

PHENOMENOGRAPHY STUDY OF UVENTIRA CONCEPT UNDERSTANDING AMONG HIGH SCHOOL STUDENTS IN TAWAILI DISTRICT PALU CITY

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Abstract

Uventira is interpreted and characterized by patterns of behavior, norms, values, and messages from ancestors containing prohibitions, restrictions, and rituals in carrying out activities in an area. This study aims to determine students' understanding in constructing the Uventira concept, students' perceptions of the myths and the Uventira region, and the influence of the Uventira myths on student behavior across academic levels. The study uses a phenomenological qualitative approach with all students at the junior and senior high school academic levels in Tawaili sub-district as the object of research taken by purposive sampling. Data and information collection technique uses interviews, participant observation, and non-participants and documentation studies. The results of the study were then analyzed by means of reduction, display, description, and verification. The results showed that not all junior high school students can construct the Uventira concept, because students do not have personal experience related to it. In contrast to high school student, they have a broader conception of Uventira such as the supernatural kingdom, the city of jinn, and the richest country that cannot be seen directly by ordinary people. High school students construct the myth of uventira based on the narrative of family, neighbors, and internet browsing, while for middle school students the myth is conveyed by family, neighbors, teachers, and folklore passing from generation to generation. The existence of restrictions, prohibitions, and traditional rituals do not interfere with student activities, because they are excluded from traditional ceremonies, celebrations and

rituals carried out by the people in the Uventira Region. The belief about Uventira's supernatural beings has formed in students that as human beings who have belief in God assume that supernatural beings are God's creatures who live side by side with humans. Besides that, according to students, Uventira as local wisdom needs to be preserved as a source to maintain the balance of nature.

Keywords: Uventira, Phenomenography, High school student, Concept understanding

INTRODUCTION

The myth of Uventira is believed by people in Central Sulawesi and has formed a belief in supernatural creatures that have the power and influence on human life. Myth relates to ancient beliefs about the supernatural life that entrenched arises from man's efforts in an unscientific manner and not based on real experiences to explain the world or the world around him. (Pius & Dahlan, 2001). The Uventira region is believed to hold myths and messages from ancestors containing prohibitions, restrictions, and rituals in carrying out activities in the area. The Sambulugana Ritual is an example of a habit carried out by the community as a form of gratitude for blessings as well as a mediation to plead for the salvation and the good fortune they want. Myths are considered to contain moral messages for people who believe in them (Ayatullah, 2012).

Uventira is a form of inheritance that is still preserved as a belief system between humans and ancestors. The beliefs and habits practiced by the people from generation to generation have become entrenched traditions. These beliefs and cultures shape different perceptions and understandings in society including children or students in Tawaili District, Central Sulawesi. The understanding of the Uventira concept in children comes from fairy tales or the stories of people around them. Understanding is the level of ability that expects human senses to be able to understand the meaning of the situation as well as known facts (Purwanto, 2010). Understanding includes three important indicators namely translation, interpretation, & extrapolation (Suke, 1991). Public understanding of the myth of Uventira is illustrated by community traditions that characterize the existence of patterns of behavior, norms, values, and other aspects of

life that characterize the Uventira community. Nana (1992) categorizes three understandings, the first is the lowest level which translates a phenomenon, the second interprets or links each event and distinguishes it, and the third is extrapolation.

The existence of Uventira gives a picture to children that Uventira has magical powers and haunted places. The tendency of understanding gives children the opportunity to start imagining according to their level of understanding and describing the event in a fantasy. The individual's understanding is first limited to observations of natural phenomena and folklore, then to the increasing knowledge of reasoning and curiosity. The level of understanding changes according to the study of thoughts across experiences, so that understanding of mystical things is increasingly developed by the existence of rational thinking. Rational thinking means that someone understands and truly understands about something (Badriyah, 2011). Thus the positive and negative effects of a phenomenon is very dependent on how humans use the mind and control it.

The people around Uventira compile myths to introduce reality and knowledge created to satisfy curiosity for the supernatural. Curiosity drives human beings to carry out various activities aimed at finding answers and understanding the phenomena around them, thus giving rise to various perceptions. Perception is an observation about objects, events or relationships obtained by concluding information and interpreting messages (Jalaludin, 2007). These perceptions are essentially cognitive processes experienced by everyone in understanding information about their environment through vision, hearing, appreciation, feeling, and smell.

Culture provides a stimulus to the development of personality and behavior patterns of individuals as members of society. Visible behavior patterns can explain the different levels of knowledge, understanding, and views in conceptualizing Uventira. Human conceptions and perceptions of a particular object have differences in terms of looking, assessing, observing objects and making conclusions. This perspective can vary due to the power or ability of understanding someone is different from one another. The causes of differences in abilities vary, such as age, sex, education level, and so forth.

The description categories that appear next are arranged hierarchically based on the level of truth to interpret a phenomenon is

an individual's understanding in phenomenology research (Stamouli & Huggard, 2007). Stamouli & Huggard (2007) defines phenomenography as "research project reveals the qualitatively different ways in which phenomena can be experienced, understood or perceived by a student cohort". Abrahamsson (2005) states phenomenography has a specificity in looking at how the relationship between a phenomenon with the basic understanding of each individual in understanding the world around them. Phenomenography can be interpreted as a method to find out the understanding of each individual in understanding and conceptualizing various aspects of a phenomenon that is around them. Based on the description above, differences in students in conceptualizing Uventira can be identified by the phenomenological approach.

METHOD

The research method used is a qualitative descriptive method with a phenomenological approach. This approach to uncovering students' understanding of the myth of Uventira, constructing it into concepts, thus forming perceptions and patterns of student behavior across academics, namely junior and senior high school levels in Tawaili District, Central Sulawesi. This level of understanding is explored with indicators of translation, interpretation. Qualitative research with a phenomenological approach is expected to find new concepts and theories based on the culture of a society. Therefore, researchers act as the main instrument (key instrument) that integrates with the data source in a natural setting. Determination of the sample uses stratified random sampling technique to represent the entire population spread across the academic level and purposive sampling that is considered to know the myth of Uventira. Data obtained from the results of observations, interviews, and documentation, then analyzed and described descriptively through 3 stages that occur simultaneously namely reduction, display, and conclusion drawing / verification.

RESULTS AND DISCUSSION

Description of Research Locations

This research was conducted in several junior and senior high schools in Tawaili District, Palu City, Central Sulawesi Province. The

research sites consisted of 3 junior high schools and 2 high schools, namely; SMP Negeri 16 Palu, SMP Negeri 17 Palu, SMP Negeri 22 Palu, SMA Negeri 7 Palu and SMA Negeri 9 Palu. The distance of some of these schools is close enough to less than 15 km. Even the location of SMP 16 which is located in Lembara Village, the closest to the Uventira Area.

Middle and high school students in Tawaili District generally come from elementary schools around the middle school and high school students come from middle school students in the area. The domicile of middle and high school students who are the research subjects are in the area around the Uventira Region. Environmental conditions can affect student behavior patterns as a form of student sensitivity to their environment. Hurlock (1993) explains that children's development is affected by at least six environmental conditions, namely: pleasant interpersonal relationships, emotional states, child care methods, the early role given to children, family structure in childhood and stimulation of the environment around it. Middle and high school students in Tawaili District generally know and understand the Uventira myth. Such knowledge does not originate from knowledge directly but comes from the environment.

The concept of Uventira in the perspective of students at the Academic Level

A phenomenon that originates from community stories can indirectly influence people's thinking widely without exception by junior and senior high school students. School-age children will more easily accept stories that are spread and become the talk of people around them. They are accustomed to hearing stories about Uventira from parents, friends, neighbors, and the community in their area. Basically, folklore to express noble values is actually found in folklore, including noble values concerning moral teachings, self-esteem, identity, hard work, tension, and so on (Tjetjep, 2010).

Some students don't fully believe the truth about Uventira because many students don't have direct experience about Uventira. There are students who believe the myth is based on the story of citizens who enter the unseen world of Uventira. There is a neighbor of a student who has experienced a mystical event while in the Uventira area. The incident was related to public trust in the Uventira Region, namely sounding the horn when he got to the Uventira monument

when driving. If you do not honk, the road may become dark and consequently unable to focus on driving, and you will see a golden glittering light between the sidelines of trees towering on the left side of the driver. Apparently what he saw was an unseen city hidden behind the dense forest of Kebun Kopi.

Middle school students explain the region and the myth of Uventira in the form of translation. Students' understanding of Uventira is formed in interpreting the shape of the yellow symbol around the Uventira area and translating the stories of the surrounding communities in the form of Uventira understanding and concepts. Explore and utilize the dimensions of visual symbols and transliterate folktales or local literature by creating a variety of visual symbols so that it becomes a show that is able to attract attention (Rita, 2008). In addition to the symbol of the monument, junior high school students construct the myth of Uventira as a story that is discussed by the community with regard to habits while in the area and Uventira is a richest magical city inhabited by spirits.

Characteristics of students' level of understanding are influenced by factors from within themselves and from outside. A good educator or parent needs to sort out in providing education to the child so that the child understands a good attitude to be an example in life through reading fairy tales or stories (Juanda, 2018). Middle school students who have maturity or growth during the transition between children and adolescents are still difficult to construct a phenomenon with the intelligence of thought. Factors that exist outside the individual or social factors are very influential on the results of student thinking in constructing the Uventira concept. The ability of students to understand or understand something is seen from various aspects, where students are said to understand a thing if they can provide an explanation and imitate it using their own words.

High school students better understand and can illustrate the myth of Uventira. Students in constructing the myth of Uventira are not only based on community stories but more on interpreting symbols in the Uventira region as a form of community belief as the entrance to the magical city of Uventira. Students explain the concept of Uventira not only based on stories and symbols, but students try to find information through social media to find out more clearly about these myths. This is related to the level of student knowledge, so they can

draw conclusions based on a rational analysis of thought. Even though the truth of the myth story itself is questionable, especially through the rational point of view today, people in general accept the truth without questioning it again (Burhan, 2013).

High school students know about the myth of Uventira obtained from their families and communities around their neighborhood. Students state that the symbol that signifies the existence of Uventira is yellow or everything related to yellow. Students describe that Uventira is home to unseen creatures and invisible cities that cannot be seen directly by the public. High school students have long known the myth of Uventira because they come from the area around Uventira, which is located in Tawaili sub-district.

High school students in constructing the concept of Uventira based on translating, interpreting, and extrapolating stories from people in their environment, the symbols they see are the monuments and the yellow characteristics in the area and based on students' rational thinking. The rational thinking of high school students can illustrate that Uventira is a magical city inhabited by subtle creatures, although none of the students has ever experienced an event related to Uventira, but they believe in the existence of subtle creatures that live side by side with humans.

In general, the understanding of the concept of the myth of Uventira by middle and high school students each has a different level of understanding. At the junior high school level, students in constructing the Uventira concept try to translate stories that come from people around them or their neighborhoods. Information is obtained from the teacher in storytelling outside of learning. In high school students in constructing the concept of Uventira more complex according to their level of experience and knowledge. The level of knowledge and experience becomes a form of differentiation between middle and junior high school students in contemplating a phenomenon that exists in their environment. Students who are close to the Uventira Area, especially junior high school students in constructing the Uventira concept only try to translate the stories of people around them because they do not really understand the story rationally.

Students' Perceptions at Cross-Academic Levels about the Myth of Uventira

Various interpretations said by students illustrate that these students interpret the myth of Uventira to exist and be close to them. The concept of Uventira as an unseen city inhabited by living creatures side by side with humans is a student's response to the story even though personally none of the students experienced events related to Uventira. Thus students have an interpretation of Uventira originating from the environmental stimulus that is the community's story.

The student's home environment is one factor in understanding a phenomenon that exists in the region. The existence of student residence is very influential on the knowledge of the Myth Uventira. Students who are not in the area of Uventira will give a non-concrete response, because in interpreting the myth of Uventira it is only based on community stories and does not directly see the condition of the Uventira Area, such as the community's prohibition when crossing the Uventira area, namely littering. For students who are in the Uventira Region, have knowledge and learning processes from the conditions around them. This gives an explanation of the habits of the surrounding community in more detail. Students in the Uventira Area such as students in SMP 16 are more detailed in giving explanations and more familiar with the habits of residents around them such as giving offerings by the river that flows right in front of the Uventira monument. Offerings given are in the form of incense, flowers and bread. Residents who cross the Uventira area are prohibited from wearing yellow clothes, are prohibited from spitting in any place and are forbidden from saying bad words or shouting. Communities are not allowed to cut trees in the Uventira area or burn forests. For residents who violate these restrictions, then the community believes that the person will disappear mysteriously or that person will be hidden and become a slave to spirits living in Uventira.

Students of SMP 16 Palu show an attitude of trust in the story or myth of Uventira with all the habits that are carried out by the community. Students believe that the belief in supernatural beings that inhabit the Uventira Region is a form of belief in living side by side with fellow creatures created by Allah SWT. Students believe this because they have traditionally trusted all taboos, prohibitions, and traditional customs in the Uventira Region. This is also due to the fact that the

community around the Uventira Region still maintains their trust in the existence of the Uventira Area which is located in the forest of coffee plantations and must be preserved for its forests.

The myth of Uventira already exists and is discussed by the community and becomes a story when an event occurs. Responding to the story high school students do not fully believe in the myth of Uventira. It is according to them the same as the community around students, where there are people who believe and there are those who do not believe. In addition, according to students, this belief is something that is less rational because students have never directly or close family experienced an event related to Uventira. thus it can be concluded that the myth of Uventira according to the interpretation of students at the high school level is a community story that is not necessarily true.

Influence of Myths of Uventira on Student Behavior Patterns.

Uventira is a hereditary belief inherited by the ancestors of the community around the Uventira Region. This belief has existed from ancient times until now and has become a cultural community around the Uventira region and the general public. The area is believed to be able to influence life in the environment around Uventira directly or indirectly, both towards humans and the preservation of the surrounding nature. Many different perceptions, but do not affect the meaning of Uventira on the beliefs and traditions of the community that characterizes the existence of patterns of behavior, norms, values, and other aspects of life that characterize the Uventira community. Old-timed advice and abstinence can be useful as a guide and advice to the community in tracing life paths and practiced in a sustainable manner (Hamidah, 2013).

Based on the information, it can be stated that the culture passed down from generation to generation is related to the customs and customs that exist in the Uventira Region does not affect student behavior. The attitude displayed by students as a whole both in middle and high school did not show changes in behavior that could interfere with the psychological or psychomotor students. This can be influenced by students' trust in Uventira is a story that cannot be trusted, because students have never experienced events related to Uventira.

A person's behavior can be seen based on the habits carried out by that person. Middle and high school students in Tawaili sub-district despite being close to the Uventira area. They personally did not feel disturbed by the mythical story of Uventira. Students said that the story had no effect or negative impact, so that it did not interfere with student activities and was never directly involved with the customs or ceremonies performed by the community or parents in their neighborhood. This was conveyed by students in middle and high school that did not know the celebrations carried out by the local community. Students never witness or know for certain traditional ceremonies performed by the community. Traditional ceremonies, traditional celebrations and traditional rituals carried out by the community in the Uventira Region do not involve children.

In general students do not feel disturbed and do not affect student behavior. Behavior in responding to the Uventira story can be seen from the various perceptions spoken by students in junior and senior high schools in Tawaili sub-district. There are some students who feel scared when someone tells about Goira. The story of the Uventira myth does not have a negative impact on students. The existence of culture and traditional rituals and restrictions that exist in the Uventira Region in fact shows the attitude of students who are around the area is not disturbed. This is related to the beliefs that have been formed in students that as humans who have confidence in God and assume that supernatural beings are God's creations that live side by side with humans. Islamic teachings believe in the existence of jinn and angels, but the purpose is not to be worshiped (Mustaqim, 2012). All students believe there is no higher power than God, but there is no harm in preserving the traditions of the surrounding community by taking positive values.

Maintaining local wisdom in the midst of globalization as it is today being very difficult. Moreover, many immigrants from outside the city entered the Palu region. The entry of foreign and foreign cultures and values into traditional societies results in social and cultural changes (Widjono, 1998). The story of the myth of Uventira is fading away, where the migrants visiting Uventira only aim at seeing the Uventira monument, not the local wisdom of the people of the Uventira Region. Traditional rituals that people often do not inherit or run by the community at this time.

The story of Uventira that develops in the midst of society indirectly inserts students' religious values. Students assess traditional rituals contrary to religious teachings and beliefs in objects or places have more supernatural powers than it is considered shirk. The value of religiosity contained in the myth of Uventira according to the understanding of junior high school students who are around the Uventira area is mutual respect for each creature created by God, preserving nature by not littering, or cutting trees wildly. Meanwhile, the value of religiosity in the myth of Uventira according to the understanding of high school students is by increasing faith and devotion to God Almighty. In students' perceptions, Uventira is only a designation for the area in the coffee plantation and the results of the community stories in their environment, and the truth is uncertain. High school students are of the view that the more trusted the myth, the less faith a person has. But students take important lessons relating to preservation and protecting the environment in which the existence of this myth, the community or residents around the Uventira area always maintain the sustainability of the forest because the community becomes afraid to damage the surrounding environment.

The argument explained by students towards the Uventira myth does not interfere with the activities of students and has no negative influence. Students' perceptions and attitudes towards the story do not make students show their dislike of the myth of Uventira. Their tolerance shows by taking a positive value from every argument or story of the people around them. According to the majority of middle and junior high school students in Tawaili sub-district with restrictions, restrictions, and rituals when doing activities in the Uventira Area according to students is a culture that needs to be preserved because if you follow it can maintain the balance of nature. Customary rituals can be interpreted as a symbol of communication, as well as collective respect for humans and God and other supernatural beings who are considered to have extraordinary powers that can guarantee the survival of the community (Ayatullah, 2015).

Local wisdom or habits practiced by the people in the Uventira region provide an example for the community to preserve culture and wisdom and prudence in preserving the natural environment. In addition, it gives a deep look at the love of society towards God, the environment, fellow human beings and the relationship between

creatures that live side by side with humans (supernatural beings). It can be said that the culture of the Uventira people can influence the community at large and form the belief that there is a magical power in the area and influence community actions in preventing the occurrence of natural damage and helping preserve the environment.

Student tolerance is a concern for students towards the local culture. Students do not follow all the patterns of behavior, norms, and values that exist in the Uventira Region, but they have a concern to maintain the local wisdom of the Uventira Region community. In the digital era like today it is of course to foster a love of students for local culture and as a next generation is not easy. Many students today are losing cultural awareness due to the massive culture of other countries' products. Students are more familiar with the culture of other countries than their own country. Loss of cultural awareness of the beachhead will cause a culture shock. The existence of students' tolerance towards the myth of Uventira is expected to be able to maintain local wisdom by taking positive values. Global factors that bring about shifts in cultural and social values can influence the patterns of action taken by young people today. In order for the cultural existence to remain strong for the next generation and straighteners, it is necessary to instill a sense of love and participate in maintaining local wisdom in the area. The attitude of middle and high school students in Tawaili District who do not know the local wisdom of the Uventira community needs to be given some knowledge to protect it. One way that can be done to maintain the existence of the local wisdom of the Uventira community is by integrating the values of local wisdom in the learning process, extracurricular activities, or student activities in schools.

CONCLUSION

Characteristics of students' level of understanding are influenced by factors from within and from outside. Middle school students construct the myth of Uventira as a story that is discussed by the community with regard to habits while in the area. Uventira is perceived as a richest magical city inhabited by spirits. Middle school students interpret Uventira as the result of translating symbols and stories that come from the surrounding environment. High school students construct the concept of Uventira based on translating,

interpreting, and extrapolating stories from people in their environment. The symbols they see are the monuments and the yellow characteristics in the area and are based on students' rational thinking.

Various interpretations from students illustrate that the meaning and myth of Uventira exists and is close to them. The concept of Uventira as an unseen city inhabited by living beings alongside humans is a student's response to the story. None of the students experienced events related to Uventira. The story of Uventira that develops in the midst of society indirectly inserts religious values on students.

Behavior in responding to the Uventira story can be seen from the various perceptions spoken by middle and high school students in Tawaili sub-district. The existence of culture and traditional rituals and restrictions that exist in the Uventira Region in fact shows the attitude of students who are around the area is not disturbed. Students' perceptions and attitudes towards the story do not make students show their dislike of the myth of Uventira. The tolerance attitude of students is shown by taking positive values. The existence of restrictions, restrictions, and rituals in carrying out activities in the Uventira Region is perceived as a culture that needs to be preserved. This can maintain the balance of nature. Local wisdom or habits practiced by the people in the Uventira region provide an example for the community to preserve culture and wise in preserving the natural environment.

Students construct the values of local wisdom and culture in their area based on community stories. The role of education in shaping student character to foster a love for local wisdom of the local community is very important. Teachers and schools can incorporate the values of local culture in building student character in preserving the environment. The role of local wisdom is very important to maintain the balance of nature, such as the local wisdom of the Uventira indigenous people. Contribution of meaning and the construction of local wisdom values in the Uventira area can be a source of learning in social studies learning.

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