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RESEARCH ARTICLE

The Mangupa Method for Improving Students Listening Skills

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ARTICLE INFO	ABSTRACT
	Wisdom that will always give meaning to life in every era, including the current global phenomenon spreads local wisdom that has not yet been explored and utilized in the world of learning, especially listening learning in Mandailing Natal Regency, North Sumatera Province, Indonesia. The focus of this study includes are what is the local listening wisdom, what is the content of local listening wisdom, what is the relationship between local listening wisdom and the concept and process of listening, how to design listening learning based on local wisdom, how to implement listening learning based on the consequences of responding to the content of local listening wisdom, and how to use it in learning. The enhancing local wisdom in listening in the treasures of learning in the global era. Language skills and the process of listening to Mandailing ethnic mangupa traditions need to be applied to students in Mandailing Natal Regency by applying media as a tool to improve students' listening skills.

INTRODUCTION

The term "local culture" pertains to the cultural legacy and sense of identity possessed by a certain group or community within a given geographical area. This comprehensive study encompasses a wide range of domains pertaining to human existence, including but not limited to language, customs, art, music, architecture, traditional attire, cuisine, and intergenerational transmission of cultural values. The local culture is a manifestation of the local community's way of life and its underlying philosophy. The evolution of local culture can be influenced by various factors, including history, geography, religion, and the natural environment. The influence of local culture frequently assumes a significant role in the formation of both individual and collective identities. It is imperative to acknowledge that regional variations in local culture can exist, even within the boundaries of a single nation. The preservation of cultural heritage and the promotion of sustainable development within a society are contingent upon the maintenance of local cultural variety.

The urgency in transmitting an element of the local wisdom of the Mandailing tribe in the learning process at school cannot be separated from the problems that often occur in the field of psychology in adolescents between the ages of 14 and 18 years (Jiang et al., 2022). This age is a period of searching for identity which often creates feelings of anxiety, discomfort and high instability for each student as they approach maturity. The process of finding appropriate *mangupa* indicators in implementing the learning process at school, especially improving listening skills, is a challenge that must be found in this learning later. The listening process plays a very important role in the achievement distribution study carried out.

The challenges of the listening process during adolescence are very high, according to a number of informants, from 50 medium students. To carry out learning, listening learning experiences obstacles

because in several ways, namely: 1) the learning carried out does not include subjects that are liked or interesting for the students who do it; 2) the learning carried out is not carried out by teachers or talented teachers; 3) Learning that takes place at school is not accompanied by an approach to the learning process that is part of students' daily life or cultural patterns (Schwartz et al., 2021). For example, traditional Mandailing cultural activities that can be carried out are *upa-upa* or *mangupa* which has, actually, several elements related to education and educational administration. Education that is presented in an *mangupa* manner is actually included in technical learning for every subject student at school. *Mangupa* has a positive value in the learning process when it takes place at maintenance schools, namely so that students understand the method of keeping in touch or connecting bonds of brotherhood and community relations, as well as expressing gratitude for the gifts given by God Almighty. Based on interviews conducted with schools located in Kotanopan, Mandailing regency. Until now, he has not found the indicators of collaborative learning with the *mangupa* process. If the *mangupa* indicators in student learning have been found, the next finding is how *mangupa* techniques are in the learning process for each lesson carried out in schools in the Mandailing Natal. The consideration and preservation of local culture within the framework of globalisation encompass various significant facets, which include:

- The Relationship Between Identity and Self: The local culture serves as a manifestation of the collective identity and selfhood of a given society. In the contemporary period of globalisation, characterised by the pervasive influence of external forces, the preservation of local culture serves as a crucial mechanism for upholding equilibrium and fostering diversity within community identity.
- Cultural Diversity: The local culture contributes to the overall global cultural diversity. The act of maintaining cultural diversity plays a crucial role in enriching global culture and serves as a safeguard against the potential homogenization of cultures resulting from global cultural dominance.
- The Role of Local Culture in Sustainable Development: Recognising and Harnessing the Potential of Unique Cultural Assets. The prudent utilisation of these resources has the potential to enhance the economic vitality of local regions, foster the development of sustainable tourism, and enhance the well-being of indigenous communities.
- Environmental Conservation: Numerous facets of indigenous culture exhibit a strong interdependence with the surrounding natural environment. The preservation of these traditions can contribute to the sustainable management of natural resources and the preservation of nature.
- The preservation of traditional knowledge encompasses all aspects of local culture, including but not limited to agriculture, traditional medicine, and handicrafts. The preservation of this information holds significance in safeguarding indigenous wisdom and mitigating the risk of eroding precious cultural assets.
- Social Cohesion: The presence of local culture can serve as a potent catalyst for fostering social cohesion within a given society. The act of maintaining it fosters a collective consciousness and mutual reliance among individuals inside the community.
- Cultural Innovation: The local culture has the potential to serve as a catalyst for innovation in several domains such as art, technology, and societal practises. The preservation of local cultural diversity has the potential to foster and enhance creativity and innovation.

The significance of upholding local culture does not include the outright rejection of change or engagement with global culture. Instead, it involves endeavours to facilitate these connections within a framework that demonstrates reverence, safeguards, and enhances the cultural heritage of the local community.

Globalization requires people to be wise because now and immediately global values are entering their lives. Conditions like this of course have the potential to have a negative impact because not all global values are relevant to the nation's personality. When it comes to negative aspects,

globalization is truly worrying. However, recognizing and accepting the presence of globalization has become a history that is "inevitable" and impossible to reject. Community wisdom and attitudes must be possessed. In this case, the public must carefully select and sort out the life scores that can be taken and thrown away (Rodríguez-Pérez et al., 2022) . The design of the listening learning curriculum seems to be in synergy with the demands above. In further micro competencies, listening learning one of them expects students to accept or reject the theory of seeing critically as well as responding to and commenting on the theory of seeing (Reith-Hall & Montgomery, 2023).

Linked to language skills, listening learning directs students to have the ability to listen, understand and respond to ideas, opinions, criticism, and feelings of other people in various forms of oral discourse (Zhao & Lee, 2022). Indeed, there is local wisdom of the nation that can be used as a model for learning listening. So far, local wisdom has been listening to what has not been explored. Apart from that, explore deep listening learning models such as wanting to listen. In fact, listening to local wisdom plays a big role in the revival of national history. In fact, the impact and evidence of its wisdom still exists today. The impact of the existence and evidence of local wisdom shows the will to continue to progress throughout the life of the nation and state in the future (Wicaksono et al., 2022)

LITERATURE REVIEW

Listening Technique

Listening tactics encompass a range of strategies and abilities employed to enhance an individual's aptitude for listening. Effective hearing encompasses more than just comprehending spoken words; it also entails comprehending the surrounding context, tone of voice, facial expressions, and implicit messages. The subsequent techniques are frequently employed in the context of listening: active listening, paraphrasing, posing questions, providing verbal responses, listening for profound significance, refraining from preparing a response, abstaining from immediate reactions, reflecting on emotions, utilising supportive nonverbal cues, avoiding biases and presumptions, and employing confirmation.

Effective listening skills necessitate complete mindfulness and consistent use. Enhancing interpersonal communication has the potential to mitigate instances of miscommunication and foster more robust interpersonal connections.

Listening is an activity that includes listening to language sounds, identifying, seeing, and reacting to the meaning contained in observation material (Özcan et al., 2022). Definition is the beginning and end of the listening activity. Namely listening through several stages. In Thing, there are five stages of the listening process, namely: listening, understanding, interpreting, evaluating and responding . In the listening stage, the listener or speaker captures the spoken conversation using the listening sense (Kriz et al., 2021). Success in hearing depends on the quality of the hearing aid and the sound of the speaker. In the understanding stage, the interlocutor tries to recognize various types of speech based on phonotactic and syntactic rules (Gambi & Pickering, 2013). The success of this step depends on the speaker not being familiar with the forms of the sounds being uttered. If the form of the sound is said to be foreign, even though it is captured by the recipient, it is not successful .

In the interpretation stage, the interlocutor attempts to understand the meaning of the words or sentences in the speaker's speech. The success of this step depends on the speaker not knowing the meaning of the words or sentences used by the speaker (Greco et al., 2023). If the meaning of a word or sentence heard by a foreign speaker, even though it is captured by his hearing, the meaning cannot be understood. Apart from that, in the interpretation step the speaker tries to interpret the content of the speech. Speakers do not just stop at knowing the meaning of the words or sentences they hear. In this step the speaker will interpret the word or sentence so that he knows what it means (Goldin-Meadow & Alibali, 2013). The evaluation stage, namely evaluating the speaker's speech for its strengths and weaknesses or advantages and disadvantages. In the response stage, the interlocutor attempts to respond to the speaker's speech. This response is a continuation of the speaker's speech which has been evaluated by the speaker (Smiljanić & Bradlow, 2009). Based on the explanation of

the concepts and listening process above, it turns out that Karo's sayings, jokes, advice from parents, and Al-Quran Almaun contain the same spirit and direction. All of the wisdom above emphasizes learning in synergy with the four stages of the listening process. As for Almaun, he does not invite observers to abandon other material before the observer responds to it correctly, namely doing what they hear; related to the response step of the listening process.

The response of the Almaun Hajj pilgrims in the form of a social movement of course yielded results from the demands of the guards in the previous four stages of the listening process. A response that may not necessarily appear. This social movement is the result of a deliberate design to arouse listeners. First, the process of reading verses in the Almaun is actually a listening activity for the listener. Conveying the meaning of the next verse is an understanding activity. Conveying the interpretation of verses from the observer's position in interpreting activities. The congregation as observers of the repetition of protest material in Al-Quran Almaun is an expression of evaluation. Listener Collecting messages is a manifestation of response. Regarding Listener Response The fifth step of the listening process, namely response, there are a number of possible responses that may be developed in the listener (Meng et al., 2023). Types of observer responses include: (1) receiving new information from statements, (2) saying, (3) acting, (4) moving their emotions, and (5) remaining silent but trying to understand the content of the conversation (van Braak et al., 2023). This variation in responses shows that there is no possibility that observers will not react to the collection of materials as reflected in current listening lessons (Buss, 2008). It does not matter what the observer's response is if of course that is what was designed. So, even if the observer gives a simple response as ordinary people do in general, namely just being silent or simply accepting the viewing material, it is understandable if of course that is the response he wants (Stephan et al., 2010). Questions will arise if the listener's response - as is - does not match expectations. For example, the guard is silent when asked, the listener does not convey a critical statement regarding the collection of materials when the teacher asks for critical material to be heard, or the observer actually overreacts in providing a response.

Concept of Learning to Listen

The notion of acquiring the skill of attentive listening pertains to the cognitive process of comprehending and acquiring knowledge by means of auditory perception or actively engaging with information through the act of listening. The ability to listen attentively is a crucial talent in the educational journey, and comprehending this notion can greatly enhance one's ability to acquire knowledge efficiently. The concept of learning to listen encompasses several fundamental characteristics. Active listening is a cognitive process that entails giving undivided attention to the auditory stimuli being received, devoid of any external or internal distractions. Active listening necessitates the complete concentration of the listener on the speaker or the source of information.

- Empathy: The cultivation of effective listening skills encompasses the development of empathy, which entails the capacity to emotionally resonate with and comprehend the experiences and viewpoints of others. This facilitates comprehension of the context and significance underlying the auditory expressions.
- Inquiry and Elucidation: A proficient listener engages in active listening by posing inquiries to enhance comprehension. This practise aids in ensuring accurate comprehension of the information received.
- Appropriate Response: Demonstrating suitable reactions to the conveyed information can serve to validate comprehension and enhance the efficacy of communication between the speaker and the listener. Context awareness is a crucial factor in accurately interpreting auditory information. This entails comprehending the contextual framework, circumstances, and additional variables that could potentially impact the communication.
- Comprehend Learning Styles: Certain individuals exhibit a greater propensity for auditory learning, which enhances their learning efficacy. Understanding one's individual learning style might facilitate the effective customization of study tactics.

- Utilising Sound Sources: In the contemporary digital landscape, individuals have the ability to employ many sound sources, including recordings, podcasts, and other forms of audio resources, as a means to enhance their comprehension and knowledge.

The notion of acquiring the skill of active listening extends beyond the realm of formal education, encompassing a wide range of domains such as interpersonal interactions, professional settings, and engagement with our surroundings.

The importance of learning to listen develops because the process of listening is not necessarily listening. Listening here can understand other people's thoughts, thoughts, opinions verbally (Schlinger, 2008). It is possible to hear perfectly but not necessarily to be able to listen well. Regarding the material, basically in listening learning there are two levels that must be taught to students, namely the introduction level and the selection level. The recognition level is the level of student involvement in listening skills to identify word sounds, words/phrases, sentences, reasoning, and speech (Hogan et al., 2014). Saadi categorizes the level of introduction of micro listening competencies in learning. The selection level is the level at which the observer is expected to be able to understand the elements of speech/communication (Yang et al., 2017).

The level selection is categorized into micro carry-on listening learning competencies. In relation to methods, there are nine types of listening learning, namely: listening-guessing, listening-writing, expanding sentences, identifying key words, identifying sentence topics, answering questions, completing stories, summarizing, and paraphrasing. Listening-Guess directs the teacher to prepare a description of an object without saying the name of the object. The description is given orally to the students, then the students are asked to guess the name of the object. Listen Write is not much different from the see-guess method. Listening to writing is also called dictation. This description is conveyed orally to students and copied back by students in their workbooks. Expand the Sentence, namely the teacher pronounces the sentence verbally, the students say the sentence again. The teacher repeats the sentence and says another word or group of words. Students complete the sentences first with the words or groups of words spoken by the teacher. Keyword identification is a long sentence that can be shortened by removing words that are not the main point. There are no words that may be omitted, that is what they are called keywords. Identify the Topic Sentence by recognizing that the main paragraph is the topic sentence. Paragraphs are built based on topic sentences along with a number of explanatory sentences. Question answers are in the form of practice answering questions based on material that really supports the development of listening skills. Question nailed on 5W+1H. Complete Story, namely the teacher starts telling the story, the students follow and listen to the story being told. The way to teach it is to force students to follow, experience and listen to the street stories shown. Because then each student may be appointed by the teacher to continue the story.

Summarizing means summarizing the collection of content material briefly. Students look for the essence of the material being narrated. Paraphrase, namely the teacher prepares a poem approximately. suitable for students. Poems read with a clear voice and precise intonation. Students listen and then retell it in my own words. Based on the three discussions above, namely the content of local listening wisdom, the stages of the listening process, and the inevitability of the listener's response; guide that listening learning must be based on response. This means that in every learning title, listening and responding are made targets and targets for students. Whatever the learning theory, whether related to continuous micro or micro abilities, it must present students' self-response. Of course, it is hoped that students' responses will not be limited to receiving watch materials. In general, no response is worthy of being the dominant response or tendency (Johnson et al., 2012). Other potential responses are needed because they will better position students as meaningful individuals.

Tradition of *mangupa*

The *mangupa* tradition is a tradition at the most venerable Angkola traditional ceremonies in Sipiriok, South Tapanuli (the *mangupa* tradition according to the Angkola community's point of view is very ugly). Many people in Angkola, when they found out about the boy that this man had given birth to, immediately intended and swore (promised to themselves) that in the future their child would grow up and it would be time to hold a *horja* and would hold a big party by holding a *mangupa* event as a form/statement. his joy. *Pangupa* is a book written according to custom which contains messages from the ancestors of the Angkol Tribe to future generations. The message containing instructions that can be a guide in one's life *mangupa* will be described by the king of *Bulu Panusunan* as life advice given by the ancestors whose truth is recognized by the people of South Tapanuli.

Community at bay Angkola feel proud and got satisfaction if message ancestors that read out at the moment marriage child her man that, which is also heard by all society in Horja or at a ceremony marriage them. Increase many people have heard message that increase satisfied parental feelings si party child it. A *mangupa* ceremony is held no only in party marry just always forget too used in tradition custom others expect ceremony the organized by the community Angkola that is *patandahon* child body (introduce child born), *mangadati* name died *(siluluton), marbokkot bagas* (siriaon). On tradition silhouettes of the dead no accompanied by *mangupa*. Tradition for Public Angkola that can close and bind kinship that there were 7 events.

The people in Teluk Angkola feel proud and get satisfaction if the message from their ancestors which is read at their son's wedding is also heard by the entire community in Horja or at their wedding ceremony. More and more people have heard messages that increase feelings of parental satisfaction on the part of the child. The *mangupa* ceremony is held not only at wedding parties, it is always forgotten that it is also used in other traditional traditions, including ceremonies held by the Angkola community, namely the *patandahon* of the child's body (introducing the child who was born), the name of the deceased *mangadati* (siluluton), *marbokkot bagas* (siriaon). In tradition, the silhouette of the dead is not accompanied by a *pangupa*. There are 7 traditions for the Angkolan people that can strengthen and strengthen kinship ties.

The Angkola people have a philosophy of life that every community custom has strong and noble values of belief so that it is used as a guideline in carrying out customary order. This belief is philosophical for the Angkola people because obeying the rules is considered to have the power of mind which has become the flesh and blood of the soul for the traditional community. The philosophy of Angkola customs outlines the rules of pregnant life, the only noble value that can be felt by the Angkola indigenous people. Things that have been integrated and become binding conditions for every individual in the Angle indigenous community, which are called *Holong* and *domu*. *Holong* and *domu* grow from the bottom of the heart and with deep thought, the strong bond of community customs as the intrinsic value of *holong* will give rise to feelings of *marsihaholongan* (feelings of love between people). Among people who are *marsihaholongan*, *hatigoran* (honesty) will emerge. Likewise, *domu* will give rise to *hadomuan* (unification). If unity is created, of course there will be *hadameon* (security).

METHOD

This research was used to examine how to apply local wisdom techniques, forget Mandailing culture, to improve the listening skills learning process for high school students in Mandailing Natal Regency. In this research, using a qualitative approach method, the method focuses on existing problems or phenomena, the studies carried out or the characteristics of the actual problem, then presents the facts regarding the problem being investigated. This research will be conducted in Mandailing Natal regency. This research was conducted at several media schools in Mandailing Natal regency to determine the implementation of local wisdom in improving students' top media listening skills. Data collection was carried out using interview and observation methods.

This study aimed to examine the application of local wisdom techniques, specifically the Mandailing culture, in enhancing the process of listening skill learning among high school students in Mandailing Natal Regency. The qualitative approach method is a research approach utilised to comprehend and explore social phenomena or human behaviour in a profound manner. The aforementioned technique exhibits a predominantly descriptive and qualitative orientation, in contrast to a quantitative approach that often emphasises measurement and statistical analysis. The qualitative approach method prioritises the act of interpreting and comprehending data within its context. This approach focuses on the discovery and analysis of preexisting issues or phenomena, together with research endeavours aimed at comprehending the inherent attributes of the situation. Moreover, this approach provides pertinent information pertaining to the issue under examination. The proposed study is intended to be conducted within the geographical boundaries of the Mandailing Natal Regency. The study was conducted in many media schools in Mandailing Natal Regency to investigate the implementation of local wisdom in enhancing students' proficiency in media listening. The qualitative approach method encompasses several key qualities, which include the following:

1. Descriptive and exploratory: This method aims to depict and elucidate social phenomena or behaviours, often through in-depth observation, interviews, or textual analysis.
2. Emphasis on Context: The qualitative approach places significant emphasis on the context and complexity of the situations that influence the phenomenon under investigation.
3. The Inductive Process: This method tends to employ an inductive approach, wherein researchers develop theory or findings from evidence, rather than testing pre-existing hypotheses.
4. The Collection of Qualitative Data: This method involves the collection of qualitative data, such as in-depth interviews, participatory observations, case studies, or textual analysis.
5. Flexibility and Researcher Involvement: Researchers in qualitative approaches possess the flexibility to respond to changes in the research direction during the research process. The involvement of researchers might vary from little observer participation to direct researcher involvement in the observed situation.
6. Thematic and Interpretive Analysis: Data analysis in qualitative research often involves the process of thematic or interpretive analysis.

The data collection technique employed in this study involved the utilisation of interview and observation methods.

RESULTS AND DISCUSSIONS

Local Wisdom of *mangupa* to increase Listening Skills

The Mandailing people, with all their customs and cultural values, still carry out various traditions, one of which is the *mangupa* tradition. The *mangupa* tradition, as in other tribal traditions, with the flour it offers, Aceh with its *peusijuk*, and so on is a traditional meaning of responding to cheers and praying for safety. Each ethnicity has a different way of going about the process. The Mandailing people have attitudes in the form of *holong* and *domu* which are guidelines for life and aspirations of the community's customs which are used as valuable guidelines for the community's customs to achieve peace and happiness. One of the life guidelines for achieving happiness is the *upa-upa* method.

Mangupa is a traditional ceremony that conveys messages and instructions to people who are paid. As a tradition it is an important part of the life of the Mandailing people. This is because its target is *tondi*, meaning a person's soul, so if the *tondi* leaves a person's body then that person can lose their enthusiasm for life, their face will be pale and they will even get sick. Therefore, to restore a *tondi* that has two souls or a person's body, the *mangupa upa-upa* tradition is carried out so that the *tondi* becomes strong again and lives again with enthusiasm. In connection with the above aims of *mangupa*, it can be said that the existence of *mangupa* tradition is an interesting thing to discuss.

The Mandailing people have a quite unique tradition, namely *mangupa*. The *mangupa* tradition is a tradition related to a person's spirit or body so that the person remains enthusiastic and is not filled

with anxiety or fear, because the *tondi* remains strong and full of passion. However, a person's *tondi* rates may or may not be the same. If someone has a high level of tone, then that person can solve the challenges they face and not lose their enthusiasm for life (Annison & Davidson, 2023). However, there are also people who have such a low pitch that they easily lose their enthusiasm for life. Therefore, the Mandailing people have basic behavior in the form of *holong* and *domu*. *Holong* is love and affection between humans. From this *holong* emerges the *domu* which forms unity and unity which is a source of strength. *Holong* and *domu* are the benchmarks and foundations of people's habits in living life. If *holong* and *domu* do not function as blood or soul genres, there will be no movement in a person's life. If that happens, the solution is to *mangupa*. The *mangupa* tradition aims to express the gratitude of the Mandailing Batak people to God Almighty for granting them smoothness in carrying out their wedding wishes. *Mangupa* is an obligatory custom carried out by the Mandailing Batak community wherever they are, although it is carried out with a number of certain changes. The main implementation of the *mangupa* tradition is giving advice from *dalih na tolu* (*kahanggi, anak boru,* and *mora*) to prospective brides and grooms and giving meaning to the contents of the pangupa as a guide to life after marriage, so that a peaceful and appropriate household can be formed. desire. from their ancestors. The existence of mangupa is still less than optimal. For example, the general public (not Mandailing Batak) only know that the mangupa tradition is a thanksgiving event, but the general public does not yet know that the event for the Mandailing Community is called the *mangupa* tradition. Another side of the existence of *mangupa* that was visible during the event was a strong sense of mutual cooperation. This is proven by the involvement of the general public to help prepare the equipment needed for this tradition.

Mangupa aims to strengthen the muscles in the body so that it doesn't easily forget to face tough challenges or can live a normal life again as before. In the *mangupa* tradition, a *pangupa* is needed to carry out the ritual. *Pangupa* plays a role so that a person's *tondi* can be permanently integrated with their body. The target of the *pangupa* is *tondi.* Tondi is in the form of cultivating the steadfastness of physical and spiritual energy so that it is harmonious, harmonious and balanced in a person's social life. This Mango event is usually attended by family members and other relatives. For traditionalists, the skills of speaking and listening to conversations are really needed by people whose role is to carry out or lead the running of the tradition (Yin, 2022). The language skills referred to are that someone who carries out the tradition must have a large vocabulary and be knowledgeable about the ins and outs of the tradition, and listening skills in this tradition are also very necessary because in this tradition there are many tips or advice given so you need to pay attention to the meaning (Hjetland et al., 2021). can reach the listener or recipient of traditional advice in the *mangupa* tradition. For this reason, the skill of listening to the *mangupa* tradition which is taught in high schools in Mandailing Natal is important

Basically, listening skills are the most basic skills that students must have before writing and speaking. Listening skills are the initial foundation in a person's formation of a speaking plan. Listening skills are a form of receptive language skills, meaning not just listening to language sounds but at the same time understanding them (Magyar et al., 2022). Listening is an important thing for learning, especially at school, through this activity students can acquire vocabulary and grammar, in addition to good pronunciation. The importance of listening in communicative interactions is very real. To be able to engage in communication, a person must be able to understand and react to what is said. Consequently, in addition to engaging in interactional activities, learners need to practice listening skills (Amerstorfer & Freiin von Münster-Kistner, 2021).

Referring to the opinion above, teachers must really pay attention to the implementation of language learning from various aspects, especially listening activities so that the quality of listening learning can be optimal. Therefore, innovation and creativity are needed to strengthen the quality of learning carried out by teachers in the classroom through the application of media and learning models (W. Li, 2023). Possible solutions to overcome boredom and monotonous learning. Appropriate learning can be adapted to the learning being taught. One of the models used by researchers is applying the

traditional listening skills model that can be applied in the school media above, a model used in learning and providing experiences to students that are directly related to the listening theory of traditional *mangupa*. This model is a learning method using traditional visual videos that can be displayed in class so that students can listen to the wisdom or moral messages conveyed in these traditions.

The importance of listening skills is developed because the process of listening is not necessarily listening. Listening here can understand other people's thoughts, thoughts, opinions verbally (Kriz et al., 2021). It is possible to be heard perfectly, but we may not necessarily be able to listen well. Furthermore, there is the possibility of listening but not necessarily understanding the meaning. Listening skills are the main thing that supports the success of the learning process for high school students in Mandailing Natal Regency.

Application of the *Mangupa* Technique

Listening skills play a big role in human life in society. The important role of mastering listening skills is very visible in the school environment (Rudner et al., 2018). Students spend most of their time listening to what the teacher says. Students' success in understanding and mastering lessons begins with good listening skills. A person's listening skills can be seen from their background. Each person's background is different, both psychological, sociological and educational. Listening is an active process in learning. In learning, students must think actively when carrying out listening activities. Listening is involved in various learning activities, both in the classroom and outside the classroom (Wang et al., 2022). Listening skills will be the foundation for developing other speaking skills, because listening skills are the most important skills for someone to have before having speaking skills, reading skills and writing skills (Jahromi et al., 2016). The terms listening, hearing, paying attention are often encountered in the world of learning speaking skills. The third term is related in meaning. However, in interpreting the meaning of these terms one by one, there are differences of opinion. There are those who consider listening to be the same as hearing. Both can be maintained with the same meaning. There is also an opinion that states that the meanings of listening and paying attention are not the same.

To improve students' media listening skills at the above schools in Mandailing Natal Regency, an introduction to the *mangupa* tradition listening process was carried out. *Mangupa* is a process of speaking and listening skills carried out by tradition practitioners which they can apply to classroom learning in high schools throughout Mandailing Natal Regency. A possible implementation technique is to invite cultural practitioners to provide understanding regarding *mangupa* to high school students. Cultural practitioners shared their understanding and experiences regarding language and listening skills in the *mangupa* tradition. The implementation of strategies to improve listening skills is also carried out by playing *mangupa* video recordings to students, then they listen and present the things obtained from the mangupa video recordings. The benefits of listening through the medium of films/recordings of the *mangupa* tradition are that it provides valuable knowledge and life experience for students, broadens horizons, increases vocabulary, inspires quality and enthusiasm, creates us to produce our own authentic speech and writing, increases sensitivity and social awareness and if If we listen a lot, we will get bright ideas and experience to improve our listening skills.

Listening skills are one of the language skills that aim to help students develop communication skills, both orally and in writing. Listening skills have an influence on other speaking skills such as speaking, reading and writing (Yoel et al., 2022). Listening learning often experiences obstacles that cause students to become unmotivated and feel bored. one of the causes is the use of less varied learning media. This makes students uninterested and reluctant to take part in listening lessons.

This greatly influences the insights obtained by students. So far, listening learning media is still limited and has not been used optimally. To be able to overcome this problem, in listening lessons, teachers must have learning strategies that can make students interested in listening lessons themselves (Amerstorfer & Freiin von Münster-Kistner, 2021). It is hoped that researchers can learn

listening skills using short films as a medium to make learning more interesting and use more varied media. Short film media in the form of recordings of the *mangupa* tradition is a medium for conveying learning messages with sound and images accompanied by elements of movement. As the name suggests, this media is a combination of audio and visual or what is usually called look-listen (H. Li et al., 2023). Of course, if you use this media, it will be more complete and optimal in conveying teaching materials to students, besides that, within certain limitations, this media can replace the role and duties of the teacher. This type of media has better capabilities, because it includes both types of audio and visual media, for example sound slides, sound films, television, CD recordings and videos (Abdulrahaman et al., 2020).

In this research, the media used are recorded media from the *mangupa* tradition or short films with material from the *mangupa* tradition. Using short films as a medium, it will make students interested and motivated so that students feel happy participating in learning by listening to children's stories. Apart from that, it is hoped that it can solve all problems related to learning listening skills, as well as providing interesting viewing material in the form of films, providing interest in learning listening, so that students feel happy participating in learning and the learning objectives of listening skills can be achieved.

CONCLUSION

In summary, Students' listening skills really need to be improved to support the achievement of the learning process at school. Language skills and the process of listening to Mandailing ethnic *mangupa* traditions need to be applied to students in Mandailing Natal Regency by applying media as a tool to improve students' listening skills.

CONFLICT OF INTEREST

The authors declare no conflicts of interest.

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