Literacy Education: Communication Literacy Model in *Tudang sipulung* Culture in *Patondonsalu* Village at Enrekang District

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Abstract. This type of research is descriptive qualitative research conducted in the village of *Patondonsalu*, Enrekang Regency, focusing on the communication literacy model in the *Tudang sipulung* culture. The results showed that the communication literacy model in the implementation of culture *Tudang sipulung* in the *Patondonsalu* village is fine enough because it has fulfilled elements: identification topic/subject, target audience, relevant formats, types source; exploration sources, and information appropriate to the topic; organization, evaluation and compiling information according to the logical arrangement, distinguishing among facts and opinions, and uses visual tool aids for comparing and contrasting information; (who); (what is said); (communication channel); (to whom); and with what effect (element of influence/effect) or what is the effect of the communication. However, the applied communication literacy model is not yet maximum because there is not yet relevant selection and recording information, the creation information not yet well done, presentation, dissemination or display of information from results activity *Tudang sipulung* also out yet there. Then output appraisal, based on other people input from implementation culture *Tudang sipulung* still very low and almost no at once.

Keywords: Literacy,Communication; Communication Literacy; Culture; *Tudang sipulung*

1. Introduction

According to B. Aubrey Fisher, the model is an analogy that abstracts and selects part of the overall elements, properties, or essential components from the phenomenon used as a model[1]. A model is an informal description to explain or apply a theory[2]. In other words, a model is a more simplified theory that can describe a phenomenon possible without leaving the essence of the phenomenon itself. The existence of a literacy model allows identifying various components and shows connections between components. Also, models can be used to explain what is meant by literacy. We could focus on part-specific or the whole model in line with this.

Literacy models that ignore Indonesia's social and cultural context can make learning efforts in the community not right on target. In addition, if literacy is defined in a minimalist way, it will not provide broad benefits. A more helpful literacy model is built with a more profound and holistic meaning, touching the sides of individual and collective consciousness. There are at least three sociological and anthropological contexts of Indonesian society that can be used as benchmarks in developing a more contextual literacy model[3]

Strengthening communication literacy in *Tudang sipulung* culture in the *Patondonsalu* village needs to be implemented. This was triggered by the explosion in the development of information and communication technology (ICT) which has opened a new chapter in people's lives and made many changes, so the young generation in *Patondonsalu* think that culture *Tudang sipulung* no need more to do because all the information needed, is already on the internet. This thing will impact conservation wisdom local. However, wisdom local is essential guarded his existence because local wisdom is a characteristic of an area where other regions do not have it. It is passed down from generation to generation. So if local wisdom is extinct, then the area does not have its characteristics that can be obtained to distinguish one area from another[4]. Wisdom local are knowledge, ideas, values, skills, experience, behavior, and customary habits carried out by people in certain areas[5]

Tudang sipulung culture in *Patondonsalu* village was implemented to agree to start a job, especially to start down to the rice field. Gudang sipulung in the *Patondonsalu* village is a traditional community carried out at the beginning of the plant rice. Gudang sprung was implemented so that the community can together down to plant rice in the fields if the rain has started down. Therefore, *Tudang sipulung* could interpret as a medium to stay in touch and togetherness when started planting season[6]

The researcher has done observation and gets several phenomena. The first phenomenon that is participants in the culture of *Tudang sipulung* in the village *Patondonsalu* in general are the characters community and old elders range of 40-70 years. Whereas generation young aged at around 20 – 39 years is scarce found. Thus, this study becomes essential so that young generations in *Patondonsalu* could play a role in *Tudang sipulung* culture activities to preserve local wisdom (local wisdom). [7] The second phenomenon is the lack of literature that discusses related activity *Tudang sipulung* in the village *Patondonsalu* , good literature printed nor no printed. This thing a researchers background to do study related to communication literacy models in *Tudang sipulung* culture in the *Patondonsalu* village.

2. Methodology

This study is descriptive qualitative, located in the *Patondonsalu* village Erekang district. This study was implemented from February until December 2021. The approach in this research used the da'wah approach and communication[8].

In this research, the researcher take totaling 10 (ten) informants with the following details: 2 (two) people from the government side of *Patondonsalu* village (Village Head and Village Staff), 4 (four) people from figure community / Head of Hamlet (Toa Ade') as the doer of *Tudang sipulung*, 4 (four people from public *Patondonsalu* who works as a farmer, employee private and civil servants. Of the four communities, some are following the *Tudang sipulung* activity routinely, and there are also only done several times. The researcher used the purposive sampling technique to determine informants with arranged consideration that is seen could provide data maximally and willing to be interviewed and ready to expose their results interview this research[9]

To obtain the appropriate data that suits this study problem, the researcher will use techniques in data collection through observation, interview, and documentation. In this research, the researcher uses three instrument studies: guide observation, guide interview, and note format documentation[10]

Data collected in the field will be processed by descriptive qualitative analysis. This research's data analysis techniques are data analysis with the interaction model (interactive analysis model)[11]. The validity test of the qualitative research includes the credibility test (internal validity), transferability (external validity), dependability (reliability), and confirmability (objectivity)[12].

3. Result and Discussion
3.1 Literacy Model

Based on analysis from results interviews with informants, the researcher concludes that the literacy model used in *Tudang sipulung* culture in the village *Patondonsalu* Enrekang Regency is an *Empowering* model *8* by using the problem-solving approach for *resource-based learning* with the following results[13]:

a. Identification topic/subject, target audience, relevant formats, types source from implementation *Tudang sipulung* in the village Pattondonsalu is reached consensus to be together in starting plant rice, and what becomes participant is whole public *Patondonsalu* village, those who work as farmers or not farmers using the media literacy format along with cultural.

b. Exploration and information sources relevant to implementing *Tudang sipulung* in the *Patondonsalu* village have been done although still limited to previous experience activity. None yet activity exploration or exploration source information related to *Tudang sipulung* through books reference, internet, or another reference.

c. Selection and recording relevant information and collecting appropriate quotes for activities *Tudang sipulung* are minimal. The researcher analyzed that the influencing factors to this case are low power literacy public local, and if seen from previous data total Public *Patondonsalu* who finished elementary education level more dominant compared level another education. So, no society's ability literacy to document activity *Tudang sipulung* and of course someday later will be difficult to prove the existence of that culture.

d. Organization, evaluation, and compiling information according to the logical arrangement, distinguishing among facts and opinions, and use visual tool aids to compare and contrast information in *Tudang sipulung* culture has been carried out, namely the existence of deliberation to achieve consensus and the consensus results they agree they could benefit for the whole society and not lead to information bias. However, not yet illustrated the existence of visual tool aids used to compare and contrast information.

e. Creation of information using their own words, editing, and making a bibliography in the implementation process *Tudang sipulung* in the *Patondonsalu* village is still not yet accomplished.

f. Presentation, dissemination, or *display* of information generated in the *Tudang sipulung* process in the *Patondonsalu* village is still very minimal. The researcher feels that if this case is left, it will result in a

loss of culture/content locally owned by *Patondonsalu* village in particular and Enrekang Regency in general.

g.   *Output assessment,* based on input from other people from implementation *Tudang sipulung* still very low and almost no at once. Because there is no output *produced*, the assessment of the *output* is also still minimal. Informants have not yet provided *output* assessment because there are no *outputs* yet generated in activities *Tudang sipulung.*

h.   Application input, assessment, experience gained for the activities to become; and usage knowledge newly acquired for various situations. The Patondosalu village and holders expect a source reference for further activities. Therefore, researchers will make an effort to publish related articles to this study to contribute as a resource reference literacy for public *Patondonsalu* village in particular and Enrekang Regency in general.

3.2 Communication Model

Based on results analysis of interview data, the researcher could conclude that the communication model used in *Tudang sipulung* culture in the *Patondonsalu* village Enrekang District is a Lasswell Model using five questions that are necessary asked and answered, namely: *who* (who), *says what* (what is said), *in which channel* (communication channel), *to whom* (to who), *with what effect* (element influence/effect)[14].

a.   *Who.* The person who took the initiative to initiate communication on activities *Tudang sipulung* in the *Patondonsalu* village is the *Toa Ade '* with farmer figure in the *Patondonsalu* village.

b.   *Says what* (what is said). The content of the communication or message conveyed in implementing *Tudang sipulung* culture in the village *Patondonsalu* is how to weave togetherness among fellow inhabitant *Patondonsalu* village, especially those who work as farmers, so that they can together start activity to plant rice.

c.   *In which channel* (communication channel). Communication channels or media used in implementing *Tudang sipulung* culture in the *Patondonsalu* village that applies principle point meet among *senders* and *receivers*. Where *Toa Ade'* as the *sender* uses verbal communication with two languages, Indonesian, and uses language area (Enrekang language) for certain ritual activities. Then because implementation is held by stare face to *face*, it is easier for citizens (*receivers*) to listen to what the *sender* said, then use drying media sound.

d.   *To whom* (to who). *Audience* or recipient of the communication process in activities *Tudang sipulung* in the *Patondonsalu* village is whole inhabitant village *Patondonsalu*, both those who work as farmers nor no farmers, even those who work as farmers more dominant compared to those who are not the farmer.

e.   *With what effect* (element influence/ effect) or effect of that communication. The communication generated in the activities *Tudang sipulung* in the village *Patondonsalu* increases gratitude on results harvest public farm and beyond formed agreement. As a result, consensus together so that the rice planting process is consistently implemented simultaneously by all inhabitant farmers.

3.3 Communication Literacy Model

Communication literacy model in implementation *Tudang sipulung* culture in the village *Patondonsalu* is good enough because it has fulfilled elements of identification topic/subject, target audience, relevant formats, types source; exploration sources and information appropriate to the topic; organization, evaluation and compiling information according to the logical arrangement, distinguishing among facts and opinions, and use tool visual aids for comparing and contrasting information; *who* (to who); s*ays what* (what is said); *in which channel* (communication channel); *whom* (to whom); and with *what effect* (element of influence/effect) or what is the effect of the communication[15].

However, the applied communication literacy model is not yet maximum because there is not yet selection and recording relevant information, no yet information created well done, presentation, dissemination or *display* of information from results activity *Tudang sipulung* it out yet there*. Output* appraisal, based on other people input from implementation *Tudang sipulung* culture still shallow and even almost not.

4.   Conclusion

The researcher concludes that the factors influencing the communication literacy model not maximum yet in the implementation of *Tudang sipulung* culture in *Patondonsalu* village is because still low ability literacy public local, and if seen from demographic data population specifically from a people education background, the number of public *Patondonsalu* village who finished education in Elementary level more dominant compared to another educational level. So, no society's ability literacy to document activity *Tudang sipulung* there and of course someday later will be difficult to prove the existence of its culture. Therefore, researchers will do an

effort to publish the related articles of this study to contribute as a resource reference literacy for public *Patondonsalu* village in particular and Enrekang Regency in general.

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