The contextualization of educational values:
Symbolic forms in the interaction of learning process in IAIN Palopo

Kontekstualisasi nilai pendidikan: Bentuk simbolik dalam interaksi proses pembelajaran di IAIN Palopo

Sukirman* ⓘD, Makmur ⓘD

IAIN Palopo

KEYWORDS	ABSTRACT
contextualization, educational values, symbolic forms, learning process	This study describes aspects of symbolic forms that take place in the interaction of speech acts in learning process at IAIN Palopo, namely the formation of patterns of ideological transformation and character in learning process. Furthermore, this study aims to uncover the values of education expressed in the context of learning. The values are expressed through ideology and critical ideas are represented in symbolic forms. This study used Grounded Theory (GT) and ethnographic approach as it explored interaction behavior in learning. The research subjects were lecturers and students through which utterances containing symbolic forms as primary data sources were elicited via audiovisual recording. Data collection techniques used non-participatory observation and documents, while data analysis techniques employed identification, data reduction, interpretation, presentation, explanation, and conclusions respectively. This current study found some aspects of the continuity of ideology and character in the learning interaction discourse at IAIN Palopo transformed using the patterns of (1) interactions/commands, (2) interrogatives/questions, (3) warnings/advising, (4) comparisons, (5) flexibility, (6) flattery/praise, (7) reinforcement, (8) discipline/orderliness, (9) persuasive/promoting, (10) flexibility/acceptance, and (11) participatory. Here, the patterns function as a strategy for the speaker to express ideology and character to express educational values, such as competence, self-motivation, order, creativity, skills, personality, harmonious attitude, and togetherness that is developed through the context of the learning process.

KATA KUNCI	ABSTRAK
kontekstualisasi, nilai pendidikan, bentuk simbolik, interaksi belajar mengajar	Penelitian ini mendeskripsikan aspek bentuk simbolik yang berlangsung dalam interaksi tindak tutur pembelajaran di IAIN Palopo, yaitu pembentukan pola transformasi ideologi dan karakter berlangsung dalam pembelajaran. Selanjutnya, penelitian ini bertujuan mengungkap nilai-nilai pendidikan yang dinyatakan dalam kontekstualisasi pembelajaran. Nilai tersebut dinyatakan melalui ideologi dan ide kritis direpresentasikan dalam bentuk simbolik. Penelitian ini menggunakan jenis *grounded theory* (GT) dan etnografi karena kajiannya didasarkan pada perilaku interaksi pembelajaran. Selanjutnya, digunakan pendekatan kualitatif bersifat alamiah. Subjek penelitian, yaitu dosen dan mahasiswa sebagai sumber data primer berupa tuturan (teks lisan) yang mengandung bentuk simbolik disadur melalui alat perekam (*handycam*). Teknik pengumpulan data yang digunakan observasi (nonpartisipatif), dan dokumen, sedangkan teknik analisis data, yaitu secara bertahap digunakan identifikasi, reduksi data, interpretasi, penyajian, eksplanasi, dan simpulan. Berdasarkan hasil analisis dan pembahasan ditemukan aspek keberlangsungan ideologi dan karakter dalam wacana interaksi pembelajaran di IAIN Palopo ditransformasi dengan menggunakan pola (1) interaksi/ perintah, (2) interogatif/pertanyaan, (3) peringatan/ menasihati, (4) perbandingan, (5) keluwesan/pelenturan, (6) sanjungan/pujian, (7) penguatan, (8) kedisiplinan/keteraturan, (9) persuasif/mempromosikan, (10) fleksibilitas/ penerimaan, dan (11) partisipatif. Pola tersebut menjadi strategi penutur menyatakan ideologi dan karakter untuk mengungkap nilai-nilai pendidikan, seperti kompetensi, motivasi diri, keteraturan, kreativitas, keterampilan, kepribadian, sikap harmonis, kebersamaan yang terbangun melalui proses kontekstualisasi ruang pembelajaran.

*Corresponding author: sukirman_ss@iainpalopo.ac.id

Introduction

The current implementation of education is interesting to study because it is a phenomenon that portrays the social change that marks a special characteristic in the development of education. This is evident from the shifting values of education, namely the emergence of a culture of relations in education in which authoritarian domination (the truth center) becomes more democratic and open. In this case, environmental education is more directed toward the equality between educators and students (Suharto, 2005). Thus, it changes the way communicative interactions are carried out, that is currently in the form of symbolic meanings that state ideologies or specific goals that tend to use language as an action.

In communication, the act of speaking reflects the development of character and academic cultural behavior in higher education. Hidayah (2015) explained that the character value of a person is strongly influenced by cultural factors, religious education, family, and society. In other words, changes in social and cultural behavior in society also influence one's way of thinking and acting. Therefore, language becomes the key factor in determining the formation of culture and way of thinking (Devianty, 2017). One aspect that is affected is the use of ideological and character transformation patterns in the interaction of speech acts in learning process. More particularly, language is used to express desires, ideologies, and power that is more democratic showing a shift from language as coercion or force to language as an agreement between speakers and listeners. Thus, language becomes the power of representing ideologies that play a role in achieving goals (Nasution, 2007). In stating this purpose, language is utilized by manipulating meaning through discourse or text, both written and spoken forms. According to Rusdiarti (2003, p. 38), this language phenomenon by Bourdieu was referred to 'symbolic violence', that is a violence with no coercion or force.

In the learning processes, this linguistic practice often stands on the continuum of moderate to radical way of thinking. This type of thinking process becomes more explicit due to the nature of academic in higher education institutions, especially in Institut Agama Islam Negeri Palopo (IAIN henceforth). As a higher institution whose students coming from several different ethnic groups, miscommunication presumably appears to be more frequent due to different and conflicting interests. This is related to the statement of Fairclough (1989) explaining that language is employed to spread new influences or ideologies among individuals and groups. Here, text (symbolic form) represents social practice.

The act of transforming educational values in the learning process at IAIN Palopo occurs between lecturers and students, essentially using verbal language as a communication tool that often produces symbolic forms. The symbolic form used is not a mere figurative expression but is full of ideological meanings. In the context of the interaction, symbolic forms are used by speakers to strengthen their purposes in speaking. In other words, the symbolic forms are to transform ideas that the speaker is trying to convey so that the interlocutor can be more focused and easier to understand.

Symbolic forms expressed in lecturers-students interaction, however, are challenging in the process of message delivery because the ideas conveyed are sometimes incomprehensible or ambiguous for the recipient of the message causing

misinterpretation and communication failure. It can also because of the inability of recipients to understand the symbolic forms used by the speakers. This communication failure has attracted attention in this study, especially in the context of leacturers-students interaction during the process of learning.

The representation of symbolic forms containing educational values can be revealed through critical discourse analysis model. In this model, all aspects of the text (words and grammar) are empowered to wrap certain ideological interests to be conveyed in speech act between speakers and listeners (Fairclough, 1989). In the perspective of discourse, meaning is never absolute but always determined by various contexts. Language develops in society and is used to communicate. Therefore, the survival of a language is greatly influenced by the dynamics of the environment that are experienced directly by its speakers. Thus, the culture around the speakers of a given language will also determine the fluidity and fixity of linguistic expressions. Afriana and Mandala (2018) explained that speakers and other speakers maintain harmony in their interactions to encourage the use of symbolic forms in their interactions. This fact shows that this research is important to be conducted in order to provide information to the academic community about the function of symbolic forms in lecturers-students interactions so that miscommunication can be avoided. In this regard, the focus of this current study is to answer the question of how did the transformation of ideological and character patterns in the teaching and learning process at IAIN Palopo take place?

Method

This study used Grounded Theory (GT) and ethnographic approach because the study tried to find new theory based on the results of data processing obtained from the field (primary data). Besides, it was also developed based on theory and examined the behavior that occurred in groups during learning interactions. Furthermore, a qualitative approach was utilized because the data was obtained directly from the research subjects in natural settings without doing any modification to the data. Following Moleong (2011, p. 7), qualitative research allows the data to be in its original forms until the stage of data processing and analysis. In this way, the use of qualitative approach in this study is to be able to have in-depth analysis about educational values represented in symbolic forms that occur in learning interactions at IAIN Palopo in order to reveal the transformation of ideological and character patterns.

The data of this study were in the form of the speech of lecturers and students that were collected using non-participatory technique to generate oral texts containing educational values. Before being analyzed, the data were transcribed into written form. In addition to non-participatory observation, this study also made use of documents to collect intended data (Sugiyono, 2010, p. 309; Moleong, 2011, p. 5).

The data were then analyzed based on a critical discourse analysis approach following an assumption that no pure or plain texts (words) were produced in social practice. To reveal the specific purpose behind the collected text, Miles and Hubermen's analysis model was used (Sugiyono, 2011). To complete the data analysis, this study also used Fairclough's (1989) critical discourse analysis model consisting of three dimensions, namely text, discourse practices, and socio-cultural practices. Technically, the two approach models were applied into four stages: the first stage is interpretation

that includes interpreting data, the second stage is data presentation that involves presenting the results of data classification as a basis for conclusions, the third stage is explanation in which we discuss the findings from various perspectives to be able to determine the position of findings, and the fourth stage is conclusions that includes the steps of formulating initial generalizations appearing from regularity, and then construct a theory as final conclusions.

Finding and Discussion

The implementation of learning activities is an effort of lecturers and students to carry out an interaction process. In the ongoing interaction between the speaker and the listener there is an ideological transformation and character formation. Therefore, speech acts appeared along the teaching and learning activities become a path of ideology delivery. This becomes the focus of this current study, which is about the way the ideology is transformed by speakers within the process of speech interactions.

Pattern of instructions

The following data shows how ideology is conveyed by means of 'commands or instructions' and how it is sharpened in the form of emphasis (see Data 1).

Data (1) *Nah, **perhatikan**! … ini bukan paragraf yang bagus karena tidak terdiri atas kalimat pokok dan kalimat pendukung. Tidak jelas mana pokoknya, mana pendukungnya. **Perhatikan** (Jr)!*

'Well, **Pay attention**!… this is not a good paragraph because it does not consist of main sentences and supporting sentences. It is not clear where the point is, where are the supporting sentences. **Pay attention** (Jr)!'

In Data (1), the lecturer as a speaker tried to influence students as listeners by delivering an instruction subtly and chose the word *perhatikan* 'pay attention', showing the top-down instruction pattern. This particular pattern is possible to occur due to the superiority of lecturer over the students. How to use instruction is one of behaviors commonly adopted in educational institutions in order to shape the cultural character in higher education. Cultural character means behavior which turns to be habit in interacting to transform knowledge. This method was often adopted by lecturers to raise students' motivation to be more productive in learning.

The pattern of instruction above was selected by the lecturer to carry out his ideology to help students more focused on the object being studied. To put it differently, instruction becomes a key instrument in learning to direct students' attention and focus.

Data (2) *Silakan **ambil posisi** yang mana yang bisa di'. Anda masuk yang kurang anggota kelompok. Coba bisa bantu temannya (Mw).*

'Please, **take a position** that you can do it. You can join less group members. Anyone can help his friend (Mw).'

The use of *ambil posisi* 'take a position' in Data (2) above expresses the intended meaning of instructions to transform critical ideas about self-adjustment as a way of applying and developing learning. In this respect, instruction becomes part of the way to manipulate power so that the speakers' critical ideas can be achieved. In transforming the speaker' ideology, however, he uses more democratic way of speech because he gives options for his students to set their own position. This shows that the

instruction delivered by the speaker is based on the thinking competence that characterizes academics.

The symbolic form *ambil posisi* 'take a position' shows that the speaker expresses the value of regularity behind the ideology of conformity. In this case, the lecturer as a speaker seeks to direct students as listeners to be more creative in creating an enjoyable and pleasant atmosphere so that the implementation of learning can be carried out effectively. Regularity is an academic culture that needs to be created to foster student motivation so that the learning process results in the achievement of intended outcomes. In addition, regularity also affects the power of thought and reasoning in helping students develop a culture of literacy. The word *ambil posisi* 'take a position' essentially states instructions, while the instruction shows the meaning of order because it tries to create discipline. Therefore, the maximum continuity of learning can be done if it is based on regularity.

Interrogative patterns (questions)

In learning interaction, the lecturer used form of a question pattern to convey his ideas. Interrogative sentence is the submission of ideas in the form of questions that sharpen the clarity of answers delivered by the interlocutor.

Data (3) Lecture   : *Nah, paragraf saya barusan deduktif atau induktif?*
          Students   : *Deduktif!*
          Lecture   : *Kenapa deduktif?*
          Students   : *Karena duluan ide pokoknya.*
          Lecture   : *Nah, deduktif karena duluan ide pokok. Ide pokok yang duluan ya? Ide pokok duluan baru pendukung. Bisa ndak dijadikan kalimat induktif?*
          Students   : *Bisa!*
          Lecture   : *Bagaimana caranya?*
          Students   : *Dibalik!*
          Lecture   : *Dibalik! Yang pertama tama tadi ditaro terakhir to? Cocokmi to? Masih tidak paham lagi?*
          Students   : *Paham* (JR)!

          'Lecture   : Well, my paragraph just now was deductive or inductive?
          Student   : Deductive!
          Lecture   : Why deductive?
          Student   : Because the first main idea.
          Lecture   : Well, because deductive as the first main idea. The first main idea? The main idea comes first, then the support sentences. Can it be an inductive sentence?
          Student   : Yes!
          Lecture   : How?
          Student   : Behind!
          Lecture   : Behind! The first sentence was the last part? Is it ok? Still don't get it anymore?
          Student   : Got it (JR)!'

In Data (3), the speakers tried to instill their ideology through questions or interrogative expressions he/she delivered. In this specific context, the technique was carried out deliberately to achieve the intended competence of writing. Here, questions function as the speaker's attempt to clarify whether particular skill in paragraph writing has been achieved by students. Thus, the speaker's power works and progresses through the construction of questions. In addition, the verbal interaction expressed in

the above conversation shows that lecturers and students build an academic tradition that are institutional. This indicates that there is an ongoing ideological transformation in the question and answer. So, the question-and-answer activity is the process of ideological hardening in achieving paragraph writing competence for students. In addition, the explanation points a strategy to emphasize the importance of good paragraph writing competence.

The interrogative pattern chosen by the lecturer is a process of meaning violence whose function is to know and ensure the depth of students' mastery. The ideology being constructed especially in Data 3 is, again, the mastery of particular level of paragraph writing.

Warning pattern (advise)

Data (4) *Jadi,* ***jangan sampai*** *Anda ini kuliah pertambahan ilmu tidak ada. Lebih baik tindro. Lebih baik tidur to'. Jadi, saya maunya ini setelah kuliah nanti Anda paham apa itu, oke* (JR)?

'So, **don't get** to college, you do not get additional knowledge. Better *Tindro.* Better just sleep. So, I wanted to be after college, you got it, okay (JR)?'

Data (5) *Saya ulangi.* ***Jangan sampai*** *Anda tidak terdata di pangkalan data Kemenristek Dikti dan EMIS ya. Di Kementerian Agama (Rs).*

'Once again. Don't let you not be recorded in the Kemenristek Dikti and EMIS database. At the Ministry of Religion (Rs)'.

Based on Data (4) and (5), the ideology being constructed by the speaker is conveyed through the use of warning patterns. The warning pattern in these data is expressed by the use of *jangan sampai* 'don't'. Such phrases are utilized by the speaker to influence the listeners to be more active and productive. This kind of linguistic expressions is often employed by lecturers in fostering the competence and morals of students. Therefore, lecturers have the obligation and responsibility to give warnings to their students as to create a conducive academic culture.

The statement of *jangan sampai* 'don't' denotes the meaning of caution in students being unproductive and/or violating the respective academic rules. Warning also becomes lecturers' strategy to communicate their ideology and to deliver motivational message and order. The idea expressed by the lecturer regarding the mastery of competence for students must be realized intensively. It is also worth noting that giving warning that takes place in learning embeds in the role of lecturers.

Comparison Pattern

Data (6) *Jadi,* ***jangan kalah*** *dengan kelompok tiga. Penyajiannya harus terarah. Moderatornya harus lebih kuat lagi. Sekian dari saya assalamu alaikum wr.wb (Mw).*

'So, **don't lose** to group three. The presentation must be directed. The moderator must be even stronger. That's all from me, Assalamu'alaikum wr.wb (Mw).'

Data (7) *Di sini minggu lalu saya yang lebih banyak menjelaskan ya. Jadi e, hari ini kalian yang lebih banyak aktif ya. Supaya* ***kita bergantian****. Minggu lalu Ibu yang banyak aktif. Sekarang mahasiswa lagi yang banyak aktif ketimbang dosennya* (Mw).

  'Last week, I explained more. So, eee… today you are more active. So, **we take turns**. Last week my mother was very active. Now students are more active than their lecturers (Mw)'.

This current study also found a comparison pattern that functions as to help speakers to get the desired ideology realized. The respective pattern is represented by the statement *jangan kalah dengan kelompok tiga, supaya kita bergantian* 'don't lose to group three, we take turns'. Through this statement, the speaker emphasizes the value of creativity and being more active in learning to achieve the intended competence. In addition, speakers build more concrete reinforcement so much so that the learning motivation improves. Thus, the ideological concept of competition in learning is constructed via a comparative pattern. Furthermore, the essential idea here is to stimulate behavioral and attitudinal changes in students This was done by comparing one group to another.

Based on the results of the interpretation of the relationship between the meanings of words, it is known about the comparison pattern is chosen by the speaker to state his ideology because it is considered to be very precise and quickly influences the mind and soul of the student as a listener. Therefore, the sharpness of the comparison pattern used by the speaker determines the achievement of ideological messages.

Flexibility (flexing)

Data (8) *Dsn.: Jadi, begini nah. Saatnya sekarang Anda bercua-cua. **Jangan takut salah!** Ketika Anda salah bicara. **Jangan takut nah**! Jadi, silakan bicara **menurut ada di kepala Anda**. Ketika Anda tidak banyak berbicara, yakin Anda akan fakum sampai semester terakhir. Jadi, **terserah** mau sotta. Silakan berbicara nah! Bicara nah! Saatnya Anda berbicara sekarang. Mengerti* (Ikw)!

  'Lecture: So, do it like this. Now is the time for you to speak. **Don't be afraid to be wrong**! When you misspoke. **Don't be afraid**! So, please speak **your opinion**. When you do not talk much, I am sure you will be failed until the last semester. So, it's **up to you** to know. Please speak! Speak up! It's your time to speak now. Got it (Ikw)!'

Data (9) *Kalau mencatat **tidak usah juga terlalu lengkap** yang penting tujuannya mendekati yah. Toh, jelas di situ mendekati yang Ibu cerita ya. **Ndak usah terlalu kau tulis semua** ya* (Bak).

  'If you take notes, **you don't need to be too complete**, the important thing is that the goal is close. After all, that's close to what I'm telling you. **You don't have to write everything down too much** (Bak).'

Data (10) *You yang harus betul-betul membaca. Saya **tidak membutuhkan kebenaran**. Tapi yang saya butuhkan di kelas ini adalah **proses*** (Sr).

  'You should really read. I **don't need the truth**. But what I need in this class is a process (Sr).'

Referring to Data (8) – (10), we found that the speaker states his ideology using the flexibility pattern, which is by giving listeners opportunities or freedom to take a part in learning. Speakers do not enforce rules strictly in the implementation of learning activities. This can be seen from the expressions *Jangan takut salah! Menurut ada di kepala Anda, terserah, tidak usah juga terlalu lengkap, Ndak usah terlalu kau tulis semua, Saya tidak membutuhkan kebenaran. Tapi yang saya butuhkan di kelas ini adalah proses* 'Don't be afraid to be wrong!, speak your opinion, up to you, don't need to

be too complete, you don't have to write everything down too much, I don't need the truth. But what I need in this class is a process'. These expressions imply that lecturers provide wider opportunities for students to carry out productive activities. In addition, the statement indicates flexibility in learning. The use of flexibility patterns here is chosen by the lecturer to convey the ideology of creativity as an effort to construct learning environment that are not rigid and tense. However, flexibility does not mean having no rules in learning. Flexibility is seen as an effective way to develop educational values, namely how to stimulate students' creativity in learning.

Data (11) *Ketertarikan orang beda-beda dan ini **semua terserah**. Makanya yang harus Anda baca lebih awal adalah apa itu penelitian kualitatif? Apa itu kuantitatif? Apa itu eksperimen (Sr)?*

'The interests of different people and it's all up to you. So what you should read earlier is what is qualitative research? What is quantitative? What is experiment (Sr)?'

Data (12) ***Silakan aja pilih*** *ya! Makanya ada caranya ini. Ada uraiannya nah. Setiap mahasiswa membuat rangkuman (Sr).*

'**Please just choose**! That's why there is this way. There is a description now. Each student makes a summary (Sr).'

In Data (11) and (12), the speakers express the symbolic form via the statement of *semua terserah, silakan aja pilih* 'it's all up to you, please just choose**'** which transforms the ideology of flexibility, that is, the speaker gives freedom to the speaker to be more creative. By giving choices to students, it shows the flexibility for students to choose activities according to their abilities. Lecturers as speakers underline that freedom will affect students' creativity. Therefore, the critical idea behind the ideology of flexibility is creating flexible learning environment to stimulate creativity in learning as to develop competence. So, speakers give choices to students as a form of freedom so that educational polarization does not occur which is realized in a strict system. Freedom is an inspiration space for the development of creative-based learning in learning spaces. This shows that in the implementation of learning, lecturers prioritize a democratic learning system because they think that flexibility is a space or place to develop student inspiration.

Representing freedom in the education system means that lecturers want students to show off their ability or competence. Therefore, the educational paradigm is currently experiencing a shift from an authoritarian system to a democratic system, where lecturers position themselves as partners in learning and students are given wider opportunities to exploit and discover their own potential because they feel free to utilize their competencies.

Flattery (praise)

Data (13) *Nah, dari penjelasan argumentasi mulai dari kelompok satu. E, sampai kepada kelompok-kelompok lainnya itu. E, argumentasinya **luar biasa** semua ya. E, **bagus-bagus** semua ya. Tidak ada yang tidak bagus. Hanya ada kata-kata sedikit (Mw).*

'Well, from the explanation of the arguments starting from group one. E, get to the other groups. E, all of the arguments are **extraordinary**. E, **all is good**. Nothing is not good. There *are* only a few words (Mw)'.

Data (13) shows how flattery pattern is used by lecturers. The technique is intended to make students feel happy and motivated so that their enthusiasm of learning will rise and develop. Giving praise is a way chosen by lecturers to convey ideas in order to convince and increase self-confidence for students. This is done so that the competence and argumentation skills of students can be further increased. The ideology of flattery lays particularly in the expression of *argumentasinya luar biasa, bagus-bagus semua* 'the arguments are extraordinary, all is good'. Such expression denotes that the speaker gives a positive response to the listener in recognition of its success. It was also understood that behind the praise that the speaker delivers, he tried to impose his ideology, that is, to motivate the listener to further enhance his competence. Furthermore, the speaker shows his satisfaction through a form of praise so that the listener feels flattered so much so that he becomes more motivated to improve the ability to argue.

Assignment patterns

Data (14) *Nanti, **ini masuk tugas kamu**. Jadi, nanti **kamu buat contoh**. Satu bagian di atas ya. Jadi, ada sembilan contoh ya. Jadi, kamu bikin jangan apa. Jangan biasa ambilnya di geoogle karena nanti dimasukkan di soal ujian. Kalau kamu ambil di geoogel apa yang kamu tahu. Tetapi kalau kamu buat sendiri, yang kamu pikirkan pasti kamu ingat (Bak).*

'Later, **this will be your assignment**. So, later **you make an example**. One part above yes. So, there are nine examples huh. So, what do you do? Don't get used to it on geoogle because it will be included in the exam questions later. If you take in geoogel, what do you know. But if you make it yourself, what you think about will you *remember* (Bak).'

In Data (14), the speaker expresses his ideology through the pattern of assignment. In the process of achieving particular competence, the speaker assigns listeners to complete assignments on their own. It shows that the speaker emphasizes the process of competence development with which honesty is highly emphasized. Here, honesty is a moral value that reflects the ability to be resilient in upholding scientific morals.

The assignment pattern by emphasizing honesty is an effort to build student creativity, because honesty is essentially an openness to incompetence. Realizing this inability can encourage efforts to cover up this inability so that a creative attitude is developed. By giving assignments, lecturers put effort to stimulate students' intelligence and skills, and that assignment is a form of knowledge development that functions as an educational value.

Discipline pattern (regularity)

Data (15) *Kemudian, saya juga perhatikan itu. Jadi, itu absen saya kalau lewatmi **kesepakatan** jangan kasih tanda tangan di'! siapa yang pegang absen saya dia **bertanggungjawab** nah (Mgr).*

'Then, I also noticed that. So, it was my absence if I passed **the agreement**, don't sign on '! who will hold my absence **is responsible** (Mgr).'

Based on Data (15), it is known that the speaker applies a disciplinary pattern to carry out his ideology. Through the implementation of this technique, the development of learning competencies will be achieved. Speakers put more emphasis on the creation of personality values because they can realize more effective learning. In addition,

discipline will improve competence and learning outcomes. Discipline can influence student patterns and attitudes to be more productive.

Discipline pattern used by the speaker in Data (15) is represented through the use of *kesepakatan* 'agreement', *bertanggungjawab* 'responsible' that express the meaning of accuracy, consistency, and compliance. Thus, the obedience toward a certain agreed rule will have impacts on the quality of education and learning. Therefore, one of the instruments of developing the quality of learning is discipline. As such, the ideology that the speaker wanted to pursue in order for the learning competencies to be achieved is by consistently obeying the rules.

Persuasive patterns (promoting)

Data (16) **Kalian beruntung** *masuk kuliah di sini. Apalagi* **kampus ini adalah bernuansa Islam**. *Kemudian, dia negeri pula. Jadi,* **beruntunglah** *adikku sekalian (St).*

'**You are fortunate** to attend college here. Moreover, **this campus is nuanced in Islam**. Then, he's a country too. So**, luckily** my brothers (St).'

Data (16) shows the way the speaker states his ideology through persuasive patterns or promotions. In this context, the ideology conveyed is the increased interest in studying at IAIN Palopo. To put it differently, the speaker tries to convince students that studying at IAIN Palopo is the right choice by mentioning the strengths of studying at IAIN Palopo. This was intended to increase students' learning motivation.

Persuasive patterns carried out through the statement *Kalian beruntung, kampus ini adalah bernuansa Islam* 'You are lucky, this campus is Islamic' implies that the speaker states a positive value of certain institution to encourage and motivate listeners to achieve high learning enthusiasm. The speaker emphasized to influence the attractiveness of students to focus more on continuing their studies at IAIN Palopo. Thus, speakers motivate and convince students persuasively.

Patterns of flexibility (acceptance)

Data (17) *Bagaimana* **untuk bersama** *dalam perbedaan ya! Pertama, kita harus* **terima perbedaan** *ya! Kita harus akui adanya perbedaan. Jadi,* **kita akui**. *Kita terima ya (Hb)?*

'How **to be together** in the difference huh! First, we have to **accept the differences**, okay? We have to admit there are differences. So, **we admit**. Do we accept (Hb)?'

Data (17) shows that the speaker expresses his ideology through the pattern of flexibility by way of acceptance, that is, not highlighting differences. Here, the value to be imposed is the harmonious life among various kinds of differences including ethnic, religious and cultural differences. The difference is expected to be intertwined in togetherness. The concept of togetherness and harmony will be achieved if there is acceptance between them. Therefore, to achieve this ideology, speakers use the pattern of acceptance as an instrument of speech act that drives the continuity of communication to transform the ideology of harmony.

In Data (17), the pattern of acceptance is expressed through the statement *untuk bersama, terima perbedaan, kita akui* 'to be together, accept the differences, we admit'. A rational mind is needed to value differences. Thus, recognizing others are the key to sustaining harmonious life. This basic principle needs to be cultivated so that open-mindedness can be manifested in mutual respect behavior.

Participatory patterns

Data (18) *Sampai di sini ada pertanyaan? Jangan takut bertanya De' karena di sini kita sama-sama belajar De'* (St).

> 'Up here, do you have any questions? **Don't be afraid to ask, dear**. because **here we both learn**, dear (St).'

Data (18) reflects that the speaker states his ideology through participatory patterns, that is, the speaker considers himself as part of the learning community. The speaker positions himself equal to the listeners. The pattern is chosen so that there is no distance between lecturers and students. Thus, intimacy, mental and emotional closeness grow between them, resulting in a symmetrical and equal relationship. It is the speaker's strategy to establish closeness with the listeners so that the ideology being imposed can easily be achieved.

The participatory pattern used by the speaker in the survival of his ideology is represented through the statement *Jangan takut bertanya De', di sini kita sama-sama belajar* 'Don't be afraid to ask, dear, we are both here to learn' that expresses the idea that the speaker builds the listeners' self-reinforcement so as not to be reluctant as this attitude can block creativity in thinking. Lecturers as speakers believe that by utilizing the value of togetherness through participatory patterns, the ideology of active and creative attitudes in learning will be more easily transformed.

In the classroom interaction at IAIN Palopo, we found eleven ways in which ideological patterns and characters were used in carrying out the process of transforming competencies or knowledge. This shows that ideology and character are interrelated (Syahrul, 2018). The use of the pattern is imposed so that the speakers' ideology can be achieved. The pattern of ideology usage is very much determined by the position and condition of the speaker. This is in accordance with Foucault's theory that school is one of the locations where power/knowledge takes place to form a global network in a highly productive society and to determine the specific nature of that knowledge (Edknis & Williams, 2013). Thus, ideology contains the educational value that is imposed and practiced in every verbal interaction setting. This can take place in the process of interaction in the learning space as a form of creating and cooperating in social relations because interaction can create openness between speakers and listeners. So, ideology is the result of a critical thinking process that in the context of learning the goal is to develop and grow the value of education, such as cooperation, freedom, and curiosity (La Ode, 2017). Ideology containing the value of education can develop because it has space in learning. According to Eriyanto (2012), conversation is a form of practice from which an ideology is built by dominant groups that aims at producing and legitimating their dominance. In this case, the dominance that takes place in learning activities is based on consensus.

This current study revealed the way ideology takes place in learning, namely (1) patterns of instructions or commands, (2) interrogative patterns or questions, (3) patterns of warning or advising, (4) patterns of comparison, (5) patterns of flexibility or flexing, (6) flattery (praise), (7) assignment pattern, (8) discipline or regular pattern, (9) persuasive or promoting pattern, (10) flexibility or acceptance pattern, and (11) participatory pattern. The eleven patterns are ideas that are formed in improving motivation and learning competence.

Observing the pattern of continuity of ideology and character used in the academic context, it can be seen that the delivery of educational values tended to be democratic because the lecturer positioned himself as students' partner during the process of transformation of knowledge. This is shown by the tendency of lecturers to be open-minded, care, and trust in students. In this case students are given the freedom to develop their own potential. Thus, according to the theory put forward by James A. Beane and Michael W. Apple in Rosyada (2004), to build a democratic environment, school should appreciate openness about ideas, stimulate students' confidence, and uplift self-esteem. The data description shows that the educational context held at IAIN Palopo takes place within the democratic education paradigm because it establishes openness.

The use of ideological patterns formed in learning is a character and potential for speakers to convey ideas that contain educational values. Thus, the interaction that takes place is more communicative because it is easy to understand. So, the learning objectives can be achieved maximally. This shows that the disclosure of ideology delivery patterns is very much determined by the position and ability of the speaker. This is consistent with Althusser's argument (in Eriyanto, 2012) stating that ideology is a practice; it is the way a person is positioned in which their social relation is important. The pattern of the use of ideological sustainability is conveyed by speakers aiming to influence the listener. This is related to the theory of hegemony in which the ideology seeks to develop discourse in order to be able to influence the audience subtly and be accepted as truth (Gramsci in Eriyanto, 2012). So, the delivery of ideology in the discourse of learning by using a pattern of continuity to express critical ideas is one of the models of character formation in the discourse of learning at IAIN Palopo.

Submission of ideology in the discourse of learning is a form of communication between speakers and listeners that contains messages about the value of education. This is in accordance with Rogers' explanation in Nurudin (2012), that communication is the process of transferring ideas from a source to recipients who aim to change behavior. The intended behavior, namely increasing the value of character in the form of student communication skills based on discipline and creativity (Baroroh, 2011). It shows that in communication there is a process of transforming ideas and symbols that involve other people. Thus, the facts show that communication is an inseparable aspect of one's activities because it has its own way of achieving goals. The achievement of that goal is obtained by means of communicating to others (Nurudin, 2012). Another thing that needs to be understood is that communication between individuals can improve human relations between the two communicating parties to obtain convenience. As argued by Cangara (2009), communication functions to foster togetherness, influence others, provide information, educate, and entertain. This happens because in communication, speakers understand and interpret the same thing with certain expressions, that is, the objects expressed are understood by listeners, because their propositions are true, so that each of them is accepting and ready to do it according to agreement (Edknis & Williams, 2013). Thus, the presence of speakers and listeners in learning activities takes place in the form of interactions (dialogues) that gives mutual understanding between one another. The ongoing education process is a conscious effort to develop optimal potential (Afandi, 2011). This shows that education is a development site of character and competency in realizing the mandate of the 1945 Constitution.

Finally, educational values, such as competence, self-motivation, regularity, creativity, skills, personality, harmonious attitude, togetherness can be built up through the process of learning. This was argued by Putri (2011) that the implementation of character education was applied in learning. Furthermore, Nurgiyantoro and Efendi (2013) emphasized that character values need to be prioritized to establish monitoring, supervision, and assessment process. Furthermore, Chrisiana (2005) explains that character education can be realized through curriculum design in a systematic and integrated manner as a strategic plan. In this regard, the discourse that takes place in learning interactions at IAIN Palopo utilizes eleven ideological continuity patterns to construct character-based scientific attitudes in the context of education.

Conclusions

To face the current globalization and industrial revolution 4.0, 21st century teachers must be good at planning and managing their classes by utilizing the latest media and potency. Multimedia is proven to be effective and positively impacts learning, including learning foreign languages such as German. *EDDU* is an alternative digital media that can help teachers get ideas to prepare and conduct learning that considers the needs of learners and is following the 21st century learning principles. The available features and materials can make it easier for teachers to prepare material according to CEFR standards and the German syllabus at SMA/ MA (Senior High Schools) in Indonesia. However, teachers should not use EDDU as the only learning resource. Teachers must be creative and innovative and combine various media, strategies, and learning models to create optimal learning.

References

Afandi, R. 2011. Integrasi pendidikan karakter dalam pembelajaran IPS di Sekolah Dasar. *Pedagogia: Jurnal Pendidikan*, *1*(1), 85-98.

Afriana, A., & Mandala, R. S. 2018. Analisis kesantunan berbahasa sebagai dampak dari penerapan pendidikan karakter pada siswa. In *Prosiding Seminar Nasional Ilmu Sosial dan Teknologi (SNISTEK)* (No. 1, pp. 1-6).

Baroroh, K. 2011. Upaya meningkatkan nilai-nilai karakter peserta didik melalui penerapan metode role playing. *Jurnal Ekonomi dan Pendidikan*, *8*(2).

Cangara, H. 2009. *Pengantar ilmu komunikasi*. Rajawali Pers.

Chrisiana, W. 2005. Upaya penerapan pendidikan karakter bagi mahasiswa (Studi kasus di jurusan Teknik Industri UK Petra). *Jurnal Teknik Industri*, *7*(1). Hal 83-90.

Devianty, R. 2017. Bahasa sebagai cermin kebudayaan. *Jurnal Tarbiyah*, *24*(2).

Edknis, J. & Williams, N.V. 2013. *Teori-teori kritis: Menantang pandangan utama studi politik internasional*. Pustaka Pelajar.

Eriyanto. 2012. *Analisis wacana: Pengantar analisis teks media*. Lkis.

Fairclough, N. 1989. *Language and power*. Longman Group Limited.

Hidayah, N. 2015. Penanaman nilai-nilai karakter dalam pembelajaran bahasa Indonesia di Sekolah Dasar. *TERAMPIL: Jurnal Pendidikan dan Pembelajaran Dasar*, *2*(2), 190-204.

Moleong, L. J. 2011. *Metode penelitian kualitatif*. Remaja Rosdakarya.

Nasution, Z. 2007. Bahasa sebagai alat komunikasi politik dalam rangka mempertahankan kekuasaan. *Sodality: Jurnal Sosiologi Pedesaan*, *1*(3).

Nurgiyantoro, B., & Efendi, A. 2013. Prioritas penentuan nilai pendidikan karakter dalam pembelajaran sastra remaja. *Jurnal Cakrawala Pendidikan*, *3*(3).

Nurudin. 2012. *Sistem komunikasi Indonesia*. PT Rajagrafindo Persada.

Ode, La, G. U. S. A. L. 2017. Nilai-nilai pendidikan dalam cerita rakyat Sulawesi Tenggara karya La Ode Sidu. *Jurnal Humanika*, *3*(15).

Putri, N. A. 2011. Penanaman nilai-nilai pendidikan karakter melalui mata pelajaran Sosiologi. *Komunitas: International Journal of Indonesian Society and Culture*, *3*(2).

Rosyada, D. 2004. *Paradigma pendidikan demokratis sebuah model pelibatan masyarakat dalam penyelenggaraan pendidikan*. Prenada Media.

Sugiyono. 2010. *Metode penelitian pendidikan*. Alfabeta.

Suharto, T. 2005. Konsep dasar pendidikan berbasis masyarakat. *Jurnal Cakrawala Pendidikan*, (3).

Syahrul, S. 2018. Kritik ideologi pendidikan karakter dalam masyarakat demokrasi di Indonesia. In *Seminar Nasional Pendidikan dan Kewarganegaraan IV*. pp. 58-67