2) Religious Action, the cult of the ancestors, also works in this way; (3) constitutional rituals that reveal or change social relations by referring to mystical meanings, in this way the rituals of life become characteristic; and (4) factive rituals, which increase productivity and strength, or purification and protection, or by means of others increase the material welfare of a group (Poespawardoyo, 1989: 175-176).

The ritual process is closely related to the religious emotions that the individual has. According to Koentjaraningrat (1976: 217), religious emotion or religious emotion is a vibration of the soul which at one time has touched a human being during his lifetime, even though the vibration may only last a few seconds and then disappears again. It is this religious emotion that drives people to act religiously and causes a sacred or mystical nature to everything related to the religious behavior, such as: place, time, objects, and the people concerned.

Podo Tenggeng in Manggarai Culture

Manggarai culture is one of the cultures that live and develop in the postmodern era. Faced with the "postmodern" situation, the question arises whether the Manggarai culture still has room for contextualization in various perspectives. Should there be

absolutes? This question, according to the researcher, is to try to explore as often as possible the treasures of the Manggarai culture. One of the phenomena that is sticking out is the proliferation of young people who do not know the local Manggarai culture well. Many do not know the significance and implications of the rites. In fact, many Manggarai words are no longer used and are slowly becoming extinct. The absence of a good understanding of local culture can lead to value degradation and moral decadence.

Semantics

Semantics is the study of a language distinction with the relationship of mental processes with symbiolism in speech activity. The relationship between language and mental processes can be expressed in several ways. Some argue that mental processes do not need to be studied because they are confusing. There are also those who state that it must be studied separately from semantics or that language must be studied separately, apart from semantics without mentioning mental processes. Without mentioning it we can understand something that is happening through language.

Keraf's view, (1989: 89) is the same as Skinner's that language is a principle thing in human life. Language is a system that a person must learn from other people who are members of the community speaking that language. The argument states that the object of semantics is meaning. Meaning can be analyzed through the structure in understanding the language level (phonology, morphology, and syntax).

Hockett (1954), one of the structuralists stated that language is a complex system of habits.

Mean

The meaning of a word is to understand the study of the word with respect to the relationships of meaning that make the word different from other words. The meaning in this case concerns the lexical meaning of the words themselves, which tend to be found in dictionaries, as lexemes. Samsuri, (2012: 90) revealed the existence of a line of relationship between Meaning ----- expression ----- meaning.

Wallace L. Chafe (1973) also revealed that thinking about language, in fact, also involves meaning. Learning the meaning essentially means learning how each language user in a language community understands each other. To compose sentences that can be understood, some language users are required to follow the rules of grammar, others are subject to the rules of word choice according to the lexical system that applies in a language. In the Indonesian language, in addition to the meaning, there is also the meaning in addition to the meaning. In the semantic study of the Indonesian language, the meaning of the user is limited and paradigmatically, the words *mengerti* (verba), *dimengerti* (passive verb), *pengertian* (nominal) and all three have the basic meaning of 'paham'.

The meaning of a sentence often depends not only on the grammatical and lexical system, but also on the rules of discourse. Lyon and Palmer's statement (in Samsuri, 2012: 91) that has been stated before

(the meaning of a word is inseparable from the meaning of other words) is a grammatical meaning, in accordance with the relationship between elements. Sometimes we are not satisfied with the meaning of the words we are looking for, especially the meaning of idioms, proverbs, *majas*, metaphors, and expressions.

Metaphor

Metaphor is a type of speech that belongs to have a type of meaning. To express something, the speaker uses a form of speech that is different from standard speech in general. According to Verhaar (in Samsuri, 2012: 194) the basis in the use of metaphorical expressions is the similarity (not just the association) between the canonical (literal) and non -canonical (figurative) referents. Especially when the metaphor spoken has not or does not occur generally, but is personal or regional. Metaphors like this are sometimes difficult to understand and even considered irrational. The arbitrary nature of the use of this language is in line with the fact that the use of language is not based on the agreement between the users.

The metaphor itself consists of several types. These types of metaphors include anthropomorphic metaphor, animal metaphor, metaphor from concrete to abstract (from concrete to abstract), and synesthetic metaphor.

Metaphor is a style of language that is widely used in communication or interaction with others. Metaphor is seen as a form of creative use of language. Metaphors are created between two units Subroto (2011: 115). According to Ullman

(1972 in Subroto, 2011: 119) metaphor is a comparison between two things that are merging or a comparison that is direct because the similarity or similarity is concrete or real or intuitive. Because the comparison is fused or dissolved, it is not expressed in words that express the comparison

METHOD

The type of research used by researchers in this study is qualitative research. The source of the data is the informants or the community in the Village of Golo Ru'u West Manggarai .. The informants who were interviewed were Mr. Herman Hata and Mr. Tarsisius Daro. The data in this study are phrases, clauses, sentences, paragraphs, or discourses that relate to the types of metaphors and meanings in the ritual speech of *Podo Tenggeng*. The collection technique is through interview techniques and take notes. In this case, there are two kinds of evaluation tools that can be developed into this research instrument, namely the interview instrument (attached) and the note - taking technique instrument. The technique of data analysis in this study through data reduction is to summarize, choose the main things, focus on important things, look for themes and patterns. The presentation of data was done in this study to make it easier for researchers to describe the data so that it will be easier to understand the form of the very deep meaning of the speech of the *Podo Tenggeng* Ritual in the Village of Golo Ru'u West Manggarai. Conclusion The findings are in the form of the meaning contained in the speech in the ritual of *Podo Tenggeng*.

Research Procedures There are three stages in this research, namely: Planning Stage, Implementation Stage, Completion Stage. Data validity is the most important part of a study in determining the validity of data that has been obtained and analyzed.

Results

The structure of the Podo Tenggeng Ritual

a. Opening

Before the *Podo Tenggeng* ritual began, the traditional leaders/traditional elders appealed to all villagers to prepare all kinds of damaged items in their respective homes and all the dirt in their respective homes in the form of broken baskets, pots, mats and others are brought to the drum house (traditional house). Then in the house every citizen is required to beat all the walls of the house so that all dirt (haki) in the house does not settle on the walls of the house.

b. Core

After the villagers gather together in the drum house, the adat elders make sure that all the villagers are already in the *gendang* house (traditional house). In the drum house (traditional house) the old adat performs a short torok in the drum house, then finishes the *torok* (short ritual) in the drum house, all the villagers are ready to rush to the river and bring all the equipment that has been prepared. On the way to the old river, the custom sings a song that is usually sung at every previous *Podo Tenggeng* event to accompany the journey to the mouth of the river.

c. Closing

At the old river, the adat asked the estuary (the estuary watchdog) to

listen to the request of the residents represented by the village elder by revealing the *torok Podo Tenggeng*. At the same time, after completing the traditional old torok, they ordered two residents to slaughter a chicken with black hair, after that the damaged items were also thrown into the river and then disposed of, the villagers washed their faces in the river and immediately returned to the drum house again.

Facilities in the Tenggeng Podo Ritual

The following are some of the types of facilities prepared in the Podo Tenggeng ritual:

1. *Manuk Miteng* (Black Chicken)
2. *Piso* (Knife)
3. *Roto bête* (broken basket)
4. *Botek bête* (torn clothes)
5. *Lewing bike* (broken pot)

The meanings and uses of all the types of facilities provided above are as follows:

a. Manuk Miteng (black chicken)

Manuk miteng (black chicken) has its own meaning, namely to be one of the animals that is trusted by the Manggarai people to remove all the lameness that befell the villagers. the meaning of the black feather is as dirty / sin from one village thrown away through the black chicken.

b. Piso (knife)

Piso (knife) is one of the tools used to slaughter the black chicken. The knife is also a tool that is believed by the Manggarai people to slaughter the chicken and the blood of the chicken is thrown into the water with the black chicken in the river during the Podo Tenggeng ritual.

c. Roto Bête (broken basket)

As a symbol of deficiency, the *roto bête* (broken basket) for the

Manggarai people is thrown away during the Podo Tenggeng ritual, so that all kinds of plant pests such as rats will not return to eating the residents' rice plants. Through *roto bête* (broken basket) the rats will not take away agricultural crops again.

d. Botek bête (torn clothes)

For the Manggarai people, the meaning of *botek bête* (torn clothes) is a symbol of sickness and dirt that hit the villagers. so that the residents use *botek bête* as a disease and dirt that attacks the soul and body of the villagers. *botek bête* the purpose of being disposed of so that all kinds of diseases that attack the body and soul are thrown into the mouth of the river. Until the villagers stay clean and away from all threats of disease.

e. Lewing bike (broken pot)

For people, the Manggarai *Lewing Bike* is interpreted as a tragic event that happens in the family. For example, there is the death of one head of the household, so that the incident does not happen again, then *lewing bike* is one of the meanings to overcome this. *Lewing bikes* are also thrown into the mouth of the river.

Types and Meanings of Metaphors in the Ritual of Podo Tenggeng

a. Anthropomorphic Metaphor

Some of the speeches in the Podo Tenggeng ritual that contain elements of anthropomorphic metaphors are as follows.

Neki weki ranga manga, pang ne olo ngaung ne muhi,

The number of front bodies is there,
the limit is in front and under the back,
we are all one village together

(Data 1.1)

Based on the above speech, the phrases *neki weki* and *ranga manga* refer to anthropomorphic metaphors. This is evidenced by the words *neki* (amount) and *ranga* (face) which means we are one village (*neki* and *manga*). Based on this, the speech in data 1.1 explains that we are here to gather together with a sense of cohesiveness. *Neki weki* and *ranga manga* in the context of the Manggarai people have very important values for a village. In the words *neki* and *weki* have a very deep meaning, namely *eki* (amount) and *weki* (body).

Weta agu Ahe kae kaeng with one *gendang* Blade

Sisters and brothers live together in the *gendang* (traditional house) when we are brother and sister living together in this village of blades

(Data 1.2)

Based on the speech data above, the phrases *kaeng sama* (live together) and one *gendang* (in the *gendang*/custom house) refer to anthropomorphic metaphors. This is evidenced by the words *kaeng sama* (live together) and one *gendang* (in the drum/traditional house) which means living together in one village with a full sense of intimacy between fellow living creatures. Based on this, the speech in data 2.1 explains that the most important value of living together in one village, either in one tribe or with another tribe, is the value of intimacy and harmony.

Nai ca anggik tuka ca leleng Kope gholeh todo kongkol

Heart while tying one stomach instead of a machete by growing embrace.

Our hearts are always together not torn apart

(Data 1.3)

Based on the speech data above, the phrase *nai* (heart) *tuka* (belly) *todo* (grow) *kongkol* (rangkul) refers to anthropomorphic metaphors. This is evidenced by the words *nai* (heart) *tuka* (stomach) *todo* (grow) *kongkol* (embrace) which means that in our hearts one village there are no words divided in joy or sorrow. As for the conflicts between us in the same village, but we solve the problem together without any grudges between each other. In the life of the Manggarai people always hold fast with a high sense of humanity.

b. Animal Metaphor

The utterances in the *Podo Tenggeng* ritual which contain elements of animal metaphors are as follows.

You think you're bad, you feel dizzy, you want to go to bamboo quinine, *sakong*

Don't be small, it's bad for chickens to feed, don't (p) raise pigs. Don't let the pet chicken die, don't get sick, the pet pig.

(Data 2.1)

Based on the speech data above, the phrases *manuk pening* and *kina sakong* refer to animal metaphors. This is evidenced by the words *manuk* (chicken) and *quinine* (pig) as pets (dizziness and *sakong*). Based on this, the speech in data 2.1 explains the desire to keep pets, in this case chickens and pigs, away from disease (bad and bamboo).

The Manggarai people's pets are dominated by chickens and pigs. Chickens are fed with the term dizziness and pigs are fed with the term *sakong*. In addition, diseases in chickens and pigs are often referred to as bad and bamboo. Bad means chicken eggs that don't hatch while bambo describes mass animal deaths

such as an endemic or pandemic. The above utterance implies the desire for pets (chickens and pigs) to be kept away from disease.

c. Synesthetic Metaphor

Some of the speeches in the Podo Tenggeng ritual that contain elements of synesthetic metaphor are as follows.

Tana Wa

Awang Etan

the ground under the cloud above
both the ground and the clouds above

(Data 3.1)

Based on the speech data above, the phrases *tana wa* and *awang etan* refer to synesthetic metaphors. This is proven by the words *wa* (bottom) and *etan* (top).

both the earth and the clouds are God's creations (*wan* and *etan*).

Based on this, the speech in data 3.1 explains the desire that God, the creator of the heavens and the earth, starting from the land of the clouds as well as everything in it, listens to all the requests and complaints of his creatures, in this case (*tana wa awang etan*).

For the Manggarai people, *tana wa awang etan* is God's creation, so with that the Manggarai people never forget to mention the name of God as the creator in any ritual in the context of Manggarai culture, asking that all their efforts and works are always blessed by the ruler of the universe.

par ne awo, kuleb ne hale

rise there, die there rises in the east and sets in the west.

(Data 3.2)

Based on the speech data above, the phrases *par ne awo* and *kuleb ne hale* refer to synesthetic metaphors. This is proven by the words *awo* and *hale* are the sun that rises in the east and sets in the west. Based on this, the speech

in data 3.2 explains that the desire not only for land and clouds created by God but also the sun that rises in the east and sets in the west are all God's creations. In this case, we ask that the sun is always united with the living creatures that overshadow the universe.

For the Manggarai people *par ne awo kuleb ne hale* is a word that has a deep meaning too, when the Manggarai people in the morning after the sun starts to rise from the eastern horizon they are ready to rush to do their activities as usual and when the sun starts to dim in the evening then all will return to their homes.

pang ne olo, ngaungn ne muhi

borders in front of under behind,
we are one village

(Data 3.3)

Based on the speech data above, the phrases *pang ne olo* and *ngaung ne muhi* refer to synesthetic metaphors. This is evidenced by the words *olo* (front) and *muhi* (back) which are residents of the same village (*olo* and *muhi*). Based on this, the speech in data 3.3 explains the desire that we, one village, come together with the aim of asking and prostrating to God to listen to all the complaints conveyed by all the villagers for all the lameness felt by the residents.

For the Manggarai people, *olo* and *muhi* are also interpreted as an expression that *olo* and *muhi* are the front boundary of the village and *muhi* is the back boundary of the village, so the meaning of this word is that residents from the front to the corner of the village come together with one intention and purpose. the same one.

d. Metaphor from Concrete to Abstract
State or Abstract to Concrete

The utterances in the *Podo Tenggeng ritual* which contain elements of metaphor from Concrete to Abstract or Abstract to Concrete are as follows.
Mai kamping Ite Mori wae te podo bowok agu kandoh sangget dango
Comes in front of you, Lord, water to deliver weathered and dry bottom
We ask for your blessing, Lord, so that we can live in a healthy state of mind and body

(Data 4.1)

based on the speech data above, the phrases *te podo bowok* and *kandoh sangget dango* refer to metaphors from Concrete to Abstract State or Abstract to Concrete. This is evidenced by the words *te podo bowok* (for sending rotten) and *kandoh sangget dango* (bring everything dry) to keep away from disease (*podo bowok and sangget dango*). Based on this, the speech in data 4.1 explains the desire to keep away from all illnesses and diseases that can endanger the body and soul in everyday life in the village.

Manggarai people often use the terms *te podo bowok* and *kandoh sangget dango*. From this expression, the word *bowok* can also be interpreted as an item that can no longer be used and *dango* is also a disease and illness.

Metaphorical Meanings

1. The Meaning of Anthropomorphic Animal Metaphors in the Ritual of *Podo Tenggeng*

Anthropomorphic metaphor (anthropomorfik) is a form of speech or language expression that refers to inanimate or inanimate objects by diverting body forms or natural human desires. In this case, the

inanimate object is perceived as a living object like humans. In addition, anthropomorphic metaphors direct something related to human reality.

In connection with the reality of human life, the speech in the ritual of *podo tenggeng* speaks or interprets the context of the life of the Manggarai people, especially the people of the Golo Ru'u village. The data obtained shows the reality of people's lives through the stories of *neki weki ranga manga, kaeng sama one gendang, nai ... tuka, todo kongkol, and kaeng sama sa golo*.

Neki weki ranga manga shows the hearts of the village people who are one or another language, people who have one heart gathered together. This shows the condition of the people who have one purpose in life and this is evidenced by the activity of gathering in one traditional house (*mbaru gendang*). Derived from one stomach (*tuka*), grow together (*todo kongkol*), so as to create a living and settled unit in one village/land or evidence (*golo*)

2. The Meaning of Animal Metaphors in the Ritual of *Podo Tenggeng*

Animal metaphor (animal) is a form of speech or language expression that uses animals or body parts of animals to image or interpret something. The language of this animal metaphor is found in the bad expressions of *manuk dizzy* and *bamboo kina sakong* in the *podo tenggeng* ritual.

This or the utterance shows a clear resemblance or a strong expression related to the life of the people of Golo Ru'u (Manggarai) village. In this regard, *manuk* (chicken) and *quinine* (pig) are important pets in the life of the Manggarai community. The

animals meaningful and often used in the context of Manggarai culture. Culture in the context of this life and especially in the ritual of *podo tenggeng* expresses a wish or request to be kept away from illness or distress that is often experienced by these pets. In this case, the chicken is interpreted so that the eggs can hatch and the pigs are avoided from the plague. This request is important in the meaning of the ritual.

3. The Meaning of Synthesis Metaphor in the Ritual of *Podo Tenggeng*

Synthetic metaphor is an expression or speech that transfers or transfers one experience to another. This speech also transfers one response to another, for example from hearing to smell, from the previous to the next, or from pointing a place or destination to another place or destination. This metaphor is a form of point of view.

Synthesis metaphorical speech forms are interpreted in the expressions *tana wa agu awang eta* (land under the sky above), *awo ... hale* (there), *olo ... muhi* (front ... behind), *ngerlau ... ngerse'e* (there ... to the here), *peang ... hilin* (outside ... below), *sugar ... loho* (morning ... afternoon), *le ulu ... lau wa'i* (on the head ... on the feet), and *wangkan ... gho'on ... len* (early ... now ... later). In connection with all these synthesizing metaphorical speeches, the ritual utterances of the *Podo Tenggeng* reveal things in human life, the Manggarai community, which are interrelated between today, now and in the future, related to where the Manggarai people are located.

4. The Meaning of Metaphor from Abstract to Concrete or from

Concrete to Abstract in *Podo Tenggeng* Ritual Speech

The last metaphor is a form of speech that reverses a concrete context into an abstract context. The things that are expressed and are a reality in the speech of anthropomorphic metaphors are expressed in an abstract form. The expressions in the ritual speech of *podo tenggeng* which mean concrete to abstract metaphors are found in the speeches of *podo bowok* (delivering weathered), and *sanged dango* (all dry).

The above utterance becomes abstract because there is a meaning of bringing things that can be weathered and things that are dry. Weathered and dry indicates distress or suffering. Suffering always leads people to destruction. Therefore, the meaning of this expression in the ritual of *podo tenggeng* is the desire to send all the destruction in life that causes weathering and dryness.

CONCLUSION

Culture is the most important element in people's lives. There are so many things that become important discourse in culture and one of them is language. Language is one of the main aspects or elements in culture that reflects the identity of a particular nation or society. This also applies to the culture of the Manggarai people in the Golo Ru'u village.

One of the cultural rituals of the Manggarai community in Golo Ru'u village which is the basis or core of the problem in this research is the ritual of *podo tenggeng*. This ritual is one of several important rituals in the important rituals of the Manggarai

community. This ritual also uses several means, language, in this case the Manggarai language, plays a major role in expressing the meaning of the whole ritual.

Most of the speech (language) in cultural rituals, especially the ritual of *podo tenggeng* uses metaphorical languages. Metaphorical language is a speech or expression or language expression that interprets certain conditions or contexts into a language that requires deep understanding. The types of metaphors in the ritual speech of *Podo Tenggeng* include anthropomorphic metaphors, animal metaphors, synthetic metaphors, and concrete to abstract metaphors.

These metaphorical utterances in the ritual of *podo tenggeng* give their own meaning in the life of the Manggarai people, especially the people of Golo Ru'u village. The meaning of the whole ritual directs the Manggarai people's understanding of a life that will not escape hardship or suffering. These difficulties or difficulties include difficulties related to farming, family and community life. These difficulties or difficulties bring their own suffering to humans, especially the community. Therefore, the meaning of the whole utterance of the *Podo Tenggeng* ritual is a special expression or request to the creator to distance or eliminate all life's sufferings that disturb the peace and welfare of the Manggarai people in general.

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