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## The Response Forms of Students toward the Integration of Minangkabau Local Wisdom Values

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### Abstract

This research aimed to describe the integration of *kato nan ampek* into the learning process for religion, citizenship, and Indonesian language courses at one private. This research collected data through the forms of student responses to lecturers' verbal communication which were collected via online questionnaires. The research subjects were lecturers and students who took these three courses. The questionnaire was analyzed using by using simple statistical techniques. The results showed that the lecturer had integrated *kato nan ampek* into learning. Students were placed in a position that was close or equal to the lecturer, not at a distance or lower, by addressing greeting *Ananda* or *Saudara*. This message of appreciation and closeness reached students. It was also reflected in the RAL [Respondent's Achievement Level] results, which showed that responses were in good qualifications. Based on subjects, the highest average RAL was found in Religion courses, while based on learning activities, the highest RAL was in the opening aspect of learning.

### Keywords

integration, *kato nan ampek*, local wisdom

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## Introduction

Society cannot be separated from culture. It means humans, as part of it, cannot be separated from the socio-cultural context around them. Human characteristics are shaped by the culture of their society. All cultural activities are intended to satisfy some human instinctive needs that are related to their entire life (Koentjaraningrat, 2009). Humans, as social creatures, have different cultural values from each other. These values should be accepted by all citizens who uphold that culture because these values can become an appreciation for a person's life. Humans use culture as a guide in life because they believe that it has value and a positive effect on life (Prasasti & Anggraini, 2020). The development of technology and information can harm the existence of local wisdom. One visible symptom is the decreasing interest of students in local cultural diversity. It is partly due to the lack of integration of local wisdom in lectures at universities (Pernantah et al., 2022). More than that, Noveria et al. (2021) stated that globalization and modernization have eroded and even killed the local wisdom values of a region. To overcome this, it is necessary to integrate local wisdom into student learning resources.

Integrating local wisdom values is urgent as one part of forming the nation's cultural wealth and filtering foreign cultural influences on students. To function as a mirror of society, universities must pay attention to socio-cultural changes in their learning. In this case, it is how lecturers who teach compulsory university courses (in the following description, abbreviated as MKWK) can integrate cultural values as characteristics of Minangkabau culture in the form of *kato nan ampek*. It is essential because students' speaking attitudes are sometimes not by Minangkabau cultural philosophy, including not paying attention to the context of the conversation.

The learning objective is to achieve three aspects of competency, namely knowledge, skills, and attitudes, which students acquire in one or more learning activities. Apart from that, learning also aims to ensure students realize effective learning behavior by applicable ethics, both orally and in writing. Therefore, how lecturers and students speak is also a necessity in the learning process. A way of speaking by Minangkabau cultural values, namely *kato nan ampek*. However, it is still found that in the learning process, lecturers and students have not fully implemented cultural values that reflect local Minangkabau cultural wisdom. For this reason, an in-depth study is needed on how lecturers integrate local wisdom values of Minangkabau culture in the learning process in compulsory college courses, namely Religion, Pancasila, Citizenship, and Indonesian at FKIP Universitas Bung Hatta.

This research is a continuation of research in 2022 entitled Actualization of Character Values in *Sumbang Duo Baleh* by FKIP Universitas Bung Hatta students. One of the findings in this research shows that most students have not actualized the values of local wisdom, especially women, in avoiding *sumbang duo baleh*. *Sumbang behavior* related to verbal communication that is often carried out by students is *sumbang* in speaking, *sumbang in questioning*, and *sumbang* in answering. In total, 16.60% of students were often to carry out these three *sumbang*, 37.13% often, 5.13% rarely, 14% sometimes, and 4.50% never. This tendency was higher in discord when asking (31.10% were very often, 52.20% were often,

0.00% were rarely and sometimes, and 8.2% were never) and when answering (18,70% were very often, 59.2% were often, 7.20% were rarely, 10.70% were sometimes, and 0% were never) (Syofiani et al., 2022).

For this reason, this research reveals how lecturers of compulsory college/university courses (MKWU) apply local Minangkabau wisdom in the form of speech (*Kato nan ampek*) in their learning because they are at the forefront of forming the character of the nation's children. It is based on previous research, which revealed that the second largest source of knowledge about *sumbang duo baleh* is through formal education (28%) after non-formal education sources (Fikri et al., 2023). Teachers (including lecturers) are agents of change with a very strategic role in forming the character of their students. As a central figure, the lecturer should play a noble character, so he can be a role model and role model for his students, including in speaking (Raharjo, 2010).

### **Literature review**

Education is essential for increasing competitiveness and finding an identity for every nation. Education is not only about learning but also about instilling various values in individuals so that individuals can find their identity and improve their quality. In summary, education has the function of forming students' character because it aims to prepare students to solve existing problems (Raharjo, 2010).

The learning objective is the achievement of three aspects of the learning outcomes domain, namely knowledge, skills, and attitudes, which students obtain in one or more learning activities. Besides that, there is the primary goal of learning so that students can realize effective learning behavior. According to Article 35 of the Republic of Indonesia Law Number 12 of 2012 concerning Higher Education, every university is obliged to provide courses on Religion, Pancasila, Citizenship and Indonesian. Based on the Decree of the General of Higher Education, Ministry of Education and Culture of the Republic of Indonesia Number. 84/E/KPT/2020 concerning Guidelines for Implementing Compulsory Courses in the Higher Education Curriculum, the basis of the study of compulsory curriculum courses (MKWK) is as follows. The basis of religious courses is to shape students into human beings who believe in and are devoted to God Almighty, have noble character, and respect differences. The basis of the Pancasila course aims to provide students with an understanding and appreciation of the field of Pancasila ideology. The basis of the citizenship course is to provide an understanding of Pancasila, the 1945 Constitution of the Republic of Indonesia, and its implementation in forming students into citizens with a sense of nationality and love for their homeland. The basis of the Indonesian language course is to make students express their thoughts verbally and in writing using good and correct Indonesian language rules, making Indonesian a source of knowledge and a tool for unifying the nation.

Each course objective has been outlined in such a way that in the learning process, lecturers and students already have a standard reference. With this description of the objectives, it is hoped that students who took this course will have adequate competence, not only in the field of science but also in good communication skills. Normina (2017)

formulated two functions of education for culture. First, education is cultural socialization. It means that learning in a cultural context does not only take the form of internalization of the knowledge system that humans obtain through inheritance in the family or the formal education system but also through an interaction process with the natural and social environment. Through the inheritance and internalization of culture in everyone, education comes in the form of cultural socialization, interacting with the values of local society, and maintaining reciprocal relationships that determine processes of change in the socio-cultural order of society to develop the progress of its civilization.

Second, humans of cultural diversity. With the intelligence they have, humans are increasingly able to perfect their culture. Efforts to perfect himself will cause changes in his culture. A cultural change can come from outside the cultural supporting environment. Cultural changes and developments also cause growth. On the other hand, some elements of an old culture may be lost as a discovery result of a new culture. In this context, education is paramount as a mediator in the dialectic of old and new cultures which bear a beneficial cultural system for society. Local wisdom characterizes a particular community group. This wisdom can take the form of ideas, regulations, and activities that are guided by community members in their behavior. Local wisdom comes through a reciprocal process so that it becomes something that is believed to be true and beneficial. In the current era of globalization, local wisdom must be maintained because it can act as a filter for various global influences on various aspects of people's lives (Jumriani et al., 2021).

Minangkabau traditional philosophy also emphasizes ethical values in communication, which are regulated in *kato nan ampek* (four words). The four types of *kato* are, first, *kato mandaki*, which are words used to address older people or have higher status than the speaker, both in formal and non-formal situations. Second, *kato malereang* is a figurative word used by someone wise to other people of the same status, such as between people who are related by marriage. Third, *kato mandata* means the words used to address people of the same age and status. Fourth, *kato manurun* is a word used by those who are old or older in status or age level to people who are younger or of lower social status. If you speak and do not comply with these rules, the Minangkabau people will be judged to have no manners, no manners, no shame, and no civility (Alpetoti & Fakhri, 2022).

Integration is a link and a combination of one thing with another. The local wisdom integration of *kato nan ampek* with MKWU learning means combining Minangkabau cultural values into Religion, Pancasila, Citizenship, and Indonesian subjects learning. From various literature studies, there are several patterns of combining local wisdom related to Religion, Pancasila, Citizenship, and Indonesian. First, incorporating local wisdom into several fields of science or fields of study to maintain certain local wisdom, such as research on the integration of disaster mitigation education based on the local wisdom of the Sasak tribe in procedural texts in Indonesian language learning (Muslim & Makmun, 2020), the use of *pepaccur* local wisdom for Indonesian literary teaching materials (Fuad et al., 2020), integration of character education through local wisdom in Indonesian Language learning (Astri, 2020). Second, forming the character and competence of learners through education based on local wisdom, such as multicultural Islamic religious education based on local wisdom values (Anggraeni et al., 2023), the influence of short story writing learning based on

local wisdom with digital book media on university students' ability to write short stories (Hastuti et al., 2023), implementing a model of integrating local wisdom in learning to describe students' scientific communication skills (Harisanti, 2019), the urgency of local wisdom content in social studies learning (Jumriani et al., 2021), integration of local wisdom values to optimize the Pancasila student strengthening project (Suttrisno & Rofi'ah, 2023), strengthening the spirit of nationalism in border areas through Citizenship Education based on local wisdom (Bria, 2018), implementation of schools integrating Minangkabau culture (Alwidora & Wirdanengsih, 2020), integrating group investigation method and local wisdom to enhance students' writing skills and preserve culture (Mulyani et al., 2023), local wisdom-based children's reading model (Nursalim, 2020).

Thus, research regarding the application of *kato nan ampek* as one of the local Minangkabau wisdoms in learning for compulsory courses in tertiary institutions, namely Religion, Pancasila, Citizenship, and Indonesian has never been carried out. This research is different from previous research, in which research describes the form of integration of *kato nan ampek* as one of the local Minangkabau wisdoms in the learning process of four compulsory college courses.

### **Methodology**

This research used a quantitative method to describe or give an overview of the integration of local wisdom values of Minangkabau culture in the form of *kato nan ampek* in compulsory university courses, which are Religion, Pancasila, Citizenship, and Indonesian at FKIP [Faculty of education] Universitas Bung Hatta. Quantitatively, the research data were also in the form of student responses toward the politeness of the lecturer in teaching. Data collection was carried out by using questionnaires through Google Forms. In the even semester 2022/2023, the MKWU [compulsory college/university courses] offered at FKIP [Faculty of education] is Indonesian Language, Citizenship, and Religion. Indonesian was attended by 19 students from two study programs who were part of one class with one lecturer. Citizenship was attended by 169 students from four study programs distributed in six classes with six lecturers. Religion was attended by 37 students from four study programs who were combined into one class with one teaching lecturer. To obtain relevant information and data to the research problem, research respondents were lecturers who taught the course and students.

The research subjects were FKIP [Faculty of education] Universitas Bung Hatta students who had taken compulsory college courses. The data were classified according to the *kato nan ampek* classification. After that, each data was described and interpreted based on the context of its appearance by referring to the concept of *kato nan ampek*. The analysis procedure of quantitative data was, first, to count the total score for each aspect. Second, calculating the Respondent's Achievement Level (RAL) using the formula proposed by Riduawan (2009).

$$\text{RAL} = \frac{\text{average score}}{\text{maximum score}} \times 100\%$$

Third, interpreting RAL based on categories as listed in Table 1.

**Table 1.** *The criteria of RAL*

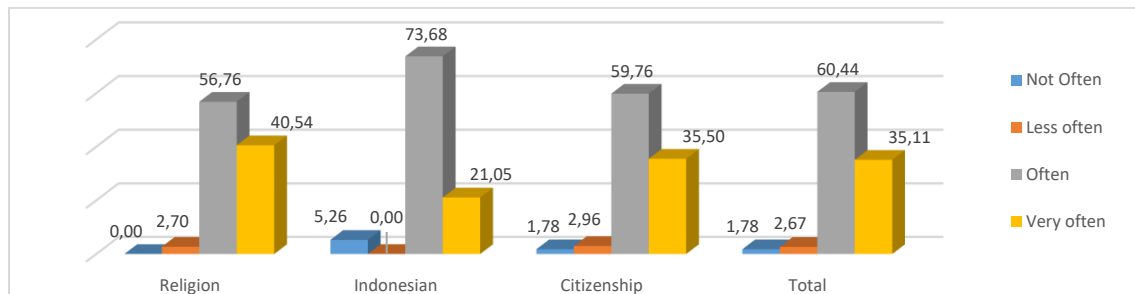
No.	RAL (%)	Category
1	90 – 100	Very good
2	80 – 89,99	Good
3	65 – 79,99	Good enough
4	55 – 64,99	Not good
5	0 – 54,99	Very not good

Source: Riduwan (2009)

### Findings and Discussion

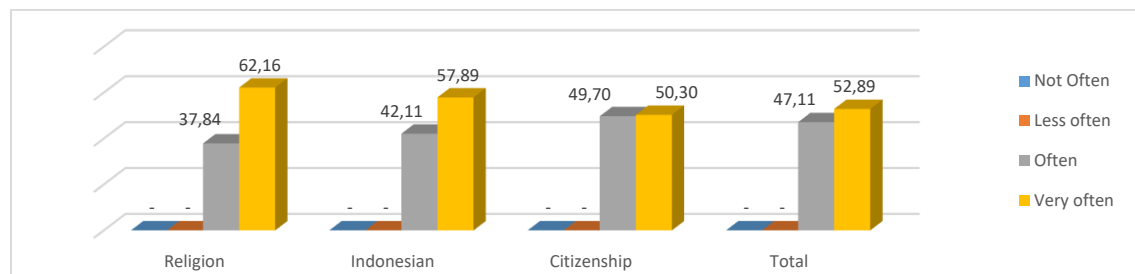
From the results of these observations and questionnaires, it was, first, that the lecturer greets students using polite words. In general, 60.44% of students stated that lecturers often greet students politely and 35.11% of students stated that lecturers often greet students politely. The rest answered less often and not often. The lecturers answered very often focus more on religious subjects, which were then followed by Citizenship and Indonesian. Detailly, the results are in Figure 1.

**Figure 1.** *The tendency of student responses to lecturers' politeness in greeting students*



Second, the lecturer opens the lesson by using kind and friendly words. In general, 52.89% of students stated that lecturers very often opened lessons politely, and 47.11% of students stated that lecturers often opened lessons politely. The rest answered less often and not often. No one answered that lecturer often or not often opens lessons politely. The lecturers answered very often open more polite learning to Religion courses, which were then followed by Indonesian and Citizenship. The results are in Figure 2.

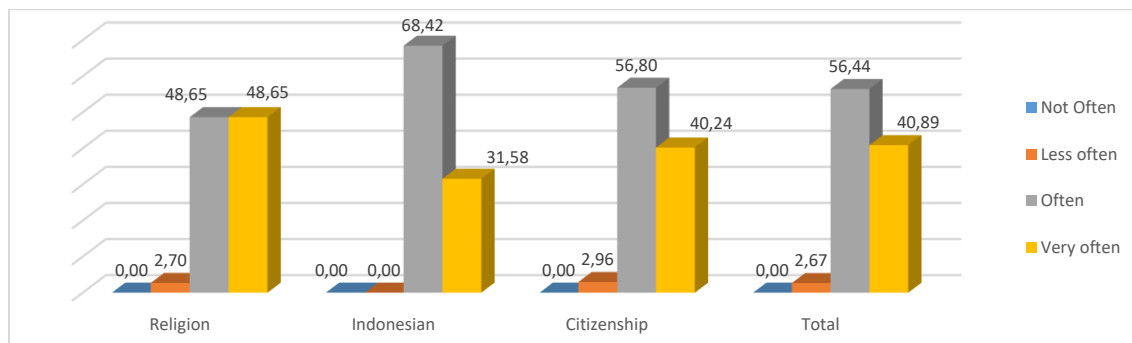
**Figure 2.** *The tendency of student responses to lecturers' politeness in opening the lesson*





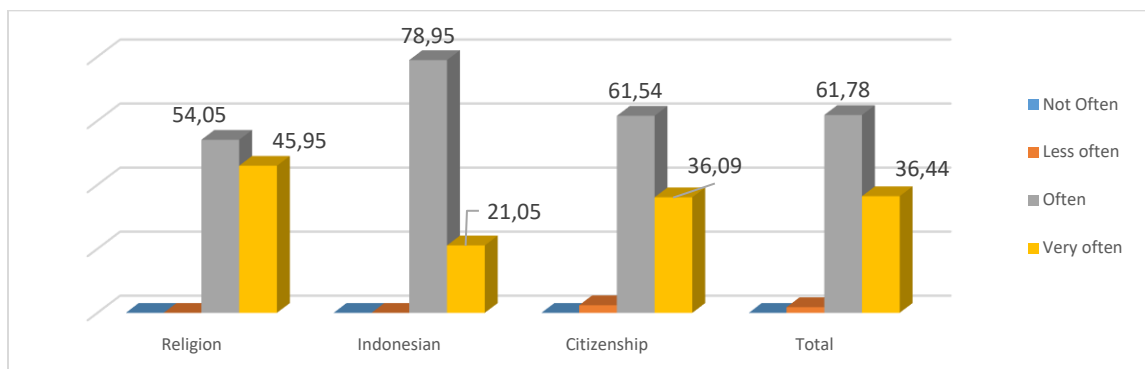
Third, the lecturer explained the material with a good and friendly speech. From diagram 2, in general, 40.89% of students stated that lecturers very often present material politely, and 56.44% of students stated that lecturers often present material politely. The rest answered less often and not often. No one answered that lecturers did not often present material politely. The lecturer's answers very often opened politely to learning more about Religion courses, which were then followed by Citizenship and Indonesian. Detailly, the results are in Figure 3.

**Figure 3.** *The tendency of student responses to lecturers' politeness in delivering the material*



Fourth, the lecturer asked questions using good words. In general, 36.44% of students stated that lecturers very often asked questions politely, and 61.78% of students stated that lecturers often asked questions politely. The rest answered less often and not often. No one answered that lecturers did not often ask questions politely. The lecturer's answers very often provided more polite questions in the Religion course, which was then followed by Citizenship and Indonesian. The results are in Figure 4.

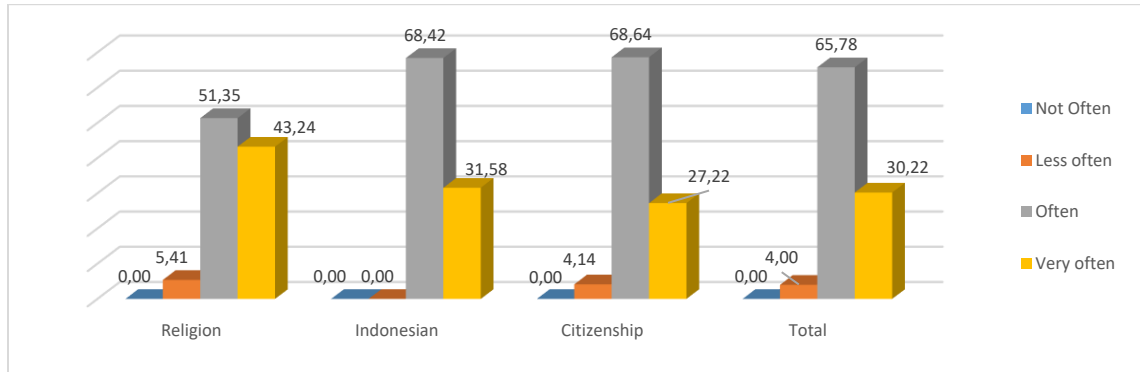
**Figure 4.** *The tendency of student responses to lecturers' politeness in asking questions*



Fifth, the lecturer gave assignments in language that is easy to understand and uses good greetings. In general, 30.22% of students stated that lecturers very often gave assignments politely, and 65.78% of students stated that lecturers often gave assignments politely. The rest answered less often and not often. No one answered that lecturers did not often give

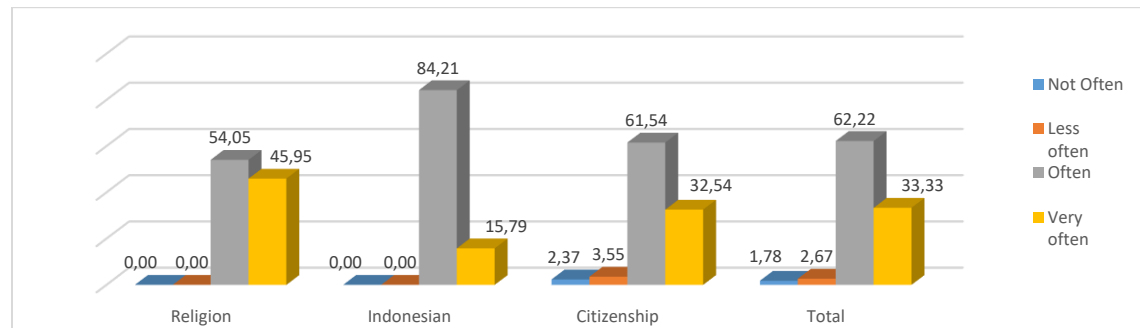
assignments politely. The lecturer's answers very often opened politely to learning more about Religion courses, which were then followed by Indonesian and Citizenship. The results are in Figure 5.

**Figure 5.** *The tendency of student responses to lecturers' politeness in giving assignments*



Sixth, the lecturer accompanied the discussion with good speech acts. From diagram 2, in general, 33.33% of students stated that lecturers very often accompany discussions politely, and 62.11% of students stated that lecturers often accompany discussions politely. The rest answered less often and not often. 1.78% of students answered that lecturers did not often accompany discussions politely. The lecturer's answers very often opened politely to learning more about Religion courses, which were then followed by Citizenship and Indonesian. The results are in Figure 6.

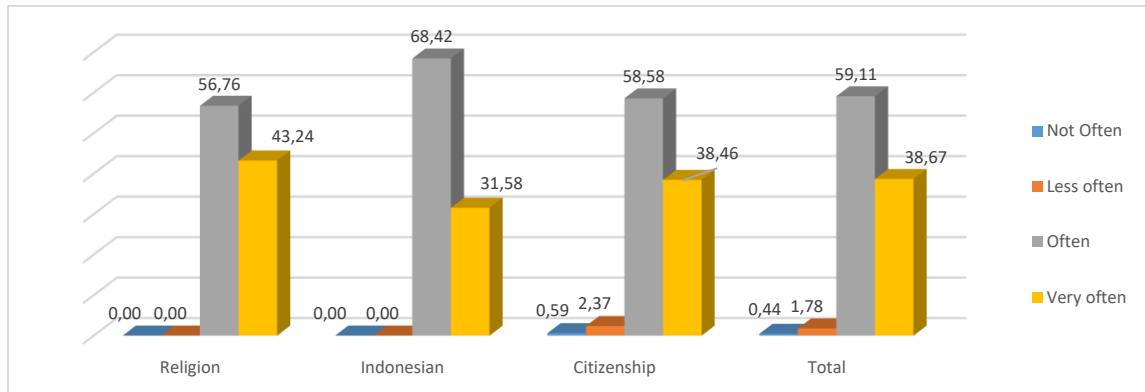
**Figure 6.** *The tendency of student responses to lecturers' politeness in accompanying the discussion*



Seventh, the lecturer facilitated if students ask questions. In general, 38.67% of students stated that lecturers very often facilitate if students asked questions politely, and 59.11% of students stated that lecturers often facilitate if students ask questions politely. The rest answered less often and not often. Only 0.44% answered that lecturers do not often facilitate students asking questions politely. The lecturer's answers very often opened politely to learning more about Religion courses, which were then followed by Citizenship and Indonesian. The results are in Figure 7.

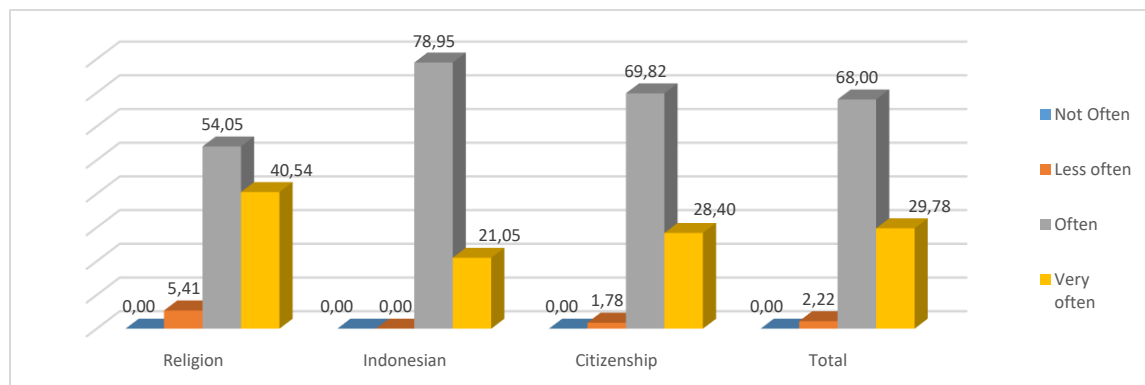


**Figure 7.** *The tendency of student responses to lecturers' politeness in facilitating students in asking questions*



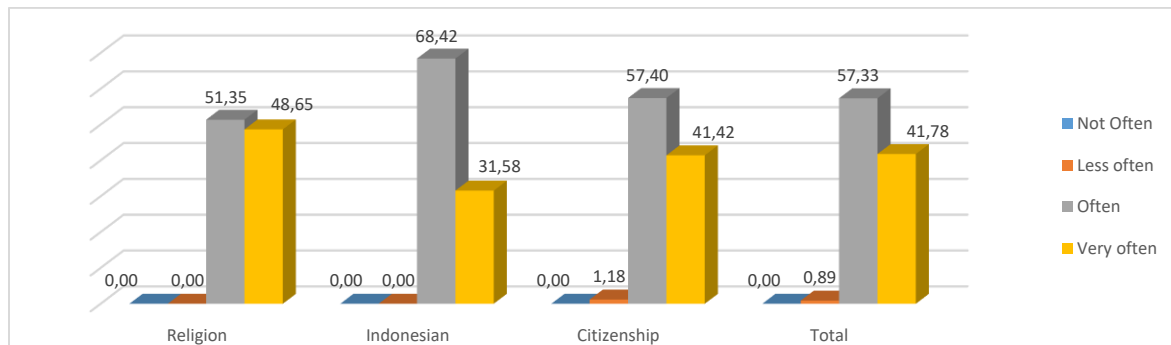
Eighth, the lecturer reviewed assignments using communicative language. In general, 29.78% of students stated that lecturers very often review assignments politely, and 68.00% of students stated that lecturers often review assignments politely. The rest answered less often and not often. No one answered that lecturers do not often review assignments politely. The lecturer's answers very often opened politely to learning more about Religion courses, which were then followed by Citizenship and Indonesian. The results are in Figure 8.

**Figure 8.** *The tendency of student responses to lecturers' politeness in reviewing assignments*



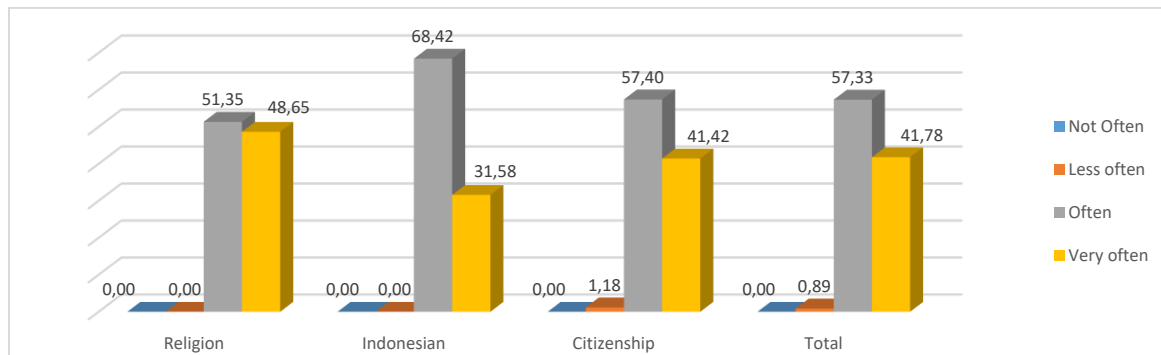
Ninth, the lecturer responded to the results of the discussion. In general, 41.78% of students stated that lecturers very often respond to discussion results politely, and 57.33% of students stated that lecturers often respond to discussion results politely. The rest answered less often and not often. No one answered that lecturers did not often respond politely to the results of discussions. The lecturer's answers very often opened politely to learning more about Religion courses, which were then followed by Citizenship and Indonesian. The results are in Figure 9.

Figure 9. The tendency of student responses to lecturers' politeness in responding to results of discussion



Tenth, the lecturer concluded and closed the learning material with gentle language. In general, 52.89% of students stated that lecturers very often concluded and closed learning material politely, and 47.11% of students stated that lecturers often concluded and closed learning material politely. The rest answered less often and not often. No one answered that lecturers did not often conclude and close learning material politely. The lecturer's answers very often concluded and closed the learning material politely more on Religion courses, which were then followed by Citizenship and Indonesian. The results are in Figure 10.

Figure 10. The tendency of student responses to lecturers' politeness in closing the learning



Based on data analysis with the RAL formula, it found that the achievement of all lecturers in every activity in teaching was classified as good enough and above (good and very good). From the average of the three courses, the highest average lecturer activities achieved by opening a lesson (88.22%), reciprocally followed by closing a lesson (85.44%), responding to the results of student discussions (85.22%), delivering teaching materials (84.56%), responding student questions (84.00%), asking students (83.67%), greeting students (82.22%), reviewing student work (81.89%), accompanying students in discussion (81.78%), and assigning student tasks (81.78%). It is natural because lecturers realize that one of the functions of opening lessons is to prepare students physically and mentally to follow learning.

With polite language, lecturers can expect their students to be mentally prepared and comfortable when participating in learning.

Based on the course, the highest level of achievement was obtained by Islamic lecturers (86.28%) followed by Citizenship lecturers (83.54%), and Indonesian lecturers (81.97%). Partially, the highest achievement was obtained by Islamic lecturers in opening a lesson (90.54%). Meanwhile, the lowest achievement was obtained by Indonesian lecturers in greeting students (77.63%).

**Table 2.** *RAL of students' responses to lecturers' language politeness in each learning activity*

No	Lecturer Activities in Teaching	Subject			
		Religion	Indonesian	Citizenship	Average
1	Greeting students	84.46	77.63	82.25	82.22
2	Opening a lesson	90.54	89.47	87.57	88.22
3	Delivering teaching materials	86.49	82.89	84.32	84.56
4	Asking students	86.49	80.26	83.43	83.67
5	Assigning students task	84.46	82.89	80.77	81.56
6	Accompanying students in discussion	86.49	78.95	81.07	81.78
7	Responding student questions	85.81	82.89	83.73	84.00
8	Reviewing student work	83.78	80.26	81.66	81.89
9	Responding to results of student discussions	87.16	82.89	85.06	85.22
10	Closing a lesson	87.16	81.58	85.50	85.44

## Conclusion

The results of the data analysis show that the lecturer has integrated *kato nan ampek* into learning. Students were placed in a position that is close or equal to the lecturer, not at a distance or lower by addressing *Ananda* or *Saudara*. This message of appreciation and closeness reached students. It was also reflected in the RAL results that responses were in good qualifications. Based on subjects, the highest average RAL was in Religion courses, and the lowest average RAL was in Indonesia, while based on learning activities, the highest RAL was found in the opening of learning, and the lowest average RAL was in assigning students' tasks.

## Declaration of Conflicting Interests

The authors declared no potential conflicts of interest.

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