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Cultural Referent Language Power Model

In this study, Lecturer who is Strongly Supportive of Language Power SSLP used creative and innovative activities, for instance, Toraja cultural aspects as referent power in teaching to connect learners' affective, behavioural, and cognitive aspects. On the basis of the use of cultural aspects in applying referent power, researchers named the type of language power to be **Cultural Referent Language Power**. Here is a description of the Cultural Referent Power used by SSLP and FSLP lecturers in EFL Classroom:

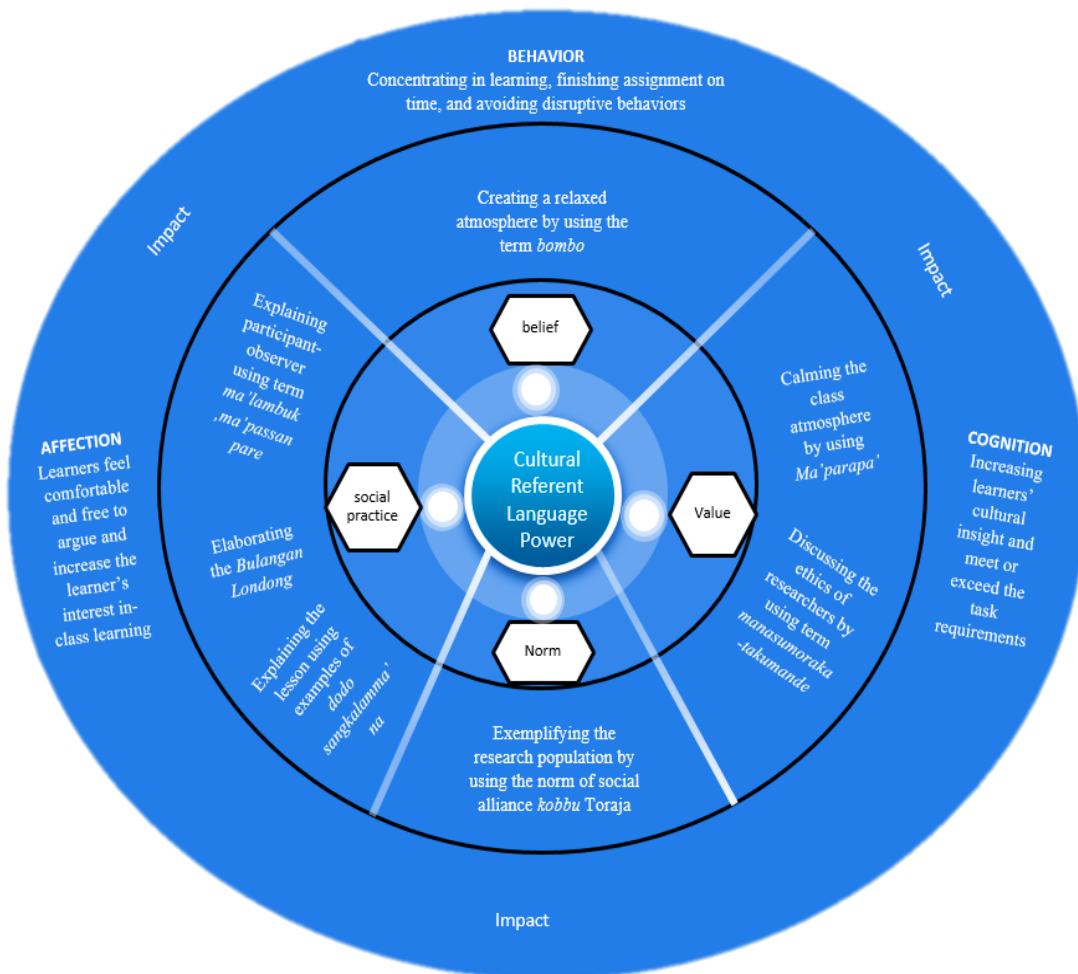


Figure: Cultural Referent Language Power Model

It is interesting to note that the novelty in this study that shows the characteristics of toraja culture used by Mr. Natan who is Strongly Supportive of Language Power lecturers when using language power in EFL Classroom, namely referent power. The characteristics of referent power used are involving the cultural aspects such as beliefs, norms, values, and social practices that exist in Toraja. Referent Power is the foundation for the relationship between two people, in class culture, it is based between a teacher and a student. If a student feels attracted to the strengths and advantages of a teacher then the stronger Referent Power is owned by a teacher. Referent Power is a teacher of trust, behavior, and perception, this is what is trying to emulate and become the attraction of learners (French Jr. & Raven, 1959; McCroskey & Richmond, 1983). The characteristic of referent power by Reid and Kawash (2017) related to this study result is teachers build rapport by relating to learners in an open and approachable manner. Rapport is a relationship or connection, especially one of mutual trust or emotional affinity. Teachers build rapport by relating to learners in an open and approachable manner such as First, amusing anecdotes to create a relaxed and calming atmosphere. Second, teachers are being available to the learners, teachers tell learners that she/he is interested in them and their success. Teachers show up early for class and stay late to allow time for learners to converse with teachers. And third, teachers make every effort to infuse their presentations with real-world examples. Some content that appears dry and boring can be invigorated by relating the content to daily life. Also, teachers translate “jargon” laden content into plain English.

One aspect of ancestor belief in Toraja is "bombo" used by SSLP lecturer when creating a relaxed atmosphere. The characteristic of the “bombo” is a hunched-over grand-mother with long grey hair used by Mr. Natan to analogize the PPT he made. The analogy of the joke succeeded in making learners laugh and feel relaxed and finally ready to receive lessons. The term “bombo” was used by Torajan Ancestor Belief for The Soul of the Soon-to-Die or the Dead. Adams and College (1993) state that the Torajan Ancestor Belief, shortly before someone will die then his spirit “bombona” may begin to wander. Then when a person is dead "bombona" or his spirit also remains and wanders. Certain torajans can see the wandering *bombo* of the soon-to-die. These para-normal individuals are called patiro bombo. It is improper to say whose *bombo* they saw; until the individual dies, it may only be described. *To patiro bombo* describes for instance a "hunched-over grandmother with long grey hair." Another is a "strong man in his 50s or 60s wearing shining new black shoes that squeaked." Some to patiro bombo claim they

were born with this capability, others say that if one peered over a *to patiro bombo's* shoulder at a *bombo*, the ability to see bombo would be transferred. Therefore, the strategy used by Mr. Natan is one of the lecturer's language characteristics as communication strategies associated with the referent power representation. Its characteristic is when lecturers build rapport by relating to students in an open and approachable manner such as amusing anecdotes to create a relaxed and calming atmosphere. The strategy used by Mr. Natan is one of the lecturer's language characteristics as communication strategies associated with the referent power representation. Its characteristic is when lecturers build rapport by relating to students in an open and approachable manner such as amusing anecdotes to create a relaxed and calming atmosphere (Fairclough, 1989; Foucault, 1980; French Jr. & Raven, 1959; McCroskey et al., 1975; Reid & Kawash, 2017).

Another aspect of the culture used by SSLP lecturers is the norm of social alliance "kobbu" Toraja. Referring to the way used by Mr. Natan in explaining the topic of lecture materials using examples of local Toraja wisdom, namely *kobbu/saroan* is contextual. Surely learners easily understand the material because it suits their own culture. In addition, activities in the *kobbu/saroan* community are always seen by even learners outside of the lecture activities participating in the community. In the context of Toraja traditional society, *Kobbu* or known by another term *saroan* is a social alliance of Toraja people who have the same vision to help others when there is a traditional party in Toraja. *Kobbu /saroan* community is always there from the beginning until the end of the traditional party. Starting from the beginning of working together to build a cottage were to welcome guests, prepare the location for ritual needs, to dismantle the cottage. And they will be rewarded with buffalo cattle. The cattle are usually cut and then divided into pieces by members of the community group. Some people sell it and then the money is used to buy equipment for group members such as mats, cooking utensils for parties, clothes, and so on so that they do not lack equipment when the time is needed. Thus the continuity and existence of this community are maintained and solid (Biringkanae, 2003; Nooy-Palm, 1979). The activities in the *kobbu/saroan* community is similar to what Myron and Jolene (2010) calls in-group collectivism that reflects the degree to which people express pride, loyalty, and solidarity with their family or similar group. In cultures with high in-group collectivism, individuals take pride in and define their sense of self, quite literally, their sense of who they are, in terms of their family or similar group. That is, people's identities within collectivistic cultures

are closely tied to their in-groups, and strong group memberships are both required and desired. In the application of power in the classroom, a lecturer will use various ways to achieve learning objectives. The characteristic of the power used by Mr. Natan is referent power. This type of power occurs when the way used by lecturers in teaching can attract learners' attention so that learners are increasingly involved in the learning process. In addition, referent power is a power that occurs when lecturers use culture as material and examples in learning (Fairclough, 1989; Foucault, 1980; French Jr. & Raven, 1959; McCroskey et al., 1975; Reid & Kawash, 2017).

The next cultural aspect used by SSLP lecturers in classroom practice is the values of *ma'parapa'* procession and small talk *manasumoraka-takumande*. Mr. Natan managed to make the class atmosphere calm by using *Ma'parapa'* Oral Literature of Toraja. Baan (2014) states that *ma'parapa'* is an activity to calm everyone who attends an event in Toraja. Speakers of *Ma'parapa'* activities are people entrusted by the family, usually a "to mina" (expert in literature, customs, and Toraja culture), in conveying matters related to the activities that are being carried out. *Ma'parapa'* comes from the word *rapa'* which means calm and *ma'* which means to do, it means when the word is put together with the prefix to calm the condition. Sari (2017) states that *ma'parapa'* is usually carried out in various traditional ceremonies in Toraja, both traditional ceremonies of *rambu solo'* [funeral ceremony] and *rambu tuka'* [thanksgiving ceremony]. The language variation used in *ma'parapa'* is a register. *Ma'parapa'* speech uses a special vocabulary related to the type of ritual / traditional Toraja party and is used by those who have language skills *to minaa*. It is clear that when Mr. Natan used the language register *to minaa* when teaching surprised and amazed his learners. They were surprised because it is not usually the language to mina *ma'parapa'* used when teaching only in religious activities and Toraja customs. But behind that, Mr. Natan managed to make the classroom atmosphere calm and ready to learn. The use of *Ma'parapa'* Oral Literature of Toraja to appease learners is one of the lecturer's language characteristics as communication strategies associated with the referent power representation. The use of *Ma'parapa'* Oral Literature of Toraja to appease learners is one of the lecturer's language characteristics as communication strategies associated with the referent power representation (Fairclough, 1989; Foucault, 1980; French Jr. & Raven, 1959; McCroskey et al., 1975; Reid & Kawash, 2017).

The phrases "manasumoraka?" [Is it cooked?] and "takumande" [let's eat] used in explaining the good ethics of a researcher taking socio-cultural data in the context of the Toraja

area is considered quite effective by *Mr. Natan*. He said that for a long time teaching, he always tried various ways in exemplifying lessons, especially Research on ELT course materials. But using illustrations experienced directly by students is considered the most appropriate. At this class interaction, Mr.Natan before closing the meeting on the day, explained how good ethics of a researcher in taking data, especially when retrieving research data in the community. The phrase “manasumoraka?” [Is it cooked?] and “takumande” [let's eat] are used by Mr.Natan to exemplify the politeness and familiarity of the Toraja community. Toraja indigenous people interpret the phrase "manasumoraka?" [Is it cooked?] as a small talk that means the same as greeting the good morning, good afternoon, good afternoon, and good evening (in context). So, when the Toraja people visit or accidentally pass in front of someone else's house, then they will say "manasumoraka?" [Is it cooked?]. They do not say good morning, good afternoon, good afternoon, and good evening (in context), but are replaced by “manasumoraka?” [Is it cooked?]. Thus small talk “manasumoraka?” [Is it cooked?] do not ask the host if they are done cooking or not. This small talk is the most polite and friendly greeting in Toraja. Likewise with the greeting “takumande” [let’s eat], this expression does not mean to call guests to eat, it is just a small talk greeting that means to greet passers-by in front of the house or with a specific purpose come to meet (Sandarupa, 2014). Mr.Natan uses referent power in explaining lessons to students. One of the characteristics of the use of referent power in classroom discourse is when lecturers use examples or take lessons from real-world experienced directly by learners. The phrases “manasumoraka?” [Is it cooked?] and “takumande” [let’s eat] is an example of an illustration that is a real-world student who is a native Toraja, they experience the culture firsthand (Fairclough, 1989; M. Foucault, 1980; French Jr. & Raven, 1959; McCroskey et al., 1975; Reid & Kawash, 2017).

In social practices cultural aspect, SSLP lecturer used the local language content in explaining and elaborating the course content in classroom practice. The context can be seen when explaining participant-observer using examples of Informal Social Practices in Toraja “ma’lambuk, ma’passan pare”, elaborating the “Bulangan Londong” habit of the indigenous people of Toraja, and explaining the lesson using examples of formal social practice in Toraja “*dodo sangkalamma’na*”.

The way used by *Mr. Natan* explains the teaching materials about participant-observers by taking contextual examples of the activities of the Toraja people’s habits of “ma’lambuk,

ma'passan pare" [pounding rice in wood mortar, shouldering rice from rice fields] is so unique. Of course, various examples can be used by *Mr. Natan* explaining the material, but he chose the Toraja culture to remind, and recognize the traditional savagery of the Toraja community that can hardly be witnessed by the Toraja youth itself. The activity "ma'lambuk, ma'passan pare" [pounding rice in wood mortar, shouldering rice from rice fields] was used by *Mr. Natan* to model the life forms that could be done by researchers in his role as participant-observer in Toraja. How a researcher lives in harmony with the community by doing activities like that done by the Toraja community daily, pounding rice every afternoon, and shouldering rice from the rice fields when the harvest arrives (Sandarupa, 2014). In between activities together with the community daily, a researcher can take research data without realizing by the community as the subject of research. The habit of "ma'lambuk, ma'passan pare" [pounding rice in wood mortar, shouldering rice from rice fields] is a contextual example used by *Mr. Natan* when teaching. Students easily understand the lessons because it was interesting, and fit their cultural context. One of the characteristics of applying referent power in learning is when lecturers make every effort to infuse their presentations with real-world examples (Fairclough, 1989; M. Foucault, 1980; French Jr. & Raven, 1959; McCroskey et al., 1975; Reid & Kawash, 2017).

Mr. Natan explained the lecture material, which avoids sensitive question issues in study interview instruments. Lecturer explained sensitive issues by giving an example to the formal social practice in Toraja namely bulangan londong or cockfighting. Palayukan (2015) states that the activities of cockfighting in the Toraja community are prohibited if it is gambling, but if it is part of the death party ritual ("rambu solo" ritual), it is not forbidden. Culturally, Waterson (1993) the "bulangan londong" or cockfighting was carried out in a ceremony of grief, only devoted to the nobility or leader. *Mr. Natan* supposes the activities of the cockfighting with sensitive question types to study interview activities. One of the lecturer's language characteristics as communication strategies associated with the referent power representation is lecturer identifies local language and culture shared with learners. Some content that appears boring can be invigorated by relating the content to daily life (Fairclough, 1989; M. Foucault, 1980; French Jr. & Raven, 1959; McCroskey et al., 1975; Reid & Kawash, 2017). In this context, *Mr. Natan* used the local language and culture of Toraja "bulangan londong" as an example in explaining the course topic.

Mr. Natan explained the material about nominal sentence patterns by using terms in Toraja culture that are familiar to learners because it is a Toraja language term that is almost every user in the context of daily communication. He stated that “I” is *dodo sangkalamma’na* [the spouse] of “am”. Dorce (1986), In Toraja culture, especially the ritual of *rambu tuka’* (thanksgiving) namely *rampanan kapa’* (marriage) is known as *dodo sangkalamma’na*. The term *dodo sangkalamma’na* means spouse (Sari, 2017). So in the traditional community of Toraja, when two people have agreed to live as husband and wife then they will go through various processions so that the *lalikan* stone (kitchen furnace of stone as many as three pieces) is strong to use. Three stone furnaces, *lalikan* stones, are a philosophy of life of the Toraja people. The *lalikan* stones as many as three pieces is a metaphor for the three conditions that must be passed by those who want to marry. These conditions are recognition of customs, religion, and from the government. If they have passed these conditions and processes, then they are valid to be *dodo sangkalamma’na* [the spouse] or in other terms referred to as *bali datunna* [life partner]. Thus, for the couple to be able to live life as a married couple, the *lalikan* stone [basically three stones] must be complete which is valid in a customary, religious, and governmental manner. Mr. Natan uses the term in Toraja culture, *dodo sangkalamma’na* [the spouse], to help learners remember and understand the material he teaches. This attracts learners and allows them to get involved in the learning process. The use of *dodo sangkalamma’na* [the spouse] to help learners remember and understand the material is one of the lecturer’s language characteristics as communication strategies associated with the referent power representation (Fairclough, 1989; Foucault, 1980; French Jr. & Raven, 1959; McCroskey, Richmond, Plax, & Kearny, 1975; Reid & Kawash, 2017).

The characteristics of referent power used by SSLP lecturer involving the cultural aspects such as beliefs, norms, values, and social practices positively related to affective, behavioral, and cognitive of learners in EFL Classroom. Learners of the SSLP lecturer generally show the changes in affective aspect. SSLP lecturer’s referent power increases the learner’s interest in-class learning. Interest is one of the strongest motivations for learning English, and motivation has been identified as one of the main factors affecting English language learning (Gardner, 1985). In this study, referent power increases the learner’s interest in-class learning. It is consistent with Diaz et al. (2016) find that referent power contributed positively to self-perceptions of empowerment for both ELL and non-ELLs. The similarity by groups suggests that

an instructor can benefit by using referent power in the classroom and contribute positively to self-perceptions of empowerment for both ELLs and non-ELLs. Additionally, as ELLs have lowered self-competency, referent power will very likely help to motivate, encourage, and increase their persistence in the classroom. Kumaravadivelu (1991) confirms and encourages asking learners' approaches and views. Moreover, the use of specific power bases (i.e., reference and expert power) is positively correlated with student's cognitive and affective learning. In this study, the positive impact of referent power on learners' affective aspect in EFL teaching revealed that referent power increases the learner's interest in-class learning. This is evidenced by the learners' reaction and feeling become fascinated by the topic, appreciating the course content, more engaged in-class discussion, and experience a feel effortless learning condition.

Learners of the SSLP lecturer generally show the changes in behavioral aspect. SSLP lecturer's referent power impacts on learners' behavioral aspect such as finishing assignment on time and avoiding disruptive behaviors. *Referent power* contributed positively to self-perceptions of empowerment for both ELL and non-ELLs. The similarity by groups suggests that an instructor can benefit by using referent power in the classroom and contribute positively to self-perceptions of empowerment for both ELLs and non-ELLs. Additionally, as ELLs have lowered self-competency, referent power will very likely help to motivate, encourage, and increase their persistence in the classroom (Diaz et al., 2016). In this study, when lecturers use referent power in the context of exemplifying the form of research population on the activities of the social alliance "kobbu" Toraja and explaining the lesson using examples of formal social practice in Toraja "dodo sangkalamma'na" positively impacts learners' behavioural aspect which is to make learners finish the assignment on time. When lecturers give the task, learners are ready with their respective answers. Although some still use definitions sourced from the internet and reference books, they still have efforts to complete the task. On the other case, in group discussion, Learners are active in-class interactions, learners are busy discussing, and some groups sound rowdy. The task of the group is completed by learners on time and continued with feedback in the form of corrections from lecturers. Learners also perceive that lecturers' referent power makes them become comfortable learning because of the atmosphere of the class that is not stressful. In addition, they strive to complete tasks and timely collect them. While, When the lecturer explained participant-observer using examples of Informal Social Practices in Toraja "ma'lambuk, ma'passan pare", instilled the cultural value of Toraja "tole-tolenari manassa" to

the learners, and discussed the ethics of researchers by using Toraja small talk “manasumoraka-takumande” to discouraging learners disruptive behaviors. Lee (2008) defines disruptive and inappropriate behaviors as actions that interfere with the instructional, administrative or service functions of the College. Assessing disruptive behavior can be a highly subjective process. For example, some behavior patterns, such as students talking in class, can be experienced as disruptive in some situations or simply irritating and frustrating in others. In this study, avoiding disruptive behaviors occurs as a positive impact of using Referent power in EFL Teaching. This is evidenced by the class situation being more active and the atmosphere a bit boisterous no learners bother each other. Learners remain focused on learning. Meanwhile, spontaneously, learners who know the answers instantly give an opinion. Spontaneity learners in giving answers look tolerable by lecturers. Evidenced by feedback from lecturers who give a compliment on the answer. Although the class looks dynamic, none of the learners bother their friends.

In addition to the positive impact of Cultural Referent Language Power on affective, behavioral, and cognitive aspect of learners in classroom context, the most important thing seen in the results of this study is the use of language. Of all the uses of Cultural Referent Language Power (CRLP), SSLP lecturers use Toraja local language. This means that the results of this study can be recommended to EFL lecturers to use local language in explaining, exemplifying, elaborating, discussing, and demonstrating course content so that learners can understand the material effectively, show good affection, and act well throughout the learning process in the classroom.

The pedagogical implication of this research is to give input to lecturers on how to design humanistic teaching-learning activities. In this context, teachers can use power to develop learners’ potential maximally. In the learning process, lecturers must be able to create an enjoyable learning atmosphere by increasing the quality of communication between lecturers and learners in the classroom. Good communication between lecturers and learners can create a good atmosphere for learners in learning English. So, it is expected that the objective of language learning can be achieved. About how deep lecturers act to their learners, so it will make them aware of their learners. This research result confirms about the positive impact of lecturers’ language power in terms of cognitive, affective, and behavioural aspect of the learners. In addition, it is expected learners’ consciousness about the application of students centred-learning will be emerged. Learners must be actively involved in the teaching-learning process.

