

NONVERBAL COMMUNICATION BETWEEN THE VILLAGE HEAD AND PEOPLE WITH MENTALLY DISABLED IN KARANGPATIHAN VILLAGE PONOROGO

Siti Umi Nafi'ah
IAIN Ponorogo
sitiumi532@gmail.com

Abstract: *Communication is an important element in the life of society. In everyday, people communicate verbally using language or words, but not all humans are able to interact using only verbal communication. Humans who are less than perfect, such as people with mental disability, find it difficult to receive messages using only language. Mental disability is a mental and intellectual disability disorder below average. As in Karangpatihan Village, Balong District, Ponorogo Regency, where 98 residents are mentally disabled. The village head has an important role in the welfare of its citizens so that the use of signs, symbols and even simple facial expressions can help mentally disabled people more easily understand the ongoing communication. This research was conducted with a descriptive research method with a qualitative approach. Data collection techniques in the form of observation, interviews and documentation. Data analysis technique using Nonverbal Communication Theory according to Paul Ekman. The results of this study are first, the Village Head uses various signs/symbols when communicating with mentally disabled. Namely body language which includes eye gaze, facial expressions, hand gestures and movements, head movements, body posture and foot position, touch and paralanguage. Second, mental disability provides reciprocal responses in the form of nonverbal communication, namely, facial expressions, eye gaze, hand gestures and gestures and paralanguage. The gestures used are self-initiated without referring to sign language books in general.*

Keywords: *Nonverbal Communication, Mental Disability, Paul Ekman's Theory.*

INTRODUCTION

Humans are social creatures, that is, they cannot live alone without the help of others. As social beings, humans cannot be separated from their interactions with others. Therefore, humans need communication in order to always live side by side and get a decent life. Based on the message conveyed, communication is divided into two namely verbal communication and nonverbal communication. Verbal communication is communication in spoken or written form. Meanwhile, nonverbal communication is communication in which the message is packaged in a form without words. Nonverbal communication can be in the form of symbols such as gestures, colors, facial

expressions, etc.¹The function of nonverbal communication is to clarify communication using words . Not all humans are able to interact using verbal communication. Humans who are less than perfect, such as people with mental disability, find it difficult to receive messages using only language. So nonverbal communication is needed to emphasize the intent and understanding of the delivery of the message.

Tuna Grahita is a term used for people who have mental and intellectual disability below average so that it causes other problems that arise during their development. In Ponorogo Regency, precisely in Karangpatihan village, Balong sub-district, as many as 98 residents are mentally disabled. Their age is fairly mature, namely 35 years and over. Communication inability makes it difficult for people with mental disability to carry out daily activities. Therefore, nonverbal communication is very influential for the survival of society.

One of the local figures who teaches nonverbal communication in Karangpatihan village is Eko Mulyadi, who is none other than the Head of Karangpatihan Village. Eko Mulyadi uses certain symbols to communicate with people with mental disability in his village, so that it is easier for them to interact with each other. The symbols created are simpler and simpler to make it easier for people with intellectual disabilities to understand. The nonverbal communication used by Eko Mulyadi aims to facilitate daily communication and facilitate the implementation of the mentally disabled empowerment. The symbols used are self-created initiatives without reference to sign language books in general. This is interesting to study, considering that nonverbal communication is very important for the social survival of people with mental disability in Karangpatihan village.

Based on the explanation above, the problems that will be discussed with Paul Ekman's theory of nonverbal communication are as follows: a.) How is the variety of nonverbal communication used by the Karangpatihan Village Head to people with intellectual disabilities in Karangpatihan Village. b.) How is the reciprocal response of mentally disabled people in Karangpatihan Village to the nonverbal communication given by the Karangpatihan Village Head ?. Then the objectives of this study are: a) To know the variety of nonverbal communication used by the Karangpatihan Village Head for mentally disabled persons in Karangpatihan Village. b.)

¹ Tri Indah Kusumawati, "Komunikasi Verbal Dan Nonverbal". *Jurnal Pendidikan dan Konseling*, 2 (Juli-Desember, 2016), 85.
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Knowing the reciprocal response of mentally disabled people in Karangpatihan Village to nonverbal communication given by the Karangpatihan Village Head.

RESEARCH METHODS

This research uses descriptive qualitative method. This method aims to make a systematic, factual, and accurate description of the facts and characteristics of a particular population or object.² This study uses data analysis from Nonverbal Communication according to Paul Ekman's Theory. The observation technique in this study with the fields observation, interviews and collection documentation of various places or media. Then the data obtained were analyzed using a predetermined theory. Then for looking for validity of the observations then this means perseverance observations seriously and carefully.

This research was conducted in the Hamlet of Responsibility RT 2 RW 2 Karangpatihan Village, Balong District. Researchers chose the hamlet because it is the residence of the most mentally disabled people in Karangpatihan Village. The researcher chose Eko Mulyadi as the research subject because Eko Mulyadi is the Head of Karangpatihan Village who plays a role in empowering the mentally disabled community. The objects studied were three people with mental disability in the hamlet. Objects are taken randomly when making observations. Finally, the researchers found the three people, namely, Sami, a severely mentally disabled person, Pairah, a moderately mentally disabled person, and Simun, a mild mentally disabled person. From these three objects, it can be seen what kinds of nonverbal communication occur when communication takes place.

THEORITICAL REVIEW

Communication comes from the Latin word *Communico* which means to share. According to Everett M Roger in a book entitled communication as an introduction, communication is the process by which an idea is transferred from a source to one or more recipients, with the intention of changing

² M. Djunaidi Ghony & Fauzan Aalmanshur, *Metodologi Penelitian Kualitatif* (Yogyakarta : Ar-Ruzz Media, 2012), 25.

their behavior. Meanwhile, Dennis L. Wilcox argues that communication is the process of sending information, ideas and attitudes from one person to another. Thus, when communicating, it consists of a *communicator*, as the sender of the message and the *receiver* as the recipient of the message. From the understanding of communication that has been stated, it is clear that communication between humans can only occur if there is someone who conveys a message to another person with a specific purpose. Communication can only occur if it is supported by the presence of sources, messages, media, recipients and effects. These elements can also be called components or elements of communication. The above definition can be concluded that communication is a process in which participants create and exchange information with others with the aim of gaining understanding of the message and changing the attitude of the recipient. ³

NONVERBAL COMMUNICATION

Nonverbal communication is communication in which the message is packaged in a form without words. In communicating almost automatically nonverbal communication is used. Therefore, nonverbal communication is permanent and always exists. Nonverbal communication is more honest in expressing what you want to express because it is spontaneous. Nonverbal can also be interpreted as the human actions that intentionally transmitted and interpreted as intended and the potential for feedback (*feedback*) from the recipient. In another sense, any form of communication without the use of verbal symbols such as words, both in conversation and in writing.

1. Nonverbal Communication According to Paul Ekman's Theory

According to Paul Ekman written by Deddy Mulyana in the book "An Introduction to Communication Science" Nonverbal communication has 10 forms of communication, namely:

a. Body language

The field that studies body language is kinesics (*kinesics*), a term coined by a pioneer in the study of nonverbal languages, Ray L. Birdwhistell. Every part of the body such as the face (including the smile and eye gaze), hands, head, feet and even the whole can be used as a

³ Hafied Cangara, *Pengantar Ilmu Komunikasi* (Jakarta: PT Raja Grafindo, 1998), 16.

symbolic gesture. All members of the human body are always moving in the activities of life. Body language includes various things, including:

1) Hand Gesture

Some people use their hands freely, others moderately and sparingly. Koreans and Kenyans point to themselves by pointing at their chest with the palm of their hand or their index finger. While the Japanese by pointing his nose with an index finger.

2) Head Movement

In some countries the nod of the head actually means “no”, as in Bulgaria, while the sign for “yes” in that country is a shake of the head.

3) Posture and Foot Position Posisi

Posture is often symbolic. Certain body postures reflect certain social and religious statuses. Posture also affects self-image. A strong body is often associated with self-confidence. Tall men are more often considered leaders than short men. Some of these assumptions sound stereotypical.

4) Facial expressions and eye gaze

Eye contact has two functions in interpersonal communication. First, the regulatory function is to tell others whether to have a relationship with someone or even avoid it. Second, the expressive function is to tell others how one feels about them. Facial expressions are the main nonverbal behavior that describes a person's emotional state.

b. Touch

The study of touch-touch is called *haptics* (*haptics*). Touch like a photo is a nonverbal behavior that has multiple meanings, it can replace a thousand words. In reality, a touch can be a slap, a punch, a pinch, a nudge, a pat, a caress, a hug, a grip (a handshake), a touch, to a soft touch at a glance.

c. Paralanguage

Paralanguage or vocalics (*vocalics*), refers to aspects of sound other than speech that can be understood. Such as speaking speed, pitch (high or low), voice intensity (volume), intonation, vocal quality (clarity), voice color, dialect, hoarseness, nasal voice, intermittent voice, shaking voice, whistling, whistling, laughter. , moans, cries, grunts, murmurs, sighs, and so on d. Physical appearance

The majority of people find it easier to infer a person's personality from their appearance when they first meet. Everyone has a perception of a person's physical appearance, whether it's clothing (models, quality of materials, colors) as well as other ornaments he wears (glasses, shoes, bags, watches, necklaces, bracelets, rings, earrings and so on).

e. Smells

Smells, especially pleasant ones (fragrances, such as deodorants, and perfumes) have long been used by people to convey messages, in the same way that animals do. Most animals use smells to confirm the presence of enemies, mark their territory, identify emotional states and attract the opposite sex.

f. Orientation Space and Personal Distance

Each culture has its own unique way of designing a space, whether inside the house, outside the home or in dealing with other people. Edward T. Hall is an anthropologist who coined the term proxemics (proksemika) as a field of study that examines human perception of space (personal and social), how humans use space and the influence of space on communication. g. Time Concept

Time determines the relationship between humans. The pattern of human life in time is influenced by its culture. Time is closely related to the feelings of the heart and human feelings. Chronemics (*kronemics*) is the study and interpretation of time as a message.

h. Shut Up

John Cage said there is no such thing as empty space or empty time. There is always something to see and to hear. Actually, no matter how one tries to be silent it can't be done. Amatullah Armstrong an Australian Sufi the most beautiful music for him is the silence of the night when he prays to Allah.

i. Color

Humans often use color as a tool to show our emotional mood, taste, political affiliation, and maybe even our religious beliefs, as a sentence or phrase indicates. Like the following expression: your face is red, you are yellow, you are *feeling blue*, your eyes are green when you see money, and so on.

j. Artifact

Artifacts are any object produced by human intelligence. This aspect is a further extension of clothing and appearance. Objects that are used to meet the needs of human life and in human interaction often contain certain meanings.⁴

MENTALLY DISABLED

1. Definition of Mentally Disabled

Mental disability is a term used to refer to children who have intellectual abilities below average. Children with mental disability or also known as mental disability because their limited intelligence makes it difficult for them to follow the education program in ordinary schools classically, therefore mentally disabled children need special educational services that are tailored to the child's abilities.⁵

2. Classification of Mentally Disabled Children

a. Mild Mental Disability

Mild mental disability is also called moron or debil. This group has an IQ between 68-52 according to Binet, while according to the Weschler Scale (WISC) has an IQ of 69-55. They can still read, write and do simple arithmetic. With good guidance and education, in time they will be able to earn for themselves.

b. Moderate Mental Disability

Mental disability is also known as imbecile. This group has an IQ of 51-36 on the Binet Scale and 54-40 on the Weschker scale (WISC). The mentally disabled are being educated on how to take care of themselves and protect themselves from danger. This group is very difficult and cannot even learn academically such as learning to write, read and count although they can still write socially, for example writing their own name, home address and others. In everyday life, mentally disabled children are in need of constant supervision. They can also still work in sheltered workplaces.

c. Severe Mental Disability

⁴ Dedy Mulyana, *Ilmu Komunikasi Suatu Pengantar* (Bandung : Remaja Rosdakarya, 2017), 353.

⁵ Sutjihati Somantri, *Psikologi Anak Luar biasa* (Bandung: Refika Aditama, 2006), 103.
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Severe mentally disabled groups are often called idiots. They can be distinguished which children with severe and very severe mental disability have. Severe intellectual disability has an IQ between 32-20 according to the Binary scale and between 39-25 according to the Weschler scale (WISC). While very severe mental disability has an IQ below 19 according to the Binet Scale and an IQ below 24 according to the Weschler Scale (WISC).⁶ Children with severe mental disability require total care assistance in dressing, bathing, eating and others. It even needs protection from danger throughout its life.

RESULTS AND DISCUSSION :

1. Eko Mulyadi Profile (Head of Karangpatihan Village 2019-2025)

Eko Mulyadi was born in Ponorogo August 12, 1982. Eko began his education at SDN 4 Karangpatihan, then continued to SMPN 2 Balong and then SMKN 1 Ponorogo. This 38-year-old man deserves to be called a mentally disabled empowerment hero. Thanks to his leadership, he has succeeded in empowering mentally disabled people in his village, namely Karangpatihan Village, Balong District, Ponorogo Regency. Local mental disability is empowered through training in the craft of making doormats, prayer beads, raising livestock and even making batik.

Since his birth, Eko Mulyadi has lived together with mental disability, the environment he lives in is surrounded by mentally disabled people. Eko Mulyadi started taking care of mentally disabled people when he was in the second grade of high school, namely in 2002. Starting from compassion and concern, Eko, a teenager with youth organizations, looked for funds from various places for the needs of mentally disabled in his village. Thanks to his determination, he then intends to empower people with mental disability to be able to live better and independent lives. Eko Mulyadi began to concentrate on empowerment, namely in 2010 and then developed when he became the head of Karangpatihan village in 2013 until now. Empowerment can be useful for mentally disabled as a livelihood that can support themselves and even their families.⁷ Nonverbal communication is very influential in empowerment, because of the condition of those who have difficulty hearing and speaking. Eko Mulyadi uses sign language to

⁶ Ibid., 106.

⁷ Hasil wawancara dengan Eko Mulyadi, pada Sabtu 24 Oktober 2020.

convey messages on how to feed and harvest catfish. It takes patience and intensive communication as well as the use of multiple signs for them to understand.⁸

Thanks to his hard work, Eko Mulyadi received various awards, including the 2013 Danamon Social Entrepreneur Awards for the 2013 Indonesian Social Entrepreneurs category, the Inspirasi Indonesia Liputan 6 Awards in the 2014 Community Empowerment category, the Kick Andy Heroes Award by Metro TV in 2014, and the 2014 Pancasila Achievement Icon Award. national 2020, and others. In addition, Eko Mulyadi is also a frequent guest star in various talk shows in several media and national television. Eko is also active in social activities and is a speaker at various regional seminars. In addition to serving as Head of Karangpatihan Village, Eko Mulyadi also occupies important seats in various organizations. Such as the Chairperson of ASIDEWI (Tourism Village Association) Ponorogo 2018 until now, Secretary General of PAPDESI (Association of All-Indonesian Village Government Apparatuses) Ponorogo 2019 until now, Chair of Indonesian Empowered Villages 2017 until now, Founder of Rumah Harapan and Chair of DPC PBI Ponorogo.

2. Variety of Nonverbal Communication given by the Head of Karangpatihan Village to people with mental disability in Karangpatihan Village, Balong District.

Karangpatihan village is dubbed by the community as Kampung Ide ot. The term emerged in 2008, because many of its citizens are mentally disabled or mentally disabled. Mental disability is a term used to refer to children who have intellectual abilities below average. In the foreign language literature, the terms *mental disability*, *mentally disabled*, *mental deficiency*, *mental defective*, and others are used. The term actually has the same meaning which describes the condition of children whose intelligence is far below the average and is characterized by limited intelligence and incompetence in social interaction.

Eko Mulyadi plays a role in empowering mentally disabled residents, so there is a need for nonverbal communication so that interactions continue and the welfare of citizens can be better. Eko Mulyadi as a resource person in this study explained the following information:

⁸ Video Youtube Lentera Indonesia, Kisah Eko Mulyadi Pemerhati Tuna Grahita di Ponorogo, menit 07:40-09.20 (Diakses pada Senin, 10 Mei 2021 pukul 21.30 WIB, dalam laman <https://youtu.be/YYowQkiTG50>).

“ Sign languages, because they are generally deaf, mute and have weak brains. Maybe ordinary people thought they were idiots or idiots. They are not ideots, they are born to have their own specialties. Sign language is used for daily communication like this, continue to train them. They are trained to make batik, make doormats, raise goats and chickens.”⁹

Communication is a process by which participants create and exchange information with others with the aim of gaining understanding of the message and changing the attitude of the recipient. The nonverbal communication used by Eko Mulyadi as the village head for people with mental disability is varied. The signs used are not only through symbols, but also in hand movements, finger movements, facial expressions, oral lips and tone intonation. Nonverbal communication in this study was analyzed using Paul Ekman's theoretical model.

⁹ Hasil wawancara dengan Eko Mulyadi, pada Sabtu 24 Oktober 2020
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Table 1.1 Variety of Nonverbal Communication used by the Village Head for the Mentally Impaired in Karangpatihan Village, Balong District, Ponorogo Regency. Eko Mulyadi uses 25 languages/noverbal signs to communicate with mentally disabled people. Here's the description:

No.	Types of Nonverbal Communication	How to do	Illustration	Mean
1.	Body language a. Hand gestures and gestures	Fold your right hand and wave it up and down repeatedly.		Calling mentally disabled to approach.
		Move the index finger in a circle repeatedly.		Tell them to turn around and not turn their back to the camera.
		Pointing with index finger		Show something.
		The movement of clenching the right hand and opening the left hand. The right fist above the left hand is directed back and forth		Illustrate -the sickle object to find grass.

		Hand movement two thumbs up and down many times (like playing PS).		Illustrate - how to shell corn.
		Lowering the open arms and moving the hands to the right and left		Illustrate -kan shape goat.
		Pointing index finger		Refers to number one.
		Semi-circle movement in front of the stomach		Draw -kan shape pregnancy.
		Friction between the index finger and thumb many times		Draw - the money or the results obtained.
		Three fingers		Shows the number 3 (the result of the money earned is three million)

				
		Movement of the hand with the fingers folded forward and then direct the hand to his open mouth.		Describes people eating.
		Pointing up head		Show time of day day.
	b. Facial expressions and eyes	Move both hands up and down in a straight line		Draw - the shape of a straight object.
	c. Head Movement	Waving both hands in front of the chest		Refuse or say no, don't.
		Thumbs up		Agree, understand words or gestures.

d. Posture and foot position	Free mouth movement, wide when speaking		So that the mentally disabled can easily understand the spoken word.
	Continuous eye contact and wide eyes		Inviting the communicant to continue relate or communicate.
	Smiling expression		Indicates pleasure.
	Nod head		Refers to "yes". Approving words.
	Shake head		Refers to "no", "don't", "no". Reject words

		Both hands are placed behind the back		Shows a relaxed, authoritative state and indicates that the person has a high position
2.	Touch	Tapping the other person's shoulder repeatedly		Convincing words.
		Holding and pulling hands		Invites to come closer.
		Doing "high fives"		Sending enthusiasm.
3.	Paralanguage	Pronunciation with a loud tone		Emphasize words to make them more audible.

DISCUSSION

A. Analysis of Variety of Non-verbal Communications given by the Head of Karangpatihan Village to People with Disabilities in Karangpatihan Village

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Nonverbal communication in this study was analyzed using Paul Ekman's theoretical model. Paul Ekman divides the classification of nonverbal communication into 10 (ten) parts. In this study, Eko Mulyadi uses nonverbal communication in the form of body language, touch, and paralanguage.

1. Body language

a) Eyesight

The village head can express the purpose of his communication through his eyes. Communication with eye contact plays an important role for mental disability as a way of channeling expression. Under normal circumstances, one glances at another person briefly, for about a second or two. If the gaze is longer, the other person's reaction becomes emotional. This view will change the impression of an ordinary relationship into a special relationship.¹⁰

b) Facial expressions

Facial expressions are the main nonverbal behavior that expresses a person's emotional state. Eko Mulyadi gives a smiling and happy expression (laughs) when communicating with mentally disabled. This was done so that the mentally disabled were able to capture the condition of Eko Mulyadi's feelings at that time.

c) Hand Gesture

Hand gestures are hand gestures used to emphasize a message. Eko Mulyadi always uses hand gestures when communicating with mentally disabled people. The hand gestures made by Eko Mulyadi are various, such as pointing at oneself, pointing to a mentally disabled person who is invited to communicate, and pointing to a place.

In addition, the signs used also mean to describe something. This means that the mentally disabled can easily understand the message conveyed. The depictions or illustrations that are carried out are, for example, illustrating the shape of a goat by moving both hands open downwards, calling by lying face down and waving, how to eat by turning the hands forward

¹⁰ Dedy Mulyana , *Ilmu Komunikasi Suatu Pengantar* (Bandung : Remaja Rosdakarya. 2017),375.

which is directed to the open mouth. Not only that, Eko Mulyadi also gave a thumbs up sign which means convincing something, emphasizing and agreeing to a message.

d) Head Movement

Every time Eko Mulyadi uses language in communicating with mentally disabled he always adds a nod of his head. Like the sentence he uttered the following: "*no wei wedus siji, diopeni ojo didol yo*" (I love one goat, don't take care of it, okay) After saying that, Eko added a nod of his head. In addition, when Simun tells about his work, Eko responds with a nod of his head which means he agrees and understands the communication that is taking place.

e) Posture and Foot Position

When communicating with mentally disabled, Eko's way of standing looks straight but relaxed, he puts his hands behind his back and sometimes beside his body. This indicates that Eko has a higher position, namely the Karangpatihan Village Head.

2. Touch

Not only gestures, but also touch is used by Eko Mulyadi in conveying messages to mentally disabled people. Eko Mulyadi gave a touch in the form of clapping several times on the mentally disabled shoulder. Sometimes the mentally disabled often do not focus when communicating, so at that time, the applause means that the mentally disabled pay attention to the continuation of the communication conveyed by the village head.

Touch is not random, but an important communication strategy. Several studies have shown that touch is persuasive.¹¹ As did Eko Mulyadi, the next touch is holding hands. Eko Mulyadi held the hand of the mentally disabled and pulled it slowly. This is done so that the mentally disabled come closer to him and pay attention to Eko's directions who invite him to take pictures together.

3. Paralanguage

Eko Mulyadi uses loud voice intensity and high pitch. It does not mean to scold disabled but the intensity of loud noises do so disabled hear clearly and does not occur *a miss* communication between them. Given that mental disability has minimal hearing, it is different from normal

¹¹ Dedy Mulyana , *Ilmu Komunikasi Suatu Pengantar* (Bandung : Remaja Rosdakarya. 2007), 372.

people in general. Eko's vocal quality also follows the mentally disabled version of the speech. Namely, tend to be lisp and the shape of the lips is more flexible and wide.

ANALYSIS OF RECIPROCAL RESPONSES OF PEOPLE WITH MENTAL REQUIREMENTS IN KARANGPATIHAN VILLAGE TO NONVERBAL COMMUNICATIONS GIVEN BY THE KARANGPATIHAN VILLAGE HEAD.

Communication that occurs between Eko Mulyadi and people with mental disability is intertwined. Eko Mulyadi communicated and then the mentally disabled responded, as well as the mentally disabled who told stories and Eko Mulyadi also responded. Paul Ekman divides the classification of nonverbal communication into 10 (ten) parts. In this study, the mentally disabled in the Dusun Tanggungrejo which the researchers examined gave a reciprocal response in the form of nonverbal communication in the form of body language, body posture and foot position and paralanguage.

1. Body language

Here are some classifications of body language according to the response of people with mental disability:

a) Eyesight

People with mental disability always direct their eyes to Eko Mulyadi every time they communicate. Sami's eyes lit up and her eyelids squinted slightly when Eko gave her the goat and asked her to take a picture. It can be concluded as an expression function that describes a sense of pleasure. Pairah and Simun also made constant eye contact with Eko Mulyadi. When communicating their views are never separated from the communicator. This is in accordance with the function of eye contact as a regulator, which tells the other person to keep in touch.

b) Facial expressions

Sami gave a happy expression when Eko Mulyadi gave the goat to him. The corners of his lips pulled into a wide, with added rows of teeth showing. The same thing was done by Pairah and Simun who expressed their feelings by smiling and laughing when talking with Eko Mulyadi.

c) Hand Gesture

If Eko Mulyadi uses a touch in the form of clapping, there is a mentally disabled shoulder.

Different things were done by Sami, Pairah and Simun who did not respond in the form of

touch. They use more gestures and hand gestures when responding and communicating with Eko Mulyadi. Like Sami, when Eko Mulyadi pointed to the goat cage using his index finger, Sami also followed Eko Mulyadi's hand movements . Sami does not respond much with hand signals but he often nods as a sign of understanding the ongoing communication.

Then no different from Pairah, he followed Eko Mulyadi's movements when describing a goat. Eko Mulyadi uses the movement of both hands open downwards which is then followed by Pairah. In addition, Simun also uses his finger as a sign of the amount of money he gets. So that hand gestures and gestures give meaning to reaffirm the meaning of the message conveyed.

d) Head Movement

Tunagrahita responds to Eko Mulyadi's communication with a head movement . Like Sami who cannot speak and hear, he always nods his head when Eko Mulyadi communicates with him. It can be concluded that Sami understands and agrees with the nonverbal communication that Eko uses. Then Pairah did the same thing, she also used a nod in reply to the ongoing communication. Pairah also shook her head in response to Eko's words. This happened when Eko Mulyadi asked if Pairah had goats at home to which Pairah answered with a shake of her head. This sign shows that Pairah does not have a goat at home at this time. Simun also gave a nod of his head every time Eko asked him various questions.¹²

e) Posture and Foot Position

When Eko Mulyadi called Sami who was in the fields, Sami immediately stood up and walked at a slightly faster pace. This shows that Sami is excited and happy for Eko Mulyadi's arrival at his house.

4. Paralanguage

Sami does not use language but Pairah and Simun still use language even though it sounds slurred and less clear. When Eko Mulyadi communicated with language, Pairah also responded with language but with less clear vocal quality. When you say "*wedus*" , Pairah's words sound more like "*dus*" . Even when you say "*arep*" it sounds like "*aep*" . Pairah only speaks a little, in

¹² Hasil Observasi di Dusun Tanggungrejo Desa Karangpatihan, Minggu 21 Maret 2021.
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contrast to Simun who always uses language in communicating. Although slurred, Simun uses a more open lip movement and a high pitch when emphasizing certain words. Imperfections in the language above do not become a barrier in communicating with Eko Mulyadi.

CONCLUSION

Based on the formulation of the problem regarding the variety of nonverbal communication of the village head and the reciprocal response of mentally disabled in Karangpatihan Village, Balong District, Ponorogo Regency, it can be concluded as a result of this research that The non-verbal communication used by village heads for mentally disabled people is very diverse. Every time they communicate, the village head always uses and adds gestures or gestures, facial expressions, eye gaze, touch and paralanguage. Nonverbal communication plays an important role in communicating with mental disability. The signs used are their own creations without using a sign language manual in general. This is useful so that the mentally disabled can easily understand the message conveyed.

Reciprocal responses given by mentally disabled are also varied. The mentally disabled responded positively to the communication given by the village head. Most of the mentally disabled imitate the movements given by the village head and respond by nodding or smiling.

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