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The Second Annual International Conference on Language and Literature (AICLL) is a scientific forum organised by the Faculty of Literature, Universitas Islam Sumatera Utara (UISU), the oldest University outside of the Java Island, Medan, Indonesia. The conference was held on July 3–4, 2019 at Ballroom Madani Hotel, Medan, Indonesia, and provided an excellent forum for sharing as well as exchanging knowledge and research findings to the researchers, practitioners, academicians, professionals, and students from all over the world. The topics of interests included all theoretical and practical aspects of Language and Literature. The primary goal of the 2nd AICLL 2019 was to address the Research Paradigms on Language and Literature in the Industrial Revolution 4.0, especially of the latest researches and innovations.

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Conference Paper

Selection of Research Paradigms in English Language Teaching: Personal Reflections and Future Directions

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Abstract

Learning and teaching English in the age of globalization, digitalization and diversifications has constantly challenged our current understanding about the learners. In order to maximize the effectiveness of education, we need to continuously innovate our curriculum, pedagogy, assessments and evaluation. Research has helped this continuous innovation by providing key insights about students and teachers' demands and needs and then shaping the strategies, policies and innovations in education. This paper attempts to explain this phenomenon from my perspective. First, I will provide a brief review of research paradigms and dominant research paradigms in English Language Teaching (ELT), followed by my personal reflections on what research approaches I followed, why I selected them and what procedures I followed. The discussion on my selected approaches and what I learned from my research will also be shared together with my opinion on the possible directions for future research in ELT.

Keywords: research paradigms; mixed methods; methodologies; English Language Teaching; multilingual writers, pre-service teachers

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1. Introduction

1.1. Research paradigm overview

1.1.1. Definition and significance

The concept of research paradigms has been puzzling to articulate and challenging to apply for many graduate students and novice researchers. According to Kivunja and Kuyini (2017), this confusion stems from the diversity in how this term is employed in both daily and research discourses. In daily use, the term “paradigm” does not include its integral qualities (i.e., epistemology, ontology, methodology or axiology), and there is a considerably overlapping extent of its definitions and explanations among leading researchers in various research contexts and academic disciplines (Creswell, 2007;

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Guba & Lincoln, 2005; Johnson, 2011). Originated from Greek language, “paradigm” was first used to mean a philosophical way of thinking (Kuhn, 1962), and in scientific research this term is used to describe a researcher’s worldview, perspective, thinking or set of shared beliefs that inform the meaning or interpretation of research data (Mackenzie & Knipe, 2006; Schwandt, 2001). In this definition, a paradigm reflects the shared assumptions and principles that frame how a researcher sees the world, interprets and acts within that world. Through this conceptual lens, the researcher examines the methodological aspects of their research project to determine the research methods that will be used, and how the data will be analyzed.

Similarly, Denzin and Lincoln (2000), leaders in qualitative research, describe paradigms as human constructions, the process in which researchers make meaning of their data through their personal experiences of the real life informed by their interactions with participants. In social sciences, in which the combination of quantitative methods (such as surveys and questionnaires) and qualitative methods (such as interviews and ethnographical studies) is commonly employed, a paradigm is viewed as both “worldviews”, reflecting researchers’ assumptions about reality, methodology and epistemology (Creswell & Plano, 2011; Guba & Lincoln, 2005) and “exemplars” or an intellectual framework shared within a scientific community (Ghiara, 2019, p. 2; Maxwell, 2016; Morgan, 2007). Paradigms are thus important as they provide scholars in a particular discipline with beliefs and dictates, which affect what should be studied, how it should be studied, and how the research results should be interpreted. In other words, the paradigm has significant implications for every decision made in the research process, including choice of methodology and methods and how meaning will be constructed from the data researchers will collect (Willis, 2007).

2. Literature Review

2.1. Essential elements of a research paradigm

Each paradigm comprises four elements covering its basic assumptions, beliefs, norms and values, namely ontology, epistemology, axiology and methodology (Lincoln & Guba, 1985; Patton, 2002). Ontology is concerned with the assumptions researchers make in order to conceptualize the form and nature of reality, and what they believe can be known about that reality (Scotland, 2012). These assumptions, concepts or propositions help to orientate their thinking about the research problem, its significance, and how they might approach it in order to contribute to the existing knowledge. Ontology is so

crucial to a paradigm because it seeks to determine the real nature or the foundational concepts which constitute themes that researchers analyze to make sense of the meaning embedded in the research data (Scott & Usher, 2004). Epistemology refers to how we know the truth or reality. It focuses on the nature of human knowledge and comprehension that researchers can possibly acquire so as to be able to extend, broaden and deepen understanding in their research field. To understand the epistemological element of our paradigm, we should ask the very important question of “how we know what we know”. Epistemology is important because it helps researchers to establish the faith they put in their data, and it affects how they will go about uncovering knowledge in a research setting. Axiology refers to the ethical issues that need considering when planning a research proposal. As stated by Kivunja and Kuyini (2017), axiology involves defining, evaluating and understanding concepts of right and wrong behavior relating to the research. Together, these three paradigmatic aspects (ontology, epistemology and axiology) help to determine the assumptions and beliefs that frame researchers’ view of a research problem, how they go about investigating it, and the methods they use to answer the research questions (known as methodology). In other words, from its philosophical assumptions about the nature of social reality (ontology), ways of knowing (epistemology), and ethics and value systems (axiology), a paradigm leads researchers into research question(s), selection of participants, instruments and data collection procedures as well as data analysis.

To sum up, because each paradigm is held by specific assumptions, choice of a paradigm for a research implies that the research will be nested in a particular epistemology, ontology and axiology. Hence it is the researchers’ choice to determine their own paradigmatic view and how that informs their research design to best answer the question under investigation. In fact, how they select the most appropriate paradigm for their research topic depends on how they view the truth, what they know and how they know it, along with their theoretical perspective(s) about the research topic, the literature that exists on the subjects and their own value system (Figure 1). The philosophical beliefs about the nature of reality, knowledge and values, and the theoretical framework that informs comprehension, interpretation, choice of literature and research practice on a given topic of study will then guide the methodology which summarizes the research process (Figure 2).

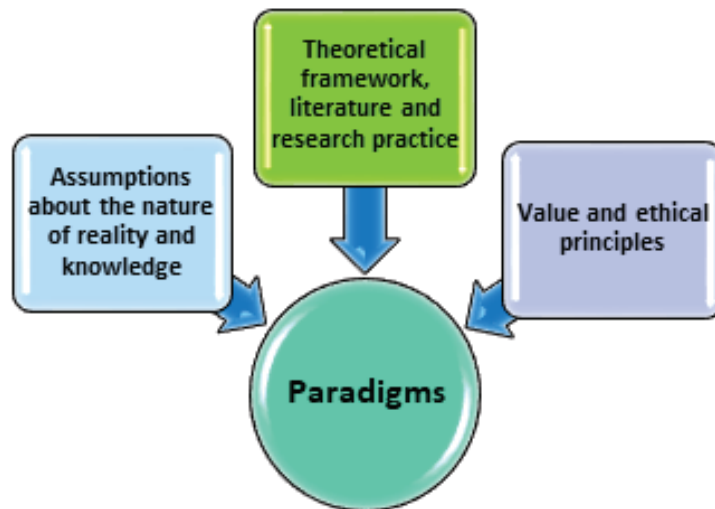


Figure 1: Factors influencing the choice of a paradigm.

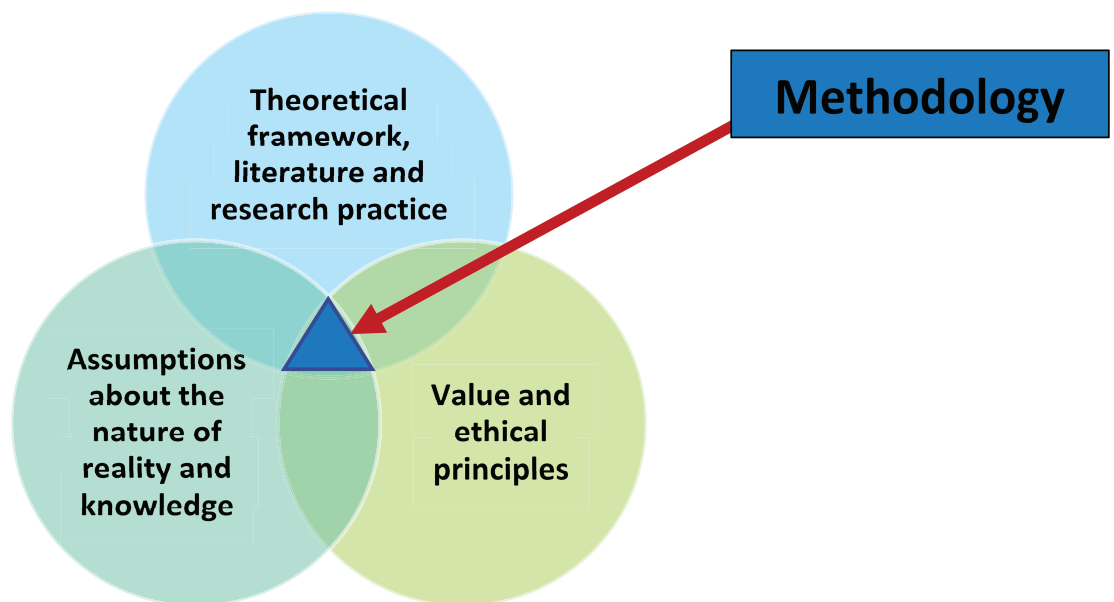


Figure 2: Methodology as convergence of three parts.

2.2. Dominant research paradigms applied in ELT research

There are several major paradigms for educators and researchers to select for their inquiries into the policies and practices of English language education. Each paradigm carries related theories of teaching and learning, curriculum and assessment, professional development and so on. As reported in an examination of 1055 empirical research articles published from 2010 to 2016 in two reputable teacher education journals by Crawford and Tan (2019), 46.5% of the studies used qualitative methods, 27.9% used quantitative methods, and 25.6% used mixed methods. Within the proportion of mixed methods studies, a balanced qualitative and quantitative approach accounted for 71.1%.

Within the scope of this paper, only three prominent research paradigms with their characteristics and methodologies commonly referred to as quantitative, qualitative and mixed methods approaches will thus be briefly reviewed.

TABLE 1: Summary of research paradigms in ELT (adapted from Kivunja & Kuyini, 20017, pp. 30-36).

Paradigm	Ontology	Epistemology	Axiology	Methodology
Positivism	naive realist	objectivist	beneficent	experimental
Interpretivism	relativist	subjectivist	balanced	naturalist
Pragmatism	non-singular reality	relational	value-laden	mixed methods

2.2.1. Positivist paradigm

As seen in Table 1, the Positivist paradigm assumes *naive realist* ontology, a belief that there is a single truth or reality which remains stable and can be measured (*objectivist* epistemology), and human understanding is gained through a process of experimentation to test hypotheses, provide explanations, make predictions or search for cause and effect relationships of variables (Fadhel, 2002; Searle, 2015). The research conducted under the Positivist paradigm thus often employs experimental, quasi-experimental, correlational, causal comparative and survey methodologies (*experimental* methodology). In this paradigm, context is not important, and the research purpose is to find laws or law-like generalizations, which elucidate observable human behavior. Positivism is thus called Scientific Method, Empirical Science and Quantitative Research (Guba & Lincoln, 2005). According to Mertens (2015), the *beneficent* axiology refers to the requirement that all research should maximize good outcomes and avoid or minimize any risk and harm that could occur during the research.

However, due to the fact that the social world where humans are involved is not value-free, and that it is not always possible to provide explanations of a causal nature, a derivative of this paradigm, known as the Post-positivist paradigm, is formed. This new paradigm accepts that reality is not absolute but probable, and it can never be fully understood. That means post-positivists acknowledge the influence of the researcher’s theories, background, knowledge and values on what is observed. As stated by previous researchers (Creswell, 2008; Ghiara, 2019; Kivunja & Kuyini, 2017; Taylor & Medina, 2013), the Post-positivist paradigm is the modified scientific method for the social sciences, to which ELT belongs.

2.2.2. Interpretivist paradigm

The assumption of a *relativist* ontology means that there is no single reality or truth, and reality is explored, created or reconstructed through human interactions between the researcher and the research subjects and among the research participants (Chalmers, Manley, & Wasserman, 2005). A *subjectivist* epistemology means that reality needs to be interpreted. That is the researcher makes meaning of their data through their own thinking and cognitive processing of data informed by their interactions with participants. In holding a *naturalist* methodology, the researcher uses data collected through interviews, discourses, text messages and reflective sessions, with the researcher acting as a participant observer. The frequent research methods utilized in the Interpretivist/Constructivist paradigm are case study, action research, grounded theory, ethnography, phenomenology, hermeneutics, phenomenography, heuristic inquiry, naturalist, narrative inquiry and discourse analysis. This paradigm is also called Constructivism, Social Constructivism or Qualitative Research paradigm (Guba & Lincoln, 2005). A *balanced* axiology believes that the values of the researcher will be reflected in the balanced reports of the research findings.

Applied to ELT research, this paradigm enables researchers to build rich local understandings of the life experiences of teachers and students and of the cultures of classrooms, schools and the communities where they serve. Moreover, the interpretive inquiry engages teachers as reflective practitioners in developing enhanced understanding of the life-worlds of their students within their social, political, historic and economic settings (Taylor & Medina, 2013). Common themes which have been the focus of this research paradigm since 2000 are approaches to teaching, identity and socialization, narratives/lives and other developments like teacher beliefs, learner strategies and teacher reflection and learning (Richards, 2009).

2.2.3. Pragmatic paradigm

As stated by Kivunja and Kuyini (2017), this paradigm emerged from the argument among philosophers that a mono-paradigmatic orientation of research by employing a single scientific method was not sufficient to either access the truth about the real world by the Positivist paradigm or determine social reality under the Interpretivist paradigm. A worldview providing the most practical, appropriate and pluralistic research methods for studying the phenomenon at hand is thus needed (Patton, 2002). This has given rise to a paradigm that employs mixed methods as a pragmatic way (Pragmatic paradigm)

to understand participants' actual behaviors, their beliefs behind the behaviors and the consequences that are likely to follow from their different behaviors. Different from the Mixed Methods which emphasize the "how to" aspects of research; however, Pragmatism places more importance on "why to do research" in a given way (Morgan, 2014). In other words, Pragmatism concentrates on beliefs that are more directly connected to actions. As seen in Table 1, this paradigm advocates a *non-singular reality* ontology (i.e., there is no single reality, and reality is constantly renegotiated, debated, interpreted in light of its usefulness in new unpredictable situations), a *relational* epistemology (i.e., relationships in research are best determined by what the researcher feels appropriate to that particular study), a *mixed methods* methodology (i.e., a combination of quantitative and qualitative research methods and design-based research), and a *value-laden* axiology (conducting research that benefits people).

3. Research Method

3.1. Reflections on my selection of research paradigms

3.1.1. Who I am?

A brief introduction about my background, I believe, will help the audience to better understand my reflections on selecting research approaches, as my experiences span from teaching primary kids and university students (to become English teachers) to being a teacher trainer. I did my undergraduate study in ELT at a state university in Vietnam. My Master's degree in TESOL was obtained in 2004 from an Australian university after I worked as a high school teacher for about two years. After my graduation, besides providing private English courses for office employees, I worked as a lecturer for some universities in Ho Chi Minh City and a teacher trainer at South East Asia Ministers of Education Organization, Regional Training Center (SEAMEO RETRAC), Vietnam. At the universities, I mainly taught Vietnamese pre-service English teachers while my tasks at SEAMEO RETRAC were to train Vietnamese teachers of English in the Vietnam's National Foreign Language 2020 Project (Project 2020) and Vietnamese university lecturers awarded with the government scholarships for their overseas studies. In 2011, I started my PhD study in English Language Studies in Thailand and finished it in 2014. During that time, I taught both Thai university students and university staff, and during my three-month summer break I conducted training courses for provincial teachers of English in the Project 2020 in Vietnam. Two months before the completion of my PhD study, I was offered a job as an English lecturer at Kalasin University, Thailand, for which

I am still working. My responsibilities at this university are to teach Thai pre-service English teachers, conducting training workshops for high school English teachers and English camps for students and Kalasin officials. Up to now, I have one text book, two book chapters and 28 research articles, and 21 of which were published in Scopus and ISI-indexed journals. Besides, I also served as a reviewer and an editor for peer-reviewed international journals, a committee member of MA and PhD graduate thesis defenses, a supervisor for TESOL Master's and Applied Linguistics PhD candidates in Iran, Thailand and Vietnam.

3.1.2. How I have grown in my research life

Working in different educational settings and with students of different cultural backgrounds has shifted my research foci as well as my research approaches. So far, I have shifted my research interests three times in response to the practical issues at my teaching contexts. My first paper (Nguyen, 2012) shared what I did to motivate my students in IELTS and TOELF test-preparation writing courses in Vietnam. This study was conducted as I observed that teachers were not pleased when being assigned to teach these academic writing courses. Furthermore, from my informal conversations with some of them, it was known that teaching these courses were boring as their students were unmotivated. To confirm my observation and to share some motivating activities to teach TOEFL iBT and IELTS writing courses with them, I employed an action research within the interpretative paradigm. In particular, I first developed six open-ended questions for the teachers to learn about their writing activities and class atmosphere. Then a range of activities to create a positive atmosphere in my writing classes and another set of open-ended questions for students to evaluate the effectiveness of my teaching activities and techniques were developed. Vietnamese students' culturally-based learning styles and expectations were also taken into consideration in developing the activities. Besides interactive activities, regular and timely feedback, visual aids and appropriate supplementary sources, the findings showed that the use of a teaching diary had the most motivating outcomes. These findings revealed the importance of understanding the socially-expected role of teachers in Vietnam in developing relevant activities to assist Vietnamese students. In fact, in Vietnam, teachers should act as the students' confidant in class and know their students' strengths and weaknesses in order to instruct them appropriately on how to improve their writing. By doing this on a regular basis, the teachers' role in class is similar to that of parents at home in Vietnam, who are always beside their children with advice and instructions. Though my

findings received positive comments from my colleagues and the board of directors at that workplace, weaknesses existed because this was my first research. No interviews with the participants and no observation of less motivated writing teachers' classes were conducted to provide more insights about students' difficulties, attitudes, beliefs and expectations for these TOEFL iBT and IELTS test-preparation writing courses. With this further qualitative information, my data would have been enriched and the findings were uplifted.

My next research project was my PhD work which studied the move-step structures and the types and functions of in-text citations and reporting verbs used in each chapter of the whole TESOL M.A. theses written by Vietnamese students (Nguyen, 2014). This topic was selected for various reasons. First, it was due to the reported problems that native-English and multilingual writers have in composing this genre, and this was not an exception for Vietnamese graduates. Moreover, citations are reported to (1) perform different rhetorical functions in different thesis chapters (Chen & Kuo, 2012), (2) have complex communicative purposes with syntactic, semantic and pragmatic variations (White, 2004) and (3) vary between different disciplines, genres and even cultures (Harwood, 2009; Soler-Monreal & Gil-Salom, 2012). Additionally, the use of reporting verbs was reported to be challenging due to the complex interaction between lexical choices with denotative and evaluative functions and their rhetorical goals. Despite these challenges, referring to other works has not been formally taught to TESOL M.A. students in Vietnam, and how citation is used in their writing is a secondary concern of their supervisors as they know that in the defense session, citation is either not judged by the thesis examiners, or not given due weightage. With such challenges, this inquiry was conducted to explore how Vietnamese M.A students composed their theses and used citations and reporting verbs in their theses. To find out the answer, I employed the Pragmatic paradigm which allowed me to probe deeper insights into the various aspects of these Vietnamese writers' choices in constructing the theses and using citations and reporting verbs.

There were two phases in this study: the qualitative (interview) data (phase 2) were collected after the textual analysis (phase 1) to help explain or elaborate on the quantitative results found in phase 1. In particular, the move-step structures of each chapter in TESOL M.A. theses and the use of citation types and functions and reporting verbs to achieve the chapters' rhetorical purposes were analyzed with the help of Antconc software. In the 2nd phase, the results of the text analysis were triangulated with the interview data with actual thesis writers and their thesis supervisors. The qualitative method (semi-structured interview) was selected to have a deeper understanding of the practice of

thesis writing and the employment of citations by these Vietnamese writers. As reported in the literature, such research approaches would allow researchers to probe where further clarifications or explanations regarding various aspects of the writing process were needed (Biber, Connor, & Upton, 2007). Moreover, this discourse-based interview displays the strengths of interview-based approach in studying citation functions and evaluative functions of reporting verbs (Harwood, 2009). In fact, citation functions and the evaluative aspects of reporting verbs cannot always be straightforwardly read off by text analysts, so interviews with actual writers can sidestep the major problem with relying on the surrounding text and researchers' specialized knowledge. Thus, the employment of more than one research methods that Pragmatic paradigm holds in my study was to obtain the appropriate data (quantitatively and qualitatively) from the texts and people involved for studying the practice of writing this genre at the Vietnamese TESOL context.

My last and current research topics have centered around the practical issues that my Thai pre-service teachers have faced in their learning English writing and how to teach EFL writing. It took me almost two years to locate and pilot the topics of significance to these students in their culturally-based learning environment as reported in the literature. In fact, my students' writing ability was of particular concern as they were not taught four macro skills (listening, speaking, reading and writing) until their third year of study although these students were English-majors (Nguyen, 2017, 2018a, 2018b, 2019b). What English-major students at this university study in their first two years are general subjects in Thai language. Furthermore, the absence of English in the area where these students are from and where the university is located tends to lead the students to great difficulties in English writing or even in learning other skills. From my observations, these Thai students had difficulties in organizing their essays in English, and they often planned their essays in Thai language and then used Google to translate them into English without noticing the different nature of each language (Nguyen, 2018b). To confirm my observations, the open-ended questionnaire which aimed to learn about these students' writing strategies, difficulties, topics of interest, and expectations in studying English writing was administered at the end of the term. Additionally, to verify whether or not the similar batch of students at this university shared the similar strategies, difficulties and expectations in learning essay writing, a year later another group of the fourth-year English-major students were also surveyed, using the same questionnaire. Their responses showed that their strategies, difficulties, topics of interest and expectations were almost identical. With the consideration of what was found from the questionnaire from two successive groups of students, I developed

genre-based lessons to teach them essay writing. Finally, the 5-point Likert survey was administered at the end of the semester to evaluate the effectiveness of this modified genre-based instruction. Besides a thorough interpretation of the data collected from the questionnaire, students' essays, their scores for each essay and the survey on the effectiveness of the genre-based teaching approach, I also conducted semi-structured interviews with a focus group of fifteen students to triangulate with the findings from the survey and the text analysis of the essays. Although this study was an action research within a pragmatic paradigm, various research methods were employed to understand and interpret my fourth-year students' difficulties and expectations in studying English writing and their evaluations of the effectiveness of my modified genre-based instruction with the consideration of their culturally-based learning styles. Among the six mixed methods designs by Creswell (2012), this study fits into the *Exploratory Sequential Mixed Methods Design* (or a two-phase design) category. It was because the qualitative data (questionnaire) was collected first to explore the research problem (their English writing difficulties) (phase I). After analyzing the qualitative data, an experiment (developing and teaching genre-based lessons) (phase II) was developed and conducted and then examined in a quantitative manner (text analysis, students' scores and a 5-point Likert survey) to define and measure the findings (the effectiveness of the modified genre-based lessons in assisting these Thai students' English writing).

Another research topic formulated from the students at my current work place is applying peer feedback strategies to revising and editing their writing (Nguyen, 2017, 2019b). As reported in the literature of English learning and teaching in Thailand, English writing is not systematically taught as a subject, most writing programs are still taught using the grammar-translation approach (Chamcharatsri, 2010; McDonough, 2004), and the formative tests in most writing programs include sentence completion, reordering sentences, reordering words and error correction. Students thus have very few actual opportunities to represent their ideas and knowledge through the written mode. Moreover, in Thai educational contexts, students have not been required to engage actively in class activities; therefore, cooperative work often leads to Thai students' resistance and confusion (Kongpetch, 2006; McDonough, 2004). Furthermore, Thai students preferred teachers' feedback (Srichanyachon, 2012) and refused to give their drafts to peers for comments (Chamcharatsri, 2010). Such practices in writing classrooms in Thailand are likely to make it difficult for Thai students to develop their writing abilities and cause an overreliance on the teacher for all kinds of corrections and guidance. To assist my Thai students to become self-regulated writers, I reviewed the literature on written corrective feedback and found Rollinson's (2005), and his suggestions were incorporated into

my paragraph-writing curriculum. To understand these students' attitudes towards this new learning activity, a five-point Likert scale survey and a focus-group interview were conducted. Furthermore, to learn about the usefulness and the effectiveness of this modified curriculum with the students whose learning styles are culturally-based, the employment of provided feedback in the revised drafts, peer and teacher comments (both valid and invalid ones), and how they incorporated the feedback provided by their peers and teacher (correct and incorrect revisions) were recorded. Their writing scores were also examined to evaluate their overall improvement. Besides these, I also explored how this feedback model helped reduce these Thai university students' writing errors and how they responded to each error for the improvement of their writing accuracy by employing a survey and a focus group semi-structured interview (Nguyen, 2018a). In addition to confirming the effectiveness of this feedback model in assisting Thai students with their reported learning cultures, my study also showed their evaluations of each error difficulty level, their revision strategies and the frequencies of their accurate corrections. To help my Thai students to become independent writers, I employed the *Embedded Research Design* (Creswell, 2012), which aimed to collect quantitative and qualitative data sequentially to address different questions derived from the primary research question (*Is the combined feedback model successful in the educational setting in Thailand?*). In fact, to answer the primary research question, the quantitative data (5-point Likert scale survey on their attitudes towards the curriculum, their writing scores and frequencies of the feedback provision and incorporations) were collected, followed by qualitative data on how these students responded to each error, what strategies they employed to fix each error and their evaluation of the revisions through my observations and notes and interviews with the students. In this study, the experiment (applying the revised feedback curriculum) is the primary research method and the qualitative approach is the complementary method used to compensate for the methodological deficiencies of the experiment.

One more similar research design to assist my Thai students is the modification of my feedback strategies in an essay-writing class (Nguyen, 2019a). Feedback was given with a consideration of several influential factors (students' learning experiences, English proficiency levels, feedback preferences and classroom settings). Data were first collected in terms of feedback forms, locations, types and purposes. Additionally, to learn about students' opinions on the effectiveness of these feedback strategies, a survey with the whole class and a focus-group interview with students were also conducted at the end of the course. Furthermore, the levels of the students' reactions (*no, minimum or substantial*) to the teacher feedback, the effects of their revisions (*improved, mixed*

or *negative*) and their revision strategies (*addition, deletion, substitution, permutation and distribution and consolidation*) were also examined.

My last research topic at the current workplace is concerned with how to effectively teach English writing to Thai pre-service teachers (Nguyen, 2019 In Press). The English language education program for prospective English teachers in Thailand has been reported to have several fundamental problems, such as absence of theoretical and pedagogical knowledge and critical thinking skills, rote-memorization teaching styles, teacher-centeredness and high levels of under-prepared teachers and students' low levels of language proficiency. Being informed with these issues, I employed the reflective teaching approach to assist 48 Thai pre-service English teachers to learn how to teach English writing. In order to learn to what extent my reflective teaching approach assisted this group of Thai students in learning to teach English writing, I employed the survey and my notes taken during the course. Furthermore, which areas of my instruction needed revisions or improvement was identified and triangulated by the educator (me) and students' (teaching groups and their peers) evaluations on the students' micro-teaching performances. The students' reflections on their teaching strengths and weaknesses and their plans for reconstructing their teaching were also examined. The focus-group semi-structured interview was also conducted at the end of the course to clarify the findings from the survey and evaluations. With the informed knowledge of Thai students' culturally-based learning styles, in this study I became a reflective practitioner in my own classroom to find out what was appropriate to develop my Thai students' pedagogical and content knowledge in teaching EFL writing. Doing this, I was following the Interpretive paradigm to interact with the participants (my students) and to gain enhanced understanding of their needs and expectations so that I could adjust my teaching approach accordingly.

In general, the Interpretive and Pragmatic paradigms were mainly employed to address my research problems because these approaches enabled me to gain better understanding of my students and their practical problems and then to adjust my curriculum in order to appropriately assist them with their cultural-based learning styles. In fact, as an English teacher dealing with the intricacies of university life, I prefer a heuristic or pragmatic approach as it is not restricted by ontological and epistemological issues when deciding on how to address a variety of different research questions. Furthermore, this approach tends to be more practical as a form of the investigation on teacher-student interaction which manifests itself in multiple ways. This also shows that no research paradigm is superior, but each has a specific purpose in providing a distinct means of producing unique knowledge in a specific context. Although the findings of

my studies may not be generalized to other contexts, they provide teacher-educators, both in Thailand and Vietnam, or in other educational settings with similar teaching and learning cultures, insights to facilitate meaningful learning for their students. This practice in research would bridge the perceived gap between research knowledge and practice as educators are the researchers in their own classrooms.

4. Discussion

4.1. Future directions

The increasing changes in research methodology in the social sciences bring new ways of approaching research problems to better meet the emerging educational needs of the rapidly globalizing societies. With the complexity of current educational issues, it is necessary for teacher-educators to look for multifaceted research designs to not only provide informative evidence-based research outcomes and socially-constructed knowledge but also search for answers to their practical problems. As reported in a recent study (Crawford & Tan, 2019), there is an increasing trend in using multi-paradigmatic research designs, and this implies that teacher-educators are increasingly aware of the flexibility offered by this research approach, and how it can be used to investigate complex issues within their localized contexts. In fact, in the current era where accountability and evidenced-based practice are essential, educators and researchers should take direct actions to seek the answers to their problems which are related to students' emerging needs and their teaching practices in a principled effort. This involves their informed knowledge of not only the educational settings but also research paradigms.

Besides the multi-faceted research designs, teachers should be the researchers in their own classroom. As argued by Anwaruddin (2019, p. 10), "teaching is not a purely technical activity where the end goal is pre-determined and achieved by applying precise methods"; teachers should be a questioner. (Anwaruddin, 2019, p. 10). For pedagogies to be effective, teachers are expected to question the impact of their teaching on the students because teaching strategies work differently in different contexts for different students (Alexakos, 2015; Miller & Shinas, 2019). In fact, each classroom contains its complexities and uncertainties within its own local settings, what decisions teachers make requires their understanding and contextually-responsive modifications of their research-based knowledge. Therefore, classroom teachers should systematically inquire into their classroom life to better understand themselves, their

students and their own practices, and then use that knowledge to continually reform, refine and change their practices and build greater practical knowledge for themselves. With their insider knowledge from conducting their own inquiry, teacher researchers can address the problems they encounter in their classrooms and schools that outsiders or academic researchers may not perceive or deem relevant.

Also, it is suggested that teachers who have been involved in research will grow considerably in their professional development (Alexakos, 2015; Anwaruddin, 2019). It is true that when doing research teachers are open to new ideas and possibilities to what strategies might work for their students with their own contextual needs that the vast existing literature cannot provide. Their epistemological openness is hence crucial for the practice of teaching, which is inseparable from teachers' practical wisdom and ethical judgments based on different kinds of knowledge. In fact, as confirmed by Alexakos (2015, p. 41), "researching our practice is an opportunity to learn". Different from positivistic-type research which is conducted to find laws or law-like generalizations, teacher research is about learning, changing, developing and implementing practices that assist learning and teaching of the researcher and all involved. Such research gives teacher researchers more authentic, useful and valuable knowledge than the research knowledge generated by academic researchers. As reported in the literature, the knowledge produced by academic researchers is characterized by its generalisability and contextual independence while the knowledge classroom teachers need is the one with its practicality, concreteness and contextual richness. Teachers' conducting their own classroom research thus helps bridge the so-called research-practice gap.

5. Conclusion

In conclusion, changes in methodology for research in social sciences to which ELT belongs bring new approaches to address research problems. With newer research paradigms, teacher-researchers are empowered to address problems related to new policies and practices that better meet the emerging and challenging educational needs of their students in the digital era. In fact, with their informed knowledge of the research paradigms, researchers can design their research by combining different methods with quality standards drawn from two or more research paradigms. By drawing on multiple paradigms, educators can make a major contribution to regulating language education curricula and resolving practical problems in their own teaching settings.

However, there is no single best research paradigm for all research, but each has a specific purpose in providing a distinct means of producing unique knowledge in a

particular setting. My reflections also suggest that the choice of a research paradigm relies on its appropriateness to a research problem and the researcher's personal experience and training. In fact, I personally believe that each research project would have a different theoretical perspective and hence a different research paradigm. It is probably neither strictly a top down or bottom up approach, but researchers probably go back and forth till they find the right fit.

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Conference Paper

Shifting Paradigms of Research in English Studies in India

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Abstract

English Studies in India has undergone significant changes, leading to a shift in research paradigms. Right through the British colonial period of nearly two hundred years English literature and language were used as important instruments of political domination and acculturation. Even after the British colonialism ended the dominance of English continued in all spheres of life. English has become the language of the privileged class and studying English literature a symbol of prestige. However, in its quest for relevance, English Studies had to incorporate new areas of knowledge under its purview. Literary theory made a big splash in English Studies and changed the way of approaching and assessing literature. English Studies also saw rigorous debates about the relationship between English Literature and ELT and different approaches in their pedagogy. Then, postcolonial literature and theory made its impact felt in the field. Two other domains that have enriched the field of English Studies are Comparative literature and Translation Studies. English writings emanating from India grew in plenitude and self-assurance and the language itself underwent substantial change to acquire its distinct Indian characteristics. Literatures produced in 24 Indian languages are being copiously translated into English and researches in English studies are happening at this contact zone of creative literature in English and literature available in English translation.

Keywords: English Studies, Literary Theory, ELT, Comparative literature, Translation Studies, Literary History

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1. Introduction

Research in English Studies in Asia has been undergoing significant changes in the last two to three decades. The pace of this change differs from country to country, depending on the situations, the colonial encounter, if they had any, and other variables existing in them like the state of development in indigenous literatures and how much of that have been translated into English. The countries that were under the British imperial rule like India, Pakistan, Bangladesh and Srilanka had received it as a colonial legacy. The countries that were not under the British colonial rule such as Indonesia or other countries in the Eastern Archipelago had a quite different trajectory of English



Studies research than the earlier group of countries. However, one common feature that is observed in all of them in contemporary times is a movement away from pure Eng-lit to literatures in English. Academics located in Asian countries started seriously questioning the validity of teaching the literature emanating from Great Britain or the United States of America that were culturally remote and not considered relevant to students' immediate experiences and their socio-cultural milieu.

2. Literature Review

2.1. Historical lineage

This was the predominant feeling in a country like India with a history of British colonialism where English Studies as a formal discipline had established itself even before it did so in England or Great Britain. During the course of the paper I will make frequent references to India, because among all the South Asian countries it is in India that English Studies has been fully entrenched for the longest time, and the changes and shifts taking place in India have often had its impact in the rest of South Asia.

English Studies was used as an important instrument of acculturation in India and it grew firm roots in the length and breadth of the country. The British administrators viewed English literature as embodying the highest values of the British nation which they wanted to impart to the natives in India. English literature was sought to convey the higher levels of historical progress and moral standard of the English society. In other words, they thought of English literature as constituting the cultural history of the nation, or as Charles Kingley put it in his inaugural lecture at the Queen's College in London in 1848, English literature was nothing less than "the autobiography of the nation." The British educational policy makers in India, from 1835 onwards, saw to it that English was taught from the school levels. In his notorious *Minute on Education* (1835), Charles Babington Macaulay, who was responsible for a paradigm shift in the education policy in India declared:

I have no knowledge of either Sanskrit or Arabic. But I have done what I could to form a correct estimate of their value. I have read translations of the most celebrated Arabic and Sanskrit works. I have conversed, both here and at home, with men distinguished by their proficiency in the Eastern tongues. I am quite ready to take the oriental learning at the valuation of the orientalist themselves. I have never found one among them who could deny that a

single shelf of a good European library was worth the whole native literature of India and Arabia. (Macaulay: 1835)

It is simply breathtaking how Macaulay could dismiss out of hand the rich literary traditions of India and Arabia in a single sentence. It was the arrogance of power that made him pass judgements on the centuries-old civilizations without making the necessary efforts to understand them. This infamous statement of Macaulay has attracted much criticism over the ages. Edward Said, the great postcolonial critic, writes:

Macaulay's was an ethnocentric opinion with ascertainable results. He was speaking from a position of power where he could translate his opinions into the decision to make an entire subcontinent of natives submit to studying a language not their own. This in fact is what happened. In turn this validated the culture to itself by providing a precedent, and a case, by which superiority and power are lodged both in a rhetoric of belonging, or being "at home", so to speak, and in a rhetoric of administration: the two become interchangeable. (Said:1983:12-13)

No wonder that it was institutionalised in India much ahead than in any other country. It did not disappear after the independence of the country. Instead, it consolidated further as it was patronised by the new elite that had made significant investments in ES. English changed from the language of the colonial masters to the language of the privileged in India. It continued to remain the language of power. Of course, there were fierce debates in India about the validity of retaining the coloniser's language and demands were sporadically made by certain groups to do away with it. However, for a variety of reasons English was retained, and in many cases, it became the medium of Higher Education in colleges and universities in India. From then onwards, it has grown from strength to strength.

2.2. A stagnation and a revival

However, in the seventies and eighties of the last century, there was growing restlessness about the limited nature of English Studies. In terms of research, it had reached almost a saturation point. The main areas of researches in literature were – plot, characters, narrative technique, vision of life and some predictable and oft-repeated themes. Several volumes and essays came out (Joshi: 1991; Rajan: 1992; Marathe, Ramanan and Bellarmine: 1993) that reflected the anxiety of teachers of English studies who felt that the domain had stagnated and required re-thinking and reorientation to keep it relevant and keep the students abreast of the changes that were taking place in the area.

A need was felt to make ES more relevant to the learners' needs. One way it was sought to be done was to expand the canon of ES to embrace literatures produced in English in different parts of the world. This came to be known as 'New Literature in English'. Such courses included literature in English produced in settler colonies such as Australia, Canada, New Zealand etc. This led to an expansion of the canon and study of a much wider range of literature than was earlier done under the rubric of ES. Within India, a rich body of literature written originally in English appeared and there was no reason not to include this body of literature in the English canon. This body of literature has been variously known as 'Anglo-India' 'Indo-Anglian' and 'Indian English' literature. Such bodies of literature have now emerged from Pakistan and Srilanka as well. Perhaps, Bangladesh will be the latest entrant in this field. Still later, in the late nineties of the last century and the first decade of the twentieth century literature from the former British colonies began to emerge and gradually made a splash and then totally transformed the complexion and contours of the ES. This literature has come to be known as postcolonial literature. The scope of postcolonial literature is so vast and it embraces so many areas that it has proved truly liberating for English Studies and its practitioners. It has also carved a niche in the Western academia where postcolonial literature and theory are being studied. The texts and writers in these courses are generally non-western, as also the theorist. For the first time in the history of English Studies, texts and theorists from Asia occupied the central place.

3. Discussion

3.1. English literature and ELT

In the era after independence from colonial rule in several countries, English was mainly studied for two purposes – first, learning English language for an instrumentalist purpose, i.e. as a skill for business and other requirements, and then studying English literature for its critical, cultural and aesthetic values. We have seen a great surge forward of English as a language not just of communication but also of creative endeavour. There has always been debates in ES about how much of language and how much of literature should make the correct combination. It was also debated whether language should be taught through literature or special skill-based teaching of language should be adopted. There is sometimes a split in English Studies departments between those who have completed their degrees and started teaching both literature and language and those who have done their specialised degrees in ELT and emphasise techniques

of teaching in language acquisition. They stress that students must develop the ability to critically review theories of and issues on methods of Teaching English as a Foreign Language (TEFL) or Teaching English as a second language, or Teaching English for Special Purpose (ESP). The most recent trend is that some English departments are turning themselves into 'Departments of English and Cultural Studies', while proficiency in English is being taught separately and independently under ELT departments. This is not a very welcome development. Separating ELT from other aspects of English Studies, and therefore putting ELT outside current English Departments, could be counterproductive for such departments. Language skills have a crucial bearing on all aspects of English Studies, and teaching thereof needs to be integrated within English Studies departments.

English proficiency has become the new buzzword in the age of globalisation, transnational market and internet. Educational administrators at universities, Vice chancellors and presidents want students to acquire a certain level of proficiency in English, whatever their subject of study. Susan Sontag's essay "The World as India" (2003) and David Crystal's books, particularly *English as a Global Language* (2003) point out the extraordinary reach and penetration of the spoken English in India and all around the world. Sontag refers to the large-scale mushrooming of call-centres where workers are trained to speak a certain variety of spoken English in order to cater to customers located thousands of miles away. She celebrates the success of Indians in harvesting their efficient English speaking skills in the global economy through call centres and other outsourcing services. However, as far as India is concerned, one finds a certain hierarchy that exists between the pursuit of literary studies and language studies. While literary and cultural studies are considered to be worthwhile intellectual pursuits, language studies seems to be of lower priority with limited goals. Here also one finds a difference between public and private universities. While traditional literature departments in public universities continue to have a condescending view about ELT departments, private universities accord greater importance to language teaching and skill-based courses that will enhance the linguistic skills and communicative competence of students.

3.2. Advent/invasion of theory

The advent, some would call it 'invasion', of literary theory several decades ago has transformed English literary studies in a significant way. Old style literary criticism has

largely been replaced by literary theory. A vast array of literary theories – from the post-structural to deconstruction to postcolonial -is deployed in the analysis of literary texts. The reader is now seen not only as a passive receiver but an active producer of meaning. The old style Leavisite criticism gradually lost its purchase and validity giving way to a more active, interventionist and sometimes more robust interpretation of literary texts. After the significant interventions of critics like Raymond Williams and Terry Eagleton, reading and criticism of literature underwent a sea-change. They, along with a host of other theorists advocated the view that there is nothing that can be called an innocent reading of literature, as literature is deeply ideological... English literature developed in many colonies as an ideological tool for the British imperialists. In the context of India, Gauri Viswanathan's Book, *Masks of Conquest* (1989) explores how the British in India has used the study of English literature as a cultural tool to consolidate and perpetuate their power and exploit the natives, by colonising their mind.

Theory has certainly brought a breath of fresh air in the domain of English literary studies. However, at its extreme, it had its harmful effects too. An over-enthusiasm about theory has taken the focus off from the text to its theoretical dissection. Reading of literature as a joyful and delightful activity is sometimes reduced to its purported ideological implications and its amenability to certain theoretical interpretation. Theorists seem to acquire the ability to make the text yield whatever meaning they want it to.

It often seems that literary theory has become an autotelic, self-sustaining domain by itself, outside of literature. It has become so rarefied and jargonised that it alienates rather than enlightens readers of literature. I am highlighting the extreme form that over-use of theory has resulted to. That does not mean that I am advocating a totally theory-free reading of literature. A judicious use of theory does have the potentiality to make our readings and interpretations more nuanced and complex. The question is one of balance and discretion. Further, all theories do not travel equally and may not be applicable for all kinds of genre. For example, highly sophisticated French Feminist theory which came out of the specific socio-cultural and political conditions of the time obtaining in France may not be fruitfully deployed to the literature in some Asian countries where feminist writing may be at a nascent stage.

3.3. English literature and translation studies

In the last couple of years, English departments at many places have embraced Translation studies in a major way. Translation or translated texts have always been a part of the English canon, but those translated texts were mainly from European languages,

from Greek and Latin, French and German and so on. Often students studied those texts without being aware of the fact that the texts they were studying were not originally written in but translated into English. But what is happening now is that the literature written in indigenous languages in different Asian countries is being translated into English and students in English departments are studying them under rubrics like, 'Indian Literature in English Translation', 'Pakistani Literature in English Translation', 'Srilankan Literature in English Translation', and so on. I assume that in Indonesia and neighbouring countries, such a phenomenon is already in place, or if not so, efforts could well be under way towards this direction. Such an expansion of the canon is allowing students to expand their knowledge in the literature of their country, alongside the core areas of English literature. This will also build bridges between English departments and other language departments in the university and make for a rich inter-lingual exchange. The exposure of the students of English departments to the literature (s) of their own country, in however rudimentary form, will help them value their own literature and develop a fine sense of discrimination. New insights into translation activity has made us aware that we should be familiar with concepts such as 'domestication' and 'foreignisation' (Venuti: 2008) and follow a model in our practice that is suitable for our own purpose and agenda in the contemporary times, not just aping the west. In India, the most interesting researches in English studies are happening at the contact zone of creative literature in English and literature available in English translation.

3.4. English literature and comparative literature

English Studies departments at some places have also made significant forays in Comparative Literature. Comparative literature as a discipline has developed in Europe, mainly comparing literatures from European countries. Within Europe at least there are two prominent schools of comparative literature – the French school and the American school. The French school of comparative literature stressed the linguistic criteria and specialised in influence studies while the American school of comparative literature adopted an interdisciplinary approach as its ideal. Courses can be designed on similar lines on Comparative Asian Literature, Comparative South Asian Literature or Comparative East Asian Literature. In large, multi-lingual countries like India with highly developed literary traditions in many languages, courses in comparative literature can be designed encompassing different languages of the country. For example, courses like 'Comparative Indian Literature' are designed and studied in English departments, where texts available in English translation are drawn from different Indian literatures.

The question may arise whether comparative literature should form a part of English studies or it should be studied separately. Both the models are available in India. Sometimes it is a question of resources. Where resources are available there can be separate and independent departments or centres of comparative literature. Where sources are not available, special papers in comparative literature can be studied under the general rubric of English Studies. Comparison has always been an integral part of English Studies. Study of English literature always involved references to Greek and Latin texts and mythologies.

3.5. Literary history

One of the new areas of research in the Indian Academe is literary history. Rene Wellek in a chapter titled, 'Literary History' in *The Theory of Literature* asks the question, "Is it possible to write literary history, that is, which will be both literary and a history?" Unable to answer this question in a satisfactory way, he realises that literature can hardly be read sequentially, based on a simplistic principle of causality or temporal continuity. The question becomes all the more complicated if a country is multilingual. India has developed literature and literary traditions in at least 24 languages. Indian literature in English is a new entrant into this corpus. Besides, by now, we have a considerable corpus of Indian literature in English Translation which will call for a history of its own. Thus, this is a field replete with possibilities and Indian academics are currently engaging with this field rigorously.

4. Conclusion

As can be seen from the above, English Studies and research has discovered several new frontiers in its quest for relevance and greater acceptability. In fact, no domain of study can remain static and yet relevant. Over the past three decades the Concept of ES and research has changed and expanded to embrace several new areas of study so that one can now study a large number of areas covered under the general rubric of English Studies. A valid criticism of this expansion is that the core of English Studies is getting lost because of too much dispersal. The question then will arise what is the core or the centre, and what are the peripheries. The idea of a fixed core of English studies is being challenged now. It is advocated that the phenomenal expansion of knowledge and information in the field demands that we redefine the core for our contemporary times.

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Conference Paper

Literature in the Principal of Industrial Revolution 4.0

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Abstract

Industrial Revolution 4.0 is not only a phenomenon in society, but also has become a social reality. Through the sociology of literature approach, the research reveals the standing of literature in the principle of the Industrial Revolution 4.0. Industry refers to human activities or efforts to change or to cultivate raw materials or semi-finished materials into ready-used products; then the industrial revolution is directed at changing the ways humans produce goods. These big changes have been noted three times, and now people are experiencing the fourth industrial revolution. The industrial revolution of the fourth generation is marked by the emergence of supercomputers, and robots, a picture of the digitalization era. The research is carried out with a qualitative descriptive method as it is in contact with social problems by the relationships among literary writers, texts, and society and these three components both directly and indirectly have been involved in the Industrial Revolution. The research results show that literature is a work of art unlimited by time and space and is not dominated by the Industrial Revolution 4.0, especially those relating to the theme or problem presented. The social problems expressed in literature are cycles; repetitions of events. The role of Industrial Revolution 4.0 on literature is only limited to distributions by means of cyber literature. The principle of Industrial Revolution 4.0: interconnection, transparency in information, technical assistance and decentralization or autonomy in drawing a conclusion have already existed in literature.

Keywords: literature, industry, interconnection, transparency, technical assistance, decentralization

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1. Introduction

From ancient times to the present, human life is tinged with various changes and problems. Each change will certainly produce problems, both on a large scale and on a scale to be overcome in a simple way. Problems are inevitable as long as there is life because life is dynamic. The important thing to think about is how to solve a problem. Problems are a blessing because by the existence of problems human beings will be more mature in thinking and acting, such as the utterances given by William Shakespeare in his play entitled *As You Like It*.

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Sweet are the uses of adversity, which, like the toad, ugly and venomous, wears yet a precious jewel in its head. (Shakespeare, 2015: Act 2, Scene 1)

Problems or changes are identical to conflict. Conflict is phenomena of disagreement or difference of beliefs, ideas or even facts among individuals or groups of people or between people with the surroundings. It is said to be identical because in every conflict there are problems and also changes. A conflict seen in a positive perspective will produce benefits. Then the meaning of a problem, change or conflict is dependent on the perspective of analysis used. An old adage says that this world looks red when viewed through a red glass and blue when viewed through a blue glass.

Conflicts produce stories and lessons, not only those related to morality but also intellectuals. Conflict is a process of thought giving a picture of the existence of two things that are mutually contradictory or incompatible. Through conflict various problems are illustrated and conflict also trains respective people to act and think wiser and in a great solidarity.

In his book entitled *The Poetics*, Aristotles states that important elements in a tragedy are Plots, Character, Thought, Diction, Music/Rhythm and Spectacle. (Butcher, 2008) Aristotle puts Plot as the most important element in a tragedy, basically not only in tragedy but all literary works because a storyline gets attention and develops when there is conflict; in short there is no story if there is no conflict because nothing is told.

In a variety of problems or changes alternated throughout the history of human civilization literature keeps existing. That is why literary works are called beyond space and time. Literature goes beyond national boundaries, time barriers, gender difference and even historical grounds. Literature is not bound to *spatio-temporal*, that is without being restricted by time and space. (Manugeren and Hidayati, 2018)

But as a dynamic object of study, literature can be seen from various perspectives. It is said that literature is beyond space and time, then there is another concept stating that literature is adjusted to place and time in, as delivered by Bakhtin and in Vukanovic and Lovorka (2009: 9) that the place and time relations in literature are very important. This illustrates that literature always presents issues that are developing in the community. In the same book Einstein argues that an event will depend on how the relation between what happens and its situation in space-time is mediated.. (Vukanovic and Lovorka, 2009: 9).

Basically various forms of issues presented by literature are related to the relationship between humans and humans, humans with their environment and humans with the universe, meaning that the core of the story delivered is only adjusted to place and

time, producing versions or in other words literature is not limited by space and time. Problems experienced by humans, those discussed and even problems that are in trend are the same problem with different nuances; as well as studies and discussions in literary works; the same theme with different versions, as stated by King Solomon.

What has been will be again,

What has been done will be done again;

There is nothing new under the sun. (Moore and Daniel, 2003)

This expression gives an idea of the cycle of human life on earth; each event is basically a repetition of the previous event; every issue that develops in society is not something new, but something that already exists; different only in dimensions or models.

The changing era and the development and progress of science and technology towards a better era do not guarantee the loss of problems in society. Conversely the higher the level of progress achieved; then the more problems must be faced by humans and because humans are social beings then all the problems faced are social problems; other than that it is said to be social problems because problems that arise even started from an individual can threaten the welfare and peace of the community.

In general, the causing factors of social problems from time to time are:

1. Economic Factors: related to the inability of the community to fulfill their needs, resulting in social inequalities. These economic factors are the main factors in social problems triggering other social problems.
2. Cultural Factors: relating to values and norms in the community. The implementation of values and norms that do not work well results in actions or activities of community members that can disrupt the orderliness of a community.
3. Biological Factors: related to the facilities needed by each member of the community. Inadequate facilities, such as lack or absence of health and education institutions also trigger social problems.
4. Psychological factors: related to the ideology and lifestyle of the community.

The four factors triggering social problems color the theme or storyline of a literary work. That is why it is said that literature is the most appropriate means to express various forms of problems and social changes. Literature has a close relationship with human life. Through literature, the mindset or ideology of a person or group of people

can be evaluated because literary work as a product of culture, presents a value system and then the value system can be the norm because it has a truth; otherwise the mindset or ideology of a person or group of people can also be an inspiration to literary writers, thus there is a symbiotic mutualism relationship, namely a relationship that is mutually beneficial or mutually supportive. Literature will not exist without society because stories in literature are stories about social problems; Likewise, society will not run well if there is no literature, in other words, there is no community group that does not have literature.

Literature is not simply imaginative work, the result of an author's floor plan or design. Literature provides an overview of reality or reality that is found in the community. What is said to be an imaginative element in a literary work is an artistic modification of an author to convey a reality so that the information of reality will look attractive and beautiful. Through this artistic writing style, information becomes something that is of interest to the reader; thus the reader can get five benefits at the same time. The five advantages are in line with the five basic functions of a literary work: recreational functions, as entertainment media; aesthetics, beauty obtained through the stylistic approach; didactic, giving directions; morality, relating to values and norms, something good and something that becomes a rule; and religious functions, providing an overview of human relations with the Creator.

Various aspects of human life can be conveyed by literature and every aspect of life is not an illusion; aspects of social and cultural life is a reality that can be seen and felt with real experience. Paradigm that literature is imaginative basically refers to modification of reality. Modification is the author's attempt to change a less attractive reality to be more attractive, without removing the original form of reality.

Imagination is a creativity that brings someone towards an action, a real world, so that it can be stated that every action is based on imagination. Imagination connects experience with the world so that something new is formed in the form of action. Without imagination, human life cannot go well; even life can stagnate.

"I'm enough of an artist to draw freely on my imagination, which I think is more important than knowledge. Knowledge is limited. Imagination encircles the world." (Einstein in Lavelle, 2014)

Human knowledge is limited; but that limited knowledge continues to grow as long as there is imagination. Various innovations based on existing knowledge develops and advances with the support of imagination. So imagination is a priceless gift in the progress of every form of human knowledge, especially in literature.

Literature is an integral part of human life and literature has existed since the existence of human civilization and continues to exist as long as there are humans on earth. For such a long period of time, literature has been confronted with various social phenomena. At present the Industrial Revolution 4.0 is a phenomenon, a trend and a discussion of all levels of society. The Industrial Revolution 4.0 brings people to digital life, meaning that human life is expected to be easier with new discoveries in the field of information and technology.

With regard to the world of literature, if the community previously can only enjoy a literary work after going through the process of publishing manually, nowadays, literary works can be enjoyed through digital media, no longer having to carry literary works in book or other manual forms. Literary works can also be enjoyed at any time and every new literary work will soon be enjoyed by the community in a short time. The distribution process is faster.

2. Literature Review

This research is related to the position of literature in the principle of the Industrial Revolution 4.0; therefore it is carried out based on the theory of Sociology of literature because of the interplay between literary work and society. The social context can influence literary authors in building a storyline or a literary work can also influence the mindset or life of a group of people or society at large; then in fact literary work is a media for disclosure of social problems, as stated by Wellek and Werren (1990) that literature is an expression of society. The same thing is conveyed by Swingewood in Wahyudi (2013) that an author has a relationship with the community to be able to further recognize and interpret problems in the community

It is the task of sociologist of literature to relate the experience of the writer's imaginary characters and situations to the historical climate from which they derive. He has to transform the private equation of theme and stylistic means into social equations (Wahyudi, 2013)

Sociology of Literature is basically not a new discipline of knowledge. Studies related to literature and society have been around since Plato's time, even Plato is considered the pioneer of the theory of Sociology of Literature with his Mimesis theory. In Greek, mimesis means imitation and in the view of mimetic theory, literature is an imitation of nature or life. Everything that exists in real life is an imitation of the realm of ideas, which is often termed imaginative. The mimetic view asserts that there is nothing new

in this real life, especially human life. Furthermore, the relationship between literature and society was again formulated by Aristotle with his creation theory. For Aristotle, an artist in this case the author of literature is not merely imitating the production of literature, because in the imitation process there is also creativity so that a literary work is created which is a combination of reflection of reality with artistic creativity. (Chen and Xiong, 2014).

At present sociology of literature is in rapid growth and development along with the development and progress of the times. Every aspect of society is an integral part of literary works and literature becomes a media of communication; communicating existing problems or phenomena that will occur in a community; in other words sociology of literature is an objective study giving a picture of a problem rather than giving an idea of what must happen. However, the sociology of literature gives a major contribution to other disciplines in tackling problems in society.

Research on literary works and the involvement of literature in the social structure are the basis of the study of sociology of literature, with a focus on research on the social context of authors relating to social status, ideology, lifestyle, educational background and social culture, social contexts of literature, related to the theme and the purpose and social context of the reader, related to the impact produced by literary works on the community. (Ratna, 2013).

The scope of sociology of literature includes analysis and understanding of literary works as a text; the influence of literature on the organizational structure of society; interdependence of literary works with the community; production of literature; public response or reaction to literature; the dialectical relationship of literature with the community as a bridge of communication; literary works through social aspects; social aspects through literature; the benefits of literary works in the development of society; the role of the author in building the expected community structure; literary works as creative activities and background in literature and society.

Sociology of literature is a scientific and objective study of humans in society, concerning institutions and social processes. Sociology examines social structures and social processes including social changes that study social institutions. religion, economy, politics and so on simultaneously and form a social structure in order to get a picture of the ways in which humans adjust to their environment, social and cultural mechanisms. Literature as well as sociology deals with humans. So sociology of literature is a relevant approach in examining the existence of literature in the era of industrial revolution 4.0

The Industrial Revolution is a social reality and this social reality also enters the realm of literature, later conveyed by the author of literature through his work. Everything that happens in the Industrial Revolution 4.0 along with its negative and positive impacts becomes an inspiration for the author to produce literary works which could later be points of reflection and evaluation as well as entertainment for the community to be wiser in managing life.

Industrial revolution is something that is common along with the advancement of human intellectuals to facilitate all activities in life and to obtain welfare, especially in the financial sector. In order to succeed in industry 4.0, everyone involved in it must understand and apply the four basic principles of industrial 4.0 technology:

1. **Interoperability:** This refers to the ability of machinery and related components to connect and communicate with people through the Internet.
2. **Transparency in Information:** This principle requires that information systems should be able to create virtual copies of the physical world by configuration of digital data into sensor data.
3. **Technical Assistance:** This concerns the ability of the systems to support humans through comprehensive aggregation and visualization of information for better decision-making and quick solutions to problems.
4. **Decentralization of Decisions:** This principle refers to the ability of cyber-enabled systems to independently come up with decisions and carry out their dedicated functions. (Underwood, 2017)

3. Research Method

The method used in this study is descriptive qualitative as it is related to phenomena in society; in this case the standing of literature in the Industrial Revolution 4.0. The Industrial Revolution 4.0 is not only a phenomenon that exists in society, but furthermore has become a social reality, where everyone feels involved in the implementation of development of technology. Qualitative descriptive methods are intended to describe the facts which are then followed by the decomposition of data to the stage of explanation and understanding. Data collection techniques are carried out through primary and secondary data sources. Primary data are obtained from the field through observation, interview and recording. Secondary data are obtained from various references which are all related to the position literature in this digital era. The next step in processing

data is through listening techniques, which are to re-examine all the data obtained, and transcription, especially those obtained from the recording. The procedure of data analysis is done by sorting all the data that have been obtained, labeling the data in accordance with the discussion points and arranging all data systematically so that a structured organization is obtained. The summary stages of data analysis are data collection, data reduction, display and conclusion or verification. (Miles, et.al., 2013).

4. Analysis and Discussion

Literary works and society have an innovative and inseparable relationship. This innovative relationship provides support for the quality of literary works and also society, a mutually supportive relationship. Literary work is a pioneer of renewal of the reality that occurs in society. Furthermore, the freedom of literature to include aspects of human life makes literary works close to the aspirations of the people. As literary works are related to aspects of human life, they contain aesthetic, ethical, philosophical, logical and scientific aspects. Literary works are also tools of struggle and the functions of literature vary from time to time in various societies. In one era and in certain societies, literature can function as a means of disseminating ideology, in other times and in other societies literature can be considered a safe escape from everyday reality; even literature is able to provide life experiences and noble human values for society, giving vivid pictures of the real world faced by humans.

At present everything in human life has reached an established level of sophistication so that all information can be easily accessed: information about social, economic, political and cultural issues. Life is more practical and lifestyle is also followed by a digital environment. It is undeniable that today's technological advances are developing very rapidly. Technological improvement is very important for human life because technology is a support for human progress through economic improvement, an industry that includes clothing, food, machinery, telecommunications and information.

Basically technology has existed since ancient times because humans through their nature always feel curious and keep exploring to get new things through a continuous learning process and as a result technology develops rapidly and drastically and continues to evolve until now and at this time entered the industrial era 4.0.

Industry 4.0 combines automation technology with cyber technology. This is a trend of data automation and exchange in manufacturing technology. All production processes are supported by the internet network, covering physical-cyber, Internet of Things (IoT), cloud computing and cognitive computing.

Cloud computing is a technology making the internet the center of data and application management; computer users are given access rights (login). The application of cloud computing has now been carried out by a number of leading IT companies in the world such as Google and IBM. (Hurwitz, 2012)

Cognitive computing in general is a simulation of the process of human thought into computerized or computed forms and models. Cognitive computing involves a self-learning system in a system that uses data mining, pattern recognition and processing of programming languages to imitate the workings of the human brain in a system. The ultimate goal of cognitive computing is to create an IT system that is automatically able to solve problems without requiring human assistance. (Nathan R, 2018)

The industrial revolution has gone through three stages, starting from the first industrial revolution beginning around the end of the 18th century to the beginning of the 19th century. The first industrial revolution is characterized by the emergence of machines as a support for an economy focused on agriculture. The agricultural sector has also undergone a change with the availability of agricultural machinery that makes it easy for humans to work and agricultural production also increases. This first industrial revolution becomes the basis of the people's economy. Significant findings in this era are the steam engine with a positive impact on the transportation sector with the development of the railroad line which at the same time encourages economic progress. With practical and efficient transportation, the production and distribution of goods and services can run well.

The second industrial revolution begins in the late 19th century with the development of the steel industry and at the same time the discovery of the telegraph and telephone and the appearance of the automobile and aircraft industries. The scale of the industry begins to move towards large scale with the construction of large factories. In this era new energy sources begin to be developed and used such as electricity, oil and gas producing various synthetic goods.

The third industrial revolution begins a century later, in the early mid-20th century; colored with electronic use, and computers. There has been very significant progress in this era with the existence of high-level automation features, which means that everything related to production can be done quickly such as the use of nuclear as another energy source.

Today humans have entered the industrial revolution 4.0 characterized by a digitalization system, originated from the emergence of the internet, beginning in the early third millennium. All activities are not only limited to the real world but also cyberspace. Human life is increasingly sophisticated and easy; information can be accessed in a

matter of very fast time, in short all activities, especially those related to industry and the economy can be carried out well.

Industry is closely related to the economy and also the prosperity of society. Industry is a benchmark for the establishment of a society, nation or country. The more developed the industry of a country, the more prosperous the economic situation of the people is. In essence, industry is a business, process or activity of processing raw materials, either raw materials or semi-finished materials to become goods with higher economic value and benefit the community. This certainly does not apply to the world of literature because literature is the expression of artistic reality as a manifestation of human life through the medium of language and has a positive effect on human life. Literature is a creative art work and certainly cannot be produced through a digital system or accelerated according to human needs; literature has no economic value but has artistic and high values. A true literary writer does not produce literature to be used as a source of income or not for economic stability. Spiritual satisfaction is the reward of a literary work and along with the development and advancement of technology, the themes in literature in one period and another do not have a significant change because literature is related to human life.

Eighteenth Century	
First Industrial Revolution Progress	Theme of Literature
Machinery	Enlightenment in thinking/ reason
Nineteenth Century	
Second Industrial Revolution Progress	Theme of Literature
Telephone, automobile and plane	Realism and Naturalism
Twentieth Century	
Third Industrial Revolution Progress	Theme of Literature
Electronics and Computer	Tradition breakdown; gender issue; ethnicity; self-consciousness
Twenty-first Century	
Fourth Industrial Revolution Progress	Theme of Literature
Internet and digitalization	political, social and personal issues

The table shows the absence of drastic changes in literary themes; while technology continues to evolve with various innovations. The first industrial revolution is colored by

the appearance of machinery, and in the same century literary themes are dominated by rational thought patterns. Furthermore, the second is marked by the discovery of communication and transportation tools that are very helpful and in the same era literary themes tend towards realism and naturalism. Furthermore electronics and computers become the mainstay of the third industrial revolution and in the same era, literature talk a lot about the issue of rigid traditions, issues of gender and ethnicity. And in this fourth stage, the internet and digitalization system becomes the uniqueness of the industrial revolution 4.0, contemporary literature convey issues of politics, social and human rights issues.

The themes in an era are not limited to that era only; but can appear in every era; this does not mean that political, social and human rights issues cannot be found in the literary theme of the previous era; in other words the literary theme is universal and cannot be limited by time and space. Literature always exists as long as there is human life and as long as there is life, problems always exist and are already the obligation of literary authors to express the problems. Literature always follows the era without being affected by the trend of an era. The industrial revolution 4.0 does not become a barrier or supporter of contemporary literature because literature still exists and will continue to exist whatever the trend exists. As a social critical tool, literature at this time tells the story of the impact of the industrial revolution 4.0, both positive and negative; because in fact the true literary author will never be biased in producing his literary work.

The industrial revolution 4.0 basically goes hand in hand with literature, supporting each other to achieve a goal. To obtain an expected target everything must be well prepared and carried out based on agreed principles so that there is an organizational order. In industry 4.0 there are four principles that must be understood and implemented by the respective parties.

1. **Interoperability:** This terminology refers to a good communication system. related to industry 4.0, communication systems built through the internet network. By good communication, all problems can be solved properly. A sense of tolerance can also be built through good communication. In the world of literature, communication is an integral part of a literary work because in principle, literature is a forum for communication between authors and the public to uncover problems that exist in the surrounding environment. Through literature, a writer, conscious or not, must communicate something to the community. Through communication, sending and receiving messages can be done well. The form of communication in the literary world is indeed done in specific ways, poetic or prosaic, but the point is that there is a message conveyed by the author.

2. **Transparency in Information:** In industry 4.0 all forms of information originating from the real world must be conveyed through the cyber system in a transparent manner, which means there is no data manipulation in the delivery of information. Everything must be delivered according to the circumstances. This is the basis of the success of an industry, to gain the trust of its customers. In other words, industry managers must be honest with consumers. Honesty is the main pillar of supporting success. Coming to literature, a true writer must give priority to aesthetic and ethical values in producing literary work, not influenced by pressure from any party. Transparent information, without bias, is an added value of a literary work, especially in the disclosure of social problems.
3. **Technical Assistance:** This is related to the system's ability to provide solutions to existing problems, especially those related to large-scale industrial products. Through this technical assistance consumers can solve problems faced when using certain products and at the same time can understand the solutions that must be taken. Through a reliable cyber system, the actions that must be taken can be carried out quickly. In literature, there are always conflicts that can sharpen the readers' reason to solve problems, in other words, literature also provides assistance to overcome problems related to human life. A literary work, through its role as a teacher, teaches readers to be wiser in dealing with problems.
4. **Decentralization of Decisions:** This principle refers to the ability of cyber systems that can provide solutions to problems independently, which means that there is anticipation of problems that arise. The same thing is found in literature, which is called self reflection. Literature is the result of human creativity, taste, and intention which can be said to be a reflection of life. Literature has never been separated from life experiences. Literature never departs from mere fiction, what else departing from falsehood; literature always departs from reality, so literature is said to be the shadow of life and ultimately self reflection, where one must be able to make decisions independently.

The four principles in the industry 4.0 actually exist in literature. Literature is a creation, not an imitation. Literary work is a social document, which is first called the path to truth: through literature the reader is often far better than through other writings and can appreciate the essence of human existence with all its problems. Literature provides communication space to fellow members of the community and through didactic functions, literature teaches about truth and honesty and upholds solidarity. Literature also provides an overview of policies in taking action.

5. Conclusion

Literature is an invaluable treasure, a gift obtained by humans and a reflection of human life conveyed through language. Literature is not limited by time and space which means that literature still exists in all situations and conditions and becomes a unique medium in disclosing social problems. It is said to be unique because in its task of expressing social reality, there are elements of entertainment and beauty, so it is not merely standard information. Through literature, humans can think and act critically, creatively, and innovatively and have broad insights to gain high fighting power and competitiveness in the face of changing times.

In relation to the industrial revolution 4.0, literature does not experience obstacles or stagnation. The four principles in industry 4.0 used as references for achieving success also exist in literature. Interoperability, Transparency in Information, Technical Assistance, and Decentralization of Decisions are also the main principles that must be understood and implemented by writers to produce highly-valued literary works. Highly-valued literary works can survive throughout the ages because they describe cultural values that are not influenced by changing times. The moral values contained in it are not only related to the problems found in the era of authorship. The author of a true literary work can provide an illustration not only of the past and present but also of the future.

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Conference Paper

The Idol: A Model for Incorporating Literature in ELT

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Abstract

This paper is aimed at introducing an instructional development model which is designed in response to two strong desires i.e. to show the most effective ways of incorporating literature in English Language Teaching and to provide a comprehensive framework for English teachers to develop literature-based ELT materials. The proposed instructional model consists of four distinct phases of development i.e. Input phase (Identifying learners' needs by carrying out a needs analysis), Development phase (Using the information on the learners' needs to select and to organize the literature-based ELT materials), Output Phase (producing the prototypes of literature-based ELT materials), Language acquisition Phase (Assessing the effect of the literature-based ELT materials on the learners' language proficiency) which are here abbreviated as The IDOL Model. The phases are clearly presented and seem compatible the other phases commonly available in the area of instructional materials development in today's English language teaching. Therefore, this model appears to provide useful assistance to materials designers and English teachers in developing a well-designed literature-based ELT material.

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Keywords: literature, teaching literature, using literature for teaching English, materials development, instructional development model

1. Introduction

There is no denying that since the emergence of the communicative approach in the area of English language teaching, the need for communicative competence is increasingly unstoppable (Kaharuddin, A. 2019). Communicative competence is widely known as a foreign language mastery which can be reflected in the possession of language knowledge and language performance (Kaharuddin, 2013). Knowledge of language refers to knowledge related to language components such as vocabulary, pronunciation, and grammar whereas language performance refer to the ability to use language knowledge in accordance with the culture of the use of certain languages in

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the lives of the native speakers (Kaharuddin, A and Latif, I 2017). As a result, communicative competence has become a very important thing in ELT that has to be taught by English teachers, and has to be mastered by English learners. In this regard, Arafah, B. (2018) argues that the achievement of communicative competence in teaching and learning English is done by implementing the communicative approach which might clearly be seen in two trends: *the first*, the trend in choosing the CLT method to equip learners with knowledge and language skills that enable them to interact socially intelligible, *the second*, the trend in using authentic teaching materials as a way to bring the English language used socially by native English speakers into English Language Teaching context.

Many language teachers and language practitioners support the trends, they generally agree and argue that if learners want to be able to speak English effectively, they must learn the real English used in the social life of native speakers of English (Al Azri, RH, & Al- Rashdi, M. H, 2014, Bahar, K, Kaharuddin, A. 2018). Therefore, the use of authentic materials can be one option for teachers to present communicative competence in ELT classrooms because such teaching materials are the representation of the language used in the speakers' social life (Nuttall, 1996, Kaharuddin, Arafah, & latif, 2018). One source of authentic materials which allows the learners learn a real usage of English is literature. According to Collie and Slater, 1987, literature provides three important things required by the learners in learning a language i.e. it is a valuable authentic material, it develops personal involvement, it helps contribute to readers' cultural and language enrichment.

Since literature is considered part of authentic materials, language practitioners (such as language teachers, language researchers and linguists) began incorporating literature in teaching English in the mainstream of ignoring English in the area of ELT (Ilyas, H. P. 2016). Benegas (2010) argues that although many controversies have emerged regarding the use of literary works in teaching English, we cannot hide their important role to be used in English language classrooms. In short, literature is too important to ignore. Its use in ELT classrooms makes pedagogic interactions more interesting (O'Sullivan, R. 1991) and opens up not only enormous opportunities for language acquisition but also increased language skills. More specifically, Türker, F. (1991) argues that the use of literature provides an enormous opportunity for mastering four language skills, where written literary works such as novels and short stories can encourage students to read and write. In addition dramas, poems, as well as plays can be used to improve students' speaking and listening skills.

Although many language practitioners have provided ideas and evidences about the benefits of using literature in teaching English, but the application of these ideas is not a simple task because there are some problems that must be dealt with and overcome in order to use the literature for the purpose of language teaching. According to Ajoke, A.R, & Shapii, A.B. (2017), there are at least two major problems related to the use of literature in ELT: the first problem is the students' low background knowledge of literature. This is due to the lack of literature being taught in secondary schools and only taught at the tertiary level. As a result, students experience so many challenges in studying literature. The second problem is the lack of literary based- English teaching materials which are appropriate to the students' level of proficiency and needs in learning English.

Realizing the existence of these two problems, this paper seeks to provide an alternative solution to overcome the second problem. One of the efforts made is to propose a methodology of designing and developing literature-based English teaching material known as the IDOL Model. The paper is then structured as follows: section 2 provides information on Literature for English Language Teaching, Section 3 gives information on research method, Section 4 outlines methodology in IDOL Model used for making literature-based ELT materials. Section 5, the Implementation of IDOL Model in ELT materials development. Finally, section 6 provides conclusions and recommendations.

2. Literature Review

There are at least two important things for English teachers to recognize if they are interested in using literature for teaching English. The first is to recognize what literature is and to determine the type of literature that will be used in language teaching. The second is to know how to use literature for the purpose of ELT.

2.1. Literature and literature for ELT

In general, literature may be understood as a written piece of art produced by a certain author. In this regard, some linguists define literature using this perspective. Basnet & Mounfold (1993) argues that literature refers to cultural documents of a country or countries. Eagleton (1983) adds that literature is an art in the form of written texts. Hall, G. (2005) is of the opinion that literature is not only a linguistic artifact, but also an act of communication using texts. Onuekwusi, J.A. (2013) also defines literature as any imaginative and beautiful creation in words whether oral or written, which explores man as he struggles to survive in his existential position and which provides

entertainment, information, education and excitement to its audience. In addition McRae (1994) specifically defines literature as literary works which are able to distinguish between literature with a capital L and literature with a small l. Literature with capital L is defined as the types of classical texts such as the works of Shakespeare and Dickens. On the other hand, literature with a small l is known as popular fictions, short stories, novels, plays, fables, song lyrics and so on.

In this connection, Arafah, B. (2018) suggests that the literature should be used in today's ELT context is not only restricted to literature with capital "L: Literature", but also apparently restricted to literature with small "l: literature" which is known as the written works of many writers (such as Short stories, Poems, Novels, Plays, as well as Songs) from different background of countries and cultures. English teachers are suggested to use 'laterature' (with a small l) for novice, and intermediate learners, and use 'Literature' (with capital L) for high intermediate and advanced learners. The underlying reason for this suggestion is the ideas of Edmondson (1997) and Hişmanoglu, M. (2005). According to Edmondson (1997), Literature (with capital L) is frequently written with high structural complexity and lack of conformity to standard grammatical patterns that creates linguistic difficulty to learners. Consequently, English teachers become very reluctant to use it as a teaching material. Besides, Hişmanoglu, M. (2005) claims that the language of literature with small l (such as poems, short stories, plays) is simpler. This may ease EFL teachers to use it as teaching material since it suits the needs and level of students' knowledge of grammar.

2.2. Using literature for english language teaching

Using literature for the purpose of teaching English is not an easy thing. Many English teachers encounter difficulty using the literature for language teaching because they are accustomed to using conventional teaching material which generally contains lessons on the main components of language (such as vocabulary, pronunciation, and grammar) and activities to develop language skills (such as conversations, discussions, presentations, etc.). Only a few of them are used to using literature-based teaching materials due to their lack of knowledge of how to use literature for language teaching and this is a tough challenge for them. In response to this challenge, Duff and Maley, (2007) propose four determinants to take into account when using literature in ELT context. They are text selection: selecting relevant texts to the students' needs and interests, linguistic difficulty: selecting texts that are appropriate to the level of the students' language proficiency, length: selecting texts that are suitable to the time allotment,

cultural difficulty: selecting texts that contain cultural information required to facilitate self-involvement, and cultural appropriateness: selecting texts which are required for the learners' language development.

In principle, EFL teachers are not only required to know the determinants that should be used as guidelines in determining the type of literature to be chosen as English teaching materials, but also to know the genre of literary texts in line with the theory of McRae (1994) on literature. According to Drucker. H. (n.d.), there are five genres of literatures which could be used in teaching and learning English namely Drama, Poetry, Prose, Non-fiction, and Media. The genres are explained in more detail as follows:

2.2.1. Drama

All texts containing dialogues written to be performed in the form of stage action in front of an audience can be called dramas or also known as plays. Drama can be used to teach language skills such as vocabulary, pronunciation, and fluency of speaking. Besides, through acting a drama, students can also learn the culture of a certain society contained in the script of a drama and involve themselves in situations of the scenario of the drama. One of literary texts commonly learnt as a drama in EFL or ESL classrooms is the work of William Shakespeare 'Romeo and Juliet'.

2.2.2. Poetry

This refers to any texts written to be performed by reciting it with some sort of rhythm. Poetry in the form of poems are commonly written imaginatively with common patterns that contain fragments, phrase and use high metaphors. This kind of literary work is often collected in a book of poem collection by a single or a variety of writers. One of the most commonly taught poems in EFL or ESL is the work of Allan Poe 'The Raven'.

2.2.3. Prose

Prose refers to any kind of texts written in paragraphs with complete sentences and focus on plot which has characters. The common varieties of prose are novels, short stories, fables, folktales, comic books, letters, diaries, romances, mysteries, fantasies and so on. One of prose types which is commonly learnt in English classrooms is a science fiction short story 'a sound of thunder' written by Ray Bradbury.

2.2.4. Non-fiction

Non-fiction may be understood as any texts written creatively functions not only to share information or to tell a story, but also to educate readers on particular issues, ideas, or facts. The common types of non-fictions are personal essays, scientific papers. Autobiographies, histories, travel books, newspapers, literary criticism etc.

2.2.5. Media

Another different type of literature which is considered as the newest one is media. Media refers to any kind of works which exist not as written texts and rely on technology development. The genres of this kind literature are movies and films, websites, commercials, billboards, and radio programs. Media literature carry out some functions such as education, entertainment, advertisement, as well as persuasion. The most common type of media learnt in EFL classroom is internet literacy which is specifically focused on teaching students how to understand, to use, to create and to share information in online websites.

In order to be able to use these types of literature in teaching English effectively, EFL teachers should consider several factors such as: students' interest in certain types of literature, compatibility between the literature and the level of students' language skills, students' background knowledge of literature, time allotment and length of literature, the possibility of using it for language learning purposes. Therefore by considering the factors, literary texts may be taught in their original forms or in simplified versions and in various task difficulties.

3. Research Method

This paper was written by employing Library research which undertook three activities in gathering information and completing the content of this paper. The first activity is to identify important information on the concept of literature and its possible use in English language teaching context. The second activity is to analyze the information to determine the kinds of literary works and to describe the possibility of integrating the literary works into ELT by using a proposed model. The third step is to introduce an idea about using the IDOL Model as a framework for developing literary-based ELT materials as the reflection of incorporating literature in ELT. To do the three activities, two sources were provided namely primary and secondary sources. Primary sources refer to

original works such as studies carried out by researchers, linguists, language teachers, and language practitioners that report original concepts, thoughts, ideas based on their findings. Besides, secondary sources refer to information written by language experts such as books, online articles, dictionaries, handbooks, as well as reviews (Kaharuddin, A. 2018).

4. Discussion

4.1. Incorporating literature in english language teaching

The word 'incorporating' refers to the process of including literature as an important part of English language teaching. One of ways to include literature in ELT. One way to incorporate literature into English language teaching is through the development of teaching materials that will be used in English classrooms. The demand of teaching materials development is inevitable today. The urgency of ELT materials development emerges owing to some facts i.e. the changing methodology in language teaching, the shift of curriculum at schools, the change of education policy, and the change of social values in society. Pardo (2009) is of the view that teachers should devote plenty of time to the demanding task of constructing, deconstructing, and reconstructing their daily pedagogical practice as a means of facing decision making, improving their teaching performance, innovating in their classes that fulfill particular students' needs and learning settings. Therefore, considerable attention is required to make well-developed ELT materials and ELT strategies which satisfy the needs of the changing pedagogical methodology, the shift of curriculum and education policy, students' learning behaviors (styles and preferences), and society's expectations.

As previously mentioned, the key objective of this work is to describe how to incorporate literary texts in ELT as an effort to provide literature-based English teaching materials due to the demand of today's trend in English education that is the use of innovative and authentic materials to attain communicative competence in EFL learning. To facilitate the inclusion, IDOL is then proposed. IDOL is a model-based framework for the incorporation of literature in ELT, which provides a practical methodology to develop English teaching materials. The IDOL stands for, Input, Development, Output, as well as Language Acquisition.

INPUT PHASE: It suggests the materials' developers to involve participants in the process of instructional materials development. The main idea is to give the participants involvement and a voice in the developed materials. This phase is carried out by

a process of detecting learners’ needs in EFL learning known as a needs analysis or NA (Andi, K., & Arafah, B. 2017). The needs are categorized into subjective and objective needs. Subjective needs may be understood as any information from learners which make EFL teachers easy to determine what to teach e.g. the learners’ language skills, language difficulties, types of literary texts, and relevant literary topics. Objective needs are recognized as any information obtained from learners which easily enables teachers to decide how to teach e.g. learners’ learning behaviors (learning styles and preferences), learning problems and expectations of EFL learning. Detecting the learners’ actual needs requires the materials developers to carry out these simple procedures of NA proposed by Brown (1995).

4.1.1. Making decision on NA

In doing the NA, EFL teachers are in need of taking the following important steps:

4.1.1.1 Determining the participants of the NA

There are three kind of participants taking a part in the NA namely: *the target group*: individuals who will be the main source of information (for example, students), *the resource group*: individuals who are required to implement the results of the NA (for example, teachers) *the audience*: people who become a source of information about the target group (for example, parents, graduates, and prospective employers).

Participants in NA		
<i>The target group</i>	<i>The resource group</i>	<i>The audience</i>
The students	The lectures	The graduates

4.1.1.2 Types of information required in the NA

There are two types of information required to be collected in the IDOL Model namely the objective needs and the subjective needs. The objective needs are the needs recognized from observable data about the situation of the learners e.g. the learners’ learning problems and learning attitudes. Brown (1995) argues that an attitude means the information about how well the students like studying in a language program such as the students’ learning preferences and learning styles. Learning preference refers to the way the students tend to learn best. On the other hand, learning styles refer to the educational conditions under which the students are most likely to learn (Andi, K.,

& Arafah, B. 2017). According to Stewart and Felicetti (1992), learning preferences are about *what* learners should learn in order to learn (for example, task or activities), and learning styles are about *how* they should learn in order to learn (for example, teaching methods). On the other hand, the subjective needs are recognized as the learners' learning interest, wants, desires, as well as expectations. For example, what skills the learners want to learn and how good their ability in the skills, what sort of literary texts they prefer to learn, what topics they expect to learn and so forth.

All information suggested in NA of the IDOL Model			
Subjective needs		Objective needs	
- The learners' interest in Learning certain language skills	- Sub-skills of the a certain language skill to learn	- The learners' learning problems in language skills	- The learners learning attitudes (learning styles and learning preferences)
- The Importance of incorporating literature in ELT	- Types of literary texts and topics for ELT		

4.1.2. Collecting information during the NA

When the types of information are decided in the NA, the types of information are then used as the basis for making the NA appropriate instruments. In this regard, Brown (1995) proposes six types of NA instrumentation such as existing information, tests, observations, interviews, meetings, as well as questionnaires. The IDOL Model suggests to use questionnaires containing a series of questions relating to the subjective and the objective needs which are then distributed to all participants (the target group, the audience and the resource group) in order to obtain the information regarding the needs. Besides, tests are also suggested in the form of pre-test and post test which function to know the students' entry level and exit level. A questionnaire is strongly recommended in the NA of the IDOL Model since it is practical to use and relatively easy to administer, to score, and to interpret.

4.1.3. Recognizing the needs inventory from the NA

Immediately after circulating the questionnaires to all participants, the data gathered should be qualitatively processed. The final results of the data processing are then recognized as a needs inventory which fully illustrates the subjective and objective needs needed in developing literary-based ELT materials. The needs inventory provides valuable information on the subjective and the objective needs to be considered in doing the next procedures of IDOL Model.

DEVELOPMENT PHASE: This phase requires the materials developers to use all the obtained information during the NA known as 'needs inventory'. The needs inventory contributes useful information for setting goals and objectives of a curriculum, syllabus, or teaching materials. No precise information should be used for setting goals and objectives, but the needs inventory. Therefore, it is regarded as the vital ingredient for the development phase. The procedures of this phase are described as follows:

4.1.4. Setting learning goals and objectives

The word 'goal' means general statements reflecting the destination of curriculum, syllabus, instructional materials of a language program. Graves (2000) is in the view that setting goals helps teachers and learners to bring into focus on priorities for the course, they are general statements, but they are not vague. Besides, objectives are more specific than goals. They break down goals into smaller targets of learning, and specifically describe the learning outcomes which specify what a group of learners will be able to do after going through the language program.

4.1.5. Outlining the content of the materials

As the goals and objectives are established, the next procedure to follow is to outline the course contents for building the prototypes of teaching materials. Outlining the course content is carried out by selecting the necessary components and determining the order in which the components will be taught in the classroom. The components of the instructional materials are then planned by taking into account the following principles:

1. The teaching materials are developed in a single entity of instructions called a unit
2. Each unit contains a certain type literary text and topic
3. Each topic systematically contains three lessons. The lessons are recognized as lesson One: Skill Learning, lesson Two: Skill Using, and lesson Three: Skill Acquiring (Andi, K., & Arafah, B. 2017).
4. Lesson One: Skill Learning is given to prepare and to equip the EFL learners with specific knowledge of language skills which enable them to communicate effectively in later communication discourses. Hence, this lesson provides knowledge of linguistic forms that the students need to be able to learn something from a certain type of literary text and topic. For example, vocabulary containing information on

phonological, syntactical, and semantical knowledge. When the students have already equipped with the linguistic forms, they will be given an opportunity to use the knowledge learning a certain literary text. This activity is meant to link between the language forms already learnt (e.g. vocabulary) and its potential usage in particular language skills (e.g. reading, writing, or even speaking).

5. Lesson Two: Skill Using is provided to bridge the gap between the students' knowledge of linguistic forms and the ability to use the knowledge in a certain language skill. For example, talking about a particular topic of a literary text.
6. Lesson Three: Skill Acquiring is given to assess how much the students have learnt in a certain given unit.

4.1.6. Selecting the contents

The next procedure to follow is to select the contents of the teaching materials. In this regard, Richards (2001) argues that information obtained from the needs analysis contributes to the planning of course contents. Besides, additional ideas from other resources such as available literature on the topic, published materials on the topics, review similar courses offered elsewhere, review test or exams in the area, analysis of the students' problems, consultation with teachers familiar with the topics, as well as consultation with specialists in the area are also able to contribute. For the reason, to select course contents, the information of the needs analysis and consultation with teachers may be used to select contents. For example, sequencing the teaching materials in terms of language components, types of literary text, and topics. Consultation taking place between materials developers and English teachers will determine how and why the types of literary texts and topics have to be organized as suggested.

4.1.7. Determining relevant tasks for teaching and learning

When teaching materials' contents have been selected and organized. The last procedure is to create relevant tasks that help learners to develop their language skills (for example, providing language knowledge derived from selected literary texts to be used creatively in verbal interactions that they can discover for themselves form and function), to learn rules of interaction (providing conditions to become aware of fundamental procedures of interactions such as allowing to read dialogues of a topic, getting them to listen to conversation from a tape, or encouraging them to discuss something from a topic, etc.), and to experience communication of meanings (providing

opportunities to use the language through activities such as giving learners role to play, assigning social task to be achieved, giving them motivating and attractive reasons to communicate, and so forth).

OUTPUT PHASE: Two essential things to do in the output phase namely to organize the whole selected materials and activities into lesson plans, and to develop a prototype for the literature-based instructional block for an English course. An instructional block contains the instructional focus of the course which is specifically provided in a single lesson or generally in a unit of work containing several lessons. The instructional block representation may initially be prepared by working out a lesson plan before creating the instructional materials of text book for the English course. A lesson plan is really needed since it functions as a road map for teaching a lesson in classrooms.

4.1.8. Lesson plans for the literature-based ELT materials

A lesson plan in a language program is aimed at reaching an ideal destination (the target of teaching a lesson) and planning the route (activities for each step of a lesson). It is an instrument for a teacher to work out his teaching strategies effectively. Therefore, a well-prepared teacher should write down the details of his teaching activities in the form of lesson plans which will lead to effective interactions between the teacher and his students in the classrooms. Brown (1995) suggests six decisive elements of a lesson plan such as 1) Goals, 2) Objectives, 3) Materials and equipment, 4) Procedures, 5) Evaluation, and 6) Extra-class work. Drawing up the plan for teaching will make the teacher and his students stay not only focus on the learning destination to arrive, but also know how they should going to arrive and what to achieve when they get there. The discovery of the ELT key materials key are then used as a guidance on creating the lesson plans.

4.1.9. The prototype for literature-based ELT materials

ELT Materials may be understood as anything, such as linguistic, visual, and auditory, which can be used to facilitate the learning of English language, to inform learners on English language, to provide experience of English language in use, and to help the learners to discover English language for themselves. On the other hand, the prototype of the Literature-Based ELT materials may be defined as the first model of literature-based teaching materials, from which other forms of the materials are copied or developed. The prototype of the teaching materials is developed based on the needs

analysis results which have previously been transformed into the key components and the lesson plan. The organizational structures of the prototype is constructed by unit in which the unit provide a literary text containing a topic and the topic is the learnt in three lessons. Referring to IDOL Model, the lessons are identified as lesson One: Skill Learning, lesson Two: Skill Using, and lesson Three: Skill Acquiring.

4.1.10. Language acquisition phase

This phase describes the process of teaching the prototype of instructional materials in the classroom, recording the students' progress, as well as evaluating the learning outcomes. Teaching the prototype aims to examine the effect of the developed instructional materials on improving the targeted students' English skills. In evaluating the learning achievement, summative evaluation is suggested to use. This type of evaluation is carried out to check of what has been learnt at a specific point in time such as at the end of a unit, or course. It is based on cumulative learning experiences, tests for achievement, and mastery of specific performance objectives. The evaluation procedures were adopted from Kirkpatrick's (1996) model of summative evaluation (in Naugle, K. A., Naugle, L. B., & Naugle, R. J. (2000) as illustrated below:

Level 1: Reactions

The first level of evaluation should be conducted by assessing the target group's reactions or attitudes after learning with the teaching materials. The instruments used in this level are questionnaires with Likert scale and open questions.

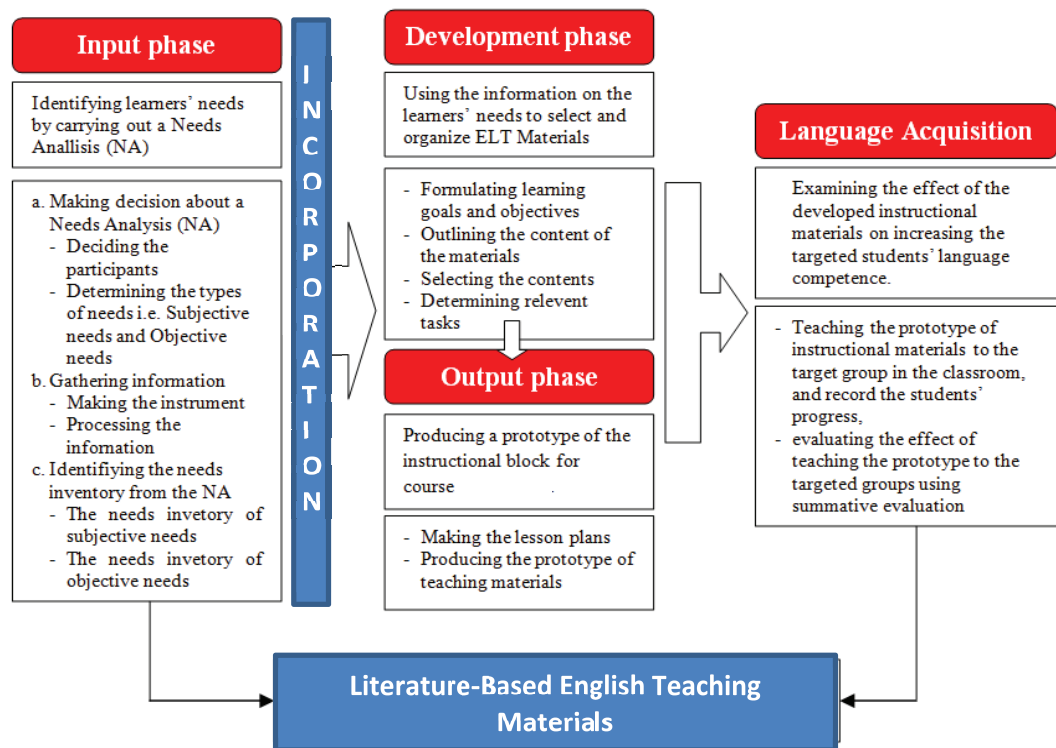
Level 2: Learning

After identifying the students' attitude toward the implementation of the teaching materials in the classroom, the second evaluation type is to measure what the students have learnt from the presented materials by comparing their performance before and after receiving the instructions. Giving test is considered to be very effective to demonstrate that learning has occurred as a result of the instruction (Dick, et.al. 2000). The effectiveness of the course content try out can be measured by comparing the students' gain score in the test given at the beginning of the class (pre-test) with their score in the test given at the end (post-test).

Level 3: Behavior

This type of evaluation requires the English teachers to be involved in determining that the students really can use all they have learnt from the given teaching materials. To undertake this, the English teachers take a part to review the learning outcomes by judging the students' learning achievement after teaching the prototypes of the teaching materials to the target group. Questionnaires can be given to the teachers to elicit the information after teaching the students with the developed materials. The results of the questionnaires analysis covered the effects of the course content, the language items, the activities, and the supplementary materials of the course on the students' speaking skills achievement.

The overall phases of IDOL Model can be illustrated in the following framework:



5. Conclusion and Recommendations

In this work, we have established a methodology regarded necessary to develop the literature-based English teaching materials the course of English. The methodology consists of four phases named The IDOL Model. We propose three important things from the model namely; *The first*; the idea on valuable informations regarding what to teach and how to teach English skills using literary texts. The information on what to teach

should be obtained from the needs inventory of the students subjective needs (The learners' interest in Learning English skills using literature, The Importance of integrating literature in developing ELT Materials, Language components to be learnt, Types of literary texts and topics needed in developing ELT Materials), while the information on how to teach should be gained from the needs inventory of the students objective needs (learning problems and learning attitudes: learning styles and learning preferences). *The second*; four important phases to show how to design a literature-based ELT materials. However, further scientific studies are really needed to be undertaken to examine three things i.e. *Firstly*, doing a needs analysis by using the input phase of this model to recognize the subjective and the objective needs. *Secondly*, developing literature-based ELT materials by using the needs inventory gained from the needs analysis. *Thirdly*, evaluating the effectiveness of teaching literature-based ELT materials on the students' English skills.

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Conference Paper

Literature Relived: 21st Century Literary Research Paradigms Amidst The 4IR

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Abstract

Literary works, in the words of Terry Eagleton (1996), are vehicles for ideas, a reflection of social reality and the incarnation of some transcendental truth. Works of literature also contain a structure of values which informs and underlies our factual statements, described also as the ways in which what we say and believe connects with the power structure and power-relations of the society we live in. In the 21st century, works of literature still comprise modes of feeling, valuing, perceiving and believing which have some kind of relation to the maintenance and reproduction of social power, more so in the wake of the 4th Industrial Revolution (4IR). In my paper, I focus on my own research by presenting a case study in order to demonstrate that 21st century literary research paradigms can indeed survive the 4IR. Finally, I will share my thoughts on how it has indeed been possible to mount a literary contestation to the 4IR: through focusing on the Malaysian National Culture Policy as its backdrop, namely to foster and preserve national identity created through national culture as it is also highly possible to foster and preserve national identity created through works of literature which contain elements of national culture.

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1. Introduction

My university, which is Universiti Putra Malaysia (UPM), Serdang, Selangor, Malaysia, has a mission and a vision. The UPM Vision is to become a university of international repute, and the UPM Mission is to make meaningful contributions towards wealth creation, nation-building and universal human advancement through the exploration and dissemination of knowledge. These two key elements act as the backbone of UPM as a Research University (RU) bearing in mind also the challenges of the 4th Industrial Revolution (4IR) which seem to foreground science and technology at the expense of the social sciences. Indeed, Malaysia is among the countries forging ahead with it and, as we know, one of the core technologies of the 4IR is Artificial Intelligence (AI).

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Through AI, a system is created to learn from its surroundings and use that data to connect humans, physical tools and the digital world.

However, we, in the arts and humanities, are in a direr and rather dismal state as our research and conceptual works related to the areas of English and World Literatures are truly diverse and far-reaching, and are not founded on physical tools and the digital world in its tangible form although they do appear as themes and issues as literary manifestations. For instance, our own areas of specialisation cover regional works of literature in the form of African and Caribbean Literature, American Literature, Australian and Canadian Literature, Malaysian Literature in English as well as South and Southeast Asian Literature to name but a few. In addition, our literary concepts and theories related to the areas of English and World Literatures consist of, but are not limited to, Cultural Studies, Eco-criticism, Gender Studies, Marxist Criticism, Postcolonial Criticism, Psychoanalytical Criticism, Sociological Studies, Structuralism and Post-Structuralism as well as Trauma Theory.

My own research students have conducted research and published studies within a broad range of literary themes and issues: identity (Alkarawi & Ida Baizura Bahar, 2013; 2014; Farahanna Abd Razak, Ida Baizura Bahar & Rosli Talif, 2014; 2016; Ida Baizura Bahar & Farahanna Abd Razak, 2017; Ahmad Zufrie Abd Rahman & Ida Baizura Bahar, 2018; Syamsina Zahurin Shamsuddin & Ida Baizura Bahar, 2018; Ida Baizura Bahar, Kamariah Kamarudin, Pabiyah Maming, & Farahanna Abd Razak, 2019), gender studies (Nur Fatin Syuhada Ahmad Jafni & Ida Baizura Bahar, 2014; Chua, Ida Baizura Bahar & Rohimmi Noor, 2016), Foucauldian concepts of madness, power and resistance (Dashti & Ida Baizura Bahar, 2015a; 2015b), Muslim Malay worldview (Ida Baizura Bahar & Nor Kamal Nor Hashim, 2018) and, most significantly with regards to the 4IR, Science Fiction and the issues of posthumanism and transhumanism (Mirenayat, Ida Baizura Bahar, Rosli Talif & Manimangai Mani, 2017a; 2017b).

In actuality, such diversity surely makes it a lot more difficult for us to be more current and relevant but our relevancy in terms of research can be bridged when we steer our research towards addressing also the niche requirement of available research grants, namely to give impact to the socio-economy aspect of nations in view of the 4IR. It is with this statement problematised that my own two research grants obtained from the UPM Putra Grant have been a successful one; one with my own doctoral student on the Asian female identity and another with my co-researchers from the Department of the Malay Language and the Department of Foreign Languages, scholars in Malay and Arabic Literatures respectively, on recollections of national identity through memory studies.

I am sure you are asking yourselves, how is this possible? The answer is rather simple: our own research objectives were formulated also with the Malaysian National Culture Policy as its backdrop, namely to foster and preserve national identity created through national culture. The innovative stance my co-researchers and I posited here is that it is also highly possible to foster and preserve national identity created through works of literature which contain elements of national culture, in this case we chose a pre-independence text written by the contemporary English author, Anthony Burgess (1917-1993), more well-known in English Literature as the author of *A clockwork orange* (1962).

This is also one of the strategies and implementations of the Malaysian National Culture Policy which is to restore, preserve and develop culture towards strengthening national culture through joint research, development, education and cultural expansion and connections. In this case, we expanded our contributions by aiming also to present and share our findings with The International Anthony Burgess Foundation in Manchester, United Kingdom; an independent educational charity that encourages public and scholarly interests in all aspects of the life and work of Burgess. By doing so, we then addressed the UPM Mission and Vision we have outlined earlier; here, to raise the profile of UPM as a university of international repute by sharing meaningful contributions towards nation-building through the exploration and dissemination of knowledge pertaining to Burgess (United Kingdom) and his Malayan trilogy (Malaysian setting, characters as well as themes and issues).

2. Literature Review

2.1. Scholarship on Anthony Burgess and the Malayan trilogy

The text we chose for our research was *The Malayan trilogy* (1964), consisting of *Time for a tiger* (1956), *The enemy in the blanket* (1958) and *Beds in the east* (1959). It is set in pre-independence Malaya and is believed to have been overlooked in the Malaysian literary context although its themes of religion, ethnicity and nationhood are aspects which frame the lives of the Malayan society in its struggles towards achieving independence in 1957. Burgess used to live and work in Peninsular Malaya from 1954 to 1959, which in turn had shaped his perceptions and understandings of the nation, especially on the practices of Islam and the culture by the Malays. His experience then can be categorised as a form of individual memory; a personal interpretation of an event from one's own life, which is a binarist concept to collective memory. Although the term

'individual' implies that Burgess' experience is the only one contributing to his memory formation of Malaya, we contested this view as we hypothesised that, as social beings, the social group in which he identified with, namely the Malays, may have influenced his opinions, beliefs, and attitude. We explored how Burgess' own individual memory of Malaya in his trilogy is significant in relation to the national collective memory of Malaysia.

As his biographer Roger Lewis (cited in Byrnes, 2007) describes it, "John Wilson went to Malaya and came back as Anthony Burgess". Burgess (cited in Byrnes, 2007), in acknowledging his dues to Malaya, states, "The Malay language... changed not just my attitude to communication in general but the whole shape of my mind". Indeed, such nostalgia can be found in his one and only Introduction to *The Malayan trilogy* where he shares his views on Malaya and the Malays: "Malaya consisted of a number of sultanates or *rajahdoms* which, except for Negri Sembilan, professed Islamic law and, in a somewhat eccentric way, subscribed to the Islamic religion. The Malays, a brown, handsome, lazy, wholly attractive race, had been converted to Islam by Arab traders" (Burgess, 2000, p. viii). The beauty of Malaya, according to Burgess (2000, p. viii), lies in its multiracial territory and the profusion of race, culture and language. This most attractive aspect of Malayan life is one that he tried to capture in the trilogy covering the time from 1955 to 1957, which is the year of independence. Burgess (2000, p. x) highlights the role played by Islam in Malaya, by stating that one also needs to understand the nature of Islam in trying to understand the nature of the East. Without a doubt, Burgess has, in the past, admitted to a certain allure about the religion as it is practised in the Malay World: "... there's a charm about Islam in a country like Malaya or Borneo, where it has to stand on its own and jostle up against other religions. See how it gets on. And it's very amusing. It's very touching to see how it gets on. You know, up against Shintoism and Buddhism and Christianity and what you will" (Burgess cited in Coale, 1981a, p. 439). As pointed out by Coale (1981b, p. 38), "[t]he overriding culture of Malaya is Islam, and Burgess was particularly fascinated by Malayan Islam". This aspect of the trilogy has indeed been recognised in most studies but, in our opinion, only in brief.

But, who is Anthony Burgess? Anthony Burgess was born John Anthony Burgess Wilson in Manchester, England on 25 February 1917. Burgess was teaching at the Banbury Grammar School (1950-1954) when he was offered a job as a teacher and an Education Officer in the British Colonial service in Malaya (Coale, 1981a, p. 433). Burgess' period in place Malaya (1954-1957) is notably that of a historical and monumental change. He arrived in the middle of a conflict and, occasionally, warfare between the Malayan

Government and the Malayan Communist Party where the Government had declared this particular period as the Malayan Emergency (1948-1960). Burgess was initially posted to the Malay College which was located in Kuala Kangsar, the royal town of Perak, a state on the west coast of the Malay peninsula. This public school, called the 'Eton of the East', is the one upon which the Mansor School in the first volume of *The Malayan trilogy*, *Time for a tiger*, was based. While in Kuala Kangsar (1954-1955), Burgess incurred the wrath of then principal, J. D. R. Howell, in a quarrel over accommodation for himself and his wife. As a result, he was transferred to the Malay Teachers' Training College in Kota Bharu, Kelantan (1955-1957), a state on the east coast of Peninsular placeMalaya. It was his experience in Kelantan that formed the backdrop to the second instalment of his Malayan trilogy, *The enemy in the blanket*.

Burgess himself held very strong views on religion, especially Islam, where he had seriously contemplated converting to Islam at one point when he was learning the Malay language in the late 1950s (Aggelar, 1979: 10). He was struck by the reasonableness of Islam and was initially attracted to the philosophical aspects of Islam for he viewed them to be similar to Catholicism (Coale, 1981a, p. 438). This consideration of embracing Islam was further motivated by his closeness to the Malays. It was well known that Burgess spoke and wrote the Malay language well, which was back then in the Arabic script, *Jawi*. Burgess also socialised with the Malays much to the mortification of his colonial colleagues (Stinson, 1991, p. 10). Nevertheless, this particular closeness with the masses, especially with the Muslim Malays, had exposed Burgess to several flawed characters whose un-Islamic ways of life are modelled upon and recreated in his trilogy, and eventually led to his disenchantment with Islam. Just like the English character, Rupert Hardman, in the second instalment of *The Malayan trilogy*, *The enemy in the blanket*, Burgess soon lost interest in Islam specifically in what he views as the lacklustre appeal of the Muslim holy book, the *Qur'an* (Coale, 1981a, p. 438).

The first of Burgess' Malayan trilogy, *Time for a tiger* (1956), was published under Burgess' two middle names, Anthony Burgess. The success of his first novel soon led to two sequels in his trilogy on Malaya; *The enemy in the blanket* (1958) was eventually followed by the final instalment, *Beds in the east* (1959). The three novels were published as a single narrative entitled *The Malayan trilogy* (1972) in Britain, and was soon published as *The long day wanes* (1981) in America with a subtitle, *A Malayan trilogy*. The trilogy focuses on the experiences of a British character, Victor Crabbe, a history teacher who faces complications in his personal and professional life.

We follow this then with a discussion on why we had chosen Burgess' works as research data. Christie (1986, p. 16) categorises *The Malayan trilogy* under "the literature

of the transitional period, from colonial to expatriate society". According to Christie (1986, p. 17), although there is some overlapping of time periods, this genre of literature can be distinguished from what might be called "the classic literature of decolonisation". It has, as its main theme, the impact on colonial society of the transition from colonial status to independence. The period in Burgess' trilogy which has acted as the historical background to his novels is the British colonial administration of British Malaya (1874-1957). However, a different perspective of Burgess' trilogy has been proposed by Zawiah Yahya (2003).

Identifying racial conflict as the gist of his novels, Zawiah (2003, p. 79) describes Burgess' works as set "in the twilight of colonial rule". Despite showing differences in categorising Burgess' works, we argue that both Christie and Zawiah have achieved an accord in describing Burgess' work, *The Malayan trilogy*, a particularly significant example of English literature on Malaya prior to its independence. Burgess (1963, p. 465) himself wrote of his motive for writing the trilogy, "[j]uxtaposition of races and cultures was the underground stimulus, the thing that wanted to be expressed. I really wrote this novel, and the two that followed, because I wanted to record Malaya". It is also for this reason that we have selected *The Malayan trilogy* for our research purpose.

We also justified the selection of the selected texts for research purposes due to the fact that there have been a limited number of notable studies conducted on *The Malayan trilogy* to date. This is especially disconcerting albeit true in the context of the Malaysian academic studies although the trilogy is set in Malaya. One of the more prominent studies on *The Malayan trilogy* has been conducted by Zawiyah Yahya in *Resisting colonial discourse* (2003), which was published based on her doctoral thesis submitted at the University of Nottingham, United Kingdom. Zawiyah analyses the trilogy for the purpose of "tracing fault-lines of conflicting discourses or slippages from what is perceived to be intended ideological project of the text," (p. 24).

In addition to Burgess' trilogy, she also analysed selected texts by other authors, namely Joseph Conrad (1857-1924) and William Somerset Maugham (1874-1965). Zawiyah selects the trilogy as one of the texts in her study in order to explore the reality of the Malay society as experienced by Burgess. Unlike most writers who are far removed from the realities of the Malay society, Zawiyah states that Burgess is the opposite of it (p. 81). Zawiyah also notes that Burgess views the Malay society and practices through the European eyes and criticises their practice of Islam which he portrays as wayward where he could see the incongruity of mixing animistic and Islamic practices; thus, this leads to his failure of realising that animistic beliefs have already become a part of their lives (p. 168).

As the element of religion is one of the core themes in the trilogy, Zawiyah states that the trilogy contains conventional Western generalities on the Muslim Malay characters, and these generalities are seen as forms of conspiratorial attack on Islam. The Muslim Malay characters in the trilogy, according to Zawiyah, are depicted as religious hypocrites and sinners in Islam, which in a way mock their beliefs as Muslims (p. 174). Zawiyah also explains how Victor Crabbe's Muslim Malay mistress is portrayed by Burgess as defying the myth of the submissive Oriental woman. Rahimah, (written as Salmah in her study) represents a strong character who does not meet the stereotype of a Malay woman, "dumb and romantic" character who keeps her suffering to herself, without making an effort to conduct a vendetta against Crabbe (p. 176). Zawiyah concludes that, although Burgess displays a more superior knowledge of the Malayan society in his trilogy compared to Maugham and Conrad, he fails to present other aspects of their lives, except what is already seen as the obvious and common, such as the ritualistic features of Islam - the fasting, the call to prayers, the prohibition against gambling and consumption of liquor and pork - aspects which are already familiar to the West (p. 187).

Aside from Zawiyah, I myself had conducted a study on the trilogy in my unpublished doctoral thesis for the School of Oriental and African Studies, University of London, United Kingdom, *The paradigm of Malayness in literature* (2010). In my thesis, I analysed nine works by three authors, namely Joseph Conrad, Somerset Maugham and Anthony Burgess, to validate my own hypothesised paradigm of Malayness as an everyday-defined social reality, comprising of six elements: the Malay language, Islam, the Malay rulers, *adat*/culture, ethnicity and identity. In my study, I focused only on the Muslim Malay characters; namely Rahimah of *Time for a tiger*, 'Che Normah Abdul Aziz and the Abang of *The enemy in the blanket* and Syed Omar, Syed Omar's son, Syed Hassan, and Nik Hassan of *Beds in the east*.

I addressed issues concerning dilemmas of the Malay characters not only as Malays but also as Muslims. For example, Nik Hassan, demonstrates the pressures of being judged by what he does and what he does not do in his capacity as a Muslim. The conundrum for him comes when he is told of his transfer to a Christian country, Australia, especially in the form of applying the Islamic practices for him which he ponders might lead to two different views from two different communities; the Muslim and also the Australian community (p. 109). I suggested that the trilogy portrays how the teachings of Islam and modernisation work side by side as exemplified by the closing chapter of *Beds in the east* which depicts that the villagers, in comparison to the town dwellers, believe in animism as they live closer to the jungle thus making them prone to be more devoted to pre-Islamic beliefs.

More importantly is the dilemma of the Muslim Malay characters who feel entrapped by their responsibilities to the nation, of either prioritising being a Malay or a Muslim first. Being a Malay is understood as embracing the Islamic faith; thus, in order to marry, a non-Muslim has to *masuk Islam*/enter Islam (convert to Islam). This is shown in *The enemy in the blanket*, where an albino white character, Rupert Hardman, has to go through the process of conversion to Islam as he is to marry a Muslim Malay widower, 'Che Normah. This process then not only entails a change in the religious faith but also a change in identity, from a Christian to Muslim and from a white man to a Malay. In addition, I also brought up the issue of the art of the *wayang kulit*, which falls under the Malay *adat* (Malay culture). In the novel, the *wayang kulit* is described by Crabbe as an art formed under a mixture of various beliefs, namely Hinduism and Islam.

Another recent study has been conducted by my Masters student, Farahanna Abd Razak, in her thesis submitted to UPM; *Bangsa Malaysia as a liminal identity in Anthony Burgess' The Malayan trilogy* (2017). In her study, Farahanna examines how the practices of Islam and the Malay culture by selected Muslim Malay characters are reflected by Burgess as part of the liminal aspects of the identity of *bangsa Malaysia* and eventually discovers the emerging patterns of the understanding of the identity of *bangsa Malaysia* through Burgess' portrayals of selected Muslim Malay characters. Using a combination of the concept of liminality (1967) by the British cultural anthropologist, Victor Witter Turner (1920-1989), together with her own understanding of the concept of *bangsa Malaysia*, by focusing on dialogues, scenes and the narrative technique of the author as the omniscient narrator in the trilogy, her findings reveal that the Muslim Malay characters are divided into different conflicts based on each text; the Muslim Malay characters in *Time for a tiger* live in a fusion of animistic and Islamic beliefs although they seem to be both overtly and obliquely aware of the incompatibility of such a way of life. On the other hand, in *The enemy in the blanket*, the Muslim Malay characters are found to be conflicted between living a Muslim way of life and the Westernised lifestyle. In contrast, the Muslim Malay characters in the third and last text, *Beds in the east*, are portrayed as being conflicted between two elements, namely their ethnicity, Malay, and the emerging patterns of a contemporary understanding of a national identity, *bangsa Malaysia*.

By presenting a research gap in scholarship on the author and his selected texts, I have shown the relevancy of our research data in terms of its scholarly merit and currency. I now move on to present our discussion on our chosen conceptual framework which I believe should be able to stand alone in view of the 4IR as a representative of the arts and humanities. This is because we argued that this framework may one day

be expanded to apply in works which are framed by the 4IR; for instance, a collective memory study of the first existence of a human cyborg in Southeast Asian Studies in works set in the Malay World.

2.2. Collective memory studies

We argued in this research that collective memory studies have been overlooked for quite some time with regards to global forces in their analyses of national remembering. While sociological theorising has often shifted to the transnational level, scholars of collective memory have continued with research that is largely 'internal' to the nation-state. Notable studies mainly focused on state-sanctioned commemorations and memorials, reputations of political and military figures, patriotic responses to traumatic events and historical assertions in school textbooks.

The issue of collective memory is closely connected with that of national identity. Linking national identity and social identity, it has been noted that the issue of national identity is a variant of the issue of social identity that provides a justification for group existence. The key issue about national identities is not much to do with debates on their origins but rather about how they emerge in specific instances and are then translated over time, and about their everyday actualisation and promulgation. Collective memory has been defined as a creative and purposeful process that allows for the invention, reorganisation, amplification, and exclusion of details about the past, often pushing aside truth and accuracy so as to accommodate broader issues of identity formation, power and authority, and political affiliation. Collective memory has also been described as an evoking of a past to frame a present but also to conform that past to the present.

What we must state here is that collective memory is not history, but is linked to it and has an effect on the future: history defines us just as we define history. As our identities and cultures evolve over time, we tacitly reconstruct our histories. By the same token, these new collectively defined historical memories help to provide identities for succeeding generations. Collective remembering, thus, is an active process, inherently social and mediated by textual resources and their allied voices, and intrinsically dynamic. Among these textual resources, literary works occupy an important place. However, among the numerous studies on collective memory, few have investigated the topic specifically in connection with literary works.

While cultural historians have focussed on collective memory, drawing upon the original theories of sociologist Maurice Halbwachs (1877-1945), the conceptualisation of memory in this body of work either conflates collective and individual memory, or

demotes the individual memory to a position of irrelevance. At the same time, oral historians and literary scholars are increasingly focusing upon the ways in which individual recollections fit, often unconscious, cultural scripts, mental templates or literary works. As a consequence, the interpretative theories of literary works and collective memory studies are uniting. Similar to the concept of Personal Cultural Memory (2004) by José van Dijck (b. 1960), her argument of the individual versus the collective memory further complicates the idea of the ownership of a memory. That is, is a memory one's own, or is it part of a larger community's memory? She defines these two types of memory where individual memory is a straight-forward concept and is one's personal memory of a previous experience. On the other hand, collective memories are the remembering of the same experience, but not necessarily in the same way. For instance, an adult may remember the experience differently than a child. It has also been explained that individual and collective memories are intertwined, depicting memory as spheres that overlap, showing how a memory is part of both individual memory and the collective (community) memory.

Our research, however, considered the relevance of individual and collective memory in works of literature and proposed that Burgess' trilogy can be categorised as a form of individual memory; a personal interpretation of an event from one's own life, which is a binarist concept to collective memory. Although the term 'individual' implies that Burgess' experience is the only one contributing to his memory formation of Malaya, we contested this view as we hypothesised that, as social beings, the social group in which he identified with, namely the Malays, may have influenced his opinions, beliefs, and attitude. We argued for the existence of collective memory and suggested that human beings do not only live in the first person singular, but also in various formats of the first person plural. We also argued that, if literary scholars reject the capacity of individuals to engage critically and constructively with inherited ideas and beliefs, it must be emphasised here that this field has made a paradigmatic shift from the concerns and values that led to its growth and development in the 1960s. More significantly, each 'we' is constructed through specific discourses that mark certain boundary lines and define respective principles of inclusion and exclusion, and suggests that to acknowledge the concept of individual memory is to acknowledge the concept of some collective identity.

We hypothesised here that the issues concerning Burgess' individual memory of the liminoid Muslim Malays can be found portrayed in *The Malayan trilogy* consisting of *Time for a tiger*, *The enemy in the blanket* and *Beds in the east*, where the Muslim Malay characters have to face conflicting decisions regarding their own identities from two perspectives, religion and ethnicity. Aside from the other ethnic groups, the Malays

are the focal point of the trilogy mainly regarding their identity crises, particularly on the religion of Islam and their own ethnicity; as a Muslim who practises what is outlined in the Tenets of Islam and the Tenets of *Iman* (Faith) and as a Malay who practices what is understood to be the Malay *adat* (culture/custom) through their delineations of the Malayness identity. Our research demonstrated how the trilogy, which has long been assumed to be recollections of Burgess' own individual memory, can indeed be identified as a form of national collective memory which can contribute to the ongoing debate on collective memory studies.

3. Discussion

3.1. New theories, knowledge and innovation

A primary projected finding of our research was to build and contribute towards new conceptual frameworks in the face of the 4IR: using literary analyses in English literary texts set in Malaya which is an innovation of methodology in literary approaches. We argued that we need to examine how the Muslim Malay characters in *The Malayan trilogy* negotiate their liminoid identities which reflect Burgess' own individual memory that can then transcend the current discourse into national collective memory studies. This is because our research, so far, had also discovered that scholarship on the Muslim Malay characters in Burgess' *The Malayan trilogy* is still undermined in terms of scholarly value and overlooked in terms of its Islamic and Malay ethnicity discourses. Another new knowledge, therefore, of our research was to respond to the problem of this absence by examining the work of literature by an English author who had, in reality, lived in the setting of his own fictional world. In our opinion, the literary continuation of this group of writers has been ignored for a long time and has not appeared in anthologies or class syllabi in the Malaysian context.

More importantly, a specific potential application which we hoped to generate from our research was in the form of innovation to scholarship on Burgess, whose trilogy is set in Malaya, namely to test the application of the liminoid condition in the literature on Muslim Malay identities in order to discover whether characters will be able to construct balanced Muslim Malay identities reflecting Burgess' own individual memory of Malaya. This then will hopefully be considered as contributing to the current discourse on the national collective memory of Malaysia.

4. Conclusion

As I have discussed earlier, we have implicitly conveyed this important message across: in the wake of the 4IR, researchers in the arts and humanities, more so literature scholars, must “bring back the soul to the academe”, in the words of my esteemed colleague, Noritah Omar (2003), by revisiting our own historical backyards; that the 4IR risks making our future generation lose their spiritual and intellectual path in nation-building and hence their own national identity. Therefore, as a case study, I have shared my own experience of addressing the challenges brought forth by the 4IR in terms of research paradigms. With the Malaysian National Culture Policy in mind and by focusing on the vital aspect of nation-building and national identity, my co-researchers and I made it clear that we should refocus our research paradigms in the 21st century to that of humanity and humanisation. We can do so by focusing on more humanistic literary frameworks, such as the cultural memory studies and the construction of a national identity, using literary texts which are set in the Malay World written by authors who have lived and experienced life in its own fictional settings.

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Conference Paper

Practices of Historicism in Times of Change: Chaucer, Pope, Barron Field, A. D. Hope and the Idea of the Culture Hero

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Myths of cultural heroism are transhistorical, transnational and transcultural. Repeatedly, although not exclusively, they centre upon figures who are either primal civilizers of humankind itself—for example, Prometheus—or founders of particular civilizations, such as Aeneas. Yet those familiar Graeco-Roman archetypes, Prometheus and Aeneas, remind us that portrayals of culture heroes have tended, from the very beginnings of Western literature, to dramatize personae who are at once heroic and flawed. The culture heroes of the West are often problematic. Sometimes, they are self-divided; they may even be disconcertingly paradoxical. In them, we are shown interplay between creativity and destructiveness—whether that creativity be used for the benefit of all humankind or for the good of a specific social group; whether that destructiveness be visited upon others, the culture heroes themselves, or both.

By way of illustration, one has merely to glance at representations of the two heroes just now mentioned. The first, Prometheus, is depicted variously—as we would expect—by Hesiod, Aeschylus and Plato but he nonetheless appears across their quite different texts with iterated characteristics. He plays out the roles of trickster, of magnanimously self-destructive rebel, of humankind's primal civilizer [1]. Just so, Aeneas, who is destined to be the founder of that New Troy which will become Rome and the seat of empire, performs the roles of dutiful son, dutiful husband, dutiful father, and dutiful champion of his devastated community. Yet this embodiment of duty—*pious* Aeneas—is also the lover of Dido. He is her undutiful lover—hence, *impious*—inasmuch as his unsanctioned love for her betrays the best interests of his people and ends with betrayal of her total trust in him [2]. From the outset, Western myths of cultural heroism have tended to be shaped by radical antithesis.

My aim here is not, however, simply to emphasize the discord embedded in occidental conceptualizing of the culture hero. I want rather to suggest a couple of its significances. First, I want to propose that the self-contradictoriness to which I have been drawing attention in the protagonists of originary or foundational myths is indicative of a larger

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instability, a latent incoherence diversely recurrent across Western myths of cultural heroism throughout both older and recent literatures in English. Second, I want to propose as well that perceiving the idea of the culture hero from this historicist perspective enables us to appreciate ways in which, via current uses of social media, the idea of the culture hero—configuration of the culture hero—has been consciously or otherwise appropriated in the West and perhaps at times unwittingly if nevertheless subversively reconstituted.

.....

I shall begin, then, by exploring the doubleness, which is likewise to say, the ambiguity intrinsic to so many Western incarnations of the civilizing hero and formulations of ordinary fictions. An apt starting place is with Geoffrey Chaucer, whom John Dryden would influentially identify as ‘the father of English poetry’, and in particular with his *House of Fame* [3]. There, when exploring the duplicities of Fama (which is inherently double, being both rumour and renown), Chaucer has his persona scrutinize the bifurcated characterization of Aeneas in *Aeneid* 4 [4]. He bases his scrutiny of Aeneas primarily of course on the hero’s portrayal by Virgil, but clearly signals too that he is aware of the lore that has subsequently accumulated around the *Aeneid*’s protagonist [5]. The Chaucerian speaker alludes to the dutifulness (*pietas*) of Aeneas (143-8) [6]. He also tells how the prince of Troy carried his father (who clutched their domestic gods) to safety from the destruction of their city (166-73). Nevertheless, the speaker likewise proceeds to recount Aeneas’ undutiful response to Dido’s devotion: ‘For he to hir a traytour was; / Wherefore she slow hirself, allas!’ (267-8). And he later continues: ‘But let us speke of Eneas, / How he betrayed hir [Dido], allas, / And lefte hir ful unkyndely’ (293-5). He represents Aeneas, then, as both *pious* and *impious*—as the dutiful demigod yet, at the same time, someone connected to Sinon. Through the latter’s ‘false forswerynge’, Chaucer’s speaker had earlier remarked, Troy fell and the ‘Troyens loste al her joye’ (151-6). The speaker subsequently notes that Virgil’s text clears Aeneas of guilt, but seems himself less than convinced of the absolution’s persuasiveness (427-32). Moreover, prior to that the speaker had offered a long survey of heroic treacheries to women: a striking list of negative exemplars (383-426).

Just as Aeneas (even if at first unwittingly) captures Dido and himself becomes caught in the contradictions of desire, so he is inescapably linked with her to the doubleness of Fama. That doubleness extends of course beyond a simple antithesis between renown and rumour. According to the Chaucerian persona’s insight into what he sees before him, although Virgil’s *Aeneid* and the mural derived from it in the Temple each show the renown of Aeneas, each celebrates a heroic stature that is contaminated by treachery.

They confer on Aeneas a substantial renown marked by infamy; and he, for his part, helps to make Dido subject to the misery of hostile rumour. At the close of and climax to the complaint she voices in response to her betrayal by Aeneas, Dido exclaims:

“O wel-away that I was born!
 For thorgh yow is my name lorn,
 And all myn actes red and songe
 Over al thys lond, on every tonge.
 O wikke Fame!—for ther nys
 Nothing so swift, lo, as she is!” (345-50)

Against the power of Fama-as-ill-repute, remarks the Chaucerian speaker: ‘Al hir compleynt ne al hir moone, / Certeyn, avayleth hir not a stre’ (362-3). Yet in the Ovidian model for Dido’s lament (*Heroides* 7, towards which the speaker gestures at 379-80), Dido both acknowledges that she has become the victim of rumour and implies that Aeneas, should he survive, will as well [7]. Chaucer’s speaker makes that happen.

What ‘the father of English poetry’ suggests through that interpretation of Aeneas is this. The most prominent, the greatest of the West’s originary heroes embodies a self-contradiction—a self-division—that implicitly subverts the most important foundation myth in Western culture (namely, the tale of *renovatio*, of *translatio imperii et studii*). The imperative to interrogate that political narrative will thereafter likewise repeatedly confront occidental poets concerned with the idea of cultural heroism.

So we see distinctly in *The Temple of Fame*, Alexander Pope’s refashioning of Chaucer’s poem in the reign of Queen Anne [8]. From Chaucer’s poem, as it happens, Pope inherits two issues. First, of course, how to deal with the ambiguous figure of Aeneas; but also, second, how to deal with the problems created by Virgil’s—and, thence, Chaucer’s—characterization of Aeneas for those poets who would themselves aspire to the role of culture hero via celebrating originary heroes of legend. Pope’s response to the first of those issues is both simple and revealing. He ignores problems intrinsic to the characterization of Aeneas, alluding to the Troy myth quite briefly (188-95, 205-9). His response to the second issue is no less simple and decisive. Chaucer, who would at least notionally become ‘the father of English poetry’, had in his *House of Fame* identified Homer—by tradition called ‘the father of Western poetry’—as a perhaps unreliable source, a writer of uncertain authority (1464-80). Pope presents Homer as the unquestionable founder of Western verse: implicitly, as a torch-bearer of civilization (182-95). That is to say, when confronted by the inconsistencies elemental to the West’s

central mythos of national beginnings, Pope responds with silent evasion. He occludes those challenges because they are inconvenient to his purpose and, in any case, beyond resolution. Yet it is not only poets from the English past, and re-creating the story of Aeneas, who have struggled to achieve conceptual stability and coherence as they sought to fashion icons of cultural heroism.

Soon after the European settlement of Australia, the unfortunately named Barron Field published his *First Fruits of Australian Poetry* (1819). This was not by any means the first verse to have been printed in the new colony—as Field would have been aware. However, his title seems to indicate that the volume displays his own, initial poetic harvest and, moreover, that no genuine Australian verse had in fact preceded his own. I have argued elsewhere that Field's volume implies the impossibility of bringing a Wordsworthian version of Romanticism to *Terra Australis* and thus, in so very particular a sense, negates the *translatio studii* topos [9]. Here I am more concerned with how, in the poems later added to those of the first volume (1823), Field confronts the impossibility of aligning Australia's colonization with the idea of cultural heroism.

An unavoidable predicament for Field is that, from a European perspective, the antipodean New World has no history. In 'On Reading the Controversy between Lord Byron and Mr Bowles', at lines 5-7 his persona calls Australia, 'A land without antiquities, with one, / And only one, poor spot of classic ground, / (That on which Cook first landed)' [10]. He continues: 'Where's no past tense, the ign'rant present's all; / Or only great by the *All hail, hereafter!*' (14-15). As a consequence, when addressing this quandary, Field proposes a solution to it with what seems almost desperation and is, at the least, unease. His pair of sonnets celebrating Captain James Cook and Sir Joseph Banks' arrival at Botany Bay make that unmistakably clear.

Field uses the phrase 'classic ground' again at the close to the first of those paired poems. Thereby his speaker emphatically concludes a narrative in which Cook's landing is commemorated as a truly foundational moment: an act of political and, more important, religious beginnings (9-12). The attempt throughout that initial sonnet to constellate not a tale of discovery but a foundation myth around Cook and Banks—particularly around the former—is nevertheless self-consciously precarious. Field's use of the phrase 'classic ground' intimates as much, of course. In his 'Controversy' poem, the speaker's wry or perhaps satirical articulation of the phrase ('only one, poor spot of classic ground', 6) stresses the all but total emptiness notionally confronting anyone who seeks to mythologize Australia's settlement by Europeans—to fashion a mythos of origins. What further problematizes the triumphalist story unfolded in this sonnet is how Field's persona characterizes Cook himself. In the poem's second verse, Cook is proclaimed

'our Columbus of the South'. Equating Cook with an earlier and more famous New World hero, Field's speaker seeks to link Australia with a tradition of Western expansionism, on the one hand and, on the other, with America. Yet the bold assertion blends two utterly different people in quite disparate circumstances—and Field seems not, in any case, to have liked America ('Controversy', 11-12). His conclusion to the accompanying sonnet is arguably still more self-conflicted [11].

Just over a century later (1939), A. D. Hope expresses a similar albeit also antithetic apprehension of European Australia in a poem bearing his country's name. There he describes his homeland as being, 'Without songs, architecture, history: / The emotions and superstitions of younger lands' (9-10) [12]. Australia is presented not as a newly Europeanised, and therefore 'young' country, but as a continent too ancient, too barren, for truly productive European habitation. This is a country Europeans can occupy but cannot possess (5-16). It is therefore no surprise that, according to Hope's persona, nothing like Field's vision of *translatio imperii et studii* to the Great South Land has been realized. Indeed, we are led to infer, even now (namely, in the mid-twentieth century) colonial modernity has failed to set a European impress upon the ancient continent (17-20). Hope's speaker is however simultaneously of the view that, in Europe itself, modernity has failed—generating not enlightenment of spirit but rather 'the lush jungle of modern thought' (22).

Perhaps, then, Hope has his persona hypothesize, from the open and at least clear mental space inherent to the ancient emptiness which is Australia—as it were, an 'Arabian desert of the human mind', (23)—may emerge 'some spirit which escapes / The learned doubt, the chatter of cultured apes / Which is called civilization over there' (26-28). He hypothesizes the advent of a cultural prophet from that desert, 'if still from the deserts the prophets come' in these latter-day times (24). Hope's uncertain anticipation that cultural heroism may, at some indeterminate time, epiphanically manifest itself in the antipodes implies the ambiguity with which he evokes the idea of the culture hero. Certainly, it reveals him to be wary of casting himself as a culture hero: even more hesitant to assume such a role than was Field. Throughout 'Australia' he has his persona enact the role, rather, of Juvenalian anti-hero.

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That said, the question arises, 'what can intellectual history—when brought to bear upon the idea of the culture hero—help us to see more clearly within contemporary societies as they start to make their ways through Industrial Revolution 4.0?' It allows us, I suggest, to see quite distinctly that amidst the radical reorganization of our societies, especially but not solely in the West, we are creating semblances of meaning, value, and

control by the generation of culture heroes across social media within the now-global celebrity culture—and, at the same time, that we are for the most part unaware of (or indifferent to) participating in a problematic tradition as we do so. This is a significant phenomenon in nation states (such as Australia) that lack effective mythologies of their own beginnings. But it is as well in nation states (such as America) that have established foundational mythologies. Particularly in the latter case, one conjectures, if those mythologies have been subjected over time to demythologizing scrutiny. Social media, and the celebrity culture no less enhanced than served by it, offer people opportunity to stage possession of an originary function or foundational vision: the opportunity to assume roles as culture heroes. Some of these people, as we know, are insistent in magnifying their claims to cultural heroism. Some others actually have power but, when participating in celebrity culture through social media, choose neither to understand it nor to exercise the moral responsibility that should accompany it. Preoccupied with the ephemeral and the fantasy of an illimitable selfhood they act, one could say, without awareness of (or, again, without caring about) how the past illuminates their aspirations and our susceptibility to them.

References

- [1] For an instance in little, see Hesiod, *Theogony* 483-585 in *Works of Hesiod and The Homeric Hymns*, trans. Daryl Hine (Chicago: University of Chicago Press, 2005)
- [2] Contrast *Aeneid* 2, 701-29 with 4, 296-330 in *Virgil, Eclogues, Georgics and Aeneid 1-6*, ed. and trans. H. Rushton Fairclough, rev. G. P. Goold, *Loeb Classical Library* (1999; rpt. Cambridge: Harvard University Press, 2006)
- [3] John Dryden, 'Preface to *Fables Ancient and Modern*', in *idem, Of Dramatic Poesy and Other Critical Essays*, ed. and introd. George Watson, 2 vols (London: Dent and Sons, 1962), vol. 2, 280
- [4] On the discourse of fame, see: Leo Braudy, *The Frenzy of Renown: Fame and Its History* (New York: Oxford University Press, 1986); Philip Hardie, *Rumour and Renown: Representations of Fama in Western Literature* (Cambridge: Cambridge University Press, 2012); Antoine Lilti, *The Invention of Celebrity*, trans. Lynn Jeffress (Cambridge: Polity Press, 2017)
- [5] Here, and in what immediately follows, I am drawing on material from my chapter, 'Pope and Chaucer: Reconstructing The House of Fame in the Reign of Queen Anne', to appear in *Alexander Pope in the Reign of Queen Anne: Reconsiderations of His Early Career*, eds A. D. Cousins and Daniel Derrin (forthcoming through Routledge)

- [6] Reference to The House of Fame comes from *The Riverside Chaucer*, gen. ed. Larry D. Benson, 3rd edn (Boston: Houghton Mifflin Company, 1987), 347-73
- [7] Ovid, *Heroides* 7, at 5-6 and 63-4 in *Heroides and Amores*, ed. and trans. Grant Showerman, Loeb Classical Library (1921; rpt. Cambridge, MA: Harvard University Press, 1947)
- [8] Reference to The Temple of Fame is from Alexander Pope, *The Rape of the Lock and Other Poems*, ed. Geoffrey Tillotson, 3rd edn (1960; rpt. London: Methuen, 1966), 215-89.
- [9] See my 'Barron Field and the Translation of Romanticism to Colonial Australia', *Southerly*, 58 (1998), 157-74
- [10] Barron Field, *First Fruits of Australian Poetry*, ed. Richard Edwards (Sydney: Barn on the Hill, 1941). All reference to Field is from this edition
- [11] Field's persona there describes the Botany Bay colony as 'a discordant state, / Yet big with virtues (though the flow'ry name / Which Science left it, has become a scorn / And hissing to the nations), if our Great / Be Wise and Good. So fairest Rome became!' (10-14). Qualifications evidently hedge the Roman analogy. As the speaker would have it, a possibility does exist that the settlement might metamorphose into another Rome, but much depends on political discords having been resolved and on the colony's governance coming into the hands of the best and brightest.
- [12] 'Australia', in A. D. Hope, *Collected Poems 1939-1965* (Sydney: Angus and Robertson, 1966), 13

Conference Paper

Cultural Values in Traditional Proverbs of *Pakpak*

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Abstract

This research aims to discuss social values and attitudes in *Pakpak* traditional proverbs related to flora, fauna and social relationship. As the discussion goes around the social phenomena and standing of *Pakpak* People in Indonesian cultural context, the paper is conducted by means of descriptive qualitative method on ninety traditional *Pakpak* proverbs collected from various printed and electronic sources. Proverbs are an important part in *Pakpak* social life, not only simply used in communication but also made as a guideline to maintain harmony among the members of the society. Once harmony is maintained, social life of any community could go through peace and happiness, uplifting the welfare as well as honor of the ethnic. The research results show that social values and attitudes are explained and taught using flora, fauna and social relationship, such as social status, discipline, responsibility, hard work, and good habits. The research is expected to be useful in the context of *Pakpak* culture learners to learn the socio-cultural values through meaningful expressions such as traditional proverbs.

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1. Introduction

Studying proverbs is compulsory for understanding the culture of a nation. Proverbs and sayings reflect cultural values widely accepted in the society and contain widely used and accepted evaluations of human behavior and actions or deeds in various situations and in different circumstances. Surrounding phenomena often become part of proverbs. This rich culturally loaded material should be included in a speech course. The knowledge of proverbs of the studied language leads to better understanding of culture and national identity.

Pakpak ethnic is one of ethnicities in Sumatra Island, Indonesia, dominated in North Sumatra and Aceh regencies: Dairi, *Pakpak* Bharat, Humbang Hasundutan, Tapanuli Tengah, Aceh Singkil and Subulussalam. All of those regencies are known by *Pakpak* people as *Tanoh Pakpak*, which is literally translated into “The Lands of *Pakpak* People”.

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Pakpak people speak in *Pakpak* Language in their daily communication and in their cultural practices. The language is recognized in five dialects based on their *Pakpak* lands (*Tanoh Pakpak*), namely: *Simsim*, *Keppas*, *Pegagan*, *Boang* and *Kelasan*, all of which they call as *Silima Suak*. The dialects are distinctively different, yet are basically the same that they can still understand each other even in a different dialect. *Pakpak* is registered as a part of *Batak* Subdivisions by anthropologists, although *Pakpak* people do not actually consider themselves as *Batak* but they prefer to think of themselves as an ethnic different from those *Batak* Subdivisions.

Pakpak people have many traditional proverbs which they use as their guidance in their social life and in their relation with nature. This research focuses on *Pakpak* traditional proverbs in term of their cultures that are related to flora, fauna and social relation language among *Pakpak* People. The proverbs are bestowed from generations to generations but today many *Pakpak* people especially the young ones do not actually know about their traditional proverbs or even the existence of them that they are unfamiliar with any of *Pakpak* proverbs. The trends of smart phones, various kinds of gadgets and the submersion of pop culture introduced to *Pakpak* people through social media and Television are basically the main causes of this estrangement of *Pakpak* traditional proverbs, which is upsetting. The elders of *Pakpak* ethnic are mostly the ones who are still familiar with their traditional proverbs and they still use them in their life as their guide lines in their social life and their relation with nature, regardless of their religion.

Traditional Proverbs of *Pakpak* ethnic are in *Pakpak* language using natural terms such as flora and fauna that are found in nature and terms that are used in *Pakpak* people's daily social relation. The terms are used to convey lessons of certain values, one of which is cultural values. This research aims to explain the cultural values in traditional proverbs of *Pakpak* categorized based on the terms used therein such as flora, fauna, and social relation terms among *Pakpak* people and to describe social values and social phenomena therein. The proverbs are then related to the *Pakpak* society and their ways of life to find how those traditional proverbs give guidance and lessons to them with cultural values for culture and language are inseparable that none of which they would come into existence without the other, hence it is possible to find cultural values through languages used in traditional proverbs of *Pakpak*.

2. Literature Review

Proverbs are fixed expressions that are not uncommon in human language and they contain educational values therein. The objective of moral education lies in the fact that it can develop shared feelings with others, and makes one committed to one's own personal responsibilities and actions (Campbell, 2008). Proverbs are flexible that they may come from a certain area and from a certain society with different kinds of origins of how they may come into existence. Proverbs are about the lives of the people associated with certain kinds of local wisdom and cultures. Proverbs may last with the people for a very long time. Brosh (2013: 3) explains:

“Proverbs manifest themselves in many different forms and can be applied to many different circumstances. They are varied in content, age, form, structure, kind, and origin. Some proverbs can apply to many people and many places; they are thus common to many cultures and have endured for a long time. Others that deal with aspects of daily life are applicable only to a given region or to a given situation or time”.

Rahyono (2009: 3) defines wisdom as ‘something’ which comes from human intelligence that makes other people intelligent. Furthermore, Rahyono (2009:3) explains that wisdom comes from cognitive process and decision. Wisdom is fair and useful for every person who possesses it. Rahyono (2009: 5) also states about cultural wisdom. Rahyono defines cultural wisdom as every effort and its result is done by a community to give the community a meaning of humanity. Cultural wisdom is also used to make a humane social structure.

For learners who are not from *Pakpak* background, they can learn *Pakpak* cultures through *Pakpak* traditional proverbs as most of their proverbs are related to the ways of *Pakpak* people's lives in a society. Teachers in Indonesia may also use proverbs to teach students about some cultures of specific ethnicities in Indonesia. Brosh (2013: 2) explains:

“Understanding the foreign culture and developing intercultural competence comes from a variety of sources such as one's own cultural background, religion and life experience, media and especially language textbooks and school. In the classroom a wide range of educational techniques and practical strategies are available for the language instructor to lay the foundation for students to develop intercultural competence”.

Teaching a language cannot be separated from teaching the culture in that language. In fact, language is a part of one's culture. Proverbs can be used as a means to teach students not only about morals and lessons, but also a specific language used in the proverb that teachers should consider using proverbs as their teaching materials. In this case, *Pakpak* language can be learnt using proverbs to give the learners better understanding as the language is learnt through cultural approach with morals and lessons to learn. Adnan Zaid (2016: 2) explains:

“Proverbs contain a truth in few words that relate to everyday life having a universal value, and they can be remembered easily. Considering the good values of proverbs, a teacher may use proverbs to teach English as a foreign language as a lead-in activity prior to teaching language skills. It is a good way to consolidate the learning of vocabulary, grammar, sentence patterns, moral values, and the like”.

Native speakers learn the culture of their language without being conscious of it, but bilingual lexicographers and foreign language teachers should devote equal, if it is not greater, attention to non-conceptual meaning and sometimes their task is to introduce cultural codes. A cultural code is the unconscious meaning we apply to any object or abstract notion: a car, a type of food, a relationship, even a country in which we are raised. The combination of experience and its accompanying emotion create an imprint. Imprints vary from culture to culture; if we could decode elements of culture to discover the emotions and meaning attached to them, we could learn a great deal about the human behavior and how it varies across the planet. Elsa, Gulshat, Eva and Aigul (2017) explain:

“The importance of cultural codes is based on such aspects of communication as: socio-cultural behavior; sending and receiving messages; messages are encoded by senders and to be decoded by receivers; senders and receivers of messages are participants in the process; participants are socio-cultural beings and share a common code; messages are sent and received to achieve certain purposes”.

Processing of figurative language is examined here as providing insight into students' ability to go beyond the referential content of the linguistic message, on the one hand, and their familiarity with non-literal sayings as shedding light on the mental lexicon, on the other. As such, proverbs constitute means for investigating the interface of cognitively determined interpretive abilities with linguistic knowledge in later language development. Ruth and Dorit (2010: 2) say:

“Figurative language involves the ability to adopt a frame of mind that is capable of interpreting particular words or constructions beyond their initially available, basic or literal meaning”.

The meanings of proverbs can seldom be guessed from the meanings of the individual words which make up the proverbs. As explained by Akande and Mosobalaje (2014: 35) “Proverbs are, often, short value-laden expressions with multi-layered meanings that can be decoded only by those who possess a good mastery of the oral art and culture that produce them”. They are figurative and didactic expressions and embrace the inherited wisdom and experience of a people. They are reflective of a nation’s values, norms and morality and are used to bring across messages to guide, edify and admonish.

The meaning of proverbs, to a great extent, depends on the circumstance of use, the dexterity of the speaker (user), the iconic cultural and interpretative skills of the listener (audience), among other linguistic tropes which embody its aesthetics. A proverb may be used to show joy, to mourn, to praise, to indicate failure or to warn. So, apart from the literal and linguistic contexts, the social context of any proverb determines its suitability of use in a particular situation (Bashir and Idris-Amali, 2012: 495).

3. Research Method

This research basically employs qualitative descriptive to identify, to analyze and to explain phenomena and values in traditional *Pakpak* proverbs related to flora, fauna and social relation language in *Pakpak* language with the data of research of ninety *Pakpak* traditional proverbs collected from various electric sources, a book by Lister Berutu entitled “*Memahami 100 Perumpamaan Tradisional Pakpak di Sumatra Utara*” and some websites on Google. Mack (2011: 1) explains:

Qualitative research is a type of scientific research. In general terms, scientific research consists of an investigation that:

- seeks answers to a question
- systematically uses a predefined set of procedures to answer the question
- collects evidence
- produces findings that were not determined in advance
- produces findings that are applicable beyond the immediate boundaries of the study

Mack (2011: 1) adds, “Qualitative research shares these characteristics. Additionally, it seeks to understand a given research problem or topic from the perspectives of the local population it involves. Qualitative research is especially effective in obtaining culturally specific information about the values, opinions, behaviors, and social contexts of particular populations.”

This research uses Fairclough (1995) critical linguistics framework. This framework will also be used as the approach in analyzing the data of this research. The data were analyzed using three steps. First, describing the data by disambiguating them based on the literal meanings of the data, assigning referent through word glossaries, and making enrichment to the clues of the data interpretation. Second, interpreting the implicative meanings of the data using the context of utterance created from the writer’s experience as a *Pakpak* man himself and the interview of other *Pakpak* people. Third, explaining the relation between the data and the social situation of *Pakpak* community. The explanation is built by comparing the results of the interpretation with *Pakpak* community which are certain knowledge and experiences shared by the people.

4. Discussion

Taken from the analysis on the data of *Pakpak* traditional proverbs related to flora, fauna and social relation language in *Pakpak* language, here are the examples of cultural values described with the English translations to give us better understanding of what the proverbs say about. Each of the examples provided below is given explanation, especially in terms of cultural values.

Pakpak People are very familiar with areca trees, nuts and leaves. *Pakpak* farmers usually use the leaves as a bed plate on which they put their food as they like to feast among farmers using areca leaves as the bed plate after hard work in the *padi* field. It symbolizes harmony and togetherness among *Pakpak* people, regardless of their *suak*.

(1) “*Arin-arin bage mangan i opih*” which is translated into English, “every day is like eating on areca leave plate”.

This proverb describes a person who is selfish with self-ego that they always ask help from friends or other people without giving any effort for self-improvement. The use of areca leaves in that proverb is to show the culture of feast among farmers that there is someone among them who gets in the group and eat with them as they will not tell the person to leave for it is culturally forbidden and is considered impolite that

it may ruin the harmony in the feast. The person will not be thrown out of the group, but it is rather inconvenient to have one.

Bamboos also common for *Pakpak* people for many uses which profit them in many ways such as for building material, furniture, kitchen tools, weapons as well as mystical uses. Ancient traditional People houses or they call them *sapo* always have bamboos planted around the house to protect them from evil forces and spirits and to give them better luck and fortune in their lives.

(2) "*Bage menaka buluh sikedekna itingkah*" which is translated into English, "cutting a bamboo in half the smaller end is trampled on".

Bamboos have different girth sizes on each end; one is bigger and one is smaller. To cut one bamboo into two pieces in a symmetrical size, the other end which is the smaller one must be kept in place by stepping a foot on it. *Pakpak* people use this technique every time they cut a bamboo in half. This proverb teaches that people in power such as leaders and high-status people must pay attention to the small and weak people and to give them advice and help whenever needed. Every *Pakpak* person is advised to be fair and justice with other people as a value of *Pakpak* culture.

Gingers are used by *Pakpak* people for many activities such as for cooking which gives strong taste and color, for medication and even for mystical practices. On certain occasions, gingers are used by some *Pakpak* people as a material to connect their physical world with the spirit world whether it is to call a spirit or to cast one out if it interferes with someone's life. Overall, gingers are mostly used for cooking as it gives unique taste in food which is considered delicious by *Pakpak* people.

(3) "*Bage bahing mbah-mbah tanoh*" which is translated into English, "like a ginger which carries dirt when it's pulled out".

This particular proverb is for a person who cannot easily adjust and to adapt to a surrounding or to a society that wherever he is, other people don't want to be around the person as he won't try to understand other people's feelings, thinking that he is the one who must be understood and not the other way around. *Pakpak* people live in a society as a whole that compassion, affection and harmony are the main important things in their culture. None of them are taught to live alone but to be with other people to make the society stronger and better. The use of the word ginger is to symbolize good taste of personality and the term dirt is to symbolize negative behavior within one's personality.

A lot of fruits are red when they are ripe, such as water guavas which are common in *Pakpak* land. So, *Pakpak* people have the mindset that most fruits are considered ready to be picked and processed when they are reddish that mostly it is when the fruits taste sweet and fresh.

(4) "*bage mengambil buah mbara*" the meaning which is, "it's like tasting a red fruit".

This specific proverb is meant for people who always expect help from other people without giving any effort to get what he or she wants. This proverb teaches people to be independent without having to rely too much onto other people's hands. *Pakpak* people are educated to leave away to find lives in new lands that they must do things on their own while they are on their journey but it doesn't mean that they must always be alone as harmony is the key to a good life in *Pakpak* culture.

Pakpak people are known to be hunters and farmers. They hunt mostly pigs using dogs to sniff pigs' scents, to track them down and to chase them. They also use dogs to protect their farming lands from unwanted intruders and to protect their homes from thieves of people who mean harm to the family. Dogs are also their best and loyal friends in their daily lives.

(5) "*Ulang bage perdalan biang tonggal*" which is translated into English, "don't be like a walking male dog"

When a male dog is walking, he frequently stops, usually to approach a female dog that it takes him too long to reach his destination. This proverb is for teenage boys who start to find a lover. Young people are advised to be careful in their decision-making ability that they must not occupy themselves with girls but to set their dream to reach their bright future and to be successful in life and after that, they can get themselves busy with love and such.

Pakpak people are mostly Christians that for them pigs and hogs are their favorite animals for their diets and to be worshiped by some of them. Historically, *Pakpak* people started to eat pigs after the Dutch Colonialism. In the past, only the Dutch who ate pigs and after their colonialism was over, the locals started to eat pigs up until now. In many cultural practices such as wedding and harvest party, pigs are served as the main food for the guests or the participants. Some of them believe that eating pigs is good for their well-being.

(6) "*Bage wangkah tonggal mela mengambek*" which is translated into English, "like a hog that won't cry out loud".

It is known that a dying hog will not make a noise from its mouth even though it is in pain. This proverb is for people who have overwhelmed shyness for everything that even though they are having a desperate and rough life that they have a lot of life problems, they won't ask for help from their family or from other people because they are too shy to do that. *Pakpak* society is known to have strong relationship among themselves that they would take an interest in someone who is in a trouble and to help them any way they can.

Tortoises are basically caught by *Pakpak* people for food and the shells are used for artistic decoration nailed on walls so when a guest or a family member comes into the house, they will see the beauty of the house which makes the host happy and proud of it. Tortoises are shy animals and they are very hard to catch. It takes hard work to catch one and *Pakpak* people would feel really victorious, the feeling only they can describe, if they catch one tortoise.

(6) "*Ulang bage anak kerabang*" which is translated into English, "don't be like baby tortoises."

It is known that after hatching, baby tortoises find their own way that they do not walk side by side to find it all together. They do not even have any protection from any dangers that may come in their way which may bring them between life and death. This proverb is especially meant for parents who don't care about their children, abandon their children and who will not take responsibility for their children. In *Pakpak* culture, a child must be raised well. If the parents for some reasons are not capable of nurturing the child, an uncle or an aunt will take part in raising the child. An uncle and an aunt have the same status as parents to their niece and nephew in *Pakpak* culture. So, it is not uncommon for them to have grandchildren in their society.

Pakpak people are not only farmers for plants but they are also breeders for farming animals such as, chicken, ducks, goats, cows and oxen. They have their own philosophy about life related to fauna, especially they're closest fauna to them; farming animals. They basically interpret life based on what they see around them in their everyday lives.

(8) "*bage buk-buk ringarung*" the meaning of which is, "like the thick hair of forest goats"

This proverb is meant for people who have a lot of debts in a society or a village for having debts is a heavy burden to carry until it is paid. Just like hair, if you cut it, it will grow again and again. So, if you borrow some money from one person and repay it with money from another person, your debt won't be over. The proverb tells that it is better

not to have debts for you won't have a peaceful life with one. Just like other societies in Indonesia, *Pakpak* people are no different that when they struggle in poverty, they would borrow with a promise to pay it back.

In one of *Pakpak* wedding ceremonies, there is a custom that is called *Tangis Beru si Jahe* where the mother of the groom gives her daughter some food, called *nakan pangendotangis* while giving some words of advice before she leaves her parents with her husband. It is known to *Pakpak* society that the culture of crying indicates the expression of sadness which is important to let someone they love know how important they are in their life. Again, it is about harmony within *Pakpak* society.

(9) "*Ulang bage urupen si tangis*" which is translated into English, "don't be like a crying servant".

A person who is crying in sadness usually affects other people who listen and makes them cry as well. The act of crying is contagious that it naturally signals people's emotion to cry as well and working in a society needs to be done the same that when someone sees or hears people are working for the collective good, the person must join and help them. In *Pakpak* culture, it is common to join and cry among a mourning family to show the feeling of condolences, to give them positive support and to make them feel accompanied in their grief. The proverb is specifically meant for people who always act like a boss, yet they won't get involved or give a helping hand for something that needs to be done together.

The elders in *Pakpak* society like to advice the young ones to do good and to be sure of what they will do in the future as a young generation. They love to collect all the young ones in a room or outside of a house and have them sit together and listen to an elder's story full of lessons and wisdom with a hope that they will take the lessons and apply it in their lives.

(10) "*Tendo lot pemaen, lojang lot ayaken*" which is translated into English, "stopping means there is to wait, running means there is to seize".

Everywhere on Earth, young people tend to be hurry in getting or being something before the time actually comes. This proverb is meant for *Pakpak* youth to be more tactful and careful in making life plans and not to be careless or being too quick in taking an action before knowing what the consequences will be to avoid negative outcomes for their future that they must be successful and make their parents and society proud of them.

Ancient *Pakpak* people make a living in a forest by harvesting coconuts, rubber tree, and other plants that are found in a forest or planted in a certain land. *Pakpak* people pick certain fruits from the top of a tree by climbing it and some of them like to sing while climbing a tree, this act of singing while climbing is called *odong-odong* in *Pakpak* language, which is a kind of *Pakpak* song, which indicates that climbing is a part of their tradition.

- (11) “Ndates penangkihen, ndates ma mula ndabuh” which is translated into English, “the higher someone climbs, the further he may fall”

It is a fact that if someone climbs something very high, the distance between the person and the ground triggers certain feelings such as fear of death, the desire to get what is up there and the curiosity of what is up there. It also determines how much pain and damage in the body if the person falls. This proverb is meant for people who are in a high status in a society to be more responsible and to be more tolerant with other people as it is not advised in *Pakpak* culture to be a selfish person with no good social relation and responsibility in a society.

If the British have a saying about scratching one’s back like “you scratch my back and I scratch yours”, *Pakpak* people also have a proverb about scratching back. It is known that when we feel itchy on our back, we feel really uncomfortable with it that the only way to feel better is to have it scratched by someone. We even feel good when someone does that to our back.

- (12) “*kubettoh kin nggatel gurungmu*” the meaning of which is, “only if I knew you back was itchy”.

This proverb is meant for people who won’t be honest to other people of what they want or what they need that other people don’t exactly know of what’s in their head. This situation is when a person needs something from other people, but he or she won’t tell which makes other people know nothing about it. As a result, he or she doesn’t get anything at all. In *Pakpak* culture, being shy all the time is not advised and it is avoided when one is willing to fit in a society. To be open up and to be nice with other people is highly advised in *Pakpak* culture.

5. Conclusion

People’s ways of life and proverbs are inseparable and are related to each other. The speakers of a traditional language need proverbs as a means to express and transfer good intentions, advices, lessons in a relatable and understandable way. Various

aspects of daily activities which have been known by the people become inspirations to make proverbs. *Pakpak* people are associated with flora, fauna as one of the most important aspects in their daily lives. By using words related to flora, fauna and social relation language in *Pakpak* language, they have made traditional proverbs comparing the floral, faunal and casual attitudes and behaviours of nature to the human. *Pakpak* people are agrarians who are close to natural, agriculture, animals and trees of which the morals are related to the people's daily lives. The qualities of social wisdom, values and attitudes are taught and explained using flora, fauna and social relation language in *Pakpak* language, such as the value of social status, discipline, being responsible, being hardworking, and good habits.

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Conference Paper

Mapata's Transformation of Gender Identities in *Tiba Sebelum Berangkat*

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Abstract

Differing from other tribes in Indonesia, the Bugis tribe classified human gender into five categories, namely oroane (man), makunrai (woman), calabai (trans man), calalai (trans woman), and *bissu* (androgynous shaman). Originally, the *Bissu* occupied the highest position in Bugis community. However, as the majority of Bugis people have converted to Islam, the belief on such gender diversity is gradually declining. Issues pertaining to the fifth gender are explored by a literary work written by Faisal Odang. Titled *Tiba Sebelum Berangkat*, the novel examined transformations of a *bissu*'s gender identity. Concepts of identity, gender, and objectification were applied in this research to discover the story's narrative structure. The purpose of this research is to understand transformations of gender in the character of Mapata, who underwent changes from being a calabai, an oroane (toboto), to becoming a *bissu*. Based on the analysis in this research, it is concluded that during the transformations, there were objectifications performed by Islamic fundamentalist groups toward *bissu*. Practices of objectification in fact were performed by not only external parties, but also other *bissus*.

Keywords: Bugis, *bissu*, calabai, gender identity, Islam, objectification.

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1. Introduction

The Bugis tribe is one of the most unique tribes in the world for its concept of gender diversity. According to the Bugis people, there are three genders in addition to male (oroane) and female (makunrai). These are calabai (trans men), the third gender; calalai (trans women), the fourth gender; and *bissu* (androgynous shaman). Such gender diversity is recorded in the book of sureq I Lagalilo, an epic native to Bugis people, and this epic is the longest one there is in the world, surpassing the length of Mahabharata (Pelras, 1996: 3).

One of the researchers who had conducted a study on Bugis people in 1998 was Sharyn Graham Davies, a professor at the School of Social Science and Public Policy, Auckland University of Technology, New Zealand. Davies found that calabai, calalai, or *bissu* could not be understood as transgenders in a sense that a person who was

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trapped in the wrong body and felt the urge to break free from the bodily prison. In Bugis culture, being a calabai, calalai, and *bissu* is one's nature. The construction of gender identity is not merely influenced by bodily and biological factors. Therefore, calabai, calalai, and *bissu* are understood as autonomous subjects. The distinguishing characteristic of the Bugis People is that transgenders have particular positions and roles, and these legitimate their gender identities.

Bugis people believe that gender construction is influenced by a number of factors, particularly spirituality, sense of self, role, attitude, occupation, outfit, sexuality, and subjectivity (Davies, 2012). An example of gender identity that is constructed by particular roles would be a calabai, whose role is not only a make-up artist for brides and grooms, but also an indo botting (the groom's acting parent). A calabai has to master the art of *cenning rara*, a grooming skill which makes a bride appear more elegant. Additionally, outfits also take a role in constructing gender identities of calabai and calalai. However, a calabai who is wearing female outfit is not automatically perceived as a female. In determining gender identity, the elements of spirituality, role, and subjectivity must also be taken into account.

Meanwhile, *bissu* is considered as a human being that is chosen by the gods. In a research on *bissu*'s spells and rituals, Hamonic (Makkulau, 2008) found that a *bissu* had two genders, which are male and female calabai or a calalai has an opportunity to become a respected *bissu*. The greatest opportunity would be owned by calabais who are belong to a level of calabai *tungke'na lino*, a group of calabais who have met certain requirements and received blessings from the gods. This finding is also supported by another research, in which becoming *bissu* "was often not a matter of free choice but the result of a call by a supernatural being, who became the mystical spouse of the new *bissu*." (Pelras, 1996: 83).

Culturally, *bissu* has a prestigious role, function, and position in the Bugis community. The pre-Islamic periods were the golden age for *bissu* as they occupied an important role in both the society and the kingdom of Bugis. No traditional ceremony or royal ritual was conducted without the presence of a *bissu* as its leader (Farid, 2008: 17) The existence of *bissu* in the Bugis history is considered to be parallel with the birth of Bugis people themselves.

The belief in gender diversity gradually faded when Islam was accepted by the kingdom of Bugis. The Bugis society slowly left their ancestors' system of belief despite the continuation of several rituals (Pelras, 1996: 201). However, *Bissu* was still relied on by the people of Bugis, but their roles were limited to leading wedding rituals and being *sanro*' (a shaman who is capable of curing a range of ailments). Among the royal

family, the group who lost their prestige and role was not only *bissu*, but also the nobles, whose position was replaced by people who were appointed by a centralized national government (Davies, 2018: 332). The era was also a witness of the development of an extremist Islamic movement in South Sulawesi that was led by Kahar Muzakkar.

After the independence, guerillas of Kahar Muzakkar took arm since they were not allowed to be members of TNI/APRIS. In addition to this, occupying the rank of Lieutenant Colonel in Java, Kahar Muzakkar was seen by his supporters as the most suitable candidate for the commander of TNI (the Indonesian National Armed Forces). The bad blood in the National Armed Forces eventually led to a rebellion (The Rebellion of Kahar Muzakkar). During the rebellion of Kahar Muzakkar (1950) the power of *bissu* declined even further. Through operation Toba (operation pertobatan/operation repentance), Kahar Muzakkar guerillas went down mountains and caught calabais, calalais, and *bissus* for allegedly defying against religious norms, worshipping idols, and resurrecting feudalism. Ritual and ceremonial artifacts were burned, and the ashes were scattered to the sea. As many *bissus* were forced to become hardworking men, some of them chose death over betraying their culture by becoming men. In the late period of the New Order regime (1995), the Arajang (Bugis people's traditional house) was destroyed by a youth radical group for allegedly becoming a shelter for members of the Indonesian Communist Party (PKI) (Latief, 2004: 79).

Currently, the gender diversity of the Bugis people has gained attention of common people and researchers alike. Such diversity is believed to give an alternative to the world's concepts of gender diversity. This rising amount of attention is in line with the proliferation of LGBT discourses. In Indonesia, the discussion about LGBT has actually begun since 1960 when an association of transpeople was first established in Jakarta (Suvianita, 2013: 2). This social phenomenon also attracts the attention of writers and prompts responses from Indonesian literary activists, particularly those coming from South Sulawesi. IN 2016, Pepi Al-Bayqunie published a novel titled Calabai. Written by Faisal Oddang, *Tiba Sebelum Berangkat* is another book which brings forward the theme of gender diversity in the Bugis tribe, and the book was published in 2018.

2. Literature Review

There was research on Faisal Oddang's *Tiba Sebelum Berangkat* (2018). One of them would be the writing of Lestari, et. Al (2019), and the writing explores the protagonist of the novel using Abraham Maslow's concept of Humanistic Psychology. The research reveals that the protagonist's conflict revolves around social issues related to religiosity,

love, and gender. These issues create obstacles which obstruct the protagonist's quest for self-actualization.

Meanwhile, Zakky, et. Al (2019) applies Homi Bhabha's theory of hybridity to understand the intersection between Islam and the native religion of Bugis people. The research reveals that the encounter between Islam and Bugis culture results in a form of hybrid culture. This culture is then implemented in Bugis people's social practices in daily life, sacred ritual, and responses to political situations.

This research focuses on the transformation of a calabai's identity in the Bugis tribe as represented in the protagonist of the novel, Mapata. As stated in the previous section, the Bugis' social order changed when Islam was first accepted by the Bugis society. Islam's influence has also affected the existence of the three genders in Bugis culture. Such circumstance creates the necessity for the discussion on the construction of gender identity, particularly in the Bugis society. With this urgency, by discussing the novel *Tiba Sebelum Berangkat*, this research investigates issues pertaining to gender identity.

3. Research Method

This research uses the method of textual analysis through the application of close reading. The research steps are described as follows. First, Mapata's transformation of gender identity is identified and classified. The analysis is equipped with Butler's theory of performativity (Butler, 1999). The second step involves analysis on the practices of objectification against *bissu*. Here, the research owes the concepts of objectification as proposed by Fredrickson and Roberts (1997), Collins (1989), and Strelan & Hargravears (2005).

4. Result and Discussion

4.1. The transformation of Mapata's gender identity

Identity is defined as an element that is in a constant process. Therefore, one's identity is something that may change depending on how the subject articulates him/herself. In his/her performativity, a person does not have an ontological status that is separated from numerous actions constructing his/her own reality (Butler, 1999). During the analysis, it was found that Mapata's transformation of identity is influenced by existing socio-cultural contexts. In addition, the objectification that Mapata had to endure as a calabai

in the middle of patriarchal and religious domination is a factor which influences how Mapata performs gender identity. Mapata's gender transformation can be analyzed by examining not only its performative aspect, but also the element of self transformation through particular motives. This argument will be described with more details in the following sections.

The novel *Tiba Sebelum Berangkat* (2018) tells a story of how a calabai named Mapata, who lives in the land of Bugis people. Mapata's life is very complex as the transformation of gender identity keeps occurring from his childhood to adulthood. During the childhood phase, he was introduced as a calabai. However, Mapata one day decided to be a toboto, a male apprentice of *bissu*. The process of gender transformation from calabai to toboto is unique and rather unusual. In the Bugis culture, a calabai should not be able to become a toboto. The decision was underlied by a particular motive: Mapata wished to master Bugis arts of *bissu* so that he can avenge his father's death.

The complexity of Mapata's characters becomes more striking as he chose to change his identity into a *bissu*, who – according to Bugis tradition – is believed to be a holy demigod. Mapata's decision to change his gender identity to become a *bissu* is also motivated by a desire for resistance to *bissu* Rusmini, who had made him a sexual object. In the end, Mapata chooses to stop being a *bissu* upon realizing that the *bissu* circle has become toxic.

4.1.1. Mapata's identity as Calabai

The search of identity is closely affected by one's social-cultural context. According to Hall (1990), identity is constructive as it goes on as a continuous process. Character Mapata has been searching for his identity since he was a little kid, since he was in primary school. Mapata has gone through inner conflict as he keeps on questioning his sexual orientation. In the story, Mapata is explained as somebody who understands that he has peculiar traits as well as different sexual orientation compared to his friends. When his stepfather molested him, he did not resist. Even though he realized that he was a victim, he was fond of what his stepfather did to him.

Socially and culturally, Bugis people who have accepted Islamic teachings tend to marginalize calabai. This issue is tightly tangled with the history of the emergence of Islam. In the beginning, the emergence of Islam in Buginese kingdom did not necessarily change the social and cultural order among the Bugis people. In the mid of 16th century, Islam was well accepted by the Bugis society as it successfully merged two cultures. As

a result, the Bugis people believe in the hybrid of Islamic teachings, and at the same time, perform Buginese rituals.

Mapata's performativity as a calabai is limited to existing social-cultural space. In a social-cultural space, Mapata is described as a person with low self-esteem, who was initially not brave enough to admit his homosexuality. A woman named Batari was attracted to Mapata, and she intended to help Mapata regarding his sexual orientation because she thought he deviated from what he was meant to be. When Batari confessed her love to Mapata, he said:

"I do not like women." I did not intend to yell at her, but my tears fell down as she was stunned for what she heard. "I do not like you, I do not like all women. Batara, forgive me, to be honest, I love it when my father touches me. I also miss Aco and Allang—the two male friends I met at school who left me as they figured out that I am effeminate. (103)

The quotation above shows Mapata's sexual preference as a calabai. He was harsh at Batari because he could not control his emotions. As his attempt to help Mapata, Batari forced him to have a sexual intercourse. What Batari did to him shows how much she wanted to impose her own point of view and refused to recognize Mapata's spectrum of sexuality, which is beyond a male/female dichotomy.

Looking into the time setting and existing texts, rejection toward minority groups is correlated to Buginese historical context. In 1957, the palace of Buginese Kingdom no longer politically functioned although other traditions regarding culture were still implemented in the palace. Aristocrats no longer had the power to control political climate as they had been replaced by government workers. In this period, we can also look into the way Islam hardliner movement, Kahar Muzakkar, tried to implement Islam as "kaffah" (perfectly) in South Sulawesi.

In narrative text, the position of the five genders was still accepted. However, despite the fact that the society still accepted gender diversity, Mapata still had to negotiate and strategized in expressing himself. It can be shown through conversation between Batari and Mapata, such as when Batari told Mapata about the past, when Islam forced the Bugis people to leave their beliefs. They often penetrated villages and forbade the people to do their rituals. Abba, an Imam, was forced to go to the forest if he refused to leave his Buginese belief although it was still commonly performed by the people. (75)

The passage above shows the discussion about Islam and Bugis people's native belief system. The name Abba itself means "father" in Arabic, and at the same time, a symbol for Islamic religion. On the other hand, "selamatan" refers to the combination

of Islamic teachings and local traditions. Both proved how much Bugis culture can coexist peacefully with Islam. Unfortunately, the harmony was destroyed and replaced by troubles during the regime of Kahar Muzakkar, forcing people to leave the village to be soldiers so that they would leave their local beliefs, which are considered as a transgression.

The position and role of calabai and *bissu* among the Bugis people have been appreciated since a long time ago. However, they are forced to erase their tradition and belief with the reason of religious norms violation and deviation against human nature. As Mapata went through discrimination and marginalization in his social environment (such as school and family), and this caused him to experience inner struggles and conflicts. On one hand, he is a calabai, while on the other hand, the social and religious norms consider calabai as sinners.

At last, Mapata is portrayed as a person who is true to himself, but he is only brave enough to be himself when he is with his stepfather. In the private space, when his stepfather molested him, he actually enjoyed it, he felt like he wanted relive the experience over and over again. The private space becomes the only place where he can express his gender identity. However, because it happened merely in private space, it cannot be easily accepted as a part of Mapata's performativity. As a subject, Mapata does not have the agency to show himself as a calabai. "I stay silent. And that's how it's going to be for long. I feel there is a woman inside my body. I also miss Sukeri's exorcism. I never miss my mother, not even once (89)". Mapata always needs another figure to recognize the female self inside his body, and especially when he is sexually connected to calabai or *bissu*. It can be shown by how Mapata has been trapped in his private space while his social space rejects his existence as a calabai.

The complexity that Mapata has to face cannot be separated from his sociocultural context. Moreover, when he realized that his father was killed by one of the aristocratic families in his village, Mapata holds a grudge over his father's death. Both reasons made him eventually retaliate. His yearning to avenge his father forced him to put off his identity as calabai, and started becoming a toboto (true man).

4.1.2. Mapata's identity as Toboto

Mapata's indecisiveness regarding his gender as a calabai continued until he grew up. His decision to become a toboto shows that he is brave enough to take the risk to leave his identity as a calabai. By becoming toboto, Mapata has to do his job as a man to assist the works of *Bissu* Rumini, a religious leader.

Mapata's inclination to become toboto is not exactly what he wanted. He simply thought that after becoming a toboto for *Bissu* Rusmini, Mapata would be able to live in a bola arajang (traditional house) together with the sacred *Bissus*. Other than that, Mapata also had the opportunity to learn knowledge of bewitching his enemies that he thought would help him avenge his father. Becoming a toboto is just his strategy to reach his goal. His decision cannot be separated from its sociocultural context, and Mapata's agency as a subject is limited. Mapata does not have the freedom to express himself as he is restricted by social and religious norms.

His journey to become toboto is not exactly easy. Mapata has to, again, become a sexual object and this time he has to put up with *Bissu* Rusmini. Before becoming *Bissu*, Rusmini was a calabai (50). *Bissus* are not supposed to do a sexual intercourse because their body is too sacred and holy. However, *Bissu* Rusmini has been doing intercourses, reasoning that he has to copulate with Mapata as an irreplaceably mandatory part of the ritual for the gods.

“Open your eyes, Pata”

I obeyed. I look at her naked, right on top of my body. “Give up your self, Pata”. I said yes. “Let go, Pata.” I let go. “Be one with His soul.” I was trying. “Be gone with the light”. I tried. “Find yourself inside yourself”. My body trembles as Rusmini's body goes up and down. “Light inside light, you inside you, let go, Pata”. I let go and Rusmini becomes weak on top of my body. (159)

The passage above shows the domination of *bissu* Rusmini over Mapata's body. The word “let go” was repeatedly said by *bissu* Rusmini so that Mapata does not resist her. Just like many other rituals, letting go to the gods is a must to show unshaken belief. Mapata is portrayed as experiencing sexual abuse by *bissu* Rusmini. He thought that it was a proof of his faith as toboto, that he was not positioned as the object of *bissu* Rusmini (who with the name of rituals, unleashed her sexual desire).

In the new private space, Mapata as toboto is portrayed as not resisting at all although throughout the time he was sexually abused by *bissu* Rusmini. The text shows how Mapata realizes that sexual practice can be enjoyed.

I know that as toboto, I would also be harassed, but fire has been burning with heat, and I will not have my revenge with half a heart. I have learned a lot from Puang (*bissu* Rusmini), all knowledge regarding manliness, immunity, and enchantment, as well as “assikalaibineng” for sexual intercourse. I've learned almost all of them. Puang was very kind to teach me everything. She

always asks to do the sexual intercourse ritual every time she teaches me something new – which I soon understand was her subterfuge. But I do not care, I enjoy it; I enjoy Puang's body, as well as her knowledge (193).

The narration above shows how Mapata cannot leave neither his identity as a calabai, and nor as a man. His attempt to become a real man by becoming toboto is shown as unsuccessful throughout his journey. His strategy to become toboto may work in his social-cultural space, but not in his private space.

4.1.3. Mapata's identity as a Bissu

When becoming a toboto, Mapata pretended to receive a dream from the gods. He said that he received a divine guidance, and that made him a *bissu*. The news was welcomed by *bissu* Rusmini. As the leader of *bissus*, *bissu* Rusmini was relieved as a successor had emerged. A person who received a guidance to become a *bissu* had to go through several ritual processions before becoming a legitimate *bissu* who is capable of doing particular tasks and occupying a special position in the Bugis society's sociocultural space. The ritual is named irebba, which can be translated as "lying down". Irebba depicts a process where a *bissu*'s spirit ascends to heaven just as the spirit leaves a body. As a leader, *bissu* Rusmini is responsible for legitimizing Mapata's status as a *bissu*. However, when the irebba took place, Mapata once again became *bissu* Rusmini's sexual object (p. 160). The consummation is depicted as a part of the ritual to be one with the gods.

"This Bugis sarong and cloth are now yours. Now, you have become a *bissu*. Remember, Pata, a *bissu* is neither a calabai nor a masculine woman, neither a calabai nor a feminine man – no. Know this, Pata, that as Bugis people, we know five kinds of human beings: men, women, calabai, calalai, and *bissu*. Now, your name, your *bissu* name shall be Laela. You are no longer Mapata. Mapata shall be forgotten." (161)

Mapata's role and position changed when he became a *bissu*. The name substitution from Mapata to Laela is a symbol of identity transformation. The text classifies genders of men, women, calabai, calalai, and *bissu*. Dichotomies are based on a person's appearance, body shape, and body language. The text shows acceptance to gender diversity, but the gender constraints are still based on stereotypes: masculine men, feminine women. Hence, an effeminate man is called calabai.

In the Bugis tradition, a person's gender identity is not merely shaped by a masculine or feminine appearance. According to the custom's ritual, a *bissu* can show *bissu's* identity as the fifth gender where male and female co-exist in one body. The ritual of Mapata's transformation as conducted by *bissu* Rusmini is depicted in a peculiar way; thus, Mapata started questioning *bissu* Rusmini, who is supposed to be an example for being a leader of the people.

"Human beings are destined to be wrong, kid.," so was the indisputable saying of Puang Matua Rusmi when I enquired about his fault. Puang only realized his fault after I have become a *toboto* for three months. "The revelation that came to me is a hint that the gods want me to appoint you as a *bissu*," he said. (157).

Mapata's identity as a *bissu* has a strong relation with the sociocultural context where Mapata lives. This power relation also influences how Mapata positions himself as a *bissu*. Although Mapata has become a *bissu*, there is still an inner conflict within him. Mapata's transformation of gender identity to become a *bissu* is depicted by the text to involve a chain of past memories of when Mapata was still a *calabai*.

4.2. Bissu's cycle of objectification

Strelan & Hargraves (2005) coins the phrase the vicious circle of objectification. An example of this would be women who objectify other women because they are first objectified by men. The text *Tiba Sebelum Berangkat* also displays a similar cycle. Before he became a *bissu* leader, *bissu* Rusmini had been an ordinary *bissu*. During the first moments he became a *bissu*, his village was invaded by the army of Kahar Muzakkar. At the time, every *bissu* was considered to be sexually deviant, so they were forced to be men. *Bissus* who refused the coercion would be murdered. *Bissu* Rusmini was one of the surviving victims of the incident. He managed to escape when *arajang* (the Bugis traditional house) was burned. However, his lover died in the attempt of saving *bissu* Rusmini. The incident became a seed of vengeance that *bissu* Rusmini could never forget. It ends with a resistance made by *bissu* Rusmini, particularly by killing the army of Kahar Muzakkar.

Bissu Rusmini is a victim of Kahar Muzakkar. As a survivor, he eventually did the same oppression to Mapata. The text depicts *bissu* Rusmini not as a sacred figure who has received divine guidance since as a *bissu*, he actually fell into the same vicious cycle.

5. Conclusion

Faisal Oddang's novel *Tiba Sebelum Berangkat* (2018) discusses the issue of gender diversity and displays the problems related to the existence of *bissus*. The text shows the shift of *bissu's* role from sacred to profane. The objectification that Mapata had to experience proves the complexity of life that he had to face. The vicious circle of objectification is depicted as a circle that one cannot escape from. Through the character of Mapata, the text reveals issues that a *bissu* has to face: from the society's rejection of *bissu's* existence to the dynamic changes of a *bissu's* role.

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Conference Paper

A Phonology-based Study: English Pronunciation Inconsistency

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Abstract

English is not a one-to-one relationship between letters and pronunciation. There is mostly no correspondence between written word and spoken word. English pronunciation inconsistency made EFL learners erroneous while pronouncing. This phonology-based study discussed the English pronunciation inconsistency qualitatively. It identified the inconsistency of vowels and consonants pronounced in words and the areas of English pronunciation inconsistency. This study applied Yule, Finegan, and Kelly's theories. <a> is sounded as /eɪ/ /ə/ /æ/ /ɑ:/ / : / / /v/; <e> is sounded as /i:/ /e/ /ə/ /ɑ:/ /u:/; <i> is sounded as /ɪ/ / /ɜ:/ /ɑ:/; <o> is sounded as /əʊ/ /ʊ/ /ʌ/ /ɑ:/ /ʊ/ / /ə/ / : / /wʌ/; and <u> is sounded as /jʊ/ /ʌ/ / /ə/ /e/ /ʊə/. <c, d, g, j, n, p, s, t, w, x, y, z> are pronounced inconsistently. <c> is sounded as /s/ /tʃ/ /k/ /f/; <d> is sounded as /d/ / dʒ/ /t/; <g> is sounded as /g/ /dʒ/ /f/; <j> is sounded as /dʒ/ /h/ /j/; <n> is sounded as /n/ /ŋ/; <p> is sounded as /p/ /f/; <q> is sounded as /k/; <s> is sounded as /s/ /z/ /ʃ/ /ʒ/; <t> is sounded as /t/ /θ/ /ð/ /tʃ/ /ʃ/; <w> is sounded as /w/ /ʊ/; <x> is sounded as /ks/ /kʃ/ /gz/ /z/; <y> is sounded as /ə/ /i/ /ai/ /j/; and <z> is sounded as /z/ /ts/. The areas of inconsistency in English pronunciation occur in; same letter different sounds; same sound different letters; silent letters; and sound production with no letters.

Keywords: consonants, inconsistency, pronunciation, vowels

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1. Introduction

Once I spoke to my lecturers, because I mispronounced the words. They asked me, "What you said?" I became so embarrassed. I remembered my tears were on my cheeks. This experience was from the sixth semester English Department Student. Indeed, the problem in pronouncing the English words occurs for EFL learners. Fraser (as cited in Gilakjani, 2016) explained that being able to speak English includes a number of sub-skills of which pronunciation is by far the most important (other sub-skills of speaking include vocabulary, grammar, and pragmatic), and she argued that with good pronunciation, a speaker is intelligible despite other errors; with poor pronunciation, understanding a speaker will be very difficult, despite accuracy in other areas. Cognitively, five problem areas among the EFL learners' reluctance on speaking English are

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grammar, vocabulary, pronunciation, structure and meaning (Ambalegin, Suhardianto, & Kaprawi, 2017: 123).

Poor pronunciation is one factor that makes EFL learners reluctant to speak English (Ambalegin et al., 2017: 125). LI errors of pronunciation very commonly involve switching sounds between words that are separated from each other; such switches suggest that the pronunciation of words must be prepared in batches prior to pronunciation (Carter & Nunan, 2001). Hinofotis and Baily (as cited in Ahmadi & gilakjani, 2011) stated that the fault which most severely impairs the communication process in ESL/EFL learners is pronunciation, not vocabulary or grammar. Pronunciation is one of the important elements to convey idea or information in terms of oral way. Pronunciation is the manner where someone utters a word (Ambalegin & Arianto, 2018: 122).

Based on the interview of the English Department Students, while they were learning English pronunciation, they learned the phonetic symbols and learned to pronounce some English words as well as in the module. They didn't learn when <a> was pronounced as /eɪ, ə, æ, ɑː, ɔː, ɪ, or ɒ/ because the module shows mostly the phonetic symbols and the correct pronunciation of phonetic symbols. Teaching pronunciation actually is very crucial for the EFL learners. Teaching pronunciation is usually focused on the articulation of consonants and vowels, and suprasegmental. However, many teaching materials still do not make clear that pronunciation is just one tiny piece of the whole course credits. Seidlhofer (as cited in Celce-Murcia, 2001) stated, "pronunciation is never an end in itself but a means of negotiating meaning in discourse, embedded in sociocultural and interpersonal contexts". Pronunciation instruction needs to be taught as communicative interaction along with other aspects of spoken discourse such as pragmatic meaning and nonverbal communication.

Incorrectness of English pronunciation occurred on local TV advertisement. There were advertisements advertising the local orchid plant and hotel. The female informants pronounced orchid as /ɔrtʃlt/ and comfortable as /kɒnfɔrtəbəl/. There were many English words which are pronounced incorrectly. The common English words that people nowadays pronounced incorrectly are finger as /fɪnjɜr/, orchid as /ɔrtʃlt/, examine as /ɛkzəmɪn/, invite as /ɪnplɪt/, paste as /pɛstɪ/, entrepreneur as /ɛntɛrprɛnɔr/, mild as /mɪl/, paradise as /pɛrɛdɪs/, etc. Seidlhofer (Carter & Nunan, 2001: 61) noted that the errors of pronunciation that learners of English from different language backgrounds make are systematic and not accidental. Kenworthy (1987: 4-7) mentioned the more differences of sound characteristics of the native language from English, the more difficulties L1 speakers will find to pronounce English.

The phenomenon of English word mispronunciation in society is not a mistake for Indonesians. Ideally, the spelling system should closely reflect pronunciation and in many languages that indeed is the case. Each sound of English language is represented by more than one written letter or by sequences of letters; and any letter of English represents more than one sound, or it may not represent any sound at all. There is lack of consistencies. Commenting on these inconsistencies, English forcefully and uncompromisingly expresses the opinion that the spelling of English is so far as its relation to the spoken word. English pronunciation on the other hand has undergone many far-reaching changes since Caxton's time which is one of the obvious reasons why there is no correspondence between the written word and the spoken word.

English shows the inconsistency in pronouncing the word because one single letter of the English alphabet can be pronounced differently in different words. Lagefoged (2006: 35) stated that most of the sound symbols are the same letters used in spelling the English words, but there are a few different. English is defective. One single letter of the alphabet cannot stand with one single phonetic symbol. Mostly the pronunciation textbooks showed the phonetic symbols but did not show one letter in the alphabet for one phonetic symbol in words. This study conducted the research neither the mispronunciation of EFL learners nor the reason why the EFL learners' mispronunciation. This study focused on the inconsistency mapping of English word pronunciation in term of the different sounds of each letter in the alphabet in words.

It is very important to know how each letter acts in English words. This study identified different sounds for each letter. By mapping the sound representing the letter, it could be easy to detect the sound produced in words. Failure to represent pronunciation accurately and consistently is the English learners' intrusion. Pronunciation plays a central role in both our personal and our social lives: as individuals, we project our identity through the way we speak, and also indicate our membership of particular communities (Seidlhofer as cited in Carter & Nunan, 2001: 56). At the same time, and sometimes also in conflict with this identity function, our pronunciation is responsible for intelligibility: whether or not we can convey our meaning (Seidlhofer as cited in Carter & Nunan, 2001: 56).

2. Literature Review

2.1. Vowels, Diphthongs, and Triphthongs

2.1.1. Vowel

Air passes through different shapes of the mouth, and different positions of the tongue and the lips, and the air streams relatively unblocked to narrow passages except at the glottis; it is the vowels produced (Finegan as cited in Ambalegin & Suryani, 2018). Lagefoged & Disner (2012) described that vowels are a production of sounds with relatively little obstruction in the vocal tract. Based on the characteristics of the articulation, there are three categories vowel sounds; closed vowel sounds /i:, ɪ, ʊ, u:/, mid vowel sounds /e, ə, ɜ:, ɔ:/, and open vowel sounds /æ, ʌ, ɑ:, ɒ/.

Vowel Length

The long and short vowels are important in English to distinct feature in the language. Ship as /ʃɪp/ and sheep as /ʃi:p/ have different meaning because of different vowel sound length. The long vowel is shown by a colon (McMahon, 2002).

Reduced Vowel

There are some letters which are not pronounced in English words. Also vowels often tend to be omitted in English. For instance, fruit is pronounced as /fru:t/ that there is no <i> pronounced. Vowels are omitted in some contexts because some extended following syllabic consonants /l, m, n/ in the syllable will absorb the vowel sound such as gaggle as /gægl/, bottom as /bɒtm/, and important as /imp :tnt/.

Nasalization

All vowels are nasalized when air passes through the nose and through the mouth. Nasalized vowels are indicated by a tilde (~) that is marked above the vowels.

2.1.2. Diphthongs

Finegan (2008) stated that in case the tongue starts in one place and glides to another when a vowel sound is produced called diphthong. Kelly (2004) also mentioned that diphthong is the combination of two vowels where tongue glides from one vowel articulation to another vowel position. Based on the characteristics of the articulation,

there are three categories diphthong sounds; centering diphthongs /ɪə, ʊə, eə/, closing diphthong ending in /ɪ/ (/eɪ, ɪ, aɪ/), and closing diphthong ending in /ʊ/ (/əʊ, aʊ/).

2.1.3. Triphthongs

English does not really have triphthong because no phonemic sequence of three vowel sounds occupies the same syllable in English. All components of a triphthong must occur in the same syllable. Roach (2012) stated that English triphthongs have the most complicated vowel sounds as they are difficult to be pronounced, and recognized. A triphthong is the combination of three vowel sounds where tongue rapidly and uninterruptedly moves away from first vowel articulation to another vowel position, then to a third vowel. Roach (2012) listed the triphthongs with five close diphthongs with schwa /ə/ eɪə (as in mayor, crayon), aɪə (as in choir, buyer), ɔɪə (as in loyal, royal), əʊə (as in lower, mower), and aʊə (as in flower, coward).

2.2. Consonants

English consonants have 24 phonemes. Consonants are sounds produced with a lot of tightness in the mouth as air comes up from the lungs and gets squashed. The consonants in English pronunciation is included in segmental phonemes (Low, 2015).

A consonant is pronounced by a partial or complete close of vocal tract (Finegan, 2015). Speech sound is able to be characterized based on the articulatory properties. The consonants are described in three characteristics: voicing, place of articulation, and manner of articulation (Low, 2015). Completely, Low (2015) described three term labels describing the main characteristic.

2.2.1. Voicing

It can be seen by distinguishing between /s/ and /z/. When /z/ and /s/ are pronounced, the position of tongue within the mouth remains the same, but these sounds are definitely different from the vibration in the larynx when pronounces /z/. It is called voicing (Low, 2015).

2.2.2. Place of articulation

Place of articulation shows the different sound because of the airstream in the lips, oral cavity, nasal, pharynx and glottis (Low, 2015). Places of articulation; **bilabials**, **labiodentals**, **dentals**, **alveolar**, **palatal**, **velar**, and **glottal** can be seen the detail below (Yule, 2014).

Bilabials

The sound is produced using upper (bi) and lower lips (labia) such as symbol [p] *put* (voiceless /p/), symbol [b] *but* (voiced /b/), and symbol [m] *may* (voiced /m/). Symbol [w] is bilabial in *way*, *walk*, *world*.

Labiodentals

The sound is produced using upper teeth and the lower lip such as symbol [f] *fat*, symbols [p] *photo* (voiceless /f/), and symbol [v] *vat* (voiced /v/) and *safe*, *cough* and *save* (the final sounds /f/ and /v/).

Dentals

The tongue tip behind upper front teeth pronounces dental sound. Think and teeth are voiceless dentals symbolized with theta /θ/. The, there, then, feather are voiced dental symbolized with /ð/, usually called “eth.”

Alveolar

The sound is produced using front tongue on the alveolar ridge such as *tip*, *deep*, *say*, *zoo* and *not*. /t, s/ are voiceless whereas /z, n, d/ are voiced. /l/ in *like* and *light* and /r/ in *right* and *run* is other alveolar.

Palatals

Hard palate is behind the alveolar ridge, a hard part in the mouth roof. Front tongue and hard palate produces palatals or alveo-palatals. She and church are voiceless palatals. <sh> is symbolized as /ʃ/ and <ch> is symbolized as /tʃ/. Measure is voiced palatals

symbolized as /ʒ/. Judge is also voiced palatals symbolized as /j/. /j/ is the other voiced palatal such as you and yet.

Velars

Soft palate or velum is back in the mouth roof; beyond the hard palate. Back of the tongue against the velum produces velars. A voiceless velar is symbolized as /k/ such as *kind*, *come*, and *queen*. A voiced velar is heard in *good*, *game*, and *ghost* symbolized as /g/. *Angry* is represented by /ŋ/. /ŋ/ is nasal voiced velar because the air flows through nasal cavity.

glottal

glottal is pronounced with no tongue and other parts of the mouth actively. /h/ occurs in *hand*, *hit*, *whose*, *who*. /h/ is voiceless glottal. glottis is between vocal folds in larynx. When the glottis opens and the air passes out of the mouth freely, /h/ is produced.

2.2.3. Manner of articulation

Manner of articulation is the way English consonants pronounced. According to Yule (as cited in Maiza, 2014), manner of articulation in consonants are consists of stops, affricative, nasal, liquid, fricative and glides which stated below.

Stops

Stop or plosive experiences from blocking or stopping effect of the air stream Phonemes /b, d, g, k, p, and t/ are pronounced by some stopping of the air stream and letting it go unexpectedly.

Affricative

The combination of stopping and some friction produces voiceless affricates /tʃ/ and voiced affricates /dʒ/.

Nasal

The position of velum is lowered and the air streams, and then finally flows out through the nose to produce voiced nasals /m, n and ŋ/.

Liquid

The air stream flows around the sides of the tongue as the tongue tip touches the alveolar ridge. It is described as voiced liquids in /r/ and lateral voiced liquid /l/.

Fricative

/f, v, θ, ð, s, z, ʃ, and ʒ/ are pronounced when the air stream is almost blocked and air is pushed through the very narrow opening. Fricatives occur when there is a friction as the air is pushed through.

glides

The voiced glides are /w/ and /j/. They are also semi-vowels because they can act as vowel /i/ and /u/. Tongue glides to or from the vowels' position when glide is pronounced.

3. Research Method

This study adapted the qualitative-descriptive method (Creswell, 2012). The object of the research is the inconsistent sound patterns of the words. The English words represented by phonetic symbols were the data to identify the pronunciation inconsistency. The data were collected by applying the competence in identity method and non-participatory technique (Sudaryanto, 2015). This study designed the adaptation of a referential identity method (Sudaryanto, 2015) in conducting the analysis. This method was applied to identify the relationship between letters and sounds which are produced inconsistently.

4. Result and Discussion

4.1. Discussion

4.1.1. Pronunciation inconsistency of vowels

The sound of letter <a>

- /eɪ/ is pronounced in the words such as *bake, cake, hate, lady, able, day, say, Quaker* (not for *share, hare, daddy, warm*).
- /ɪ/ is pronounced in words such as *about, abundant, alone, adult, among, another, abandon* (not for *asset, ass, aspiration*).
- /æ/ is pronounced in words such as *hat, cat, bad, bat, man, hand, as* (not for *gain, pain, nail, care, dare hair, share, warehouse*).
- /ɑː/ is pronounced in words such as *far, car, are, bar* (not for *war*).
- /ɔː/ is pronounced in words such as *call, ball, wall, hall, war, salt, also, water, warm, war*.
- /ɪ/ is pronounced in word such as *spinach, luggage, baggage, passage, cabbage, village, bandage, language*.
- /ɪ/ is pronounced in word such as *was, want, wash, watch*.

The sound of letter <e>

- /e/ is pronounced in words such as *get, let, left, ten, then, belt, education, enter, economy, emancipation*.
- /iː/ is pronounced in words such as *eve, evening, enough, email, echo*.
- /ɪ/ is pronounced in words such as *letter, later, father, mother, enter, center*.
- /ɛː/ is pronounced in word such as *entrepreneur*.
- /uː/ is pronounced in words such as *jewel, ewe, Jew, Jewish, Hebrew, hew, blew, chew*.

The sound of letter <i>

- /aɪ/ is pronounced in words such as *light, high, bicycle, glide, spider, iconic, item, I, lime, shine, wine* (not for *wing, wind*).
- /ɪ/ is pronounced in words such as *hit, pig, sin, italic, it, lick, idiom, think, blink, thing, wing, sing*.
- /ɪː/ is pronounced in words such as *girl, shirt, bird, whirl*.
- /ɪː/ is pronounced in words such as *Illinois, reservoir, noir, chamois*.

The sound of letter <o>

- /oʊ/ is pronounced in words such as *go, so, no, bowl, vocal, hole, Rome, follow, low, buffalo, vogue, tone* (not for *do*).

- /ɒ/ is pronounced in words such as *got, bot, rod, god, dot, honest, hot, gone, doll, solemn*.
- /ɔ/ is pronounced in words such as *honey, money, mother, won, son, done, does, tongue, ton* (not for *tone*).
- /ɔ:/ is pronounced in words such as *Ottawa, otter, ox, oxygen, Oxford, oxidant, osteo-*.
- /o/ is pronounced in words such as *do, to, who, whose, whom, tomb* (not for *whole*).
- /ɪ/ is pronounced in a word such as *women*.
- /i/ is pronounced in words such as *zealot, zealous, jealous, glorious*
- /ɪ:/ is pronounced in a word such as *for, sore, more, nor, or*.
- /wɪ/ is pronounced in words such as *one, once*.

5. The sound of letter <u>

- /j/ is pronounced in a word such as *university, union, united, unique, ululate* (not for prefix *un-* and *umbrella, ultra*).
- /ʊ/ is pronounced in a word such as *run, cut, sun, bun, hunt, up, umbrella, un-, us*.
- /ɪ/ is pronounced in a word such as *busy, business, lettuce*.
- /ɜ/ is pronounced in a word such as, *burn, urn, sustain, nurse, murmur, purpose*.
- /e/ is pronounced in a word such as *bury*.
- /u/ is pronounced in *jury, rural*

4.1.2. Pronunciation inconsistency of consonants

1. The sound of letter

- /b/ is pronounced in words such as *big, crab, beautiful*.

2. The sound of letter <c>

- /s/ is pronounced in words such as *center, cycle, cinnamon, centennial, civil, success, access, accent, succinct*.
- /t/ is pronounced in words such as *church, cherish, chair, change, challenge* (not for *choir, school*).

- /k/ is pronounced in a word such as **cup, can, could, crab, coconut, orchid, character, school, success, access, accent, succinct** (not for *chocolate* /tʃ/, *chalet* /ʃ/).
 - /tʃ/ is pronounced in words such as **chalet, machine**.
3. The sound of letter <d>
- /d/ is pronounced in a word such as **do, doll, medal, day**.
 - /dʒ/ is pronounced in a word such as **education, reduce, during, duration**.
 - /t/ is pronounced in verbs added by **–ed** such as **talked, faced, asked**.
4. The sound of letter <f>
- /f/ is pronounced in words such as **foot, puff, face**.
5. The sound of letter <g>
- /dʒ/ is pronounced in the words such as **giraffe, ginger, giant, gigolo, gigot, gigantic, edge, judge, massage**.
 - /g/ is pronounced in the words such as **go, give, gulf, get, goal, guide, gigantic, gigolo, good, finger**.
 - /f/ is pronounced in words such as **tough, enough, cough**,
6. The sound of letter <h>
- /h/ is pronounced in words such as **hear, he, horn, helmet**.
7. The sound of letter <j>
- /dʒ/ is pronounced in words such as **join, jar, July, judge**.
 - /h/ is pronounced in the words such as **jojoba, guadalajara, Jose**.
 - /j/ is pronounced in the words such as **hallelujah, fjord**.
 - /ʃ/ is pronounced in a word such as **bijou**.
8. The sound of letter <k>
- /k/ is pronounced in words such as **key, monkey, karma, kernel**.
9. The sound of letter <l>
- /l/ is pronounced in words such as **call, male, leopard, lamb, kernel**.
10. The sound of letter <m>
- /m/ is pronounced in words such as **motor, male, mom, my, female**.

11. The sound of letter <n>

- /n/ is pronounced in words such as **n**ight, **n**o, **n**eglect, **n**un, **n**an, **n**ono.
- /ŋ/ is pronounced in words such as *think, sink, honk, bank, thank, wink, succinct*. /ŋ/ is also pronounced as in *thing, sing, bang, tongue, ring, wing* (not for *ginger, grunge, change, challenge*). /ŋ/ is then pronounced as in *synchronize, sync, syncretism, uncle*.

12. The sound of letter <p>

- /p/ is pronounced in words such as **p**in, **p**ut, **p**ower, *gallop, capable*.
- /f/ is pronounced in words such as **p**hysic, **p**harmacy, **p**hoto, **p**henomena.

13. The sound of letter <q>

- /k/ is pronounced in words such as **q**uay, **Q**atar, **p**laque, **m**osque, **q**uestion

14. The sound of letter <r>

- /r/ is pronounced in words such as **r**un, **r**abbit, **r**oom, **r**ay, **r**oar, **m**arriage, **m**arry, **v**ery.
- /r/ is pronounced in words such as **c**ar, **p**ower, **m**arker, **m**arble, **b**oard, **c**ork, **c**orner.

15. The sound of letter <s>

- /s/ is pronounced in words such as **s**un, **s**ister, **s**ing, **h**is, **k**iss.
- /ʃ/ is pronounced in words such as **s**he, **s**hare, **s**hould.
- /z/ is pronounced in words such as *desire, desist, disease, desert*.
- /ʒ/ is pronounced when words end with suffix –sion, -sual, -sure such as *Usual, Visual, Measure, Exposure, Vision, Decision*.

16. The sound of letter <t>

- /t/ is pronounced in words such as **t**alk, **t**ea, **c**ontemporary, **p**ut, **c**ut.
- /θ/ is pronounced in words such as **t**hink, **t**hank, **t**hrow, **t**hree.
- /ð/ is pronounced in words such as **t**he, **t**hey, **t**hem, **t**hus, **t**horough.
- /tʃ/ is pronounced in words such as *question, suggestion, actual, temperature, acupuncture, literature*.
- /ʃ/ is pronounced when letter [t] is followed by suffix -ion such as *communication, mention, section*

17. The sound of letter <v>

- /v/ is pronounced in words such as **v**ictory, **v**ow, **v**irgin, **f**ive, **s**even.

18. The sound of letter <w>

- /w/ is pronounced in words such as **w**ood, **w**ith, **w**hen
- /ɪ/ is pronounced when the position of the letter [w] is after the first syllable sound such as *known*, *dewy*, *dewdrop*, *sew*, *now*, *bow*

19. The sound of letter <x>

- /ks/ is pronounced in words such as **box**, **fox**, **exit**, **sex**.
- /k/ is pronounced in words such as *sexual*, *asexual*, *coaxial*.
- /gz/ is pronounced in words such as *exhibit*, *exhale*, *exhaust*.
- /z/ is pronounced in words such as *xylophone*, *Xenophobe*, *xylem*, *Xerox*.

20. The sound of letter <y>

- /j/ is pronounced in words such as *pyjamas*, *zephyr*.
- /j/ is pronounced in words such as **y**es, **y**ell, **y**olk, **y**um.
- /i/ is pronounced in words such as *play*, *boy*, **Y**vonne, *happy*, *lady*, *dyslexia*, *dysfunction*, **Y**ves.
- /ai/ is pronounced in the words such as *type*, *tyre*, *why*, *dynamic*, *typhoon*, *dying*.

21. The sound of letter <z>

- /z/ is pronounced in words such as **z**oo, **z**ebra, **b**azaar,
- /ts/ is pronounced in words such *mozzarella*, *pizza*, *pizzeria*, *pizzicato*, *palazzo* (not for *gizzard*, *blizzard*).
- /s/ is pronounced in words such *putz*, *blitz*, *glitz*

4.1.3. Unproduced sound of letters

1. Letters <r, e>

The English words that end <r> or <e> produce silent <r> and <e> such as *daughter*, *winter*, *swimmer*, *summer*, *ride*, *pride*, *wine*, *queue*, *February*.

2. Letters <g, h>

The English words which have syllable sound ended by <g> and <h> produce the silent letter <g> and <h> such as in the words *daughter*, *doughnut*, *dough*,

bough, doughty, plough, wrought, bought, caught, fighting (not for *enough, tough, cough*)

3. Letter <c>

Letter <c> will not be produced as a sound when letter <s> meets letter <c> such as in the words *scene, crescent, disciple, muscle*.

4. Letter <h>

Letter <h> will not be produced as a sound when letter <c> meets letter <h> such as in the words *tech, Christian, echo, school*.

5. Letter <t>

Letter <t> will not be produced as a sound when letter <s> or letter <f> meets letter <t> such as in the words *castle, bristle, hustle, listen, often, soften*, (not for the *ballet, asthma*)

6. Letter <n>

Letter <n> will not be produced as a sound when letter <m> meets letter <n> such as in the words *autumn, column, condemn, hymn*.

7. Letter <g>

Letter <g> will not be produced as a sound when letter <g> meets letter <n> such as in the words *gnaw, champagne, gnome, gnash, cologne, design, reign* and *sign*.

8. Letter

Letter will not be produced as a sound when letter meets letter <t> such as in the words *doubt, debt, subtle*.

9. Letter <l>

Letter <l> will not be produced as a sound when letter <l> meets letter <k> such as in the words *folk, yolk, talk, walk*.

10. Letter <s>

Letter <s> will not be produced as a sound when letter <l> meets letter <s> such as in the words *island, isle, aisle, and debris, bourgeois, rendezvous*.

11. Letter <h>

Letter <h> will not be produced as a sound when letter <h> meets letter <o> such as in the words *hour, honor, honest, and heir*.

12. Letter <d>

Letter <d> will not be produced as a sound when letter <n> meets letter <d> such as in the words *handsome, handkerchief, wind, find, Wednesday*.

13. Letter <k>

Letter <k> will not be produced as a sound when letter <k> meets letter <n> such as in the words *knee, knock, knife, know, knot*,

14. Letter <w>

Letter <w> will not be produced as a sound when letter <w> meets letter <o> such as in the words, *sword, two, who, whose, whom, whole* and *answer*. Letter <w> will not be produced as a sound when letter <w> meets letter <r> such as in the words *wrist, write, wrong, wrought, wriggle*.

15. Letter

Letter will not be produced as a sound when letter <m> meets letter such as in the words *plumber, bomb, comb, thumb* (not for *slumber, somber*)

16. Letter <o, l>

Letter <o> and <l> will not be produced as a sound in a word such as *colonel*.

17. Letter <m>

Letter <m> will not be produced as a sound in a word *mnemonic*.

18. Letter <p>

Letter <p> will not be produced as a sound when letter <p> meets any consonants, such as in *psychology, pseudo, pneumonia, receipt, coup, Campbell*.

19. Letter <u>

Letter <u> will not be produced as a sound when letter <u> meets letter <i>, such as in *biscuit, build, circuit, guilt*, (not for the *suit, suite*).

20. Letter <o>

Letter <o> will not be produced as a sound when letter <o> meets letter <e> or letter <u> such as in *leopard, people, boutique*.

21. Letter <u>

Letter <u> will not be produced as a sound when letter <u> meets letter <e> such as *colleague, dialogue, league, tongue, boutique, bourgeois, vogue, quay*, and *lieutenant* (not for *due*).

22. Letter <i>

Letter <i> will not be produced as a sound in words such as *croissant*, *bourgeois*, *lieutenant*.

23. Letter <z>

Letter <z> will not be produced as a sound in word such as *rendezvous*

24. Letter <a>

Letter <a> will not be produced as a sound when letter <a> meets letter <e>, especially in one syllable sound word. There are found in words such as *tea*, *pea*, *sea*, *seal*, *teal*, *steal*, *meal*.

4.2. Finding

The tables show the sounds production represented by the letters in English words. One letter can be produced by more than one sound, and one sound produced in English words can be represented by more than one letter.

TABLE 1: Sound Production of Vowels.

a	i	u	e	o
ei	ai	jʊ	e	əʊ
ə	ɪ	ʌ	i:	ɒ
æ	ɜ:	ɪ	ə	ʌ
ɑ:	ɑ:	ə	ɑ:	ɑ:
ɔ:		e	u:	ʊ
ɪ		en		ɪ
ɒ				ə
				ɔ:
				wʌ

TABLE 2: Sound Production of Consonants.

b	c	d	f	g	h	j	k	l	m	n	p	q	r	s	t	v	w	x	y	Z
b	s	d	f	g	h	dʒ	k	l	m	n	p	k	r	s	t	v	w	ks	ə	Z
	tʃ	dʒ	dʒ		h					ŋ	f			ʃ	θ		ʊ	kʃ	j	ts
	k	t	f		j									z	ð			gz	i	s
	ʃ				ʒ									ʒ	tʃ			z	ai	
															ʃ					

The areas of English pronunciation inconsistency are as follows.

1. The same letter of English alphabet does not always produce the same sound;
2. The same sound is not always produced by the same letter of English alphabet;
3. Some letters of English alphabet indicated in words are not produced as sounds;
<r, e, gh, c, h, g, t, b, l, s, h, d, k, w, b, lo, g, m, p, u, o, l, z, a>;
4. The sound is produced where there is no letter of English alphabet; /j, w/.

5. Conclusion

Letters in English alphabet experience the inconsistencies in their pronunciation. Almost every single letter pronounced in the alphabet experiences difference sounds in words. The pronunciation inconsistency mostly occurs in the vowels and some in the consonants. In the pronunciation of English words, there are some letters pronounced silently, there is a letter pronounced differently, there is a sound represented by different letters, and there is a sound with no letter presented. The English pronunciation phenomenon makes the EFL learners experience the difficulty in pronouncing the English words.

There are some letters in the English words pronounced silently. They experience as in such words as *cupboard*, *fighting*, *plough*, *listen*, *write*. The letters in words do not give contribution to the sound production. The letters are not meant to be pronounced. There is no pattern or formula when to omit the sounds from the letters written in English words.

A letter can support as many as two or more different sounds in a word or different words. /k/ for *cup*, /tʃ/ for *church*, or /s/ for *center* is one of the phenomena for a letter with different sounds pronounced in different words. Contrarily, there is a sound represented by different letters such as /dʒ/ for *education*, /dʒ/ for *gigolo*, and /dʒ/ for *judge*.

Finally, there is the intrusion of sound where there is no letter to indicate the sound. The sound is produced while pronouncing the word meanwhile there is no letter representing the sound. /j, t, f, or w/ are sounds produced without any letters representing them such as /j/ for *Europe*, /w/ for *choir*, /f/ for *lieutenant*, or /t/ for *bachelorette*. Moreover, Italian, Spanish, Indonesian and Japanese are examples of 'phonetic' languages where there is essentially a one-to-one relationship between spelling and pronunciation (Kelly, 2004). The letter-pronounced inconsistency makes an obstacle for learners of English to pronounce English words correctly.

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Conference Paper

Cultural Aspects in Andrea Hirata's Novel *Sirkus Pohon*

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Abstract

This study aims to reveal the cultural aspects of the Belitung Malay community in Andrea Hirata's Novel *Sirkus Pohon*. The research applied Koentjoroningrat (2000) theory about cultural aspects. The research uses qualitative research which is described in the form of words in the discussion chapter. Qualitative method is used to understand the phenomenon of what is experienced by subjects holistically in a descriptive way in the form of words and languages in a context, especially natural ones by utilizing various natural methods (Moleong, 2010). The cultural elements of Koentjoroningrat (2000) are the source of study, namely aspects of language, knowledge systems, social systems or social organizations, systems of living equipment and technology, living systems, religious systems, and arts. In the discussion, it was found that the seven cultural aspects proposed by Koentjoroningrat are discussed in this study.

Keywords: cultural aspects, Belitung Malay community, *Sirkus Pohon*

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1. Introduction

Koentjoroningrat (2000) says that culture means the whole idea and work of human beings that must be accustomed to learning and the whole of character. It is all human power and activities to process, change nature. Whereas culture also belongs to each human being by learning.

Culture is something that lives, develops, and moves towards a certain point (Endraswara, 2013). Culture develops dynamically following developments around it. Studying culture means studying humans in people's lives because culture is born in a society. Endraswara added that cultural studies are basically the study of humans. Culture is the whole activity of life that is lived by humans as individual beings and as social beings (community).

Understanding of culture according to Ki Hajar Dewantara in Koentjoroningrat (2000) is the result of the people's struggle against the state of the times and nature. Culture is also a proof of the prosperity of a society when facing difficulties and obstacles in life. Culture is the result of human struggle by two influences, namely the state of the times

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and nature. Culture is also a proof of man's victory to achieve salvation and happiness whose birth is orderly and peaceful.

Al-Syarqawi in Koentjoroningrat (2000) has a slightly different understanding than experts in general. He views Culture from the view of Islam. According to him, the culture is the history of a group of people reflected in the testimony. There are various values that a life must have meaning and purpose, that are spiritual. So that culture cannot be kept away from the religious values of a tribal community.

2. Literature Review

Koentjoroningrat (2000) states that the notion of culture is the whole system of ideas, actions, and results of human work in the framework of people's lives that are made into human property by learning. There are seven elements of universal culture, namely:

1. Language

Language is a form of beautiful pronunciation in a culture. As well as being the main intermediary tool for humans in continuing or adapting a culture. Whereas, there are two types of language, namely oral and written language. Generally, tribal people use oral language more often. Because they still have not been able to speak through writing like today's modern society. But they were able to express their feelings through the cave wall pictures. As many found by archaeologist researchers.

2. Knowledge System

The next element is a knowledge system that revolves around the knowledge of the surrounding natural conditions, and the nature of the equipment they use. The scope of the knowledge system is in the form of knowledge about nature, flora and fauna, time, space and numbers. The personality of fellow, knowledge systems in culture are formed by the interaction process of each member of the community. In addition, tradition will inherit past knowledge to the younger generation.

3. Community System or Social Organization

If a group of people gather in a place with a considerable amount of time, the name of the community will be formed. A group of people can also be called a social organization that has different members, functions and tasks. Community systems include kinship, association, state system, and living unitary system. For a broader meaning it can be interpreted as a nation or even a country, such as Indonesian country.

4. Life Equipment and Technology System

The technology referred the sum of all the techniques possessed by the members of the community. It includes the whole way of acting and acting in relation to raw materials. In addition, processing materials to be made into work tools, storage, clothing, housing, transportation equipment and various other needs. In culture, the most prominent technological element is physical culture. In the form of production equipment, weapons, containers, food and beverages, clothing and jewelry, shelter or houses and transportation equipment.

5. Living Livelihood System

The livelihood system is all human endeavors to obtain goods and services that are needed. It can also be called an economic system because it has a close relationship with sufficient living needs. Some types of livelihoods such as hunting, farming, raising livestock and trading. Each region has a distinctive characteristic of a livelihood system. For example, for those living on the coast, they will find fish in the sea. Or people who live in the plantation area will make ends meet by gardening in the fields.

6. Religious System

What is meant by religious systems here is a system that is integrated between religious beliefs and behavior. It relates to something sacred and reason does not reach it. The religious system includes, belief systems, values and life views, communication and religious ceremonies. In the community, of course there are religious systems that are so complex from waking to sleeping that there are rules. On the contrary, there are also those that have not been as strict as customary law. But certainly spiritual values greatly influence their way of life.

7. Art

Art is defined as all human desires for beauty. Whereas the various forms of beauty emerge from human creative imagination. In addition, of course it can also provide inner satisfaction for humans. There are many arts that are generally produced by a community such as coconut shell crafts, chisels, and many others. To understand art clearly can be mapped into three forms, namely art, sound art and dance.

3. Research Method

In observing the cultural aspects of the Belitung Malay community in Andrea Hirata's novel *Sirkus Pohon*, the authors used qualitative research. According to Moleong (2010),

qualitative research is research that is used to understand the phenomenon of what is experienced by research subjects holistically in a descriptive way in the form of words and languages in a context, especially natural ones using various natural methods. It can be understood that, qualitative research is a type of research that tries to interpret a problem that arises from a subject using language media which is a natural method for describing these problems.

The data in this study are the sentences in Andrea Hirata's novel *Sirkus Pohon*, which includes cultural aspects in Belitung Malay community. Seven elements of culture as defined by Koentjoroningrat (2000) becomes a reference in examining existing cultural aspects. The writers select data, identify data, analyze data and present data in sentence form.

4. Result and Discussion

In the discussion, the writers apply 7 elements of universal culture according to Koentjoroningrat as a reference in discussing cultural elements in Andrea Hirata's novel *Sirkus Pohon*.

4.1. Language

Andrea Hirata describes the language used in the form of Indonesian oral and written forms. Some of the language activities carried out by the Ketumbi villagers in Andrea Hirata's novel *Sirkus Pohon*, were carried out orally. For example, when Sobri was accepted to work as a clown in a traveling circus, Sobri conveyed this good news in the form of direct conversation using oral sentences.

"Very good! Where do you work, *Bujang*?"

"Circus!"

Father was stunned.

"What kind of work?"

"Clown!"

Dad got surprised.

"You mean, clown in the circus?"

"Yes! That's my job now, circus clown!" (Hirata, 2017: 60)

Belitung Malay, in oral conversations, uses many Malay words such as the word 'bujang' which means adult. It is for a son. The father figure in the conversation above did not mention his son's name, Sobri, but used the word 'bujang' instead. In using oral sentences, the Belitung Malay community still uses terms or several Malay words, and mixes it with Indonesian.

Belitung Malay Community in Andrea Hirata's novel *Sirkus Pohon* also uses beautiful spoken language in the form of *pantun*. As Malay people, the people of Belitung are able to make *pantun* orally.

"A lot of walk meet some people.

"Many words long story.

"Instead of just being stunned.

"We better stick to each other."

Not take tempo, I quickly grabbed it.

"Some jokes to rejoice.

"Lift the story from Melaka.

"If you want to laugh, sister.

"Broth brings pomegranates." (Hirata, 2017: 304)

In Andrea Hirata's novel *Sirkus Pohon*, young people, like Sobri and Suruhudin, are very good at creating and replying to rhymes performed in oral form. The spoken language used is very beautiful by participating in the *pantun* making process. As it is known the *pantun* is an old fictional or poetic text consisting of four lines, the first and second lines as sampiran while the third and fourth lines are contents. *Pantun* usually has certain meanings contained in the contents, namely the third and fourth lines.

The written language variety in Andrea Hirata's novel *Sirkus Pohon* is in the form of a letter. Tara's letter to Tegar and vice versa.

Tegar,

Good news! Good news! Hurry come home! The circus will be opened again!

This week too! Pack the bag, hurry home, Tegar! (Hirata, 2017: 357)

The above quote is Tara's sentence for Tegar written in the form of a letter. This letter is a personal letter written by Tara which tells of the existence of a circus that has been reopened.

4.2. Knowledge system

The knowledge system revolves around knowledge about the surrounding natural conditions, as well as the nature of the equipment they use. The scope of the knowledge system is in the form of knowledge about nature, flora and fauna, time, space and numbers, the personality of fellow humans, the human body. Knowledge systems in culture are formed by the interaction process of each member of the community. In addition, tradition will inherit past knowledge to the younger generation.

Andrea Hirata's novel *Sirkus Pohon*, the main character, Sobri, has good knowledge about nature and flora.

Every morning I open the window, I watch the appliance and the other side of the road. When they shake, I know the rainy season is not over. However, this morning I was shocked, I saw that I needed to flank my feet upright like a one-beam army. Kana leaves are glued like gloomy, lemongrass leaves do not move a bit. Then, I saw there, on the branch of the pomegranate, had settled on the east shading season. (Hirata, 2017: 13)

The quote above is Sobri's knowledge of nature. Andrea Hirata expresses it in a good language style. The rainy season is likened to the east shade season. Sobri figures know for sure about nature, such as the season of the plants he saw.

Sobri figures also know well about fauna, such as bird.

I knew them for a long time, and I was able to distinguish the whistling of them, male and female. Before the sun rises, they have whistled. I want to eliminate pomegranates, but I don't have the heart on Diamonds and Diamonds. It is pomegranate tree where they meet first and now where they combine love. (Hirata, 2017: 182)

The above quote illustrates that Sobri really knew two birds from his whistling tone. This illustrates that the knowledge of the bird is obtained from the results of always observing the two birds.

Sobri's knowledge of human personality is also described by Andrea Hirata in *Sirkus Pohon*.

Hose and stripes, Bro, please let me quote the old Malay proverb. The hose is only a black stain due to being touched by a dirty object, it can be washed. However, crime for Taripol has become its backbone. See the cat, what is the power to wash cat stripes? (Hirata, 2017: 292-293)

This quote is Sobri's statement because his bicycle was stolen by his best friend, Taripol. He was determined that Taripol would no longer be a good person because it was like a stripe that could not fade even if it was washed or cleaned using anything. Unlike the case with a hose that if exposed to dirty stains can still be cleaned.

The knowledge system in culture is depicted by the character of Tara's mother who has a traveling circus business. His knowledge of the saga of Belitung Malay Community, namely the saga of *Raja Berekor*, was handed down to the younger generation in the form of a circus drama theater.

Over time, the adaptation of the story of the Malay people of Raja Berekor, originally intended by Mrs. Bos, was only to preserve the local culture through the circus, which turned out to receive a warm welcome from the community. (Hirata, 2017: 162)

One of the preservations of Malay culture in Andrea Hirata's novel *Sirkus Pohon* is through a circus. The story of Belitung Malay people was appointed as a theater performance like the story of *Raja Berekor*. The story is about some clowns who fought a tyrant-tailed king. The evil-tailed king is a giant half-ape creature, half an invincible creature. Artifacts such as circuses can be used as cultural preservation tools so that stories or folk stories can be passed on from generation to generation.

4.3. Community system or social organization

If a group of people gather in a place with a considerable amount of time, the name of the community will be formed. A group of people can also be called a social organization that has different members, functions and tasks. The social system includes kinship, association, state system, and living unitary system. For a broader meaning it can be interpreted as a nation or even a country, such as this Indonesian country.

In Andrea Hirata's novel *Sirkus Pohon*, the depiction of the social system was formed in a village called Ketumbi village.

... Aih, his village name is Ketumbi, an ancient Malay word which means 'missed end', 'backward'. In the past, Malay parents who were clever in their minds might be able to see the fate of our village in the future, then give the name of the village that was in accordance with the fold of fate. (Hirata, 2017: 204)

Ketumbi is the name of the village believed by Sobri as a village left behind based on its name. The people of Ketumbi village have long had an organizational system

such as naming their villages. Just like villages in Indonesia, the community system in Ketumbi village has a family system, a kinship system.

4.4. Life equipment and technology system

The technology referred to here is the sum of all the techniques possessed by the members of the community. It includes the whole way of acting and acting in relation to raw materials. In addition, processing materials to be made into work tools, storage, clothing, housing, transportation equipment and various other needs. In culture, the most prominent technological element is physical culture. In the form of production equipment, weapons, containers, food and beverages, clothing and jewelry, shelter or houses and transportation equipment.

In Andrea Hirata's novel, *Sirkus Pohon*, Tara and her mother are figures who have the ability to create raw materials to be ready to use.

People say she's down his mother's artistic talent. Her mother graduated from an art high school in Yogyakarta, and admitted that, at the same age as Tara now, her abilities far exceeded her. Her daughter drew the decorations of the gypsy trains, designed decorative lights, tents and the main stage. She arranges music, arranges choreography, directs circus theaters, and she is a skilled accordion player. (Hirata, 2017: 62)

Tara and her mother managed and create all the equipment for the circus so that the circus is worth watching. All circus needs are made by themselves.

4.5. Living livelihood system

The livelihood system is all human endeavors to obtain goods and services that are needed. It can also be called an economic system because it has a close relationship with sufficient living needs. Some types of livelihoods such as hunting, farming, raising livestock and trading. Each region has a distinctive characteristic of a livelihood system. For example, for those living on the coast, they will find fish in the sea. Or people who live in the plantation area will make ends meet by gardening in the fields.

In Andrea Hirata's novel *Sirkus Pohon*, the livelihood system of the people varies. Belitung is the largest tin producer in Indonesia. So some residents in Ketumbi village worked as workers in the Tin company.

My elder brother is a smart person. He is respected in the Department of Technical School Mine PN Timah and is well respected in his work. He served in the PN Timah exploration office. Rank? I don't know, but it's not easy to be employed at the mining frontline unit. The second brother, a quiet surveyor, was also in PN. Speaking a little, always want to be seen as brother. He often gets training to Java. The third brother, employee of the Syahbandar office, has been appointed as a civil servant. (Hirata, 2017: 7)

The quote above is the livelihood of Sobri's brothers. All of them worked as workers in state tin company. They have lived pleasure and more comfortable.

Some people in the novel also have another job, like Sobri's father.

Father always works. Since childhood Daddy has been panning for tin. My father had been a porter in the harbor, filling a sand truck, coconut tree loggers who threatened homes, and well diggers. After having lost strength, Father worked odd jobs in the market and now holds a cash board selling soft drinks at the Belantik Stadium. (Hirata, 2017: 37)

The livelihood of the figure of father in *the Sirkus Pohon* is the livelihood of most of the Ketumbi villagers. But some also work as police, doctors, bosses, village heads, postal packs, and others.

4.6. Religious system

What is meant by religious systems here is a system that is integrated between religious beliefs and behavior. It relates to something sacred and reason does not reach it. The religious system includes, belief systems, values and life views, communication and religious ceremonies.

In the community, there are religious systems that are so complex from waking to sleeping that there are rules. On the contrary, there are also those that have not been as strict as that. But certainly, spiritual values greatly influence their way of life. The setting where the characters in *Sirkus Pohon* are in a remote village in Belitung, which are generally Malay and they are Muslim. The religious system described in this novel is in the character of Ayah.

The figure of the father is described by Andrea Hirata as a figure who adheres to the guidance of religion.

God created hands like hands, feet like feet, to make it easier for humans to work. (Hirata, 2017: 37)

The quote above is a message from Sobri's father. This happened when some officers from the village office wanted to attach a sticker that read "Poor House-Village Ladder" on the wall of their home. He politely refused the sticker. In Islam, the life of the world and the hereafter must be balanced. So, working hard for worldly things is also an obligation. This is in the Qur'an, Surat al-Qasas verse 77, "And seek (reward) the Hereafter with what Allah has given you, but do not forget your part in the world and do good (to others) as Allah has done good to you, and do not do damage on earth. Indeed, Allah does not like those who do damage.

4.7. Art

Art is defined as all human desires for beauty. Whereas the form of beauty that has a variety of characteristics arises from the creative imagination of humans. In addition, of course it can also provide inner satisfaction for humans.

There is a lot of courage that is generally produced by a community such as coconut shell craft, chisel, and many others. To understand art clearly can be mapped into three forms, namely art, sound art and dance.

The art form in Andrea Hirata's novel *Sirkus Pohon* is seen in Tara's figure. She learns to paint faces from her mother.

The second exhibition of a 17-year-old young female painter named Tara. Tara, who will hold her first solo exhibition, showcased 94 of her paintings. (Hirata, 2017: 165)

Tara has painted over 94 of a face for 8 years. The face painting of the boy who has helped her as child. Using her imagination, she has continued painting his face and change it over time for 8 years, since he was a teenager. Tara painted the faces only by relying on her memories when they were children.

5. Conclusion

Andrea Hirata in his *Sirkus Pohon* revives cultural elements in seven elements of universal culture, namely: language, knowledge systems, social systems and social organizations, living and technological systems, living systems, religious systems and

arts. These seven elements of universal culture are presented in a mixture of rhythmic words that make this novel worth reading.

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Conference Paper

Teenager Perception Toward Aceh Cultural Value: Communicative Competence Versus Cultural Competence

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Abstract

This study deals with teenager perception toward cultural value: communicative versus cultural competence. The research aims: 1) to find out how teenager perception toward cultural value, 2) to describe how their cultural value can be affected to their communicative competence. There are 20 teenagers became subjects of this research. The research instrument that used are: observation and interview. The data analysis done through interactive Model of Miles & Huberman (1984: 23). The result found: 1) There are eight teenagers use Aceh language with positive Aceh cultural value, while twelve of them use Indonesia Language with positive Aceh cultural value. 2) from eight teenagers who have communicative competence in Aceh language only three of them that had Aceh cultural competence.

Keywords: cultural value, communicative competence, cultural competence

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1. Introduction

Language and culture are an essential part of human life. Language is used by all communities for conveying many purposes that they have in their mind. Language exist because of the existences of culture. Everything that humans perceive, know, think, value and feel are learned through participating in a cultural system. (Holmes, 2013: 13). When the communication happens in a society, some points that they need to consider are context and culture belief in society. Context covers suitable time, appropriate language, participant involve in the interaction and soon. Beside the context, the speaker should have skill of making communication in different way. (Maria, 2013: 7). When the context in society has been understood, the listeners can analyze the meaning that the speakers have expressed. Because meaning had a part for making the language users understand each other. That is why language and society are two things that support their function each other.

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2. Literature Review

2.1. The relation between language, culture and thought

Everything humans perceive, know, think, value and feel is learned through participating in a cultural system. Human potential can only be realized within the structure of human culture and through growing up in close contact with other humans.

According to Hudson (1980) culture may be defined as the kind of knowledge which we learn from other people, either by direct instruction or by watching their behavior. However, we distinguished kinds of knowledge, shared non cultural knowledge, non-shared cultural knowledge and non-shared non cultural knowledge. Between language, culture and knowledge have relation each other, as showed in the picture below:

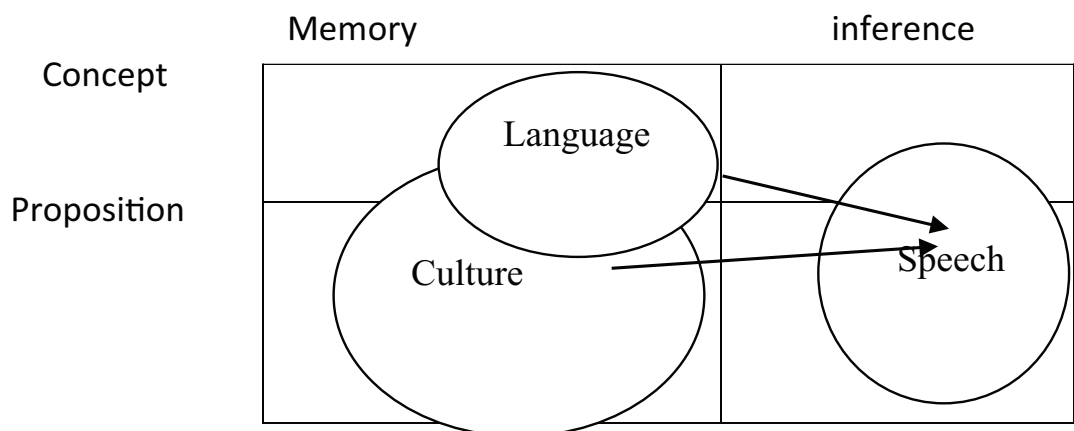


Figure 1: The relations between though, culture, language and speech, (Hudson 1980:84).

It can be seen from the figure above that the area between language, culture and knowledge not only consists of all those parts of language which are learned from other people but in other side there are some aspect concept of language which is not learned from other, for example the concept of the structural of language, for example: noun and verb, even though language has strongly bound with culture but is not wholly contained within culture itself.

2.2. Communicative competence Vs Cultural Competence

Communicative competence involves not only knowing the language code but also what to say to whom, and how to say it appropriately in any given situation. Further, it involves the social and cultural knowledge of speaker share presumed to have which enables the use and interpret the linguistic forms. Saville (2003: 20).

Cultural competence defines as a set of behaviors, attitudes, and practices that come together in relationships (interpersonal and professional) that empowers the individuals to work effectively in cross-cultural situations. Communication that used by people in the same society may be differ in different society. To be competent is to be appropriate and effective; to be culturally competent is, therefore, to be appropriate and effective in a particular cultural context. Cultural competence as one of the crucial factors that make language can be maintained, as what found by Ulfa (2013: 72); The tradition become one of the reasons of the maintenance of addressing terms in Aceh.

3. Research Method

This study was conducted in qualitative research design. According to Guba and Wolf in Bogdan & Biklen (1992:62) qualitative research is frequently called naturalistic because the researcher frequents places where the events, he or she is interested in naturally occur. The subject of this study was from language users of Acehnese family in Langsa. Then, the data are taken from Acehnese Teenagers that locate in Langsa.

The data were analyzed through two procedures. Miles & Huberman (1984: 21-25) points out the procedures are: the first analysis is during data collection and second analysis is after data collection. The first procedures of data collection is questionnaire. The data from the questionnaire analyzed through the following steps:

1. data reduction, such as identification, how teenager's perception toward cultural value.
2. data display and
3. verification and conclusion.

The second procedure the data from the interview analyzed through the following steps such as:

1. transcribe the data from tape recorder
2. classify the data from tape recorder
3. verify the relation between communicative competence and Cultural competence.
4. conclusion

In qualitative research, data must be auditable through checking that the interpretations are credible, transferable, dependable and confirmable. All of those are called as the trustworthiness.

3.1. Credibility

In order to make this research is credible, the researcher uses triangulation technique. The technique is used to verify the finding of data through informants such as the Aceh language user, first generation and third generation in Acehnese family. To verify the findings, the researcher will interview the informants.

3.2. Transferability

The transferability of this research is achieved by a thick description of the research processes to let the readers to see whether the results can be transferred to other different settings.

3.3. Dependability

The researcher's interpretation and conclusion will discuss with other people, in this case with the researcher's thesis consultants. The discussion is done to examine the product-the records from their point of view. The discussions attempt the dependability of the research.

3.4. Confirmability

In order to make this research result is confirmable, coding and referring to the appendixes will be done.

4. Result and Discussion

4.1. Teenager's perception toward cultural value

Data analyzed were done based on interactive models of Miles and Huberman, which analyze the teenager perception toward cultural value, teenager communicative competence versus cultural competence. The figure from eighteen respondents shown below:

From the figure shows that there are ninety percentage of teenager have positive perception toward Aceh culture and there are six percent of eighteen respondents have negative attitude toward Aceh culture. Example as shown by R8 below:

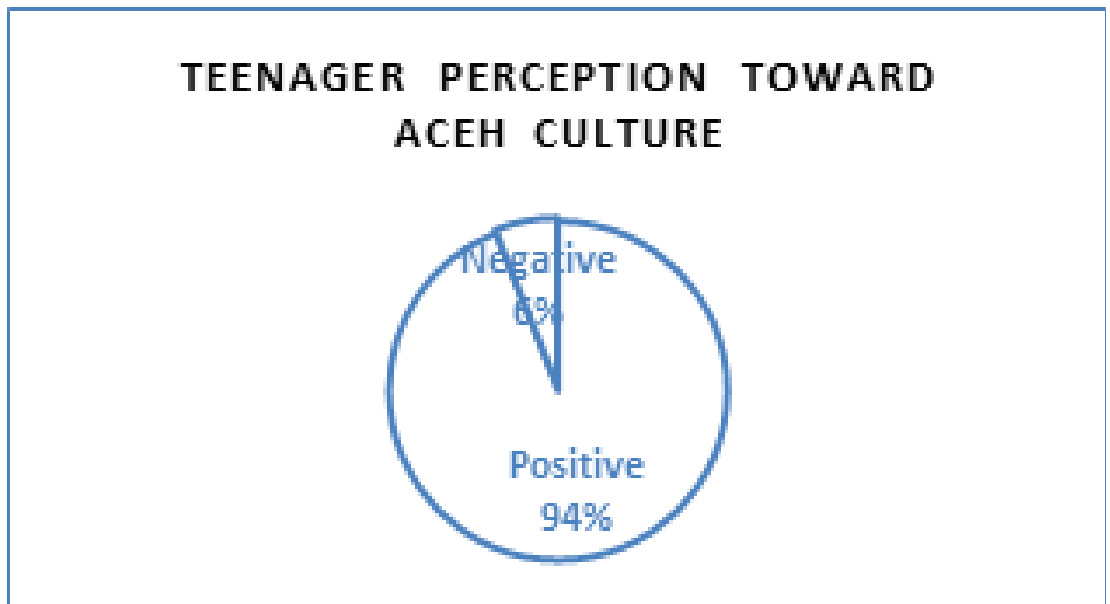


Figure 2: Teenager Perception toward Aceh culture.

Researcher: *Bagaimana pendapat anda tentang budaya Aceh* (What's your opinion about Aceh culture?)

R8: *Bagus, budaya nya...banyak...adatnya beragam unik sih. karena banyak,, maksudnya banyak –banyak,, ini nya,, maksudnya adatnya itu banyak, beragam, kayak dari.. dariiii kita lahir aja itu ada adatnya sendiri sampai kita nikah dan punya anak pun ada adatnya sendiri* (Good, the culture.. have lots of things, its unique. because, lot of.. I means.. so many variation..statrt from new baby born it has a custom.. and until marriage and have a child also has its own custom.)

It can be seen that in R8 teenager has positive attitude toward Aceh culture, by knowing about a kind of culture that used by Aceh family in wedding ceremony

In the other condition that example of R2 below:

Researcher: *“Bagaimana pendapat anda tentang budaya Aceh?* (How your opinion about Aceh culture)

R2: *“biasa saja, gak ada yg istimewa* (it's simple, there's no special things)

But the different situation with R2 that has no argument about Aceh culture.it can be said that R2 doesn't have cultural competence. The term cultural competence is used to describe a set of skills, values and principles that acknowledge, respect and work towards optimal interactions between the individual and the various cultural and ethnic groups that an individual might come in contact with, but how the way the teenagers

in can respect to various cultural ethnic group if he (she) doesn't respect his (her) own ethnic and culture.

4.2. Communicative competence and cultural competence of teenagers in Langsa (Aceh)

The ability of each person in acquire a language maybe differ from other, as same as found in eighteen respondents in Langsa (Aceh) even though the children able to speak in Aceh language fluently but it does not mean they also know about Aceh culture in other words the maybe have a communicative competence in one language but it doesn't guarantee they also have cultural competence in that language too, and they maybe lack of competence in one language but it can't be guarantee they also lack of competence in that language. The result of all the question above will be answered below in the figure below:

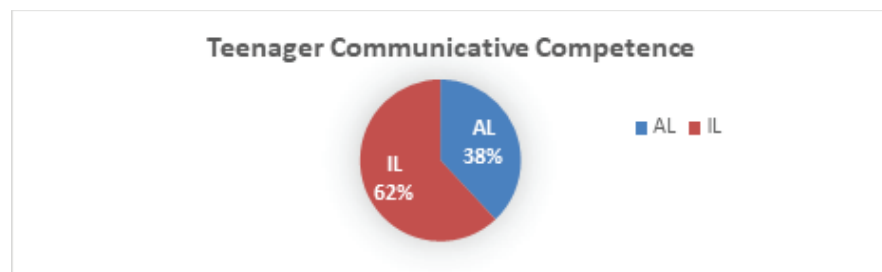


Figure 3: Teenager Communicative Competence.

From the figure above it can be seen that there are sixty-two teenagers have ability in speak Indonesia language and there are thirty-eight respondents have a competence in speak Aceh Language, in other condition the cultural competence have a different case with their competence in using Aceh language. It will show from the figure below:

From the figure above it can be seen that from eighteen respondents only three of them have cultural competence, the cultural competence shown by asking a question about the example of Aceh culture, R1, R8 and R14 shown the ability of cultural competence, the example of that showed below.

R1: *"kalau berbicara tentang budaya aceh, budaya aceh terdapat begitu banyak budaya, yang dapat kita ambil, salah satu ketika,, apa,, menyambut pengantin baru, itu diiringi dengan tarian ranup lampuan, ada disambut dengan, apa namanya,, ada,,, sirih, dibawa dengan sirih,, nanti,, adat-adat,, yang seperti mempelai pria ini seperti kerjaanlah, dipangku pakai, apa,, seperti kerajaanlah, dibawa, di bopong, dan ada adat-adat lain yang memang*

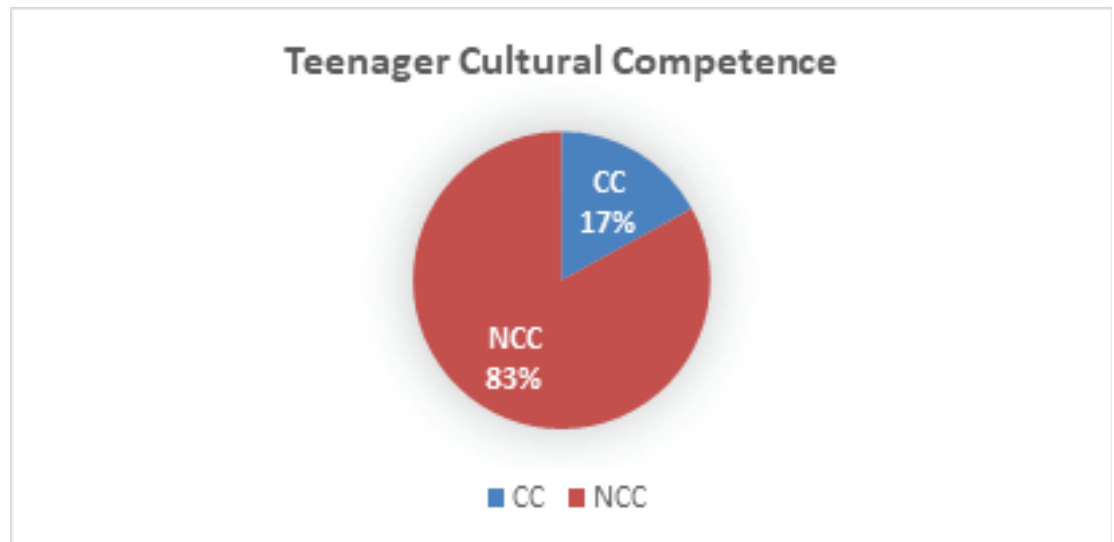


Figure 4: Teenager Cultural Competence.

sangat luar biasa, kalau untuk wilayah kota langsa dengan aceh timur itu ada berbeda adatnya masing-masing, baik dari segi agama atau sosial budaya, maupun nanti daerah-daerah lain seperti banda aceh itu berbeda lagi melaboh berbeda lagi nanti aceh selatan berbeda lagi adatnya. jadi kaya, aceh ini kaya akan adat” (if talking about the culture of Aceh, Aceh’s culture there are so many cultures, which we can take, one when... what, welcome new brides, it is accompanied by dance performance, there are welcomed with, what is the name... there are... betel, carried with betel., later, customs, which, like the bridegroom, is like working, using a lap, what, like the kingdom, in carrying, and there are other customs that are very extraordinary, if for Langsa city and East Aceh have different customs, both in terms of religion or socio-culture, and later on other regions such as Banda Aceh are different again and different again later South Aceh is different from its customs. become rich, Aceh is rich in *adat*”)

As the theory mention on literature review that “Communicative competence involves not only knowing the language code but also what to say to whom, and how to say it appropriately in any given situation. Further, it involves the social and cultural knowledge of speaker share presumed to have which enables the use and interpret the linguistic forms. Saville (2003: 20)”. Guide the researcher in one conclusion that language must be spoken and culture must be released in human life.

5. Conclusion

There are ninety percentage of teenager have positive perception toward Aceh culture and there are six percent of eighteen respondents have negative attitude toward Aceh culture. The ability of communicative competence in one language doesn't guarantee have cultural competence in that language too, and people maybe lack of competence in one language but it can't be guarantee they also lack of competence in that language. From eighteen teenager conclude that there are sixty-two percentage of teenagers have ability in speaking Indonesia language and there are thirty-eight percentage of respondents have a competence in speaking Aceh Language, in other condition the cultural competence has a different case with their competence in speak Aceh language. from eighteen respondents only three of them have cultural competence and seventeen of them lack of cultural competence.

Communicative competence and cultural competence are extremely important in human life. by having cultural competency it will occur an effective communication that bring us to be more respect and empathy to each other.

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Conference Paper

Local Wisdom Found in *Mangongkal Holi* Tradition

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Abstract

Mangongkal Holi is known as the highest level of tradition on Batak Toba daily life practices. Previously, this tradition was done by those limited families for the reasons of funding and its complicated management. But nowadays, the practice of *mangongkal holi* tradition is more rarely to be found; eventhough there are many local wisdom implicitly impressed on it. This study is part of the first writer's dissertation, entitled *Tradisi Mangongkal Holi pada Masyarakat Batak Toba (Mangongkal Holi Tradition in Batak Toba Society)*. This research was done in qualitative research, the data were collected through direct participatory observation, in-depth interviews with many batak toba informants (adat's experts, practitioners and academicians/theologians), as well as audio-visual documentation. The data were analyzed by using Miles, and Huberman model; where data condensation, data display and data conclusion/verification were the three concurrent flows activities done to make sure the process of data analysis precisely on the track. The final conclusion of this research state that there were nine local wisdom found in *mangongkal holi* tradition, they are: thanksgiving, respect, humble/humility, blessings, responsibility, mutual cooperation, prays, concession in dialogue, and prestige; where all these local wisdom will be well-stored and long-lasting while *mangongkal holi* tradition conserved through good and acceptable design of recommended revitalization model. The writers believe that there are still many solutions to solve the problems of funding, such as: down-grading the level of ceremony, or unifying more individual *saring-sarings* in a *mangongkal holi* ceremony.

Keywords: Mangongkal Holi, Local Wisdom, Oral Tradition, Batak Toba.

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1. Introduction

Mangongkal Holi (excavating respected ancestors' bones; then replaced it into *batu na pir*, *tambak natimbo* or multi-levels stoned grave) is the highest level of tradition in *Batak Toba* society (Silalahi, 2016a). This tradition is held in order to show the descendents' respect to their *Hula-Hula*'s families as well as a thanksgiving devotion to God for all the good things received by the descendants' families (Silalahi, 2016b). Administering *mangongkal holi* is also functioned as an alternative solution to the limited space of cemetery land (Silalahi, 2019). Nowadays, this oral tradition is acknowledged as a rare

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ritual done by the batak toba societies; since it is still classified as a family responsibility (funding and management) and it needs a long term preparation.



Figure 1: (left) excavating and cleaning the *Saring-Saring*; (centre) Drying the *Saring-Saring*; (right) multi-levels stoned grave.

2. Literature Review

Tol and Pudentia (1995: 2) in Hoed (2008: 184) said, “Oral traditions do not only contain folktales, myths, and legends ..., but store complete indigenous cognate systems. To name a few: histories, legal practices, *adat* law, medication”. Oral tradition deals with indigenous local tradition performances such as *mangongkal holi* in batak toba society and many more, since it stores complete cognate system: texts, co-text, and context (Finnegan, 2005).

Furthermore, Suarez Orozco & Garner (2004) said that “children growing up today will need to develop arguably more than in any generation in human history the higher order, which are increasingly likely to be of very different racial, religious, linguistic, and cultural backgrounds.” The writers believe that those local wisdom found in the whole series of *mangongkal holi* tradition performance will strengthen those children’s positive characters in the future.

3. Research Method

In order to collect the data of the research, the researcher did a field research through a direct participant observatory; where the researchers attended the traditional events on *Mangongkal Holi* both in *Sidamanik* and *Ronggur ni Huta* regencies. Furthermore, the researchers did in-depth and open-ended interview to obtain more complete data research from the informants. The data were analyzed based on Miles and Huberman model (2014:8); the collected data were condensed first based on the most related object, then displayed (sometimes, the displayed data needs to be condensed more) and finally draw/verifying the conclusion.

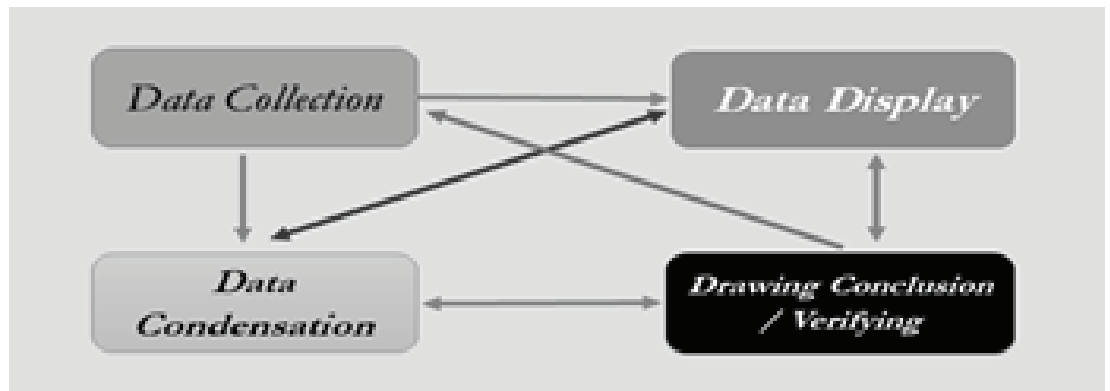


Figure 2: Data Analysis Model, Miles and Huberman (2014: 8).

4. Result and Discussion

Mangongkal holi tradition consists of a series of procession/events: *tonggo raja*, *paumbanghon saring-saring*, *panangkokhon saring-saring tu batu na pir*, *sulang bao*, *mangaliat horbo*, *mambuat tua ni gondang*, and *pesta adat na gok*. Every procession has its own unique performance (Finnegan, 2005), somehow they are connected with interaction between those *Adat* chiefs, participants and audiences. Based on such series of procession, the writers finally found nine (9) local wisdom as hidden treasures from those *batak toba* ancestors, which really valuable to their society.

4.1. Local wisdom found on Mangongkal Holi

Here are those nine local wisdoms found in *mangongkal holi* tradition in *batak toba* society.

4.1.1. Thanksgiving

Thanksgiving is an originated local wisdom which appear in many *batak toba* society traditions. Expressing their happiness to the Almighty God as the source of blessing, to all of their *Hula-hula(s)* as the earthly source of blessing, and to all of their *dongan tubu(s)*, *dongan sahuta(s)* as well as to their *boru(s)* for their companion in accomplishing every steps of their life. Even though sometimes it looks so awkward, when *batak* people express their thanksgiving not only in happy condition (wedding, baby born, entering build new house, *mangongkal holi*, etc.) but also in sorrow (death); they believe that God is the source of life, so whatever happen in their lives, they should say thanks to Him, for they really understand that God knows the best in theirs. Thanksgiving expression

could be seen when the *adat* performers delivering their speech or pray in front of the participants as well as the audience.

TABLE 1: Thanksgiving's Data Display.

No	Data Display	Meaning in English	Series of Procession/ Context place and time
1.	<i>Jumoloma tadok mauliate godang tu Tuhan Debata ala dibagasan hahipason do hita nuaeng marpungu di jolo ni jabu sigomgom tua nasa isina on. Mauliatema di Tuhanta. (JBPNH)</i>	Firstly, we should thank God because we can gather here in good health in front of this great house; a full of blessing house. Thanks to be God. (<i>Adat</i> chief's spokesperson to all participants and audiences)	Royal Meeting (<i>tonggo raja</i>); 25 th June, 2015 at 10 a.m.-3 p.m.
2.	<i>Mauliatema dipasahat hami naparjolo sahali tu Amanta namartua Amanta Debata, lumobi ma tu hamu pangula ni huria nami saluhut napungu dison ala boi do hita marhahipason dibagasan tingki nauli nadenggan on na naeng mangulahon diangka paradaton ta. (JBPHB)</i>	Thanks to the Almighty God, especially to the priest/pastor and those people who attend this place, because we can gather here altogether in good condition to start our <i>adat</i> procession. (Host's spokesperson to all participants and audience)	Excavating the bones from the tombs/ graves (<i>paumbanghon saring-saring</i>); 1 st July, 2015; at 9 – 10:30 a.m.
3.	<i>Mauliatema di Debata lumobi ma dihamu bona suhut naung dipanangkok hamu saring-saring ni natua-tua i Ompung Lindung doli dohot Ompung Lindung boru tu batu natimbo batu napir. (Pargonci)</i>	Thanks to God, especially to the Host who have been uplifted the bones of Lindung's grandfather and Lindung's grandmother to the new stoned grave. (<i>pargonci</i> to Host and audience)	Starting <i>Gondang</i> Officially (<i>mambuat tua ni gondang</i>); 1 st July, 2015; at 8 p.m. – 00:30 a.m.
4.	<i>Dibagasan goar ni Ama dohot Anak dohot tondi Porbadia, Amen. Hasangaponma dipasahat rohanami tu joloM ale Tuhan Debata asa dibagasan manogot on ala hupangkilalahon hami do denggan ni basaM boi hami marhahipason dinapungu hami nuaeng di jolo ni bagas hasuhuton nami on, mauliatema hupasahat hami tu Ho. (JBPHB)</i>	In the name of Father, Son and Holy Spirit, Amen. All the respect and honour should be placed to You, oh dearly God. In this morning we still healthy, and we can feel Your bless and grace as well as Your kindness in front of this great house. Thank You. (Host's spokes-person to Almighty God in pray)	Great Party (<i>pesta adat na gok</i>); 2 nd July, 2015; at 9 a.m. – 6:30 p.m.

4.1.2. Respect

Respect is the main idea implied on *Dalihan na tolu*; adat law that lead all the member of *batak toba* society have to respect one another. In social context, a person (man/woman) is possibly handling these three positions: *hula-hula*, *dongan tubu*, and *boru* (Silalahi, 2016b). It is just a matter of time, situation and functions; especially while having a certain traditional event. In *mangongkal holi* tradition, the position of *natua-tua ni huta* or *adat* chief equals to *dongan tubu*, assisting the host in managing/organizing those

series of procession; in meantime, *pangula ni huria*/pastor, *pargonci* equals to *hula-hula* that is why when the host's spokesperson invite them to participate in, they should give *sakti-sakti* as a medium of respecting them.

TABLE 2: Respect's Data Display.

No	Data Display	Meaning in English	Series of Procession/ Context place and time
1	<i>Dihamu Rajanami marsuarama Raja i asa diparade pamoruon muna. Jadi pinasahatmajo tu marga Sidabutar. (JBPNH)</i>	Our respected King, please speak up, so your 'pamoruon' could prepare it. We give this moment to Sidabutar clan. (Adat chief's spokesperson to Sidabutar's spokesperson)	Royal Meeting (<i>tonggo raja</i>); 25 th June, 2015 at 10 a.m.-3 p.m.
2	<i>Hot do hami dipoda ni angka Pangula ni Huria, parjolo do hami marsomba tu Amanta Namartua Debata, dibagasan alani ido amang pangula ni huria asa parjoloma nian hita kebaktian jala las onma pangidoan nami tu hamu. (JBPHB)</i>	We always remember to what the pastor said, first of all we praise the Almighty God, that is why Sir/Ma'am we propose to start this event through having Christian services, and we give this moment to you to serve it. (Host's spokesperson to pastor)	Excavating the bones from the tombs/graves (<i>paumbangkhon saring-saring</i>); 1 st July, 2015; at 9 – 10:30 a.m.
3	<i>On ma demban nami demban sakti asa napabotohon marpangidoan hami sian hasuhuton las dison ma hita kebaktian las dison ma mamukka ulaonta dibagasan sadarion. (JBPHB)</i>	Here is 'demban sakti', a sign of our wishes, as the host; so we can start the Christian services now. (Host's spokesperson to pastor)	Starting <i>Gondang</i> Officially (<i>mambuat tua ni gondang</i>); 1 st July, 2015; at 8 p.m. – 6:30 p.m.
4	<i>Pargonci nami asa huparsangapi hami jo bona ni ari nami dohot hula-hula naposo dibagas jabu on bahen hamuma gondang na hombar tusi. (JBPHB)</i>	Our dear <i>pargonci</i> , we would like to respect our <i>bona ni ari</i> as well as our <i>hula-hula naposo</i> in this house, please play the suitable <i>Gondang</i> for it. (Host's spokesperson to <i>pargonci</i>)	

4.1.3. Humble/Humility

Humble is actually the origin of batak toba's local wisdom; it signals that those people keep the hospitality in their social lives. Whatever someone offer/give something to someone else, no matter how big/expensive/precious is it, they always end it with expressing *umpasa* as mentioned in data 3 below. This *umpasa* implied humble meaning, no matter how rich is the host, they should express the *umpasa*, in general, they want to admit that the offering is belongs to God, so everyone should down to earth. On data 1 and 2, humbling expression were seen from the host's spokesperson side. It is not easy to be the host's spokesperson, he needs many experiences in attending as well as practicing any traditional events; but since he said so, it does not mean that he

has no experience at all, but of course he was signalling the origin of batak toba's local wisdom.

TABLE 3: Humble's Data Display.

No	Data Display	Meaning in English	Series of Procession/ Context place and time
1	<i>Holan on ma nian Rajanami ambetak hami pajolo hu togu hamu hami tu pudi jala ambetak hami papudihu togu hami tu jolo asa boi hita rap sauduran Rajanami, songonima pangidoan nami parjolo. (JBPHB)</i>	We do really hope our King, If we step forward unexpectedly, please pull us backward; and If our step seems too slow, please pull us inline. It is our first begging (Host's spokesperson to the whole participants and audiences)	Royal Meeting (<i>tonggo raja</i>); 25 th June, 2015; at 10 a.m.-3 p.m.
2	<i>Parjolo hulapit hata ku dihita namarhaha-maranggi molo dung sikkop do sude pangkataion i naung hata ni marga Sidabukke ma i ate, alai molo adong nasalah salahku sandiri ma i ai so holan au na salah (JBPHB)</i>	Firstly, please apologize me. If this discussion ending well, let it become Sidabukke's consensus. But, if there is something wrong happened, let become my own mistakes; let it be me. (Host's spokesperson to his group participants and audiences)	
3	<i>Tong-tong do dohonon nami songon na didok situa-tua: asa sititi ma sitompa golang-golang pangarahutna songoni pe hami pargellengon muna ro mangadopi hamu angka hula-hula sai godang ma pinasuna. (JBPHB)</i>	We would strengthen our ancestors' Umpasa: We do really hope that you will happy and glorious to accept what we have given as your descendent, and may the grace of God be with us. (Host's spokesperson to hula-hula's groups and audiences)	Great Party (<i>pesta adat na gok</i>); 2 nd July, 2015; at 9 – 10:30 a.m.

4.1.4. Blessings

The existence/appearance of *Hula-hulas*, *pastor*, *adat* chief, and *pargonci* in *man-gongkal holi* tradition is very important, because they were not functioned as *adat* performers, participants, or even audience; but more than that, batak toba society believe that those elements are the source of blessings (*pasu-pasu*), the representative of God on the earth. Blessing is given to the host's big family through addressing *umpasa* and *umpama* while they delivering messages, head-to-head. In meantime, while the group *hula-hulas* entering the (*alaman*) *jabu bona* of the host, they dance through waving their fore-hand up and down; or when the group of *Hula-hula* come and blessing the member of the host one by one in *Gondang somba-somba* or *Gondang liat-liat*.

TABLE 4: Blessings' Data Display.

No	Data Display	Meaning in English	Series of Procession/ Context place and time
1	<i>Hami mandok mardongan tangiang tu Tuhan Debata asa nangkok ma dihamu panggabean nangkok dihamu parhorason. Hata nangkin sidohonon nami ma: Siatoras ma sitorus siaporas marpora-pora, di sude hamu pinompar ni Ompu Lindung dohot hamu namarhaha-maranggi mamasu-masu ma Tuhanta horas horas hamu jala torhis torhis, Manang tudia pe hamu mangalangka sai tong-tong ma dapot parsaulian; Asa Balintangma pagabe natabo-taboan, ari muna keluarga Dabukke sasudena ma gabe molo denggan hamu masipaolo-oloan (JBPNH)</i>	We express this blessing in pray to our God, may you receive great descendants and prosperity. We would re-stress the previous <i>umpasa</i> as follow:... to all Op. Lindung's grand children as well as to you their children and children in-laws, may the grace of God be with you all full. Wherever you go, you'll get luckiness and happiness; ... Wish you all the best forever if all of you in one harmony. (Adat chief spokesperson to Host)	Royal Meeting (<i>tonggo raja</i>); 25 th June, 2015; at 10 a.m.-3 p.m.
2	<i>la nuaengpe amang nunga dijalo hami songon si pir ni tondi songon sakti didok songon nadipaboa hamuna, hami mandok sian pangula ni huria: Pir ngat-ngaton pining, lomo haraton pogu, pirma tondi muna mamasuma Tuhanta Debata dilehonma dihamu leleng mangolu, Sahatma solu leleng di bontean naung sahat hita nuaeng pungu dibagas on manumpakma Tuhanta dilehon tu hita parhorason panggabean. (JBPPnH)</i>	In this occasion, we have received <i>si pir ni tondi in a sakti</i> ; we would like to say: ... May God always protect you all, and give you long ages. ... Praise the Lord for we have been here now, may the grace of God be with us and bless us in great descendants, harmony and prosperity. (Pastor to Host)	Excavating the bones from the tombs/ graves (<i>paumbang-hon saring-saring</i>); 1 st July, 2015; at 9 – 10:30 a.m.
3	<i>Diparlas ni rohanami i dison dipasahat hami ma dekke namok-mok dekke sitio-tio, dekke simudur-udur, dekke sahat dalam nami martangiang tu Amanta Debata anggiat marhite-hite ulaonta sadarion boi hamu sogot rap udur tu dolok udur tu toruan diangka namarhaha-maranggi dohot namariboto, asa saut tutu sinitta ni rohamuna, tio ma dihamu angka pansamotan, tio ma dihamu nang pancarian ro ma angka nauli nadenggan. (JBPHH Nainggolan)</i>	In our happiness, we would like to offer you <i>dekke namok-mok, dekke sitio-tio, dekke simudur-udur, dekke sahat</i> , as a requirement for us to pray to our Almighty God, so through the procession that we do now, may you in a good harmony, in one heart, one direction both siblings [brothers – sisters], whatever you wish would be fulfilled, prosperity will be yours, may all good things come forward. (<i>Hula-hula's</i> spokesperson to Host)	Offerings tu hula-hula (<i>sulang bao</i>); 1 st July, 2015; at 1:30 – 4 p.m.
4	<i>Balga tiang ni ruma, Umbalgaan do tiang ni sopo; nunga singgip jala tip-tip, angka naung matua sai tambama tu hamuna sai lam tu dengganna ma dinaumposo. (JBPNH)</i>	We can see your parents' success, Hope that you will reach more success in the future. (Adat chief's spokesperson to Host)	Great Party (<i>pesta adat na gok</i>); 2 nd July, 2015; at 9 – 10:30 a.m.

4.1.5. Responsibility

Responsibility is something crucial and originated on batak toba's daily life. Caring and leading the children from baby ages to their marriage is the parents' responsibility. Furthermore, caring and loving their parents until their death and even post-death become those children responsibilities. Since *mangongkal holi* is the highest level of tradition, and it becomes the end-duty of every batak toba people; so, every children should be able to accomplish their responsibility, which is uplifting their parents/ancestors to the multi-level man made grave complete with the whole series of tradition. The *umpama: amak do rere, anak do bere dohot ibebere* (your nephews/nieces are you children), means that tulang/hula-hula have the same responsibility to teach/lead the host, to make the event perfect. The *umpama: 'saulaon do hasuhuton dohot dongan sahuta'* (your neighbour's event is yours) means that the *adat* chief as the representative of *dongan sahuta/natua-tua ni huta* has the same responsibility to assist/help the *hasuhuton bolon* to succeed the event.

TABLE 5: Responsibility's Data Display.

No	Data Display	Meaning in English	Series of Procession/ Context place and time
1	<i>Jadi marsisungkunan hami namarhaha-maranggi dilaon ni ari dapotma hasadaon ni roha nadi pasada Tuhanta dibagasan dame disiala ni i ma Rajanami hupabotohon hamima tu hamu... Paumbangkon jala pasahaton namima nian tu inganan batu napir batu na timbo. (JBPHB)</i>	We have shared and discussed one another [siblings], at the end we agree to tell you now, that we will excavate our parents' bones and then uplift them into <i>batu na pir</i> [man made multilevel stoned grave]. (Host's spokesperson to all participants and audiences)	Royal Meeting (<i>tonggo raja</i>); 25 th June, 2015 at 10 a.m.-3 p.m.
2	<i>[Ampehon hamu ulos i jala tu jolo bahen hamu] (JBPNH)</i>	[Lay down the <i>ulos</i> on the skull, put the threads side to the front side] (Adat chief's spokesperson to <i>Tulang Sidabutar</i>)	Uplifting the bones to the multi-levels stoned grave (<i>panangkokhon saring-saring tu batu na pir</i>); 1 st July, 2015; at 10:30 – 12:00 a.m.
3	<i>On ma jambar ta tulang Sidabutar. (JBPT Sidabutar) Jadi hita namarhahaanggi Napitu dohot Ruma Horbo, Sitio dison ma jambar ta (JBPHH Napitu)</i>	Here is our <i>jambar</i> for <i>Tulang Sidabutar</i> (<i>Tulang Sidabutar's</i> spokesperson to their group and audiences) To all the group of Napitu, Ruma Horbo, and Sitio clans, here are our <i>jambars</i> . (<i>Hula-Hula Napitu's</i> spokesperson to their group)	Offerings tu hula-hula (<i>sulang bao</i>); 1 st July 2015, at 1:30 – 4 p.m.

4.1.6. Mutual cooperation

Mutual Cooperation is acknowledged as batak toba's original local wisdom; it could be seen in their daily life activities. When they cultivate their farm land, as well as doing their traditional events, they show their mutual cooperation/helping one each other to reach their mutual goals. The appearance of *boru/bere/ibebere* in excavating the *saring-saring*, recovering the tomb/grave post-excavating, assisting *dongan sahuta* and catering team in serving the dines, preparing and distributing the *jambar, tahuan*, and so on are the realization of mutual cooperation. Without the good coordination between those people, the event could not be succeed. The concept of mutual means, these would be applicable when the opposite side do the same event.

Sibarani (2018: 40-45) says, the concept of *marsirimpang* (mutual cooperation), a Batak Toba society's local wisdom in toba lake area. As a good and preserved indigenous local wisdom, *Marsirimpang* should not be applied limitedly on farm land activities, but also on traditional performances.

4.1.7. Prays

Prays are those expressions/sentences delivered by host, *hula-hula/tulang, pargonci*, adat's chief and the pastor in the beginning – middle – end of each series; mostly, the mid-term expressions are formulated in *umpasa/umpama* to the Almighty God. Prays consist of hopes by the prayers for the goodness, great expectations/dreams, good fortune, happiness of Host in the future. Prays are different with blessing; even *hula-hula* are believed as the source of blessing (as the representative of God for their *boru/bere/ibebere*), but they consider that they are limited and God is unlimited. In other side, this local wisdom leads all the *adat* performer, participant, and audience realize that God is their centre of life; so every hopes, expectations, or even burden should be delivered only to God.

4.1.8. Concession in dialogue

Concession in Dialogue is also considered as batak toba's original local wisdom; this could be seen in their every royal meeting and traditional performances, especially in *mangongkal holi* tradition. Agreeing/dealing with someone group's spokesperson, the *adat* performer's ideas/concepts are the manifestation of concession in dialogue; respecting someone point of views. Sometimes, this could shorten the time's allocation;

TABLE 6: Mutual Cooperation's Data Display.

No	Data Display	Meaning in English	Series of Procession/ Context place and time
1	<i>Suang songoni Raja ni borunami di siambirang nami hamu Rajanami!; ambetak adong anon suruon ni Raja ni huta asa sikkop hamu jala jonok ate. (JBPHB)</i>	Our <i>boru's</i> representative, please sit on our left side! Be ready at all the time, as if our <i>Adat's chief</i> need assistances so you can help him as soon as possible. (Host's spokesperson to <i>boru</i> and audiences)	Royal Meeting (<i>tonggo raja</i>); 25 th June, 2015 at 10 a.m.-3 p.m.
2	<i>[Jadi parjolo ma jolo boru patiu-tiur hon on sampe tarida saring-saring i dah, jala masuk ma anak siangkaan tu bagas, ingkon hamu do sian ginjang ulu i bulat sude tulang ma manjalo, ima ruhut ruhut batak molo mangongkal holi]. (JBPNH)</i>	[So, let <i>boru</i> get into the grave first, to clean and make sure until we can see the bones altogether; afterwards, the first son (<i>hula-hula</i>) will get into the grave and replace the skull; It must be you to do it, and make sure that the skull and the jaws should be in a unit. <i>Tulang</i> must receive the skull, that is the adat law of <i>mangongkal holi</i> .] (<i>Adat's chief</i> to Host, <i>tulang</i> Sidabutar, and audiences)	Excavating the bones from the tombs/ graves (<i>paumbanghon saring-saring</i>); 1 st July 2015 at 9 – 10:30 a.m.
3	<i>Dihamu boru nami ro jo hamu amang asa padalan hamu on tu inganan na be. (JBPHB)</i>	For those our <i>Boru</i> , please come forward, so you can distribute/share these <i>jambar</i> to our respected family. (Host spokesperson to <i>boru</i> and audiences)	Offerings tu <i>hula-hula</i> (<i>sulang bao</i>); 1 st July 2015, at 1:30 – 4 p.m.
4	<i>Nunga jong jong hami namarhula marboru, nunga huabing hami boru nami antong pasahat majolo gondang ni amana dohot gondang ni boruna. (JBPHH Nainggolan)</i>	We have stand here with all of our big family; and in front of us, we have our <i>boru</i> , so please play the <i>gondang</i> of her father and theirs. (<i>Hula-hula's</i> spokesperson to <i>pargonci</i>)	Starting <i>Gondang</i> Officially (<i>mambuat tua ni gondang</i>); 1 st July 2015 at 8 p.m. – 6:30 p.m.

since not all of the participants delivering their own words, through dealing/accepting the previous statements (because they main point would be the same), will show a coherence harmony between the participants.

4.1.9. Prestige

Prestige is the highest/final destination of every *batak toba* people; *hagabeon* (having great descendants), *hamoraon* (having great wealth), and *hasangapon* (having high prestige) from the society. Having prestigious respect from other people could because of receiving new and higher level of position (promoted), and others (become the representative in House of Parliament, Military rank, government's position) and it is just temporarily, the position ends, the prestigious status will be ended too. But having prestigious status on social/traditional community will be really different, the status will

TABLE 7: Prays' Data Display.

No	Data Display	Meaning in English	Series of Procession/ Context place and time
1	<i>Sai dapotma angka nadiadu muna disude hamu pinompar ni namboru nami amangboru nami anak dohot boru. (JBPHH Nainggolan)</i>	Hope all of you, the descendant of our aunty/uncle will reach what you dream, find what you seek so long. (Hula-hula's spokesperson to Host)	Royal Meeting (<i>tonggo raja</i>); 25 th June, 2015 at 10 a.m.-3 p.m.
2	<i>Pasma diparnakkok ni mataniari sai nangkokma tutu angka nauli panggabea panghorason di hami saluhutna angka pomparanna. (JBPHB)</i>	At the raising of the sun, we do really hope that all the good things [great amount of descendant, prosperity, happiness] raised upon us, the descendant of our parents. (Host's spokesperson)	Uplifting the bones to the multi-levels stoned grave (<i>panangkokhon saring-saring tu batu na pir</i>); 1 st July 2015, at 10:30 – 12:00 a.m.
3	<i>Anggiat diangka pangidoanta naung direstui Tuhan boi mangihut tu pudian ni arion asa tarlumobi di bona ni hasuhuton jumpa dihangabeon jumpa dihangapon jumpa nang dihamoraon. (Hasuhuton paidua)</i>	We hope that the Almighty God agreed to all of our begs/requests in the future, especially to those the descendant of our brother, may they have great amount of descendant, wealth, and honours. (2 nd layer of Host to all of the participants and audiences)	Great Party (<i>pesta adat na gok</i>); 2 nd July 2015 at 9 – 10:30 a.m.

be remembered until their death, even until their generous descendants. Claiming *hula-hula*, *adat's* chief, *pargonci* and other participants on the succeed of the *mangongkal holi* performances indicates the prestige of the host.

4.2. Indexicality

Indexicality are those elements accompanied the *adat* performances (while expressing the texts). There are so many materials used: dishes, *turi-turi sipanganon*, *jambar*, *tahuan* (royal meeting); *sakti-sakti*, turmeric, nubbled lime, betel leaves, stoned hammer, shovels, diggers, water, *ulos panampin* (excavating *saring-saring* from the tomb/stoned grave); *ulos laman-laman*, *saring-saring*, betel leaves, table, *gondang sabangunan* (uplifting the *saring-saring* to the man-made multi-levels stoned grave); dishes, *turi-turi sipanganon*, *jambar*, *tahuan*, cash money in envelopes (Offerings to *Hula-hula*); water buffalo, *sakti-sakti* (water buffalo's sacrificial); *gondang sabangunan*, *sakti-sakti*, *ulos* (Starting *Gondang* officially); *ulos*, *jambar*, *boras si pir ni tondi/eme na lundu*, *borotan*, *gondang sabangunan*, cash money, beer, mineral water (great party).

TABLE 8: Concession in Dialogue's Data Display.

No	Data Display	Meaning in English	Series of Procession/ Context place and time
1	<i>Gabe ma jala horas dipunguanta apala tingkion. Molo hami sian Simatua ni hasuhuton mandok molo nasongoni hording ni angka ulaon dihuta ta on hami pe nunga denggan rohanami songon boa-boa ni hasuhuton manjalo, mauiatema. (JBPHH Nainggolan)</i>	Thank you very much for this royal meeting. We are from Hula-hula's group says, if the host has proposed and those <i>adat</i> chiefs have agreed to it, we will agree and happily receive every host's proposal/concept. Thank you. (Hula-hula's spokesperson to all of the participants and audiences)	Royal Meeting (<i>tonggo raja</i>); 25 th June, 2015 at 10 a.m.-3 p.m.
2	<i>Di dok natua-tua: aek godang do aek laut molo dos roha sude do saut, jadi tu hamuna amang... ima boa-boa nami tu hamu amang nami pargonci. (JBPPnH)</i>	Our ancestors said,... if the majority had decide, we must believe that it will be done in good ending. So that is our request to you, Mr. <i>pargonci</i> . (Pastor to <i>pargonci</i>)	Excavating the bones from the tombs/ graves (<i>paumbang-hon saring-saring</i>); 1 st July 2015 at 9 – 10:30 a.m.
3	<i>Apala tingkos songon pandokan i nadiulahon na parjolo. jadi i pe patureon namima ulos palomo-lomo i tu ibebere nami on? asa di patampe dipanangkok tu batu napir, tambak na timbo. (JBPT Sidabutar)</i>	As what the <i>hula-hula's</i> statement previously, we agree to it, and now we will give <i>ulos laman-laman</i> to our nephew. So that we can uplift the bones to the multi-level stoned grave, (<i>Tulang Sidabutar's</i> spokesperson to Host)	Uplifting the bones to the multi-levels stoned grave (<i>panangkok-honsaring-saring tu batu na pir</i>); 1 st July 2015, at 10:30 – 12:00 a.m
4	<i>Hami marga Sidabukke naeng hami manortor alai andorang so sahat tusi baen majo gondang mula-mula i (JBPHB)</i>	We are Sidabukke clan would like to dance together, but before that please play the <i>gondangmula-mula</i> (Host's spokesperson to <i>pargonci</i>)	Great Party (<i>pesta adat na gok</i>); 2 nd July 2015 at 9 – 10:30 a.m.

5. Conclusion

Mangongkal Holi as an indigenous batak toba society's oral tradition should be preserved by the people of batak toba as well as those anthropology and social researchers. Since preserving *mangongkal holi* means preserving those local wisdom found in it, so the community should realizing the benefit of administering the oral tradition indirectly. There are nine positive local wisdom found in the whole series of *mangongkal holi* tradition, they are: thanksgiving, respect, humble/humility, blessings, responsibility, mutual cooperation, prays, concession in dialogue, and prestige. The writers believe that there are still many solutions to solve the problems of funding, such as: down-grading the level of ceremony, or unifying more individual *saring-sarings* in a *mangongkal holi* ceremony.

The writers invite other researchers/practitioners to do such local oral tradition's protection and preservation on Batak (Simalungunese, Karonese, Tobanese, Pak-Pak, and

TABLE 9: Prestige's Data Display.

No	Data Display	Meaning in English	Series of Procession/ Context place and time
1	<i>Tanda ma tutu Raja i parbahul toba, Parbahul Simalungun; Jala sipakke dame marduri siRaja panuturi si Raja adat. (JBPHB)</i>	The sign is clear, that you are equal to the King of Toba as well as the King of Simalungun; a wise King that can give a solution, an Adat King. (Host's spokesperson to Adat chief)	Royal Meeting (<i>tonggo raja</i>); 25 th June, 2015 at 10 a.m.-3 p.m.
2	<i>Sattabi Rajai panggaor Toba panjamo Simalungun, si boto adat dohot si boto uhum (Pargonci)</i>	Excuse me the King of Toba, the King of Simalungun, you really know Adat as well as the Laws. (Pargonci to Host)	Excavating the bones from the tombs/ graves (<i>paumbang-hon saring-saring</i>); 1 st July 2015 at 9 – 10:30 a.m.
3	<i>Di namangkuling ogung dibahen hamu tong do dipasangap hamu hami hula-hula mu na. (JBPT Sidabutar)</i>	While you playing the <i>Gondang Sabangunan</i> , you keep respecting us your <i>Hula-hula</i> . (Tulang Sidabutar's spokesperson to Host)	Starting <i>Gondang</i> Officially (<i>mambuat tua ni gondang</i>); 1 st July 2015 at 8 p.m. – 6:30 p.m.
4	<i>Boi hamu satahi sa oloan, tanda ma tutu hamu si jalo poda sian poda ni amangboru hot do dihamu patik i na patik paliamahon i, na pasangap natoras na dang holan dihangoluon di pasangap hamu amangboru dohot namboru i, jala dohot adat pe rupaning nunga dipatolhas hamu. (JBPHH Nainggolan)</i>	We can see that you can obey one another, it shows that you allowed your parents' perfectly as well as respecting your parents as the fifth God's tithes; for those who respected their parents, they should not only respect them in their lives but also you have showed us now. (<i>Hula-hula's</i> spokesperson to Host)	Great Party (<i>pesta adat na gok</i>); 2 nd July 2015 at 9 – 10:30 a.m.
5	<i>Lunduma hagabeon lunduma nang hamoraon. (JBPT Sidabutar)</i>	You have gained a great number of descendants as well as great wealth. (Tulang Sidabutar's spokesperson to host)	

Mandailing), or even in others cultural tribes found in North Sumatera, such as: Nias, Chinese, Hindi/Tamil, etc., because the writers believe that every traditional events/activities consist of many valuable local wisdom, that can help the society/nation to keep the peace and prosperity even in a very small scale of human life.

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Conference Paper

Proverbs in Chinua Achebe's Novel *Things Fall Apart*

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Abstract

This article is a literary study which is concerned with the analysis of proverbs found in the novel *Things Fall Apart* written by Chinua Achebe. The objective of this study is to identify as well as to analyse proverbs used in the novel. The analysis is based on the theoretical framework proposed by Honect (1997) who states that proverbs are an intuitive aspect of their mental functioning and can be viewed by using seven views: Personal View, Formal View, Religious View, Literary View, Practical View, Cultural View and Cognitive View. The study was conducted by applying qualitative method with a descriptive approach proposed by Creswell (2009). The result of the analysis shows that there are 27 proverbs found in the novel. Of the seven views of proverbs, six are found in the novel. The view that is not found in the novel is Literary View.

Keywords: proverbs, personal view, formal view, religious view, literary view, practical view, cultural view, cognitive view.

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1. Introduction

Proverbs, a short well-known saying in figures of speech or symbolism, seem to have stood the test of ages for their usefulness in modern society. Proverbs have been found to serve people well as a significant rhetoric force in both oral and written communication, from friendly chats, powerful political speeches, and religious sermons to lyrical poetry, best-seller novels, and the influential mass media (Mieder, 2004).

Thing Fall Apart, a novel written by Chinua Achebe, consists of a lot of proverbs which are originally African so that they are different from the common well-known proverbs. This novel is praised as the finest novel written about life in Nigeria at the end of the nineteenth century. Published in 1958, it is unquestionably the world's most widely read African novel, having sold more than eight million copies in English and been translated into more than fifty languages.

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The bulk of the novel takes place in Umuofia, a cluster of nine villages on the lower Niger, populated by Igbo people. Umuofia is a powerful clan, skilled in war and with a great population, with proud traditions and advanced social institutions. In the Umuofian society, proverbs are used very often in conversation, and help people understand things better by presenting the truth and can also give them advice. Proverbs have an important impact on the storyline. All proverbs have some kind of deeper meaning behind them, and this is part of the Nigerian culture. Proverbs are used by people of all ages and statures to tell others about the importance of something. People in the Igbo Tribe use proverbs everyday as they are an important part of their culture and traditions, and the art of conversation is regarded very highly throughout the clan. The Igbo culture is a very oral language. "Proverbs are the palm oil with which words are eaten". This quote shows how important proverbs are in everyday life as they are referred to as 'palm oil' which is a very important part of the tribe's life.

This research focuses on the use of proverbs reflected in the novel and would indicate seven views of the proverbs in the novel. The theory of seven views of proverb is proposed by Honeck (1997). By reflecting the views of proverb in the novel *Things Fall Apart* the researcher figures out the subject matters of this research.

2. Literature Review

There are some theories related to Proverbs. According to Taylor (1931: 3) in Mieder's Book *Proverbs – A Handbook*, the definition of a proverb is too difficult to repay the undertaking; and should we fortunately combine in a single definition all the essential elements and give each the proper emphasis, we should not even then have a touchstone. An incommunicable quality tells us this sentence is proverbial and that one is not. Hence no definition will enable us to identify positively a sentence as proverbial. Those who do not speak a language can never recognize all its proverbs, and similarly much that is truly proverbial escapes us in Elizabethan and older English. Let us be content with recognizing that a proverb is a saying current among the folk. At least so much of a definition is indisputable. Dundes (1984) in *Proverbs – A Handbook* by Mieder states that the proverb appears to be a traditional propositional statement consisting of at least one descriptive element, a descriptive element consisting of a topic and a comment. This means that proverbs must have at least two words. Proverbs which contain a single descriptive element are non-oppositional. Proverbs with two or more descriptive elements are maybe either oppositional or non-oppositional.

Honeck (1997: 13-14) argued that the history of proverbs within the species sketchy, it is clear that the proverb has fascinated the lay person as well as the scholar. Paremiology, the study of proverbs, is practiced by many different kinds of people including cultural anthropologists, psychologists, folklorists, linguists, sociologists, educators, psychiatrists, historians, students of religion, literature buffs, and even lawyers, advertising executives, management consultants, and an occasional proverb aficionado. Therefore, it is clear that proverb is practiced by many people from different studies and it shows how important proverb is.

As Honeck (1997: 14) points out that it should not be surprising that all of this interest in and resulting vast literature on the proverb has yielded different goals, perspectives, assumptions, methodologies, findings, and theoretical conclusions. The result is that there is no overarching theory of proverbs. Instead, different views have emerged. He himself refers to seven reasonably distinguishable of such views as presented below.

2.1. Personal view

The proverb is treated from a subjective viewpoint based purely on personal experience and understanding. The personal view might also be called the phenomenological, subjective, or folk view. Most people in all cultures have knowledge of some proverbs, along with various proclivities, attitudes, and tidbits of information about them. As with puns, there are proverb lovers, haters and apathetic.

The personal view is in most respects an egocentric and non-scientific view, even though it derives from specific cultural experience with proverbs and may entail scientifically valid ideas. It is a starting point for a scientific view, but it sometimes moves off in antiscientific direction.

Example: 'Like father, like son.'

The example above means a son's character or behaviour can be expected to resemble his father. This proverb is related to personal view as it contains subjective viewpoint.

2.2. Formal view

This is a scientific approach that primarily uses the methods and concepts of linguistics, logic, and semiotics to define, classify and semiotics to define, classify and otherwise analyze proverbs. This view is characterized by attempts to describe the linguistic and

semantic-logic properties of proverbs. Often the goal is to define the proverb in these terms. In other cases, the goal is to create a proverb typology.

Example: 'Man proposes, God disposes.'

This proverb is seen from the logic viewpoint where the meaning is human being can make any plans they want, but only God that decides their fate. So this view approaches the proverbs logically.

2.3. Religious view

Religious teaching and wisdom are examined in texts. It is concerned with big issues in life such as how people should conduct themselves, what constitutes good and evil, the place of people in the larger scheme of existence, and questions of afterlife. It is not surprising, therefore, that religious figures have used proverbs to teach about these issues.

Example: 'What is the sound of one hand clapping?'

This is a proverb of Buddhism from Japan which means everything in our life is dualism (everything depends on the past and future). This is something that related to their belief where the fate that is waiting in the future decided by the past.

2.4. The literary view

Proverbs in prose and poetry are analyzed in terms of their literary value and what they tell us about the writer, their times, and so forth. Proverbs are used in prose, poetry and song. The reasons vary with the genre. Poetry and song tend to follow certain rhythmic structures, so the poetic and balanced syntactic structure of some proverbs can be appealing. In addition, they pack a great deal of information into a short statement, and poets and song writers often have verbal economy as a goal. For writers of prose and some poetry, the goal may be different, with a shift in focus to the rhetorical, sometimes indirect, distant style that typifies proverbs. Perhaps the fundamental reason why proverbs appear in literary sources is that they pack an emotional and aesthetic punch. This effect can be traced not only to their frequent use of poetic devices, but to their common omnitemporal (timeless) form and their arousal of affect-laden universal ideas about human affairs.

Example: 'Better late than never.'

This proverb means if we do something or arrive later is not a good thing but it is better than not at all. In this view, the proverb is analyzed from where it comes from, whether it exists in a prose or a poetry. It comes from Emily Dickinson's poem.

2.5. The practical view

The many uses of the proverb in intelligence testing, psychotherapy and other areas are examined. Proverbs have characteristic properties that make them useful for everyday purposes. They are relatively short, poetic, typically concrete, and used as indirect comments. They have the power and wisdom of many people behind them, and they perform categorization and pragmatic functions. These properties strongly suggest that they can be used to facilitate memory, teach and persuade.

Example: 'A stitch in time saves nine.'

The proverb means that if you sort out the problem you get immediately then you can save a lot of extra work later. This view approaches with intelligence test where someone who is in action to solve his problem.

2.6. The cultural view

This is a scientific approach to the proverb that treats it as a multifunction from of folk literature that arises from and is embedded in a socio-cultural context. The cultural view emphasizes the use of proverbs in socio-cultural context. The basic premise is that proverbs are cultural linguistic products, created and used in social situations for social purposes. These purposes largely entail the codification of important lesson in the culture.

Example: 'Don't throw the baby out with the bath water.'

The proverb means you cannot dump something valuable along with something that you do not desire. This proverb is from the medieval age, around 1500- 1600's from German, where they have culture to bath their babies in a bucket. After bathing, they will throw the water which means the waste. If they are not careful, they can throw it with their babies. So this proverb is related to their culture.

2.7. The cognitive view

This is a scientific approach based on cognitive science that attempts to explain how an individual uses and understand proverbs. The cognitive view attempts to describe the

mental structures and processes that sub-serve proverb learning, comprehension and use. For example, the cognitive view would have us focus on the following issues: the mental representation of proverbs, the phases in their comprehension, how proverbs categorize events, and the pragmatic functions they perform.

The cognitive view brings proverbs within the general theoretical scope of cognitive science. It follows, therefore, that there is no virtue in having a paremiology or special sub-discipline with its own concepts and theoretical accoutrements devoted exclusively to the study of proverbs. At the same time there is no reason why the study of proverbs cannot or should not inform cognitive science.

Example: 'Great weights hang on small wires.'

The proverb above shows the contrast between the "great weights" and "small wires" where the verb "hang on" means depend on. So in this view, the proverb is approached by using our thought to examine the content of the proverbs.

3. Research Method

Research designs are plans and the procedures for research that span the decisions from broad assumptions to detail methods of data collection and analysis (Creswell, 2009: 3). However, the selection of a research design is actually based on the nature of the research problem or issue being addressed.

This research follows qualitative method of research for it involves the characteristics of qualitative procedure of analysis. This research explores and understands the social or human problem. The researcher makes interpretations of the meaning of the data. Data collection and analysis follow the procedures are under researcher's role as the key instrument.

The data which are obtained from the novel are analyzed in chapter four of this study. The analysis is conducted by classifying the obtained data into two subchapters related to the research problems of this study. The first subchapter displayed the seven views of proverbs found in the novel. Then, the second subchapter related to reveal how the proverbs used. The data analysis is the way to answer the two research problems in this study.

4. Result and Discussion

After analyzing the data, there are 27 proverbs found in the novel *Things Fall Apart*. Among all of the seven views of proverbs, there is only one type of proverb which is not found in the novel, that is Literary View.

4.1. Personal view

This is the first view that is analyzed as the reference for the proverbs found in the novel. After finding the proverbs, there are nine proverbs that show the relation to Personal View as Honect explained in his theory. The following proverb is one of the proverbs related to this view:

Everybody laughed heartily except Okonkwo, who laughed uneasily because, as the saying goes, **an old woman is always uneasy when dry bones are mentioned in a proverb.** (Achebe, 1997: 10)

From the quotation above, the bold sentence shows its relation to Personal View where the proverbs treated from subjective view. That proverb means people may feel uneasy when someone mentions something that affects them personally. Especially, if it is something related to their bad past, they will find it uncomfortable to hear. In this quotation, Okonkwo is having conversations with the other villagers when they hold a meeting. Nwakibie, Okonkwo's benefactor as well as a well-known man in Umoufia, says a joke about someone's past that makes Okonkwo feel uncomfortable as he remembers his own father, Unoka. He is a very lazy man who likes borrowing the others cowries.

4.2. Formal view

This is the second view of this research. This view is approached with the concept of linguistics, logic and semiotics. There are six proverbs that contain the point of Formal view. These following proverbs belong to this view:

We shall all live. We pray for life, children, a good harvest and happiness. You will have what is good for you and I will have what is good for me. **Let the kite perch and let the eagle perch too. If one says no to the other, let his wing break.**" (Achebe, 1997: 09)

The first proverb of this view means we have to treat someone equally. The proverb says if we want to let the kite perch, we have to let the eagle too. In case we only do

one, it will bring a bad thing. Logically, if only we treat someone good and the other bad, it will make us look as a bad person. No matter where we are, to whom we meet, we have to treat them equally depending on the situation or condition.

In this part in the novel, Okonkwo uses this proverb when he has a meeting with the other elders and their family. There is a man named Nwakibie, a wealthy man who has three huge barns, nine wives and thirty children. It was for this man that Okonkwo worked to earn his first seed yams. In this meeting, all of the villager eat and drink the same foods and wines. Even though there are elders among them, they share the same meal with the others.

4.3. Religious view

This is the next view that is analyzed and identified in the proverbs found from the novel. This view shows the approach from religious view and wisdom which is examined in the proverbs. There are two proverbs found in the novel that show the view of religious. The following proverb is one of the proverbs related to this view:

Everybody at the kindred meeting took sides with Osugo when Okonkwo called him a woman. The oldest man present said sternly that **those whose palm-kernels were cracked for them by a benevolent spirit should not forget to be humble**. Okonkwo said he was sorry for what he had said, and the meeting continued. (Achebe, 1997: 12)

The meaning of proverb in this quotation is those who have been success must not forget their creator. It means that they cannot be arrogant for what they have and do not forget to stay humble. There are many people who become arrogant after enjoying their success and forget the one they believe has helped them. No matter how hard or easy our life is we must remember God that has always helped us. From this explanation, it is clear that the proverb contains the point of view from Religious view.

This part in the novel happens when Okonkwo comes to the meeting to talk about the next ancestral feast and a man without any title shows up. A man who has no title is called woman so Okonkwo mocks him. Then the oldest man who presents at the meeting said the proverb to remind him not to be exaggerated.

4.4. Literary view

In this part of view, there is no proverb, relates to literary view, can be found in the novel, as it is examined from the prose and poetry then also the point of view of the writer, their times and so forth. Even though the Igbo people respects highly on art, but there seems no proverbs that can be seen from the view point of literary. This view can be applied to prose or poetry.

4.5. Practical view

The fifth view is seen from the intelligence testing, advertising point of view. As Honeck says in the example of his theory, proverbs in Practical view refers to something that is done by the people. There are seven proverbs found that related to this view. The following proverbs is one of the proverbs related to this view:

Our elders say that **the sun will shine on those who stand before it shines on those who kneel under them.** (Achebe, 1997: 05)

The proverb means that the biggest thing will be done first than the smallest one. When finishing the biggest first, we will find it easy to finish the other problems. Because of the difficult one need to be taken care of directly than the easy one. This proverb relates to practical view as the meaning of it shows the intelligence of a person solves his problems.

This proverb is said by Unoka when Okoye, his friend, visits him to ask him paying his debts. Unoka has borrowed his two hundred cowries from more than two years. Instead of paying his debts, he says a proverb about how he has to pay off the biggest debt first than the small one. Hearing his words, Okoye decides to depart from his house.

4.6. Cultural view

This is the sixth view that is applied to the proverbs found in the novel. This view approaches the proverbs with the scientific approach from cultural point of view. This view is seeking the cultural view which contains in the proverbs. There are only two proverbs can be found in the novel. The following proverb is one of the proverbs related to this view:

Among the Ibo the art of conversation is regarded very highly, and **proverbs are the palm-oil with which words are eaten.** (Achebe, 1997: 04)

The proverb above means “proverb” is very important in their culture. It is as important as “Palm-oil” which becomes the ingredients to cook their meal. Without the oil, they will not be able to cook the dishes. It shows how important proverb is. It is also the part of art where they are highly regards it. This proverb refers to this view as it contains cultural viewpoint

This proverb is used when Okoye talks to Unoka asking him to pay off his debts. Even though he uses the words favorably, Unoka replies him back to give excuses not to pay his debts. Proverbs are usually used in conversation and occasion such as to show respects or as a reminder to the others. It is used by the Igbo people in their daily conversation. One of the examples is when Okonkwo says a proverb to show respect to his superior who is in the same place with him. Another example is when an elder in the meeting room reminds Okonkwo not to be arrogant for satirizing a man.

4.7. Cognitive view

This is the last view that is applied to the proverbs found in the novel. This view is only has one proverb that is fit with Cognitive view. This approach is seen from a scientific approach based on cognitive science (the study of thought, learning and mental organization). The quotation below is the only proverb can be found which is related to this view.

On a moonlight night it would be different. The happy voices of children playing in open fields would then be heard. And perhaps those not so young would be playing in pairs in less open places, and old men and women would remember their youth. As the Ibo say: **“When the moon is shining the cripple becomes hungry for a walk.”** (Achebe, 1997: 5-6)

The proverb in this quotation means people who afraid of darkness will only be brave to go out when it is bright. But in this view the proverb is seen from the cognitive point of view where it is examined with thought and learning. There are the word “cripple” and “walk” which become the subjects to be analyzed. The contrast between those words is “cripple” refers to someone who is hard to move and “walk” refers to someone who is able to move freely. If we examine it with the thought about someone, who is hard to move, will not go out for something ordinary except it is urgent.

This proverb is used when the Igbo people, who fear to darkness, will warn their children not to go out at night as they believe that there are many evil spirits and dangerous animals become even more sinister and uncanny in the dark. But when

there is moonlight, the villager will come out and the children's playing sound will be heard. Even if they are afraid of darkness they like moonlight. Everybody enjoys the light that it makes the cripple wants to walk.

5. Conclusion

Based on the result of the analysis, it is found that the personal view has a lot of proverbs which can be approached by this view. From all of the proverbs, it is clear that there are subjective points of views, contained in them. The second view that gets a lot of proverbs is Practical which has 7 proverbs. The third one is Formal and the next is Religious and Cultural that have 2 proverbs each. The last is Cognitive view which only has 1 proverb.

Furthermore, the proverbs used in the novel are commonly used to express respects, to show the subjective view, to convey something logically, to describe some actions and cultures. Each point can be seen from the quotations that have been analyzed in the chapter four.

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Conference Paper

Decoding Attempts at Conserving Cultural Heritage: Reading Texts of Semarang and Jakarta Citybooks

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Abstract

As a part of *citybook.eu* project, the Flemish Dutch House *deBuren* regularly holds a two-week program where international authors and photographers resided in various cities. The goal of the program is to encourage these authors and photographers to write stories, essays, and poems about the cities. These writings were then uploaded to *citybooks.eu* in the forms of webtext, e-book, and 30-minute podcasts. In 2013 and 2015, citybooks about Semarang and Jakarta were published. The texts about these two cities generally discussed the cultural legacy of colonialism. Aiming to show the connection between space and attempts at conserving colonial cultural legacy, this research focuses on how cultural legacy is discussed by various texts in citybooks about Semarang and Jakarta. Aspects of space, issues of identity, and attempts at conserving cultural heritages in the text were analyzed. Based on the findings, it was concluded that Semarang and Jakarta were two cities which adopt different strategies in conserving cultural legacies of the colonial period.

Keywords: citybooks, deBuren, cultural conservation, city portrait, colonial cultural legacy

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1. Introduction

As a project by Flemish Dutch House *deBuren*, *Citybooks.eu*, invites the best international writers and photographers to a two-week event where they can live and observe a city. They will later be expected to tell the result of their observation in the forms of stories, essays, poems, and photos. The unique portrayals of the city are later published in many books about the observed city, and these portrayals are made a part of *citybook.eu*. This project started in 2010, and as many as 25 cities have been chosen as the sites of observation for writers and photographers from around the world.

The latest ongoing citybooks project is taking place in Haarlem in the Netherlands. Among the writers, Kristien Hammerechts, an established Dutch writer from the Flandria in Belgium, contributed a piece for the citybook. Spanish writer Andrés Barbar also

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participated in the same project. The Haarlem citybooks project started in 2017, and the writers will reside in the city for four years (<http://www.citybooks.eu/nl/steden>).

In Indonesia, Semarang and Jakarta were two cities chosen to be *citybook.eu*'s sites. The citybook about Semarang (2013) was born from the collaboration between writers from Netherland, Belgium, and Indonesia. Two years later, Jakarta citybook (2015) involved more writers from Netherland, Belgium, Suriname, and Indonesia. After examining the writings in both citybooks, colonialism seems to be the common thread that connects the pieces. Although many texts are intertwined with the heritage of colonial culture, throughout the two-week residency in both cities, non-Indonesian writers produced different portrayals of space.

This article is a summary of a research about foreign writers' perspectives on space in Semarang and Jakarta, particularly in relation to viewpoints on cultural heritage. This research also found that many texts of the project attempt to maintain colonial cultural heritage. The works of non-Indonesian writers are analyzed based on an assumption of existing different perspectives between Dutch writers and Belgian or Surinamese writers. The fact that Indonesia was colonized by the Dutch for around 350 years has created a circumstance where both countries have shared history and memory. Such context results in different interpretations of the same space. Therefore, works by Indonesian writers will not be investigated. The element of space in Semarang and Jakarta in citybooks is a worthy object of study as it gives perspectives about the cities. Such proposition aligns with deBuren, who argues that "every city has its own history, authentic stories, and unique future". This research focuses on two texts in Semarang citybook. The first text is *Meisje van vroeger*, which is written by the Belgian writer Bouke Billiet. The other text is *Negen brieven aan Maria M*, a work of the Dutch writer Gustaf Peek. In Jakarta citybook, two texts are also analyzed. The two texts are *Cultureel erfgoed: een onmisbare bron van waarde*, an essay by the Dutch author Bas Heijne; and *Wat doe ik hier*, a piece by a Surinamese writer Ruth San A Jong. While the two citybooks are available in Dutch and Indonesian. This research will specifically look into the Indonesian version of the writings.

2. Literature Review

Research on Semarang and Jakarta citybooks have been done by Mursidah (2017). By applying the approach of sociology of literature, Mursidah analyzes the portrayals of Semarang, Jakarta, and the people who reside in the two cities. Mursidah found that the portrayals of Semarang and Jakarta cannot entirely be separated from the past

that gives a new identity to both cities. In Semarang, ethnic groups play an important role in developing the cities. However, since the era of colonization, Jakarta has been struggling with urban problems.

Adams (2018) did a research about how some of deBuren's citybooks do not consider particular images of cities as metropolitan. The research looks into the element of sociability, which refers to intersubjective relation and interaction between characters. The focus of her research is representation-based longing or rejection. Adams also looks into social stratification and environmental issues described in the texts as a part of sociability. The concept of mediopolis becomes the main framework for Adams' research. By scrutinizing the representations of various cities, a city's sociability is examined using an approach proposed by Schmidt-Lauber. Based on the analysis on texts in the citybooks (for instance, the one which deals with post industrial cities such as Sheffield and Charleroi), it can be concluded that the portrayals of both cities are closely related to the writer's position. Images of cities that have been left behind as well as industrial status of the cities are depicted by the writers.

Meanwhile, Hamadeh (2019) wrote an essay titled *Talen beleven met citybooks*. Based on media research, Hamadeh found many writings that are published through citybooks. As a writer, musician, graphic artist, expert in Islamic studies, and linguist, he investigates many texts in citybooks and did research on the work of the famous Dutch writer Cees Nooteboom about the city of Venice. Hamadeh looks into Nooteboom's works about citybooks, then he divided the text into a smaller parts and mark words or groups of particular words. Hamadeh feels as if he found "Een moment thuis zijn in het buitenland, de klanken te voelen (...)" (=a moment at home while he is abroad, a moment to feel noises).

3. Research Method

This article is the summary of a research which analyzes writings of foreign writers in Semarang and Jakarta citybooks, both of which were published in 2013 and 2015 respectively. This research applies textual analysis, particularly the method of close reading. The method examines aspects of space, identity, and writers' positions on cultural heritage. Investigated using an approach proposed by Van Dorleijn & Gillis (2013), space itself refers to a condition that is "imagined" or "actualized" by an object or an activity (Longhurst, et. al., 2017). The word "space" refers to a place, an object, and a relation between objects inside the space. Issues of identity are linked to the relationship between objects in a space. Cultural heritage and its sustainability also deal

with existing objects in a space. Research on space will reveal the problems regarding identity and other aspects related to the preservation of cultural heritage.

4. Results and Discussion

The results of the research analysis are based on each citybook (Semarang and Jakarta citybooks), and representations of space are then compared to each examined text. The portrayal of space is described and elaborated in its relation with issues of identity and cultural heritage.

4.1. Portrayal of space in Semarang: From the burning palm leaves to personal letters

Billiet's text in Semarang citybook can be translated as *Palm Leaves and the Truth*. As a historian who is passionate about writing, Billiet wrote the history of Semarang. In the writing, space in Semarang is similar to those in other Southeast Asian countries, where difficulties of maintaining cultural heritage are omnipresent. Based on the historical framework, cultural heritage is related to other sources of information, such as inscriptions in palm leaves and old buildings of Semarang's old town. Climate and the government's negligence to heritage threatens colonial heritages. Billiet (2013:34) expresses the concern by saying, "If you want to cry, go to the old town. The dying buildings stand tall. They stare at their fates chin up until they fall and take a bow because of the burden of time (...). Thirty-four hectares of drama: Plants and bushes overgrown in pipes and windows, molds invading the walls, broken windowpane, and ruined walls – all these brought such unbearable melancholy which took control over me."

The space of Semarang is a space of "non-world" with many abandonment and broken promises which Billiet (2013: 35) summarizes in one impression, "In short: This is an incredible chaos". Billiet's perceives the space of Semarang as a dark space without any clear survivability of the colonial heritage as there is no attempt to maintain heritage. There is no important attention to the past. At the same time, Semarang nowadays is a space that inflicts confusion to its visitors. Semarang is a city that is full of chaos with its unbearable traffic. It is a busy city which at the same time is unable to invite visitors despite the fact that the old city has amazing classic buildings and incredible culinary destinations. In Billiet's explanation, there are connections between space, the existence of cultural heritage, and the obstacles in preserving it, yet there is no in-depth

discussion about cultural identity other than a glimpse of stories about Chinese groups in Semarang.

Through his work in citybook Semarang, Gustaf Peek (2013) captured *Nine Letters to Maria M.*, which portrays the city of Semarang through letters written by an “I” to his lover named Maria M. In the first letter, the investigation of space in Semarang started from *Simpang Lima* and night activities of youths on their rollerblades. As the pride of the city, *Kota Lama* (Old Town) is merely portrayed through the depiction of one old building, Blenduk Church. Inside the church, the contours of the buildings have brought Peek’s memory back to the body of a whale. His confusion in understanding Semarang when he first came was clear.

In the second letter, interaction with Semarang people is built in the character Jongkie Tio, a restaurant owner. In the second story also issues of identity starts emerging. Being in the space of Semarang, Peek invites the readers to understand his identity as a kid who was born out of interracial marriage of a woman from Solo and a Dutch man. The space of Semarang reminds him of his family from his mother side, and objects in Semarang are associated to Indo identity (Van Dorleijn and Gillis, 2013).

The third letter meticulously describes objects in the space of Semarang. There is a Chinatown where many things are sold: from bitter beans to black squids to raw chicken meat on which flies are buzzing. Peek’s perspective describes the panoramic view of the Chinatown, and such is a post-colonial point of view. The representation of space is similar to what was found in reports of Dutch people who visited Indonesia after the end of colonial era. Exoticism is found in the depiction of objects located in the space that he visited, but there is also an urge of “othering” described objects (Powel and Menendian, 2016). As the women labors in that market reminded him of his mother, once again a discussion regarding identity is revealed (Longhurst, et. al., 2017). In letter four, five, and six, the space in Semarang is depicted as a representation of space in Indonesia – a location where people come, stay, or go. In each letter, the mother character is involved, and thus readers gain more information about the women who came from Solo.

Different from letter 1-6, letter 7 contains a conversation between character I and G. There is no information about who the “I” is, but the G is known to be Gustaf Peek. This conversation mentions the existence of mixed-race writer, Vincent Mahieu and Multatuli. Both authors are categorized as writers of Dutch-Indies literature. In the conversation between I and G, there is also an interpersonal relation which mimics that of the Dutch society. In the eighth letter, the family patrilineal background is elaborated in 37 events in the spaces of the Netherlands and Indonesia. In the space of two countries that transcend cities, and in a period, which spans from the colonial era to 2000s, readers

may find out the history of Peek's family, and the description also contains issues of identity.

The last letter is an epilogue in which Peek said goodbye to Semarang, and stated that all the written depictions are a summary of the city. In brief, through the portrayals of Semarang, Peek's letters discuss issues of identity and cultural heritage, yet they shy away from the discussion regarding problems surrounding the conservation of colonial heritage.

4.2. Portrait of Jakarta space: The connection between the past and the present

The past is the main theme in Bas Heijne's work titled *The Past is A Strange Land*. In 2013, Heijne created a television documentary about Louis Couperus, a well-known and productive writer from Netherland. In order to make the film, Heijne went to Pasuruan, and he thought that Pasuruan was the setting of Couperus's *De Stille Kracht* (1900). The strange land, as written in Heijne's writing, refers to a space that Couperus described in his novel *De Stille Kracht*. The particular novel was translated in 2011 with the title "The Power of Silence". The novel takes place in a fictional city, Labuwangi. It tells the story of a "tragic collision among the east and the west, the colonized and the colonizer" (Heijne, 2015:39). Through this work, Heijne examines spaces and objects that are discussed in Couperus' novel. He also pays attention to the writer's details when he explains Labuwangi as he thought that Couperus' version of the Dutch Indies is a foreign territory.

In Heijne's writing, cultural heritage is revealed through not only the look of an old building in Pasuruan, but also a cultural product in the form of a novel written by Couperus. The changes of function in the old building and the translation of Couperus' novel can be understood as a way to conserve the cultural heritage. Practices of conserving the colonial legacy in Indonesian space is manifested when an old teacher acted in front of Heijne's camera and read the first chapter in Couperus's novel, which was translated into Indonesian. It takes one century and a decade to wait for the Indonesian version of that novel. "That the fragment, more than a hundred years after it was written, is read loudly in his own language by a man whose grandfather and great grandfather may have bent their knees in front of Van Oudijck [the man character in the novel, sic] who actually does exist, is a heartwarming moment which perfected this story for me" (Billiet, 2015:41).

Heijne also compares his position with what Van Oudijck had gone through, “It has been a long time since we – while forced and compelled – woke up from our colonial dream. We have walked far from understandings and beliefs that kept that the dream alive longer than we expected. (...) Indonesia has chosen its own way; surely, there is only a little longing to feel nostalgic by looking back into the colonial era – anyway, as in every country that goes through spectacular growth, people like looking forward. The now and then has already been sufficiently exciting.” (Heijne, 2015: 42).

For Heijne, the shared historical journey and cultural heritage are meant to be a life lesson (Longhurst, et. al., 2017). Cultural heritage is a part of the history which is needed to revive the past, to understand the tradition of a strange country, and to accept current identity. This is in line with Longhurst’s proposition (277) which states that a particular cultural group’s understanding of a space is a way of defining an identity of the cultural group itself.

Surinamese writer Ruth San A Jong also contributed a writing for Citybook Jakarta in a form of a short story titled *What Am I Doing Here?* The father character is a Javanese, and he went on a journey to Indonesia/Jakarta when he was seventy-one years old. It was a journey to look for one’s roots that was silently planned without his two daughters knowing. When the father disappeared, both of his daughters filed a missing person reports in Suriname police station and uploaded the news in the social media. People condemned and questioned what they did to their father. Actually, they no longer have a family in Indonesia although their grandfather was born in Semarang. After he migrated to Suriname, there was no deep relationship with Indonesia other than admiration to the Indonesian celebrity and singer Didi Kempot.

The journey to Jakarta is an answer to the longing of visiting Indonesia. For decades, the father character is described as drowning in his works to fulfill his responsibility as the breadwinner of his family and his two daughters. In fact, he only left Suriname once to visit the Netherlands (Jong, 2015: 182-183). It is understandable that when he was in Jakarta, he savored every moment. Drowning in the spaces in Jakarta and its clamoring spectacles, he denied all the noise of the city that made his head spin his heart race. He did not care about his belly’s growth caused by the food he consumed. He forgot his sensitive ulcer and even blamed the hotel where he stayed as the hotel offered him many foods that his body could no longer tolerate.

His plan to continue his journey to Semarang is cancelled as his calculation of life expenses in Jakarta was entirely wrong. Jakarta is an expensive city, and to live comfortably, the father needs more than 800 US dollar. Being in Jakarta challenges the father to try new dangerous activities, such as riding a motorcycle to immerse in the

city traffic. Exhaust discharges and the wind of Jakarta tightened his chest (Jong, 2015: 188).

In the space of Jakarta, the father did not find what he was looking for. "It is not him. It is because he was looking for the deepest feeling in his heart, a sense of identity, which actually belongs to Suriname. He was disappointed as he could not find or feel as if he was going home. He felt but estranged in Jakarta; and he was treated that way even though he looks like everybody else (...). He does not have a house in here, no family, and he will soon be kicked out of the hotel. (...) He will not stay here for long." (Jong, 2015: 189)

5. Conclusion

The spaces of Semarang and Jakarta according to Dutch writers, Peek and Heijne, are portrayed as a space where the Dutch and Indonesians share a history, memory, and cultural heritage. For Peek, who is a mixed-race writer, Netherland is the *vaderland* while Indonesia is the *moederland*. Problems regarding identity in Peeks' works portrayed how the two spaces are shared. In Heijne's work, the shared state of the spaces cannot eliminate the strange feeling about spaces in both Indonesia's past and present. As the past is shaped by the present, Indonesia's past and present and every object inside have made the present Netherlands the way that it is now. The shared history, memory, and cultural heritage also appear in Jong's writing. Javanese-Surinamese groups cannot be separated from their ancestors and where they came from. The need to find the roots is closely tangled with the strong sense of identity. Even though at the end it appears that the roots are actually stronger in Suriname, Jakarta provides a space for the father character to find himself. On the other hand, Billiet's work does not focus on the surfacing issue of identity, but rather cultural heritage and its sustainability. Billiet's text appears to criticize the abandonment of the cultural heritage found in the space of Semarang.

It is important to note that both Heijne's and Jong's texts continuously deal with the theme of "becoming estranged in the place you inhabit". For both writers, the space in Jakarta is portrayed as a strange place. Meanwhile, the texts' representation of space in Semarang displays no such feeling of strangeness. These findings open up new opportunities for later research to look into the possibilities of the relationship between Jakarta's being as a metropolitan city and an urban space and a triggered sense of alienation among its visitors or newcomers.

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Conference Paper

Code Switching in a Multilingual Society: A Case Study of Bilingual Students

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Abstract

Students living in Medan are quite varied. They come from various parts, especially from outside the province of North Sumatra, Indonesia. Bahasa Indonesia is the only communication tool that is used, if there is a conversation among them. Therefore, the influence of Bahasa Indonesia is very possible for transferring code from the first language (B1) Minangkabau to the second language (B2) Bahasa Indonesia. This article presents several aspects concerning the use of code switching among Minangkabau–Indonesian bilingual students in Medan. This study uses qualitative descriptive method. Data are collected by recording conversations of 30 minutes per day, for 10 days, at several locations in USU. Using Malik's framework (1994), the factors influencing code switching in communication are analysed. The code switching data are conversations among Minangkabau-Indonesia bilingual students who migrated to Medan. They are fluent in Minangkabau language, and they are members of *Imam Bonjol* Student Association (IMIB) in USU.

Keywords: code switching, bilingual student, Minangkabau language

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1. Introduction

This article presents some aspects concerning the use of code switching among bilingual students, and it will become a future research that will examine the situation in Medan, a multilingual city in Indonesia. Code switching is a common phenomenon that occurs in multilingual country. Medan as the capital city of North Sumatra has various ethnic groups so that there are various languages spoken as well. In Medan, *Bahasa Indonesia* is used when inter-ethnic group make a conversation, and in the formal situations. In Minangkabau ethnic group, the use of Minangkabau language has diminished nowadays especially those who are born in Medan. Minangkabau ethnic group who were born in West Sumatra, mainly Minangkabau traders, the Minangkabau language still survives (Deliana, 2013), (Nasution, 2018). In the context of the Minangkabau-Indonesian language, sometimes Indonesian is more dominant, or conversely the Minangkabau language is more dominant (Deliana, 2016). They use

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Minangkabau-Indonesian languages alternately, using codes that already understood among them.

Bilingual students of Minangkabau-Indonesian came from some regions in West Sumatera. They stay in Medan in order to continue their study in University. Those students speak Minangkabau language actively because they were born and raised in West Sumatera. They use Indonesian when interact with others, and in the formal situations. It cannot be denied that the influence of mass media was greatly influenced their first language. Besides, they live in a heterogeneous society that have varied languages. Therefore, it is possible for them to switch codes in a conversation.

Code switching, according to (Muysken, 1995) is a quite normal form of bilingual interaction, requiring a great deal of bilingual competence. Code switching is the way how a speaker uses a language, dialect, registers, language variety, speaking style alternatively to better fit one's environment (Gonzalez, 2014; Nordquist, 2018; Khullar, 2018; Esen, 2019; Morrison, 2019). In here, bilingual term refers to speakers who use two languages, namely Minangkabau-Indonesian language. Minangkabau language is the first language (L1) and Indonesian is the second language (L2). Data will be analyzed using Malik's concept (1994) for factors that causing code switching in a conversation. This article aims to present the phenomenon of code switching in Medan, one of multilingual city in Indonesia. This phenomenon is related to bilingual students of Minangkabau-Indonesian in communication. The objective of this study is to find out the causes of the occurrence of code switching by bilingual Minangkabau-Indonesian students and to find a model of conversational code switching.

2. Literature Review

2.1. Bilingualism

The term bilingualism is related to the use of two languages or two language codes (Fisman, 1975; Franson, 2009). According to (ASHA, 2004) bilingualism is a system that fluctuates in children and adults, where is the use and proficiency in two languages can change, depending on the opportunity to use the language and the opportunity to present it to others. This process is quite dynamic, and smooth on several domains, including experience, assignments, topics, and time. Furthermore, ASHA categorizes two forms of bilingualism, as follows:

1. Simultaneous bilingualism occurs when a child has gained an understanding of two languages from birth. Ideally, the child will have the same quality of experience in both languages
2. Sequential bilingualism occurs when an individual has an understanding of both languages, usually above the age of 3, after his first language has been perfectly understood. Learners of these second languages are referred to as "English learners" in schools in America.

The individual bilingual experience is unique. Such as, the quality of exposure to the language learned by an individual, and the experiences of using that language when interacting with other individuals.

Rosaria, M. (1990) distinguishes three types of bilingualism, namely compound, coordinate, and sub-coordinates. Compound bilingual is an individual who learns two languages in the same environment so he gets one idea with two verbal expressions. Coordinated bilingual is that individuals acquire two languages in different contexts (e.g., home and school), so that the words of the two languages have a separate and independent system. Bilingual sub-coordinates are one of the more dominating languages. He concluded, besides biological tendencies, motivation and context, played an important role in the development of bilingualism, and also enriched the bilingual experience.

2.2. Code-switching

The discussion of code switching has been carried out in various perspectives (Hadei, M et al 2016), (Lovric, M 2012), (Sardar, S.S et al 2015), (Azlan&Narasuman, 2013). In Indonesia, many studies related to code switching have been conducted in various aspects, such as CS in Media on Line conversations (Kalangit, 2016), CS in teaching (Sugiyono, 2017), CS in TV programs (Putri (2013), CS in literary works (Romani, 2012), CS in the film (Hudha, 2018), and others.

Code switching as a bilingual phenomenon refers to persons who use two languages alternately. Wang (2016) has conducted a research on bilinguals in the class with Chinese as foreign language, focusing on the function, forms, and frequency of code-switching. It was found there were some problems in understanding expression and interaction especially in foreign language class conversation. The teachers and students preferred to switch to appropriate language in order the class interaction could be carry on smoothly. Sardar (2016) examined code switching behavior among Iraqi students in

Malaysia. It was found that Iraqi students used various types of code switching, and the highest results were to assert group identity and lack of vocabulary in English. Hadei, et, al. (2016) observed some factors in code-switching among Malay-English bilingual speeches. Malik (1994) found that 'show identity' was the most frequent factor in code-switching

Malik (1994) pointed out several factors that led to code switching in conversation such as the lack of facility, lack of register ability, emphasize a point of discussion, to overcoming different audience, to identity show identity, mood of the speaker, habitual expressions, pragmatic reasons, semantic significance, and to attract attention.

3. Research Method

The method of this research is descriptive qualitative. Data will be collected from daily conversation among Minangkabau-Indonesian bilingual students at USU.

3.1. Research participants

The participants of this study were the conversations among Minangkabau-Indonesian bilingual students at the University of Sumatra Utara (USU), and joined the Imam Bonjol Student Association (IMIB) USU. All participants speak both languages fluently, Minangkabau as the first language (L1) and Indonesian as a second language (L2).

3.2. Data collection techniques

In collecting data collection, two techniques are used, namely:

1. Record technique. This study will be conducted by recording 30 minutes conversation for ten days among Minangkabau-Indonesian bilingual students in USU.
2. Interview. Interviews are used to find further data in the form of new finding factors that might cause Minangkabau-Indonesian bilingual students to do code switching in the conversation. In here, the participants will be interviewed regarding their age and length of stay in Medan.
3. The steps for collecting data are as follows
 - (a) The conversation is recorded for 30 minutes per day, and lasts in 10 days.
 - (b) After being recorded, then the participants are interviewed related to their first and second language.

- (c) The recordings are then transcribed, analyzed, and displayed in tables in the form of numbers and percentages.

3.3. Data analysis techniques

The data analysis technique uses Miles and Huberman (2014), namely data reduction, data appearance and data verification. Reduction of data by selecting conversational recording data, simplifying data by sorting conversations into factors that cause code switching. Next, the data is displayed in a table according to the category. Finally, the data is verified based on the findings achieved.

TABLE 1: Factors lead to code switching.

No	Factors	Frequency	Percent
1.	Emphasize a point of discussion		
2.	Semantic significance		
3.	Lack of register ability		
4.	Lack of facilities		
5.	To show identity		
6.	To overcoming different audience		
7.	Mood of the speaker		
8.	Pragmatic reasons		
9.	Habitual expressions		
10.	To attract attention		

4. Result and Discussion

4.1. Code

Wardhaugh (2000) says code switching is a natural concept that represents a system used by two or more speakers in a conversation. Speakers are always asked to choose specific codes when they speak. In addition, they also decide to switch codes from one code to another, or mix the codes, sometimes they even create new codes in their conversations (Wardhaugh, 2006). In line with this, Holmes (1992) says code switching occurs when speakers switch their language from one language to another, this means that bilingual speakers change their language to other languages when they communicate. Therefore, this language transfer can take different words, phrases, and sentences which are used interchangeably, and diverts in long narratives. Crystal (1987) says code

switching occurs when a bilingual speaker chooses one of two languages during a conversation with other bilingual speakers.

4.2. Factors that cause code switching

Code switching can be caused by several factors. According to (Holmes, 2013), the social aspects that affect code switching are borrowing, diplopia, registers, style, and interference. This study uses the concept of code switching proposed by Malik (1994). He proposes 10 factors that causes the occurrence of code switching, namely: 1) emphasizing a point of discussion, 2) semantic significance, 3) lack of register ability, 4) lack of facilities, 5) to show identity, 6) to overcoming different audiences, 7) mood of the speaker, 8) pragmatic reasons, 9) habitual expressions, 10) to attract attention.

4.2.1. Emphasize a point of discussion

According to Gal (1979) doing code switching at the end of a conversation, not only means to end the conversation, but also to emphasize a point. Anderson (2006) states when a speaker wants to emphasize a particular statement, then code switching can be occurred.

Example: *Bahasa Indonesia*-English code switching

“We travel for work. *Aku ingat waktu kecil keluarga kami sering berpindah-pindah karena pekerjaan orang tuaku*” (Yusuf, Q.Y., 2018)

“We travel for work. I remembered when I was a child, our family moved around because of my parents’ work.”

In the example above, the sentence *we travel for work* indicates the speaker wants to confirm or emphasize his words in a certain situation.

4.2.2. Semantic significance

Code switching can be used to signify the attitude of speakers, or communicative intentions, and emotions because code switching is a tool to convey appropriate linguistic and social information. (Gal, 1979).

Example: Malay-English code switching

“*Korang tak boleh bising, cannot complain, tak boleh mengerang macam kucing nak beranak. Kalau tak puas hati tentang dunia sekeliling korang, kenapa tak boleh complain?*” (Hadei, et al, 2016)

"You can't be noisy, you can't complain, you can't groan like a cat will give birth. If you are not satisfied about the world around you, why can't you complain?"

In the example above, code switching occurs in the phrase *cannot complain* and *complain*. It shows the attitude and emotions of the speaker in a conversation.

4.2.3. Lack of register ability

According to Muthusamy (2009), when a particular vocabulary is not available in the first language of a speaker, then he transfers the codex to the second language during the conversation. In line with this, Anderson (2006) says that using certain phrases in the second language (B2) will be better than in the first language (B1), and this is usually the trigger for code switching.

Examples: Spanish-English code switching

"*la clase de hoy fue way over my head*" (Azlan, et al, 2013)

"Today's class was way over my head"

In the example above, speaker use the English phrase *way over my head* because this phrase is not available in the vocabulary of the speaker.

4.2.4. Lack of facilities

This term refers to bilingual and multilingual speakers who often switch code to a second language (B2) because they cannot find words that match the first language. According to Ping (2008), a speaker will switch code if he is unable to express himself in a language. This is as compensation for the limitations of his words or to cover up his shortcomings.

Example: Malaysia-English code switching

"*Eh! Kalau letak dalam poket nanti kena pick-pocket, jadi kena ikat kat pinggang*" (Hadei, et al, 2016).

"Eh! don't put it in your wallet; otherwise you will be picked up, so just tie it around your waist.

In the example above, the phrase *pick-pocket* has no equivalent in Malay, so speaker switch code to English as a second language (B2).

4.2.5. To show identity

Crystal (1987) says that each individual will switch the code to express a sense of solidarity to a particular social group. Malik (1994) states that code switching is used when the speaker intends to greet and greet people who come from various language backgrounds. According to David (2003), advisors tend to talk to a number of different interlocutors simultaneously. On such occasions, it is clear, they will change the code according to the intended ethnicity. The following is an example that can illustrate this explanation.

Example: Malaysian-English code switching

“Am I the last person to know this? *Adakah juga orang kat luar sana yang telah membawa anak-anak mereka dengan impian nak main golf versi mini tapi terkejut bila find out rupa-rupanya ini operasi haram tahap dewa*” (Hadei, et al, 2016)

”Am I the last person to know this? Are there any people out there who have brought their children with the dream of playing the mini-version golf but are surprised to find out that apparently this operation is illegitimate, the god stage.”

In the example above, speakers switch the code into English to show a sense of solidarity with certain social group.

4.2.6. To overcome different audiences

Malik (1994) says code switching is also used when speakers want to greet people who have varied linguistic backgrounds.

Example: Malaysian-English code switching

”*Anak-anak korang dah ditahan*, they will start doing waiting like settling for anyone just to make you happy.” (Hadei, et al, 2016)

”Children, you have been arrested, they will start doing waiting like settling for anyone just to make you happy.”

In the example above, speaker switch codes into English because of different audien.

4.2.7. Mood of the speaker

Speakers' moods can determine what language to use when communicating. When the condition is stable, a speaker is able to think of words that are right to use in the second language (B2) (Muthusamy, 2009). Code switching can occur by emotional factors, such as fatigue, joy, anger, confusion, fear, surprise and so on.

Example: Malaysian-English code switching

"Look! Is this because there are no stories made for middle-ages women? Tak *boleh kah perempuan yang lebih matang dijadikan watak utama?*" (Angry) (Hadei, et al, 2016)

"Look! Is this because there are no stories made for middle-aged women? Shouldn't a more mature woman be the main Character?"

In the example above, the transfer of code to English shows the emotions of speaker who are angry.

4.2.8. Pragmatic reasons

Malik (1994) says speakers will switch codes with the intention of attracting attention in the context of a conversation. He emphasized that sometimes the choice between two languages is more meaningful based on the context of the conversation.

Example: Malaysian-English

"Maybe we should put a sign outside these places, *supaya senang polis nak cari.*" (Hadei, et al, 2016)

"Maybe we should put a sign outside this places, so the police can find out easily."

In the example above, English sentences are used when the speaker wants to bring the attention of the addressee to the context of the conversation.

4.2.9. Habitual expressions

Malik (1994) emphasizes the fact that code switching often occurs in welcoming and parting phrases, orders and requests, invitations, expressions of thanks and discourse markers such as O, yes, you know, or pero (but).

Examples: Malaysian-English code switching

"*Excuse me*, Wan Faizul, mak bapak engkau tak ajar kah macammna nak eja betul betul?" (Hadei, et al, 2016)

"Excuse me, Wan Faizul, your parents didn't teach you to spell correctly, right?"

In the example above, the English greeting *excuse me* shows that the expression is the habits of the speaker.

4.2.10. To attract attention

Malik (1994) states that in advertising (both written and oral) code switching is used to attract the attention of readers or listeners.

Examples: Malaysian-English code switching

”Hello everyone, tuan-tuan dan puan-puan, dah puas mengundi”? (Hadei et al, 2016)

”Hello everyone, ladies and gentlemen, are you satisfied with your vote”?

In the example above, *hello everyone* shows the speaker wants to attract the attention of listeners.

5. Conclusion

The discussion about code switching in future research will use the Malik’s concept (1994) to see the factors that led to the occurrence of code switching among *Minangkabau-Bahasa Indonesia* bilingual students in Medan.

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Conference Paper

Cultural Norms and Values Configuration in Acehese Traditional Fishing Ritual

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Abstract

This study is aimed at providing an overview of cultural reality of *Khanuri la'ot* discourse, a traditional fishing ritual activity in Aceh Province. The objectives of this study are: to describe the cultural norms and values configuration from an ethno-pragmatic perspective. This study presents the role of cultural script in the analysis of norms and values in cultural discourse on *natural semantic meta-language* theory. It is considering that cultural norms and values constituted rules and regulation in social communication interaction practices. In conducting the research, this study followed qualitative method with its phenomenology approach in which data were obtained from observation in a *khanuri la'ot* ritual, and in depth interview with the respondents from Acehese fishing community. The result of this study showed that there are some cultural norms and values found on the ritual in the community. They are: (1) politeness, (2) asserting hope, (3) respect, (4) family atmosphere, and (5) giving advice. The configuration of these cultural norms and values was in accordance with the understanding of knowledge and wisdom in terms of *khanuri la'ot* ritual system. The configuration is constructed in low level scripts with the component of lexicons in semantic primes.

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Keywords: cultural norms and values, configuration, cultural scripts, natural semantic metalanguage, semantic prime.

1. Introduction

Acehnese language is one of traditional languages in Indonesia. It is spoken by Acehese community mostly in Aceh Province, in the north-western tip of Sumatra Island, and in some other parts of Indonesia. Acehese is a member of the Chamic branch of the Malayo-Polynesian language family (Durie, 1985: 3). According to the census of 2013 there are about 3.5 million speakers of Acehese, which is also known as Aceh, Achehnese, Achinese or Atjehnese. As a local language and as the identity of the Acehese people, it has an essential function among the community, that is it can unite the Acehese people, as a means of communication and verbal interaction,

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and to record and transmit the culture from one generation to other in various aspects. In other word, Acehnese has been used in various domain of life. It is also specifically used in traditional fishing ritual discourse. The activity is called *khanuri la'ot*.

Language which is used in *khanuri la'ot* by the Acehnese fishing community implies that people have their own ways of transferring and exchanging messages in terms of cultural norms and values and social interaction convention. The meaning of people's interpretation and configuration are based on their cultural script which frames that different ways of speaking of different society draws the cultural values of the community (see Goddard & Wierzbicka, 2004; Netra, 2011).

The linguistic and cultural phenomena which are reflected in the traditional fishing ritual discourse, *khanuri la'ot*, shows the fact that its complexity in the activity of human communication and social interaction contains meanings, norms and values which are based on the culture of its speakers. Acehnese speaker community, especially older generation still keeps this ritual up to now in order to avoid ecological, cultural and social damages in line with the maintenance of cultural norms and values within the *khanuri la'ot*.

2. Literature Review

This paper is concerned with the application of ethnopragmatics to the metalanguage of the semantic primes in the natural semantic metalanguage approach which is actually one streams of cognitive linguistics. The tasks in ethnopragmatic descriptions are to identify and describe the preferred the style or pattern of speaking culturally, and to spell out these links. The standard practice implied when to describe the speech pattern culturally is to employ the inventory terms such as: "directness", "politeness" and so on. Take "directness" as the example. This term can be valuable and useful up to a point which implies different way of speaking and different meaning based on the background of culture of the speakers (speaker's community). However, to have the complete understanding, ethnopragmatics also describes the differences in how, when and why to be "indirect".

Following Goddard (2004), the solution to overcoming the problem of describing the values and attitudes based on speech pattern culturally is by applying the Natural Semantic Metalanguage theory developed by Anna Wierzbicka and colleagues over many years of cross-linguistic semantic research (see Goddard, 2004; Goddard & Wierzbicka, 2004; Goddard & Wierzbicka, 2007 Eds). Wierzbicka offered the small set

of simple, basic meanings (semantic primes) as the core lexicons of every language which cannot be further explicated without circularity as shown below.

TABLE 1: A chart of Semantic Primes.

Category	Primes
Substantives	I, you, someone, people, something/thing, body
Relational Substantives	kind, part
Determiners	this, the same, other~else~another
Quantifiers	one, two, some, all, much/many, little/few
Evaluators	good, bad
Descriptors	big, small
Mental predicates	think, know, want, don't want, feel, see, hear
Speech	say, words, true
Actions, Events, Movement	do, happen, move
Existence, Possession	be (somewhere), there is, be (someone/something), (is) mine
Life and Death	live, die
Time	when/time, now, before, after, a long time, a short time, for some time, moment
Space	where/place, here, above, below, far, near, side, inside, touch (contact)
Logical Concepts	not, maybe, can, because, if
Intensifier, Augmentor	very, more
Similarity	like/as/way

The basic grammar of vocabulary is able to govern how the primes can be combined, so that the system is supposed to be able to explicate all the complex word meanings found in any language.

3. Research Method

This study is designed in qualitative method by adopting phenomenology field research approach in which the data were gathered mainly by recording and note taking techniques through in-depth interview with the participants of Acehese fishing community which Acehese is their native language. Participating observation is also conducting while the ritual was going on to get the complete and accurate scene and utterance (Creswell, 1998, 2005, 2009).

The data collected were analyzed by following the steps of phenomenological approach proposed by Creswell (1998) which can be summed up that every phenomenon expressed by the respondents is described texturally and structurally which is supposed to get the entire and accurate meaning. Both formal and informal methods were used for presenting the result of data analysis.

4. Result and Discussion

This part focuses on the discussion of cultural norms and values configuration in the traditional fishing ritual discourse in the activity of *khanuri la'ot*. The cultural norm and value configuration can be determined by cultural scripts. Goddard and Wierzbicka (2004 Eds) offers two categories of scripts: high level and low level. The high level scripts is master scripts which does not concern speech or even social interaction but captures a prevailing cultural attitude in cultural domain and practices. It could be seen as stating a 'norm of interpretation". While, the low level is scripts which spell out more specific "norms of interaction" (Goddard & Wierzbicka, 2004 Eds).

The two kinds of cultural scripts are related to the components of semantic primes of evaluation, as "that *is good (bad)if...*", "it *is not good (bad) if...*". Or with variant, such as "*it can be good (bad) if...*". Besides, human perception component is used to explain the cultural norms and values. The components can be: "I can say (think, do, etc) ...", "I cannot say, think, do, etc) ...". The component of "when" and "if" are the kind of low level scripts which tends to be constructed (Goddard & Wierzbicka, 2004 Eds). Inspired by the examples of components given by Goddard (2004), the followings are the examples of cultural scripts of Acehnese traditional fishing ritual discourse.

[A] Someone thinks like this:

When someone does something, it is good if he can think like this:

"I do this because I want to do it and because this is something polite"

[B] Someone thinks like this:

That is good if someone wants the other person knows what someone thinks.

"I feel something good because of this"

4.1. Politeness

The traditional fishing ritual in Acehnese community tends to express any utterance which shows politeness to other entities before and during the ritual. See the data below:

[1] *oh rakan...breuh pade roh nyang pukat raya*

Oh friend ... rice paddy spoil PREP boat big

Oh friend... the paddy has been spoiled in the big boat

The utterance of *rakan* is used to show politeness instead of *ngon* which brings the similar lexical meaning, but different cultural entity. The use of *rakan* contains the message that the fishing community confirms the polite utterance. Therefore, they think that it will be good if they say *rakan* instead of *ngon*. Such a way of communication is a reflection of the community's cultural attitude. It is suggested that the culture is actually prefer to express what people feel or thinks directly and frankly so that something polite will happen. This is a kind of local wisdom containing the configuration of cultural norms and values, as below.

Someone will say something to other person if someone knows the person wants to hear it.

"I think I say something like this because I think it is good"

4.2. Asserting hope

Khanuri la'ot ritual discourse also asserts hope to other entities in terms of God directly as the Lord of the Universe. See below.

[2] *beuselamat beusejahtera beutrok bak geujak beutrok bak teuka*
 PRE Save and PRE prosperous PRE arrive PREgo PREarrive PREPback
 Save and prosperous while going fishing and coming home.

The utterance *beuselamat beusejahtera beutrok bak geujak beutrok bak teuka* contains a message that speakers want to say in the form of pray to other entity, that is God, the Lord of the Universe. Acehnese community always asserts hope to God to protect them from something bad in every domain of life because it is God's obligation. Such speech pattern is a reflection of Acehnese religious cultural behavior. Again, this is a kind of cultural wisdom which figures out cultural norms and values.

Someone will say something to other person if someone knows the person wants to do it.

"I think I say something like this because I think something can do it"

4.3. Showing respect

Acehnese community has a special traditional organization which order various domain of cultural life. One of them is traditional fishing organization headed by a custom leader called *Panglima La'ot* or *pawang la'ot*. Every regulation and problem in terms of fishing is in the hand of *Panglima la'ot*. However, *imeum mukim* or *imeum chik* has a role

to give any suggestion and consideration in terms of any rule and decision taken by *panglima la'ot* by confirming to islamic rule and regulation, that is based on Holy Qur'an and Hadits maja. Besides, according to the respondents, Acehnese will be based every domain of life on God, the Lord of the Universe, Who has blessed them with blessing and prosperity. Acehnese will respect all the entities before they may request something. The quote of the data below will show it.

[3] *geumeuhoi petuah geumeuhoi pawang*

Call-INF- advice call -INF- *pawang*

Ask the advice from *pawang*

[4] *oh watee geujak geulakee do'a bak sidro Tuhan*

Time PRE go PRE ask pray PREP one God

When to go pray for God first please

[5] *peusijok pukat...ta jok keu ureung tuha*

PRE cool boat... we give PREP person old

Peusijuk* for safty while fishing by boat...give it first to old/respected people

* *tepung tawar (Malay): a traditional ritual which supposed to avoid misfortune.*

The data above show the reflection of the local or cultural wisdom concerning respecting to the three important entities, in this case to Lord of the universe [2], to *Panglima La'ot* [1] and also to old or respected people [3]. Respondents expressed frankly that they believe if they respect the other entities that they performed in fishing ritual discourse *khanuri la'ot*, something good will happen accordingly. This speech pattern constitutes the traditional norms and values of a local tradition. The cultural representation show that the members of the community have an obligation to do something before they have right to get something. The meaning of cultural value can be configured as follows:

I will say something like this to someone

If I know something good happen

It will be good when someone know it "I think I say it I respect someone"

Respecting other entities implies several things in community and culture. First, it implies obedience to other entity Who is regarded glorious, the entity Who protect and governs the life of the Universe. The other implication is that it is considered a symbol of

close relationship and politeness to the entities who are regarded having high position in community. This symbolic meaning indicates the harmonious relationship among the entities in the community. This is the kind of low-level scripts as suggested by Goddard (2004) which reflects Acehnese cultural norms and values, as figured below:

If I do this to someone I believe someone can give something good in result
 It not something bad will happen
 It would be better if I do this "I think I should do this"

Goddard (2004) proposed that respect "*hormat*" instead of patience "*sabar*", is one of the cultural key words of cultural scripts in Malay (when he explicated the word and link it to cultural scripts). It is true that Malay and Acehnese are under the same family language, melayo polinesia.

4.4. Family atmosphere

The family atmosphere shows that the reflection of the harmonious relationship among members of the community. Based on the respondent's argument that they tend to avoid to use the pronoun "I", instead of "we". "I" may symbolize egoistic and arrogant. Furthermore, "I" delivers the meaning distant relationship between the speaker and hearer. Linguistic etiquette also avoids very much to use this pronoun (Goddard, 2004). So "we" is preferred to use especially in public and cultural discourse for it represent a close and intimate relationship among members of the community and it is regarded refined in speech style.

The words "syedara" (family) echoes many times in fishing ritual discourse. This word may symbolize that Acehnese put respect highly to all members of the community that they all are regarded family. This will result positive image of the cultural wisdom. The utterances below will show it:

[6] *ta troun u la'ot ta kalon bintang*
 We down PREP sea we see star
 Before we go fishing, see the weather first

[7] *meuikot-ikot mandum syedara*
 PRE follow RED all family
 Come and join all the family

Actually this family atmosphere reflected in the discourse is also a part of showing respect to others, but it is put in different part for it also reflects familiarity in human

relationship. This is also a kind of low level script proposed by Goddard (2004) which can be configured below:

I can say this to someone because I think it is good
If I say this to someone, someone will feel good
It will be good if do this
“I think I should say this”

4.5. Giving advice

Giving advice is related to solidarity (see Netra, 2011). Following Netra (2011), there are some reasons and conditions for someone to give advice: (1). Both sides of adviser and the person being advised has a close relation, (2). The other entities have got problem with them, so that they need some advice to solve their problem, (3) Someone is flexible to receive the advice or not.

In relation to traditional fishing regulation in fishing community of Acehnese, as a custom leader, *panglima la'ot* is a person in charge who has the role and right to give advice concerning fishing and all aspects of oceanic life. Culturally *panglima la'ot* bases his advice on the cultural role which is based on Islamic rule. Based on the norm, every advice from *panglima la'ot* has been confirmed first to *imeum mukim* or *imeum chik*, a person who supposed to have a better religious knowledge of Islam. The following data will show some advices performed in ritual:

[8] petuah gampong bak mandum geutron
Advice village PREP all PRE down
The advice from the ancestor covers to all fishermen

The above data is the reflection of cultural habit performed in the traditional fishing ritual discourse in Acehnese community. The data [6] actually also shows the advice to all the fishermen to see the weather first before going fishing. The advice can be in the form of order or instruction as shown in data [8] and also a suggestion as shown in data [6]. Therefore, the cultural norms and values of giving advice can be figured below:

I can say like this to other someone as human being, friend, follower or companion.
I say something like this to prevent someone from bad happen
I believe that someone will follow what I have said
“I give advice”

5. Conclusion

This part draws that ethnopragmatics can be as a tool to analyze cultural scripts from cultural key words to formulate the meaning of cultural norms and values configuration. The result of this study found some configuration of cultural norms and values of traditional fishing ritual discourse of Acehnese fishing community. They include: politeness, asserting hope, showing respect to other entities, special to the three important entities, family atmosphere, and giving advice. The configuration of the cultural norms and values can be figured out based on the prototype of semantic primes.

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Conference Paper

Optimism and Pessimism of Hazel Grace in John Green's Novel *The Fault in Our Stars*

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Abstract

This study was deal with the optimism and pessimism in Hazel Grace of John Green's *The Fault In Our Stars* novel. This research reviews the literature examining connections involving the key constructs of optimism and pessimism. Individual differences in characteristics such as optimism and pessimism have been shown to contribute to variability in distress during stressful situations. The write tried to analyze how the optimism and pessimism can be correlated to literature and how illness can be reflected to the main character from the novel entitled *The Fault in Our Stars*. The most dominant type of optimism from this research is dispositional optimism and the most dominant type of pessimism from this research is dispositional pessimism. The optimism and pessimism can effect to someone's life caused by some factors such as illness and depressed like the main character from *The Fault in Our Stars* novel.

Keywords: optimism, pessimism, literature, illness cussion

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1. Introduction

Literary works are divided into three parts literary works namely prose, poetry, and drama. As Klarer (2004: 1) says that literature is referred to as the entirety of written expression, with the restriction that not every written document can be categorized as literature in the more exact sense of the word. Prose is the expression in a direct style, in other words we can say straight forward speech. Poetry is extraordinary because it's precious, polish, and the way in which it charges word with force and suggestion. While drama or plays is different from other literary works. Drama is treated as literature to be read privately, or as the other, to be seen in public performance.

Prose can be divided into some parts: they are novel, short story, novella, etc. Scott (1980: 196) states that a novel is a fictious prose narrative dealing with human beings and their actions over period of time, displaying varieties of human character in relation to life. A short story is a piece of prose fiction marked by relative shortness and density.

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A novella is a written, fictional, prose narrative normally longer than a short story but shorter than a novel.

Novel is one kind of literary works beside poem, poetry, drama, and others. According to The World Book Encyclopedia (2014: 642), novel is a long fictional story written in prose. It is one of the most popular forms of literature. Novels differ from histories, biographies, and other long prose narratives that tell about real events and people. The subject matter of novels covers the whole range of human experience and imagination. Some novels portray the true life of the characters and events.

Many researchers have conducted studies on analyzing characters in novels. It can be analyzed from its type (round and flat characters), representation (explanatory and dramatic), and also its psychology. As stated by Klarer (1999), psychological approach can be used to analyze characters psychologically. It can be seen in *The Fault in Our Stars* novel that was written by John Green, published in January 2012.

The Fault in Our Stars is one of the most famous novels in Indonesia and also in another country. It is a fabulous book about a young teenage girl who has been diagnosed with lung cancer and a boy who has osteosarcoma, a rare form of bone cancer, but has recently had the all clear. From the story in this novel, there are the optimism and pessimism that happen in the main characters.

Abdel khaleq (2000) defines optimism by that it is a rejoicing view of the future, making the person expect better, anticipates occurrence of goodness, and looks forward for success. While pessimism is a negative anticipation of the events to come, making the person expect worst things to happen, and anticipates badness, failure and disappointment.

Seligman further defined optimism and pessimism as "how people interpret themselves in cases of successes and failures" (Seligman, 1990). Optimistic people see that failure is due to some changeable thing, so as to be able to succeed in the next time. On the other hand, pessimistic people burden themselves with blame.

Optimism and pessimism in prior literature have been consistently associated with generalized expectancies of positive and negative future outcomes (Schiefer and Carver, 1985). Simply stated, people view the world in different ways. Some people see the world through rose colored glasses, they tend to have a favorable outlook on life. These optimistic individuals expect good things rather than bad things to happen to them (Schiefer and Carver, 1985). On the other hand, some people see the world through dark colored glasses and have unfavorable outlook on life. These pessimistic individuals expect bad outcomes (Schiefer and Carver, 1985). In general, optimism and pessimism is considered a personality characteristic.

2. Literature Review

Literature is used to describe anything from creative writing to more technical or scientific works. Literature can be classified into three literary works, namely: prose, poetry, and drama.

Prose is a form of language that has no formal metrical structure. According to Samuel Coleridge (1835: 177), prose as words in their best order, where poetry is the best words in the best order. It applies a natural flow of speech, and ordinary grammatical structure rather than rhythmic structure, such as in the case of traditional poetry. Traditional forms of poetry follow exact patterns of rhymes and rhythms. Traditional poetry is also written in a meter. Meter is the rhythm or the beat. The regular beat comes from the meter. Traditional poetry has been used to pass along news, tell stories, and sing songs, Sarah K.C. (2004: 165).

Novel is one of literature products that is very familiar in human life. People like to read novels because they can enchant them with the story or the imagination that is written in them. A novel is the imagination of the writer that is composed by the writer into a written story. Scott (1980: 196) states that a novel is a fictions prose narrative dealing with human beings and their actions over a period of time, displaying varieties of human character in relation to life.

A novel deals with human life, feeling, thoughts, struggle, etc. It can reflect human life whether that is in the same situation of how they live or in quite different situations. In a novel, the writer can use the love or hatred or the struggle of a person as his/her novel.

Barry (1995: 49) states there are some characteristic of novel, such as:

1. Created from the author's imagination
2. Structured for the convenience of the readers.
3. Violence of toned down.
4. No longer homeostatic.

2.1. Optimism

Optimism are people that hope the good things are happen to them. Optimism is the opposite of pessimism, while pessimism is a feeling of helplessness.

Scheier and Carver (1985) expand the definition of optimism/pessimism beyond just generalized expectations of future outcomes to include explanations of how past successes and failures contribute to how these expectations develop in individuals. That optimism is an overall view, see a good thing, think positively and easy to give meaning to themselves. Individual who are optimistic are be able to produce something better than the past, not afraid of failure, and trying to still challenge another try when failed again.

Scheier and Carver (2010: 879) state thst there are some characteristic of optimism, they are:

1. Never give up with something.
2. Does not fear to take chances.
3. Always have faith in whatever happens.
4. Never get disappointed quickly.
5. Always try to see only the positive out of everything.
6. Finds all the possible ways in any problem available to solve anything.
7. Self-confidence is the key.
8. Overcomes anything easily
9. Be a motivation factor
10. Finds all goodness
11. Give happiness to him/herself and others
12. Hopes for the best always

There are two types of optimism, explanatory style optimism and dispositional optimism. Explanatory style optimism is a psychological attribute that indicates how people explain to themselves why they experience a particular event, either positive or negative, or in another word the way people mentally explain the things that happen to them Seligman (1995: 303) describe optimistic explanatory style as a predisposition to view good outcomes as externally caused. An optimistic explanatory style has been found to be associated with good outcomes in health and achievement. Then, dispositional optimism can be defined as an expectation that more good and desirable things will happen than bad things will happen to us in the future (Scheir & Carver, 1985). This is an expectation and hope that can also be a part of someone's personality traits,

as there are some people who are inherently more optimistic than pessimistic. Those types describe how the optimism effect someone's life.

Scheier and Carver (1992) wrote that optimism "confers benefits on what people do and what people are able to achieve in times of adversity." They believe that "people are greatly influenced by their expectations about certain actions." They explain that people who view desirable outcomes as possible seek to obtain those outcomes even when pursuit of those outcomes difficult. On other hand, people who view desirable outcomes as impossible or unattainable tend to cease from trying to obtain those outcomes.

2.2. Pessimism

Pessimism is an entrenched habit of mind that has sweeping and disastrous consequences: depression mood, resignation, underachievement and even unexpectedly poor physical health." Seligman states in his 1995 book *The Optimistic Child*.

Scheier and Carver (2010: 879) said that are some characteristic of pessimism, they are:

1. Give up easily.
2. Fears to take rhe next step.
3. Loses faith easily.
4. Gets disappointed quickly on the first failure.
5. Never see anything positive.
6. Finds no way in any problem.
7. Selp-pity is the key.
8. Regrets everything and develops hatred.
9. Be a discouraging factor.
10. Finds all faults.
11. Destroys happiness within him/herself and others around.
12. Hopes doubt in everything.

There are two types of pessimism: defensive pessimism and dispositional pessimism. Defensive pessimism is a strategy used by anxious people to help them manage their

anxiety so they can work productively. Defensive pessimism lowers their expectations to help prepare themselves for the worst. Then, they mentally play through all the bad things that might happen. Defensive pessimism shows an initial feeling of anxiety and low perceived control prior to undertaking the task (Norem & Cantor, 1986). By contrast, optimists do not make a stressful assessment of the tasks they are about to undertake, showing moderate control over the situation.

Dispositional pessimism, like defensive pessimism, anticipates negative results. Nonetheless, each one of their performances differs. Dispositional pessimism shows less perceived control, which means they do not engage in the behavior required for achieving their goals. According to Dr. Jeffery Rossman (2010), dispositional pessimism is the tendency to believe the worst on a consistent basis.

Those types describe how the pessimism affects someone's life.

2.3. The character of Hazel Grace in the *Fault in Our Stars* novel

Hazel was born on September 29th 1996 with the complete name, Hazel Grace Lancaster. She is aged seventeen, has no siblings and is the daughter to Mr. and Mrs. Lancaster, friend of Isaac and girlfriend of Augustus Waters.

Hazel finished high school early and has already begun pursuing a college education. She is diagnosed with stage 4 Thyroid cancer with metastasis forming in her lungs, but has managed to live with her disease owing to doses of an experimental drug called Phalanxifor.

It is immediately obvious that Hazel isn't the typical teenager girl from Indianapolis. She is conscientiously speaking old for her age, as we see when she's contrasted with her friend Kaitlyn. By comparison, Hazel is far more thoughtful and considerate about her actions than Kaitlyn, and she is far more analytical. One of Hazel's defining characteristics is her wish to tread lightly upon the world. She desperately wants to mitigate the harm caused by her existence on Earth. Though this outlook on life is dramatically different from Augustus's, over the course of the novel the teens are able to learn a lot from one another.

Hazel Grace has a good sense of humor but keeps a lot to herself. She lives her life trying not to hurt others. She does not want to get too close to anyone so that when she dies no one will be hurt. Hazel Grace is very real with herself, she knows that she has cancer and that is the way that her life has to be lived.

Through her relationship with Augustus, however, Hazel's perspective changes. When his cancer reappears, she recognizes that, of the two of them, he is known as the grenade.

But even so, she isn't sorry she falls in love with him, even though it will hurt her immensely when he dies. Instead, she cherishes and feels extremely grateful for the time they do have together. The final words of the novel indicate the extent to which Hazel grows spiritually throughout her journey. The implication of the words "I do" are of a marriage that takes place through memory. Though the marriage is symbolic, it's nevertheless real. What Hazel means by saying "I do" is that she will remember and love Augustus for as long as she lives, and in that sense, she has learned that death is not the ubiquitous finality she has once considered it to be. Our relationships continue, even if we do not.

2.4. Relevant studies

Fiona Parashar (2009) in her journal article entitled "*The Psychology of Optimism and Pessimism: Theory and Research Findings*" reviews the field of optimism is at first struck by the overwhelming number of positive outcomes associated with optimism and then by the wishperread propensity that humans have for optimism or for positive bias in their outlook on life and their self-assessment.

Mahesnah (2013) in his journal article entitled "*The Relationship between Optimism-Pessimism and Personality Traits among Students in the Hashemite University*" analyzes the correlation between optimism, pessimism and personality traits (extraversion, introversion, emotional stability, and neuroticism), also identify the prevalence of optimism and pessimism in the study sample according to the variable sex, academic specialization, level of study, and grade point average.

Simin (2015) in his journal article entitled "*Study of Relationship between Optimism, Pessimism and Coping Strategies with Mental Health among University Student of Lorestan*" determines the relationship between optimism, pessimism and coping strategies and mental health and ability to predict these concepts in students' mental health in the academic year 2014 in Lorestan University. The method of the study is correlational and data were analyzed using the stepwise regression.

Pipit (2013) in her thesis entitled "*Aspek Pendidikan Nilai Religius dan Optimisme dalam Hapalan Solat Delissa*" analyzes the aspect of religious and the optimism in Delissa as the main character after she lost her legs and her mother because of Tsunami in Aceh. The data of the main character is collected by finding the evidences from the dialogue or sentences in the novel and based behavior and the attitude of the main character. To get the aspect of religious and the optimism, she analyzes by using qualitative descriptive technique.

Anggun (2013) in her thesis entitled “*Optimism and Pessimism in Negeri Lima Menara by Ahmad Fuadi to Increase the Motivation to Student in MI Level*” deals with optimism and pessimism to increase the motivation to the student based on the age of the student. The writer explains the optimism and pessimism in Negeri Lima Menara novel by Ahmad Fuadi. To get the optimism and pessimism from the novel, the writer used the document analysis method.

3. Research Method

This study was conducted by applying descriptive qualitative design. Moleong (2007: 6) states that qualitative research is conducted to understand the phenomena experienced by research subject, such as behavior, perception, motivation, action and so on, holistically in descriptive way, in the form or words and language, in a particular naturalistic context using several naturalistic methods. The data were collected from John Green’s *The Fault In Our Stars* which consists of 89 pages. The data were the dialogues or sentences uttered by Hazel Grace as the main character which supports the optimism and pessimism in the novel.

Reading the novel, *The Fault In Our Stars* by Jhon Green was the beginning of the process of collecting the data. The data in this study was collected by using documentary technique. It means the writer collected the information by reading, studying and analyzing the data and also the related theory from certain books and journals concerning to the object of the study. The data was collected from Jhon Green’s *The Fault In Our Stars* novel.

4. Result and Discussion

4.1. Research findings

After analyzing the data, some findings were found as follows the optimism and pessimism from Hazel Grace in the novel *The Fault In Our Stars* by John Green. It can be categorized based on the type according Quora’s theory, they are: optimism (explanatory style optimism and dispositional optimism) and pessimism (defensive pessimism and dispositional pessimism).

TABLE 1: Hazel Grace's Optimism.

Types of Optimism	Frequency
Explanatory style optimism	10
Dispositional optimism	14

TABLE 2: Hazel Grace's Optimism.

No.	Sentences/Dialogues of Optimism	Type of Optimism
1.	"I thought of the PET scan. Don't worry. Worry is useless." (Chapter 5, Page 28, line 52).	Dispositional optimism
2.	"But I'd had a total body PET scan on the first night in the hospital, they told me, and the news was good: no tumor growth. No new tumors." (Chapter 7, page 34, line 23-24).	Explanatory style optimism
3.	"I even tried to tell myself to live my best life today." (Chapter 6, page 31, line 31-32).	Dispositional optimism
4.	"People talk about the courage of cancer patients, and I do not deny that courage. I had been poked and stabbed and poisoned for years, and still I trod on. But make no mistake. In that Moment, I would have been very, very, very happy to die." (Chapter 7, page 34, line 9-10).	Explanatory style optimism
5.	"(Which meant there was quite a lot of competitiveness about it, with everybody wanting to beat not only cancer itself, but also the other people in the room. Like, I realize that this is irrational, but when they tell you that you have, say, a 20 percent chance of living five years, the math kicks in and you figure that's one in five... so you look around and think, as any healthy person would. I gotta outlast four of these bastards.)" (Chapter 1, page 9, line 28-31)	Dispositional optimism
6.	"I'm not depressed." (Chapter 6, page 31, line 62).	Explanatory style optimism
7.	"I'm Hazel, I'd say when they'd get to me. Sixteen. Thyroid originally but with an impressive and long settled satellite colony in my lungs. And I'm doing okay." (Chapter 1, page 9, line 23-24).	Explanatory style optimism
8.	"It would take me six days to get home, six undays of staring at acoustic ceiling tile and watching television and sleeping and pain and wishing for time to pass. I did not see Augustus or anyone other than my parents. My hair looked like a bird's nest; my shuffling gait like a dementia patient's. I felt a little better each day, though: Each sleep ended to reveal a person who seemed a bit more like me. Sleep fights cancer, Regular Dr. Jim said for the thousandth time as he hovered over me one morning surrounded by a coterie of medical student." (Chapter 7, page 34, line 44-47).	Explanatory style optimism
9.	"I banished the thought as best I could: I had a PET scan scheduled in a couple weeks. If something was wrong, I'd find out soon enough. Nothing to be gained by worrying between now and then." (Chapter 5, page 24, line 13-14).	Dispositional optimism
10.	"I actually had a great time on that trip. I met Goofy and Minn" (Chapter 5, page 29, line 37).	Explanatory style optimism
11.	"I didn't want to take the elevator because taking the elevator is a Last Days kind of activity at Support Group, so I took the stairs." (Chapter 1, page 10, line 11).	Dispositional optimism
12.	"This is so great. If I'm dead, I want you to know I will be sighing at you from heaven every time you ask someone to share their feelings." (Chapter 24, page 83, line 35-36).	Dispositional optimism

No.	Sentences/Dialogues of Optimism	Type of Optimism
13.	“I woke up and soon got into one of those experimental trials that are famous in the Republic of Cancervania for Not Working. The drug was Phalanxifor, this molecule designed to attach itself to cancer cells and slow their growth. It didn’t work in about 70 percent of people. But it worked in me. The tumors shrank.” (Chapter 2, page 13, line 38-40).	Dispositional optimism
14.	“And they stayed shrunk. Huzzah, Phalanxifor! In the past eighteen months, my mets have hardly grown, leaving me with lungs that sucks at being lungs but could, conceivably, struggle along indefinitely with the assistance of drizzled oxygen and daily Phalanxifor.” (Chapter 2, page 13, line 41-42).	Dispositional optimism
15.	“And if the inevitability of human oblivion worries you, I encourage you to ignore it. God knows that’s what everyone else does.” (Chapter 1, page 11, line 2-3).	Dispositional optimism
16.	“Two things I love about this sculpture. First, the bones are just far enough apart that if you’re a kid, you <i>cannot resist the urge</i> to jump between them. Like, you just <i>have</i> to jump from rib cage to skull. Which means that, second, the sculpture essentially <i>forces children to play on bones</i> . The symbolic resonances are endless, Hazel Grace.” (Chapter 5, page 29, line 25-28).	Explanatory style optimism
17.	“I stood in the living room and then there had been the stairs, and then more standing, which was quite a lot of standing for me, and I didn’t want to faint or anything. I was a bit of a Victorian Lady, fainting wise. I’m fine.” (Chapter 2, page 14, line 50-51).	Explanatory style optimism
18.	“But I believe in true love, you know? I don’t believe that everybody gets to keep their eyes or not get sick or whatever, but everybody <i>should</i> have true love, and it should last at least as long as your life does.” (Chapter 5, page 26, line 44-45).	Dispositional optimism
19.	“I wanted to make my parents happy.” (Chapter 1, page 10, line 1).	Dispositional optimism
20.	“Cancer Perks are the little things cancer kids get that regular kids don’t: basketballs signed by sports heroes, free passes on late homework, unearned driver’s licenses, etc.” (Chapter 2, page 13, line 12-13).	Explanatory style optimism
21.	“You are not a grenade, not to us. Thinking about you dying makes us sad, Hazel, but you are not a grenade. You are amazing. You can’t know, sweetie. Because you’ve never had a baby become brilliant young reader with a side interest in horrible television shows, but the joy you bring us is so much greater than the sadness we feel about your illness,” (Chapter 6, page 32, line 37-40).	Explanatory style optimism
22.	“I wanted to not be a grenade, to not be a malevolent force in the lives of people I loved.” (Chapter 11, page 49, line 35-36).	Dispositional optimism
23.	“I want to make my parents happy.” (Chapter 1, page 10, line 1).	Dispositional optimism
24.	“These young heroes wait stoically and without complaint for their one true wish to come along. Sure, it may never come along, but at least they can rest easily in the grave knowing that they’ve done their little part to preserve the integrity of the wish as an idea.” (Chapter 5, page 29, line 44-45)	Dispositional optimism

TABLE 3: Hazel Grace's Pessimism.

Types of Pessimism	Frequency
Defensive pessimism	10
Dispositional pessimism	14

TABLE 4: Hazel Grace's Pessimism.

No.	Sentences / Dialogues of Pessimism	Type of Pessimism
1.	“Everyone was holding hands, and I couldn’t catch my breath, and my lungs were acting desperate, gasping, pulling me out of the bed trying to find a position that could get them air, and I was embarrassed by their desperation, disgusted that they wouldn’t just let go, and I remember my Mom telling me it was okay, that I would be okay, and my father was trying so hard not to sob that when he did, which was regularly, it was an earthquake. And I remember wanting not to be awake.” (Chapter 2, page 13, line 32-35).	Defensive pessimism
2.	“I wish I would just die, Patrick. Do you ever wish you would just die?” (Chapter 24, page 82, line 26).	Defensive pessimism
3.	“I refuse to attend Support Group.” (Chapter 1, page 9, line 43).	Dispositional pessimism
4.	“I fear oblivion. I fear it like the proverbial blind man who’s afraid of the dark.” (Chapter 1, page 10, line 54).	Defensive pessimism
5.	“Generally, your parents pull you out of school at some point if they expect you to bite it.” (Chapter 2, page 13, line 19).	Defensive pessimism
6.	“It always hurt not to breathe like a normal person, incessantly reminding your lungs to be lungs, forcing yourself to accept as unsolvable the dawning scraping inside-out ache of underoxygenation.” (Chapter3, page 18, line 46-47).	Dispositional pessimism
7.	“It occurred to me that the person my parents had no money was me. I’d sapped the family savings with Phalanxifor copays, and Mom couldn’t work because she had taken on the full-time profession of Hovering Over Me. I didn’t want to put them even further into debt.” (Chapter 5, page 27, line 34-35).	Dispositional pessimism
8.	“Diagnosed with Stage IV thyroid cancer when I was thirteen. It was, we were told, incurable.” (Chapter 2, page 13, line23-24).	Defensive pessimism
9.	“The Support Group, of course, was depressing as hell.” (Chapter 1, page 9, line 10).	Defensive pessimism
10.	“I’m not eating dinner, and I can’t stay healthy because I’m not healthy. I am dying, Mom. I am going to die and leave you here alone and you won’t have a me to hover around and you won’t be a mother anymore, and I’m sorry, but I can’t do anything about it, okay?” (Chapter 24, page 82, line 53-55).	Dispositional pessimism
11.	“And yet still I worried. I liked being a person. I wanted to keep at it. Worry is yet another side effect of dying.” (Chapter 5, page 24, line 15).	Dispositional pessimism
12.	“I’m like. Like. I’m like a grenade, Mom. I’m a grenade and at some point I’m going to blow up and I would like to minimize the casualties, okay?” (Chapter 6, page 31, line 58-59).	Dispositional pessimis
13.	“I’d sooner die.” (Chapter 2, page 18, line 31).	Dispositional pessimism
14.	“My shoulder hurt. I worried the cancer had spread from my lungs. I imagined the tumor metastasizing into my own bones, boring holes into my skeleton, a slithering eel of insidious intent.” (Chapter 5, page 29, line 8-9).	Defensive pessimism

No.	Sentences / Dialogues of Pessimism	Type of Pessimism
15.	“It was a long list. The world contains a lot of dead people. And while Patrick droned on, reading the list from a sheet of paper because it was too long to memorize, I kept my eyes closed, trying to think prayerfully but mostly imagining the day when my name would find its way onto that list, all the way at the end when everyone had stopped listening.” (Chapter 1, page 11, line 17-19).	Dispositional pessimism
16.	“To be with him was to hurt him inevitably. And that’s what I’d felt as he reached for me. I’d felt as though I were committing an act of violence against him, because I was.” (Chapter 6, page 32, line 18-19).	Dispositional pessimism
17.	“One of the symptoms of depression is disinterest in activities.” (Chapter 1, page 9, line 44).	Defensive pessimism
18.	“I want you guys to have a life. I worry that you won’t have a life, that you’ll sit around here all day with no me to look after and share at the walls and want to off yourselves.” (Chapter 24, page 83, line 9-10).	Defensive pessimism
19.	“Sometimes people don’t understand the promises they’re making when they make them.” (Chapter 4, page 22, line 46).	Defensive pessimism
20.	“They might be glad to have me around, but I was the alpha and the omega of my parents suffering.” (Chapter 8, page 36, line 29-30).	Dispositional pessimism
21.	“I’m not going on dates. I don’t want to go on dates with anyone. It’s a terrible idea and a huge waste of time and-“ (Chapter 6, page 31, line 56).	Dispositional pessimism
22.	“I’m a grenade, I just want to stay away from people and read books and think and be with you guys because there’s nothing I can do about hurting you, you’re too instead, so just please let me do that, okay? I’m not depressed. I don’t need to get out more. And I can’t be a regular teenager, because I’m a grenade.” (Chapter 6, page 31, line 61-63).	Dispositional pessimism
23.	“I wanted to make my parents happy. There is only one thing in this world shittier than biting it from cancer when you’re sixteen, and that’s having a kid who bites it from cancer.” (Chapter 1, page 10, line 1-2).	Dispositional pessimism
24.	“I want to minimize the number of deaths I am responsible for.” (Chapter 2, page 14, line 20).	Dispositional pessimism

4.2. Discussion

There are some conclusions that the writer found, they are:

1. The most dominant type that shows the optimism in Hazel Grace is dispositional optimism and the most dominant type that shows the pessimism from Hazel Grace is dispositional pessimism.
2. The optimism and pessimism effect to Hazel Grace because of the condition she faces. The optimism effect to her when she is around her parents, while

the pessimism effect to her when feels depression and sadness because of her illness.

5. Conclusion

Based on the result of the study, it can be concluded that the dominant type of optimism from Hazel Grace is dispositional optimism. "Dispositional optimism" is defined as a global expectation that better (desirable) things than bad (undesirable) that will happen in the future. In other words, dispositional optimism is an expectation or hope that create by ourself to face something in our lives. It is presumed to be stable with little scope for change and is alternatively described as a big optimism.

The dominant type of pessimism from Hazel Grace is dispositional pessimism. "Dispositional pessimism" is the tendency to believe the worst on a consistent basis. In other words, dispositional pessimism is a situation that made us pessimistic to face something that happen in our life and always blaming ourselves of every single thing.

The optimism and pessimism effect to Hazel Grace because of the situation she faces. The optimism effect to her when she is around her parents, while the pessimism effect to her when feels depression and sadness because of illness.

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Conference Paper

Struggle in Tere Liye's Novel *Dia Adalah Kakakku*

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Abstract

This study aimed to find out and describe the struggle of an older sister to her younger siblings. Struggle was to progress with difficulty or to make a strenuous effort. Effort and struggle were directed towards the achieving of an end which was realized as one's ideal. Struggle meant everything that was done to achieve a goal. Effort and hard work had to be achieved as the key to success. All of that were an attempt to achieve something expected for the sake of glory and kindness. The data analysis technique used was descriptive qualitative analysis. The descriptive research attempted to describe, explain and interpret conditions of the present or descriptive research sought to provide an accurate description of observations of a phenomenon. The results of the study showed that struggle in the novel was concerned with: (1) to earn a better living, (2) to give proper education, (3) to save life.

Keywords: struggle, better living, proper education, save life

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1. Introduction

Novel was a type of prose that contained elements of character, plot, imaginary setting that exposed human life on the basis of the author's perspective, and contained life values, processed by narrative and modeling techniques that formed the basis of the writing convention (Zaidan et al., 2004: 136). The reason of the author examined the novel as the object of research because a novel always contained valuable experience that could inspire and motivate the reader. Novels were the most popular literary form in the world. This form of literature was most widely circulated, because of its broad communications power in society. A novel was a form of literature in which there were cultural values, social, moral and educational.

The novel "*Dia Adalah Kakakku*"; the new face of "*Bidadari-Bidadari Surga*" was the work of a cold-handed male writer named Darwis Tere Liye. This novel told the story of a female character named Laisa who was a half sister of Dalimunte, Ikanuri, Wibisana and Yashinta. The character of Laisa was described as having a bad physique, but she

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had a strong character as an older sister who struggled hard to educate and raise her four younger siblings to become a successful in the future where, at that time, Laisa had economic limitations. She sincerely ceased schools in order to help her mother to make money so that her siblings did not stop school. This novel taught us sacrifices, selflessness, hard work and always loved family. Many life values could be learned from reading the novel "*Dia Adalah Kakakku*"; educational, moral and religious values. This novel was also a novel with the title of Best Seller and had a high rating from a reader survey institution of *Good Readers*.

This study analyzed struggle based on Collins (1987: 1658) defined struggle as "to try hard to do something". Based on the definitions of the struggle quoted above, it could be inferred that struggle was to try very hard to do or to achieve something no matter how difficult it was. Struggle usually brought positive effects for people because without it, people could not run a good life, and could not be able to find the ways to reach whatever they dreamed of.

The reason of the author to analyze struggle was because the struggle of an older sister for her younger siblings were so extraordinary, even though they were not her siblings but she kept to struggle for them. The struggle of an older sister like in this novel was rarely found in real life, so the author wanted to show and realized the reader that the struggle of an older sister was still exist in this life, even though it was not found much. When reading the novel "*Dia Adalah Kakakku*", it could be found out how the character of Laisa as their oldest sister who was so very hard-fought for her younger siblings.

2. Literature Review

One's life could not be separated from struggle, because struggle was needed whenever he or she wanted to achieve his or her dreams in his or her life. To know what was meant by struggle, in this subchapter the writer gave some accounts theories about struggle. Nugroho et.al. (1996: 94) said that "struggle was a hard work to materialize dreams. Half of human life contained of effort or endeavor. If a person had a desire to be rich, he or she might work hard. The hard work might be done by using science and strength, or even both. Then, whatever a person did to fulfill his or her dream was called a struggle." Based on this definition, one's life could not be separated from struggle. Whatever he or she wanted to achieve in life, he or she needed to struggle to get a satisfying result. On the other hand, struggle was aimed at achieving a dream which should be realized by everyone in his or her future to make it real.

Furthermore, Krishnananda (1989: 79) said that struggle might be fulfilled by various ways. It was due to different barriers and limitations faced by everyone in his or her life. In addition, everyone had different dream in his or her life and every dream had its own way to realize. Therefore, different dream may have different struggle. However, one who really wanted to achieve his or her goal in life, he or she should struggle hard to face any obstacles coming to him or her.

Effort and struggle were directed towards the achieving of an end which was realized as one's ideal. The object of a human being in this world was to attain to the perfection of humanity, and therefore it was necessary that man should go through what we called as the struggle of life. Everyone who did not want to keep struggling could not be regarded as human, because a half of human life was struggle and endeavor. There was no human who did not struggle in life, everything he or she wanted to reach, he or she had to struggle to get it.

3. Research Method

In accomplishing this research, descriptive qualitative method was applied in this study. Centralized to Hancock (2009: 7), qualitative research was concerned with developing explanations of social phenomena. That was to say, it aimed at helping us to understand the social world in which we lived and why things were the way they were. It was concerned with the social aspects of our world. Qualitative research also tended to focus on how people or groups of people could have different ways of looking at reality. The method was applied by describing the data and analyzing them through some steps that related to the focus of analysis. The reason why the writer chose this method was to explain the problem and its analysis through the theory and show the quality through the finding.

4. Discussion

One of the values of life that could be learn from novel was human's struggles in life especially struggles to reach the happiness in life. To struggle in life, human needed motivation from inner then became a strenght to get what they wanted in life. Sometimes they needed struggles to get what they needed.

4.1. To earn a better living

Laisa came from a poor family. She was the oldest daughter of her family and had four younger siblings, the first named Dalimunthe, the two was Ikanuri, the third was Wibisana and the last was Yashinta. Laisa was neither a sibling nor a biological child of Mrs. Lainuri, Laisa was her stepchild. Eventhough, she loved them very much and had considered them as her own siblings and her own biological mother. Since her stepfather died by the tiger in the forest, she became the backbone of her family.

Laisa was not educated but she knew everything. When students came from the City of the Province to the Lahambay Valley offered counseling for the progress of their valley, both from agriculture, medicine, electricity generation, and so on. Faculty of Agriculture students said that their valley was very good for planting strawberries, because the climate, temperature, height, and fertile soil were very suitable to plant strawberries in their valley. Because strawberries were very expensive to be sold and had to be imported from overseas. Hearing this, Laisa asked her mother's permission to plant strawberries in their garden. The following quotation showed Laisa's intentions were serious to change their plants into strawberries:

"I will not let Dalimunte, Ikanuri, Wibisana, and Yashinta drop out of school because of replacing plants in the garden, Mak. I know, if I fail, they can drop out of school running out money, but really, I don't want that to happen. I want to do it, because precisely this is how we finally have the opportunity to have enough money for Dali's school in the District City next year. Please, allow Lais to plant that fruit." (Tere Liye, 2018: 197)

The quotation above clearly showed that the reason why Laisa changed their plants into strawberry, because strawberry was a very expensive fruit to be sold and it had to be planted in fertile soil, the right climate, the right temperature, good height and all of that was owned by their valley. Therefore, Laisa really wanted to plant that fruit and believed that this could change their lives better in the future.

Six months passed; their strawberry garden failed miserably. Half of the stems died by the rainy season, submerged. The other half of the fruit was rotten when taken from the City District to the Provincial City. Laisa was very sad and could only look at half of the garden filled empty black polybags with withered strawberry stems and half of their garden were planted with corn was also bad. But, that did not make Laisa desperate. She still insisted on replanting the strawberry. And this time, she was really detailed in planting strawberry because she did not want to fail again. Her mother did not blame

Laisa for the failure of her strawberry garden, but instead her mother gave everything to Laisa and let all the land to be planted with strawberries.

Four months passed; their strawberry garden had great success in their harvest. Four hundred of strawberry trees bloomed from polybags. The failure that they got previous, it became a lesson for them. Laisa and her family, since then, had a better life by planting all their gardens with strawberries so on until acres. The following quotation showed that Laisa was success to reach her dream and earned better life for her family:

Laisa even succeeded to change the face of the entire valley. Population well-being, children's education, access for opportunities. And of course it was not a matter of material and so on, because clearly Laisa could be said to control the entire of Lahambay Valley with her strawberry plantation. (Tere Liye, 2018: 196)

The quotation above clearly showed that her dream had been achieved for her family and was beneficial for residents around the Lahambay Valley. Because the plantation was very wide, so the villagers could get a job in their plantation.

4.2. To give proper education

After losing her stepfather, Laisa felt responsible for her family's life. At that time, Laisa was thirteen years old and Dalimunte was seven years old. A year, Dalimunte was delayed by school because her mother didn't have enough money to buy Dali's new uniform, the money was only enough to pay Laisa's school fees. Hearing of this thing, Laisa relented and stopped school for Dalimunte, so that he was entitled to get a proper school education. Because for Laisa, a boy might have the highest education, so he could change his own future for the better in the future, as seen in the quotation as follows:

"Let. Let Lais quit school, Mak." Her eldest daughter smiled sincerely, stared with glowing eyes. "Lais knows Mamak doesn't have enough money to buy Dali's new uniform. Let Lais stop school. Besides, Lais is a girl. Why Lais must be higher school. Let Dalimunte go to school. Lais helps Mamak to get money. That way later Ikanuri and Wibisana can also go to school. Also Yashinta." (Tere Liye, 2018: 177-178)

The quotation above clearly showed that Laisa relented and stopped school for Dalimunte. She considered that a girl did not have to have higher education, so she

just wanted to help her mother paying her younger siblings' schooling until they were success.

Since their father's death was pounced by a tiger, her mother was truly unable to raise her children alone if without the help of her eldest daughter, Laisa. With all the difficulties of living in that childhood, Laisa helped her mother through a face that didn't complain much every day. That made her mother spirit to live her days, eventhough her husband had died. Laisa always existed her side and help her to earn a living for their family. If Laisa had made a decision, then it remain like that. Her decision could not be changed, as seen in the quotation as follows:

Laisa who swore to make her younger siblings in school had made the oath like an inscription on her heart. Laisa never regretted her decision. No complaining. She did it sincerely. The whole day was roasted the hot sun in the fields. Waking up at four helped to cook palm sugar. Weaving rattan until late at night. No stop, all year long. Teaching her younger siblings about discipline. Independent. Hard work. (Tere Liye, 2018: 178)

It was clearly seen that if Laisa had made an appointment to someone, so she kept her promise. She always tries to help her mother and did not let her mother had trouble even though her husband had died. She struggled and worked hard every day until late at night to fill her family's needs. She did not want to complain because it only becomes a burden her mother. Whatever way she did to make her younger siblings went to school, she kept to struggle for them.

4.3. To save life

Ikanuri and Wibisana decided to run away from home to the City of District, after they fought her sister and did not dare to go home. They are afraid of being scolded by their mother. On the other hand, their mother was very worried because they hadn't returned home until the night. Laisa, who had just returned from searching for them and scolded them, realized the conversation between Ikanuri and Wibisana a few days ago regarding the fastest road to the City District through Mount Kendeng. Remembering that, Laisa knew where her brothers were. With lightning speed, Laisa went there without thinking of anything, she headed straight to the heart of a tiger stealth nest. Dalimunte saw her sister hurry up and asked to come with her. Laisa brought machetes and torches to save them. When Ikanuri and Wibisana were almost fainted, fear and the biggest tiger

prepared to jump. At that time, their sister came to save them, as seen in the quotation as follows:

"NO! *PUYANG* CAN NOT EAT THEM!" Laisa, who knew what was on her head, who arrived there for a second, was stunned for a moment watching the scenery in front of her, without long thinking, a thousandth of a second jumped from behind the bush, breaking into the crowd. Her face looked so tense. She was really dither. She was really scared. Who would not be able to see three tigers from a distance of two meters without a barrier? But that feeling, the feeling protected her younger siblings made Laisa burst, was brave to enter the arena of death. (Tere Liye, 2018: 143)

The quotation above clearly showed that Laisa struggled to save her younger siblings, even though she was afraid, but she still went to Kendeng Mountain to save them from tiger stealth as said by parents in ancient times. Because for her, her younger siblings were the most important in her life and she didn't care about herself when she fought the tigers.

Laisa continued to stare at the tigers without stopping. She tried to hold them, so the tigers did not pounce on them. They stood like a circle surrounded by tigers. Laisa asked Dali to take her brothers away from there, but the bodies of Ikanuri and Wibisana froze due to fear, so Dali felt difficult to take them away. Then, the tigers continued to roar like they were ready to eat the four of them. Laisa struggled to the end, so that her younger siblings did not be eaten by tigers. She sacrificed herself so that her younger siblings could go from Mount Kendeng, as indicated in the following quotation:

"Dali, says Mamak, says Mamak, Lais leaves—" "Dali, says Mamak, forgives Lais..." Laisa said with a voice that was increasingly hoarse. She knew, tonight these tigers needed prey. Sacrifice. So let her replaced her younger siblings. She knew, the time was over. Let it be so. Let her hold back them, while her younger siblings run away. (Tere Liye, 2018: 145)

The quotation above clearly showed that Laisa chose to sacrifice herself so that she could save her younger siblings. She did not want to see her younger siblings was torn by tigers like her stepfather. She struggled to fight three tigers for her younger siblings.

After the incident in Kendeng Mountain, Yashinta was sick after they returned from the fields. Laisa knew there were several students of various faculties coming from Upper Village to the Village Hall. Laisa asked students from the medical faculty to check Yashinta, but it seemed like heavy rain was coming soon, so they were ready

to return to Upper Village. Then Laisa came home with her siblings without bringing the medical student. Upon arriving home, Yashinta became increasingly ill and Laisa decided to pick up medical students in Upper Village. She did not care outside of heavy rain, because for her, Yashinta's healing was the most important. Arriving there, she banged on the door of the Head of the Upper Village. She told about Yashinta's illness. The students recognized Laisa and agreed to help her. The Head of Upper Village kindly borrowed his car, but the car could only be used to the extent of the fields. They were forced to walk five hundred meters to Laisa's house and the students were kindly to break through the rain. They wore their raincoats and boots, but Laisa did not wear any protection. She struggled for her sister and was willing to endure the pain she got on the way to Upper Village, as seen in the quotation as follows:

In the middle of the road, her foot hit a dead log. It really hurt. Bruising - tomorrow just found out that her ankle bone was shifting; like being punctured by a hundred pains when it tried to be set on the ground. But Laisa bit her lips tightly, continued to climb the valley. Forcing her legs forgot the pain. The real pain made Laisa fell tears. She gripped her thigh. Expelling the pain in the foot. Yash was waiting for help at home. She had to advance. (Tere Liye, 2018: 190)

It was clearly seen that Laisa really struggled for her sister. She tried to bring that help no matter how. Even though she felt a great pain on the way, she still held it strong for Yashinta. Because for her, the health of her younger siblings was the most important.

5. Conclusion

It was found that Laisa had great struggles for her family. Although Laisa was not their sibling or another biological child of Lainuri, she had considered them as her own family. She, as the oldest sister in her family, felt obliged to make them happy. Since her stepfather passed away, their life was very simple. She tried to earn a better living for her family with replacing their plant become strawberries. Even though she failed once, she still tried for the second time and she succeeded. With the results of their strawberry plantation, she gave proper education for her four siblings. Besides, she also struggled to save life her three siblings, Ikanuri, Wibisana and Yashinta, when they were in danger. She did not care about herself when she saved them. Because two of the most important things in her life were the happiness and safety of her family.

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Conference Paper

Gender Differences in Donald Trump's and Hillary Clinton's Political Speech

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Abstract

The objective of this study were to describe the ways of Donald Trump and Hillary Clinton deliver speech in political field, to derive the characteristics of male and female's political speech and to elaborate the reason of male and female politicians deliver their political speech. This research conducted by applying descriptive qualitative research. The data of this study were 92 utterances of male politician and 51 utterances of female politician. Which were selected from male and female politicians' presidential announcement speech in United States from year 2015. The findings showed that male and female politicians used both report and rapport talk in delivering their speech. Male mostly used report talk than rapport talk in show his self confidence and his status, and used rapport talk to gain relationship with other to gain support while female combine the both talk types in almost same amounts tend to imitate male speech behavior in order to defend her status and gain relationship with others. Male politician frequently show the characteristics of male communication, such as: status, independence, advice, information, and order in his way of delivering speech. While, female politician showed her support, intimacy, understanding, feeling, proposal in her speech. The reason why male politician used report talk whereas female politician used rapport talk is because male treats the language to give factual information, tease or thread other and show or keep his status and power, whereas female did it as a way to negotiate closeness and intimacy.

Keywords: Gender differences, Report Talk & Rapport Talk, Political Speech

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1. Introduction

Language is used in many aspects of communication, one of them is in politics. Beard (2000: 2) states that study the language of politics is important because help the language user to understand how language is used by those who wish to gain power, those who wish to exercise power, and who wish to keep power. Moreover, language has been powerfull tool in the hands of political leaders. They manipulate this language become the tool to suit their purposes. Since politic is basically about struggling to control power, it is only through language a very strong weapon.

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In recent years, politics is not only dominated by men but also women participated in politics. Both men and women use many ways to attract people to gain power and control them. Their purposes are to influence, educate, inform, persuade, incite or entertain people. In order to achieve their purposes, they must deliver their idea and feeling, one of the way is through speech. It means they used language so that they can communicate with other people. Speech on the other hand is a connected discourse. This is not speech in the narrow sense of the spoken word but speech in the more inclusive sense. Any speech made places major emphasis on the language used to accomplish its goal, but political speeches place higher importance than others as they convey two elements, namely persuasive and aesthetic. It is persuasive is when a language in a speech technically used to persuade, to invite and to convince the audience. Aesthetic, on the other hand, aims to attract the audience's attention that can be reflected through the word choices and the appropriate style. A speech may serve a politician as an effective weapon or trump card if it is efficiently delivered and he or she is prepared to convincingly present arguments. The strength of a speech reflects his/her ability to persuade or to motivate the audience to be addressed by the speech.

In the study of language and gender, there are numerous studies that have described and raised many issue on differences between males and females in the way of speaking. Tannen (2000: 85) stated that male and female in their ways in communication, males tend to use language to gain status, while females use the language to negotiate closeness and intimacy. Male grow up in a world in which conversation is competitive and therefore strive to ensure that others don't dominate them. Female however, use conversation to gain support and confirmation rather than status. Tannen claims that due to the fact that men are concerned with status, they focus more on independence. female, on the other hand, think in terms of intimacy, seeking support and closeness from their partner. Male like to find solutions whereas women seek sympathy and understanding. Whilst a male might seek to find a way of solving a problem that their wife or girlfriend might have, Tannen claims that what the wife or girlfriend really wants is sympathy. Tannen claims that male make orders by using more direct imperatives whilst female suggest things in more indirect ways. Whilst male are more likely to voice their opposition to a suggestion in the workplace or home, according to Tannen, female are less likely to object and assert themselves. They might delay their opposition to the suggestions and complain later. Female used rapport talk to build and maintain relationships, while male use report talk to communicate factual information. It can be inferred that male and female have different objectives in using the language and they differently treated the language in their communication.

The researcher focuses this study to analyze the differences between male and female on the way of delivering their presidential announcement speech based on talk theory proposed by Tannen. The researcher tries to find out the features and characteristics that used by male and female politician in their speech that has not done by the previous research. This paper aims to determine the differences between Men and Women's political discourse in the 21st century. Politics today is still a male-dominated world and still difficult to enter for women. In this research, the researcher uses the transcript of political speech which represented by presidential announcement speech in United State by Male and Female candidate from year 2015 as a source data. This research focused on Mr. Donald Trump from Republic as Male representative and Mrs. Hillary Clinton from Democrat as Female representative. For this reason, the researcher choosing Mrs. Hillary Clinton as a Female politician because, former US Secretary of State, who is one of the most powerful women politicians on earth.³ In the 2008 US presidential election, Mrs. Clinton was a leading candidate for the Democratic presidential nomination, being the only woman politician ever to have run for the presidency. Then, both are the strongest candidate from their own party in United State. They are in the same and equal status (as the president candidate), same event (as presidential announcement speech), same year in 2015. Then, the event is happening in the recent days.

2. Literature Review

2.1. Male and female's way of communication

Some sociolinguistics and linguists have stated that male and female have different ways of communication. Both of genders have their own characteristics in communication. Tannen (2000: 85) believe that men and women have different speech styles, and she defined them as report talk and rapport talk.

Women used conversation for intimacy, hence Tannen's term rapport talk. Women's conversation is used as negotiations for closeness in which they try to seek and give information and support and to reach consensus. For Men, conversations are for information, thus report talk. Men negotiate to maintain the upper hand in a conversation and protect themselves from other perceived attempts to put them down. The features of report talk and rapport talk in communication can see in the table below.

Beside Tannen, Holmes (1992) also stated that in generally speaking, female tend to favor more polite and less direct form of directives than male. In delivering their intention

TABLE 1: The features of report talk and rapport talk in communication.

The features of report talk and rapport talk		
No	Report Talk	Rapport Talk
1	Direct Request	Using Quantifiers
2	Longer talk in public context	Apologizing
3	Speech includes slang or swear words, teasing and banter.	Taking blame
4	Giving advices to solve problem	Thanking
5	Mixing business and Non-Business talk	Maintaining an appearance on equality, downplaying qualification
6	Rarely give praise and compliment	Establishing relationship
7	Showing authority	Downplaying authority

in interacting with others, men seek status, speaking most directly to the point, using no qualifiers, and asking no tag questions. Their language sometimes more offensive. Female try to avoid direct and threatening communication. They usually use qualifiers and tag questions aiming to make softer what they have to say. Male often ignore indirect messages and do not understand nuisance in conversation.

According to Tannen (1991: 97), male are more likely to change in what is referred to, as report talk which is primarily characterized by focus on content. Male talk about affairs that are public matter such as sports and politics. During report talk, male demonstrate their knowledge about a subject and will give general information about the topic. Tannen further says that rapport talk on the other hand is designed to establish relationship and make people in the relationship feel closer to each other. Female are engaged in this kind of talk more often than male. Rapport talk deals with more intimate matters than report talk hence includes topic such as family and martial relationship. The male communication pattern and traits tend to be honest, direct, and factual.

From those theories, it can be seen that male and female have different ways or styles in communication. These different styles of communication can best be seen as two distinct cultural dialects rather than an inferior or superior way of speaking. Female use rapport talk to establish meaningful connection with each other, while male use report talk to gain status in relation to others.

2.2. Political speech

Politics is a social activity, which is primarily expresses itself through language. The language is used to argue or debate, persuade, critique, and inform public policy. Public policy is therefore the result of the interplay among group through the medium language.

In order to ensure a functioning democracy, political debate campaigning, and thus the use of political text is vital. An analysis of the political text used in an election can illuminate the workings of democracy in that country.

According to Bread (2005: 5), political text is a language used in political activity, such as in general election campaign, presidential and vice presidential campaign or governor campaign. Political text is used by those who wish to keep power. A language must ultimately have political and economic causes. It is not due simply to the bad influence. But an effect can become a cause, reinforcing the original cause and producing the same effect in an intensified form, and so on indefinitely.

In political, there are various function of language that should be distinguished. Firstly, the function of language refers to the intention of those who use language, and then the effect achieved by using it. The aim is to influence power, and there is some impact upon power. Power is decision-making. Political text is the language of power.

Consideration of dialect status may also enter into the political text, where speakers of a particular dialect are perceived as speaking a more culturally advanced or correct form of the language. Politician may therefore try to use that rather than their own when in the public eye. Alternatively, at time those speaking a high status dialect may try to use a low-status dialect when in public eye, in order to persuade voters the candidates is “a man of the people” one of us.

Language is used not only to communicate the ideas but also to persuade or convince other to see things our way. In other words, to use language means to get the persons to act or think in a certain way. Therefore, propaganda means materials written or spoken by people who want others to believe what they are saying is true. Propaganda is a way to persuade others. The information need not be false or misleading but merely presented for the purpose of convert persuasion.

3. Research Method

Descriptive qualitative method was applied in this research. Descriptive method is a research method which is used to describe, organize, and summarize important general characteristics of a set of data. This analysis based on report and rapport talk theory and the study is concerned to describe how male and female politician give their political speech. Bogdan & Biklen (1982) stated that qualitative research is flexible, that is why the final result of descriptive explanation was to support or weaken the existing theory by using the theory itself in new phenomena.

The researcher observed several speeches of male and female politician. Then choose the speeches from the same event and the same status of both politicians. The researcher identified the utterances from the transcript of the speeches. The utterances were identified based on the topic and the features of report and rapport talk theory and also from the characteristics of the language use of male and female. The researcher analyzed how do the male and female politician give their speech in political discourse, and found out the differences between male and female politician in their speech in political discourse. Then, the researcher found out the reason why they deliver their speech in the way they are. Finally, the researcher described the finding of data.

4. Results and Discussions

4.1. The ways used by male politician

Donald trump as representative of male politician use both of talk types. Report and rapport talk in delivering presidential announcement speech 2015. Donald trump tended to use report talk in delivering his idea, it could be seen from the features of report and rapport talk which were indicated from his speech. The detail explanation and examples of report and rapport talk will be explain below.

TABLE 2: The features of report talk of Donald Trump.

The features of report talk			
No	Report Talk	Total	Percentage
1	Direct Request	2	2%
2	Longer talk in public context	41	51%
3	Speech includes slang or swear words, teasing and banter.	16	20%
4	Giving advices to solve problem	3	2%
5	Mixing business and Non-Business talk	8	10%
6	Rarely give praise and compliment	-	-
7	Showing authority	12	15%
Total		82	

4.2. Direct request

Men will use direct imperative or request when speaking to others. In this speech, Trump also use request to the audiences.

“.....Because we have to stop doing things for some people, but this country, it's destroying our country. We have to stop, and it has to stop now.

In this utterances, he asks the audience to stop doing something only for some people, but for their country. He made a statement *we have to stop doing* this statement indicates that he make a direct request by asking the audiences (citizen) to do something to their country.

4.3. Longer talk in public context

Male talk more in public context. Male demonstrate their knowledge about a subject and will give general information about the topic.

“.....our labor participation rate was the worst since 1978. But think of it, horrible labor participation rate. And our real employment anywhere here from 18 to 20 percent.

Based on the theory, report talk is characterized by longer talk in public context. In this case, male politician gave the information based on his background knowledge that the percentage of GDP below zero and it was the worst in 1978 because of horrible labor participation rate.

4.4. Speech includes slang or swear words, teasing and banter

Male tends to use more joke and threatening communicating in show their power. Trump teased president Obama in his speech to show he was not good.

“You know when President Obama was elected, I said “well, one thing I think he will do well. I think he will be a great cheerleader for this country. I think he would be a good spirit.” He was vibrant. He was young. I really thought that he would be a great cheerleader. He's not a leader. That's true. You're right about that. But he wasn't a cheerleader. He's actually a negative force. He has been a negative force. He wasn't a cheerleader. He was the opposite.

The utterances of male politician about contains teasing word by saying President Obama was a cheerleader, not a leader and negative force which indicate one of the features of report talk. Speech includes slang or swear words, teasing and banter.

4.5. Mixing business and non business talk

In interaction, male politician talk one topic with another topic. Trump mixed between economy and personal life to explain himself.

“Somebody said to me the other day, a reporter, a very nice reporter. “but Mr. Trump, you’re not a nice person.”

In this utterances, can be seen that male politician mix the previous topic of his speech with another topic which is not related to economic topic.

4.6. Showing authority

In giving their idea, male seek to achieve the upper hand or prevent others from dominating them and show his power.

“So I announced that I’m running for president. I would. One of the early things I would do, probably before I ever got in___ and I wouldn’t even use ___you know, I have ___ I know the smartest negotiators in the world. I know the good ones. I know the bad ones. I know the overrated ones.

In the utterances, male politician showed his power, authority and status as the candidate of president because he has knowledge about the suitable person work with him.

4.7. The ways used by female politician

Female politician represented by Hillary Clinton also used both of talk type. It is different from male politician, female politician tended to use rapport talk in delivering her speech. It could be seen from the features of rapport talk which were indicated from her utterances. The detail explanations and examples will presented below.

4.7.1. Thanking

Thanking is one of the features of rapport talk in this utterance, female politician produced the word “thank you” to indicate her thanking.

“Thank you! Oh thank you all thank you so very very much...”

TABLE 3: The features of rapport talk of Hillary Clinton.

The features of rapport talk			
No	Rapport Talk	Total	Percentage
1	Using qualifiers	-	-
2	Apologizing	-	-
3	Taking blame	-	-
4	Thanking	2	7%
5	Maintaining an appearance of equality, downplaying qualification	8	29%
6	Establishing relationship	5	18%
7	Downplaying authority	13	46%
Total		28	100%

4.7.2. Maintaining an appearance of equality, downplaying qualification

Female use the language to seek and offer support. Female maintains an appearance of quality with their speaking partner and avoid showing an authority.

“our next president must work with congress and every other willing partner across our entire country...”

The female politician used the pronoun “our” to maintain the equality status between her and the audience. Then, from the utterance she avoided to showing her interest to be the next president, but invite the audience to think about their next president, it means that she wanted to maintain the equality with the audience that they were citizen equality.

4.7.3. Establishing relationship

Women’s talk is aimed to establish relationship and make people in the relationship feel closer to each other.

“it is wonderful to be here with all of you. To be in NewYork with my family, with many friends including many New Yorkers who gave me the honor of serving them in the senate for eight years.

In rapport talk, female always produce the statement contained establishing relationship. In this utterance female showed it by starting “it is wonderful to be here with all of you.” She tended to establish her relationship with the audience.

4.7.4. Downplaying authority

Women avoid using aggressive and threatening language irrespective of their position. They exhibit their subordinate status by being polite and soft spoken and demonstrate their authority in the same way.

“...that’s why we have to win the fourth fight...reforming our government and revitalizing our democracy so that it works for everyday Americans. We have to stop the endless flow of secret, unaccountable money that is distorting our elections, corrupting our political process, and drowning out the voices of our people...”

In the example, female politician downplayed her authority as the president candidate. She stated “*we have to win the fourth fight*” she used the pronoun “we” instead of “I” to win the election while she is the candidate.

5. Conclusion

This study was concerned on gender differences on the way of communication of male and female politician in political speech. It was aimed at describing how male and female politician delivered their speech and describing the different characteristics of male and female politician in the way they delivered their speech. Both male and female politician in delivering their political speech used report talk and rapport talk in their communication. But male politician used report talk in delivering his speech. Meanwhile, female politician used rapport talk more in delivering her speech to the audiences.

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Conference Paper

Semantic Meaning of Prefixes in Karo Language

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Abstract

The aim of this research is to discuss about the Semantic Analysis of Prefixes in Karo Language which will provide more information about prefixes and also to show the changes of meaning of words which are already influenced by them. The method of doing reseach is by taking some references or text-books in the library, and this types of research is called qualitative research. It is found that the prefixes in Karo language are fourteen types, such as: n_, er_, per_, ter_, i_, me_, pe_, si_, ci_, ki_, ke_, pen_, kini_, se_. By adding the prefixes to the bases, the meanings of the words may change or may not change. For example: galang “big” becomes pegalang “to make bigger size”, deher “near” becomes ndeher “near”, etc. The conclusion is that the formation of word can be done by attaching a prefix to certain base (a noun, an adjective, a verb and an adverb or a numeral). On the other hand, the addition of a prefix to the base may only result in another form of a certain class of word or the change of a word meaning.

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1. Introduction

Language is very important in human life, without language, human cannot interact one and another. In language, there are many dialect, one of them is karo language in which it is one of the dialects in Batak Language. Karo language belongs to Melanesian language family. All of languages come from different language family which, consequently, have some differences or similarities either in words formation or in meaning.

Prefix is the elements of language which are attached to the initial position of word and may or may not change the meaning. This can be exemplified in Karo Language such as: prefix /N_, /er_, /per_,;ter_, /me_, /i_, /pe_, /si_, /ci_, /ki_, /ke_, /pen_, /kini_, and /se_.

As a comparision, the prefixes can be exemplified in English such as:

In English:

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1. **illegal** : adjective and prefix /il_/ followed by adjective word
2. **untouchable**: verb in present tense preceded by the subject third person singular.
3. **disagreement**: verb followed by suffix /_ment/
4. **Irrational**: adjective preceded by prefix /un_/
5. **decetralization**: adjective followed by suffix /_ty/.
6. **Enlargement**: verb followed by suffix /_ment/

Those examples consist of prefixes and suffixes which are attached to the stem or base of words.

In Karo Language:

Forms /N_/, /er_/, /per_/ and /ter_/

Karo has more than sixty different morphemes which are realized as affixes. But the prefixes consist of 14 forms as they are stated above. Any how, a particular form of prefix may have different morphs, it depends on the stem-initial consonant to which it is prefixed.

For example, the prefix N-, it may consist of some different forms of prefix N_ in Karo Language. See the following table.

Prefix: er_

This prefix has two allomorphs: (r_) when attached to a stem beginning with a vowel, and (er_) elsewhere:

For example:

Impal (n) → rimpal “relative relation between a boy and mother’s brother’s daughter”.

Ate (v) → rate “eage”, “feeling”, “wish”.

Ende (n) → rende “sing”

Dalan (n) → erdalan “walk”

Sagu (n) → ersagu “to have sago palm”

Prefix: per_ and ter_

These prefixes are reduced to /pe_/ and /te_/ respectively when attached to a stem which begins with /r/. Otherwise, they remain intact.

For example:

Mela → permela “shameful”

Idah → teridah “visible”.

Berkat → perberkat “leaving for”.

TABLE 1

Stem initial phoneme	N ¹ _	N ² _	N ³ _ /N ⁵ _	N ⁴
	(trans.verb)	(intrans.verb)	(adjective)	(measure noun)
P	m_ (p)	m_ (p)	m_ (p)	mp_
t	n_ (t)	n_ (t)	nt_	nt_
d	nd_	nd_	nd_	nd_
c	nc_	n_ (c)	-	nc_
j	nj_	-	nj_	-
s	n_ (s)	n_ (s)	-	-
k	ngk_	ngk_	ng_ (k)ngk_	
	ngk_ (k)			
g	ngg_	ngg_	ngg_	ngg_
l	nge_	ngg_	-	-
r	nge_	nge_	-	-
h	-	nge_	-	-
m	nge_	-	-	-
n	nge_	-	-	-
ng	-	-	-	-
w	-	-	-	-
y	-	-	-	-
vowel	ng_	ng_	m_	-

Key: 1. m_ (p): before stem_ initial /p/, N_ becomes m_ and /p/ is elided
 2. mp_: before stem_ initial /p/, N_ becomes m_ and /p/ is retained
 3. -: no recorded instances of N_ occurring before that phoneme.

Dareh → terdareh “bled”

Ridi → peridi “bathing”

Ranaken → teranaken “celebrate (the party)”

Those prefixes can be classified into:

1. Transitive verb inflection: N_, i_, and ter_.
2. Predicative marker: me_, N_, and ter_ _en.
3. Deriving transitive verbs: pe_, pe_ _ken, per_, per_ _ken, and per_ _i
4. Deriving Intransitive verbs: er_, er_ _ken, N_, per_, me_, si_ _na, ke_ _en, ci_, ki_ and si_ _en.
5. Deriving nouns: peN_, per_, peN_ _en, per_ _en, ke_ _en, and kini_ _en.
6. Deriving Miscellaneous forms: N_, se_ and pe_ _ken.

The words Mela → permela “shameful”, Idah → teridah “visible”, Berkat → perberkat “leaving for”, Dareh → terdareh “bled”, Ridi → peridi “bathing” and Ranaken → teranaken “celebrate (the party)” change the meaning and their function after getting the prefix.

2. Literature Review

A prefix is added to the front of a word to change its meaning. Both prefixes and suffixes (added to the back) are called affixes (<http://en.m.wikipedia.org>)

Semantics is the study of meaning in human languages (Allan, 2001: 1). Meaning is the core of language, without meaning, the sounds produced by the organs of speech of humanbeings cannot be said as language.

Karo language is different from other languages particularly the form of prefixes. Using affixes (prefix, infix, and suffix) do not have meaning if they are not attached or joined with the stem or base of words. Anyhow, the affixes which are attached to the words can influence the meaning of the stem or lexical form.

That is why, this research is intended to describe about the use of prefixes in Karo Language, so that the language learners particularly karonese people can use the language concerned correctly.

On the other hand, this research can show the change of meaning of words when the prefix is used to the lexical items which are already influenced by the prefix, and to provide some information of semantic aspects of words.

It is known that the minimal unit which can be analyzed in Semantics is word. So the prefix is not word. The prefix meaning can be analyzed when they have been used or combined with the base of word.

3. Research Method

In making research, methodology is needed in scientific work. It will enable the researcher to do the research, how and what method will be used. The method used is that qualitative or library research.

3.1. Technique of collecting data

The technique of collecting data was done by conducting observation through textbooks that is called library research. Nasution (in Sugiyono 2009: 226) said observation

or dialogue is a method in which the researcher directly goes to the informant. Taking data. On the other hand, the researcher goes to the library by taking some data from the text-books.

3.2. Technique of analyzing data

Sugiyono (2009: 246) said that the analyzing data in qualitative research can be done at the time of collecting data directly or after collecting data in a certain period. There are two ways of technique of analyzing data: (1) the data are noted from the informant. (2) the data are interpreted to get the meaning which were written in the text-books.

4. Discussion and Findings

4.1. Discussion

Prefix is one of the affixes that can be found in most of languages, including Karo Language. Affixation is one of the the most productive ways to form new words in English (Liu and Shen, 2012: 1). Prefixes are usually studied in morphology or word formation rules. As it is defined by Hu Zhuanglin, affix is “a collective term for the type of morpheme that can be used only when added to another morpheme (the root or stem)” (Hu, 2001: 62).

In Karo language, there are fourteen types of prefixes, such as: /N_/ , /er_/ , /per_/ ,; ter_/ , /me_/ , /i_/ , /pe_/ , /si_/ , /ci_/ , /ki_/ , /ke_/ , /pen_/ , /kini_/ , and /se_/ . These prefixes can be analyzed from the side of Semantics after those prefixes are joined or attached to the lexical item or base of words. Without being joined, of course, they do not have any meaning, as the prefixes found in English.

4.1.1. Transitive verb inflection

1. Prefix [N_] as Transitive verb inflection.

For example:

- (a) *Tutup* → *nutup* “to close”.
- (b) *Pekpek* → *mekpek* “to hit”
- (c) *Tukur* → *nukur* “to buy”
- (d) *Tangko* → *nangko* “to steal”

(e) *Cinepi* → *ncinepi* “to perch on”

Examples in the form of sentence:

- *Nutup: Temanku nutup labah* “My friend closed the door”
- *Mekpek: ise mekpek nipe ena* “who hit the snake?”
- *Nukur: engko nukur nakan* “You bought the rice”
- *Ise nangko senku?* Who stole my money?”
- *Piduk ncinepi takalku* “bird perch on my head”

2. Prefix [i_] as Transitive verb inflection.

For example:

(a) *Tutup* → *itutupi* “to cover”

(b) *Erdangken* → *ierdangken* “

(c) *Togan* → *itogan* “contradicted”

- *Itutupi: ula itutupi labah ena* “don’t close the door”
- *Erdangken: juma ierdangken bapa* “the field was sworn by father”be lemari “
- *itogan: labanci itogani* “cannot be contradicted”

3. Prefix [ter_] as Transitive verb Inflection

For example:

(a) *Pengadi* → *terpengadi* “can be stopped”

(b) *Pake* → *terpake* “can be used”

(c) *Pedem* → *terpedem* “to fall asleep”

Examples in the form of sentences:

- *Terpengadi: ia banci terpengadi* “he can be stopped”
- *Terpake: senndu enggo terpake aku* “Your money was used by me”
- *Terpedem: ia enggo terpedem* “He has fallen asleep”

4.1.2. Predicative marker

1. Prefix [me_]

For example:

(a) *paras* → *meparas* “elegant”

(b) *tultul* → *metultul* “blunt”

(c) *date* → *medate* “soft”

Examples in the form of sentence

**ndeharandu teridah meparas* “Your wife looks elegant”

**pisaunta enggo metultul* “our knife is already blunt”.

**buah galuh enggo medate* “banana fruit has been soft”.

2. Prefix [N_]

For examples:

(a) *Deher* → *ndeher* “near”

(b) *Jerlang* → *njerlang* “shiny”

(c) *Telap* → *ntelap* “sharp”

Examples in the form of sentence:

- *Rumahta enggo ndeher* “our house is already near”

- *Matawari sehkal njerlangna* “the sun is very sharp”

- *Pisau ena ntelap* “the knife is sharp”

3. Prefix [ter_ _en]. Prefix [ter_] can be followed by suffix [_en]

For examples:

(a) *Mbergeh* → *bergehen* → *terbergehen* “even colder”

(b) *Ndauh* → *dauhen* → *terdauhen* “further still”

(c) *Mejile* → *jilen* → *terjilen*

Examples in the form of sentence:

- *Berastagi terbergehen asaken Kabanjahe* “Berastagi is even colder than Kabanjahe”.

- *Terdauhen bahan inganna* “Please make his place/ or residence father”.

- *Rondongndu harus terjilen* “Your girl friend must be most beautiful”.

4.1.3. Deriving transitive verbs

1. Prefix [pe_]

(a) *Galang* → *pegalang* “to expand”

(b) *Kitik* → *pekitik* “to reduce”

(c) *Sikap* → *pesikap* “to make ready”

Examples in the form of sentence:

* *kerja e banci pegalang* “this party can be expanded”.

* *kerja e banci pekitik* “this party can be reduced”

* *mari pesikap kerja e* “lets make ready this party”.

2. Prefix [pe_ _ken]

(a) *mbiring* → *pebiring* → *pebiringken* “to make blacker”

(b) *ganjang* → *peganjang* → *peganjangken* “to put up high”

(c) *uli* → *pehuli* → *pehuliken* “to make good/ repair”

Examples in the form of sentence:

* *Banci pebiringken rupana* “you may make its colour blacker”

* *peganjangken kundulenta kari* “put up high our seat”.

* *dahinta pehuliken inganta kundul* “our task is to make good/ repair our seat”.

3. Prefix [per_ _]

(a) *sada* → *persada* “to make into one, mix together”

(b) *teman* → *perteman* “to be friend”

(c) *roti* → *peroti* “one who makes bread”

Examples in the form of sentence:

- *Mari sipersada arihta* “lets make our compromise into one”

- *la perteman kalakna* “he is easily making friend”

- *la tukang roti* “he is the bread maker”

4. Prefix [per_ _ken]

(a) *ernipi* → *pernipiken* “to dream about”.

(b) *erkuan* → *perkuanken* “speak to”

(c) *rengko* → *perengkoken* “to use the word ‘engko’ rather than ‘kam’ to some one”.

Note: In Karo Language, to use pronoun **you** means **engko** is the impolite one, as **kam** is the polite one.

Examples of words in the form of sentence:

- *Aku ernipiken kam erbinai* “I dreamt you last night”

- *Perkuanken ia aminna gia ia sinik* “you speak to him though he is silent”
- *Ula perengkoken adi kam ngerana man orang tua* “Do not speak by using engko to parents”.

5. Prefix [per_ _i]

- juma* → *perjuma* “farming the dry field”
- sabah* → *persabahi* “farming the wet field or rice field”
- dua* → *perduai* “to group into pairs”

Examples in the form of sentence:

- *Perjumaindu juma sini kebereken man bandu* “Please utilize the dry field that I gave you”
- *Persabahindu sabah i tepi dalam* “Please utilize the rice field which is there by the side of rice field.
- *Kupindo man bandu gelah iperduaindu kerehenndu* “I request you so that you come in pairs.

4.1.4. Deriving intransitive verbs

1. Suffix [er_ _]

- Jabu* → *erjabu* “be married”
- Pemeteh* → *erpemeteh* “to have knowledge”
- Pengarapen* → *erpengarapen* “to have knowledge”

Examples in the form of sentence:

- **Kam harus erjabu bulan sireh* “You must be married next month”
- **la erpemeteh ibas ngasuhi manuk* “He has knowledge about chicken farming”.
- **Aku erpengarapen kerehenndu* “I expect on your coming”

2. Suffix [er_ _ken]

- Nakan* → *ernakanken* “to have something for staple”
- Uis* → *eruisken* “to wear a snack for clothing”
- Tarum* → *ertarumken* “to have roof”

Examples in the form of sentence:

- **geluh kami ernakanken gadung* “Our lives have potato for food”

**Aku eruisken uis cap madras* “I wear a snack for clothing”

**Rumahku ertarumken seng* “My house has iron roof”.

3. Suffix [N_]

This suffix has some allomorphic variation such as: /m_/, /n_/, /ng_/, /nge_/ when it occurs before a particular consonant sound, except before consonant /j/, /w/ and /y/.

(a) Pedem → medem “to sleep”

(b) Taktak → naktak “to fall”

(c) Kawil → ngkawil “to fish”

(d) Like → ngelike “to shout”

The words in the form of sentence:

*medem kam anakku “You sleep my child”

*Ndabuh bahanndu i dalan “You make it fall on the street”.

*Aku engkawil i kolam “I fish in the fool”

*Ula kena ersora mbelin “You do not shout loudly”

4. Suffix [me_]

(a) teruh → meteruh “low”

(b) erga → meherga “expensive”

(c) duit → meduit “avaricious, loving money”

|

Words in the form of sentence:

*tamakenndu piso ena i teruh “put the knife low”

*Kai sini berekenndu meherga kuakap “What you gave me is considered expensive for me”

*la meduit kal “He is loving money very much”.

1. DERIVING NOUNS

Prefix [peN_]

(a) Make pemake “wearing something or way of wearing”

(b) Ngisap Pengisap “soker”

Words in the form of sentence:

- Kam pemake narkoba kepeken “You are actually wearing drugs”
- Pemakendu baju ena lacocok “The way of wearing the shirt does not fit”.

Prefix [per_]

- (a) Erjuma → perjuma “farmer”
- (b) Ermakan → permakan “shepherd”

Words in the form of sentence:

- Sanga anak perana, ia perjuma “At time of his child, he was a farmer”
- Ia permakan “He is shepherded”.

2. DERIVING MISCELLANEOUS FORMS

Prefix [N_]

- (a) Dapur → ndapuren “stool of bamboo”
- (b) Kibul → ngkibul “classifier for round objects”
- (c) Beka → mbeka “devide into half”

Words in the forms of sentence:

- *kutabah buluh sada ndapuren “to cut the bamboo into half”
- *Ngkibul bahan tanah ena “make the soil round”.
- * Bekandu buluh ena “You devide that bamboo into half one and another”

5. Findings

All prefixes in Karo language which are attached to the stem or base of words can be illustrated as: All the base of words to which the prefixes are attached, their meanings and fuctions become different.

1. The word classes mostly change into another after getting the prefixes, except in predicative marker, they are adjective form and remains adjective. For example: deher → ndeher, telap → ntelap.
2. Prefixes can be classified on the basis of transitive verb inflection, predicative marker, deriving transitive verbs, deriving intransitive verbs, deriving nouns and deriving miscellaneous forms.

6. Conclusion

In making research, the process of semantic meaning based on prefixes which are attached to the base of words in Karo Language, can be concluded that the meaning and function of words become mostly different and some of them are not different such as in predicative marker, the words after getting prefix remain adjective. In transitive verb inflection, the words remain verb and verbs change into adjective. In Karo Language, there are fourteen prefixes such as: /N_, /er_, /per_,;ter_, /me_, /i_, /pe_, /si_, /ci_, /ki_, /ke_, /pen_, /kini_, and /se_.

Prefixes in karo language can be categorized into transitive verb inflection, predicative marker, deriving transitive verbs, deriving intransitive verbs, deriving nouns and deriving miscellaneous forms.

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Conference Paper

Assessing English Education Department Students' Competence in Translating Indonesian Text into English

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Abstract

Translation skill is important for students of English Education Department as in the future they will need the skill to translate their own scientific papers for international publication. However, to master the skills of translating texts, students should have enough understanding on both the language and the culture of languages (source and target language). This research aims to 1) identify the difficulty faced by the students when translating texts, and 2) measure students' ability in translating texts. The data were gained from the students' translation products. The subjects were 30 students of English Education Department in the State Islamic University of North Sumatra. The data collecting instrument was translation test where students translated English text into Indonesian. The findings indicate that students had difficulty in translating the English text into Indonesian especially in terms of accuracy and acceptability, but the students' translations were better in terms of readability. The difficulties in translating the English text into Indonesian were due to students' lack of understanding in applying the appropriate translation methods when translating the text. Moreover, the students also lack of ability in choosing the right words that will be the best equivalence in the target language. The findings also show that students had sufficient ability in translating text from English to Indonesian.

Keywords: assessment, translation competence, source language, students, target language

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1. Introduction

Translation skill is one of the mandatory courses offered for the students of English Education Department at the State Islamic University of North Sumatra. This subject is given in two modules. In the first module, the students learn about the basic theory of translation while in the second module they focus on applying the theory into practice. The skills of translating text are important because they will have capability in translating scientific papers for international publication from Indonesian into English. Most of

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lecturers in the State Islamic University of North Sumatra have great articles to publish in the Scopus indexed journals. However, it is still hard to find the translator that can help them in translating their papers into English. Therefore, by studying translation theories and practice, the English Education Department students of the State Islamic University of North Sumatra will have not only an opportunity as English teachers, but also ability and chance to be translators, especially, the translators of scientific papers.

To be a good translator, every student in English Education Department of the State Islamic University of North Sumatra should understand the culture and the language of both texts (Indonesia and English). Moreover, most of translators learn to translate from their personal experience (Kembaren & Muchtar, 2018). Thus, to achieve this goal, the students develop a translation agency that will allow them to apply the translation theory they have learned in the classroom. The students are assigned to find the clients that need their translation service. Even though the students have studied the translation theory and get enough practice in translation class, they need to improve the quality of their translation product in order to produce more accurate, readable, and acceptable translation product.

Realizing the importance of translation class for the English Education Students, this study aims to 1) identify the difficulty faced by the students when translating texts, and 2) measure students' ability in translating texts. The data were gained from the students' translation products. By understanding about the challenges that students might face in translating text and by analyzing students' translation product, it is expected that students will be able to focus on the skills that they lack of and improve their translation products.

2. Literature Review

According to Newmark (1988) "Translation is a craft consisting in the attempt to replace a written message statement in one language by the same message or statement in another language". Newmark emphasizes that translation is a process of rendering written message, from source language to target language without adding or reducing the message. According to Catford (1974), "Translation is the replacement of textual material in one language by equivalent textual material in another language". Catford states that the replacement of textual material from the source language into the target language should be equivalent. According to Nida and Taber "Translation consists of reproducing receptor language in the natural equivalent of the source language message, first in terms of meaning and second in terms of style" (Suryawinata, 2003). It means translators

should find an appropriate message for the target language and should translate the text appropriately. Based on the definitions above, there are several words that can become the main focus to define “translation”, namely: replace, rendering, equivalent. Thus, it can be understood that translation is not merely converting the source text into the target text, but there are several things to consider so that the message in the source text can be replaced and rendered appropriately and equivalently, and of course by following the correct language structure of the target text and considering the context and cultural matters of the target text.

That is why, in relating to cultures, Larson (1984) mentions that “The receptor audience will decode the translation in terms of his own culture and experience, not in terms of the culture and experience of the author and audience of the original document. The translator then must help the receptor audience understand the content and intent of the source document by translating both cultures in mind.” Based on this explanation, it is understood that to help the target readers understanding new cultures, translators need to know both source and target language culture so that they can find the most equivalent items to translate the source text.

According to Newmark (1988), translation methods relate to whole texts while translation procedures are used for sentences and the smaller units of language. To analyze students’ difficulty in translating text, the researchers try to see whether the students use appropriate methods in translating the source texts based on Newmark’s translation methods. Newmark also proposes eight translation methods, namely; word-for-word translation, literal translation, faithful translation, semantic translation, adaptation, free translation, idiomatic translation, and communicative translation.

3. Research Method

The research is descriptive qualitative study (Miles, Huberman & Saldana, 2014) and translation studies oriented to translation product (Toury, 1995). The data were gained from the students’ translation products. The subjects were 30 students of English Education Department in the State Islamic University of North Sumatra. The data collecting instrument was translation test where students translated English text into Indonesian.

4. Result and Discussion

After analyzing the data, it can be seen that the students have difficulty in using appropriate translation procedures when translating texts from Indonesian into English.

Following are some examples of students' translation products and the better version of translation.

TABLE 1: Example 1.

Source Text	Target Text
Sampah merupakan suatu yang terbuang atau dibuang dari sumber hasil aktivitas manusia maupun alam yang belum memiliki nilai ekonomis.	Waste is a waste or is discharged from the source of results human and natural activities that do not have economic value.

In the table above, it can be seen that student translates the source text by using word-for-word translation method. The words translated singly by their most common meanings, out of context, for example; Waste is a waste. The better translation for this text would be "Waste is something discharged and comes from human natural activities which does not have economic value".

TABLE 2: Example 2.

Source Text	Target Text
Pengelolaan sampah adalah meliputi pengumpulan, pengangkutan, sampai dengan pemusnahan atau pengelolaan sampah sedemikian rupa sehingga tidak menjadi gangguan kesehatan masyarakat dan lingkungan hidup.	Waste management is covering collection, transportation, up to destruction or management garbage in such a way that it does not become a health problem community and environment.

In the table above, it can also be seen that the student uses word-for-word translation method to translate the text above, out of context and grammatical structure, for example; "it does not become a health problem community and environment". A better version of this translation would be: "Waste management consists of collecting, transporting, and managing the waste in such a way that it does not become a health problem for the community and environment."

TABLE 3: Example 3.

Source Text	Target Text
Pengelolaan sampah merupakan cara yang efektif untuk memutuskan rantai penularan penyakit, dan juga untuk meningkatkan kesehatan keluarga dan masyarakat	Waste management is an effective way to break the chain disease transmission, and also to improve family and community health.

In the table above, it can be seen that the student uses literal translation technique in translating the text because even though the grammatical constructions are converted to the nearest equivalent, the lexical words are still translated singly, out of context, for example; To break the chain disease transmission. A better version of this translation would be: "Waste management is an effective way to cut the infected diseases and also to improve the health of family and community."

TABLE 4: Example 4.

Source Text	Target Text
Bertambahnya penduduk di area perkotaan dan pedesaan akan bertambahnya sampah rumah tangga dilingkungan sekitarnya.	Increased population in urban and rural areas will increasing household waste in the surrounding environment.

In the table above, it can be seen that the student is translating the text by using word-for-word translation method because the student made a grammatical error in the phrase, “Increased population in urban and rural areas will increasing” which should be written “will increase”. A better version for this translation would be: “The increase in population in urban and rural areas will increase the household waste in the surrounding environment”.

TABLE 5: Example 5.

Source Text	Target Text
Masalah lingkungan telah menjadi perhatian secara khusus bagi pemerintah.	Environmental problems have gone specifically for the government.

In this example, the student also translates the text by using word for word translation method, and did not translate the meaning correctly. A better translation for this text would be: “The environmental problems have become a special concern for the government.”

5. Conclusion

It is concluded that students had difficulty in translating the English text into Indonesian especially in terms of accuracy and acceptability, but the students’ translations were better in terms of readability. The difficulties in translating the English text into Indonesian were due to students’ lack of understanding in applying the appropriate translation methods when translating the text. Moreover, the students also lack of ability in choosing the right words that will be the best equivalence in the target language. The findings also show that students had sufficient ability in translating text from English to Indonesian. Based on the findings, it is expected that the students should improve their understanding about translation methods and procedures so that they will be able to produce higher quality of translation product.

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Conference Paper

The Influence of *Thalibah* Arabic Learning Measures: Psychopragmatic Approach

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Abstract

Thalibah Arabic language proficiency can be assessed from the speech act process. There are several types of speech acts that can be used, but in this study the type of speech acts used are directive speech acts. This study aims to analyze the form and context of speech contained in the type of directive speech acts used by *ustadzah* to *thalibah* in communicating in Arabic. This study uses a qualitative research approach with an interactive model popularized by Miles and Huberman. The data source in this study is the form of speech spoken by the *ustadzah* and the context of speech produced by the *ustadzah* after the form of speech is obtained. Data collection techniques in this study were referenced techniques, recording techniques, and note-taking techniques. The results of this study found that directive speech acts that are more dominantly spoken by the *ustadzah* are governing, asking, and giving advice. The form of speech in the type of directive speech act found includes orders, requests, advice and prohibitions. The context of speech that is found is to rule, tell, instruct, require, request, advise, advise, direct, admonish, and prohibit.

Keywords: Directive Speech, Form and Speech Context, Arabic, Psychopragmatic.

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1. Introduction

Language is a characteristic of a nation. Language can also reflect the life of a country. Definitely, many linguists define the meaning and meaning of the language itself. Language is speech sounds that are spoken by users to interact and communicate with each other. Language can be understood and understood by language users if the language rules are used as well as possible, orderly and unambiguous. According to Wibowo (2001: 3) language is a system of sound symbols that are meaningful and articulate (produced by spoken devices) that are arbitrary and conventional, which is used as a communication tool by a group of humans to give birth to feelings and thoughts.

The language studied in this case is Arabic, which is a language that is no stranger to foreign language learners and researchers, because Arabic is a foreign language / international language that is recognized as a world language in the United Nations

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(UN) besides English, France, Mandarin and so on that have received recognition as official foreign languages used by various nations in the world.

Arabic has special characteristics and characteristics. According to Nasution (2010: 38) the characteristics that are specific in Arabic are: Arabic is very rich in vocabulary and synonyms. Arabic is a language that has distinctive characteristics, apart from its unique form of writing, as well as how to read words and sentences. This language has writing rules and writing rules, has gender markers (feminine and masculine), time markers on verbs, noun markers, and so on.

The use of Arabic in an active Arabic-speaking environment between ustadzah and thalibah is a routine that is carried out every day so as to create a maximum language atmosphere. Communication between Ustadzah and Thalibah which took place in teaching and learning activities was very interesting to study. Ustadzah who in communication activities must be able to describe the language through speech well and correctly in order to create a more pleasant atmosphere of language learning so that the thalibah become active. Language interaction can be realized through speech acts, one of which is directive speech acts. Directive speech acts are types of illocutionary speech acts in the form of speech intended to see the response of the thalibah in language activities.

Directive speech acts are a type of speech act used by speakers to tell others to do something. This speech acts to express what the speaker wishes to the addressee. According to Searle (in Leech, 1993: 164) directive speech acts are speech acts that produce an effect in the form of actions taken by speakers to the addressee.

The problems that will be discussed are (1) how the form of speech of the type of directive speech act carried out by the ustadzah to thalibah in the language environment, (2) how the context of speech is the type of directive speech act that results from the process of speaking to thalibah. So, in this case the role of pragmatics is not maximal, so it must be combined with the science of psychology, so as to produce a psychopragmatic approach.

2. Literature Review

According to Etikasari (2012) in her research entitled speech act directive in class discourse, she described the form, function, and context of speech acts directly in class discourse. From the results of the study it was found that the form and function of speech acts directly in class discourse included: instructions, orders, requests, invitations, urges, prohibitions, suggestions, and persuasions while directive speech

acts were found in the learning context in the introductory, core, and concluding activities.

She also stated that the form of directive speech acts in class discourse included (1) the form of directive directive speech acts, (2) the form of command directive speech acts, (3) the form of demand directive speech acts, (4) form of invitation directive speech acts, (5) the form of pressure directive speech acts, (6) prohibited directive speech acts, (7) form of directive speech acts suggesting, and (8) form of persuasive directive speech acts.

The use of the directive function of speech acts in class discourse includes (1) the directive function of the speech act in the learning process, (2) the directive command function in the learning process, (3) the directive request function in the learning process, (4) the action function directive speech invitations in the learning process, (5) directive function of speech acts in the learning process, (6) prohibited directive speech function in the learning process, (7) directive speech function functions suggest in the learning process, and (8) speech act function inducement directive in the learning process.

The context of directive speech acts in class discourse is found in preliminary, core, and final activities in learning which include (1) preliminary activities consisting of (a) directive speech acts in class discourse in the context of preparing class conditions, (b) directive invitations in class discourse in the context of apperception, (c) persuasive directive speech acts in class discourse in the context of conveying greetings and giving attention; (2) in the context of core activities consisting of (a) directive directive speech acts in class discourse in the context of evaluating task results, (b) directive directive speech acts in class discourse in the context of explaining material concepts, (c) directive speech acts governing discourse class in context explains, (d) demand directive speech acts in class discourse in the context of giving attention and motivation, (e) invitational directive speech acts in class discourse in the context of evaluating the results of training, (f) directive speech acts in class discourse on context explains the example, (g) directive directive speech acts in class discourse in the context of explaining material concepts, (h) prohibited directive speech acts in class discourse in the context of discipline, (i) persuasive directive speech acts in class discourse in the context of explaining examples, then (3) in the final activity found directive speech, namely directive speech act insistence on class discourse in the context of evaluating Student assignments.

3. Research Method

This study uses a qualitative approach that focuses on the overall description and elaboration of the process of language and Arabic to be able to provide linguistic scientific contributions to students as recipients of languages. This research is qualitative because it emphasizes more on the textual discourse that results from the transcripts of audio and video recordings as support, field notes, and documents relating to the problems in this study.

Activities in this study include data collection, data analysis, data interpretation, and then formulated for a conclusion that refers to the analysis of the data.

This study uses a qualitative approach using an interactive model presented by Miles and Huberman (2014) as stated in the following figure:

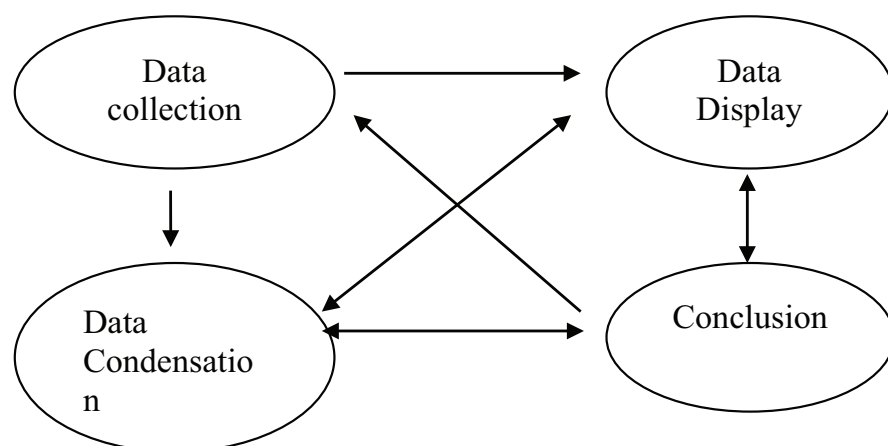


Figure 1: (Picture: Interactive Models of Miles & Huberman).

In the picture above, the stages in collecting data are the initial stages with the aim of getting an overview of the actual research data and data. In connection with the picture above, the analysis section is in 3 parts (flow), namely: condensation of data, display data, and drawing conclusions.

The source of research data was obtained from ustadzah speech in the language environment during the learning process taking place at the location of the study. Data collection techniques in this study used the refer, record, and note method. The method of collecting data in this study, namely observation, recording, data transcript, data identification. Next to analyze the data, theoretically this study uses an interactive model (Miles and Huberman, 2014), namely through recording, data transcripts, identifying data, and drawing conclusions.

4. Result and Discussion

Directive speech acts are included in the type of illocutionary speech acts. Illocutionary speech is a speech act that does not only function to say something according to what is spoken by speakers, but also can be used to do something.

At the location of the study there are data on speech forms and speech contexts spoken by the ustadzah to thalibah in class situations as follows:

Data (1): Speech form: نبدأ دراستنا اليوم بالبسملة

/nabda'u dira:satana: al-yauma bi al-basma:lati/

'We start today's lesson with basmalah '

Speech context : this utterance is delivered by the cleric to the thalibah before starting their lesson (smiling happily)

Based on the speech on the data (1) it is known that Ustadzah has produced a type of directive speech, namely a speech act that produces an effect in the form of an action that will be carried out by the addressee. In the utterance it means "to rule". Judging from the speech produced by the ustadzah it is clear that cognitive ustadzah has a deep understanding and the right perception of the context of the speech. While the ustadzah competence for the speech context is very well spoken and goes according to its performance. So that it can be said that ustadzah really knows who and what the utterances are said.

Data (2): Speech form: هيا نفتح كتابنا

/hayya: naftahu kita:bana:/

'Let's open our book '

Speech context : this utterance is delivered by the cleric to the thalibah before starting their lesson (smiling happily)

Based on the speech on data (2) it is known that Ustadzah has produced a type of directive speech that is a speech act that produces an effect in the form of actions to be taken by the addressee. In the utterance it means "instruct". Judging from the speech produced by the ustadzah it is clear that cognitive ustadzah has a deep understanding and the right perception of the context of the speech. While the ustadzah competence for the speech context is very well spoken and goes according to its performance. So that it can be said that the ustadzah was right to state to the thalibah, and they understood clearly.

Data (3): Speech Form: يا بنات !!! هل عندكن السؤال ؟

/ya: bana:tu hal 'indakunna al-sua:la/

'Oh girls! Are you have questions? '

Speech context: this speech is delivered by the cleric to the thalibah after completing the explanation and explanation of the subject matter (smiling happily).

Based on the speech on the data (3) it is known that the Ustadzah has produced a type of directive speech that is a speech act that produces an effect in the form of actions to be taken by the addressee. In the utterance it implies "telling" to ask something for what the thalibah might not yet understand. Judging from the speech produced by the ustadzah it is clear that cognitive ustadzah has a deep understanding and the right perception of the context of speech. While the ustadzah competence for the speech context is very well spoken and goes according to its performance. So that it can be said that the cleric knew very well who and what the utterances were said.

Data (4): Speech form: يا بنات !!! إلى أي صفحة وصلنا اليوم ؟

/ya: bana:tu ila: ayyi safhatin wasalna: al-yauma/

'O girls !!! Where's our study today? '

Speech context : this utterance is delivered by the cleric to the thalibah before starting their lesson (smiling happily)

Based on the speech on the data (4) it is known that Ustadzah has produced a type of directive speech, namely a speech act that produces an effect in the form of actions that will be taken by the addressee. In the utterance it means "instruct". Judging from the speech produced by the ustadzah it is clear that cognitive ustadzah has a deep understanding and the right perception of the context of the speech. While the ustadzah competence for the speech context is very well spoken and goes according to its performance.

Data (5): Speech forms: اسمعن كلام الأستاذة

/isma'na kala:ma al-ustadzati/

'Listen to the words of the lecturer (female)'

Speech context: this speech was delivered by the cleric to the thalibah during the learning process and explanation of the material presented by ustadzah (happy smile).

Based on the speech on the data (5) it is known that Ustadzah has produced a type of directive speech, namely a speech act that produces an effect in the form of an action that will be carried out by the respondent, namely answering the question. In the utterance it means "to rule". Judging from the speech produced by the ustadzah it

is clear that cognitive ustadzah has a deep understanding and the right perception of the context of speech. While the ustadzah competence for the speech context is very well spoken and goes according to its performance.

5. Conclusion

The results showed that in applying the Arabic language proficiency process in an active Arabic-speaking environment between ustadzah and thalibah with a psychopragmatic approach, one way was to use directive speech acts that had the function: telling, asking, prohibiting, suggesting, asking, and inviting.

Speech forms and the context of speech on the type of directive speech spoken by the ustadzah to thalibah repeatedly and with good cognition, so that such Arabic-language activities can produce active Arabic language proficiency, and make thalibah more confident use the same form of speech to others.

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Conference Paper

The Characteristics of the Letter of *Dād* and the Miracle of Al-Qur'an

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Abstract

Since ancient times, Arabic has been an actively used language. Arabic language is also renowned as the language of Al-Qur'an (Muslim's holy book). However, it is important to notice that the Arabic language used for communication is certainly different from that used in the Qur'an, which is also called the classical Arabic language (*qodîmah*). This Qur'anic Arabic has various unique characteristics. This paper elaborates some specificities and uniqueness of Arabic letter *Dād* that no other languages in this world bear similarities. Thus, it cannot be denied if this language is used to represent the verses of the Qur'an. Although some challenges were later found in pronouncing this letter after the Qur'an is read by all Muslims throughout the world. The letter *Dād*, found in the 15th order of the *Hijaiyah* alphabet has a very close relation to the uniqueness of the Qur'anic Arabic. In fact, the existence of this letter seems to answer the mystery of why the al-Qur'an was revealed by using clear Arabic (*bi lisânin 'arobiyyin mubînin*). This paper will also discuss the characteristics of *Dād* and its uniqueness which make the proof of the authenticity of the language, which also explains why the language, among all other languages in the world is chosen to be the language of Al-Qur'an.

Keywords: Arabic, al-qur'an, Hijaiyah, qodîmah, quranic language

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1. Introduction

All Muslim scholars believe that the Holy Quran was revealed in the spoken language of the Prophet Muhammad PBUH and the dialect of the Quraysh which was known as classical Arabic and it is notable that the dialect of the Quraysh has been used in poetry since earlier than the era of the Prophet. The aforementioned statement is endorsed by the verse of Quran (surah 14 verse 4) as it says:

“ *Wamâ arsalâka min raûlin illâ bilisâni qoumihi*”

Translation: We do not send any messenger except in the language of his own people.

From that quoted verse, it can be understood that Arabic language as the mother tongue of the Prophet becomes the chosen language for presenting the Holy Quran.

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Besides being the language of the Holy Quran, Arabic also became the means of communication in preaching Islamic teachings, the rules of Islam, and Islamic foundation to Arabs people at that time. Since the spread of Islam all over the world was brought by the Arabs using the Arabic language, consequently, the main languages of many tribes and nations were changed from their mother tongues into Arabic language in order to understand Quran and follow the rules of Islam. When many of non-Arabs became Muslims, they also learned Arabic language and started to teach this language to others, thus all of their sciences were recorded in Arabic. In a period of time, Arabic language was the biggest in the world. However, despite the effort of learning the language, non-Arab peoples found it difficult to recite the Holy Quran with the perfect pronunciation and right articulation which is called *tartîlan* as instructed in surah 73 verse 4 “*And recite the Quran with measured recitation (rhythmic tones).*”

The word ‘*tartîl*’ means harmony and order. Thus, the term *tartîl* can be used to show a consecutive or well-ordered articulation of words. Since the words stated here refer to those of the Qur’an, it could also be associated with other concepts such as good talks, slow recitation, and recitation in a well-articulated way. *Tartîl* which literally means to arrange and put things in order technically means to recite the Quranic verses with reflection and order with the proper pronunciation of its letters, clear articulation of its words, and reflection on the meanings of its verses and their implications.

Arab people proudly claim Arabic as “the language of *dād*” since no other languages on the world have the letter ‘*dād*’ in their alphabet. It implies that ‘*dād*’ is an extremely unusual sound. It also became the reason why early Arabic grammarians described Arabic as the *lughat ad-dād* (the language of the *dād*) because the sound was thought to be unique to Arabic (Versteegh, 2003). The emphatic lateral nature of this sound is possibly inherited from Proto-Semitic, and is compared to a phoneme in South Semitic languages such as Mehri. The corresponding letter in the South Arabian alphabet is [ṣ], and in Ge’ez alphabet [ṣappa], although in Ge’ez it merged early on with [ṣ]. The reconstruction of Proto-Semitic phonology includes an emphatic voiceless alveolar lateral fricative [ṣ̥] or affricate [tṣ̥] for /ṣ̥/. This sound is considered to be the direct ancestor of Arabic *dād*, while merging with *ṣād* in most other Semitic languages.

At least, there are two reasons of this condition, *firstly* the existence of the letter *dād* in determining the reliability of a *qāree* [the person reciting Quran] in reciting the Holy Quran is closely related, because this letter is very difficult in pronunciation and it requires intensive training to pronounce the exact articulation. That is why this letter has changed in its pronunciation in some other languages like France, India, Hebrew,

Syrian and Roman. *Secondly* only Arab people can pronounce this difficult letter with a perfect place of articulation.

As people know Arabic language has alphabet called *hijaiyyah* in which every letter has a characteristic to pronounce with a specific articulation and one of them is the letter *Dād*. These unique characteristics of its letters may be the reason why Arabic is chosen as the language of the holy Quran. The Arabic sound *ḍād* is popularly believed to be a unique sound that gives Arabic a 'special status' among other languages. *luġat aḍ-ḍād* meaning 'the language of *ḍād*', is a cliché that is often used to refer to Arabic. As a consequence, the implication being that only Arabic has this sound, and especially in non-academic circles, it is assumed that the reference in this cliché is to the emphatic dental/denti-alveolar plosive that is found in the standard variety and represented by the grapheme ض.

It is clear that both assumptions are erroneous. Firstly, the phonetic property of modern Arabic *ḍād* is an innovation; the reference in the statement above must have been to the original sound, most probably a voiced lateral fricative (Steiner, 1976). Secondly, Arabic is not alone among world languages to contain the sound, or similar sounds, e.g. among the languages of the Caucasus, Adyghe and Kabardian have voiced laterals. The Proto sound, from which Arabic *ḍād* descends, was thought to be obsolete (Steiner, 1976).

2. The Characteristics of Dād in Modern Literature

In Steiner's (1976) discussion of the history of the laterals' theory, he pointed out that Lepsius (1861) was the first scholar to adopt the theory that the Arabic *ḍād* which was originally "an emphatic assibilated l" in the post Islamic period (Steiner, 1976). This theory was then supported by a number of researchers who were able to find an emphatic lateral realization of *ḍād* in South Arabian dialects, such as ḥadramī Arabic (van den Berg 1886:239), and in Mehri (von Maltzan 1873:259). Additionally, Růžička (1909) was the first researcher to discuss the Arabic loanwords in Spanish in which *ḍād* was realized as *ld*, which further supports the description of Arabic *ḍād* as a lateral feature (all cited in Steiner 1976: 3). Citing the argument made by Brockelmann (1908), Vilenčik (1930) and Magee (1950) Steiner agrees that the lateral *ḍād* in Arabic and Modern South Arabic (MSA) is probably the result of a sound shift from an interdental to a lateral sound, as stated in the following quotation: "...there are no grounds for brushing aside the possibility that the lateral *ḍād* of Arabic and MSA developed from an earlier (unlaterlized) *ḍ* [ʔ/ðʔ]" (Steiner, 1976, p. 5). He goes on to give analogies for this assumption, citing the

work of Vilenčik (1930), for example the /ð/ which has changed to /l/ in Afghan dialects, and the /d/ that has changed to /l/ in different languages including Latin and the Jewish Neo-Aramaic dialect of Azerbaijan.

Voiced fricative-lateral sounds are less common in world languages than voiceless fricative-laterals /ɬ/. According to Steiner, voiced fricative-laterals are found only in Modern South Arabic languages (MSA), Ubykh, the Circassian languages and some African languages such as Sandawe, Bura, Margi and the southern Bantu languages. Fricative-laterals are found in MSA (Modern South Arabic), a term that was used to describe a group of Semitic languages spoken on the southern coast of the Arabian Peninsula (Steiner 1976). One of these languages is Shahari, which is spoken in Zūfār in Oman. Mehri is one of these languages spoken in Zūfār and in the Mahra county, which is located between Zūfār and ḥaḍramawt, and also in Socotra island. Furthermore, the Botahari and Harsusi dialects are both similar to Mehri and are also spoken in Zūfār (Steiner 1976:12). One remarkable difference between MSA and the Arabic language is the presence of phonological innovations in the latter that are used in most Arabic dialects. These innovations include the unconditional merger of /d^h/ and /ð^h/, and the unconditional merger of /ɬ/ and /s/ as a result of the chain shift ś>š > s²³. Another difference is that in Arabic the emphatics are velarized while in MSA they are glottalized, as in Ethiopian Semitic languages (Steiner 1976: 12).

Another important piece of information given by Steiner is that the distinction between *dād* and *dā'* is "secondarily" maintained in the same way as the distinction between *ḍ/d* and *ṭ/t* is secondarily maintained (Steiner, 1976, p. 37). This distinction is preserved by producing one of the two sounds as an interdental and the other as a dental stop. According to Steiner this would mean that there was a time in which the distinction between *d^h/ð^h*, *ḍ/d* and *ṭ/t* ceased to exist in urban reading traditions. The disappearance of the interdental sounds has encouraged old orthoepists to create this distinction in order to preserve the traditional recitation of the Qur'an. This is an indication that the distinction between *dād* and *dā'* is in fact an 'artificial' distinction. The data presented in this study will lend further explanation to this argument, as we find that the lateral sound and the interdental sound are available in the phonetic inventory of the dialect but there is no 'phonemic' distinction between the two sounds (See section 4.2 for further details).

3. Findings (The Distinction of Dād)

Steiner (1976) gives examples of Arabic loanwords from a number of languages such as Malay, Mindano and Sulu to support the lateral theory of Arabic *dād*. In the Malay language, for instance, the realization of *dād* in Arabic loanwords is either [d] or [l]. In the Philippine Island Mindano *dād* is realized as [L] (Vollers, 1893 cited in Steiner 1976). Arabic loanwords such as *rela/riḍā* (consent) and *lohor/Zuhr* (noon) are believed to be found in Malay because they were spread by traders from south Arabia who used to work in Sumatra during the Middle Age.

Steiner attributes the existence of the lateral realization for *dād* and *dā'* in Arabic loanwords in modern Malay to the influence of the ḥadramī dialect which was spoken in the Arab colony in Malay's Archipelago within the last two centuries. Another explanation is that the realization of *dād* in Arabic loanwords that was found in dictionaries in the seventeenth century existed due to the early contact between the Arabic dialects of South Arabia and Malay. Nowadays, the lateral realization is hardly found in Malay also.

The phonetic articulation of these consonants basically focuses on two points of articulation. The primary front articulation occurs at the dental/alveolar region and a back secondary articulation that involves the constriction of the upper pharynx. In the process of acoustic analysis of the emphatic consonants it has been found that the lowering of formant two (F2) is an indication of the enlargement of the oral cavity which is caused by the configuration associated with the specific articulation of the emphatics. This phenomenon of *tafkhīm* has attracted the attention of Arab grammarians since the 8th century from the time of al-Khalil and Sibawayh and it is being investigated by modern and western linguists today. The Arabic sound /د ض / was described by Sibawayh (1988) as '*makhraj al-dhād min baina awwali ḥāfat al-lisān wamā yalīhi min al-adhrās*' which is translated to 'pronunciation of dhād from the front part of the side edge of the tongue and the molars next to it is the outlet of the dād'

The place and manner of articulation of the Arabic *dād* were discussed by a number of ancient Arabic grammarians, specifically the 9th century grammarian Sibawayhi (1988) who gave the following description for the place of articulation of the Arabic *dād* in his book *al-kitāb*: "...min bayna 'awwal ḥāfat al-lisān wa-mā yalīhi mina al-'adrās ..." which means "...between the front edge of the tongue and the adjacent molars." Sibawayhi also grouped *dād* with *majhūr* 'voiced', *rixwa* 'fricative' and *muṭbaq* 'emphatic' sounds. Based on this description, it can be concluded inferentially that Arabic *dād* is an emphatic voiced fricative sound [d̪]. It is important to note that the description above does not

explicitly point to the lateral nature of *dād*; however, Sībawayhi's (1988) comments on the 'emphatic' nature of the sound can lead us to conclude that this sound is lateral.

Ibn Jinnī (1957), in his book *Sirr ṣinā'at al-i'rāb*, to Sībawayhi's description of the Arabic *dād* that the sound could be produced either from the left or right side of the tongue. He also cited the existence of *dād da'īfa* (weak *dād*) as a sound that belongs to an 'unaccepted' type of speech. Ibn Ya'īš described 'weak *dād*' as a sound that can be pronounced as *tā'* /t̤/ or a sound that has a place of articulation between *dād* /d̤/ and *dā'* /ð̤/. These sounds are most probably different allophones of *dād*, which is believed to be the first stage of a merger between *dād* and *dā'*.

The Egyptian linguist Anīs (1947) is one of a group of scholars who point out the difference between the original and modern *dād*. In his book *al- Aṣwāt al-Luġawiyya*, Anīs (1947) states that the old Arabic *dād* has undergone a series of developments since the 8th century up to its modern realization. He mentions that the modern realization of *dād* that is used in Egypt is similar in its place of articulation to the Arabic sound *dāl* /d/, which is in all probability an emphatic stop sound /d̤/. Anīs (1952) also adds that Arabic *dād* is rendered among some Bedouin and Iraqi speakers with a pronunciation similar to *dā'* and to the old form of *dād*. He adds that both Arabic and non-Arabic speakers alike find the lateral *dād* difficult to produce in speech.

El-Gindi (1983) also mentions the existence of seven different recitations of the Qur'an in which the graphemes *dād* and *dā'* are used interchangeably to represent both the interdental and the lateral sounds. This description was used by the majority of scholars who followed him with the exception of Ibn Sina who deviated from the Sībawayhi tradition.

4. Conclusion

Based on the findings of this study, it can be concluded that the importance knowledge of the characteristic of *dād* as the unique letter of hijaiyyah alphabet can be seen from some different perspectives as listed below:

1. Viewing from the difficult level of pronunciation of this letter and unique characteristics that exist in this letter, moreover it is not found in other languages such as French, Hindi, Hebrew, Syrian and Roman.
2. One distinction of the letter of *dād* is because only Arab people can pronounce with the perfect pronunciation and articulation. For this reason, this letter becomes the name of Arabic language which is popularly known as 'the language of *dād*'.

3. The letter *dād* is one of the determinant of proficiency in reciting the holy Quran and to be a standard of fluency assessment on one's pronunciation in reciting Quran.

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Conference Paper

Ethics of Biotechnology in *Bioshock's* Interactive Narrative

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Abstract

The interactivity element in video games allows the process of delivering narration through words and actions taken by the game player. The diversity of game design in delivering stories leads to a debate between ludology (game-centered) and narratology (narrative-centered). Ludology perceives game as 'sets of rules' because game itself is a medium that is made up of rules. On the other hand, narratology views game in terms of the narrative resulted from the rules. Narratology tends to reduce the peculiarity of the medium because it does not take game rules into account, while ludology ignores the narrative elements. However, in recent times, games combine aspects of gameplay and narration to form an interactive narrative. One video game that uses such combination is *Bioshock* (2007). The interactivity elements in this game are not only for conveying the story, but also for allowing players' participation to determine the resolution of the story through the player's interaction with the character named Little Sister. Gameplay-wise, Little Sister acts as one of the main resources that helps players complete the game. Narrative-wise, Little Sister who is a chimera (a combination between animal and human) is a representation of technological advancement. Positioned as resource both in the gameplay and the narration, the game player's treatment toward Little Sister implies ethical and moral consequences. For these reasons, this article implements textual analysis to discuss the characterization of Little Sisters displayed in the gameplay and the narration that leads to the ethical and morality issues lies in biotechnology.

Keywords: Biotechnology, chimera, interactivity, moral-ethics, video game criticism.

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1. Introduction

As technology advances, the media for delivering human expressions also changes. Each medium of expression has its own devices in delivering meaning. Poetry, novels, dramas, songs, films, even comics have their own peculiarities. The same thing also happens in the video game. Games have two distinctive elements; rules and interactivity. Game rules allow a game to form a simulation that builds its own reality. Combined with *interactivity*, a game will be able to mediate the interaction between players with the 'modified' reality. Players' action in playing the game forms a unique pattern lead by the

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game rules. This 'framed action' will set a condition for players to take action. For the example, to fulfill the 'victory condition', a player is given the options to take 'action A' or 'action B'. With this, the definition of 'victory' and 'defeat' has already been constructed by the author or the game designer. What the players have to do is to obey the "victory condition" set by the game rules. The combination between *game rules* and the players *interactivity* throughout the game forms a meaning.

Game's ability to assemble ideas and meanings through game rules can also be used by researchers in the field of education. One of the research of this type is done by Trisna and Nasution (2018) who used *macromedia flash* in English teaching method. *Macromedia flash* amplifies the interactive elements between user and curriculum that help the students understand English language through rules implemented in the program. This indirectly proves that the element of interaction is effective in the process of channeling ideas, which in this case, language teaching methodology.

Meanings that are formed by rules can also be seen in popular games intended for entertainment. One of them can be found in *CMS (Construction and Management Simulation)* ("Construction and management simulations (CMS) are games about processes. The player's goal is not to defeat an enemy, but to build something within the context of an ongoing process. The better the player understands and controls the process, the more success he will have at building." (Adams and Rollings, 2003: 592)) games. One of the most popular *CMS* games is *Civilization* by MicroProse and was released in 1991. *Civilization* provides a simulation in building a macro civilization from the ancient era to the futuristic era. Poblocki (in Mayra, 2008: 98) states that the success rate in playing *Civilization* increases if the players adopt the principles of western industrialization in managing the civilization. Poblocki then comes to a conclusion that the ideal model of civilization displayed in *Civilization* is the one that resembles the American economic system.

Games like *Civilization* shows the ideology of a state through the perspective of the authority. *Civilization* puts the player in the position of 'God' that has the ability to control the development of a civilization. However, what if the economic system is told from another perspective? If the CMS offers God's position/authority, what about games that offer a micro perspective? One of the games that offers an individual perspective under an economic system is *Bioshock*. Unlike *Civilization* which offers a ruler's perspective, *Bioshock* offers a perspective of and individual who is acting within a larger system. This individual perspective can be seen from the camera point of view presented by *Bioshock* which offers the first-person perspective.

Bioshock tells the adventure of Jack, the main character, who is struggling under a free market system in an underwater city called *Rapture*. In this game, the players are required to fight using the existing resources, to kill the rulers and their underlings, and eventually to escape from the system. One of the interesting things from *Bioshock* is the representation of game resource that is needed to complete the game. One of the most important resources in *Bioshock* is obtained through an interaction with the character named Little Sister. Players' interaction with Little Sister is divided into two options: "harvest" and "rescue". Each choice does not only affect the amount of resources obtained, but also determines the final resolution of the game narrative that offers another two options of ending; "Good ending" and "bad ending".

With the "Harvest" and "Rescue" options, the ending of the game will be indirectly determined by the way players collect their resources through the interactions with *Little Sister*. This interactions will lead to the representation of how the resource is treated within the game. This representation becomes complicated when the *Little Sister* is perceived as the representation of hybrid character between human and animal. Therefore, this article discusses the issue of ideology of resource management through the characterization of Little Sister which is formed through the narrative aspects and gameplay aspects that surrounds this character.

2. Literature Review

In understanding video games as text, Aarseth (1997) proposes a new term called cybertext. According to Aarseth, cybertext is not a new type of text found along with technological developments. Cybertext is a paradigm or perspective in looking at various forms of text.

The concept of cybertext focuses on the mechanical organization of the text, by positing the intricacies of the medium as an integral part of the literary exchange (Aarseth, 1997: 1)

In the perspective of cybertext, text is seen as a mechanical tool in the process of producing and consuming verbal symbols. Like a film that requires a projector and screen, a text requires a medium to connect the text to the reader (21). The meaning of a text (textology) is very closely related to the text medium itself (textonomy) (15). Therefore, in order to understand the text, understanding of medium is very important.

As a video game, *Bioshock* has been widely studied, either from the gameplay aspects or from its narrative aspects. *Bioshock's* style of storytelling can be said to be

unique. This uniqueness was examined by Lemmens (2017) who argues that *Bioshock* uses environmental storytelling techniques because it utilizes environment around the game in the process of storytelling. *Bioshock* uses objects, ambient sounds and music, as well as the behavior of Non-Playable Character (NPC) in telling stories, while at the same time creates nuances to the theme of the story. *Bioshock* also uses gameplay as a storytelling tool. This harmony between gameplay and narrative can be referred to as *ludonarrative synchronicity* (Reblin, 2015). One aspect of Reblin's research is how *Bioshock* describes "water" in its narration and gameplay. Rapture is described as an underwater city that creates constant fears of the possibility of a leak that can sink the entire city. "Water" as "something that can kill" is also represented by aspects of gameplay through the players' ability to use standing water as a weapon against the enemy.

Through the medium of video game, *Bioshock* brings philosophical themes from both the narrative aspects and the gameplay aspects. The gameplay aspects of *Bioshock* represents "Plato's Cave" allegory because of the illusions of choice that exist during the game (Travis, 2015). On the narrative aspect, *Bioshock* makes use intertextual reference to Ayn Rand's novel, *Atlas Shrugged*, when examined using Barthes 'Five Codes' (Nelis, 2013). On a different topic, *Bioshock* shows an ethical debate when humans are faced with genetic enhancement issue (Ledder, 2015). Ledder argues that *Bioshock* challenges the ethical boundaries in the development of biotechnology. On another level, *Bioshock* introduces the intersection and interconnectedness of beauty and morality (Muniz, 2015) through the study of J. S. Steinman, a beauty obsessed character in the game.

Through these researches, it has been proven that *Bioshock* has the potential to produce numbers of interpretations. With the themes of bioethics brought by Ledder (2015), as well as the use of environment as a game mechanics (Reblin, 2015), it can be said that *Bioshock* emphasizes the 'non-human aspects' as one of the core themes in its narrative. In order to continue the research, this article focuses on the representation of the ethical and morality dilemma derived from the biotechnology through the character named *Little Sister*. This article also examines *Bioshock's* position on viewing these ethical problems. The representation will then be related to the rules of the game that compile the actions of players in treating their resources.

3. Research Method

The method used in analyzing *Bioshock* is *textual analysis*. In reviewing *Bioshock* as a game, aspects of gameplay are considered in the text-building element. This article focuses on the character and characterization of Little Sister, who is an important figure in *Bioshock*. This article suspects that Little Sister represents a hybrid character, a combination between human and animal. *Gameplay-wise*, *Little Sister* is also treated as a game resource that players must use in the game. Based on this hypothesis, this article will examine *Little Sister* from the point of view of technological ethics and morality.

One of the roots of ethical and moral values is derived from the concept of Anthropocentrism. Clark (2011: 3) argues that Anthropocentrism is a perception or conception that regards humans as the center of all norms. This concept influences our ethics, politics, and the moral status of Others (the non-humans) (Boddice, 2011: 1). Therefore, anthropocentric representations represent humans as the center of everything. Rueckert (1966: 113) argues that the anthropocentric paradigm causes exploitation, domestication, to "humanize" things that should be part of nature.

This article analyzes the image of Little Sister presented through the narration and gameplay and explores the representation of 'Chimera', a mixed creature between human and animal, contained in the character. This article also examines on how *Bioshock* treats Little Sister through the rules applied in the game. The game rules and the representation of Chimera bring out an understanding about the ideology in the environmental resource management that is problematized in *Bioshock*.

4. Result and Discussion

4.1. Chimeras and the ethics of biotechnology

The advancement of biotechnology is always calling for human development. Biotechnology can lead the progress in the field of biomedicine, or even in enhancing human physical or cognitive abilities. One project that results from the development of biotechnology is the ability to combine human and animal cells. A human body that contains cells or tissues from another animal or human is known as Chimera (Bioethics Advisory Committee, 2008: 6). Traditionally, Chimeras are imaginary or mythological creatures made up of parts from two or more species, yet technically, Chimera is an organism whose body contains cells from another different organism (11). One of the recent work in Chimeras is done by Jacob Hanna using the mouse embryo

as in *in vivo* (An experiment that is done inside the body of the living organism (<https://www.medicinenet.com/script/main/art.asp?articlekey=4034>)) system to test the potential of human pluripotent (Pluripotent cells are the master cells that are able to produce any cell or tissue the body needs to repair itself. Pluripotent cells are also able to self-renew, which means they can perpetually create more copies of themselves. (<http://stemcell.childrenshospital.org/about-stem-cells/pluripotent-stem-cells-101/>)) cells.

Chimera has raised ethical, moral, and religious concerns because it challenges the concept of nature and because the creator of a chimera is perceived to be 'Playing God' (7, 21). For scientific purposes, Chimera is useful to gain basic knowledge on how cells work, to achieve biomedical purposes, or also to avoid the threat of an early death (19). Despite the benefits, Chimera also has some risks that can result in ethical problems that are caused by the repugnance of human-animal combinations.

The human-animal combination in Chimera can also lead to moral and social confusion because humans and animals are raised differently within our culture (Hermeren, 2015: 4). Even each of the species of animal has different ethical position that adds to the confusion. This confusion can result in the emergence of the new rights and obligations that arises from this boundary-breaking technology. Therefore, there is still an ongoing discussion to lay down the ethical rules of this technological revolution.

4.2. Chimera as Bioshock's main resource

According to Konzack (2002), a game *Resource* is the means by which the players are able to influence the game, which could be anything. It can be a chess piece, a ball, or in a computer game, it can be as a computer controlled pixel images on screen. *Bioshock* has many kind of resources, but the main resource is a character named Little Sister. Little Sister is one of the most important figures in *Bioshock's* narrative. That is because Little Sister is described as the only character who "carries" and "produces" ADAM, the most important resource in the city of Rapture. Adam is a substance that can modify human genes to produce some kind of superpowers to enhance human ability. ADAM is told as a substance obtained through extracting Sea Slugs that roam around Rapture. However, the amount produced by extracting was very little, so ADAM could not be commercialized. But then, when the Sea Slug is inserted into the body of a girl (which is then named Little Sister), the amount of ADAM produced will increase tenfold. With this method, the Little Sister and the Sea Slug have become one and could not be separated. Separation will cause the Little Sister her life. Because of this, Little Sister

is considered as a valuable asset considering the rising market demand for ADAM in Rapture.

The symbiosis between the Little Sister and the Sea Slug can be classified as a Chimera that is used for human interests. Both Little Sisters and the Sea Slugs have become one creature that cannot be separated. Little Sisters are told to have a great healing ability when merged with the Sea Slugs. But at the same time, they will die if the Sea Slug is removed from their bodies. Because of the ADAM that is produced by this “creature”, both Little Sisters and Sea can live alongside one another.

Unlike the mythological Chimera which shows the explicit change in their bodies (for example, a lion with snake as its tail), Little Sister is only represented in human form. The Sea Slug “component” within this girl is hidden inside their stomach. The combination between these two is used to increase the amount of the resource produced. This method is like combining one variety of wheat with other variety to produce a better quantity. Except, the Chimera combination is interspecies. In Little Sister, the combination is between a little girl and a Sea Slug—a human with an animal. Because of that, Little Sister can be considered as a technology that breaks the boundary between human and animal in order to produce some valuable resource, which is ADAM.

In its narrative, *Bioshock* treats ADAM as a resource or “currency” to increase Jack’s ability (the main character) in order to facilitate players in completing challenges during the game. The more ADAM the player gets, the more powerful the main character will become. Therefore, players are required to interact with Little Sister to get ADAM. There are two options of interaction they can do with Little Sister; “*Harvest*” or “*Rescue*”. If the player chooses *Harvest*, the player will get 160 ADAM with the consequence of Little Sister’s death. Meanwhile, if the player chooses *Rescue*, the player will save Little Sister but only gets a total of 80 ADAM, half the number of *Harvest*. There is a total of 21 Little Sisters throughout the game. If the player chooses *Rescue* three times in a row, the player will get an additional 200 ADAM as a token of gratitude from a character named Brigid Tenenbaum, a female scientist who discovered ADAM and its benefit for humans. Tenenbaum is also the scientist who discovered that the symbiosis between the Sea Slugs and the little girls will produce more ADAM.

Both of the choices offered to the players, *Harvest* and *Rescue* view Chimeras as a resource. The difference lies in how the resource is perceived. Players will get more ADAM if they choose *Harvest* because they will get 480 ADAM per three Little Sister (160x3). Meanwhile, the ADAM produced by *Rescue* is 440 (80x3 + 200). In total, when the players manage to gain 21 Little Sisters, they will gain more resource if they choose *Harvest* (3360 ADAM) compared to *Rescue* (3080 ADAM). Because more ADAM equals

more power, in this case, *Harvest* offers more power than *Rescue*. However, *Rescue* offers morality aspects because it spares Little Sister's life. Also, *Harvest* offers short-term benefits because players obtain Adam instantly. Meanwhile, *Rescue* offers long-term oriented benefits because the bonus of ADAM will be given to the players each time they *Rescue* 3 Little Sisters. This is shown by the additional 200 ADAMs if the player chooses *Rescue* three times in a row. The full *Rescue* reward is given in the future, unlike *Harvest* which rewards players the whole amount of ADAM at the exact moment of interaction.

However, the game interactivity creates some other complexities. Little Sister's element of interactivity is not only programmed as a method to gain resources. Both *Harvest* and *Rescue* options will determine the kind of *ending* the players will get at the end of the game. The players will get a *good ending* if they choose *Rescue* to all 21 Little Sisters in the game. The story will end up as Jack living peacefully on the surface with the Little Sisters he rescued. However, if the players choose *Harvest* to at even one Little Sister they encounter throughout the game, the *bad ending* will occur. At the end of the game, Jack will launch a nuclear attack and brings catastrophe into the surface.

Bioshock treats *Little Sisters* as a necessary resource in completing the game. Therefore, the interactive elements in the game representing on how players manage their resources is reflected through the *Rescue* or *Harvest* options. These options are about the choice between "getting more resource to gain power" or "the morality of treating Little Sister as a human being". From this interaction, *Bioshock* puts "power" or "ethics" in comparison as the main methods of gaining resource. From the ending it offers, *Bioshock* tries to tell the player what will happen if they put "power" over "ethics" while treating the Chimeras as a resource, and vice versa.

The ethics in treating Chimeras as a resource is a complicated one. This is because the creature contains two types of species that has different ethics. It gets more complicated if one of the species is human. In the context of Little Sisters, because of their combination between humans and animals, and also due to their function as a resource, there are two conflicting ways on viewing Little Sisters. The first is to view "Little Sister as a resource" and the second is to perceive "Little Sister as human". Little Sister can be assumed as a resource because they produce valuable resources, while at the same time, they are also human beings. This ethical dilemma is seen from the following quote.

"We went on a raid outside the wire today. We snagged 31 rounds of buckshot, 4 frag grenades, a shotgun, and 34 ADAM. We lost McGee, Epstein and Vallette. We got one of those goddamn Big Daddies in the bargain, though.

It was something awful what they had to do to that **little girl** to get the ADAM, but we didn't start this thing. Ryan did. I can't wait to tell Atlas. He'll be so pleased..." (Diane McClintock in *Audio Diary* "Today's Raid")

The context of the quote is about a girl who is part of the rebels in *Rapture* lead by Atlas. To bring down the existing government under the leadership of Andrew Ryan, Atlas needs the resources. McClintock's report on the success of Atlas's army indicates her ambivalent perception toward Little Sisters. On one hand, she feels sympathy toward the violation inflicted on Little Sisters as a human being. On the other hand, she also treats them as a resource for weaponry. According to Hübner (2018), creatures that combine human and animal parts may undermine species integrity as well as human identity (198). From the quotation above, the value in treating the "chimera as a resource" is too valuable to be ignored. From this description, the existence of "Chimera as resource" undermine the existence of "Chimera as human".

The Little Sisters indirectly show the moral dilemma arises from biotechnology. The problem arises from Chimera is not because it destroys the ecosystem, but because of the ethical and morality that lies behind this technology. Little Sisters are too valuable not to be considered as a resource, while at the same time, they have "human attributes" emerging from the moral conflict behind their treatment. The Chimeras are needed for the progression, whether it is for medication, or even it is for knowledge and information. In *Bioshock*, this moral conflict is shown by the rebellion because they need Little Sister to enrich their weaponry, so their aim for a revolution can be achieved. But at the same time, this comes to the part where the exploitation begins. The Little Sister is treated as a weapon, not as human, to justify their unfair treatment. The technology is too valuable not to be used, while the humanity lying in Little Sister is too evident to ignore.

The humanity brings out the moral conflict because the exploited chimeras are taking a human form, which in this case, the little girls are called Little Sister. In other words, *Bioshock* uses human attribute to bring out the morality and ethical issues in the use of chimera as a resource. This moral and ethical issues are aligned with the concept of anthropocentrism because "the morality of the non-humans" does not come from the non-humans, rather from the "human attributes". The Chimeras do not cry out for mercy; it is the "human attributes" who give them the "voice" so that they can be pitied.

The two choices (*Harvest* and *Rescue*) that determine the ending of the story are built from these moral considerations. One of these considerations is shown by the leader of the rebellion named Atlas. Atlas considers Little Sisters as a nonhuman, thus they are justified to be exploited without any moral implications.

“You think that’s a child down there? Don’t be fooled. She’s a Little Sister now. Somebody went and turned sweet baby **girl** into a **monster**. Whatever you thought about right and wrong on the surface, well that don’t count for much down in Rapture. Those Little Sisters, they carry ADAM—the genetic material that keeps the wheels of Rapture turning. Everybody wants it. Everybody needs it.” (Atlas, from one of the scenes in *Bioshock*)

In his view, Little Sisters are no longer a sweet little girl because biogenetically she has been turned into a “monster” because she is no longer a “normal” human being. With this perception, Atlas justifies his treatment toward Little Sisters as merely the carrier and producer of ADAMS. Atlas’ view of Little Sisters implies that it is morally acceptable to treat Little Sisters as monsters that can be or even should be eliminated to get the precious ADAM they carry within their bodies. In contrast to McClintock who has a slight “feeling of pity” toward Little Sister, Atlas actually removes the humanity aspects that exist in Little Sisters so that he does not have to be concerned with the moral and ethical issues.

Apart from Atlas and McClintock’s perspective, Little Sister is also described through Brigid Tenenbaum. In her audio diary, Tenenbaum confesses her “motherly feelings” when interacting with Little Sister.

“... These children I brutalized have awoken something inside that for most is beautiful and natural, but in me, is an abomination... my maternal instinct.” (Brigid Tenenbaum in *Audio Diary* “Maternal Instinct”)

Despite conducting vicious experiments to Little Sisters, Tenenbaum looks at them from a humanity standpoint. This quote shows Tenenbaum’s regret to the children she makes into Little Sisters. This regret is shown by the awakening of the ‘maternal instinct’ which she calls an *abomination*, yet at the same time, for most people it is *beautiful* and *natural*. This quote highlights Tenenbaum’s internal conflict as a scientist. Tenenbaum views Little Sister as a ‘children’ which awakes her maternal instinct. Tenenbaum sees Little Sister as a human, not as a mere resource, which for her—as a scientist—an abomination. Tenenbaum ‘anthropocentric’ views of Little Sister give her internal conflict on treating the Chimeras. This view is in contrast to Atlas’ perspective which considers *Little Sisters* as resource that has been released from the moral value.

The two perspectives towards Little Sister—Atlas and Tennenbaum’s perspective — serve as the basis for the players’ choice in interacting with Little Sisters. If the player chooses *Rescue*, then the player indirectly follows Tennenbaum’s view by taking into account the aspects of humanity. Conversely, *Harvest* indicates Atlas’s perception of

Little Sisters as a mere resource. Both choices represent the two conflicting ideological differences in viewing Chimeras as the product of biotechnological resource, which are the conservationist ideology and the exploitative ideology.

5. Conclusion

Comparisons of the two choices show *Bioshock's* ideological position in viewing Chimera as a resource. By giving a *good ending* to the choice of "conservation" and a *bad ending* to the choice of "exploitation", *Bioshock* also takes the position to the side of the Chimeras. By siding to the conservation method to keep the Chimeras alive, *Bioshock* views that the Chimeras should be respected, by at the same time, treating them as the long-term oriented resource. It can be said that *Bioshock* is in the position that views the conservation leading to the investment to the future. *Bioshock* is on the side of futurist ideas that progression can be brought by Chimeras if treated by maintaining the humanity as the moral value behind it. On the other hand, *Bioshock* shows that exploitation is caused by ignoring the humanity attributes which can lead to the short-term resource that can also lead to the catastrophe.

From the interactivity it offers, *Bioshock* serves as a mirror that reflects player's ideology in viewing Little Sister as a Chimera. Player can choose the "power" route by choosing *Harvest*, and "morality" route by choosing *Rescue*. And then, from the ending offered, *Bioshock* also serves as a judge by giving the player *good* or *bad ending* from the route they choose while playing the game. With video game as a medium, *Bioshock* teaches their player by giving them insights to the consequences the players get from choosing certain route.

Bioshock's view in raising morality while treating the biotechnological resource, which in this case, a Chimera, actually does not see the chimera as a mere resource but considers them as a human being. This shows that *Bioshock* is in a position that supports anthropocentrism as a correct way in viewing Chimeras as a resource. The value of anthropocentrism is also seen through the role of the player in determining the ending of the game. The player, who plays the character Jack in *Bioshock*, is the only character who has the agency in determining the end of the story. Through the medium of video game, this important role is not given to other characters, but from the character Jack who is controlled by real humans (players). In other words, the choice to *save* or *destroy* is truly in the hands of humans (anthropocentric).

In addition, video game is a medium that can be enjoyed by the upper middle class because of the expensive equipments that are required to play this game, whether

it is with the *game console*, or PC (personal computer). With this, *Bioshock* targets the upper middle class market in delivering this ethical stand on viewing Chimera as a biotechnological resource. This goes hand in hand because as it turns out, people who have access to the biotechnological resource are in the upper middle class one. Regarding this matter, it can be said that *Bioshock* utilizes the video game medium in bringing the anthropocentrism ideology to the people that are in direct contact with these issues. By giving ideology to these choices, *Bioshock* gives the agency to the players to interact with the ideology on viewing Chimeras as a resource that could happen in the near future.

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Conference Paper

Moral Degradation in Ahmad Tohari's Novel *Ronggeng Dukuh Paruk*

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Abstract

The research is actuated by phenomenon of deterioration in the character of a person or group of community members who are generally influenced by the development of the times and advances of technology, imbalanced with the moral consciousness termed moral degradation. Moral degradation is a social problem that can have a negative impact on individuals, community groups, and the state. The purpose of this study is to reveal the existence of moral degradation in Ahmad Tohari's novel *Ronggeng Dukuh Paruk* using a qualitative descriptive method, precisely selected as the object of research is related to social phenomena, namely symptoms or events that occur and can be observed in social life. The research is imperative to do as when morality of an individual or group of community members cannot be maintained as already shifted from a noble cultural, moral degradation arises which furthermore if uncontrolled can cause greater social problems. The data in this study are written data derived from phrases and sentences indicating the existence of moral degradation carried out by characters in the novel. Data collection is done by referring to the note-taking method. The results show that there are two points of moral degradation in this novel: human trafficking and hypocrisy.

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1. Introduction

Literature, as a reflection of human life, touches all aspects of human life, tending to create universal appeal and is not tied to *tempora spatio*, limited by space and time (Manugeran. M and Hidayati: 2018). By this it is seen that literature is also a medium of exposing social problems. Social problems and human life are a coin of two sides, meaning that one cannot be separated from another. Through a literary work, an author, with all types of creativities possessed, tries to see, understand and evaluate all types of problems arising in the society and then select those close to the present needs

The author chooses issues closest to the needs and then reveal the problems with artistic style of writing along with personal ideas or views to be the attention of the readers. Thus an author deliberately makes a work to socialize intrinsic problems to

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become general so that the readers realize, understand and gets a solution to the problems that occur around them. This is in line with the issue stated by (Manugeran, M and Hidayati: 2018) that an author is an educational agent. Literary works bring the readers to the phenomena of society over the world of life that is understood by an author as one of the educational agents.

Moral degradation is a social problem unlimited to age, education and profession, but can occur in all circles of society. The imbalance between local cultural values and norms with individual or group behavior is a picture of moral degradation which if not handled seriously can lead to greater social problems and communities with the consequences of the loss of self-identity or cultural identity. On a larger scale this can disrupt the stability of national life.

Ahmad Tohari (1948), an Indonesian writer and humanist, in his trilogy novel entitled *Ronggeng Dukuh Paruk*, talks of moral degradation. Ahmad Tohari is also a tough social critic. Through his works he always voices the injustices experienced by the lower classes of society. He demands a fair, honest and responsible government as well as reform in the fields of economy, education, politics and culture. He realizes that moral degradation is a problem that can only be overcome through economic establishment. His works are philosophical and cultural and in reality contributions to the change in social history from time to time (Oktaviana: 2016)

Ronggeng Dukuh Paruk is a written on the phenomena of society. *Ronggeng* is a traditional dance with a female lead dancer, and at the time of her performance equipped with a scarf wrapped around the neck. *Ronggeng* dance flourishes in *Pasundan* area, West Java, Indonesia. At the time of the performance, several couples are seen exchanging partners, reading poems or singing accompanied by traditional music instruments. The rhythm of the music produced is simple but has exotic nuances thrilling the soul (Ambarwati: 2017)

Ronggeng dance is always associated with erotic things because basically female dancers with beautiful faces and ideal bodies, dance by twisting their bodies to produce erotic movements, and this erotic movement is an attraction, especially for men and has high commercial value. *Ronggeng* dance is performed as an introduction to traditional ceremonies such as marriages, or thanksgiving ceremonies for the harvest. The show usually begins with offering ritual. As time goes by, at the present time, *Ronggeng* dance can also be found in other parts of Indonesia.

Exoticism and eroticism is a general picture delivered in *Ronggeng Dukuh Paruk* novel, dealing with the existence of *ronggeng* in the community; however behind the negative connotations of *ronggeng* dance in the novel, there is a fairness value accepted

by the local community. This is a picture of hypocrisy; on the one hand it is considered something not in accordance with ethical values and norms, on the other hand still implemented even eulogized.

Ronggeng is a representation of women's helplessness against male domination, especially in the context of sexuality, where women in traditional cultural perspectives cannot voice their desires in sexuality activities. (Baumeister and Twenge: 200). Srintil, the second main character, represents women to be able to conquer men, a struggle carried out through dance. Through erotic dance Srintil can conquer men. The men bow to her at the time of the show, a distinctive value of the dancers.

Srintil, illiterate and not knowing anything of cultural traditions is dragged into the chaotic tradition and her life is also uncertain, filled with various waves of sadness, suffering and violence coloring her destiny. The process to become the real *ronggeng* dancer is not easy even though Srintil has a talent for it. It is not easy because she has to carry out a variety of strenuous exercises, burdensome physically and mentally in addition to the various mystical rituals she has to go through. A belief in the mystical world is a distinctive color of the *ronggeng* dance. Through a variety of severe stages, ranging from dancing practice, singing to dressing up, is a long and tiring process. And finally before she becomes a real *ronggeng* dancer, she must carry out a ritual of *bukak kelambu*, a sexual ritual combined with magical nuances.

The research, with a descriptive qualitative method, is focused on the problems of moral degradation with two points of discussion: human-trafficking and hypocrisy. Involved in the traditional arts full of nuances of eroticism, Srintil cannot escape human trafficking because the *ronggeng* dance has commercial value and the object is women. Human trafficking is also followed by hypocrisy from the respective people as they pretend not to know the truth and have contradictions between their words and actions.

These two points of moral degradation found in the novel which are discussed in this study are expressed so that the society is always careful and vigilant so that they are not increasingly developed and can be avoided.

2. Literature Review

Moral is a benchmark referring to an action that is in accordance with the conventional ideology in a particular community or environment. If the action is in conflict with the existing values and norms, the phenomenon of moral degradation arises.

Moral degradation involves a society's progressive loss of or weakening of the moral and ethical standards that prevailed in the social traditions (Luo in Zheng: 2014). In a

society suffering from moral degradation, people tend to tolerate, accept, and even normalize immoral behaviors and perceptions. Then Jensen in Zheng (2014) adds that degraded morality, or a state of formlessness, provides fertile soil for the growth of demoralized market arrangements. This shows that moral degradation is not only found in cultural attitude but also in economic attitude, meaning that moral degradation has penetrated into various lines of human life.

The same thing is conveyed by T.S Eliot in Haque (2016) that technological progress and the development of science and the change in social life drastically produce unstable humans because they are always haunted by feelings of discomfort. This has an impact on the mindset and behavior that tends to legalize all ways to obtain life certainty and subsequently results in the emergence of various forms of behavior or actions oriented to moral degradation. So entering the 20th century is often referred to as the modern age, humans tend to forget the ancestral traditions containing morality that actually make people directed and walk in the corridors of inner peace and welfare.

Morality is now seen as a characteristic of the old world because in the new world, anything goes (Umeogu and Ojiako: 2014) This illustrates that today, labeled with millennial age, people no longer regard morality important. Moral degradation is considered a prevalence and even considered to be the development of a culture, a very controversial concept. Even people can no longer distinguish between morality and immorality, without realizing that moral degradation is essentially destructive.

Turiel in Masath (2013) indicated that failure of many people, especially the youth; to incorporate moral values and ideals of the society are indicators of moral decline. This clarifies that a behavior or action that cannot be accepted by the community or local culture is categorized as moral degradation.

Moral degradation in the form of human trafficking is violation of human rights because humans are essentially noble; not objects to be consumed by the public. Human trafficking is generally understood to refer to the process through which individuals are placed or maintained in an exploitative situation for economic gain. Trafficking can occur within a country or may involve movement across borders. Women, men and children are trafficked for a range of purposes, including forced and exploitative labor in factories, farms and private households, sexual exploitation, and forced marriage. Trafficking affects all regions and most countries of the world (UNO: 2014).

The majority of victims in human trafficking are women trafficked for the purpose of being employed as laborers or for sexual exploitation. From the definition of human trafficking, it can be concluded that this action is an act that violates human rights

because it recruits people by coercion or in other disgraceful ways and for the benefits of a certain party. Human trafficking is always done hypocritical thinking people.

Hypocrisy involves some sort of inconsistency, and that hypocritical behaviors advance the actor's self interests. Hypocrites are people who implicitly and explicitly endorse principles that their behavior contradicts. This confirms that hypocrisy is an attitude of a person contrary to his real attitude; or in other words a hypocrite is a two-faced person. The same thing is stated by Alicke (2013) that hypocrites are generally regarded as morally-corrupt, cynical egoists who consciously and deliberately deceive others in order to further their own interests. One reason hypocrisy is perceived negatively may be that it involves inconsistency between words and deeds, which people tend to dislike (Tedeschi, Schlenker and Bonoma in Jordan: 2017)

3. Research Method

The research is conducted by a qualitative method with descriptive analysis (Moleong: 2004). Data are obtained from *Ronggeng Dukung Paruk* novel by Ahmad Tohari (1982) and the sources of the data are from the sentences and dialogues of the characters in the novel. To obtain information from the actual state of the picture in the novel, the stages of data collection begin with library studies followed by field research completed with interviews. Library studies are intended to obtain information relating to moral degradation and carried out by reading various references such as books, journals, theses and research reports, then the data analysis procedure is carried out after all relevant data have been collected. The collected data are then grouped and selected based on the connection with the discussion points systemically to obtain a structured organization.

4. Discussion

Moral is the state of mind, feelings, words, and actions of a person related to good and bad values. Moral is also related to how one can do social interaction because without morals an individual cannot socialize himself in the community. Intact absoluteness is the essence of morality. Moral assessment can be measured based on ideology or local culture. Culture can be interpreted as values held by the community or perceptions owned towards various things. Both values and perceptions are related to psychological aspects, namely what is in the mind. These psychological aspects are important if

realized, that a person's behavior is strongly influenced by what is in the mind of the person concerned.

If someone's actions are in accordance with the sense of value prevailing in the community and can be accepted and pleasing to the community, then the person is considered to have good morals. Moral is a product of culture. Every culture has different moral standards in accordance with the applicable value system and has been established for a long time. Morals can also be interpreted as attitudes, behaviors, actions that a person does when trying to do something based on experience, interpretation, conscience, and advice.

But when a person's behavior and actions are not in accordance with cultural values and norms, moral degradation occurs. Degradation means setback, deterioration or decline of a matter while moral is right and good behavior, then moral degradation is a picture of a deterioration in the character of a person or group of people. Basically everyone knows that moral degradation can be destructive; but there is still someone or group of people who practice it. People like this are categorized as hypocrites, because they know that what they are doing is wrong.

Thus, moral degradation is a condition where there has been a moral decline meaning that individuals and a group of people have violated the rules and procedures applied in society. A person can be said to have moral if the person's behavior is able to uphold moral values in society. The existence of moral degradation in *Ronggeng Dukuh Paruk* novel by Ahmad Tohari (1982) in the form of human trafficking and hypocrisy is illustrated as follows:

5. Human Trafficking

Human trafficking is a crime and cannot be tolerated because it is not in line with the principle of humanity; done in a way that is not commendable such as by force or fraud with the aim of benefiting certain parties. Sexual exploitation is a significant feature of human trafficking.

“... But I fear. Rasus, you are really kind. You are here when I am being traded.”
(Tohari, 1982: 76)

This is delivered by Srintil, the *ronggeng* dancer, to her lover, the protagonist, Rasus. Srintil loves him so much, but Srintil also realizes that Rasus would be disappointed with her condition. As a candidate of a *ronggeng* dancer, Srintil must attend a special ritual termed *bukak kelambu*, an event, done at night, where prospective *ronggeng*

dancer gives her virginity to any man having won in the competition by fulfilling all the requirements set.

Srintil initially is hesitated. On the one hand she wants to become a real *ronggeng* dancer, on the other hand she also has to perform *bukak kelambu* ritual and this ritual could not be ignored and has become an obligation for every *ronggeng* dancer. The ritual is considered as a legitimacy for a prospective *ronggeng* dancer. It is not easy for a woman to do this ceremony, especially Srintil because she has a lover who is then expected to be her husband.

Bukak kelambu is basically a form of human trafficking because it is done through auctions and the buyers are men. A man who offers the highest price will get a prospective *ronggeng* dancer and then the man has the right to have sex with the woman. This auction does not stop just the night before a prospective *ronggeng* dancer becomes a dancer recognized by the local community, but will continue, which means that a *ronggeng* dancer can be asked to have sex by any man who wants to pay her. This human trafficking activity continues until the *ronggeng* dancers no longer have selling points. That is why *ronggeng* dancers have a negative stigma, especially in people who still uphold moral values.

Tohari (1982) through the novel emphasizes that *bukak klambu* ceremony, namely having sex with a *ronggeng* candidate by men who have won the virginity auction, is not a cultural tradition, but only a trick of the spiritual caregiver of *ronggeng* dancer to get a share from the auction results.

“ About your grandma, ... don't think too much of that matter. We shall take care of her. We know that from her, comes a brave man, having defeated and killed two criminals, ' said Kartareja, pointing to me. “And I could afford her, as now I have got rice,” he added. “ A cricket!,” I said in my heart. “ You, the old block, you become rich by trading Srintil” (Tohari, 1982: 105).

The above quote is the next illustration of human trafficking in the novel. Rasmus, the first main character, Srintil's lover will leave his loving village, *Dukuh Paruk* because he will become a soldier; then he needs someone to look after and care for his grandmother. He then goes to meet Kartareja, the *ronggeng* spiritual caregiver, who takes care of Srintil. In his conversation with Rasmus, Kartareja is ready to take care of Rasmus's grandma. Kartareja implicitly says that he has got a good income from Srintil. Kartareja is the luckiest person in this human trafficking because he succeeds in making Srintil famous and at the same time making Srintil a trading commodity with a high selling value.

"Yes. A *ronggeng* spiritual caregiver likes to manage all matters, often wanting to control the wealth of the foster children. "That's an old story. I know that a *ronggeng* is often considered a domestic animal by the landlord. Look, harvest time; *ronggeng* takes the stage every night. During the day she must serve men who want her. Meanwhile, the *ronggeng* spiritual caregiver manages all matters, especially financial matters. Poor, right? On the contrary, now Kartareja and his wife become rich, right?"(Tohari, 1982: 125).

The conversation among *Dukuh Paruk* villagers above is another illustration of human trafficking in the novel. A woman is selling sweet potatoes at the traditional market talking about Srintil, who happens to come to the place. Srintil's face looks sad; there is no joy in her expression, even though Srintil has now become a famous *ronggeng* dancer and certainly has a very promising income. According to the woman, Kartareja, Srintil's spiritual caregiver, is actually very happy because he earns a very satisfying income from Srintil's fame. Kartareja is termed as Srintil manager arranging everything for Srintil, especially those related to finance. Kartareja, in this case is utilizing Srintil, earn money and Kartareja currently becomes rich. The men are also not reluctant to spend money on *Ronggeng* dancers. The sad thing is that at night, the *ronggeng* dancers go on stage, including Srintil and in the afternoon, they must serve the men. This makes Srintil looks unhappy, according to the woman selling the sweet potato.

6. Hypocrisy

For the people in *Dukuh Paruk*, being a *ronggeng* dancer is a very proud thing. Wives will feel proud if their husbands can have intimate relations with a *ronggeng* dancer because it shows their economic level is well established in the eyes of the community. Therefore, wherever Srintil is, she always gets preferential treatment from people in her village. There is no woman or wife who feels jealous of her. This attitude is very contrary to the attitude of society in general that upholds moral values.

Acts, words and feelings that are not in line are features of hypocrisy and pictures of hypocrisy are listed below.

Kartareja's countenance was not changed, though he feels very happy in his heart a big female buffalo and two silver coins. The *ronggeng* spiritual caregiver burst into laughter in his heart. As Kartareja was very smart, and experienced, he could control his feelings (Tohari, 1982: 70).

This quote explains that Kartareja is a man very good at hiding his feelings; he is like a great actor. The description of this quote is delivered at the time Srintil would become an actual *ronggeng* dancer through *bukak kelambu* procession, namely the auction and Srintil as the auctioned object. There are two young men who come and give a fairly high payment for the size of the era; a big female buffalo and two silver coins. Calmly, Kartareja meets the two young men as if what he is doing is a mandatory part of the local tradition. The calmness of attitude shown by Kartareja is a picture of hypocrisy because basically he is making a trap for them. Only one young man should be chosen, but he wants the two young men, not just one to have sex with Srintil so that he could earn a double income.

The following description of hypocrisy can be seen in the illustration below.

”Yes. Oh, apparently you are a cunning and rancid couple. Okay, I want to sleep here. I have also been tired and sleepy ”(Tohari, 1982: 77)

This sentence is delivered by Dower, one of the two young men who have the opportunity to have sex with Srintil. Dower realizes that Kartareja and his wife have tricked Sulam, another young man, by giving him liquor so that Sulam gets drunk and they invite Dower to enjoy Srintil’s virginity. When Sulam wakes up, Kartareja asks Sulam to sleep with Srintil, while Sulam does not realize that he has been overtaken by Dower. The two young men are victims of the hypocrisy carried out by Kartareja and his wife with great skill. They are deceived and Kartareja gets a very satisfying benefit.

The next description of hypocrisy is seen from other characters in the novel.

Marsusi listened to Tarim’s preaching with full interest. Not only because he caught the truth in the words, but he certainly felt a real pretense. A sorcerer preached about noble values! The incongruity in Marsusi’s heart floated into lines of question marked on his face (Tohari, 1982: 177)

Marsusi is a head of a rubber plantation in *Wanakeling*; he is hurt by Srintil and wants to enchant Srintil by magic because Srintil refuses to sleep with him even though he has brought a gold necklace weighing one hundred grams decorated with diamond pendants. Marsusi feels harassed by Srintil, so he goes to Tarim, a famous sorcerer in another village near *Dukuh Paruk*. When Marsusi spends the night in Tarim’s house, Tarim preaches to him about the teachings of the truth and noble values that every human being must have. It is clear here that Tarim is a hypocrite because the profession he runs as a sorcerer is basically opposite to his preaching about noble values.

7. Conclusion

Literary work provides a great experience and understanding of reality outside literary work because it is through literary works that humans could understand the meanings of life. That is why literature is referred to as a medium of disclosure of social problems. *Ronggeng Dukuh Paruk* is a novel that tells the life of a *ronggeng* dancer named Srintil. This novel is set in a place in *Paruk* village, a remote village in Dawuhan District in Java. *Paruk* village without *Ronggeng* is not *Paruk* because *Ronggeng* is the feature of the village.

The second main character is Srintil, a perfect *ronggeng* dancer, with amazing beauty of face having a specific appeal, especially for men. Srintil, previously a simple village girl then becomes a famous *ronggeng* dancer and also source of income for certain parties.

This novel pictures social reality to note that a literary work is rooted in certain cultures and certain societies. Srintil is a portrait of a woman who voices resistance to local culture dominated by men. The *ronggeng* tradition that has been owned by local residents from time to time is in fact not siding women but making them commodities. The tradition illustrated through this novel provides an illustration of the denial of noble cultural values. Moral degradation is a thick nuance found in the *ronggeng* tradition and is the main topic in this study. There are two points of discussion of moral degradation: human trafficking and hypocrisy. The two points of the discussion are found in the novel. Srintil, as a famous *ronggeng* dancer, is a victim of human trafficking because she is used as a commodity. Srintil not only appears as a dancer on stage, she also has to provide sexual services to men, according to the agreed rates. The moral degradation in this novel also goes hand in hand with hypocrisy because the people involved in the *ronggeng* tradition do not behave in accordance with their conscience.

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Conference Paper

Suggesting Critical-Thinking and Problem-Solving Method into Teaching English Reading to EFL Students in Indonesia

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Abstract

This article outlines the suggestion of critical-thinking and problem-solving into method to teach English reading to Indonesian EFL students. Since both terms could be elusively conceived by broad members of English language teacher or instructor and also the increasing demand of advance English proficiency, it could be perceived that picking up critical-thinking and problem-solving into teaching English reading in the EFL classroom would benefit to both teachers and students' classroom achievement regarding to their distinguished purposes on the language ability. The study was conducted through reviewing a number of literatures outlining the implementation of the method in teaching English reading in the EFL classrooms. Moreover, the study also investigated the strengths and the weaknesses of the implementation of the method looked up through the vary of variables and cases on its implementation. It could be expected that this article could propose an idea to teaching English more effectively, efficiently, and advancing teachers and students' level of English language competence

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Keywords: Critical-thinking, problem-solving, EFL, Indonesia

1. Introduction

As a global language, English become the world's most widely spoken language used by people of different mother tongues and countries of origin in immediate interactions (Fithriani, 2018). Therefore, the demand for higher level of English language proficiency increases significantly in latest days, particularly in countries where English serves as neither a first nor a national language. Its status as an international language plays enormously important in every aspect (Crystal, 2012). For that reason, the number of students who learn English as a second or foreign learners steadily rises to multiple to welcome global pace of life. This phenomenon can also be observed in Indonesia, where English is offered as the only foreign language mandatorily taught from secondary up to university level in Indonesia (Fithriani, 2017). However, the language competence

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does not come hand in hand with the enormous number of its learners. Test on English language proficiency is yet to challenge most of English learners ever since, either in the workplace or for study in overseas (Dörnyei, 1990). English learners found that English language proficiency test is unlikely to be passed over which require them to try more than one opportunity (Dörnyei, 1990).

One among skills tested in any English language proficiency test is reading comprehension skill. The test on reading comprehension skill designed to ensure test takers' ability on key issues or information extraction from the given sample of text (Richard & Schmidt, 2013). The test takers would be presented to variety of questions forms such as yes or no statements and some sorts of multiple choices questions (Fulcher, 2014; Richard & Schmidt, 2013). Overall, the test takers may be asked to read the given sample text and answer the questions from the reading text afterward (Fulcher, 2014). The length and the complexity of the language used in the given sample text would be increased to judge the level of proficiency (Richard & Schmidt, 2013; Heinkel, 2011).

To its significance, in terms of teaching and learning language, reading comprehension skill deserves assiduous attention. In that context, reading is regarded as the most prominent considerations (Iqbal, Noor, Muhabat, & Kazemian, 2001). It could be shown that within the last decade the significance of reading comprehension skill in the context of foreign language acquisition has explicitly burgeoned (Karbalaeei, 2010). It also receives a consideration as a main element in academic context for students who learn English as a foreign language. It allows learners to obtain new information decoded through the given sample of reading text which could promote comprehension, interpretation, synthesizing, or understanding between lines assisting them in acquiring English as a foreign language (Klinger, Vaughn, & Boardman, 2015).

Therefore, reading comprehension skill possesses its nature which is highly individual that is, no exact same way of approach utilized by two readers in processing the written text despite it has general factors that would give impact to (Rumelhart, 2017; McNamara, 2012). There could various works conducted to develop understanding of the implicating factors such as preference in the application of reading strategy and background knowledge relating to the written text. (Grabe & Stoller, 2013).

To engage in the improvement of reading comprehension skill in the mean of students who learn English as a foreign language, teacher could apply critical-thinking and problem-solving as methods in teaching English to EFL students. Over decades, there would be a number of studies have been done to analyze the relationship between these two unities. As Limbach and Waugh (2010) and Zabit (2010) addressed the

utilization critical thinking among other set of related concepts such as inference-making, prior knowledge, and metacognitive skills to explain and conceptualize reading comprehension through theoretical model provided by trends and theories which were promoted by some modern cognitivists.

In terms of problem-solving as another method to improve reading comprehension skill, the two things work hand in hand. Problem-solving as a method in teaching reading could be believed helping students to develop their ability in reading (Li, 2010). It could allow student to advance their English competence through reading (Limbach & Waugh, 2010; Zabit, 2010; Li, 2010).

While some studies denote that it could be a hard challenge to teacher to develop classroom activity regarding to the application of these methods, it could be expected that the approach through these methods would give positive impact to the development of EFL students' skill in reading (Whimbey, Lochhead, & Narode, 2013; McNamara, 2012; Kamali & Fahim 2011). This article will discuss the suggestion of critical thinking and problem solving as method to improve EFL students' skill in reading comprehension.

2. Literature Review

Fahim and Barjasteh (2011) implied some critical pedagogical suggestions which are in line with what some scholars had added beforehand, such as Waters (2006) who believed that the application of activities which weight on critical thinking and problem solving as method to teach English reading in classroom context could improve the thinking levels of the learners and develop the language learners to decode the main point of the text as well despite they have different level of language proficiency. Critical thinking and problem-solving method are believed to help language learners to keep up and develop more understanding toward the information on the text. Therefore, it would allow the EFL learners to develop practicing the learning application in more integrative manner (Fahim & Barjasteh, 2011; Waters, 2006).

Furthermore, Dianti (2015) outlined a number of key points on the application of critical thinking and its correlation to critical reading. The study points out that there is significant and positive impact of the application critical thinking to students' level of language proficiency in reading skill in terms of extending use of vocabulary, main topic and cause-effect identification, outlining details, figuring out the stance and the purposes of the writer, and inferring skills.

To add up what Dianti (2015) studied on the implication of the application of critical thinking toward improvement in reading skill, Apen (2016) summed up the use of

problem solving method in teaching grammar, which could be positively integrated to teaching reading as knowledge on grammar is essential to develop skill of language learner in reading. The research shows that the challenge in the application of problem-solving method contributed to the improvement of language mastery. Moreover, it suggested that problem-solving technique promotes autonomy in learning.

3. Research Method

The study was conducted through reviewing a number of literatures outlining the implementation of the method in teaching English reading in the EFL classrooms. This method was utilized to review comprehensively about the subject matter and pose out a great deal of different perspectives on how critical thinking and problem-solving could overcome reading problem regarding to teaching and learning English (Gove, Vacca, Vacca, Burkey, Lenhart, and McKeon, 2011).

Furthermore, the essential points of this study are to provide new strategies to improve skill in reading and suggest those strategies to real context of English teaching and learning classroom. Thus, it may allow teachers and students to get better idea to perceive English reading in more significant and developed manner (Ness, 2016).

Moreover, the study also investigated the strengths and the weaknesses of the implementation of the method looked up through the vary of variables and cases on its implementation. It could be expected that this article could propose an idea to teaching English more effectively, efficiently, and advancing teachers and students' level of English language competence.

4. Discussion

4.1. Definition of reading and its approach models

In many studies, reading could be acknowledged as a process which has interactive nature connecting between reader and the reading text permitting fluency (in reading) (McPeck, 2016; Fahim, Barjasteh, & Vaseghi, 2012; McNamara, 2012; Kamali & Fahim 2011). Throughout this process, it enables interaction and connection between the reader to the reading text to elicit knowledge and meaning, putting together the role of linguistics or systemic knowledge and schematic knowledge as well in an occasion during reading (McPeck, 2016; Fahim, Barjasteh, & Vaseghi, 2012).

It is believed as a complex activity as Ahmadi, Ismail, and Abdullah (2013) contented that many studies have put forward to seek an attempt to describe and discover the fluency in the process of reading through the process of analysis a set of skills. There are a number of important skills and knowledge areas a reader should possess to lead him into fluence as many researchers took into account. Among them are; ability to recognize automatically, knowledge in vocabulary and grammatical structure, knowledge in determining structure of formal discourse, knowledge of background text, strategy in synthesizing and evaluating, and finally the metacognitive knowledge and monitoring (McNamara, 2012; Rosenshine, 2017).

Furthermore, experts announced three major approaches frequently involved in reading dealing with information and knowledge processing; they are bottom up processing which could begin from identification words from the structure of their letter, and then followed by sentences from the structure of their words (Grabe & Stroller, 2013). Another model Grabe and Stroller (2013) introduced is top-down approach which furtherly extends from just meaning extraction from the text to the process of synthesizing information and connecting them in the text with knowledge which the reader carries forward to the reading activity. Meaning that, the readers who are involved in reading activities should possess the background knowledge or information and competence in language as well which allow them to understand cues in the text and leading to the activation of schemata (Cahyono & Mukminatien, 2011). This model of approach seeks more attention to comprehension with a few on phonology, syntax, and semantics in the system of the language (2011). Therefore, in this model of approach, students would be encouraged to try to guess the meaning of the words, assuming what the writer might say, reading for main ideas, and recalling background experience or information (2011). In compare to the previous one, this model of approach could be inapplicable to some beginner EFL students who are still struggling to put together correspondence of sound and symbols of English (2011). The last model of approach is interactive (Gova, Vacca, Vacca, Burkey, lenhart, & McKeon, 2011). This model of approach promotes the combination of the two previously mentioned models; the bottom-up and the top-down which could incorporate processing information parallely from the exact printings and information which are reflected in the background knowledge (Gova, Vacca, Vacca, Burkey, lenhart, & McKeon, 2011; Dechant, 2013; Lesgold & Perfetti, 2017). All of those mentioned models aim to promote recognition which allow the reading to constructing the meaning of text through decoding letters as the smallest unit in the reading text, words, sentences, and paragraphs and comprehension of reading text and ideas or

information as the final result (Oakhill, Cain, & Elbro, 2014; Gova, Vacca, Vacca, Burkey, Lenhart, & McKeon, 2011; Dechant, 2013; Lesgold & Perfetti, 2017).

4.2. Critical-thinking and problem-solving method

In context of education, critical thinking has been widely regarded to education. It could be showed that in the 8th Annual International Conference on Critical Thinking and Education reform maintained a description of critical thinking as an active process that could require an intellectual discipline that encourages to quest after thought on many objectives such as new idea exploration, decoding truth among situation, approaching issues and problems, revealing assumptions, analyzing concept, setting up line to separate what we know and what we about to know, and explaining logical setting of implication of thought (Halpern, 2014). Therefore, critical thinking should cover major activities that always possibly hand in hand with such analyzing, conceptualizing, synthesizing, evaluation of information, applying, generating an observation and experience, and so forth. Another definition proposed by Halpern (2014) stated that critical thinking is a purposeful, objective, and reasonable activity which utilization of cognitive skills works to increase the level of probability of the desirable result. Paul and Scriven as mentioned by Condon and Kelly-Riley (2004) entailed critical thinking as the examination of thought elements in any regard of reasoning implicitly either on problem, purpose, assumption, prediction, inquiries, concepts, or ground of empirical background to frame the thought alternatives or different viewpoint about something. Extensively, Wilson (2016) defined a critical thinker as a purposeful, reasonable, and goal directed thinker in compare to non-critical thinker which requires early nurturing and thought.

Critical thinking covers some elemental aspects such as judgement, interpretative reasoning analysis, comprehension, application and evaluation (McPeck, 2016). Critical thinkers may see language activities such as reading, listening, writing, and reading as modes of skilled thinking (Fahim, 2016; Fahim & Kamali, 2011). They do reading as a process to view the reading text as a verbal representation of the author. They put forward attempt to analyze the writer's point of view. Furthermore, they even try to reconstruct and rephrase the author's purpose by their own language (Fahim & Kamali, 2011).

In terms of foreign language learning, it could be no doubt that thought, and language are interrelated. Language could represent thought of individual's mind. This could be investigated in skill which require comprehension such as reading. As Nunan (1999)

believed that reading is unlike speaking which every individual learns to do. Moreover, it could be said that well learning is supported by well reading as pointed out by Elder and Paul (2006).

Dealing with problem solving as another model of approach which allows to comprehension in reading, it might require a great deal of skill that incorporate together regarding to its complexity within its process (Nunan, 1999). Other than that, problem solving as method to enhance skill in reading and to promote comprehension supposed to be along with critical thinking to some extent.

Problem solving method allows the students to elaborate their language abilities and prior knowledge to decode and gain new information or knowledge from the reading text (Pressley & Afflerbach, 2012). It is often that the students may struggle with the reading text to bring about the task given by the teacher. Some of them might believe that they could not highly compromise to words or sentences that may look unfamiliar to them (Karbalaeei, 2010).

Problem solving method could help students to activate their awareness to highly unfamiliar reading text through activating the schemata and/or background information and let them observe and finish by utilizing mindful word-to-word or sentence-to-sentence interconnection purposefully they have learned since very early engagement to the reading text (Whibey, Lochhead, & Narode, 2013).

4.3. Implication of the methods of teaching reading in EFL classroom

In EFL classroom context, it could be common mystification about the most proper strategy to teach reading comprehension to the students. It may be adequately tricky and seriously challenging to discover the applicable formula to make teaching and learning activity become more engaging and productive (Hamra & Syatriana, 2015).

One suggestion to search the effective approach in teaching reading in EFL classroom is to examine the reading process models. Some experts suggest the three different model that could involve the reading process of students in EFL classroom context. Birch (2014) and Lambe (2018) proposed bottom-up model that suggests the reading activity could be performed when the students have learnt letters of alphabet and being aware of the structure of words and phrases inseparably. The proponents of the previously-mentioned statement regarded reading as a linear process by which enable students to extract a reading text from one word to another word and putting the words into sentence or phrase (Iwai, 2011).

Moreover, it could be said that reading supposed to be constant and repeated process to search, predict, crosscheck, and correct belief and assumption picked up from the reading text. the students may have been coming from different abilities regarding to how much prior knowledge they may have gained before they submit themselves into the reading text (McNamara, 2012). The teacher could help them to activate those prior knowledges and attempt to connect such prior knowledges to the background of information on the reading text.

Difference in prior experience and knowledge of the students could be a bridge to allow recognition, automaticity, and comprehension through some purposeful pre and post reading activity (McNamara, 2012; Nash-Ditzel, 2010). It may cover searching for particular information, recognized words, known features of the text, formulation of syntax; construct a prediction through managing expectation and anticipation on what will come after connecting prior knowledge and experience to fact or information interpreted from the reading text; cross-checking and confirmation to indicate that the reading activity makes sense and contributes to the entire information that has been already processed; and finally self-correction to identify errors that have been made and seek for more information to gain the correct meaning or interpretation (Nash-Ditzel, 2010).

The combination of critical thinking and problem solving as a method in teaching reading comprehension could help the students to get higher score in reading significantly. Those strategies could promote students-based learning environment where the teacher could enhance the different ability of students as bridge to understanding, decoding, and putting forward the fact and information within the reading text effectively and purposefully (Li & Wang, 2010; Nash-Ditzel, 2010).

Therefore, the learning process would not be centered on teacher only which has been done during few past times. The teacher should creatively create a new classroom environment which emphasizes empowerment to students' ability and knowledge.

5. Conclusion

Seeking for the highly impacted strategy to develop classroom learning environment could challenge and be tricky to some extent. The preferred strategy could not also help teachers to engage within the classroom. Teacher seems to apply different strategy to different classroom environment purposefully to let them know which strategy that could be applied effectively.

Problem solving and critical thinking could provide more advance insight to teacher to engage with the classroom environment on teaching reading comprehension to EFL students. it may help teacher to activate and consolidate prior knowledge and different ability of students to decode, understanding, and solve the task within the reading text.

Therefore, it would be best to suggest those two strategies to develop comprehension of students in reading by the benefits and procedures that have been outlined before this part. However, despite the strategies would be the same in nature and definition, the practical application would be dependable regarding to which kind of classroom environment the learning works on.

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Conference Paper

EFL Lecturers' Perception on the Use of Lesson Study in Improving Pedagogical Content Knowledge

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Abstract

Lesson Study (LS) assists teachers and lecturers to improve their professionalism within the idea of collaborative work through collegiality. Not all lecturers have enough competencies dealing with pedagogical content knowledge. Nevertheless, some of them seem to be reluctant to get involved in the program. This study aims to explore lecturers' perception on the use of LS process in improving pedagogical content knowledge. It employs a qualitative method by applying descriptive study as its framework. Three EFL lecturers who teach at one of the state universities in Bandung who previously experienced LS process were being respondents in the study. The data were obtained from open-ended and close-ended questionnaire focusing on two themes, the steps and processes of the LS cycle and its effectiveness in improving pedagogical skill in teaching EFL. The result of the study revealed that the lecturers had a positive perception on using LS in improving pedagogical content knowledge in teaching EFL. However, time management of conducting the discussion still became the main problem in the program. The findings above suggest that the lecturers should have more desire and enthusiasm in conducting LS in order to promote their teaching and to help them get the characteristics of effective professional developments in their work.

Keywords: EFL lecturers, lesson study, pedagogical content knowledge

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1. Introduction

Nowadays, the importance of professional development for English teachers is extremely undeniable. Professional development is seeing as a driving force to improve the quality of teaching and learning as well as student achievement. According to Stingler and Hibert (1999), teachers are often blamed when students' performance scores are below the expectations. As the result, the teachers should take the responsibility without providing them with the tools how to handle the problems. Additionally, Seyf (1996) adds that teachers' teaching style is the main factor of the students' failure. So, focusing on teacher methodology is the most essential way to handle the students' failure. Relating this idea to professional development, the

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teachers should get adequate knowledge and skill in their teaching methodology in order to give impact to their pedagogical content knowledge which then gives impact to the students' achievement.

One idea of professional development is by engaging teachers on collaborative work through collegiality. The theoretical framework of building collegiality among teachers is social constructivism. Social constructivism emphasizes that knowledge is constructed in response to social interaction through social negotiation, discourse, reflection, and explanation. The teacher should be engaged in activities that necessitate interacting verbally and require that they communicate often with both novice and experts in their field of study (Rock & Wilson, 2015).

Similar to the teacher, lecturer is also suggested to involve in collaborative work in order to enhance their professional development. As stated by Newmann, King and Young (2000), individual lecturer competence is the foundation to enhance classroom practice, but when it comes to improve students' achievement continuously in every academic year, lecturers are required to work collaboratively with their peers as the way to exercise their individual knowledge, skills and dispositions. However, based on some studies, lecturers only have a few chances in involving to collaborative work due to some problems, such as (1) the relationship or communication between lecturers who are less productive, which mostly influenced by their autonomy and their specialization (Tyoso, 2007); (2) the habit of the lecturers who usually work alone (Sumardi et al., 2015), so the opportunities to share knowledge with their colleagues is limited.

In addition, dealing with the idea of collaborative work above, Lesson Study (LS) can assist teachers and lecturers to build a community of practice in which teachers and lecturers routinely share resources and ideas (Lewis, Perry, & Hurd, 2009). By working together in planning, observation, analysis and reflection on live learning, teachers and lecturers could learn from each other. They strengthen their bond and develop a habit of improving their practice by working and discussing with their colleagues (Lee & Oyao, 2013). Sato (2014) states that collegiality is established by collaboration of design and reflection of learning in teaching practice.

Learning about the issue and relevant research reports above, this study aims to investigate EFL lecturers' perception on implementing Lesson Study in improving pedagogical content knowledge, whether they have a positive or negative perspective. Another purpose is to examine the problems encountered by the lecturers during the Lesson Study process. Based on purposes above, the research questions examined, as

follows, (1) What is EFL lecturers' perception on using Lesson Study to improve pedagogical content knowledge?; and (2) What are the problems that lecturers encountered during Lesson Study process?.

2. Literature Review

2.1. Lesson study

Lesson Study is a method of professional development that encourages teachers to reflect on their teaching practice through a cyclical process of collaborative lesson planning, lesson observation, and examination of student learning. Initially, Lesson Study firstly has known in Japan in which it becomes the way Japanese teachers to examine student achievement. Furthermore, Stingler and Hiebert (1999) introduce Lesson Study to teachers in North America in their book about international methods of instruction. Lesson Study is now one of the fastest-growing approaches to professional development in the United States (Lewis, Perry, Hurd, & O'Connell, 2006).

Lesson Study is also defined by Lewis (2002) as a teacher-led instructional improvement cycle in which teachers work collaboratively to complete a chain of activities. These activities can be summarized as follows: identifying objectives for student learning, preparing a research lesson, teaching/observing the lesson (one of the Lesson Study group members take a responsibility of teaching the lesson while the others observe students), revising the lesson through post-lesson discussions, interview/open-ended surveys with students and re-teaching the lesson based on the revised lesson (Stigler & Hiebert, 1999). In short, these activities can be done in three stages, *plan*, *do* and *see*.

Initially, in the first stage of Lesson Study process, teachers work together to form a small group of 3-6 individuals in order to examine the objectives that their students should achieve. After that, they continue to the *planning stage* where the team develops a plan to investigate how students learn from the lesson. The activity begins by choosing the research theme and exploring the curriculum to find materials based on the topic being taught. After all these sources prepared, the team starts to construct the plan in the collaborative work. The teaching learning plan in Lesson Study process differs from an ordinary lesson plan because it is designed to stimulate, capture, and share the learning as well as guide the lesson (Lewis & Hurd, 2011; Stepanek, et al., 2007).

The second stage is *doing*. In this stage, one member of the group is chosen as a teacher model. The teacher model will teach the lesson and other members attend the class to collect data through observation. The focus of the observation

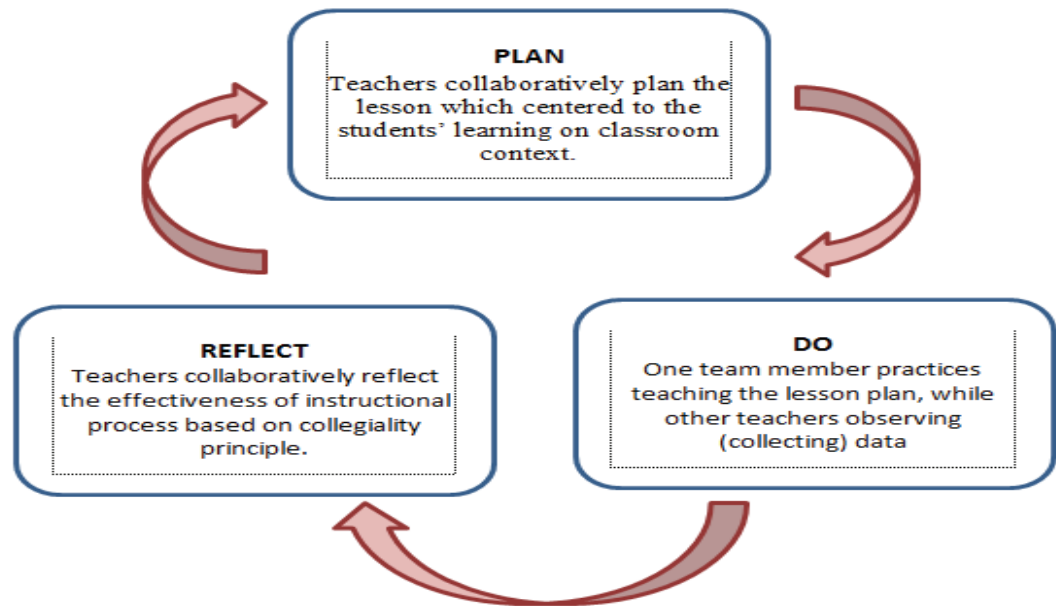


Figure 1: Stages of Lesson Study.

is on how students respond to the lesson. Observers collect rich evidence related to the learning goal during the lesson, capturing the complexity of actual teaching and learning. During the observation, observers may record detailed field notes, focus on specific types of student activity, or use checklists or rubrics to categorize or monitor student engagement, performance, thinking, and/or behavior (Lewis & Hurd, 2011)

The final stage is *seeing* or reflection process, aiming to discover the advantages and disadvantages of instructional practice. In this stage, a model teacher is asked to share his/her impression during teaching practice, while the other members who act as observers requested to deliver their comments and lessons learned from instructional practice accordance to the learners' learning. All criticism and suggestions submitted wisely without degrading and hurting teachers to improvement. Based on the feedback given, the team repeats the stages from planning, doing and seeing based on the revisions in the reflection process and notice if there are any improving changes in the students' learning process.

2.1.1. Pedagogical content knowledge

According to Shulman (1987), Pedagogical Content Knowledge (PCK) represents the blending of content and pedagogy into an understanding of how particular topics, problems or issues are organized represented and adapted to the diverse interests and

abilities of learners and presented for instruction. On the other hand, pedagogical content knowledge is the knowledge needed to make subject matter accessible to students. Pedagogical content knowledge can also be understood as teachers' interpretation of subject matter knowledge in the context of helping the student learning.

In relation to Lesson Study, the main feature provided by Lesson Study is to enhance teachers' professional development through a cyclical process that comprises curriculum study and formulation of goals, planning, conducting research, and reflecting on the research lessons. This leads to developing the capacity of teachers to improve teaching and increase knowledge of the lesson delivery through collaborative work among members of the team formed within Lesson Study group, where all the activities done is necessary to improve pedagogical content knowledge.

3. Research Method

The study employed a qualitative research design aiming at exploring and understanding the issue (Maliek & Hamied, 2016). Moreover, this study utilized descriptive study as its framework viewing that everything is potential to provide a clue that reveals a more comprehensive understanding (Bogdan & Biklen, 2006).

The standard used in choosing participants and sites is whether they are "information rich" (Patton cited in Creswell, 2008: 214). Based on the argument, researcher used a *Purposeful sampling* for this study. The participants of the study were three EFL lecturers who teach at one of state universities in Bandung, whose all of them are female. From three participants, one of them has been teaching between 6 to 10 years, while that the other two are between 3 to 5 years. All selected participant have experienced involving in the LS program during six month-period.

The data in this study was collected through a questionnaire. Initially, the questionnaire on Teachers' Perception on Implementing Lesson Study in Improving EFL Lecturers' content knowledge adopted from Wright Jr (2009), and Kanellopoulou and Darra (2018), was distributed through the link of Google form (https://docs.google.com/forms/d/e/1FAIpQLScL1p6vccKJXmLLI__IbA1qvOTIdE7vjPf0Ve5wXWoUcoMbwg/viewform?usp=sf_link) to all participants. The questionnaire consisted of 16 items of close-ended questions in which the answers to these questions, according to Likert scale, ranged from absolute disagreement to absolute agreement. Moreover, in three open-ended questions, lecturers freely expressed their views. Finally, after data collection, the data of this study analyzed through descriptive analysis.

4. Result and Discussion

The result of the findings is divided based on the research questions of the study which presented below, as follows:

4.1. RQ #1: What is EFL lecturers' perception on using Lesson Study to improve pedagogical content knowledge?

The data related to this question were drawn from sixteen items of close-ended questionnaire. The findings acquired in this first research question consists of two main themes, teacher perceptions in relation to *the steps and processes of the Lesson Study cycle* and *its effectiveness in improving pedagogical skill in teaching EFL*. The questions of the two themes elaborate in the table below:

The steps and processes of the lesson study cycle

The finding regarding to the results of participants' responses to the lecturers' perception of the steps and processes of the Lesson Study cycle can be seen in Figure 1, as follows:

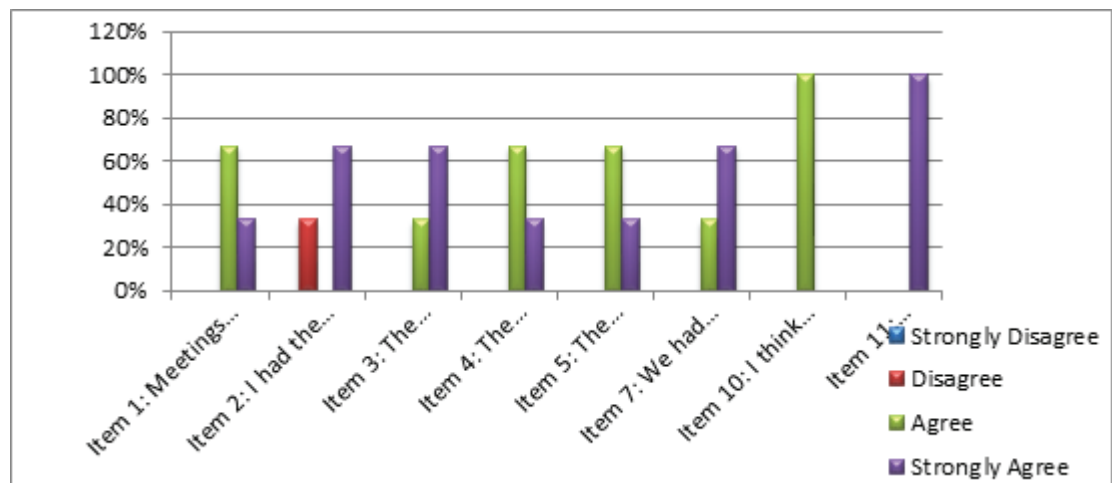


Figure 2: The lecturers' answer on the steps and processes of the Lesson Study cycle.

From the chart above, it revealed that most of lecturers had positive perspective toward the steps and processes of the Lesson Study cycle, since the answers were mostly on absolute agreement. From eight items purposed, the participants chose *agree* and *strongly agree* in five items which are item 1, item 3, item 4, item 5, and item 7. Moreover, they chose *strongly agree* in two other items, item 10 and item 11. Only on item 2, there was a different view related to the time management in doing discussion,

TABLE 1: Close-ended questions.

Themes	Item numbers	Sample of items	
The steps and processes of the LS cycle	1	Meetings during the Lesson Study were made in a convenient time for me	
	2	I had the opportunity to attend all the meetings during the Lesson Study	
	3	The Lesson Study team has worked effectively to plan the research lesson	
	4	The research lesson matched our primary goal	
	5	The Lesson Study team used textbooks, research, or other external information to help planning the lesson	
	7	We had the opportunity during the course of the Lesson Study to solve problems of the research lesson in order to promote our expectations of students' understanding	
	10	I think our research lesson was a success	
	11	Observing learners' learning way of thinking during teaching or research was an important learning experience	
	The effectiveness of LS in improving pedagogical skill in teaching EFL	6	Lecturers plan lesson more effectively than usual while participating Lesson Study
		8	The development of the research lesson has allowed me to increase my knowledge of teaching content
9		The development of the research lesson allowed me to understand the way students think better and / or the difficulties of my teaching content	
12		After teaching a lesson developed by the team, I find the observers' comments and the reflection/ revision process helpful	
13		I feel more comfortable teaching lessons with observers in the classroom as a result of the Lesson Study Process	
14		The Lesson Study Process makes me feel more comfortable in teaching EFL	
	15	Participating in a Lesson Study process was a valuable professional development activity	
	16	I plan to continue using Lesson Study in the future	

where one of them chose *disagree* and the rest of them chose *strongly agree*. The result of the data above indicated that the lecturers followed the steps and could get a positive use of each step starting from planning the research lesson, solving the problems related to the research lesson, observing the teaching practice by focusing on student learning and doing reflection. Those steps were done within collegial work among the lecturers where they had systematic opportunities to learn from colleagues. This result matches with the relevant references stating that colleagues can assist each other learn from both instructional material and from practice (Grandau, 2005; Lewis, Perry & Hurd, 2009; Ticha & Hospesova, 2006). Additionally, colleagues provide a

need to make one's thinking visible and they offer ideas, questions, and challenges (Linn, Eylon, & Davis, 2004).

The effectiveness of lesson study in improving pedagogical skill in teaching EFL

Data dealing with the lecturers' perception of effectiveness of Lesson Study in improving pedagogical skill is drawn in the Figure 2, as follows:

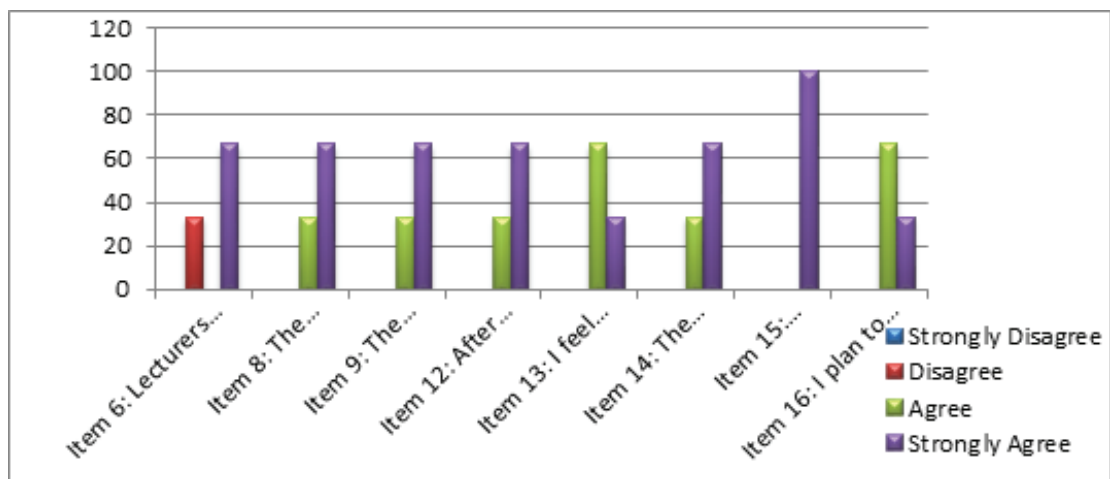


Figure 3: The lecturers' answer on the effectiveness of Lesson Study in improving pedagogical skill in teaching EFL.

From the total seven items out of eight items delivered, the data showed that all lecturers responded positively to the effective use of Lesson Study in improving their pedagogical skill. This finding reflected to the answers of the lecturers who chose *agree* and *strongly agree* in the item 8, item 9, item 12, item 13, item 14, and item 16 as well as they chose *strongly agree* in item 15. This total percentage of positive response outweighs the number of participants who gave negative response. Based on the figure above, it was only one lecturer who gave a negative response by choosing 'disagree' in the item 6.

In overall, the data percentage above implied that the lecturers' pedagogical content knowledge has increased as a result of participating in the Lesson Study process. This statement supported by the lecturers' positive response in the development of research lesson has allowed them to increase their knowledge of teaching content, that development of research lesson has allowed them to understand the way students think better and/or the difficulties of their teaching content, and that they feel comfortable with their teaching. The participants also agreed that Lesson Study was a valuable

professional development activity and they plan to continue using Lesson Study in the future.

This finding is in line with what Ektefaei (2006) suggested where the reason may be from the idea that teachers found a significant different between lesson study and other traditional professional development. Additionally, they also noticed the strong and weak points of their teaching, since Lesson Study provided teachers to talk about ideas they never thought through their experience in a collaborative teaching practice (Moghaddam et al, 2015).

4.2. RQ #2: What are the problems that lecturers encountered during Lesson Study process?

In order to answer the second research question, the data was gained from three open-ended questions. Table 2 below shows the answer of each lecturer.

TABLE 2: Data of open-ended questions.

Open-ended Questions & Answer			
	Using the Lesson Study process, is your content knowledge and pedagogical skill changing? If yes, how is it changing?	Are there any issues/problems that you foresee with the Lesson Study Process as you try in your university?	What are some ideas for overcoming some of the issues/ problems?
L1	We plan and observe better	That was difficult to determine what materials to present with which method	We still try to use the materials given in the syllabus and apply some methods simultaneously
L2	They improve. I did more readings on journals and teaching methods. The other members also share new knowledge and teaching tips. The observation on students gave me new insights about how they learn the material.	Time management. We hardly found convenient time for everyone to have discussion.	There should be commitment among the members.
L3	Yes, it is. I get more feedback from the observers	Time allotment	Implement to another subject

*note: L1 (lecturer one); L2 (lecturer two); L3 (lecturer three)

From the table above, it indicated that all lecturers agreed their content knowledge and pedagogical skill changing after participating in the Lesson Study program. Mostly the improvements were gained through the collegiality work among lecturers, such as from planning, observing and reflecting activities. Besides, L2 also added that she also did some readings on journals and teaching methods.

Additionally, related to the problems encountered during the Lesson Study program, L2 and L3 stated that time management as the main problem. This happened probably

because all the members usually have courses schedule that difficult to adjust each other. As a result, the collaboration and collegiality among lecturers could not be maximized during the program, since they have limited time to do discussion. In line with this finding, some other related studies also found the issue of time management as the main problems during Lesson Study program (Coskun, 2017; Lenski, Caskey & Anfara, 2009; Utami & Nafi'ah, 2015). In overcoming the problem above, L2 suggested that commitment among the members was important to support the program. Besides the problem in time management, according to L1, another one is related to the planning stage where the focus was on choosing materials being taught and the teaching method used in teaching practice. Responding to this problem, L1 suggested focusing on the syllabus and applying some method frequently in order to suit students learning.

5. Conclusion

In summary, the findings of this study suggest that performing Lesson Study procedures in classrooms helps EFL lecturers to promote their teaching and helps them get the characteristics of effective professional development in their work. Based on the data delivered in the previous section above, it found out that the lecturers had a positive perspective on using Lesson Study in improving pedagogical content knowledge in teaching EFL. Even though in the implementation, the lecturers face the problems related to the time management in terms of conducting the discussion with the members of the Lesson Study. Dealing with this problem, it is suggested that the lecturers should have more desire and enthusiasm in participating with the program.

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Conference Paper

Students' Comprehension of Arabic and English Terminology in Islamic Finance: A Comparative Study

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Abstract

The rapid growing of Islamic finance sector is characterized by the establishment of Islamic financial institutions as well as Islamic financial market worldwide. Indonesia also shows significant development in this sector, which can be observed through the founding of various Islamic banking and insurance companies. As a result, Indonesian students' interests in taking majors in Islamic Economics and Business are skyrocketing in the last decade. However, this phenomenon is not without any challenges since those students come from different educational backgrounds, either Islamic or public high schools. Meanwhile, Islamic finance uses much terminology taken from Arabic and English languages. This means that students from public high schools may not be familiar with the terms from those two languages, particularly the Arabic-derived ones. Thus, this study aimed to investigate Islamic Economics and Business UIN SU students' comprehension of Arabic and English Terminology used in Islamic Finance. Employing a descriptive quantitative approach, this study used questionnaire as the instrument of data collection. The results reveal interesting findings indicating students' comprehension of Arabic terminology is significantly higher than that of English one. It can be concluded that students coming from either Islamic or public educational background have no significant differences in understanding Islamic financial terms derived from Arabic and English languages.

Keywords: Islamic finance, *mudharabah*, *murabahah*, hedging, invoice

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1. Introduction

The development of Islamic economy in Indonesia is not only influenced by the presence of Islamic financial institutions, but also the increasing number of educational institutions that offer Islamic economic studies. This field of study was originally developed at the State Islamic University, and now it has been offered in many public universities, such as; the University of Indonesia, The University of Gadjah Mada, and the University of Airlangga. The State Islamic University of North Sumatra itself is one of the pioneers

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of educational institutions in the field of Islamic economics in which the program has been operating since 2003.

The number of people interested in studying Islamic economics is increasing every year. Interestingly, most of the students taking Islamic economic-related majors were graduated from public senior high school (80%) while the others graduated from Islamic boarding schools or Islamic senior high school (Madrasa). The dominance of students who came from public schools may result in some challenges in the teaching and learning process in Islamic economic programs. This is due to the fact that there are rigorous number of terms derived from foreign languages, particularly English and Arabic.

Related to students' academic background prior joining Islamic economics major, it is assumed that most students will not find much challenge understanding the terms derived from English language. It is because English is the global language mostly spoken by people of different countries (Fithriani, 2018). In addition, English is the only compulsory foreign language subject studied at Indonesian schools (Fithriani, 2017). On the contrary, although Arabic is one of the most popular foreign languages learnt by Indonesian people, it is only compulsory for students studying at Islamic schools. Thus, understanding Arabic-derived terms may be a great challenge for students coming from public senior high schools.

Arabic-derived terms such as; *mudharabah*, *musyarakah*, and *murabaha* are much used in publications about Islamic economics and in products offered by Islamic banks in Indonesia. Research indicates that these terms have not been well understood by the community so that it becomes one contributing factor for the low preference of the community towards Islamic finance. In addition to Arabic terms, Islamic banking also uses many foreign terms derived from English, such as; accounts, and virtual which are difficult to be understood by students who previously studied in Islamic based institution. Thus, this study was aimed to investigate Islamic economic students' level of comprehension of Arabic and English terminology. Furthermore, this study also tried to compare their comprehension of the terms derived from the two languages.

2. Literature Review

Islamic economics has grown rapidly over the past two decades and has become the world financial trend today. The development of Islamic finance is marked by the growing number of banks and non-bank financial institutions offering Islamic financial products, a variety of services and infrastructure that support the sharia finance, and

the opening of Islamic finance study programs in various universities as well as the scientific publications related to Islamic finance. This development can also be observed in Indonesia as one of the top ten countries that are considered to have the largest Islamic financial country index (IFCI) in the world. Based on the data from Global Islamic Finance Report (2018), Indonesia was ranked seventh in 2017 and has moved one position up to capture sixth position in 2018 (look at Figure 1 for details).

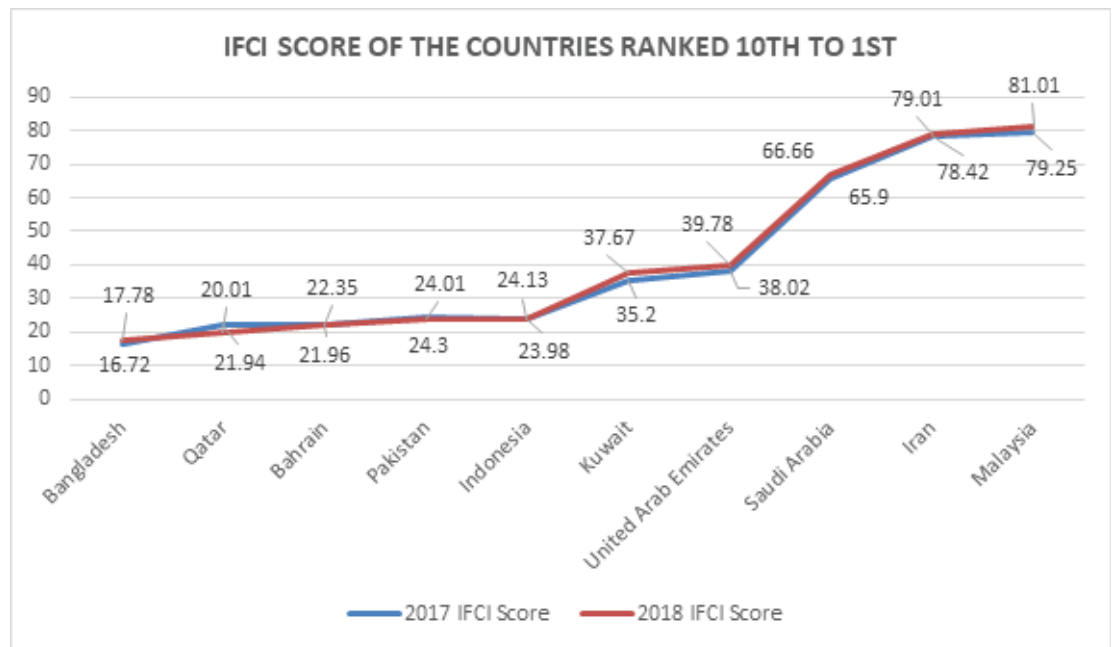


Figure 1: Top 10 Countries with the Highest IFCI Score in 2017 and 2018.

In terms of market share, Indonesia’s sharia finance is around 8%, however in terms of sharia financial products, some products have a market share above 5% as can be seen in table 1. The sharia products with a market share below 5% include corporate sukuk (sharia obligation which is similar to a bond in conventional finance), sharia insurance, and other non-Islamic financial industries (the details can be seen in table 2).

TABLE 1: Market Share of Sharia Finance (Source: <https://www.ojk.go.id>).

Industry	The Total of Asset (in Trillion)		Market Share (%)
	Total Conventional + Sharia	Sharia	
Banking	7,154,80	389,74	5,44
NBFCs (Non-Bank Financial Companies)	2,073,43	99,15	4,78
Capital Market	3,861,09	559,59	14,49
Total	13,092,91	1,048,48	8,01

The data in tables 1 and 2 suggest that Indonesia’s sharia finance should be developed so that it can offset the growth of conventional finance and improve the financial

industry successfully. In order to accelerate the growth of Islamic finance, especially when it is associated with the synergies between universities and Islamic financial institutions, various programs need to be carried out to solve the various obstacles to the development of Islamic finance, including:

2.1. Supply and access to islamic financial products

The development of Islamic finance in Indonesia still faces challenges in the form of limited supply of Islamic financial products and the limitation on Islamic financial products. Based on the table above, it can be seen that the three of the most developed Islamic financial products are the state's Islamic bonds, Islamic finance, and Islamic banking. Meanwhile, the most dominant financing scheme is *murabahah* followed by *mudharabah* and *musyarakah* (Harahap, 2016). The limited supply and access to sharia financial products is a challenge for universities that administer Islamic economics. It is needed to create a synergy with Islamic financial institutions to reconstruct new contracts so that they not rely on *murabahah* contracts (buying and selling).

2.2. Limited human resources

One factor that determines the performance and the improvement of sharia financial institutions is the quality of human resources and the supporting infrastructure. The quality of human resources needed by sharia financial institutions are the human resources who scientifically understand the concept of Islamic finance and psychologically possess great Islamic motivation. Unfortunately, of the 220 Islamic finance/ Sharia business that spread across the 160 universities, the human resources for sharia finance are not sufficient. In addition, beside of competency in which they need to compete with the graduates of non-Sharia economic programs. Relating to this, the universities should prepare the students with soft skills and hard skills related to Islamic economics.

2.3. Public awareness towards islamic finance

The increasing of public awareness towards sharia finance is an approach can be taken to develop Islamic finance. As the terms used in Islamic finance are in Arabic and English (Al-Saleem, 2014), the community thinks that Islamic finance is complicated and the public becomes unfamiliar with it. There are at least 142 terms of Islamic banking derived

from Arabic, for examples; akad, mudharabah, ijarah, murabahah, and musyarakah (SS & Giharto, 2007). Meanwhile the terms for sharia finance derived from English are 78 terms, of which 35 terms are absorbed and 23 terms are translated, such as; mobile banking, letter of credit, electronic payroll, hedging, virtual account, and hybrid contract (Ridwan, 2010). These words need to be translated into their equivalent words in Indonesia so that people can understand them. Several studies, such as; Ismahanto (Ismanto, 2018), Sardiana (Sardiana, 2016) and Megawaty (Megawaty, 2015) show that the people's awareness and understanding towards various sharia financial terms has influenced people's interest to be the customers of sharia banks. It is understood that the public wants to have the Indonesian terms for the marketing and disseminating Islamic bank products so that they can be understood easily. (Ghani, 2012)

TABLE 2: The Market Share of Sharia Finance Based on Industry Type (Source: OJK, 2018).

Type of Industry	Market Share (per August 2017)
Sharia Banking	5.44%
Sharia Insurance	4.94%
Saria Financing	8.11%
Other NBFCs Sharia	2.77%
Corporate's Sukuk	3.89%
Sharia Mutual Fund	5.07%
The State's Islamic Bonds	16.99%

3. Research Method

This study used a quantitative descriptive approach. The respondents of this study were the second semester students of the Faculty of Islamic Business and Economics at the State Islamic University of North Sumatra who have never taken Muamalah fiqh and Islamic Banking courses. The number of respondents for this study was limited to 40 students. Questionnaires consisting of closed-ended and open-ended questions were used to measure students' understanding of the terms used sharia finance. The closed-ended part contains the terms commonly used in sharia financial transaction as seen in table 3. While the open-ended part contains questions to explore students understanding of those terms mentioned in part 1. Furthermore, students were also asked to explain some sharia financial terms in English and Arabic. The data collected through the questionnaires were then analyzed by using quantitative descriptive analysis.

TABLE 3: Terminology in Sharia Financial Transaction Used in Questionnaire.

Indonesian	Arabic	English
Transaksi jual beli	Ba'i/Murabahah	Sale
Pembiayaan	Tamwil	Financing
Bagi hasil	Mudharabah	Profit sharing/Revenue sharing
Sewa menyewa	Ijarah	Leasing
Gadai	Rahn	Mortgage
Kerjasama	Musarakah	Partnership
Keuntungan	Ribh	Profit
Pinjaman lunak	Qardhul Hasan	Softloan
Pembelian dengan pemesanan	Bai Salam	In front sale payment
Bunga	Riba	Interest

4. Discussion

The students' understanding of the Islamic finance terminology is divided into two parts, namely; *first*, understanding of the terms commonly used in sharia financial products, and *second*, understanding of the contents used for sharia banking. In general, 50% of the students who graduated from public educational institutions are able to mention the terms of Islamic financial products derived from Arabic, but unable to explain the meaning of these terms. For example, the ability to distinguish the terms '*bai*' and '*murabahah*' which have similar meaning of 'buying and selling'. However, the latter has a more specific meaning, that is 'buying and selling with the additional profit margins mentioned by the bank to the customer'. Meanwhile, students coming from Islamic educational Institutions have better understanding of these terms with 60% of them can explain those terms.

The second finding is that operationally, sharia financial terms derived from English, such as; clearing, virtual accounts, mobile banking, internet banking and RTGs (Real-time gross settlement), are not fully understood by the second semester students of Islamic Business and Economics Faculty who graduated from both public and Islamic educational institutions. Approximately about 60% of the students still do not understand the sharia financial terms, but they are familiar with several terms, such as; virtual accounts and mobile banking. Some of these terms are often heard, especially when paying the tuition.

Based on the findings above, in general, it can be said that the level of understanding of students who have not taken the sharia banking courses and muamalah fiqh on Islamic finance is still relatively low. Based on the OJK (Financial Services Authority), it can be considered as less illiterate. Though ideally, the students of Islamic business and

economic Faculty should know the general terms of sharia finance even though they have not yet taken muamalah fiqh courses that specifically discuss various contracts and forms of financing commonly carried out by the sharia financial institutions from the classical era to the modern era. Likewise, Islamic banking courses that discuss sharia financial products and operations, including the financing mechanisms carried out between customers and the financial institutions should be understood well by the students.

An initial effort needs to be accomplished in order to get students closer to Islamic financial institutions since after all, understanding various Islamic finance is part of Islamic Finance literacy. The financial literacy of sharia finance is an ability to know and understand Islamic financial products and services based on sharia principles. Nationally, the level of Islamic finance literacy is still low. The National Survey on Financial Literacy and Inclusion conducted by the Financial Service Authority in 2016 resulted in a financial literacy index of 29.66 percent. Meanwhile, the Islamic financial literacy rate was only 8.11 percent (OJK (Otoritas Jasa Keuangan), 2013). This level is far below the literacy rate in Turkey which has reached 58% (Er & Mutlu, 2017), and in Malaysia at 66%.

Students, as agents who are expected to drive the community literacy towards sharia finance should be well literate so that they can become partners in Islamic finance industry and the financial services authority in conducting education and socialization of Islamic finance. In the context of learning, students who study at the Faculty of Islamic business and economics should study about the Introduction of Islamic finance, both in the matriculation and during the orientation. In this way, it is expected that students' understanding towards the Islamic finance terms will be better.

5. Conclusion

Based on the findings above, it can be concluded that the students of Islamic business and economics faculty have understood the Islamic financial products, and they have better understanding about Islamic financial terms derived from Arabic. Meanwhile, in the operational aspects, they are more familiar with the terms derived from English. However, the level of students' understanding about these terms is still relatively low. Therefore, a kind of orientation and introduction toward Islamic finance should be given right after the students are accepted as the students of Islamic business and economics faculty. Finally, the findings indicate that students who graduated from general based

institution or the Islamic based institution do not affect students' understanding toward the sharia financial terms. God knows best.

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Conference Paper

The Philosophical Revitalization of Malay Motif Ornament in the Design of Woven *Gedebong* (Catri N Art, Rimbang Sekampung Village)

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Abstract

This research aimed to revitalize the philosophy of Malay motif ornament in the design of woven *gedebong* by optimization potency of Catri N Art creative industry, Rimbang Sekampung Village. This research used a qualitative descriptive method with ethnographic approach. The data were collected through observation, interview and documentation. The research was conducted with doing the development of Catri N Art creative industry in the realization of the production and marketing systems to create the woven *gedebong* based on Malay motif ornaments. There were four motifs used in the design of woven *gedebong*, they were flora, fauna, natural and *wajik* motifs. Firstly, flora motifs ornaments are from flowers, florets, leaves, fruits, roots. Secondly, fauna motifs ornaments are from poultry animals such as bird, duck, chicken, reptile animals such as snake, dragon, wild animals such as lion, tiger, insects such as bee, butterfly, grasshopper, aquatic animals such as fish, eel. Thirdly, outer space such as moon, star, sun, cloud, and lastly, *Wajik* such as the alquran ayats. The philosophical local wisdom values of Malay ornaments are the values of *taqwa* (faith) to Allah, harmony, wisdom, heroic, affection, fertility, self-knowing, responsibility. The result showed that the optimization of Catri N Art potency to produce woven *gedebong* based on Malay motif ornaments can be useful to revitalize the Malay philosophical of local wisdom values and also to increase creative industry.

Keywords: Revitalisation, Philosophy, Malay ornament, *Woven Gedebong*

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1. Introduction

The development of tourism potency based on local wisdom has succeeded in increasing the attractiveness of tourists visiting Indonesia as a favorite tourist destination. This is the data from the statistics center institute of Medan which states that the potency of tourism and the best tourist destinations of North Sumatra has increased the number of tourists visits the city of Medan both foreign and domestic tourists. The number of

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tourist arrivals to North Sumatra in 2017 increased by 270,792 people and increased to 15.96 percent compared to last year. (Utara, 2010: 25).

For this reason, a strategy is needed to maintain the success of the North Sumatra tourism sector. One of them is through fostering creative industry to develop tourism potency to create souvenirs of local cultural value as an attraction for tourists to remain loyal to visit North Sumatra. One of the creative industries that can be fostered to support this government program is Catri N Art small creative industry, Rimbang Sekampung Village. This creative industry has the potency of human resources and natural resources because it is empowered to improve the economy of the local community in producing cultural value tourism works. Souvenirs that will be cultivated in the form of woven *gedebong* based Malay ornament such as bag, pencil case, kleenex box, cookie box, slipper, ashtray, skewer, so that the woven *gedebong* based on Malay ornament can be used as a unique souvenir of Rimbang Sekampung Village and also as an attraction for tourists to visit the value of local wisdom in the local community. Thus, this village is expected to be used as a place for developing local wisdom-based tourism potency and increasing community productivity to become independent entrepreneurs as a form of concrete action to revitalize the value of local wisdom in improving the economy of the community (Juliana & Fatimah, 2018:131).

However, based on the facts in the field, this creative industry has still constrained by the quality of human resources and the quality of products that are of low selling value. In fact, the quality of human resources is the main capital in economic development in each region. For this reason, a strategy is needed to overcome this problem. One of the strategies is to empower and optimize every potency resource through developing the SMME sector in the form of fostering creative industry groups with entrepreneurship training such as developing and creating innovative and good quality products which have local cultural values to improve the quality of independent, creative and innovative entrepreneurial human resources (Juliana & Fatimah, 2018:395).

Therefore, the objective of this research was to foster Rimbang Sekampung Village community through the creative industry of Catri N Art in an effort to optimize the potencies of natural and human resources to revitalize philosophical local wisdom of Malay motif ornaments on woven *gedebong* as supporters of the tourism sector and creative economic development based on local wisdom. There were four motifs used in the design of woven *gedebong*, they were flora, fauna, natural and *wajik* motifs. The philosophical local wisdom values of Malay ornaments are (a) *taqwa* value (faith) to Allah in the motif of moon, stars, (b) harmony value in the motif of ants, ducks, flowers, fish, (c) wisdom value in the motif of birds (d) heroic value in the motif of dragon, rooster,

(e) affection value in the motif of flora such as lilies, flowers, clove flowers, cucumber flowers, *kundur* flowers, set buds, dwarf florets. (f) fertility value in bamboo motifs (g) Self-Knowing value in the motif of full moon with all its variations, (h) responsibility value in the motif of *keluang*, and root. Based on color, there were 5 colors used in the woven *gedebong*, including yellow, green, red, blue, and black (Sopa, 2018:531)

This research was important to do to create employment and to improve the quality of human resources through local wisdom-based creative industry in each region to support the tourism and economic sectors and to create good quality and innovative products to produce new opportunities for souvenir industry based on local wisdom in the form of woven *gedebong* of Malay ornaments in supporting the development of tourism potency and fostering creative industries.

In other words, this research was conducted as an alternative solution *in the Industrial Revolution 4.0* to the development of tourism sector based on the local wisdom by optimizing the potency of human and natural resources through fostering Catri N Art creative industry to play an active role in creating souvenirs of Medan that have local cultural values by utilizing Malay motif ornaments in woven *gedebong* as an effort to preserve culture and revitalize Malay local wisdom that is useful for the development of tourism potency and fostering creative industries based on local wisdom.

The development of tourism potency is an activity to improve a place by using various tourism resources to create something that is directly beneficial for the sustainable of tourism development (Mahfud, 2017: 110). The main elements of concern to support the development of tourism in tourist destinations include (a) tourism objects and attractions (b) infrastructure and (c) facilities (Subekti, 2017: 130). One of the main attractions of a tourist attraction to visit as a tourist destination in Indonesia is its cultural uniqueness. For example, cultural attractions in the form of artistic attractions, traditional ceremonies, noble values contained in an object of human work in the past are one of the targets of foreign tourists to remain loyal to visit Indonesia. (Hermawan, 2017: 4).

2. Literature Review

The development of tourism potency is an activity to improve a place by using various tourism resources to create something that is directly beneficial for the sustainable of tourism development (Mahfud, 2010: 110). The main elements to support the development of tourism in tourist destinations include (a) tourism objects and attractions (b) infrastructure and (c) facilities (Subekti, 2017: 130). One of the main attractions for a tourist to visit Indonesia as a favorite destination is its cultural uniqueness. For example, cultural

attractions in the form of artistic, traditional ceremonies, noble values contained in an object of human work in the past (Hermawan, 2017: 4). In this research, the development of tourism potency as strategy to attract tourists visit North Sumatra especially Binjai is by revitalizing the woven *gedebong* product with the Malay motif ornament as a regional superior product with a unique souvenir of cultural value..

Besides, it is also necessary to develop the creative industry to create souvenirs of local cultural value as an attraction for tourists to remain loyal to visit North Sumatra. One of the creative industries that can be fostered is Catri n Art, Rimbang Sekampung Village. In related to this case, the concept of the development of creative industry in this research is to provide guidance and counseling to creative industry of Catri N Art to be able to become independent entrepreneurs by exploring the potency of regional creativity in the use of regional superior products such as woven *gedebong* in the Rimbang Sekampung village. Thus, the development of Catri N Art to become an independent creative entrepreneur can optimize communities' creativity, improve the economy and also develop tourism potency (Citra, 2017:33).

In other words, this research developed the community of Rimbang Sekampung Village especially the creative industry Catri N Art to produce *gedebong* woven as a regional superior product by applying the philosophy of Malay motif ornaments. This development was conducted to optimize the tourism potency, foster entrepreneurship, and increase the economy of the community.

The value of the Malay style applied to woven is the value of the wisdom of the philosophy of the Malay community. The philosophical values of the Malay motif ornaments refer to the nature of the origin of the object or creature that is used as a pattern and combined with the beliefs and culture of the Malay people that are related to the noble value of Islam. (Malik, 2017:97)

In general, the values of the local wisdom of philosophy contained in Malay motif ornaments are (a) the value of faith to Allah in the motif of the crescent moon, stars, (b) the value of harmony in the motif of ants, ducks *pulang petang*, flowers hugging leaves, brood fish. (c) the value of Wisdom in *serindit* bird motif that are posted as a symbol of Malay wisdom (d) the value of heroism in the motif of fighting dragons, cup dragons, eagle grabbing, roosters. (e) the value of affection in almost all floral motifs such as lilies, flowers, clove flowers, cucumber flowers, kundur flowers, set buds, dwarf florets. (f) the value of fertility in bamboo shoots with all forms of variation. (g) the values of self-knowing in full moon patterns, bracken ferns with all their variations, and some shades of cloud. (h) the value of responsibility in elbow patterns, intertwined roots, etc. (Maulia, 2015:7)

Motifs can be developed so that the values of local wisdom are not lost and extinct (Kartini, 2014:7). One of them is the development of temple based ornamental teaching materials in Central Java. Various identified ornaments can be used as references in the construction of teaching materials, according to learning needs that can be developed including geometric, plant, animal, and human motifs. These various motives can specifically be used as material for study and appreciation. In addition, it can also be used as a reference in developing creative teaching materials, when students make temple-based ornament designs (Hartanti, 2014:531).

According to Malay ethnic, the meaning and philosophy of each ornament is to increase people's interest of this ornament and also to spread the values of Islamic teachings. Because in the past every craftsman was taught to make or imitate ornaments motif, then explained the meaning and philosophy contained in the ornament. Thus, they can understand it more deeply and place it in accordance with the philosophical meaning and are governed by the customs of the local community (Wahyuni, 2017:117)

The development of tourism potency in Catri N Art was conducted by utilizing the potency of the creativity of the surrounding community by exploring the cultural values of regional superior products. The creative industry of Catri N Art is a place that can be developed and fostered to improve the economy of the local community. The typical and unique souvenirs that will be sought from this creative industry are woven *gedebong* of Malay motif ornament products such as bag, pencil case, Kleenex box, cookie box, slippers, ashtray, skewerso that the Malay motif ornament of woven *gedebong* can be used as unique souvenirs of Rimbang Sekampung Village and also as an attraction for tourists to visit and learn the values of local wisdom that exist in the community of Rimbang Sekampung Village.

Thus, it is hoped that Rimbang Sekampung Village can develop tourism potency and improve the economy of the surrounding community. And in the future, the creative industry of Catri N Art can be used as a place for the development of tourism potency based on local wisdom, the development of community productivity and creativity to become independent entrepreneur as a form of real action to revitalize and preserve local wisdom values, so that government program in the form of developing tourism potencies based local wisdom can run well. This development can be done through the optimization of potency, appreciation, and community participation to local culture by practicing traditional ways of managing human resources so as to provide benefits to the sustainable of tourism sector. (Richard, 2003:7)

3. Research Method

This research used a qualitative descriptive approach with a field case study method located in Rimbang Sekampung Village especially at the Creative industry of Catri N Art. Catri N Art in Rimbang Sekampung Village is located at Jalan Belimbing No. 16 A, West Binjai District, Binjai.

The population of this research was the community of Rimbang Sekampung Village, Binjai. The selection of sample was conducted by applying purposive sampling technique. Based on this method, the selection of the research sample consists of two stages, namely: First step was to select the people of Rimbang Sekampung Village who become sample. At this stage, the selection of sample was based on the creative potency in the field of woven arts owned by the community and the desire for entrepreneurship. Second stage was to choose a creative industry that can be fostered and developed to create souvenirs of local cultural value in Desa Rimbang Sekampung village.

Data was collected through documentation, field observation, and interview. The procedures for collecting data in this research are (a) Documentation in the form of photographs of ornaments from several Malay buildings in the city of Medan and the realization of research activities (b) Field observations in the form of researchers to the field directly observe the place of Rimbang Sekampung Village (place), and communities in Rimbang Sekampung (people). The participants of this research were the owner and the founder of Catri N Art Catur Meilono (54 years), and some of his employers are Catri Adiyati Purbadari (28 years), Jaka Arif Pratama (34 years), Hariyanto (40 years), Erlina (37 years). (c) Interviews the informant who someone has expertise and knowledge about Malay culture was Drs. Fahrizal Nasution.

The result of the research was the woven *gedebong* which applied Malay motif ornament as an effort to revitalize the philosophy of Malay ornament and as an innovative way to develop woven products which had the value of selling local culture by using Photoshop CS6 application Software in designing Malay motif ornament. The following is the research scheme about the implementation of research on the stages for conducting research:

Based on the scheme of research design above, the activities in each stage consist of research objectives, literature study, problem identification, data collection, data analysis, results of data analysis. The activities were carried out at each stage as follows:

1. The target and the objective of the research is to provide guidance to the Creative industry of Catri N Art in optimizing the potencies of Human and natural resources



Figure 1: Research Design Scheme.

of Rimbang Sekampung Village in producing superior products of the Malay motif ormanets in the woven *gedebongas* an effort to implement solutions to problems in the field namely product production and marketing systems that have not been optimal in an effort supporters of tourism and creative industries based on local wisdom, resulting in innovative woven and selling value of local culture.

2. The Collection of literature (library study) is collecting information and knowledge about research in the form of a process of fostering cerative industry in producing souvenirs of local cultural value as an effort to support tourism and creative industries based on local wisdom.

3. Location Survey was conducted to find and select creative industry that can be fostered to develop the potencies of tourism and creative industries based on local wisdom.
4. Problem identification was identifying problems found in the field related to the production and marketing system of woven products that have not been optimal in the Catri N Art creative industry
5. Data collection is collecting data with field observations, photo documentation and interviews related to research problems.
6. Data Descriptions and analysis to provide an overview of how solutions are implemented starting with identification, classification, analysis, interpretation of data and making conclusions.
7. The results of the analysis of data in the form of data will be in the form of a Malay ornamental woven model in an effort to revitalize Malay ornamental motif philosophy as a form of developing woven products to innovate by using Photoshop CS6 Software applications in designing ornamental patterns so as to develop products that are innovative and value for selling local culture.

4. Result and Discussion

4.1. The creative industry of Catri N Art, Rimbang Sekampung village

The creative industry of Catri N Art is located at Jalan Belimbing No. 16 A, West Binjai District, Binjai, Rimbang Sekampung Village. Catri N Art has 4 employers who work to make the woven bamboo. Previously, this creative industry produces the woven in made of bamboo, but unfortunately, this product is not able to develop well in the market as the sale value souvenir, so the researcher offered the solution to optimisation the potencies of society in Rimbang Sekampung village especially in the creative industry of Catri N Art to produce the woven in made of *gedebong* based on local wisdom of Malay that apply the Malay motif ornament.

The informant of this research is the owner and the founder of Catri N Art, Rimbang Sekampung Village Mr. Catur Meilono (54 years), and some of his employers are Catri Adiyati Purbadari (28 years), Jaka Arif Pratama (34 years), Hariyanto (40 years), Erlina (37 years).

These are some following figures shows Catri N Art creative industry, Rimbang Sekampung Village:



Figure 2: Catri N Art, Rimbang Sekampung Village.



Figure 3: Products of Catri N Art, Rimbang Sekampung Village.

4.2. Optimizing potencies of Rimbang Sekampung village

The research was conducted with the optimization and development of Catri N Art creative industry in the realization of the production, management, and marketing systems to create the woven *gedebong* based on Malay motif ornaments.

In production system, the societies in Rimbang Sekampung village especially in Catri N Art creative industry were provided with materials, tools and medium to carry out entrepreneurial activities. They are also taught the way to produce woven with the culture sale value such as the way to make woven *gedebong* based on Malay motif

ornament which applying Malaylocal wisdom. These are some following figures show the materials used to make woven *gedebong* base on Malay motif ornaments.



Figure 4: Materials of Woven Gedebong base on Malay Motif Ornaments.

Then, the societies in Catri N Art of Rimbang Sekampung village were also coached and taught to produce woven using banana stem or *gedebong* base on Malay motif ornaments. These are some following figures of making banana stem or *gedebong* used for making woven.



Figure 5: Production Process of Making Woven from *Gedebong*.

The society in Rimbang Sekampung village especially who work in Catri N Art were taught to use *gedebong* to make woven base on malay local wisdom that is Malay motif ornament.

In management system, the entrepreneur in Catri N Art are couched and taught to manage the organization by creating a system of labor division.

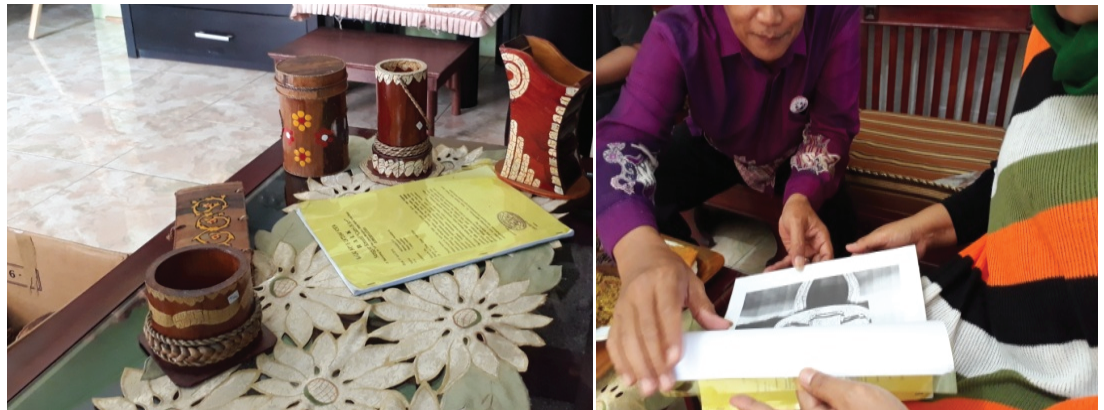


Figure 6: Management Process of Labor Division in Catri N Art.

In marketing system, they are taught to promote their products through social media, namely instagram and Facebook. In other words, the optimalization and development processes were carried out from all systems of production, management and marketing. This is the following figure of name card to promote the creative industry Catri N Art, Rimbang Sekampung village:



Figure 7: Name Card to Promote Catri N Art Creative Industry, Rimbang Sekampung.

4.3. Woven Gedebong base on Malay motif ornament

Woven *gedebong* were produced by Catri N Art creative industry Rimbang Sekampung village by applying the Malay motif ornaments. The Malay motif ornaments used in the woven *gedebong* of this research are flora, fauna, nature, and *wajik*. The Malay motif ornaments were applied in the woven *gedebong* in the form of bag, pencil case, tissue box, cookie box, slipper, ashtray, skewer.

There were some philosophical colors used in the Malay motif Ornaments in the design of woven *gedebong*. These colours were used to show the symbolic meanings for Malay ethnic. Malay ethnic considered these five colors that are having meanings applied in every element of the object such as custom clothes, custom houses, and ornaments. Color for Malay ethnic is a symbol that can distinguish one person in their lives. Color can also signify compliance. The colours of ornaments used in the woven *gedebong* of this research are yellow, red, white, gold, and black. Yellow symbolizes the holiness for Malay people. The yellow means Malay king who has power and can only be used by the royal family. Red symbolizes a sign of brotherhood and courage. Malay ethnic use red as the spirit of Malay community to defend their warfare. White symbolizes chastity and mourning. Blue symbolizes strength in the river and the ocean and also designated for the kingdom. Green symbolizes fertility and prosperity. Black symbolizes of courage and always used by commanders. Gold symbolizes of glory and grandeur and also used by the king's power.

There were also four motifs used in the design of woven *gedebong*, they were flora, fauna, natural and *wajik* motifs. Firstly, flora motif ornaments are from flowers, florets, leaves, fruits, roots. Secondly, fauna motif ornaments are from poultry animals such as bird, duck, chicken, reptile animals such as snake, dragon, wild animals such as lion, tiger, insects such as bee, butterfly, grasshopper, aquatic animals such as fish, eel. Thirdly, outer space (nature) motif ornaments are from moon, star, sun, cloud. And lastly, *wajik* motif ornaments are from the *alquran ayats*.

The philosophical local wisdom values of Malay ornaments are the values of *taqwa* (faith) to Allah, harmony, wisdom, heroic, affection, fertility, self-knowing, and responsibility. The result showed that the optimization of Catri N Art potency to produce woven *gedebong* based on Malay motif ornaments can be useful to revitalize the Malay philosophy of local wisdom values and also to increase creative industry. These are some following figures of woven *gedebong* based on Malay motif ornaments as the result of the research:



Figure 8: Malay Motif Ornament symbolizes Flora.

In the Figure 8 uses flora motif ornaments. These flora motif ornaments are applied on the woven gedebong of tissue box, pencil case, cake box, and skewer box. These flora motif ornaments have philosophical meaning that relate to the symbol of love, purity, sincerity and subtlety of character, friendship, and brotherhood. In terms of color, the meaning of red for Malay people as a color means brotherhood and courage. The meaning of yellow for Malay people as a symbol of holiness. This yellow color in the kingdom of Malays still in power can only be used by the royal family. Green color for Malay people as a color means fertility and prosperity. And the white color for Malay people as a color of chastity and in white traditional dress is considered a sign of misfortune.



Figure 9: Malay Motif Ornament Symbolizes Fauna.

In the Figure 9 uses fauna motif ornaments. These fauna motif ornaments are applied on the woven gedebong of slipper, tissue box, and hat. These fauna motif ornaments have philosophical meaning that relate to with courage and wisdom. In terms of colors are namely blue, red, yellow, green and white. The meaning of blue for Malay people as color means strength. In the Malay kingdom, blue is usually used by the Malay kingdom. The meaning of red for Malay people as a color means brotherhood and courage. The meaning of yellow for Malay people as a color means purity. This yellow color in the kingdom of Malays still in power can only be used by the royal family. And green for Malay people as a color means fertility and prosperity. And the white color for Malay people as a color of chastity and in white traditional dress is considered a sign of misfortune.



Figure 10: Malay Motif Ornament symbolizes Nature.

In the Figure 10 uses outer space (nature) motif ornaments. These nature motif ornaments are applied on the woven gedebong of pencil case, skewer box and ashtray. These nature motif ornaments have philosophical meaning that relate to love and justice. In terms of colors are namely white, blue, red, and yellow. The meaning of white for Malay people as a color of chastity and in white traditional dress is considered a sign of misfortune. The meaning of blue for Malay people as color means strength. In the Malay kingdom the blue color is usually used by the kingdom. The meaning of red for Malay people as a color means brotherhood and courage. And the meaning of yellow for Malay people as a color means purity. This yellow color in the kingdom of Malays still in power can only be used by the royal family.



Figure 11: Malay Motif Ornament symbolizes Wajik.

In the Figure 11 uses *wajik* motif ornaments. These nature motif ornaments are applied on the woven *gedebong* of bag and office stationery box. These *wajik* motif ornaments have philosophical meaning that relate to the nature of Allah SWT who is Most Gracious and Most Knowledgeable. In terms of the colors are namely red, black, yellow, white and blue. The meaning of red for Malay people as a color means brotherhood and courage. Black as color means strength. This color is always used by the commander and the commander. The meaning of yellow for Malay people as a color means purity. This yellow color in the kingdom of Malays still in power can only be used by the royal family. The white color for Malay people as a color of chastity and in white traditional dress is considered a sign of misfortune. And the meaning of blue for Malay people as color means strength. In the Malay kingdom, blue is usually used by the Malay kingdom.

5. Conclusion

Based on the above discussion, the discussion can be concluded as follows:

1. Malay ornaments has four motifs used in the design of woven *gedebong*, they are flora, fauna, natural and *wajik* motifs. Firstly, flora motifs ornaments are from flowers, florets, leaves, fruits, roots. Secondly, faunamotifs ornaments are from poultry animals such as bird, duck, chicken, reptile animals such as snake, dragon, wild animals such as lion, tiger, insects such as bee, butterfly, grasshopper, aquatic

animals such as fish, eel. Thirdly, outer space such as moon, star, sun, cloud, and lastly, *Wajik* such as the *alquranayats*. The philosophical local wisdom values of Malay ornaments are the values of *taqwa* (faith) to Allah, harmony, wisdom, heroic, affection, fertility, self-knowing, and responsibility. There were some philosophical colors used in the Malay motif Ornaments in the design of woven gedebong. These colours were used to show the symbolic meanings for Malay ethnic. The colours of ornaments used in the woven gedebong of this research are yellow, red, white, gold, and black.

2. The process of the creative industry development Catri N Art, Rimbang Sekampung village is conducted by giving entrepreneurship lessons such as coaching and teaching in production, management and marketing aspects. In production aspect, the entrepreneurs of Catri N Art are provided with materials, tools and medium to carry out entrepreneurial activities. They also are taught the way to produce goods with the sale value such as the way to make woven gedebong based on Philosophical Malay motif ornament which applying Malay local wisdom and their creativity. In management aspect, the entrepreneur is coached and taught to manage the organization by creating a system of labor division. In marketing aspect, they are taught to promote their products through social media, namely Instagram and Facebook. In other words, the empowerment and foster process was carried out from all types of production, management aspects and marketing aspects. This process depends on the target and objectives to be achieved from each of the reporting programs implemented.
3. The research shows the woven *gedebong* in the model of souvenirs are drawn based on the local wisdom of Malay culture by the society of Rimbang Sekampung village especially in Catri N Art Medan. In other words, this souvenir product can be promoted as a regional superior product or the work of the creativity of the society in Rimbang Sekampung village especially in the small group enterprise of Catri N Art.

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Conference Paper

Needs Analysis on English for Vocational Purpose for Students of Hospitality Department

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Abstract

Needs analysis occupies a primary role in developing the curriculum, syllabus and the teaching materials of English for vocational purposes (EVP). This study aims to recognize the needs (linguistic, functions, learning preferences and problems of learning) of vocational English for the students of hospitality department. Development research method was used to carry out this study by involving 105 Hospitality students, 2 English teachers as well as 21 hospitality employees. Questionnaires were distributed to obtain data about the needs. The data were then analyzed by frequency, percentage, as well as mean scores. The findings indicated four primary needs inventory. The first, speaking is dominantly selected as the most important skills to learn, then writing, reading and listening skills. The second, the most important language functions to learn in terms of vocational English for hospitality were *Using telephone, giving and receiving guests, dealing guests' requests, describing hotel facilities, asking for repeats, responding to the guests' complain and offering help*. The third, the most relevant learning preferences were *warming up, games and work in pairs*. The fourth, problems of learning English included *inability to use appropriate words and expressions, inadequate vocabulary, lack of grammar knowledge and insufficient knowledge of the topics*. Based on the results achieved from this study, it can be proposed that revisions in the current English teaching materials for the students of hospitality department at Vocational high School 2 Pangkep seem to be necessary, to offer more reliable and effective EVP courses.

Keywords: English for Specific Purpose (ESP), English for Vocational Purpose (EVP), Needs Analysis (NA), Hospitality.

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1. Introduction

In this globalization era, English is widely used as a lingua franca in many aspects of human life such as education, media and communication, diplomatic issues, business and services. Therefore, English is learnt globally by a large number of people in various sectors to meet their various needs of human communication (Bahar, K. 2014). Consequently, English is learnt as a foreign language and a second language all over

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the world. In Indonesia, English is presently recognized as the only foreign language included as a compulsory subject in schools which is taught for eight or nine years from primary schools to higher education (Yassi, A. H. & Kaharuddin 2018). In addition, English is learnt in two different perspectives i.e. English is learnt from the perspective of general purpose also known as general English and English is learnt from the perspective of specific purpose also known as ESP. General English is commonly taught for mastering English for general communication skills. Besides, ESP is taught for mastering English for specific communication purpose such as English for engineers, doctors, lawyers, etc. (Kaharuddin, A and Latif, I, 2017, Kaharuddin, A. 2019).

In this regard, Hyland (2007) is of the opinion that the field of English for specific purposes (ESP), which addresses the communicative needs and practices of particular professional or occupational groups, has developed rapidly in the past forty years to become a major force in English language teaching and research. ESP draws its strength from an eclectic theoretical foundation and a commitment to research-based language education, which seeks to reveal the constraints of social context on language use and the ways learners can gain control over this (p. 391). By agreeing with these observations over ESP program, in this research paper, we tried to find out the needs for designing an ESP course for teachers with a close view on current constraints of social context of their teaching environment and professional trainings.

Most of the time we hear the terms like English for civil engineering, English for computing, English for music, English for medicine, English for business, English for Hospitality and so forth. English for hospitality is used for international service industry which is considered under the category of English for specific purposes and its practical application needs to be understood, (Cravotta, 1990). English has dominated many different fields of life such as education, business, technology, media, research, tourism, and medicine (Kaharuddin, A. 2018). According to Tsao and Xu (2008), there is a fast rise and demand for English for specific purposes to achieve people with instrumental purposes. English for specific purposes is recommended to the learners who are required to meet the essential, specific and precise needs to respond to the considerable demands in vocational or academic situations in English (Chang, 2009; Tsao, 2011). For the reasons, Hutchinson and Waters (1987) agreed that one approach to the language teaching is ESP. They believed that all decisions as to the different methods and content are constructed based on the learners' intention and purpose for learning. According to Strevens (1988), ESP is designed and aimed to see the definite needs of the learners.

As we currently know, the number of hospitality chains in Makassar is significantly increasing. *Tribun Timur* media reports that during 2012 there were twenty six new hotels opened in Makassar. Also, the international Hospitality Association's report on the challenges facing hotels recommends that employers in the industry ensure adequate training at all levels including improving language tuition, Cooper, Fletcher, Gilbert & Wanhill in Hobson (1998:9). The main concern in the hospitality industry is the quality and availability of Staff who can speak English well. This problem can be directly linked to hospitality education schools or institutes and university involved. Buttle in Hobson (1998:9) stated that "The hospital industry is a key member of the service sector, delivers a product with three principle components: accommodation, food and beverage."

The beneficial of English as a fundamental element played a significant role in the hospitality business, particularly English for Specific Purposes (ESP). The officers of the hospitality needed to prepare for English skill usage during working. In the hospitality, English used as Franca and it is the most commonly used languages in the hospitality industry worldwide (Blue & Harun, 2003:77). There are many English terms that are used in Hospitality industry that has a different meaning with the general English, this particular word or phrase in ESP called registers. In English for specific purposes, Vlack (2006:2) describes the main goals in developing a particular curriculum is by teaching students the words which they really need in a particular register.

In a specific situation or group, they might need to work or function. Furthermore, he said that, different groups are going to use obviously different vocabulary items, but are also going to need to use formulaic expression as well as maybe even different structural use of language. Vlack (2006:2) also stated that "In ESP practitioner needs to get a fairly good idea of how the register which they will be trying to teach is actually composed." Swales in Dudley, Evans & John (1998:80) said that "the importance of the teaching of vocabulary in ESP is now widely accepted." It means that the vocabulary in ESP is important to teach. In addition, Wello & Nur (1999:15) describe that the ESP teacher's understanding of the content area can be improved in several ways, such as reading books and articles written about the area for the accountant and develop a list of technical terms and their definitions in simple English.

In learning English with a different context specifically, it makes the Hospitality students have to focus and learn more about English in Hospitality term. Sometimes, the students learn English just to get a better achievement. Not only for a better achievement but also some students learn English to prepare himself/herself to get a job in the future, to be an expert in some fields, reputation and many more. And they are aware that English becomes the most essential one that they have to learn.

They realize that how to communicate or how to understand each other if we do not understand the language, especially in certain community, where English is a target-language community. The reasons previously denote that some students learn or took a course English in a specific way.

As a matter of fact, we realize that there are some problems that faced by the students and teacher in process of teaching and learning English. To analyze the problems, we had conducted a preliminary study on January 2018 at Vocational School 2 Pangkep where in this phase we observed that there were three areas such as the process of teaching and learning English, syllabus and Hospitality English Materials. This step aims to observe and find what the problems that faced the teachers and students in the classroom were. Exceedingly, we found some problems. *First*, the teacher taught the students to rely on grammar that focuses on the formula of tenses. Consequently, the materials may not contribute to achieve the aims and objectives of the course. It also does not fulfill the students' need and interested, because the material does not relate to their major, which is Hospitality field as the objective of English lesson at Vocational School of Hospitality.

The second problem is the syllabus in which the teacher used only a few materials. It is not enough to cover all of the meetings, and the topics were designed generally and they were specific to the Hospitality phase. It also did not cover the learning goals. *The third problem*, based on the teachers and students' views, they faced some difficulty such as; they were limited by resources. The teachers have only one source that was a book from the government, where the book was complicated to understand. In addition, the cover design and layout of the book was not clear and attractive because it was not up-to-date, illustration in real pictures then to be taught. In case of teaching English for Hospitality, two English teachers who taught English subject there stated that the course is normally designed based on their intuitions about what they think good for the students to learn in the classroom and not preceded by a needs analysis. Consequently, the syllabus design was not reliable to ensure that the course was appropriate, effective, practical, and realistic to enable the students succeed in both academic and occupational settings, therefore the teachers need more resources that appropriate with the students' need and level of proficiency.

Andi, K., & Arafah, B. (2017) assume that the first step of every curriculum development, syllabus design and materials development should be needs analysis, i.e. a set of techniques and procedures used for obtaining information about what the learners want and how the learners need to learn in a language program. Therefore, to determine what the students need to achieve through the medium of teaching them English skills. It is

very important to carry out needs analysis before designing the course syllabus. With regard to the statement, Richards (2001) mentions that different types of students have different language needs and what they are taught should be restricted to what they need. Similarly, Engelmann (1993) affirms that the curriculum applied by the teacher in the classroom interaction must be relevant to the students' needs.

After recognizing the problems as mentioned earlier, we intend to make an effort for solving the problems to develop the quality of English language teaching at Vocational school level by proposing a needs analysis-based syllabus and teaching materials. Such ELT materials are considered appropriate and innovative and are believed able to boost the students' English skills related to their field of study. We are of the opinion that the teachers and students need interesting practical, flexible, understandable, meaningful resources in their English classrooms that suit the learners' needs for the sake of attaining the goals and objectives of the course.

2. Literature Review

Many studies have investigated English for Specific Purposes (ESP) and English for hospitality, but only few researchers focus on the English learnt in the Hospitality department. ESP has essential role in learning English that used for academic, professional, and workplace environments for some students. ESP material is designed by doing a deep analysis of what actually the students' needs. There were a lot of researchers reported their research findings of Hospitality in ESP and Developing English Material and syllabus about Hospitality.

Jasso-Aguilar (1999) examined how perceived needs of Hotel maids in a Hotel in Waikiki failed to meet the expectations of the learners' themselves. Stapa & Jais (2005) examined the failure of Malaysian University courses in Hotel management and Tourism to meet the wants and needs of the students with a lack of skills and genres covered in their courses. Therefore it is clear that needs analysis must include the students input from the beginning of a course design. Stakeholders, institutions and employers often perceive wants and needs differently from students.

Richards (2002:152-164) claims that movements in language teaching approaches and methods have given contributions to syllabus frameworks for language program. Traditional approaches to language teaching (e.g. grammar translation, direct method, aural-oral method) have led to the formulation of traditional syllabus. The simplest level of syllabus can be described as a statement of what is to be learned and the order in which it is to be learned.

3. Research Method

In this case, we firstly have to do literature reviews to be able to start the administration of a preliminary study where to find out the meaning of syllabus contents by examining what kinds of linguistic needs that the students have in order to be taken into account when determining the language components (e.g. grammar, vocabulary functions, skills, etc.) to emphasize syllabus in the Hospitality course. Development research method was used to carry out this study by involving 105 Hospitality students, 2 English teachers as well as 21 hospitality employees. Questionnaires were distributed to obtain data about the needs. The data were then analyzed by frequency, percentage, as well as mean scores. In addition, this also covers Situational Analysis (SA) to disclose what sort of learning needs (e.g. learning preference and learning styles) that the students require being taken into account in selecting teaching techniques and strategies when developing the course materials for Hospitality. All information associated with both the students' linguistic needs and learning needs is analyzed and then drawn up to identify the overall needs required for the syllabus and course contents. The information of the overall needs is then used to set the aims and objectives of the course design.

4. Result and Discussion

Based on the objectives of the research, hence the focus here is to find out the students' needs that reflected in the result of the research. It means that after making decision, as well as gathering information from the whole instruments, the syllabus provided can be claimed as the result of the students' needs:

4.1. The students' needs in learning English of the communicative competence based English materials for Hospitality at Vocational School 2 Pangkep

In this phase, the writer conducted need analysis procedure to identify the linguistic needs and the learning needs of the students of English Education study program. The data of the needs were collected by giving questionnaires to the respondents of this study i.e. the students, the teachers and the graduates. In order to obtain in-depth information on the needs and to across check the data gathered from the questionnaires, interview was also used.

In gathering information step, the writer used questionnaire contain question which are adopted from Rossert (1982) types of question to assess the needs in the target group. The categories of question are abilities (students' level of proficiency), priorities (language items that considered the most important to learn), priorities (language item that considered the most important to learn), problems (weakness and difficulties in learning), and attitude (participants feeling toward elements of programs.)

4.1.1. Participant's perceptions about importance of english in hospitality

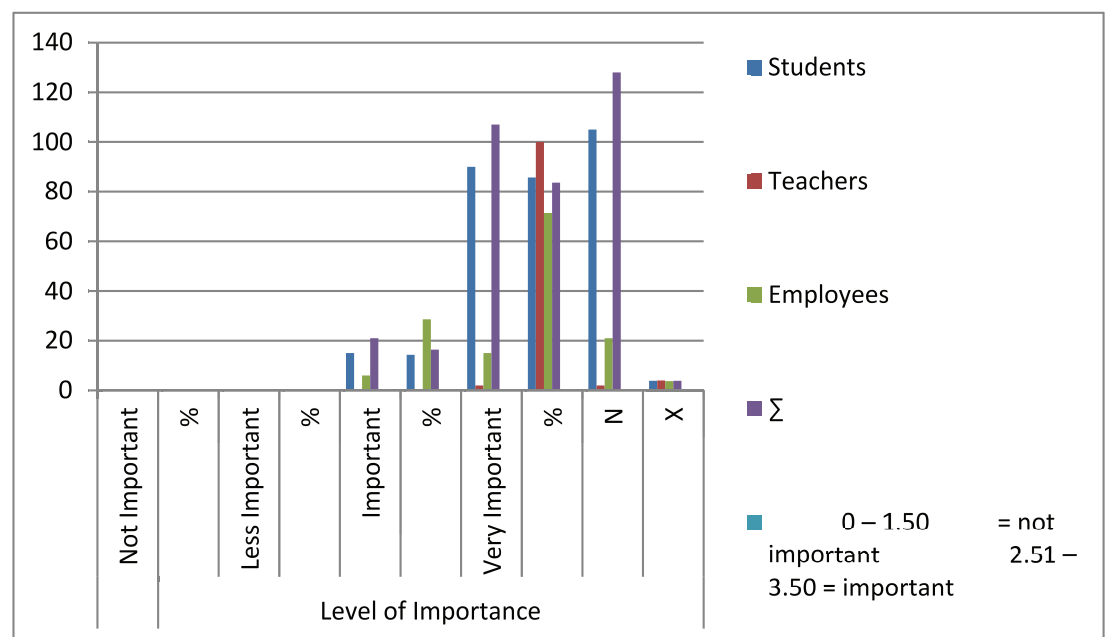


Figure 1: Perceptions about Priority Scale of English in Hospitality.

The above chart gives a breakdown of information on the importance of English subject in Hospitality phase. It illustrates that most of the respondents (107 out of 128 or 83.6%) selected 'very important' to describe importance of English with total average is 3.84 which describes that the speaking subjects is in the very important level. The first, the student reckons that instructional materials available in speaking practice as indicated by the following students in the interview:

Student 19)

Saya pikir, kemampuan yang kami sangat butuhkan sebagai siswa perhotelan adalah berbicara dalam Bahasa Inggris, maka dari itu kami sangat membutuhkan ruang untuk berlatih berbicara bahasa Inggris untuk memotivasi kita untuk lancar berbicara. (I think, the ability that we exactly need is

speaking English, therefore we need a place to practice speaking to motivate us to be fluent in speaking.) (Interview, September 19, 2018)

It clearly illustrates that respondents totally realized the necessity of English in Hospitality phases that was performed via questionnaire to elicit respondents' opinion. Hence, the participant reckons that English is a very important pre-requisite for a career in the Hospitality Industry. English language being the language of the world is accepted the formal medium of communication. This fact accepted and endorsed by three groups of participants in Hospitality phases such as Students as a target group, English Teachers as an audience, and graduates as a resource group.

This study also revealed that though students deem English communication as a very vital attribute, most are unable to constructively spend time and effort in improving it. English speaking also leads to confidence of the students. Hence, for success in their field, the issue of internalizing English language needs to be addressed jointly by them. In additions, five reasons of necessity of English come up from students' perspective and graduates as an employees, as indicated by following students in the interview:

Student 17)

Bahasa Inggris tentu sangat penting untuk dipelajari khususnya di Perhotelan. Mengingat jurusan kami erat kaitannya dengan komunikasi, terlebih pada kemampuan berbahasa Inggris. Ini tentu saja akan menunjang karir kami kedepan di Hospitality Industri. Tak hanya di dalam kelas, bahasa inggris kami pelajari pula di luar kelas, seperti mengikuti kursus-kursus di luar sana. (English is certainly very important to learn especially in Hospitality. Considering our department is closely related to communication, especially in English language skills. This of course will support our career in the future in the Hospitality Industry. Not only in class, but we also learn English outside the classroom, such as taking courses in outside.) (Interview, September 13, 2018)

A quite similar statement was also found in the interview which was addressed by another student who stated that:

Student 32)

Mempelajari Bahasa Inggris menambah level kepercayaan diri saya dalam berkomunikasi, sebab saya tidak perlu khawatir apakah yang saya sampaikan telah benar atau tidak. Dengan mempelajarinya tentu saya akan paham penggunaannya. (*Learning English improves my level of confidence in communication, because I don't need to worry whether what I say is true or not.*

By learning it, of course I will understand its use.) (Interview, September 13, 2018).

Another reckons come up from the graduates who worked in Myko Hospitality and Ibis Hospitality Makassar. *The first*, she unanimously agreed that English in her field, specifically Front Desk Attendant is very important as indicated by interview at that time:

Graduate 9)

Setelah mengikuti rangkaian interview dan training penerimaan karyawan di Hospitality ini, saya semakin menyadari bahwa bahasa inggris adalah salah-satu penunjang dalam dunia Hospitality. Terlebih saat diberi kesempatan untuk menghadapi tamu-tamu hospitality sebagai Front Desk Attendant, saya pikir ini adalah posisi yang paling krusial dalam penggunaan bahasa inggris itu sendiri, sebab kita harus siap menghadapi tamu-tamu kelas internasional setiap harinya. Berbeda dengan bidang lainnya, mungkin mereka hanya sesekali berhadapan dengan orang asing, tidak dengan kami yang harus siap berkomunikasi dengan orang-orang asing setiap harinya. Awalnya saya menganggap kemampuan Bahasa Inggris saya sudah mumpuni, ternyata tidak. Saya masih harus banyak belajar, khususnya mempelajari istilah-istilah khusus yang digunakan pada bahasa inggris hospitality. (After taking part in a series of interviews and employee training in this Hospitality, I became increasingly aware that English is one of the fundamental needs in hospitality sector. Especially when given the opportunity to face hospitality guests as the Front Desk Attendant and it is the most crucial position in using English itself, because we must be prepared to face international class guests every day. In contrast to other fields, maybe they only occasionally deal with other people, not with us who have to be ready to communicate with foreigners every day. At first I considered my English ability was qualified, apparently it wasn't. I still have a lot to learn, especially learning specific terms used in English hospitality) (Interview, September 27, 2018).

As in some results of interview of any fields, this study highlights the importance of English language at not just entry level, but spanning in some phases in Hospitality. The level of importance come up from two reasons of two groups, those were students and graduates. They totally agreed that English is very important in study and their own future career.

4.1.2. Participant’s perceptions about importance of english in hospitality industry

TABLE 1: Perception about Priority Scale of English Needs for Hospitality Industry.

No.	Employee Sectors	Respondent			Average
		Student	Teacher	Employees	
1	Front Desk Attendant	2.94	4.00	4.00	3.65
2	House Keeping Department	3.28	3.00	3.14	3.14
3	Hospitality Marketing	3.00	4.00	3.57	3.52
4	Pastry and Bakery	2.26	2.50	3.14	2.63
5	Bartender	2.40	3.00	2.86	2.76
6	Chef	2.77	2.50	2.29	2.52
7	Bell Driver	2.14	4.00	3.29	3.14
8	Telephone Operator (Call Center)	3.02	4.00	3.14	3.39
9	Room Service manager	2.68	3.00	3.14	2.94
	0 – 1.50 = not important		2.51 – 3.50 = important		
	1.50 – 2.50 = less important		3.51 – 4.00 = very important		

Source: Primary data processing

In term of priority scale of English needs for hospitality industry from the table above none of the group of participants answered ‘less important’ and ‘not important’ in this question point. It means the conclusion from this question was many students dominantly aimed that English is a fundamental thing to be learned in all positions of Hospitality Industry.

As in shown, many respondents stated that all sectors in the hospitality industry immensely need English. From the results of the questionnaires, they appeared that the choice of priority scale was only ‘important’ and ‘very important’ in all sectors. Those indicated that English material was very important to be developed in hospitality and adjust their needs in these fields. These ideas married up naturally with the development of English courses for specific groups of learners. The idea was simple: if language varies from one situation of use to another, it should be possible to determine the features of specific situations and then make these features the basis of the learner’s course.

In short, the view gained ground that the English needed by a particular group of learners could he identified by analyzing the linguistic characteristics of their specialist area of work or study. ‘Tell me what you need English for and I will tell you the English that you need’ became the guiding principle of ESP (Hutchinson and Waters, 1987: 8). Among the factors that could explain its vitality and its expansion is, as previously mentioned, the emergence of English as a world language, for this reason the necessity to cope with the different teaching situations and needs that such a position brings about. Such

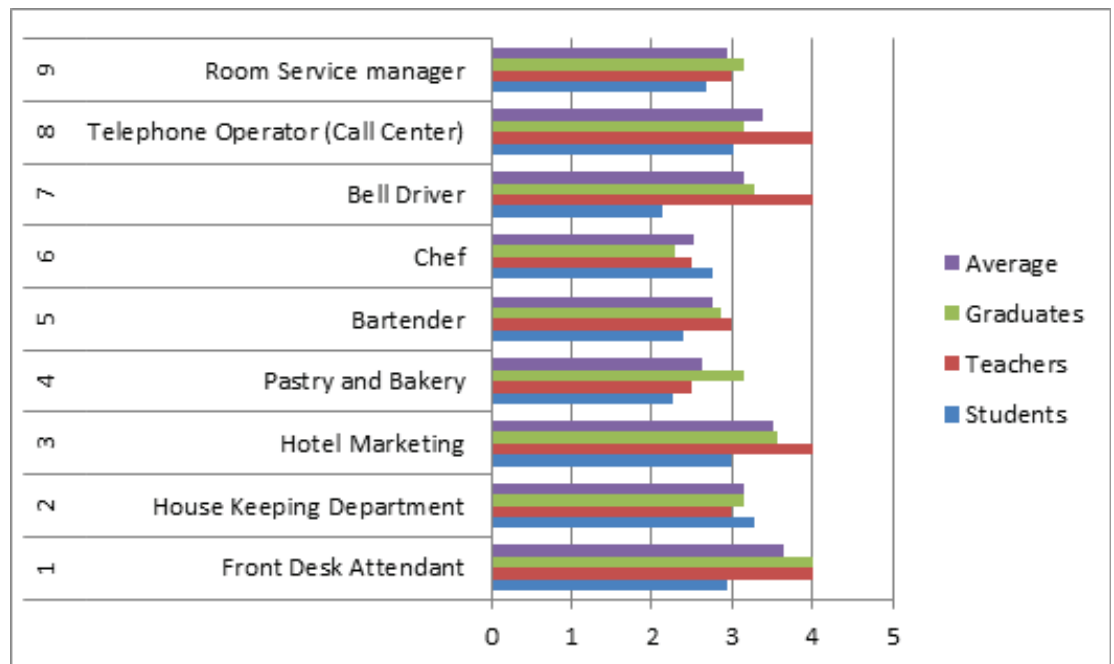


Figure 2: Perception about Importance of English in Hospitality Industry.

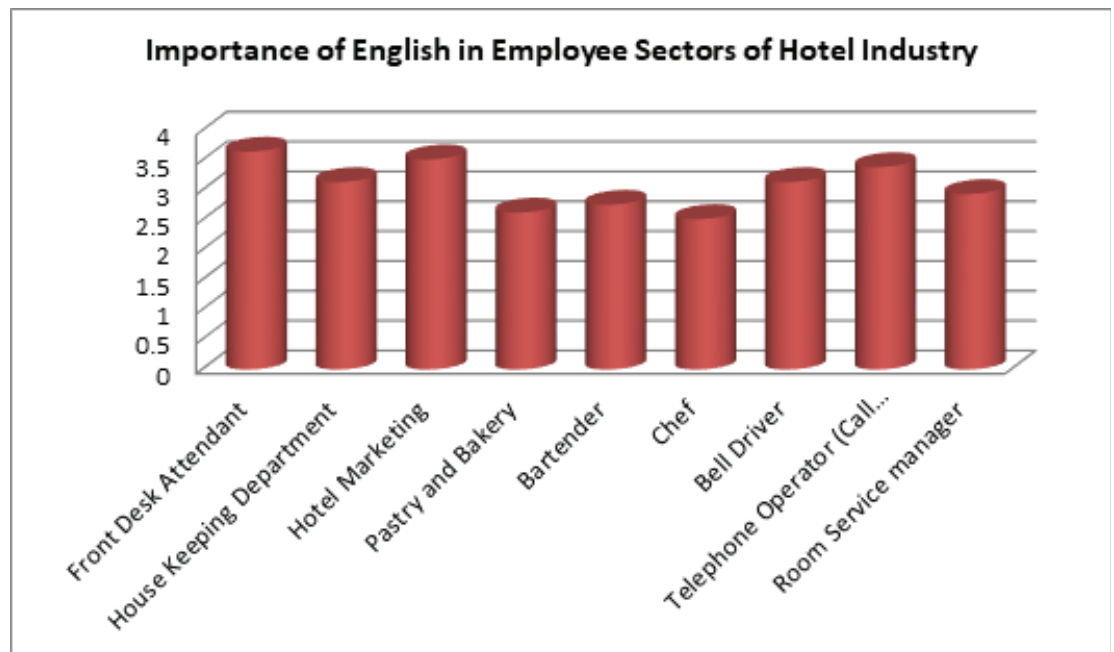


Figure 3: Perception about Importance of English in Hospitality Industry.

necessity implies an understanding of its development, types and the different teaching concepts of ESP. However, it is of great importance to start with the main definitions stated by the linguists concerning ESP. Apparent variations in the interpretation of ESP definitions can be observed; some people described ESP as simply being the teaching of English for any purpose that could be specified in their own positions.

1. Description of the Students' Learning Needs in General

a. Participant’s Perceptions about English Learning Goals of English in Hospitality

TABLE 2: Perception on the Importance of English Learning Goals in Hospitality.

No	Learning Needs	Respondent			Average
		Student	Teacher	Employees	
1	Listening exercises where learners practice listening to one person speak, and practice listening to commands and instructions and then implement them	2.74	3.00	2.71	2.82
2	Teaching materials include speaking exercises where two or more people have informal conversations	3.26	4.00	2.86	3.37
3	Reading texts include advertisements, articles, brochures, lists, tables and notes	2.40	3.00	3.14	2.85
4	Writing exercises for writing lists, instructions, writing notes, and applications	2.97	4.00	2.29	3.09
		0 – 1.50 = not important		2.51 – 3.50 = important	
		1.50 – 2.50 = less important		3.51 – 4.00 = very important	

Source: Primary data processing

Falling back on the data presented in essential purposes of Learning English in Hospitality, the result on above data supported the statement that the language we speak and write varies considerably in a number of different ways, from one context to another depending on who speaks to whom, when, what and where to speak. So, one’s register shows what you are doing (Hudson,1980: 45), here that refers to four English learning skill goals, specifically i.e. Listening exercises where learners practice listening to one person speak, and practice listening to commands and instructions and then implement them (3.37), it was in important level. Teaching materials include speaking exercises where two or more people have informal conversations (2.82), means that it was in important level. Also, Reading texts include advertisements, articles, brochures, lists, tables and notes was in important level, the mean was (2.85). As well, writing exercises for writing lists, instructions, notes, and applications was in important level and the score average attainment was higher than speaking and reading skills (3.09).

Based on the above chart, it clearly seems that the students prefer into two skills in English such as speaking and writing. The students need to improve their ability in both skills in learning English for specific purposes that can help them to communicate in spoken and writing English. From the data presented in table 3, it is obviously seen that speaking in the top position of the average score (3.37) which belong to important category. Moreover, writing skill also put forward than reading and listening skill. So

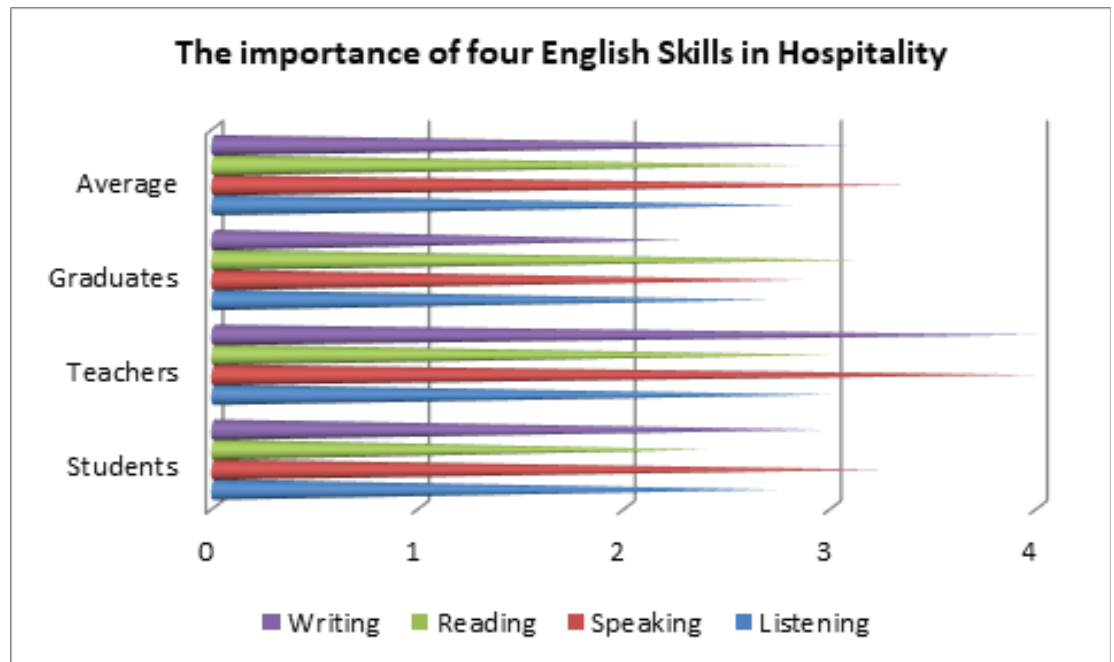


Figure 4: Perception about Priority Scale of English Skills in Hospitality.

that, writing reached the second position after speaking skill with average score quite similar (3.09). This reason was also stated by both student and graduate in interview:

Student 29)

Saya pikir kemampuan berbicara bahasa inggris sangat penting dari kemampuan yang lainnya, karena di dunia kerja kita akan menghadapi orang-orang yang tak hanya orang Indonesia. Oleh karena itu, kemampuan berbicara bahasa inggris sebagai bahasa internasional sangatlah penting. (I think speaking skill is very important than other skills, because we will face different man from different communities besides Indonesian. So that, English as international language is very important.) (Interview, September 13, 2018).

The other pronouncement stated by graduate in interview:

Graduate 7)

Saat ini saya bekerja pada bidang Marketing Hospitality, dimana berbicara dalam bahasa inggris sangat saya butuhkan. Karena selain bertemu orang-orang yang menggunakan bahasa inggris, saya juga diharuskan menguasai bahasa inggris untuk mempresentasikan atau menjawab pertanyaan-pertanyaan klien dengan bahasa inggris yang baik. Tentu saja dengan memiliki kemampuan berbicara yang baik, modal untuk menarik klien ataupun presentasi kerjasama akan semakin sukses. Tak hanya berbicara

bahasa inggris, namun kemampuan menulis juga dibutuhkan dalam menyusun draft presentasi. Tulisan yang baik juga penentu suksesnya jalan presentasi. (I am currently working in the Hospitality Marketing field, where I need to speak English well. Besides meeting people who speak English, I also have to master English to present or answer client questions with good English. Therefore, by having good speaking skills, it is easy to attract clients or the presentation of cooperation will be more successful. Not only speak English, but writing skills are also needed in preparing a draft of presentations. Good writing also determines the success of the presentation path.) (Interview, September 27, 2018).

Basically, the language domains are speaking, listening, writing and reading. Laborda (2009) makes a definition for each of the language domains. According to Laborda (2009), in speaking, a learner has to engage in oral communication in different situations purposely. Listening is the process of understanding, interpreting and evaluating spoken language in a variety of situations. Writing is being engaged in written communication in various forms purposely, and reading is the process of interpreting and evaluating the written language symbols and text with understanding and fluency.

As mentioned reasons previously by the students and graduates that writing skill was needed in preparing a draft of presentations and good writing also determines the success of the presentation path. Falling back on the interview data presented by graduate 7 previously that based on her experience in working on Hospitality industry, writing skill was a one of fundamental thing to be mastered. Especially in some sectors of hospitality employees such as front desk attendant, hospitality marketing and room service manager are necessity to learn.

Through out of the learning need goals presented in questionnaires, all both students and graduates make effort to improve their speaking and writing skills so that they can maximize their own presentation using English where speaking skill needed teaching materials included speaking exercises where two or more people have an informal English Conversation. Besides speaking skill, it is also needed to develop the capabilities of exercise for writing lists, instructions, writing notes, and applications in term of hospitality administrations such as announcement in English.

2. Description of Students' Learning Ability

a. Ranking of participant's Perceptions about Reading Level of Proficiency

In the above table 6, scanning and skimming took a position in the top, followed spelling as a second position, guessing the meaning as the third and the last position

TABLE 3: Perceptions about their Reading Level of Proficiency.

	Reading Components	Respondent			Average
		Student	Teacher	Employees	
1	Scanning and Skimming	2.43	2.00	2.86	2.43
2	Spelling	2.51	2.00	2.71	2.41
3	Grammatical	2.40	2.00	2.71	2.37
4	Guessing the Meaning of the Words	2.37	2.00	2.71	2.36
	0 – 1.50 = Poor	2.51 – 3.50 = Good			
	1.50 – 2.50 = Fair	3.51 – 4.00 = Excellent			

Source: Primary data processing

was grammatical component. Grammatical was in ‘poor’ level, the mean was (2.37). Scanning and skimming was in ‘fair’ level, the mean was (2.43). Guessing the meaning of the words was in ‘fair’ level, the mean was (2.36). In the below chart 4, it clearly shows that the top position taken by spelling and skimming with a total percentage 26%, followed grammatical, scanning and skimming with a quite similar percentage (25%), and also guessing the meaning of the words (24%).

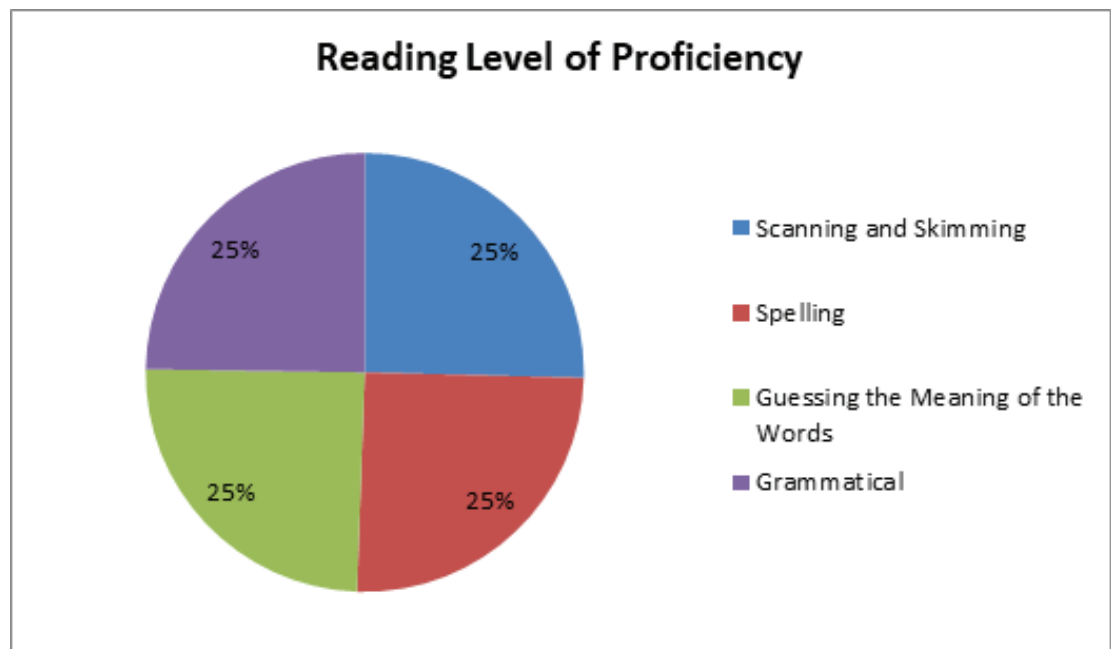


Figure 5: Perceptions about their Reading Level of Proficiency.

As can be observed here, a significant number of students felt that they were lack of all components of reading skill. It means that all in all are in fair level of proficiency so that among them are not available because of mean scores not reached off.

According to the students, guessing skimming and scanning is felt unsatisfactory due to the students’ tendency to have less attention to learn in Reading activity. Most of them

are of the opinion that both are obstacles for them in Reading (as stated by student 9 in interview). However, the students’ statement may not be interpreted as an effort to ignore skimming and scanning entirely in the reading activity, but this can serve as a good input for the syllabus and material development in Hospitality.

From the result of analysis of the respondents’ perceptions on language components and the students’ proficiency level in the four areas of reading components, we found that skimming and scanning, spelling, grammatical, and guessing the meaning of the words have to be taken into consideration as a cornerstone to design the speaking course one syllabus by looking at the following conditions:

1. Skimming and scanning are considered very important to be given in reading activity. This level of importance is determined based on the average score attained by the two components in which skimming and scanning achieves 2.43. This condition requires the syllabus and material development as the first priority in each lesson.
2. It closely similar with another components such as spelling, grammatical and guessing the meaning activities was considered very important, even the portion has to be different in presenting at each lesson.

b. Ranking of participant’s Perceptions about Speaking Level of Proficiency

TABLE 4: Perceptions about their Speaking Level of Proficiency.

No	Speaking Component	Respondent			Average
		Student	Teacher	Employees	
1	Pronunciation	2.57	2.00	2.14	2.24
2	Accuracy and Fluency	2.29	2.00	2.29	2.19
3	Vocabularies	2.29	2.00	2.14	2.14
4	Grammatical	2.20	2.00	2.14	2.11
	0 – 1.50 = Poor	2.51 – 3.50 = Good			
	1.50 – 2.50 = Fair	3.51 – 4.00 = Excellent			

Source: Primary data processing

As shown in the table 7 above, the top level of components in speaking skill of students was pronunciation. Then, it followed by accuracy and fluency, vocabulary and the last was grammatical. An overwhelming majority stated that most of students were ‘fair’ in speaking ability. Vocabulary was in (2.14), pronunciation was in (2.24), grammatical was in (2.11), accuracy and fluency was also in fair level (2.19). The striking point about these results is that students less of speaking proficiency.

For the reason in this presents information about the variety components, the writer divided in four areas, those conditions are:

1. Pronunciation as the first urgently present component to be given in speaking activity which was in 2.24 average score. This is to conclude that pronunciation should be put in material development.
2. Accuracy and fluency was also in fair level, meaning that practicing speaking is totally needed. Besides, it can be presented reading material such as conversation or dialogue that integrated to the hospitality phase.
3. Similarly, it is also needed to scaffold the vocabulary or Hospitality terminology in the first activity as a builder item and grammar components at the end of each lesson.

c. Ranking of participant’s Perceptions about Listening Level of Proficiency

TABLE 5: Perceptions about their Listening Level of Proficiency.

No	Listening Component	Respondent			Average
		Student	Teacher	Employees	
1	Retaining the Content	3.03	2.00	2.43	2.49
2	Identifying the Structure	2.54	2.00	2.43	2.32
3	Detecting Biases	2.51	2.00	2.43	2.31
4	Critically Evaluating	2.46	2.00	2.43	2.30
5	Weeding Irrelevant	2.43	2.00	2.43	2.29
	0 – 1.50 = Poor	2.51 – 3.50 = Good			
	1.50 – 2.50 = Fair	3.51 – 4.00 = Excellent			

Source: Primary data processing

From the data presented in table 8, in the ranking of the highest ability of students in the elements in listening, the highest is retaining the content (2.49), followed by identifying the structure (2.32), detecting biases (2.31), critically evaluating (2.30) and the last was weeding irrelevant (2.29). The results for this item suggest that respondents were generally willing to choose ‘fair’ level to describe their own listening ability.

From the result of analysis of the respondents’ perceptions on language components and the students’ proficiency level in the five areas of listening components, we found that retaining the content, identifying the structure, detecting biases and critical evaluating have to be taken into consideration as a cornerstone to design the listening course one syllabus by looking at the following conditions:

1. Retaining the content is considered very important to be given in listening activity. This level of importance is determined based on the average score attained by the

two components in which skimming and scanning achieves 2.49. This condition requires the syllabus and material development as the first priority in each lesson.

2. It closely similar with another component such identifying the structure, detecting biases and critical evaluating were considered very important, even the portion has to be different in presenting at each lesson.

d. Ranking of participant’s Perceptions about Writing Level of Proficiency

TABLE 6: Perceptions about their Writing Level of Proficiency.

No	Writing Component	Respondent			Average
		Student	Teacher	Employees	
1	Vocabularies	2.46	2.00	2.29	2.25
2	Convey links and Connections between event and communicate	2.34	2.00	2.29	2.21
3	Grammatical	2.11	2.00	2.29	2.13
	0 – 1.50 = Poor	2.51 – 3.50 = Good			
	1.50 – 2.50 = Fair	3.51 – 4.00 = Excellent			

Source: Primary data processing

According to the data in table 9, it shows that the top ability of writing components was vocabularies (2.25), in order to convey links and connections between events and communicate (2.21), and the last was grammatical (2.13).

For the reason in this presents information about the variety components, the writer divided in four areas, those conditions are:

1. Vocabulary as the first urgently present component to be given in writing activity which was in 2.25 average score. This is to conclude that pronunciation should be put in material development.
2. Convey links and connections between events and communicate was also in fair level, meaning that need to practicing some terms related into Hospitality term in currently topics is totally needed.
3. Similarly, it is also needed to scaffold the grammar components at the end of each lesson.

2. Description of Students’ Learning Priority

a. Ranking of participant’s Perceptions about Reading Level of Proficiency

Table 10 shows the most needed elements or components within reading phase was grammatical and guessing meaning of the word. It received the highest degree of

TABLE 7: Perceptions on the Importance of Reading Skill Component.

No.	Reading Component	Respondent			Average
		Student	Teacher	Employees	
1	Grammatical	2.71	4.00	3.14	3.28
2	Guessing the Meaning of the Words	3.11	3.00	3.14	3.08
3	Scanning and Skimming	2.60	3.00	3.14	2.91
4	Spelling	2.54	2.00	3.14	2.56
0 – 1.50 = not important		2.51 – 3.50 = important			
1.50 – 2.50 = less important		3.51 – 4.00 = very important			

Source: Primary data processing

evaluation and importance in reading area. Most of the respondents in the three groups emphasized positively in the quite similar response in choosing all components needed to be improved.

b. Ranking of participant’s Perceptions about Speaking Level of Proficiency

TABLE 8: Perceptions on the Importance of Speaking Skill Component.

No.	Speaking Component	Respondent			Average
		Student	Teacher	Employees	
1	Pronunciation	3.40	4.00	3.43	3.61
2	Vocabularies	2.89	4.00	3.57	3.49
3	Grammatical	2.60	4.00	3.29	3.30
4	Accuracy and Fluency	2.69	4.00	3.00	3.23
0 – 1.50 = not important		2.51 – 3.50 = important			
1.50 – 2.50 = less important		3.51 – 4.00 = very important			

Source: Primary data processing

Data in table 11 reveals that majority of respondents in this study chose ‘pronunciation’ (3.61) as the crucial thing in speaking components, followed by ‘vocabularies’ (3.49) was that the result of important scale is available because of mean scores reached off. Moreover, above data might be considered to be developed. In addition, the data interview data collections from three groups of respondent was that mentioned reasons previously by the students and graduates that speaking skill is very important skill because of the speaking skill needed teaching materials included speaking exercises where two or more people have an informal English Conversation. Look at the table 3, chart 3 and the statement of student 29, also graduate 7.

After discussing with both teachers who taught English subject there, they aimed that speaking course is really helpful for hospitality students in future career, so that it is very necessary to include linguistic needs specifically in students’ speaking abilities. It

makes sense to discuss the speaking component which is needed in English because speaking ability greatly supports good speaking skills. Hence, examples of English conversation in hospitality industry were also very much needed.

In term of pronunciation and vocabulary needed, the majority questionnaire result shows that many cases of misunderstanding in oral communication were caused by improper pronunciation such as mispronouncing words, for example when the student pronounces the words like snack and snake, it can be lead to a misunderstanding. This statement is associated with one of students' opinion conveyed in the interview:

Student 29)

Menurut saya, pengucapan sangat penting untuk dipelajari karena kita tahu bahwa beda pengucapan maka beda pula artinya. Banyak yang salah paham atau keliru dengan pembicaraan dalam bahasa inggris disebabkan oleh kesalahan dalam pengucapan. Banyak diantara teman saya yang sanggup berbicara bahasa inggris dengan lancar namun apa yang mereka sampaikan hanya sedikit dimengerti atau tidak sama sekali. (In my opinion, pronunciation is very important to learn because we know that different pronunciations are different in meaning. Many people misunderstand or mistakenly speak in English due to errors in pronunciation. Many of my friends were able to speak English fluently but what they said was only a little understood or not at all.) (Interview, September 27, 2018).

In the statement above, it clearly shows that pronunciation is needed to be learned for the students. Moreover, we need to emphasize that achieving good pronunciation doesn't mean to have native-speaker like pronunciation because of our accent in pronunciation is part of our culture and we may not lose it entirely. Having good pronunciation reflect what we call "comfortable intelligibility." In other words, the interlocutors listening to us able to understand what we are saying that communication takes place effectively.

In the midst of the increasingly urgent English, there are around 700 variations of English in the world called Englishes. Included in this variation are English that is used daily in Malaysia (Manglish) and in Singapore (Singlish), Korean English, and Iraqi English. Based on this, English does not have to be like American, English, and Australian English. In this regard, Hikmawati (2016) revealed, "It is a longer necessary to look at the variety of our models to be followed." We have our own indigenous varieties that suit our purposes.

Thus, the Indonesian people must begin to use English sourced from the Indonesian as their mother tongue that Indonesian English and even Batak English, Madurese English, Papuan English, Buginees English and others will be born. The psychological barrier that English must be like English Obama or Beyonce, for example, must be eliminated by developing our own English. What is important is to use English in unlimited space and opportunities, regardless of pronunciation and grammatical errors. Such conditions are created in Malaysia and Singapore so that the use of English is widespread.

For the initial learning phase, the use of English without questioning pronunciation and grammatical errors is seen as very appropriate and can be done by everyone, especially in schools and campuses. For the next stage, achieving proficiency using English in negotiations, speeches, concepts of memoranda of understanding, seminars, and writing of scientific papers (English for Specific Purposes), intensive and planned training and learning in schools is needed

In sum up, accuracy and fluency are element of language which also exists in speaking. So that among pronunciation, accuracy and fluency are needed to be develop here in this study.

c. Ranking of participant’s Perceptions about Importance of Listening Skill Component

TABLE 9: Perceptions on the Importance of Listening Skill Component.

No.	Listening Component	Respondent			Average
		Student	Teacher	Employees	
1	Detecting Biases	2.83	4.00	3.43	3.42
2	Critically Evaluating	2.89	3.00	3.29	3.06
3	Identifying the Structure	2.77	3.00	3.29	3.02
4	Weeding Irrelevant	2.54	3.00	3.29	2.94
5	Retaining the Content	2.17	3.00	3.29	2.82
	0 – 1.50 = not important		2.51 – 3.50 = important		
	1.50 – 2.50 = less important		3.51 – 4.00 = very important		

Source: Primary data processing

Table 12 describes the respondent’s perspective about the importance of listening components, so that we could take a look at the top average showed here were three components, those were detecting biases (3.42), critically evaluating (3.06), identifying the structure (3.02). Falling back on the data presented in a chart 3, it showed that the result of important scale was not available because of mean scores not reached off. After discussing with the teachers, they said that it was not really useful for their future

career, but however they need it in both employment and academic phases, especially in national examination.

Moreover, above data might be revised or considered by interview data collections from three groups of respondent:

Teacher 2)

Saya pikir penting, karena listening tetap masuk kriteria penilaian. Kalaupun tidak dijadikan prioritas atau core skill, tetap dimasukkan sebagai skill penunjang atau sebagai flow skill. Bagaimanapun, mempelajari speaking tentu kemampuan listening mengikut, jadi tetap dibutuhkan. (I think it is important, because listening is still included in the assessment criteria in curriculum. Even if it is not a priority or core skill, it is still included as a supporting skill or as a flow skill. However, learning speaking certainly has the ability to listen, so it is still needed.) (Interview, September 13, 2018).

Student 3)

Kalau melihat kebutuhan pekerjaan kedepan, listening tidak begitu penting, namun tidak bisa dipungkiri bahwa kemampuan mendengarkan tetap menjadi kriteria ujian nasional dan bagaimanapun kita wajib mengadapinya. Jadi, tetap perlu dimasukkan dalam proses pengajaran, apalagi mengingat kemampuan mendengar rata-rata siswa disini tergolong rendah. (If you look at the need for work in the future, listening is not very important, but it cannot be denied that listening ability remains a criterion for national examination and however we are obliged to deal with it. So, it still needs to be included in the teaching process, especially considering the average listening ability of students here is low.) (Interview, September 13, 2018).

Graduate 5)

Diantara empat kemampuan berbahasa inggris, listening tak begitu penting, namun tetap saja dijadikan uji kompetensi di sekolah. (Among the four English language skills, listening is not very important, but it is still used as a competency test in schools.) (Interview, September 27, 2018).

From the statement above, we can obviously know that listening skill still needed in learning process. However, listening skill is one of criterion element in school curricula where will be clearly tested on the national exam later.

d. Ranking of participant's Perceptions about Importance of Writing Skill Component

TABLE 10: Perceptions on the Importance of Writing Skill Component.

No.	Writing Component	Respondent			Average
		Student	Teacher	Employees	
1	Vocabularies	3.26	4.00	2.00	3.09
2	Convey links and Connections between event and communicate	2.69	4.00	2.00	2.90
3	Grammatical	2.54	4.00	2.00	2.85
	0 – 1.50 = not important	2.51 – 3.50 = important			
	1.50 – 2.50 = less important	3.51 – 4.00 = very important			

Source: Primary data processing

In the data above, the top element as a necessity is a vocabulary or terminology related into hospitality phase. In addition, writing on applied linguistics generally, Fairclough (1992) critiques the notion of teaching appropriate language use for two reasons. First, it implies the existence of a culturally homogeneous speech community. In fact, real speech communities and demonstrate cultural heterogeneity. Second, it promotes normativity and training. In place of teaching appropriate language use, language education should try to help learners develop critical language awareness. The advantage of such awareness is that learners will be positioned to choose which language practices they wish to engage in and which they wish to modify or reject:

Critical language awareness... should not push learners into oppositional practices which condemn them to disadvantage and marginalization; it should equip them with the capacities and understanding which are preconditions for meaningful choice and also effective citizenship in the domain of language. (Fairclough, 1992, p.54).

In the field of vocational school, EAP that used in the classroom activity was not suitable to be applied, conventionally adhering to view in which teaching has tended to assume the ubiquity of patterns, skills, and procedures. It was totally denoted as EAP course where participants. So when students and academics from other parts of the world are found not to share these, EAP has tended to fault the participants for thinking in ‘illogical,’ ‘vague,’ and ‘unclear ways’ and failing to give regards to diverse ways of thinking, because EAP is too structured and does not give students reproach for being more creative.

This statement is associated with one of students’ opinion conveyed in the interview:
Teacher 1)

Sejauh ini, buku Bahasa Inggris pegangan guru maupun siswa yang kami terima dari kemendikbud memang buku General English, yang berlaku untuk

semua kalangan sekolah menengah baik SMA, MA, SMK, MAK, itu semua menggunakan buku pegangan yang sama. Konten materi berlaku secara umum dan tidak dikhususkan. (As long as the English language books for teachers and students that we have received from the Ministry of Education and Culture are indeed General English books, which applied to all students from overall high school, MA, SMK, MAK, all of them use the same handbook. Material content is general and not specified.) (Interview, September 13, 2018).

Regarding the above statement, we can synchronize the fact that the teacher and student handbook used in the school still used General English where the ESP character is omitted. Learning seems monotonous and unrealistic because it was not taken the background knowledge where it could deliver students to be more critical in the learning process. That is why, to say in writing, instructions that are inappropriate and too binding, so that there is no chance of students to explore their abilities in raising ideas that were in line with the characteristics of ESP itself.

e. Ranking of participant's Perceptions about Topic to be included in the Syllabus Design

Based on the data table 14, showed that all topics of important scale were available because of mean scores reached off so that there are eighteen topics that to be included in the syllabus design. The topics selected have average score range from 2.6 to 3.55. The topics could then be listed into order according to level of importance as follows:

1. Greeting and Receiving Guests (3.55 = very important)
2. Using the Telephone (3.49 = important)
3. Giving and Receiving Compliments (3.47 = important)
4. Describing Hospitality Facilities (3.45 = important)
5. Asking For and Giving Opinions (3.44 = important)
6. Asking for Permission (3.43 = important)
7. Asking for Repeats (3.38 = important)
8. Offering Help and Advice (3.42 = important)
9. Problems and Complaints (3.42 =important)
10. Describing Functions and Purposes (3.41 = important)

TABLE 11: Perceptions on the most Preferred Topics to Learn in Hospitality.

No.	Suggested Topics	Respondent			Average
		Student	Teacher	Employees	
1	Greeting and Receiving Guests	3.23	4.00	3.43	3.55
2	Using the Telephone	2.77	4.00	3.71	3.49
3	Giving and Receiving Compliments	2.83	4.00	3.57	3.47
4	Describing Hospitality Facilities	2.91	4.00	3.43	3.45
5	Asking For and Giving Opinions	2.74	4.00	3.57	3.44
6	Asking for Permission	2.86	4.00	3.43	3.43
7	Asking for Repeats	2.57	4.00	3.57	3.38
8	Offering Help and Advice	2.83	4.00	3.43	3.42
9	Problems and Complaints	2.69	4.00	3.57	3.42
10	Describing Functions and Purposes	2.66	4.00	3.57	3.41
11	Dealing with Guests Requests	2.51	4.00	3.57	3.36
12	Giving Instructions	2.66	4.00	3.43	3.36
13	Bill Settlement	2.38	4.00	3.71	3.36
14	Making Comparisons	2.63	4.00	3.43	3.35
15	Shopping at the Hospitality	2.46	4.00	3.43	3.30
16	Suggested topic: Responding to Guest's Complain	3.23	4.00	2.29	3.17
17	Describing Jobs	2.48	3.50	2.57	2.85
18	Days and Time	2.71	3.00	2.57	2.76
	0 – 1.50 = not important	2.51 – 3.50 = important			
	1.50 – 2.50 = less important	3.51 – 4.00 = very important			

Source: Primary data processing

- 11. Dealing with Guests Requests (3.36 = important)
- 12. Giving Instructions (3.36 = important)
- 13. Bill Settlement (3.36 = important)
- 14. Making Comparisons (3.35 = important)
- 15. Shopping at the Hospitality (3.35 = important)
- 16. Responding to Guest's Complain (3.17 = important)
- 17. Describing Jobs (2.85 = important)
- 18. Days and time (2.76 = important)

f. Ranking of participant's Perceptions about Grammar Item to be included in the Syllabus Design

TABLE 12: Perceptions on Grammar Items for Syllabus Design.

No.	Suggested Grammar Items	Respondent			Average
		Student	Teacher	Employees	
1	Past tense	3.00	4.00	3.71	3.57
2	w-h question	2.94	4.00	3.71	3.55
3	Present tense	3.11	4.00	3.43	3.51
4	Subject Pronoun	3.40	3.00	3.28	3.23
5	Subject verb agreement	3.09	3.50	3.00	3.20
6	Greeting	3.03	3.50	3.00	3.18
7	Phrase	2.60	3.00	3.57	3.06
8	Number	3.00	3.00	3.14	3.05
9	Degree of comparison	2.40	4.00	2.71	3.04
10	Future tense	2.71	2.50	3.86	3.02
11	Pronoun	2.71	3.00	3.14	2.95
12	Conditional sentence	2.91	3.00	2.86	2.92
13	Demonstrative	2.60	3.00	3.00	2.87
14	Some/any, much/many, a little/a few	2.89	3.00	2.00	2.63
15	Superlative	2.29	3.00	2.57	2.62
16	Yes-no question	2.97	1.00	3.71	2.56
17	Quantity	2.54	3.00	1.86	2.47
18	Determiner	2.54	2.50	2.00	2.35
19	Countable and uncountable	2.57	2.00	2.43	2.33
20	Affixes	2.14	2.00	2.43	2.19
21	Inviting	2.20	3.50	2.86	2.85
22	Suggested: Question Tag	0	2.5	1.86	2.18
	0 – 1.50 = not important		2.51 – 3.50 = important		
	1.50 – 2.50 = less important		3.51 – 4.00 = very important		

Source: Primary data processing

Based on the data table 15, showed that there were sixteen grammar items that to be included in the syllabus design. The items selected have average score range from 2.85 to 3.57. The grammar items could then be listed into order according to level of importance as follows:

1. Past tense (3.57 = very important)
2. w-h question (3.55 = very important)
3. Present tense (3.51 = very important)
4. Subject Pronoun (3.23 = important)
5. Subject verb agreement (3.20 = important)
6. Greeting (3.18 = important)
7. Phrase (3.06 = important)
8. Number (3.05 = important)

9. Degree of comparison (3.04 = important)
10. Future tense (3.02 = important)
11. Pronoun (2.95 = important)
12. Conditional sentence (2.93 = important)
13. Demonstrative (2.87 = important)
14. Some/any, much/many, a little/a few (2.63 = important)
15. Superlative (2.62 = important)
16. Yes-no question (2.18 = important)

3. Description of Students' Learning Problem

a. Ranking of participant's Perceptions about Problem in every single skill

According to table 16, it showed that students faced all problems in all skills of English, table above indicating important scale were available. It clearly showed there were six problems that faced by the students in the listening skill. Then, there were four obstacles identified in speaking skill. Also, there were four difficulties that faced by the students in reading. Hence, identifying three problems in writing, those were selected have average score range from 2.65 to 3.22. The problems could then be listed into order according to level of importance as follows:

1. *The first* is listening problems. The obstacles faced such as audio should be repeated several times (3.22), only understand with a slowly speak (3.10), difficulties in listening the long speaks (3.06), every single word should be translated one by one (3.02), lack of some vocabularies (2.98), and only understand the common words (2.78);
2. *The second* is speaking problems. The difficulties associated with afraid to make an error (3.06), lack of vocabulary and Grammar (3,02), lack of pronunciation (2.82), and insufficient knowledge of the topic (2.81);
3. *The third* is reading problems. Those were every single word should be translated one by one (3.01), lack of vocabulary and grammar (2.75), the content of materials are not suitable with Hospitality term (2.73), and lack of reading Motivation (2.65);
4. *The fourth* is writing problems. Those difficulties were like lack of vocabulary and grammar (2.85), insufficient knowledge of writing skill (2.67), and miss-spelling (2.67).

TABLE 13: Perceptions on their Problems of Specific Skill.

No.	Problems	Respondent			Average
		Student	Teacher	Employees	
Listening					
1	Audio should be repeated several times	2.86	3.50	3.29	3.22
2	Only understand with a slowly speak	2.60	4.00	2.71	3.10
3	Difficulties in listening the long speaks	2.69	3.50	3.00	3.06
4	Every single word should be translated one by one	2.91	3.00	3.14	3.02
5	Lack of some Vocabularies	2.57	3.50	2.86	2.98
6	Suggested: Only understand the common words	1.2	4.00	3.14	2.78
Speaking					
7	Afraid to make errors	2.97	3.50	2.71	3.06
8	Lack of vocabulary and Grammar	2.63	4.00	2.43	3.02
9	Lack of Pronunciation	2.54	3.50	2.43	2.82
10	Insufficient knowledge of the topic	2.49	3.50	2.43	2.81
Reading					
11	Every single word should be translated one by one	2.83	3.50	2.71	3.01
12	Lack of Vocabulary and Grammar	2.40	3.00	2.86	2.75
13	The content of materials are not suitable with Hospitality term	2.11	3.50	2.57	2.73
14	Lack of Reading Motivation	2.09	3.00	2.86	2.65
Writing					
15	Lack of Vocabulary and Grammar	2.49	3.50	2.57	2.85
16	Insufficient Knowledge of Writing Skill	2.29	3.00	2.71	2.67
17	Miss-spelling	2.43	3.00	2.57	2.67
	0 – 1.50 = hardly ever (1)	2.51 – 3.50 = often (3)			
	1.50 – 2.50 = seldom (2)	3.51 – 4.00 = always (4)			

Source: Primary data processing

The learning problems faced by the students were in the ‘often’ level of frequency because all the problem average scores range from 2.65 to 3.22 which mean ‘often’ occurred. All these supported that importance for teachers, curriculum designers, and also researchers who had intention to help students reduced the effects of those obstacles and to maximize their learning in English by selecting the most appropriate approaches, methods, and strategies in teaching as the possible solutions to overcome the problems.

b. Ranking of participant’s Perceptions about Learning Preferences in Reading Skill

TABLE 14: Perception on Learning Preferences in Reading Skill.

No.	Reading Learning Preferences	Respondent			Average
		Student	Teacher	Employees	
1	Reading Continuously	3.00	3.00	3.14	3.05
2	Skimming and Scanning	2.86	2.50	3.00	2.79
		0 – 1.50 = not important		2.51 – 3.50 = important	
		1.50 – 2.50 = less important		3.51 – 4.00 = very important	

Source: Primary data processing

As is shown in the table above, we can conclude that there were two ways of reading learning preference; reading continuously (3.05), skimming and scanning (2.79) meaning that those are in ‘important’ level.

c. Ranking of participant’s Perceptions about Learning Preferences in Speaking Skill

TABLE 15: Perception on Learning Preferences in Speaking Skill.

No.	Speaking Learning Preferences	Respondent			Average
		Student	Teacher	Employees	
1	Speaking Simulation	2.94	3.00	3.14	3.03
2	Interviewing	2.91	1.50	2.43	2.28
3	Reporting	2.46	1.50	2.14	2.03
		0 – 1.50 = not important		2.51 – 3.50 = important	
		1.50 – 2.50 = less important		3.51 – 4.00 = very important	

Source: Primary data processing

The striking point about these results is that there was only one preference in speaking skill that reached off in mean scores. The above data illustrate, from the students’ point of view, learning preferences through reporting (2.03), through speaking simulation (3.03) and interviewing (2.28). It could then be listed into order according to level of importance as follows:

1. Speaking simulation (3.03 = important)
2. Interviewing (2.28 = less important)

3. Reporting (2.03 = less important)

d. Ranking of participant’s Perceptions about Learning Preferences in Listening Skill

This section presents the preference faced in listening skill where we can see that there were completing the test from audio recording (2.88) as the first rank, listening while writing (2.53) as the second rank, watching video (2.53) as the third rank, and the last imitating teacher dictation (2.45). The fact is proven by the average scores attainment in which average score from 2.53 to 2.88 were in ‘important’ level, meaning that there were there available suggested listening learning preferences should be employed by the students, those were (1) completing the test from audio, (2) listening while writing, and (watching video).

The results were illustrated in table below:

TABLE 16: Perception on Learning Preference in Listening Skill.

No.	Listening Learning Preferences	Respondent			Average
		Student	Teacher	Employees	
1	Completing the test from Audio Recording	2.51	3.00	3.14	2.88
2	Listening while Writing	3.03	2.00	2.57	2.53
3	Watching Video	2.29	3.00	2.29	2.53
4	Imitating teacher dictation	2.43	2.50	2.43	2.45
0 – 1.50 = not important		2.51 – 3.50 = important			
1.50 – 2.50 = less important		3.51 – 4.00 = very important			

Source: Primary data processing

Hence, we can now take a look at by the priority scale to clearly describe what ways of learning listening should be employed:

1. Completing the test from Audio Recording (2.88 = important)
2. Listening while Writing (2.53 = important)
3. Watching Video (2.53 = important)

e. Ranking of participant’s Perceptions about Learning Preferences in Writing Skill

The above table shows that there were three possible ways of learning writing which given to the students so that they provide their perceptions on which way among the three most preferred ways for the students to learn writing. The fact is proven by the

TABLE 17: Perception on Learning Preferences in Writing Skill.

No.	Writing Learning Preferences	Respondent			Average
		Student	Teacher	Employees	
1	Developing ideas	3.17	3.00	3.29	3.15
2	Arranging text	2.74	3.00	3.29	3.01
3	Writing Letter in Formal and informally	2.77	2.00	3.00	2.59
4	Writing Reports	2.83	2.00	2.14	2.32
		0 – 1.50 = not important		2.51 – 3.50 = important	
		1.50 – 2.50 = less important		3.51 – 4.00 = very important	

Source: Primary data processing

average scores attainment in which average score from 2.59 to 3.15 were in ‘important’ level, meaning that there were there available suggested writing learning preferences should be employed by the students, those were developing ideas (3.15), arranging text (3.01), writing Letter in Formal and informally (2.59). According to the data results indicates that the respondents assumed the most preferred way of learning English is “Developing ideas”; this learning style achieves the highest average score among others that mean was 3.15 which means in ‘important’ level.

f. Ranking of participant’s Perceptions about Student’s Teaching Style

TABLE 18: Perception on Student’s Teaching Style.

No.	Learning Style	Respondent			Average
		Student	Teacher	Employees	
1	Talk to Friends	2.74	4.00	3.71	3.48
2	Taking in Pairs	3.11	3.50	3.71	3.44
3	Games	2.60	4.00	3.43	3.34
4	Doing Tasks	3.26	3.00	3.29	3.18
5	Studying alone	2.60	2.50	3.86	2.99
6	Large Group	2.51	3.00	3.43	2.98
7	Film and Video	2.54	3.00	3.14	2.89
8	Small Group	2.54	2.50	3.57	2.87
9	Pictures	2.46	3.00	2.57	2.68
10	Role Play	2.26	3.50	1.86	2.54
		0 – 1.50 = not important		2.51 – 3.50 = important	
		1.50 – 2.50 = less important		3.51 – 4.00 = very important	

Source: Primary data processing

Among respondents responses show that they prefer ‘talk to Friends in English’ as the most selected learning style category. This category achieves the highest average score

among the others that was 3.48 which means 'important' level. The other categories could then be listed into order according to level of importance as follows:

1. Learning English by talking to Friends (3.84 = very important)
2. Learning English by talking in Pairs (3.48 = important)
3. Learning English by games (3.34 = important)
4. Learning English by doing tasks (3.18 = important)
5. Learning English by studying alone (2.99) = important)
6. Learning English in large group (2.98 = important)
7. Learning English by film and video (2.89 = important)
8. Learning English by in small group (2.87 = important)
9. Learning English by pictures (2.68 = important)
10. Learning English by role play (2.54 = important)

In short, even though there were some differences on the responses from among students, teachers, and graduates, conclusion stated that all suggested learning style categories were available to be applied and could still be derived from the results; that some language activities stated in the questionnaires involves directly with students of Vocational School 2 Pangkep.

Therefore, learning styles for the hospitality is different from other English programs (Barron & Arcodia, 2002; Dale & McCarthy, 2006). According to Cassidy (2004), a learning style integrates people's affective, cognitive, and psychological traits. Conner (2007) believes that learning styles are mainly related to processes, learners' perception, organization, and present information developed during the past decades. In 1987, Neil Fleming developed VARK, and its seminal publication appeared in 1992. Fleming showed that people have preferred sensory routes for learning based on learner type.

He classified them as the four learning styles of the VARK model:

1. Visual/seeing
2. Aural/listening
3. Read/Write
4. Kinesthetic/experiencing

Moreover, Honey and Mumford (1995) investigated four major learning styles in which learners had a preferred learning style that determines how they enjoy learning the theorist, pragmatist, activist, and reflector. Studies have indicated that learners are more attracted to practical activities rather than theory and reflection. As a result, educators are required to instruct and educate the learners through different teaching styles to increase their learning preference in certain programs (Barron & Arcodia, 2002; Lashley, 1999; Lashley & Barron, 2006; Dale & McCarthy, 2006, Bahar, A. K. 2013).

4. Description of Reviewing Students' Need Inventory and determining aims and objectives of the course

The analysis results of the students' linguistics and learning needs have enriched the understanding of overall needs that are required to design syllabus and material development for the Hospitality Students at Vocational School 2 Pangkep. The result of the analysis from the students, the graduates, as well as the teachers' perceptions found out various needs categories to be taken into account when designing syllabus and developing instructional materials of Hospitality department as follows:

a. Reviewing Needs Inventory from the Linguistics Needs

Identifying linguistic needs is carried out by analyzing the students' learning ability and learning priority. The result of the analysis are used for prioritizing the components of four skills and selecting appropriate teaching materials which are required to design the syllabus and materials in Hospitality department, especially for ten grade students.

4.2. Determining the aims and objectives of the course

Richard (2001: 120) suggests that aims have four main purposes:

1. To provide a reason for the program
2. To provide guidelines for teachers and learners
3. To provide a focus for learning
4. To describe important and realizable change in learning (or in students)

Objectives help planning the course and enable evaluators to judge the success or failure of a program. Richards (2001: 123) suggests that objectives generally have the following characteristics:

1. They describe what the aims seeks to achieve in terms of smaller units of learning

TABLE 19: The Overall Needs Inventory From Linguistic Needs.

Learning Ability							
Speaking (3.37)	Average	Writing (3.09)	Average	Reading (2.85)	Average	Listening (2.82)	Average
1. Fair in pronunciation	2.24	1. Fair in vocabularies	2.25	1. Fair in Scanning and Skimming	2.43	1. Fair in retaining the Content	2.49
2. Fair in accuracy and Fluency	2.19	2. Fair in convey links and Connections between event and communicate	2.21	2. Fair in Spelling	2.41	2. Fair in identifying the Structure	2.32
3. Fair in grammatical	2.14	3. Fair in Grammatical	2.13	3. Poor in grammatical	2.37	3. Fair in detecting Biases	2.31
4. Fair in Vocabularies	2.11			4. Fair in guessing the Meaning of the Words	2.36	4. Fair in critically evaluating	2.3
						5. Fair in weeding Irrelevant	2.29
Learning Priorities							
Speaking (3.37)	Average	Writing (3.09)	Average	Reading (2.85)	Average	Listening (2.82)	Average
1. Pronunciation is the first priority	3.61	1. Vocabularies is the first priority	3.09	1. Grammatical is the first priority	3.28	1. Detecting Biases is the first priority	3.42
2. Vocabulary is the second priority	3.49	2. Convey links and Connections between event and communicate is the second priority	2.9	2. Guessing the Meaning of the Words is the second priority	3.08	2. Critically Evaluating is the second priority	3.06
3. Grammatical is the third priority	3.3	3. Grammatical is the third priority	2.85	3. Scanning and Skimming is the third priority	2.91	3. Identifying the Structure is the third priority	3.02
4. Accuracy and Fluency are the fourth priority	3.23			4. Spelling is the fourth priority	2.56	4. Weeding Irrelevant is the fourth priority	2.94
Suggested Topics in Hospitality			Average	Grammar items for Syllabus Design		5. Retaining the Content is the last priority	2.82
1. Greeting and Receiving Guests			3.55	1. Past tense			Average
							3.57

TABLE 19: Continued.

2. Using the Telephone	3.49	2. w-h question	3.55
3. Giving and Receiving Compliments	3.47	3. Present tense	3.51
4. Describing Hospitality Facilities	3.45	4. Subject Pronoun	3.23
5. Asking For and Giving Opinions	3.44	5. Subject verb agreement	3.2
6. Asking for Permission	3.43	6. Word	3.18
7. Asking for Repeats	3.38	7. Phrase	3.06
8. Offering Help and Advice	3.42	8. Number	3.05
9. Problems and Complaint	3.42	9. Degree of comparison	3.04
10. Describing Functions and Purposes	3.41	10. Future tense	3.02
11. Dealing with Guests Requests	3.36	11. Pronoun	2.95
12. Giving Instructions	3.36	12. Conditional sentence	2.92
13. Bill Settlement	3.36	13. Demonstrative	2.87
14. Making Comparisons	3.35	14. Some/any, much/many, a little/a few	2.63
15. Shopping at the Hospitality	3.3	15. Superlative	2.62
16. Responding to Guest's Complain	3.17	16. Yes-no question	2.56

TABLE 19: Continued.

17. Describing Jobs							
18. Days and Time	2.85	Proposed:					
	2.76	Do/does/did					
		To have (Have/has)					
		To be (am/is/are)					
		Would like to/ I will/ I am going					
		Using adjective					
		Using active and passive voice					

2. They provide the basis for the organization of teaching activities
3. They describe learning in terms of observable behavior or performance
4. They facilitate planning: once objectives have been agreed on, course planning, materials preparation, textbook selection, and related processes can begin
5. They provide measurable outcomes and thus provide accountability given a set of objectives, the success or failure of a program to teach the objective can be measured.
6. They are prescriptive: they describe how planning should proceed and do away with subjective interpretations and personal opinions.

Besides, Richards (2001: 123) also describe that statements of objective possess the following characteristics:

1. Objectives describe a learning outcome
2. Objective should be consistent with the curriculum aim
3. Objective should be precise and feasible

The result of the data gathered through questionnaires and interviews has been analyzed and put in the table to be clarified qualitatively. The result of the analysis has shown the need analysis conducted specifically to design syllabus of Hospitality department especially for tenth grade students in integrating to the todays curricula. In principle, this material is adjusted to meet graduate competency standards and content standards in the national curriculum:

1. Determination of the graduate competency approach is preceded by identifying what is to be formed, built, and empowered in students as a guarantee that they will achieve after completing their education in a particular education unit. Thus, this material design is designed by integrating the Communicative approach as a strengthening of the scientific approach; Observing (observing), asking (questioning), gathering information (collecting information), associating (associating), and communicating (communicating) where the communicative approach is very necessary for the level of vocational education, especially for Hospitality.
2. Based on Law Number 20 of 2013, the learning process is fully directed towards Graduates' Competency Standards (SKL) in the development of three domains, including grouped in three achievement domains: affective domain (attitude), cognitive domain (knowledge), and psychomotor domain (skills). The three domains

of competency have different acquisition trajectories, attitudes obtained through activities' accepting, exercising, appreciating, living, and practicing'; Knowledge gained through' remembering, understanding, applying, analyzing, evaluating, creating 'Skills acquired through activity' observing, asking, trying, reasoning, presenting and creating.

3. Furthermore, Core Competencies are formulated using the following notation:

- (a) Core Competence 1 (KI-1) for core competencies in spiritual attitudes;
- (b) Core Competence 2 (KI-2) for core competencies in social attitudes;
- (c) Core Competence 3 (KI-3) for knowledge competence, and
- (d) Core Competence 4 (KI-4) for core competency skills

In its implementation, direct learning mode and indirect instruction are used where direct learning is learning that develops knowledge, thinking skills and skills contained in KI-3 and KI-4, while indirect learning is learning that occurs during the learning process that is conditioned includes the development of values and attitudes that are contained in KI-1 and KI-2.

4. In addition, in the learning process, the teacher can carry out formative assessment activities to monitor student learning progress, find obstacles or evaluate the steps of division. The affirmation is stated in Government Regulation Number 32 of 2013 concerning changes to Government Regulation Number 19 of 2005 concerning National Education Standards. Assessment of learning outcomes by educators has a role, among others, to help students find out about learning outcomes (learning outcomes). That way, educators and students can obtain information about the weaknesses and strengths of learning and learning so that it is easy to take steps to correct or reflect on what has been learned.

Referring to the theoretical point of view about aims and objectives based on the needs inventory from the respondents' perceptions of Hospitality Department at Vocational high School 2 Pangkep in integrating competency standards and content standards in the national curriculum, this research formulates the course' aims and objectives.

TABLE 20: The Overall Needs Inventory From Learning Needs.

The Learning Problems							
Speaking (3.37)	Average	Writing (3.09)	Average	Reading (2.85)	Average	Listening (2.82)	Average

1. Afraid to make errors	3.06	1. Lack of Vocabulary and Grammar	2.85	1. Every single word should be translated one by one	3.01	1. Audio should be repeated several times	3.22
2. Lack of vocabulary and Grammar	3.02	2. Insufficient Knowledge of Writing Skill	2.67	2. Lack of Vocabulary and Grammar	2.75	2. Only understand with a slowly speak	3.1
3. Lack of Pronunciation	2.82	3. Miss-spelling	2.67	3. The content of materials are not suitable with Hospitality term	2.73	3. Difficulties in listening the long speaks	3.06
4. Insufficient knowledge of the topic	2.81			4. Lack of Reading Motivation	2.65	4. Every single word should be translated one by one	3.02
						5. Lack of some Vocabularies	2.98
						6. Only understand the common words	2.78
The Learning Attitude							
Learning Preferences							
Speaking (3.37)	Average	Writing (3.09)	Average	Reading (2.85)	Average	Listening (2.82)	Average
1. Speaking Simulation	3.03	1. Developing ideas	3.13	1. Reading Continuously	3.05	1. Completing the test from Audio Recording	2.88
2. Interviewing	2.28	2. Arranging text	3.01	2. Skimming and Scanning	2.79	2. Listening while Writing	2.53
3. Reporting	2.03	3. Writing Letter in Formal and informally	2.59			3. Watching Video	2.53
		4. Writing Reports				4. Imitating teacher dictation	2.45
Learning Style							Average
1. Learning English by talking to Friends							3.48
2. Learning English by taking in Pairs							3.44
3. Learning English by games							3.34
4. Learning English by doing tasks							3.18
5. Learning English by studying alone							2.99
6. Learning English in large group							2.98

7. Learning English by film and video	2.89
8. Learning English by in small group	2.87
9. Learning English by pictures	2.68
10. Learning English by role play	2.54

5. Aims

1. Live and practice the teachings of the religion he/she adheres to.
2. Live and practice honest behavior, discipline, responsibility, caring (mutual cooperation, cooperation, tolerance, peace), courtesy, responsiveness and pro-active and showing attitude as part of the solution to various problems in interacting effectively with the social and natural environment and in placing themselves as a reflection of the nation in world relations.
3. Generate ideas about topic along the way, then having students explain their thinking into general guidelines out loud and analyzing procedural knowledge to the specific field of study according to his talents and interests to solve problems.
4. Practice task related to the development of what is learned in school independently, and being able to use it according to scientific rules of Hospitality.

6. Objectives

1.1 Being grateful for the opportunity to learn English as the medium of instruction for international communication is realized in the spirit on learning.

2.1 Demonstrate polite and caring behavior in carrying out interpersonal communication with teachers and friends.

2.2 Demonstrate honest, disciplined, confident, and responsible behavior in carrying out transactional communication with teachers and friends.

2.3 Demonstrate responsibility, caring, cooperation and peace-loving behavior in carrying out functional communication.

3.1 Students will analyze how to greet and receive the guests

3.1.1 Students will analyze how to chit-chat in receiving the guests and identify appropriate topics to talk about.

3.1.2 Students will analyze various expressions for farewells.

3.2 Students will analyze how to describe using telephone

- 3.3 Students will analyze how to give and receive compliment
- 3.4 Students will analyze how to describe hospitality facilities
- 3.5 Students will analyze how to ask for and giving options
- 3.6 Students will analyze how to ask for permission
- 3.7 Students will analyze how to ask for repeats
- 3.8 Students will analyze how to offer help and advice
- 3.9 Students will analyze how to answer problems and complaint
- 3.10 Students will analyze how to describe function and purpose
- 3.11 Students will I analyze how to respond the guests' requests
- 3.12 Students will analyze how to give instructions.
- 3.13 Students will analyze how to describe bill settlement
- 3.14 Students will analyze how to make comparisons
- 3.15 Students will analyze how to describe steps of shopping at the hotel
- 3.16 Students will analyze how to respond guests' complain
- 3.17 Students will analyze how to describe job
- 3.18 Students will analyze how to describe days and time
- 4.1 Students are expected to be able to greet and receive the guests
- 4.2 Students are expected to be able to chit-chat in receiving the guests and identify appropriate topics to talk about.
 - 4.2.1 Students are expected to be able to identify various expressions for farewells.
- 4.3 Students are expected to be able to describe using telephone
- 4.4 Students are expected to be able to give and receive compliment
- 4.5 Students are expected to be able to describe hospitality facilities
- 4.6 Students are expected to be able to ask for and giving options
- 4.7 Students are expected to be able to ask for permission
- 4.8 Students are expected to be able to ask for repeats
- 4.9 Students are expected to be able to offer help and advice
- 4.10 Students are expected to be able to answer problems and complaint
- 4.11 Students are expected to be able to describe function and purpose
- 4.12 Students are expected to be able to respond the guests' requests
- 4.13 Students are expected to be able to give instructions.
- 4.14 Students are expected to be able to describe bill settlement
- 4.15 Students are expected to be able to make comparisons

- 4.16 Students are expected to be able to describe steps of shopping at the hotel
- 4.17 Students are expected to be able to respond guests' complain
- 4.18 Students are expected to be able to describe job
- 4.19 Students are expected to be able to describe days and time

7. Conclusion

In this study, we have made a considerable effort to do a needs analysis which is regarded essential to develop the syllabus and English teaching materials for vocational purpose for the students at the hospitality department. We revealed three significant findings from doing this needs analysis study namely: *The first*; three important phases that indicate how to do the needs analysis. *The second*; useful information on what materials to teach and the methods of how to teach the students of the hospitality department. The information regarding the teaching materials is gained from the needs inventory of the students linguistic needs (learning abilities and priorities). On the other hand, the information concerning the teaching methods is obtained from the needs inventory of the students learning needs (learning problems and learning attitudes). *The third*; the formulation of aims and objectives required to develop the syllabus and the prototype of ELT Materials for the students of the hospitality department. However, further studies are still needed in two things: *Firstly*, using these needs inventory to develop syllabus and teaching materials of EVP for the students at the department of hospitality. Secondly, evaluating the effectiveness of the syllabus and the teaching materials in increasing the students' English skills. Hence, it seems reasonable to suggest that the findings should be applied quite reliably in developing well-designed syllabus and teaching materials for the students at the department of Hospitality

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Conference Paper

Instagram and *KBBI V* Application for Instructional Sources

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Abstract

Instructional source in learning Bahasa Indonesia is nowadays, not only limited to printed book but also to technology available installed in every student's smartphone such as Instagram and *KBBI V* applications. However, it is still found that the students only use printed book as a learning source. Instagram is a photo and video sharing application. Meanwhile, *KBBI V* is an official application issued by the Language Development and Development Agency, Ministry of Education and Culture. Accordingly, this study aims at describing the uses of Instagram and *KBBI V* as alternative learning sources. This study employs descriptive qualitative research method that focuses on the benefits of following *Badan Bahasa Kemendikbud*, an official Instagram account of *Badan Bahasa Kemendikbud*, as well as exploring the use of *KBBI V* application that each student already installed in their mobile phone. Students class XII AK of SMK T. Amir Hamzah, Indrapura were chosen as the sample of the study. Learning innovation must be sustainably upheld. One of the ways to sustainably innovate it is by using smartphone as learning media. *BPPB* also has its innovation to welcome industrial revolution 4.0 by providing on-line learning through on-line *KBBI*. In addition, the existence of social media is also optimized to deliver information about language and literature that can be accessed by everyone, everywhere, and every time easily and quickly. Instructional process is meaningful when it makes students think critically. The use of on-line *KBBI V* and Instagram, becomes an alternative innovation to learning language and literature to people living in this digital era, particularly to students.

Keywords: Instagram, *KBBI V* application, learning sources

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1. Introduction

The advance of technology should be perceived optimistically in this digital era. Rapid demand of various digital media is inherently a benefit to society. People who are ignorant to learning and using this digital advance will automatically be left behind. Particularly in education context, living in digital era demand dynamic thought and openness to face sustainable changes in industrial revolution 4.0 which is signified by the massive use and role of cyber and manufacture collaboration. These changes bring

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challenges and opportunities in education revolution 4.0 integrated and adapted in the 21st century (Irma, 2018).

The National Institute of Digital Marketing Research mentioned there were more than 100 million people in Indonesia who used mobile phone in 2018 (Felix, 2018). This finding shows that there are a huge number of great markets to smart phone including education practitioners such as teachers and students. It is supported by a study conducted by Global Education Census that the number of Indonesian students using smart phone is one of top numbers. This study indicates that the number of students using smart phone in Indonesia is higher than that in other countries including advanced countries (Awal, 2018).

The advance of technology in the 21st century holds significant role in embodying successful instructional process in terms of cognitive, affective, and motoric skills. Trilling and Fadel (2009) revealed that skills which students need to have to survive living in the 21st century are (1) innovative instruction which caters various skill and knowledge mastery, critical thinking, problem solving, communication and collaboration, media literacy, and ICT literacy; (2) digital literacy skill which includes information literacy, media literacy, and ICT literacy; (3) career and life skill which include flexibility, and adaptability, initiative, social and cultural interaction, productivity and accountability, leadership, and responsibility.

Smart phone users are evidently dominated by teenagers. This fact is, to *Badan Pengembangan dan Pembinaan Bahasa* (Language Development and Supervision Body) known with *BPPB*, an opportunity to introduce, ease, and share information related to language and literature via online in Indonesia such as *Kamus Besar Bahasa Indonesia (KBBI)*, Indonesia's Official Bahasa Indonesia Dictionary. In 2016, *KBBI* was rejuvenated by publishing its 5th edition. However, Danu in Dissemination of Guidance in Mastering Lexicography at Malang Muhammadiyah University stated that there is a major drawback of its printed version than on-line version in comparison. With its 20 centimetre in width, and 3 kilograms in weight, and more than 2.104 pages, users need longer time to figure out the word they are looking up (Putra, 2018).

In contrast, on-line *KBBI* has its few advantages; (1) it can be installed to all types of smart phones for free; (2) it needs only 6.5 MB to install, and (3) it can be used every time with no charge of quota. In addition, it is easy to operate. Users need to only type words they want to find, and it is automatically quickly filtered and appeared. When users are typing words they mean, even the dictionary will offer suggested words that perhaps fit their meant-words. Once they find the meant-word, the dictionary also provides link to some phrases, derivative words, or proverb which are related to the word. Further, *KBBI*

is also equipped to provide users with words by their part of speech, or by referring to specific vernacular language, language variety, professional field, derivational words, phrases, metaphor, and also proverbs.

On-line *KBBI* can ease users, particularly students to look up words they do not understand, specifically to words stated in their language materials. For example, students can look up language elements in opinion articles and scientific books that direct them to figure out elements such as adverb, conjunction, and vocabulary (Suryaman, Suherli, & Istiqomah, 2018).

Observation conducted at SMK (Vocational School) T. Amir Hamzah concludes that on-line *KBBI* helps students understand formal words, part of speech, language variety, vernacular language, and word-class. On the other hand, it was also found that as the school only had *KBBI V*, instruction process ran less effectively. Accordingly, on-line *KBBI* is necessarily needed and helpful to eradicating low-understanding of language effectively.

In order to improve the students' interest, social media are used. One of popular social media students mostly use is Instagram. Miles (2014) states that Instagram only needs less than 2 years to grab 100 million users all over the world. In August, 2012, Instagram's rapid growth continues where its users are even higher than Twitter in number. This is seen as an opportunity to implement Instagram in education context particularly by teachers of Bahasa Indonesia to students class XII of SMK T. Amir Hamzah Indrapura. The prime reason why that Instagram was chosen is that all students were active users of that platform. This is also seen by *BPPB* that on daily basis, posts things related to language and literature in their Instagram account which are displayed in interesting and intelligible outlook.

BPPB reveals that using on-line *KBBI* and social media are very effective in attracting students' interest in learning language and literature without any border to age, place, and time. On the other hand, teachers can also instruct their students to use the platforms in instructional process as relevant sources of materials to reach meaningful instruction in the 21st century. Engaging students to learning by using smart phone as source of materials need to be echoed by strong support of sustainable innovation by education practitioners in order that collaborative instruction with smart phone can be implemented.

This is in line with Nasution, Neviyarni, & Alizamar (2017) that the reason why smart-phone is used by students is for rational educational purpose where it offers quality and effectiveness in language learning. It means that students use smartphone for constructive and positive objective; assisting their learning activity, maintaining good

relationship among them, and imparting the value of being responsible in using smartphone without ignoring their priority and responsibility as a student. Accordingly, it is feasible to improve students' achievement by implementing the use and benefits of smartphone in teaching-learning process.

Based on the elaboration of background of the study, problems of the study can be formulated to three points; (1) how is the implementation of on-line *KBBI* as source of learning Bahasa Indonesia to students class XII of SMK T. Amir Hamzah Indrapura? (2) how is the implementation of Instagram as source of learning Bahasa Indonesia to students class XII of SMK T. Amir Hamzah Indrapura?; and (3) to what extent is the improvement of students' learning-motivation and achievement after the implementation of learning Bahasa Indonesia by using on-line *KBBI* and Instagram?

2. Literature Review

This study is relevant with a study conducted by Asmurti, Unde & Rahamma (2017), Yuni & Pierewan (2017), Trisna & Nasution (2018), Rubiyati, Muhammad, & Luhur (2018). A study by (Asmurti, Unde, & Rahamma, 2017) shows that (1) the number of smartphone users in school is high; (2) students' achievement in schools that allow students to use of smartphone is higher than that in schools that do not allow students to use smartphone; (3) there is a significant effect of using smartphone to students' achievement in the school.

However, Yuni and Pierewan (2017) found it different. Their study reveals that the higher the students' intensity in using smartphone, the lower their learning achievement will be. Vice versa, the lower the students' intensity in using smartphone, the better their achievement will be. The intensity of using smartphone influences students' learning discipline for 15.3%. Accordingly, to determine the students' intensity of using smartphone that effect their learning discipline and achievement, good cooperativeness among all education practitioners is necessarily needed. This is the reflection of synergic vision and mission to education which become the parameter of high-quality instructional process.

It is inevitable that the implementation of technology as a learning media be strengthened as a realization of instructional innovation. It is in line with Trisna & Nasution (2018) that one of technology product that can be used as learning media is macromedia flash. Their study concludes using Macromedia Flash is good and fulfilling the requirements of teaching-learning process and more importantly, it is evidently able to improve students' language skills. It is therefore concluded that the development of technology should be

seen not as a treatment but as an opportunity in developing meaningful and character-based instructional process.

The rapid trend of social media in digital era is the other opportunity for learning media if education practitioners can manage and control its use to students. A study conducted by Rubiyati, Asrori, & Wicaksono (2019) reveal that learning creativity of students grade 2 at SMP Negeri 23 of Pontianak was overall satisfying with 83,67% of them were classified to "Good." Its assessment is based on some indicators such as visual activities for 84,57%, oral activities for 85,57%, listening activities for 85,79%, writing activities for 82,88%, drawing activities for 83,93%, motor activities for 82,22%, and emotional activities for 80,47%.

The advance of technology should be optimized not only by students but also by all social layers including the writer who thank technology to publish this study to mass media such as newspaper. A study conducted by Nisa (2018) finds that there are many language mistakes contained in newspapers such as spelling, morphologic, sintactical, and semantic mistakes. This happens for the lack of knowledge and seriousness of the writers and editors to language components that can be actually avoided by using technology such as on-line *KBBI* or alike.

3. Research Method

This is a qualitative study by using descriptive method. This research method is used because this study aims at describing objects and facts systematically, factually, and accurately. Students class XII of AK of SMK T. Amir Hamzah Indrapura are the sample of the study. In collecting the data, interview, observation, questionnaire, and documentation are used as the instruments. In analyzing the data, interactive model of Miles and Huberman is used as well as triangulation data to validate the findings.

4. Result and Discussion

4.1. The implementation of on-line *KBBI* as a learning source to students class XII of SMK T. Amir Hamzah Indrapura

Kamus Besar Bahasa Indonesia (KBBI) is one of learning sources that is needed in learning Bahasa Indonesia for in every sub-chapter of any book, students are demanded to master linguistic units of the text of opinion essay, observation essay, explanation essay, and the other kinds of essay. Therefore, students need *KBBI* to learn all the

linguistic units of the text. However, observation shows that there are only 10 on-line *KBBI* IV, and 1 *KBBI* V in the school. This very limited number of dictionary available in the school hampers the students' access to learning success.

Fortunately, the advance of technology brings tangible solution through smartphone. Most of the students are the active users of smartphone and only 5% of them are not. To anticipate the lack of printed *KBBI*, students were then allowed to use smartphone to support instructional process with previously making an agreement among students and teacher that students were not allowed to access other sites than on-line *KBBI* which have nothing to do with learning process.

Out of 30 students, 10 of them did not know that the currently-used edition of *KBBI* is *KBBI* V. It was because usually, teachers only introduced them *KBBI* without its latest-released version. It made students not aware of what edition of *KBBI* they were looking up to. Not to mention, schools were also new to the latest edition and even the school's library did not have *KBBI* V. For the socialization of *KBBI* V was still low, it was found that students used Google for the same purpose instead of *KBBI* V. Accordingly, the teacher lead the students to download on-line *KBBI* V through their play store menu in the smartphone.

After successfully installing the application, teachers check all students around to find out whether they were on the right application or not. After that, the teacher explained the students how to use the application by demonstrating it in front of the class. It was found that using *KBBI* V via smartphone is very easy because users just need to type down words they want to look up in search menu. Then, the application directly comes up with the meant-word with its definition and other related things. For example, it can assist students in finding out linguistic unit in a text of opinion, such as adverbs, conjunction, and vocabulary.

The homepage of *KBBI* V serves language choices, field of language, word class, and types of words. Students were demanded to find out adverb, conjunction, and related vocabulary of the word that is being looked up. To make it clear, Figure 1 shows homepage of *KBBI* V and Figure 2 displays menu, Figure 3 displays typed-word and offer possible words which are relevant in case students type informal words. Figure 4 displays part of definition of the typed-word supported by its relevant words or phrases.



Figure 1

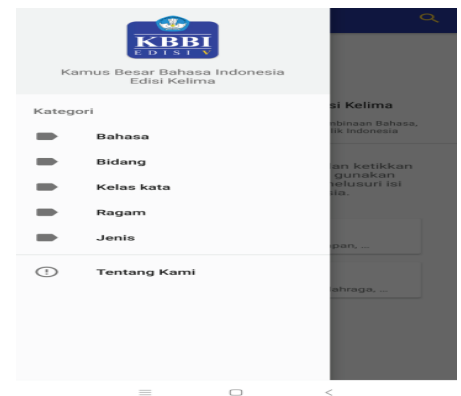
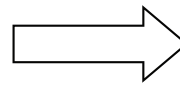


Figure 2

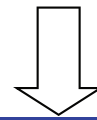


Figure 4

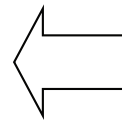


Figure 3

4.2. The implementation of instagram as learning sources to students class XII of SMK T. Amir Hamzah Indrapura

Badan Pengembangan dan Pembinaan Bahasa use some social media such as facebook, twitter, and instagram. These three social media are popular to students. Some of them even install three of them and are active users of each. However, among all the sample, it was found that only one student followed the Instagram account *BadanPengembangandanPembinaanBahasa*. Instagram was chosen because it serves interesting features that focus on large picture and short-duration video and its caption. The account of *BPPB* serves information about the development of Bahasa Indonesia under the theme: Today's Spelling, Today's Proverb, Our Words Today, Vernacular Vocabulary, and the others.

All of the students installed Instagram in their respective smartphone, and 20 of them were the active Instagram users. They were categorized as active users because they accessed their accounts, posted photos or videos of theirs. This made teachers find no difficulties in introducing the social media. Further, the students were instructed to

follow the teacher's account. Vice versa, the teachers followed the students' accounts to ease the instructional process and upcoming assignment given by the teacher. The next activity is that the students were directed to follow, read, and learn all posts by the Instagram account of *BPPB*. It is easily accessed by only typing "*badanbahasakemendikbud*" in search menu. During a week, the students were assigned to learn and share the new words in the account and check the definition in the on-line *KBBI* of theirs to validate the definition.

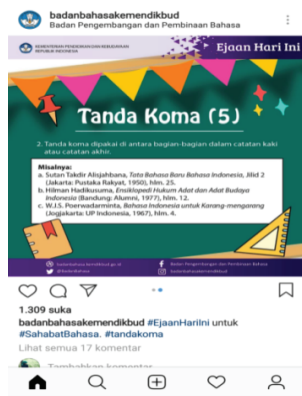


Figure 5



Figure 6



Figure 7

Figure 5 is the example of picture posted by *BPPB* in its Instagram account under the theme "Today's Spelling". It explains the use of comma and its example in a sentence. When this post appeared in the students' account, they will automatically learn and reflect to whether the use of comma in a sentence that they knew is correct or incorrect. Learning innovation was seen in Figure 6. By illustrative examples related to correct or incorrect spellings. Both posts help the students understand the information for its interesting, short, and clear display.

Figure 7 displays a post about proverb and its definition. The figure also displayed literature people and their biography, the meant-words in many languages, activities and articles related to language and literature. If these activities were sustainably done, students' vocabulary would improve. In addition to that, the teacher checked names of those who already accomplished their assignment. Students who did not accomplish their assignment were given educative punishment; that was to deliver the words assigned in oral form in front of the teacher other students in the upcoming meeting.

The next step is that the students instructed the students to post their photos, illustration or video of their own related to language or literature in their Instagram account. This activity aimed to make students take part in socializing language and literature in their platform. Having observed the instruction, it was found that there were 17 students who posted video about their interview with linguists, or in form of animation, or

joining some pictures. They also recorded themselves explaining the content right after that. Most of the contents were about famous people, spelling, proverb, terminology, and literary work. In addition, 6 of the students posted their work in form of pictures and 7 others posted in form of lexical pictures.

4.3. Learning-motivation and achievement improvement of students class XII of SMK T. Amir Hamzah Indrapura after implementing instructional process with on-line KBBI and instagram as learning media

After implementing instructional process by using the platform of on-line *KBBI* and Instagram account of *BPPB* as learning sources of Bahasa Indonesia, there was an improvement of the students' learning motivation. Before using both applications, students only waited the teacher's explanation to the materials and a turn to read definition of the words they did not understand after looking them up in the printed *KBBI* of the school. And it was evidently less effective.

Questionnaire showed that students agreed that (1) learning by using smartphone and social media help them understand the explanation of materials their teacher assigned to them more easily as well as any literature they need to know; (2) students were more active to take their part in accomplishing assignment given by the teacher. And (3) students found the instructional method was no longer boring, more interesting, exciting, and flexible in learning and enriching their knowledge about language and literature.

It is inevitable that students were very active in using smartphone. Therefore, teacher needs to control the use of smartphone in school to only positive purpose. One of the purposes of using smartphone in school is as learning media and learning sources. On the other hand, for the possible various uses of social media, it is also possible to use it to succeed instructional process as it provides updated information that can be acquired by everyone in every circumstance easily. One of the most popular social media is Instagram for its interesting display of picture or video.

Using social media as teaching approach is very effective in interpreting, analyzing, remembering, and using information about the world, society, and everything. Such approach is known with Scheme. It is in line with Mulawarman and Nurfitri (2017) that Scheme is basic components of social cognition which is defined as mental structure that helps people organize social information and lead its process in mind. Scheme has significant effect to three basic process of attention, encoding, and retrieval.

The three process are sustainably echoed to be use in instructional process by implementing the use of smartphone to mediate the use of Instagram and on-line *KBBI*. Further, the improvement of students' learning motivation has correlation with the students' learning achievement. It was found that 2 students scored 100, 21 students scored from 85 to 95, and 7 students scored from 77 to 80. Scoring was conducted through identification of readability, and ability in delivering the explanation of the assignment. Accordingly, it can be concluded that using on-line *KBBI* and Instagram in learning Bahasa Indonesia can improve learning motivation and achievement of students class XII of SMK T. Amir Hamzah Indrapura.

5. Conclusion

Learning innovation must be sustainably upheld. One of the ways to sustainably innovate it is by using smartphone as learning media. *BPPB* also has its innovation to welcome industrial revolution 4.0 by providing on-line learning through on-line *KBBI*. In addition, the existence of social media is also optimized to deliver information about language and literature that can be accessed by everyone, everywhere, and every time easily and quickly. Instructional process is meaningful when it makes students think critically. The use of on-line *KBBI* and Instagram, becomes an alternative innovation to learning language and literature to people living in this digital era, particularly to students.

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Conference Paper

Local Wisdom in Minangkabau Cultural Tradition of *Randai*

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Abstract

This research intends to describe local wisdom in cultural tradition of *randai* as a tradition of performing art in customary activities such as the coronation ceremony and inheritance of customary titles, *akikah*, *batagakpanghulu*, circumcision, marriage, until the main events of various youth activities and other tradition. The paper employs qualitative descriptive method which is based on the empirical observation and grounded study as the strategy of inquiry. The findings of research are the existence of local wisdom of Minangkabau culture in *randai* such as: a) *sambah silek* as a reflection of traditional philosophy of *basandi syarak-syarak basandi* of the *Kitabullah*; b) *carito kato* in *randai* as a reflection of philosophy for *kato nan ampek* that has advice; c) Minangkabau language in *randai* as a reflection of self-identity; d) philosophy of *alama takambang jadi guru* as a way of life that has moral value; e) the *silek randai* movement as a reflection of the identity of the *anak nagari* that has solidarity, and f) *bakaba* in *randai* as a social identity.

Keywords: cultural tradition, local wisdom, Minangkabau, *randai*

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1. Introduction

Traditional Art Performance is one of the local culture contained with knowledge of moral values, religious and educational lessons, also material elements as cultural heritage (Prayogi & Endang Danial, 2016: 63).

Those values make traditional art performance can be a guidance and carrier with moral values for the society. (Seha, et al, 2014: 112)

Referred to aesthetics and ethics point of views, traditional art is an aesthetic emotional communication tools among human related with experiences and senses of art values, for the compability of social relation, based on similar belief (Murniati, 2015:26; Sedyawati, 2006:124). For example, The Minangkabau ethnic art tradition with various aesthetics elements and cultural ethics shows the normative communication between human and nature (Rustiyanti, at. all, 2013; Hasanuddin, 2015). The problem is, nowadays global technology development, is erasing the values of local cultural wisdom. It is indeed undeniable, the progress of technology has a positive effect in creating the

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trend based on digital technology practice, but this phenomenon also decreases our society appreciation to the traditional art (Ngafifi, 2014; Rustiyanti, 2014).

Traditional art is really identical with local culture art wisdom. By its performance existence, traditional art represents the local society life which is based on the capability character, wisdom, role model and education. One of the traditional arts expresses those characteristic is traditional Minangkabau Theater called *randai*. *Randai* was a folk play for the youth in traditional era (in Minangkabau the youth called 'anak nagari').

Navis (2015: 276) explained that *Randai* was originally from the word 'andai-andai' which was given 'bar' prefix that became 'barandai-andai' means unity in order or mutually answer sounds. Another source, Kayam (in Zulkifli, 2013: 32) stated that the origin of *randai* was arabic, namely 'rayan li-da-l', a member of Naqsyahbindiyah Tarekat Movement. *Randai* reflects that Minangkabau society has strong philosophy, ethics and life lessons which is concentrated for the whole nature (Primadesi, 2013: 179).

Randai reflects the local wisdom of Minangkabau society, individual adherence, physically and spiritually which forms the whole state society. The traditional art values in *randai* can be a representation of norm and habit occur in Minang society; art is assumed to be *rancak* (good, beautiful) if it does not deviate from the custom and habit of Minang society (Arzul, 2015: 108). The dialogues element in *randai*, can be an element contains with the character values of communicative cooperation and they need to be understood and imposed for the young generation (Arzul, 2015:113). Besides, the complexity of the art performance elements including literature, story tale, music, dance, self defense art, and song, insist the reason that *randai* is necessary to be maintained (Primadesi, 2013; Wulandari, 2015).

The other important problem nowadays is *randai* art performance in Minangkabau is dominated by an assumption that *randai* is just an entertainment. Though, *Randai* performance is still performed by the *randai* art communities, but it is still in the range of entertainment only. Thus, the scientific academic study to *randai*, is still dominated by the ethics aspect and the aesthetics of dance art and theater. The study of value and local culture wisdom of Minangkabau is still not enough. The fact shows the necessary of rapid step for *randai* scientific study before it is discriminated by the foreign culture. With this assumption, the purpose of this research is, to dig and analyse the Minangkabau local culture wisdom performed in *randai* traditional art performance and also the next step for the preservation which was not found. Facing the same problem, some researchers had studied *randai* in various contexts and research point of views. A research studied *randai* from the aesthetics of Minangkabau dance by Rustiyanti (2014), stated that *randai* for Minangkabau society means ways of doing motions and

feeling expressions known as *pamenan* (play). Syuriadi and Hasanuddin WS (2014) studied the Educational Values in the story text of *randai* 'Malangga Sumpah' the work of Lukman Bustami group of Bintang Tampalo Kenagarian Padang Laweh Sijunjung Regency. The result of the research concluded that the educational values implied in '*randai*' script contained religious values, educational tenacity values, care values, and also integrity values. Next, Primadesi (2013) focused her research on knowledge preservation ways in *randai* Minangkabau performance. These preservations include socialization, combination, externalization, and internalization. Here, the conclusion found that inheriting the knowledge of *randai* Minangkabau can be done by doing a socialization and interaction between the young and elders in *randai* communities. Kechot (2009) studied the history of *randai* development and elements in Negeri Sembilan Malaysia. That's the reason that *randai* is also performed in Negeri Sembilan, Malaysia and Riau. On the other hand, Suryadi (2014) studied the case of *randai* as an art performance genre in Minangkabau in the context of record industri and culture in Indonesia. Suryadi concluded that *randai* development is one of the traditional art genre which can be maintained by recording into the form of compact disk (CD). Related with those studies, this research focuses the study on the Minangkabau local culture wisdom.

2. Literature Review

Local wisdom is a unity of life ideology, knowledge, and strategy in the appearance of activities in local society to answer various problem in their need accomplishment (Fajarini, 2014; Saputra, 2011; Cheng, 2002; Triyanto, 2017). Local wisdom becomes a basic knowledge of life, gained from the experiences or life facts, which can be in the abstract or concrete forms, considered with the nature and culture owned by certain communities (Mungmachon, 2012: 174). Local wisdom is also found individually. Local wisdom is used by the society as daily life control for their relation to their family, relative, and also with people in wider environment (Kamonthip & Kongprasertamorn, 2007: 2). Local wisdom is also known as local knowledge, local wisdom, or local genius. The characteristics of local wisdom are:

1. It must combine the knowledge of kindness which teaches people about ethics and moral values.
2. Local wisdom must teach people to love their nature, not to destroy.

3. Local wisdom must be originated from the elder member of community (Mungmachon, 2012:174).

The forms of Local wisdom can be a value, norm, ethics, belief, custom, law, and certain rules. The relevant values with the local wisdom are the values of integrity, responsibility, discipline, creativity, and hardworking (Haryanto, 2014: 212). In an art work, especially traditional art, local wisdom will be reflected in language orally or written, such as in the forms of proverbs, traditional poetries, or religious advices. Based on the history, traditional art performance was started with the magic ceremony, traditional religious ritual, and the repetition of magic words delivery (Sastrowardoyo, 1995; Hasanuddin, 1996). In Indonesia, the ceremony and religious ritual was the pioneer of traditional theaters art performance which unite the elements of motion and music. The actors in this performance are people who are assumed have the spiritual and supranatural power like a '*pawang* or charmer" in Makyong (Riau). This performance was convinced as a spiritual belief to the nature and the creator, and also the form of the art existence (Kayam, 1981; Ninuk, 2000). In the beginning, this traditional theater performance was played without script with strong local elements (Samidi, 2006: 237). In the development of traditional theater existence, such as Makyong (Kepulauan Riau), Mendu (Kalimantan), Topeng Betawi (Betawi), and Randai (West Sumatera) they became a solace (Hasanuddin, 1996: 27–29). In West Sumatra *randai* was known as a local performance art which combines the elements of music, dance, motion and story tale. Esten (in Sedyawati, 1983) explained that *randai* is one of the traditional art performances in Minangkabau often performed in the celebration of harvest time, wedding party, village chief election, and other similar celebrations. *Randai* has essential structure elements, namely:

1. The element of dance or improvisation to cut the next scene which is called *galombang* or wave.
2. Song to convey the story which is called *gurindam*
3. and the story tale as the combination of scenes

The function of *randai* itself, can be

1. a moral educational tools for the society,
2. tools to build and develop the sense of solidarity in society
3. a productive organization to create a fresh mental condition of society member,

4. and a place to express the feeling problem.

Navis (2015: 276) stated that *randai* with act and story tale, for the first time performed in Payakumbuh, right after the performance of *randai* Cindur Mato on stage. Another opinion, Zulkifli (2013; Wendy 2014) stated that, in the way of ethnodramaturgi, *randai* has 2 aspects of show, namely:

1. *randai* script shows
2. and acts script shows

While, Wendy (2014: 42—44) stated that there are three fundamental aspects in *randai* script show namely:

1. wave aspect
2. song aspect (*gurindam*) is the vocal composition acted by two until three people called *Tukang Dendang*, as the realization of narrating every connection transition (*legaran tagak*) in *randai* story tale.
3. and *carito buah kato*/ story tale is a characterization arrangement called *pamain carito* (actor) and *biduan* (actress). *Buah kato* is a speech power in a traditional poetry form and *gurindam* as an effort to convey the story (*carito*) which has been organized to become some certain parts of story (*legaran duduk*).

3. Research Method

The method of research used is library research. The character of this research is not done by doing field study but by doing the review literature based on written data. The data is the documents of the studies results about *randai* and some other written references related with the problem in the researchs. The position of the researcher in a library research is not only read, write, and summarize the result as found in the previous studies of *randai*, but also formulate a new discovery related with the phenomenon and indications found, based on the analysis result. The data collection has been studied and analyzed again to find the new result. In this context, the researcher studied the research results and references about *randai* to find the new problem related with the local wisdom of Minangkabau culture in *randai*.

4. Discussion

Local wisdom of Minangkabau custom is a cultural legacy in society, which has been generated by the society continually. The source is matrilineal culture which has been followed by the Minangkabau society and has been conveyed in various custom rules. The local wisdom generally contains with lessons to maintain and use the natural resources that the society has a natural philosophy called *takambang jadi guru*. The local wisdom found in the work of art, moral value, custom, and the combination of daily life pattern. As a traditional art work, Minangkabau cultural local wisdom in *randai* includes the wave motion elements, dance, *silek* (traditional self defense), dialogue (a script based on the *kaba* (story) in the form of traditional poetry with Minangkabau local language, and also the origin of *randai* communities. The local wisdom will be discussed as follows:

4.1. Sambah Silek as the philosophy mirror of Basandi Syarak-Syarak Basandi Kitabullah (ABS – SBK).

Same with the culture in the other ethnics of another nations, the culture in minangkabau is also created from the religious system, knowledge, social system, language, art, livelihood, and also technology tools system. The very basic of the seven elements in Minangkabau culture is the religious system. It is the main principle of knowledge and other elements system.

Matrilineal relationship applied in Minangkabau is also based on the Islam Religion system. That's way, Minangkabau custom works with the life orientation of Basandi Syarak-Syarak Basandi Kitabullah (ABS-SBK). The personification of the ABS – ASK values can be found in daily life. Some of certain motion in *randai* express the system of Islam religion (kitabullah). Syarak means law, especially custom law, becoming the foundation working with Islam System (kitabullah). It causes the activities in social and art in Minangkabau always connected with the application of Islam and custom rules. *Randai* performance in Minangkabau that always opened by *sambah silek* acted by the *randai* actors is the beginning motion to show respect for the God and audience. *Sambah Silek* which is performed by the actors will show wave motion in a circle. *Sambah Silek* depends on the characteristic ideology of the *randai* community. For example, *Silek Komango* motion was the ideology of *Silek Kumango* came from Kampung Kumango, Tanah Datar Regency. This ideology is a traditonal self defense ideology which was

grown and developed from a *mushalla* by Syekh Abdurahman Al Khalidi or wellknown as Syekh Kumango (Saputra, 2011: 75).

Sambah Silek motion in each *randai* groups is not always similar, it has various styles and ideologies, as found in the proverb *petitih adaik salingka nagari, pusako salingka kaum*, means different teacher different lessons. It insists that, every area has its custom law, and every self defense teacher has its lessons. The philosophy of *Sambah Silek* in *randai* contains of local wisdom values of Minangkabau culture *alam takambang* shows that, custom and culture in Minangkabau Society can not be apart with Islam Religion Rules. Qor'an as the holly book of Islam is the foundation to determine and run the custom in Minangkabau. Sembah or Respect shown to the God is the expression of Religion values, while Silek Kumango motion is the expression of human in Minangkabau who learned from the phenomenon and many kinds of natural elements. These reflect that Minangkabau society is an ethnic who lives in the system of Basandi Syarak-Syarak Basandi Kitabullah custom (ABS-SBK).

4.2. Carito Buah Kato as the reflection of Kato Nan Ampek philosophy.

Custom for Minangkabau society, is a control for daily socialization. Custom becomes the rules of life individually and community in general, that must be obeyed (Amir, 2007: 73). Beside managing the habit and tradition in every area, there are another custom components called *limago nan sapuluah*. Limbago nan sapuluah is a custom rule for the whole society in Minangkabau or abroad. The part of rules in *limbago nan sapuluah* is *kato nan ampek*. Kato nan ampek is an etiquette rule to communication to the society of Minangkabau in any ages. Kato nan ampek includes *kato-kato mandaki, kato mandata, kato melereang, kato manurun* (Amir, 2007: 76). In the play of *randai kurenah*, kato nan ampek is always the part of speech order acted by the actors in *randai*. Usually kato nan ampek personaficated in a dialogue and traditional poetries. The characteristics of the dialogue is using a polite speech, express the courtesy and good manner to show respect among the human. This is one characteristic of people in Minangkabau to speak.

This is an example of a dilogue in a form of traditional poetry in *randai* reflecting the local wisdom of *kato nan ampek*.

Taleh karanji urang gagak Bao barang ka tapian

Nak kanduang kamari tagak Adoh nan barang dikatokan

Talas Karanji sarang gagak dibawa ke tepian

Anak kandung mari berdiri Ada sesuatu yang hendak disampaikan

The dialogue in the traditional poetry was conveyed by a father to his son. The context of the dialogue is between an elder to the younger, and the position of the elder to his son. *Kurenah kato* used is *kato manurun*. In *kato manurun* the elder usually remains to speak with a good manner to guide and show. The principle of *kurenah kato manurun* can be described by using gentle language and a very respect attitude. When a *randai* performance has shown such as a dialogue above, it means the performance has shown the audience a lesson of respect each other and courtesy to communicate with everyone.

4.3. Courtesy of Minang as the reflection of Urang Minang Identity as the local identity character of Minangkabau.

The local language of Minangkabau is the mother tongue of Minangkabau society, used as their daily communication speech, out of the usage of national language. As a mother tongue, Minangkabau ethnic get their language naturally without a learning process at school like their second language. As a mother tongue, Minangkabau language becomes the characteristic of ethnic collective identity to strengthen the relationship. In cultural context, Minangkabau language is one of the local wisdom of Minangkabau ethnic. In the application, especially communication system individually or group is based on the rule and custom wisdom.

Randai Minangkabau is a traditional art using Minangkabau local language in the story script. In the history of *randai* performance, Minangkabau local language firstly introduced to be used in the script of the story was in 1930s and it has been being used until now in West Sumatra. Based on this fact, it can be analyzed that in every *randai* performance there must be a value of local wisdom. The wisdom value purposes that the society of Minangkabau always keep the preservation of Minangkabau local language, use the local language to communicate between the native of Minangkabau, and also spread the usage of the local language for mutual importance.

4.4. Life philosophy Alama Takambang Jadi Guru as the orientation of philosophy life in Minangkabau Positioned the human being as one element which has similar status as the other elements, such as land, house, ethnic, and nagari.

The similar status was considered for the human being cultivation. Every human together with other human or individually need the land, house, ethnic, and *nagari* as they need other human for their physical and spiritual needs (Navis, 2015: 59). This philosophy then called *alam takambang jadi guru*. The meaning of this philosophy is human life can not be apart from the nature and its elements. Human being always needs partner; such the day and night, the sea and the air, the sky and earth, the water and fire, life and death, and others. As the part of natural ecosystems, human is claimed to be capable in reading and learning all the natural signs. Randai performance also contains the philosophy of *alam takambang jadi guru*. Every traditional self defense motions and wave motions acted by the randai actors is part of the *guru tuo silek* creation resulted in randai community after learning every natural phenomenon and the other human activities. This insists the reason of many traditional self defense ideologies appearance which becomes the background in *randai* wave motion. Same with the traditional self defense motion of Kumango ideology which was inspired from the nature.

4.5. Silek Motion in Randai as the reflection of Anak Nagari identity.

Wave motions called *legaran* in randai is the part of traditional self defense motions. The opening motion called *sambah silek*, *silek* step motion (*balabek*) and the last step *silek motion* originally are the representations of motions in traditional self defense which develop continually by combining the self defense steps performance completed with song and music. It reflects directly the local wisdom of Minangkabau society as a society who is identical with traditional self defense.

4.6. Bakaba in Randai as the social identity of Minangkabau

Before the writing habit applied in Minangkabau Society, the traditional society was identical with oral habit. Kaba (news) an oral tradition in Minangkabau, was became a communication tool, news and informations delivery in *nagari*. Kaba in the traditional era could be the form of traditional poetry with local language of Minangkabau. In the oral literature of Minangkabau, kaba has a function as a solace which had been

exist since the appearance of kaba in sea line area until *darek* area (land area). The most unique thing occurred for the first time in kaba appearance was the presence of someone who brought gracious messages of custom system. It became a reflection that *kaba* was really supported by the Minangkabau social. The facts about *One Nagari* is a communal community union of Minangkabau society, with larger space from the *korong* or substation village and the function of *kaba* in the traditional era in fact became an important part in *randai*. The oral textual element, the figure of *mamak*, cultural and religious messages contained in kaba are also becoming the elements to form the whole *randai* performance. *Bakaba* in *randai* performance can be found in the song section and *carito kato*. The composition of every lyric in *randai* songs in the form of traditional poetry and dialogue between the actor are part of *kaba*. Related with the function of kaba in traditional society of Minangkabau, the local wisdom contained in kaba is the moral message that Minangkabau society always keep the communication between the ethnics. It has same ideology with Minangkabau *mamangan*, *kaba baik bahimbauan*, *kaba buruak bahambauan*.

It was found that in the beginning of *kaba* text development, *kaba* was not written, but now *kaba* in *randai* performance has been written. Though, it can be understood that indirectly kaba element in *randai* becomes the part of local wisdom of Minangkabau society that reflects their local identity.

5. Conclusion

Randai is a traditional art performance in Minangkabau society culture. Though *randai* is a traditional art, *randai* has cultural history values that are really important for the young generation. Besides the historical values, *randai* is full of local wisdom elements that reflect the identity of Minangkabau culture. Based on the analysis that had been done, it can be concluded that local wisdom of Minangkabau culture in *randai* includes:

1. Sambah silek as the reflection of Basandi Syarak-Syarak Basandi Kitabullah custom philosophy
2. Carito buah kato in *randai* as the reflection of kato nan ampek philosophy;
3. Minangkabau local language used in *randai* as the reflection of self identity:
4. *Alam takambang jadi guru* life philosophy as their life principle:
5. *Silek randai* motion as the reflection of anak nagari

6. *Bakaba* in randai as the social identity based on the importance of local wisdom value which needs a preservation and maintenance step in the rapid development of modern culture art in Minangkabau society life.

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Conference Paper

Congruent and Metaphorical Coding Based on Grammatical Mood and Speech Function in Oprah Winfrey's *Talk Show*

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Abstract

This research is to examine the use of Mood and Speech Function in Oprah Winfrey's Talk Show. Oprah Winfrey's Talk Show is chosen because it is an American syndicated talk show that aired nationally for 1986 to 2011. It is highly influential and many of its topics have penetrated into the American pop-cultural consciousness. The analysis of this research based on Eggins, S and Slade (1997:184) which includes Congruent and Incongruent Realization of Speech Function. This paper concerns on the analysis of Congruent and Incongruent of Mood and Speech Function in Oprah Winfrey's Talk Show. This uses descriptive research method, in which the data are described systematically to get an accurate and factual result. The data used in this study are the clauses containing of grammatical mood and speech function used by Oprah Winfrey's Talk Show. The finding describes that as a talk show host, Oprah Winfrey, has a power to express Incongruent or Metaphorical Coding in Realization of Speech Function. It also to analyze how the mood and speech function realized in the conversation in Oprah Winfrey's Talk Show.

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1. Introduction

Language is fundamental aspects for human beings in living. One of the main goals of language is to communicate with people and to understand them. People speak to intend a specific purpose, for example to convey a message, to express his feelings, to ask and to apologize Language is also influenced by many aspects because we use it around social life for example nature of society, kind of people (social role), context, education, family background and attitudes. According to Geoffrey Leech (1974) language has five functions such as Informational, Expressive, Directive, Aesthetic, and Phatic.

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Informational function concentrates on the message and gives information based on truth and value. For example, when we see something, we will have an opinion about it. "The car is expensive" or "It is very crowded". In Expressive function, the speaker or the writer try to express his feelings, to reflex the impression and to give a clear image for the personality of the speaker or the writer such as poetry and literature. In Directive function, it has function to influence the behavior or attitudes of others such as commands an request. We can see this example: "I want a cup of coffee". It could be used to show the condition of the speaker or writer express the feeling but in other expression, it could be a person asks someone to give him a cup of coffee. The fourth function is Aesthetic function, which is the use of language for the sake of the linguistic artifact itself, and for n purpose. It can have at least as much to do with conceptual as with affective meaning. The fifth function is the Phatic function, which has function of keeping in a good repair. It also can say that this function is used for formal talks. This function which relates to this study. For example, people who meet with other accidentally in a place sometime start talking about something unimportant for the sake of communication.

To use language, people need a pattern to make the understandable messages, so that it conveys clearly, called a grammar. Grammar is a theory of language of how language is put together and how it works. Gerot and Wignell (1994:4) state that: there are three grammars which have had a major influence on schools in this century". These are as traditional grammar, formal grammar and functional grammar.

Traditional grammar aims to describe the grammar of standard English by comparing it with Latin. Formal grammar is concerned to describe the structure of individual sentences. Functional grammar views language as resource for making meaning. This grammar attempts to describe language in actual use and focuses on text and their context. They concern not only with the structures but also with those meaning constructions. Functional grammar called functional linguistics considers function or meanings and semantics as the bases of human language and communicative activity.

Halliday (1985: xii) states "The fundamental components meaning in language are functional components. All languages are organized around three main kinds of meanings such as ideational meanings, interpersonal meanings and textual meanings". These principal components of meaning or metafunctions are added in the structure of clause.

Ideational Meanings are meanings about phenomena-about things such as living and non-living, abstract and concrete and about goings on such as what it happens. These meanings are realized in wordings through Participants, Processes, Circumstances, Meanings of this kind are most centrally influenced by the field of discourse.

Interpersonal Meanings are meanings which express a speaker's attitude and judgments. These are meanings for acting upon with others. Meanings are realized in wordings through what is called Mood and Modality. They are most centrally influenced by tenor of discourse.

Textual Meanings express the relation of language to its environment, including both the verbal environment, what has been said or written before (co-text) and the non-verbal, situational environment (context). These meanings are realized through patterns of Theme and Cohesion. Textual meanings are most centrally influenced by mode of discourse.

In this modern life, both language and technology grow rapidly. People use language to communicate one another by using modern technology and service. In spoken language besides taking a direct conversation by face to face, people use media as telephone or video call to make a conversation. In conveying news and information also has grown, not only in written but also spoken. Television is as one of media in transferring information provide many program to entertain and to inform the society. It can be said that the growth of language along with the growth of technology. This research focuses on talk show as one of program television consisted of discussion various topics.

A talk show or chat show is a television programming or radio programming genre in which one person (or group of people) discusses various topics put forth by a talk show host. Usually, guests consist of a group of people who are learned or who have great experience in relation to whatever issue is being discussed on the show for that episode. Other times, a single guest discusses their work or area of expertise with a host or co-hosts. A call-in show takes live phone calls from callers listening at home, in their cars, etc. Sometimes, guests are already seated but are often introduced and enter from backstage. There have been many notable talk show hosts; in many cases, the shows have made their hosts famous.

In this research, the data is "Oprah Winfrey Talk Show", which is in the spoken language. The data is the chosen clauses used in the talk show between the presenter and the interviewees. The researcher chooses this data which is Oprah Winfrey Talk Show because this show was highly influential, and many of its topics have penetrated into the American pop-cultural consciousness. Winfrey used the show as an educational platform, featuring book clubs, interviews, self-improvement segments, and philanthropic forays into world events. The show did not attempt to profit off the products it endorses; it had no licensing agreement with retailers when products were promoted, nor did the show make any money from endorsing books for its book club.

(https://en.wikipedia.org/wiki/The_Oprah_Winfrey_Show).

By understanding all these function, especially in Directive function and the characteristics of spoken language, this research aims to analyze the use of the sentence in congruent and incongruent, called metaphorical coding like Directive function meaning in a talk show chosen. In this case, this study uses systemic functional grammar that is mood and speech function theory which is developed by Halliday.

According to Gerot and Wignell (1994:25), “the mood element consists two parts, they are subject, which is realize by a nominal group and finite element, which is part of the residue. A clause thus consists of Mood + Residue.

According to Halliday (2004:111), when we come to look closely at statements and questions, and at the various responses to which these naturally give rise, we find that in English they are typically expressed by means of a particular kind of grammatical variation: variation which extends over just one part of the clause, leaving the remainder unaffected.

Mood element has a clearly defined semantic function: it carries the burden of the clause as an interactive event. So it remains constant, as the nub of the proposition, unless some positive step is taken to change it. What is the component that is being bandied about in this way? It is called the Mood element, and it consists of two parts: (1) the Finite operator, which is part of a verbal group, and (2) the Subject, which is a nominal group.

According to Gerot and Wignell (1994:22), there are options of speech functions:

2. Offer

The speaker gives the hearer some goods or services and the speaker inherently invites the hearer to receive those goods and services.

For example: ‘Would you mind telling me the truth?’

3. Command

The speaker demands the hearer some goods and services and the hearer thereby invited to give that service or provide the goods. For example: “Let’s go back to five years ago when it was first announced to us, the public, that you were going to be leaving “The Tonight Show.””

4. Statement

The speaker gives the hearer some information and the speaker inherently is inviting the hearer to receive the information. For Example: “We don’t want to lose him”

5. Question

The speaker demands the hearer some information and the speaker inherently is inviting the hearer to give that information.

For example: “How did that come about?”

Sometimes there are many incongruent realizations of speech functions that can be found in informal dialogue. These phenomena occur when a speech function is not realized by the predicated mood type; we can see it from the table below:

TABLE 1: Congruent and Incongruent Realization of Speech Function.

Speech Function	Congruent Clause Mood	Incongruent Clause Mood
Statement	Declarative	Tagged declarative
Question	Interrogative	Modulated declarative
Command	Imperative	Modulated interrogative, declarative
Offer	Modulated interrogative	Imperative declarative

Source: Eggins and Scade (1997:184)

6. Literature Review

Other research has provided in many journals. There are similar previous researches that related to researchers’ research topic. Therefore, the research uses these researches as the developing of ideas. Three similar previous researches below are: Some of the research has analyzed mood and speech functions. The first is an International Journal of English Linguistics by Leonard A. Koussouhon & Ashani M. Dossoumou. This journal entitles Analyzing Interpersonal Meaning through Mood and Modality in Kaine Agary’s Yellow-Yellow from Critical Discourse and Womanist Perspective. The findings data revealed by the interpersonal meaning analysis are discusses against the backdrop of critical discourse analysis and womanist theory. The discussion contended that, despite the blend of monologic and dialogic organization of the novel, Kaine Agary has tried to portray the sociological schisms making up the daily life of young

girls in the oil-resourced region of Nigeria. More importantly, the authoress has shown women's determination and character goes against this developmental stream flow by impregnating her. The mood and modality choices operated show some kind of power and hierarchy relations and conflicting ideologies between Sisi, Lolo, Zilafeya and Admiral. The discursive interpretation eventually found that the interpersonal meaning hidden authorial ideology behind Kaine Agary's fictional text is geared towards a pro-women social change for a more balanced African society. This is, of course, the gist priorities and great tropical issues calling for urgent response at this time.

The second research is a thesis of Post-Graduated student of State University of Medan, Indari, Ayu (2011) that is Realization of Speech Function in Mood of the Susilo Bambang Yudhoyonos (SBY) Speeches. She found that from two kinds of SBY's speeches namely Bombings and SMS bermasalah that Speech function in both of the speeches is realized into the form of Mood: Declarative.

The third research is a journal by Jumino Suhadi (2015) that is Interpersonal Metaphor of Mood Applied to Some Verses of the Holy Al-Qur'an. He found that some verses of the Holy Al-Qur'an use the transference of mood in conveying messages: some indicative moods are expressed in the interrogative and imperative, some imperative moods in the indicative and interrogative, and some interrogative moods in the indicative and imperative. The writer maintains that Halliday's theory of Interpersonal Metaphor can be justified as an adequate linguistic theory.

This research is hoped to complete the research and the journal before. This analyzed not only Mood and Speech Function but also Congruent and Incongruent or Metaphorical Coding conversations in a talk show that is Oprah Winfrey.

7. Research Method

The research method in this study covers research design, unit of analysis, source of data, method of data collection and method of data analysis.

The researcher uses descriptive research method, in which the data were described systematically to get an accurate and factual result. The data analysis in the research uses qualitative analysis, Qualitative research is a procedure of research which produces descriptive data in the form of written words or oral words about the object that is observed. This method is used to analyze and to describe the mood and speech functions uses in Oprah Winfrey's Talk Show.

The data used in this study consist of the clauses such as grammatical mood and speech function used by Oprah Winfrey as the host in Oprah Winfrey's Talk Show.

The data of this research are written. The data consist of the script of Oprah Winfrey's Talk Show taken from <https://deadline.com/2010/01/complete-transcript-of-jay-leno-on-oprah-23916/>. The data were chosen because Oprah Winfrey is one of the best female host in the world and also this show was highly influential, and many of its topics have penetrated into the American pop-cultural consciousness. Winfrey used the show as an educational platform, featuring book clubs, interviews, self-improvement segments, and philanthropic forays into world events.

Data collection is a systematic procedure and standardization to obtain the necessary data (Nazir:2011). Data collection techniques used in this study are seeing and note taking techniques. Seeing technique used to scrutinize to the language used. The term of scrutinizing here is not only related to the use of language orally, but also the use of language in writing (Mahsun:2005). The seeing technique in this research uses the advanced techniques in the form of note taking technique. Note taking technique is to note several forms that are relevant for this research from the use of language in writing (Mahsun: 2005). The technique will be done with these following steps:

1. Downloading and watching the script and the record Oprah Winfrey's Talk Show.
2. Identifying the grammatical mood and speech function Oprah Winfrey's Talk Show.
3. Identifying congruent and metaphorical coding of the script based on grammatical mood and speech function.
4. Classifying grammatical mood and speech function of clauses used by host in Oprah Winfrey's Talk Show.
5. Classifying congruent and metaphorical coding of the script based on grammatical mood and speech function.
6. Analyzing the use of congruent and metaphorical coding used by the host in Oprah Winfrey's Talk Show.

Analyzing the characters using congruent and metaphorical coding used by the host in Oprah Winfrey's Talk Show.

Data analysis techniques used in this study are Interactive Model Techniques by Miles & Huberman. According to Miles & Huberman (Miles:1994) in this model there are three components of analysis, namely data reduction, data display and conclusion drawing (verification). Data analysis will be done with the following steps:

1. Identifying each clauses based on grammatical mood and speech function in Oprah Winfrey's Talk Show.

2. After being identified, the next step is to classifying them based on the kinds of grammatical mood and speech function used by the host in Opray Winfrey’s Talk Show
3. After determining the kinds of grammatical mood and speech function, it is made a congruent and metaphorical coding based on interpersonal function.
4. Classifying the use of congruent and metaphorical coding the host in Opray Winfrey’s Talk Show.
5. Describing the use of congruent and metaphorical coding the host in Opray Winfrey’s Talk Show.

Drawing conclusions and giving suggestions.

8. Result and Discussion

By analyzing between Oprah Winfrey as the host when interviewing with Jay Leno as the guest, it can be observed that she sometimes used Congruent and Metaphorical Coding. It is used metaphorical coding when she wanted to emphasize the real and sentimental question from the guest. This table below showed:

Oprah Winfrey’s Clause	Mood	Speech Function	Realization
Okay. So let’s go back to five years ago when it was first announced to us, the public, that you were going to be leaving “The Tonight Show.”	Imperative	Command	Congruent
How did that come about?	Interrogative	Statement	Congruent
This is 2004?	Declarative	Question	Metaphorical
Had there been a prior discussion that at some point, you would hand the show over to Conan or that...	Declarative	Statement	Congruent
...you’d have the show for a while?	Declarative	Question	Metaphorical
That the franchise would be handed over?	Declarative	Question	Metaphorical
When they came into your office, they, NBC executives, come to your office, your show is number one in nighttime and tell you that you’re going to be moving out in five years	Declarative	Statement	Congruent
what is your first reaction to that?	Interrogative	Question	Congruent
So in your mind this happened or that move happened, because Conan wanted that spot?	Declarative	Question	Metaphorical

Oprah Winfrey's Clause	Mood	Speech Function	Realization
Even though your show was number one at the time?	Declarative	Question	Metaphorical
So that broke your heart?	Declarative	Question	Metaphorical
Okay. So were you planning at the end of that five-year period, 2009, you were—what were you going to do?	Interrogative	Question	Congruent
Did you think you'd go to another network?	Interrogative	Question	Congruent
Mm-hmm. So at what point did the NBC executives come to you and say,	Interrogative	Question	Congruent
"We want you to do your show in prime time?"	Declarative	Question	Congruent

9. Conclusion

The higher intellectual of each person is, the better the choice of clause is used. Oprah Winfrey, as the host of the talk show, used congruent and metaphorical coding in her clause. In conveying the show, she must give the most interesting style in getting the audience's attraction. One of the ways is by using metaphorical coding in delivering her statement, question and command. Metaphor is one of the ways of communication among the speakers. Metaphor shows the power, intellect, ability in communicating. Furthermore, this research can be used to learn and to study meanings such as interpersonal meaning and grammatical mood and speech function. Hopefully, this research is able to solve the problem in learning interpersonal meanings and to add information for the readers which the best way in doing interviewing, dialogue or conversation.

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Conference Paper

A Discourse Stylistics Analysis on the Regularities in Alice Walker's *The Color Purple*

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Abstract

The purpose of this study was to describe the regularities of the American Postmodern Novelist: Alice Walker with a focus on a character's and/or narrator's mind style in a stylistic and narratological approach. This study aimed to attain the regularities from the American novelist's literary work and how the regularities/irregularities occur in the novel to frame the style of the novelist in producing her literary work. This study was a descriptive qualitative by taken into account of stylistics categories and mind style which were applied to the Alice Walker's *The Color Purple*. The data of this study were taken from Alice Walker's novel entitled *The Color Purple*. The result of the study showed the occurrences and the forms of regularities in the novel *The Color Purple* by Alice Walker which represented the style of the novelist in creating her literary work. The bold character of African-American Vernacular English that were found in Alice Walker's *The Color Purple* showed that the novelist poured their mind style in their literary works by showing their stylistic options in producing the novel. By showing their writing style the novelists were contributed to the development of national language in America.

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Keywords: discourse stylistics, mind style, postmodern, American novelist, African-American

1. Introduction

The term style is one that commonly used in everyday conversation and writing that it seems so naturally and frequently that it is inclined to take it for granted without inquiring just what it might mean (Verdon, 2002: 3). It involves first of all the power to put fact with clarity and brevity. Style has also been defined as the description and analysis of the variability forms of linguistic items in actual language use. It is one of sub-class of language variety (Saleh, 2018: 798). Leech (1969: 14) quotes Aristotle saying that the most effective means of achieving both clarity and diction and a certain dignity is the use of altered form of words. Every individual has his or her own unique way of doing

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things and that no two persons are of exactly the same character. There are always distinctive features that distinguish one person from the other; thus in literary style, one is able to differentiate the writings based on the use of language, among other things. A person's style may also be shaped by his social and political background, religious inclination, culture, education, geographical location, etc.

The foregoing researches in discourse analysis and literary stylistics over the past decades revealed the possibility of approaching these analyses in more productive ways. Since any discourse has its unique framework, or organization, one way of showing the individuality of a discourse is by analyzing its organization as discourse. Discourse stylistics focuses on largely implicit and highly ideological background of the text. It deals with the ideological undercurrents of discourse. Discourse stylistics aims to introduce readers to a procedure of observation which trains to critical reading. The point of principle of discourse stylistics is that there is no linguistically identifiable distinction between literary and non-literary texts, and that literature is a culturally defined notion.

Discourse stylistics examines the form and function of linguistic constructs which are beyond the sentence in specific social, cultural or historical contexts, as explored in a given discourse. In other words, the model is a discourse-based stylistics. The concept of discourse itself originates from the discovery that language operates within a pragmatic context and that it is necessary to delineate and apply that context to its explication. Discourse stylistics is an innovative approach in stylistic analysis. It is a combination of discourse and stylistic analysis and a branch of stylistics which draws specifically on the techniques and methods of discourse analysis (Simpson, 2002:136).

So far there have been various discussions on doing discourse stylistics of literary works genres: poetry. However, the concern on prose fiction is still very limited. This brings up the thought of doing discourse stylistics on prose, especially on American novel. Moreover the emerging of postmodern that breaks the norms and system of modern society also affected the world of English literature. Postmodern brings with it a new air for literature with its closeness to stylistics; which is this study aims to search on: the regularities of style of the postmodern American novelists through their linguistic properties and mind style of Leech and Short's *Discourse Stylistics*. This study also provides identification of style of the postmodern novelists that can enrich the knowledge of English literature and discourse stylistics.

2. Literature Review

In the 1980s came the term discourse stylistics, made popular in the 1990s through the sub-title of Ronald Carter & Paul Simpson work (1989), and marking a new direction in stylistics away from formal analysis to contextualized, discourse-oriented approaches, including sociolinguistic, pragmatic and feminist (Wales, 2014: 136). The application of discourse stylistics provides a testing basis about discourse and also provides literary criticism with a useful means for appreciating literary appreciation and it is a natural development from both (Ghailan, 2006: 14).

The study of discourse stylistics promises discourse analysis a useful testing ground for their hypotheses about discourses and literary critics a useful tool for illuminating literary works and highlighting matters within them requiring explanation (Hoey, 2005: 128). It would therefore appear to offer a fruitful way forward for both discourse analysis and stylistics, and is, after all, a natural development from both.

Leech and Short (2007: 26) defined the word 'style' has a fairly uncontroversial meaning: it refers to the way in which language is used in a given context, by a given person, for a given purpose, and so on. They further elaborate Saussure who distinct between *langue* and *parole*, *langue* being the code or system of rules common to speakers of a language (such as English), and *parole* being the particular uses of this system, or selections from this system, that speakers or writers make on this or that occasion. Style, then, pertains to *parole*: it is selection from a total linguistic repertoire that constitutes a style.

The identification of effects and of specific stylistic choices is tied to the problem of identifying a causal relation between style and effect. The stylistic mentality is always on the lookout for one or more of the pattern, repetition, recurrent structures, ungrammatical or 'language-stretching' structures, and large internal contrasts of content or presentation (Toolan, 1998: 2).

Leech and Short (2007: 12) provide a cyclic motion whereby linguistic observation stimulates or modifies literary insight, and whereby literary insight in its turn stimulates further linguistic observation. This motion is something like the cycle of theory formulation and theory testing which underlies scientific method. The cycle is represented in Figure 1.

Flergin (2011) in his article entitled *Cohesion in Conversation: A Discourse Stylistics Approach on Amitav Gosh's Sea of Poppies* writes on how cohesion in discourse stylistics is important as far as a text is concerned. This article illustrates how the author makes use cohesive markers to create cohesion in the novel and establish a unique

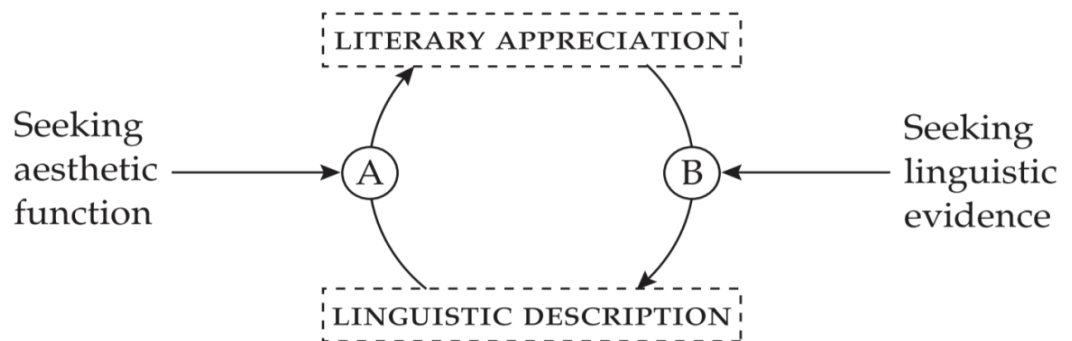


Figure 1: Cycle of Theory Formulation and Testing (Leech and Short, 2007: 12).

style in story telling. He makes the assumption that stylistic analysis of literary and non literary texts is hardly enough to bring a comprehensive linguistic appreciation has led the stylisticians to explore new approaches in stylistics. Discourse stylistics widely opens the door of stylistics to a dynamic world.

Enyi (2015) conducts a study entitled *Style of Nigerian English Conversation: A Discourse-Stylistic Analysis of a Natural Conversation* which aim at identifying the common features of English conversation that occur among educated Nigerian. By using the features of conversational English by Crystal and Davy, the study aims to identify the formal linguistic features of the Nigerian English conversation. The result of the study shows that the Nigerian English conversation has indexical markers which can be traced back to its socio-cultural and sociolinguistic context where English is positioned as a second language.

Leech and Short provide categories that may be used when doing stylistics analysis. The categories are placed under four general headings: lexical categories, grammatical categories, figures of speech, and cohesion and context (2007: 61-64).

1. Lexical categories:

- (a) General. Is the vocabulary simple or complex? formal or colloquial? descriptive or evaluative? general or specific? How far does the writer make use of the emotive and other associations of words, as opposed to their referential meaning? Does the text contain idiomatic phrases or notable collocations, and if so, with what kind of dialect or register are these idioms or collocations associated? Is there any use of rare or specialised vocabulary? Are any

particular morphological categories noteworthy? To what semantic fields do words belong?

- (b) Nouns. Are the nouns abstract or concrete? What kinds of abstract nouns occur? What use is made of proper names? Collective nouns?
- (c) Adjectives. Are the adjectives frequent? To what kinds of attribute do adjectives refer? Physical? Psychological? Visual? Auditory? Colour? Referential? Emotive? Evaluative? etc. Are adjectives restrictive or nonrestrictive? Gradable or non-gradable? Attributive or predicative?
- (d) Verbs. Do the verbs carry an important part of the meaning? Are they stative (referring to states) or dynamic (referring to actions, events, etc.)? Do they 'refer' to movements, physical acts, speech acts, psychological states or activities, perceptions, etc.? Are they transitive, intransitive, linking (intensive), etc.? Are they factive or non-factive?
- (e) Adverbs. Are adverbs frequent? What semantic functions do they perform? Is there any significant use of sentence adverbs?

2. Grammatical categories

- (a) Sentence types. Does the author use only statements (declarative sentences), or do questions, commands, exclamations or minor sentence types (such as sentences with no verb) also occur in the text? If these other types appear, what is their function?
- (b) Sentence complexity. Do sentences on the whole have a simple or a complex structure? What is the average sentence length (in number of words)? What is the ratio of dependent to independent clauses? Does complexity vary strikingly from one sentence to another? Is complexity mainly due to (i) coordination, (ii) subordination, or (iii) parataxis (juxtaposition of clauses or other equivalent structures)? In what parts of a sentence does complexity tend to occur? For instance, is there any notable occurrence of anticipatory structure (e.g. of complex subjects preceding the verbs, of dependent clauses preceding the subject of a main clause)?
- (c) Clause types. What types of dependent clause are favoured: relative clauses, adverbial clauses, different types of nominal clauses (*that*-clauses, *wh*-clauses, etc.)? Are reduced or non-finite clauses commonly used and, if so, of what type are they (infinitive clauses, *-ing* clauses, *-ed* clauses, verbless clauses)?

- (d) **Clause structure.** Is there anything significant about clause elements (e.g. frequency of objects, complements, adverbials; of transitive or intransitive verb constructions)? Are there any unusual orderings (initial adverbials, fronting of object or complement, etc.)? Do special kinds of clause construction occur (such as those with preparatory *it* or *there*)?
- (e) Noun phrases. Are they relatively simple or complex? Where does the complexity lie (in premodification by adjectives, nouns, etc., or in postmodification by prepositional phrases, relative clauses, etc.)? Note occurrence of listings (e.g. sequences of adjectives), coordination or apposition.
- (f) Verb phrases. Are there any significant departures from the use of the simple past tense? For example, notice occurrences and functions of the present tense; of the progressive aspect; of the perfective aspect; of modal auxiliaries. Look out for phrasal verbs and how they are used.
- (g) Other phrase types. Is there anything to be said about other phrase types: prepositional phrases, adverb phrases, adjective phrases?
- (h) Word classes. Having already considered major or lexical word classes, we may here consider minor word classes ("function words"): prepositions, conjunctions, pronouns, determiners, auxiliaries, interjections. Are particular words of these types used for particular effect (e.g. the definite or indefinite article; first person pronouns *I*, *we*, etc.; demonstratives such as *this* and *that*; negative words such as *not*, *nothing*, *no*)?
- (i) General. Note here whether any general types of grammatical construction are used to special effect; e.g. comparative or superlative constructions; coordinative or listing constructions; parenthetical constructions; appended or interpolated structures such as occur in casual speech. Do lists and coordinations (e.g. list of nouns) tend to occur with two, three or more than three members? Do the coordinations, unlike the standard construction with one conjunction, tend to omit conjunctions (*sun*, *moon*, *stars*) or have more than one conjunction?

3. Figures of speech

- (a) Grammatical and lexical. Are there any cases of formal and structural repetition (anaphora, parallelism, etc.) or of mirror-image patterns (chiasmus)? Is the rhetorical effect of these one of antithesis, reinforcement, climax, anticlimax, etc?

- (b) Phonological schemes. Are there any phonological patterns of rhyme, alliteration, assonance, etc.? Are there any salient rhythmical patterns? Do vowel and consonant sounds pattern or cluster in particular ways? How do these phonological features interact with meaning?
- (c) Tropes. Are there any obvious violations of, or departures from, the linguistic code? For example, are there any neologisms (such as *Americanly*)? Deviant lexical collocations (such as *portentous infants*)? Semantic, syntactic, phonological, or graphological deviations? Such deviations (although they can occur in everyday speech and writing) often be the clue to special interpretations associated with traditional poetic figures of speech such as metaphor, metonymy, synecdoche, paradox and irony. If such tropes occur, what kind of special interpretation is involved (e.g. metaphors can be classified as personifying, animising, concretising, synaesthetic, etc.)? Because of its close connection with metaphor, simile may also be considered here. Does the text contain any similes, or similar constructions? What dissimilar semantic fields are related through simile?

4. Context and Cohesion

- (a) Cohesion. Does the text contain logical or other links between sentences (e.g. coordinating conjunctions, or linking adverbials)? Or does it tend to rely on implicit connections of meaning? What sort of use is made of cross-reference by pronouns? by substitute forms, or ellipsis? Alternatively, is any use made of elegant variation – the avoidance of repetition by the substitution of a descriptive phrase? Are meaning connections reinforced by repetition of words and phrases, or by repeatedly using words from the same semantic field?
- (b) Context. Does the writer address the reader directly, or through the words or thoughts of some fictional character? What linguistic clues are there of the addresser–addressee relationship? What attitude does the author imply towards his or her subject? If a character’s words or thoughts are represented, is this done by direct quotation (direct speech), or by some other method (e.g. indirect speech, free indirect speech)? Are there significant changes of style according to who is supposedly speaking or thinking the words on the page?

Alice Walker, one of the United States’ preeminent writers, is an award-winning author of novels, stories, essays, and poetry. In 1983, Walker became the first African-American woman to win a Pulitzer Prize for fiction with her novel *The Color Purple*, which also

won the 1983 Pulitzer Prize for Fiction and the National Book Award for Fiction. It was later adapted into a film and musical of the same name. Walker's novel *The Color Purple* tells the story of a young black woman in America, through a series of entries that span through twenty years of her life. Dealing with abuse, rape, racism, sisterhood, feminism and hatred, *The Color Purple* embodies a journey violence, beauty and self-acceptance. Taking place mostly in rural Georgia, the story focuses on the life of women of color in the southern United States in the 1930s, addressing numerous issues including their exceedingly low position in American social culture. Alsen (1996: 23) considers Alice Walker as one of romantic postmodernism writers, the claim that comes from the list of disjunctive postmodernists in the *Columbia History of the American Novel*.

3. Research Method

This study was a descriptive qualitative research that involves interpretative, naturalistic approach to the subject matter (Emzir in Muhammad, 2014: 34). In this study, discourse stylistic was used and applied to Alice Walker's literary work, which is novel, to be analyzed in a descriptive qualitative way. This study is qualitative in order to be able to answer the questions on representation of style of the chosen postmodern novelists in their chosen literary work, whether or not any regularities of style in the novel.

The instrument of this research is the researcher herself. It comes along with the design of this study, a qualitative research, which urges the researcher as the instrument. Muhammad (2014: 40) furthermore explains that the researcher becomes the main instrument for data collection because she is able to adapt with the real situation on the field.

The data were taken from the novel Alice Walker, *The Color Purple*, published in 1982 by Pocket Books in New York. The data of this study are in the forms of words, phrases, sentences, paragraphs taken from the three chosen novels. The data were obtained by applying categories of discourse stylistic analysis by Leech and Short (2007: 61-64).

The data were collected through several steps in accordance to the qualitative research design. Specifically to this research that involving discourse stylistics analysis, the data were collected through observing and doing literature review. In data collection process, there are two steps involved: data reduction and data display.

3.1. Data reduction

First, the researcher did an observation by doing close reading to the chosen novels to look for the data for this research. Here the researcher collected clauses and also sought linguistic features to be analyzed based on the theory and approach used.

Second, from the data that have been collected the researcher selected clauses that are really suitable with the research questions and with the theory as well as the approach of discourse stylistics by Leech and Short (2007: 61-64).

3.2. Data display

The data were classified based on the theory and approach used that is discourse stylistics: the linguistic properties and mind style. There were two steps involved in doing the data display. The first step was data coding that was done by giving numbers to each line entry of the novel. After the data were being coded, the next step was displaying the data. The data displayed were taken from the novels that had been coded. The data displayed are based on Leech's Stylistic Categories (2007: 61-64).

The data were analyzed based on the research questions of the research. The data were applied to the theory of Discourse Stylistics, specifically on the novel's linguistic properties by using Leech and Short's four categories: lexical categories, grammatical categories, figures of speech, and cohesion and context.

4. Result and Discussion

The Color Purple is a novel written by Alice Walker, an African-American novelist. The novel tells the story of a young black woman in America, through a series of entries that span through twenty years of her life. Dealing with abuse, rape, racism, sisterhood, feminism and hatred, *The Color Purple* embodies a journey violence, beauty and self-acceptance.

4.1. The color purple's stylistic categories

Based on Leech's stylistic categories (2007: 61-64), the style of Alice Walker in her novel *The Color Purple* can be stated as follows.

1. Lexical Categories

(a) General

Under the general categories, there are words found in the novel that indicate the African-American dialect. Her choice to use African-American dialect shows that Alice Walker put so much of her African background in her literary work and at the same time it relates to the setting of the novel. The words are mammy for mommy, naw for no, git for get, ast for ask, and suh for sir and nuff for enough.

2. Grammatical Categories

(a) Word classes

The use of pronoun Mr. _____ for one of the main male character that plays an important role for Cecil, the main female character shows that Alice Walker keeps the name to be as general as possible yet it still bears the importance by attracting attention to the writing style of the character's naming.

(b) General

One of the bold features of African English, known as African-American Vernacular English (AAVE), is the use of double negative in sentences. This is the style that is brought up by Alice Walker in the novel *The Color Purple*. Another AAVE variation that can be seen from the novel *The Color Purple* is the deviation from subject – verb agreement. The missing of verbs in sentences is also found throughout this novel and it is considered as part of AAVE variation style of the novelist.

3. Context and Cohesion

(a) Cohesion

There are sentences that begin with preposition, linking verbs, conjunction, and or auxiliary verbs in this novel.

2.18	With God help.
2.21	And look what happen to Ma.
2.23	But I ain't.
2.534	Then he belch.
2.2289	But they know who Adam is from they own point of view. And for a whole lot longer time ago.
2.2304	Then they will become the new serpent. And wherever a white person is found he'll be crush by somebody not white, just like they do us today. And some of the Olinka peoples believe life will just go on and on like this forever. And every million years or so something will happen to the earth and folks will change the way they look. Folks might start growing two heads one of these days, for all we know, and then the folks with one head will send 'em all someplace else. But some of 'em don't think like this.
2.2329	That she had seen the magazines we receive from home and that it was very clear to her that black people did not truly admire blackskinned black people like herself, and especially did not admire blackskinned black women.

The high frequency of AAVE usage that can be found in this novel from the specific word pronunciation: mammy for mommy, naw for no, git for get, ast for ask, suh for sir, nuff for enough, to deviations in sentences that are double negative usage in one sentence, deviation of subject – verb, and the missing of verbs in sentences, they all show the very style of Alice Walker in her novel *The Color Purple*. The using of conjunction supposedly to be in the middle of a sentence from the beginning of sentences and even paragraph are seen to stress on AAVE notion of Alice Walker style in this novel.

4.2. The regularities of style in the color purple

Alice Walker shows her style consistency in this novel. Alice Walker shows her strong style in using African-American Vernacular English in her novel *The Color Purple*. As Clarke states that one of the most highly praised aspects of *The Color Purple* is Walker's use of language. Celie's dialect brings the story to life, Walker's use of language, especially black idiom, is masterful and adds poignancy and depth to the narrative.

Watkins (1982: 7) in the New York Times Book Review also feels that the language choice of Walker is one of the most appealing aspects of the book. He states that some readers may initially be put off by Celie’s dialect and simple way of speaking, but that after the reader accepts the dialect it assumes a lyrical cadence of its own. The cumulative effect is a novel that is convincing because of the authenticity of its folk voice.

The use of double negative that is a typical AAVE can be found throughout the novel. Especially when Cellie takes place as the narrator of the story, that is when she is in the conversation and when she writes letters to Nettie. The use of double negative has a purpose to show the social and education background of the character.

1300	DEAR CELIE,
1301	It has been a long time since I had time to write. But always, no matter what I’m doing, I am writing to you. Deaf Celie, I say in my head in the middle of Vespers, the middle of the night, while cooking, dear, dear Celie. And I imagine that you really do get my letters and that you are writing me back: dear Nettie, this is what life is like for me.
1543	DEAR NETTIE,
1544	I don’t write to God no more, I write to you.
1545	What happen to God? ast Shug.
1546	Who that? I say.
1547	She look at me serious.
1548	Big a devil as you is, I say, you not worried bout no God, surely.
1549	She say, Wait a minute. Hold on just a minute here. Just because I don’t harass it like some peoples us know don’t mean I ain’t got religion.
1550	What God do for me? I ast.

Cellie is the older sister of Nettie, yet Nettie has more chance and ability in education that in turn arise her level in social status. This higher level that Nettie gains as a result of better education results in better language use, more grammatical English, than her sister Cellie. By using double negative variation Alice shows that how language and mind style are intertwined and connecting to each other.

Another personal style Alice shows in this novel is about the missing verb that still attaches to AAVE. The missing verbs are found in many sentences in this novel. However, it is specifically used by characters that are described to be uneducated and have low social class status.

2.244	She smart too though, I think.
2.252	He your daddy.
2.253	She in front a little.
	She not quite as tall as Harpo but much bigger, and strong and ruddy looking, like her mama brought her up on pork.

5. Conclusion

The strong style of African American is clearly shown by Alice Walker in *The Color Purple*. It can be seen from the use of the dialect *Mammy, Naw*, and the repeatedly occurrence of double negative sentence are the perfect evidence of Alice's style in her literary work. Another obvious style that Alice shows in *The Color Purple* is the use of Mr. ____ for one of the male character. Alice uses this special name for this specific character for some reasons. One is to show that there is not just one man that can have characteristics like Mr. ____ in the world. Thus, she opts to not put any names for the character. Another reason is that she does not want to point a finger by putting name to a character. Mr. ____ also makes the novel shows a unique style for Alice Walker.

Alice Walker's style is shown through the frequent occurrences of general in lexical categories, word classes and general in grammatical categories, as well as cohesion in cohesion and context. The novel *The Color Purple* shows that there is consistency from the part of the novelist in using her thumbprint style. The consistency comes from the influence of the background of the novelist. Alice Walker shows her African background through the use of AAVE in the novel. From the four categories of stylistic, not all categories are found in the novel. This shows that personal preference as a reflection of the novelist's style is mirrored in the novel.

One implication that can be drawn from the analysis is that discourse stylistics analysis provides a basis for an appreciation for literature through linguistic perception. Walker breaks away from all the rules and seeks alternative ways of composition conforming to her content of existentialist thought. She tries to capture people's situation in its

concentrated form and employs a form which can fully take in human existence. Alice Walker reinterprets life through their signature style of writing.

Another implication is that literature plays important role in the process of nation building. Literature is a medium that connects fiction and real world by using a specific type of language style. The language style used by the novelist helps the nation building in a way that language development is one of the issues that emerge in nation building process where literary works, in this case is novels, play key role in the formation and the development of national and standard language of America.

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Conference Paper

Language and Law: The Significance of Language Competence in Islamic Legal Theory

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Abstract

Language and law seem to have either distant or no connection at all. However, in reality these two disciplines are closely interconnected and interrelated, particularly in the perspectives of Islamic legal theory. One's language competence is among the determining factors in comprehending Islamic law. This is because in Islamic legal theory, law is derived from the tenets enshrined in the Qur'an and the Prophetic traditions that require a high standard of Arabic language science. Thus, it can be concluded that language and law are inseparable. Unfortunately, many students majoring Islamic law still have minor knowledge as well as awareness of the connection between these two disciplines. Regarding this case in hand, the aims of this study are two fold; *first*, to find out students' awareness of the role of language competence in Islamic legal theory, and *second*, to investigate the correlation between the awareness with students' competence in Islamic legal theory. This study conducted at the postgraduate program, UIN SU employed a qualitative approach. The data were collected by using questionnaire and in-depth interview. The findings reveal that students' awareness of the significance of language competence is still relatively low. Furthermore, it is also found that the awareness is positively correlated with their competence in Islamic legal theory.

Keywords: competence, Islamic law, legal theory, Arabic, UIN Sumatera Utara

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1. Introduction

Despite the status of English as “the world’s most widely spoken language” (Fithriani, 2018, p. 741) and the only foreign language compulsorily taught in Indonesian schools (Fithriani, 2017), it does not mean that English becomes the only foreign language class offered in Indonesian educational institutions. Other foreign languages such as French, Japanese, and Arabic are also offered as optional classes in many schools in Indonesia. In case of Arabic language, it has a special status in Islamic-based educational institutions as it is listed as a compulsory subject. The mastery of Arabic is needed in many

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other disciplines include that related to *Ushul Fiqh* (Islamic legal theory) (Syahnan, 2018). Most people might think that language and law are not connected, yet in Islamic legal theory, the mastery of Arabic is a prerequisite for Islamic legal theory which particularly refers to the Qur'an and Hadith from which the main principles of Islamic legal theory are derived (Kamali, 2003). For this reason, language competence is needed by those who study topics related to Islamic law since having high proficiency of language skill, especially Arabic, will deepen their understanding on the subject matter.

Islamic law or Sharia law itself is derived from the religious percepts of Islam, namely; the Qur'an and Hadith. The term Sharia refers to God's divine law, and it is contrasted with Fiqh which refers to human interpretations (Oxford Dictionary Online, 2019). There are four sources of Islamic legal theory or Islamic jurisprudence, namely; the Qur'an, Hadith, Ijma and Qiyas. The Qur'an is the most sacred source of law (Hallaq, 2009), and is beyond doubt because it consists the words of Allah SWT. Hadith which is the record of the words, actions and the silent approval of the prophet Muhammad SAW provides more detailed and practical guidance for the information in the Qur'an provided that the Hadith is authentic. Ijma or consensus is the agreement of Islamic scholars on a point of view and can elevate law based on possible evidence. Meanwhile, Qiyas or analogical reasoning is the process of deductive analogy by comparing and contrasting the Hadith and Qur'an in order to apply a known injunction (nass) to a new circumstances and create a new injunction (The Oxford Encyclopedia of the Islamic World, 2009). By referring to these sources of sharia, Muslims will be able to know the sharia rulings which may fall into one of the five categories known as "the five decisions" (al-aḥkām al-khamsa), namely; mandatory (fard or wājib), recommended (mandūb or mustaḥabb), neutral (mubāḥ), reprehensible (makrūh), and forbidden (ḥarām) (Vikør, 2014).

The specific study that discusses about the principles of Islamic jurisprudence explained above is also known as Uṣūl al-fiqh (Arabic: أصول الفقه lit. roots of fiqh. This theory is about how the Qur'an and Hadith can be interpreted from the point of linguistics and rhetoric. It also discusses about the methods for establishing the authenticity of hadith (Calder, 2009). In addition, Uṣūl al-fiqh allows Muslims to deepen their understanding of religion which will result on their manner of worship and devotion to Allah SWT (the Most High), and enables Muslims to decide whether certain actions are extreme, lenient, well-supported, or just prohibited. However, in studying Uṣūl al-fiqh, people are required to have a high proficiency of Arabic skill (Syahnan, 1998).

It is argued that in studying Islamic law, people can refer to the translation of the Qur'an and Hadith without necessarily mastering Arabic, but in fact, it is not enough since the analysis needs the understanding of linguistics and rhetoric in the Qur'an and

Hadith which are written in Arabic. For example, in understanding the meaning of An Nisa: 29 below, a mere translation is considered not enough for Indonesian people:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَطْلِ إِلَّا أَنْ تَكُونَ تِجَارَةً عَنْ تَرَاضٍ مِّنْكُمْ وَلَا تَقْتُلُوا أَنْفُسَكُمْ إِنَّ اللَّهَ كَانَ
بِكُمْ رَحِيمًا ۲۹

Translation:

O you who believe! do not devour your property among yourselves falsely, except that it be trading by your mutual consent; and do not kill your people; surely Allah is Merciful to you.

The word لَا in (لَا تَأْكُلُوا) means the prohibition of Allah, and makes it fall into forbidden (ḥarām). The word (لَا تَأْكُلُوا) which literally means “do not eat” does not truly mean “food”, but any kind of transaction.

This theory is studied by the postgraduate students who take Islamic law as their major at the State Islamic University of North Sumatra (UIN SU). These students have varied educational backgrounds. Some of the students are the graduates of Islamic based institutions while the rest are the alumni of conventional institutions. Unfortunately, many students who study Islamic law still have limited understanding of Arabic language and Islamic legal theory even though some of them have learned Arabic before. Based on this phenomenon, it is considered crucial to conduct a research regarding this issue. For this reason, this study aims to find out students’ awareness of significance of language competence in Islamic legal theory, and to investigate the correlation between the awareness with the students’ competence in Islamic legal theory. By doing this research, the findings of this study will be beneficial to improve students’ awareness of studying Arabic and to motivate students in deepening their understanding of Islamic legal theory (Ushul Fiqh).

2. Literature Review

2.1. Language competence

The study about the role of language competence has been conducted by Ade Dedi Rohayana (2017). In his study, he wanted to see the role of Arabic competence in Ushul Fiqh class given in his university. His research indicates that students should have Arabic skills in order to study Ushul Fiqh because the proposition used in deducing law is based on the Qur’an and Hadith. He also adds that the terminologies in Ushul Fiqh class are mostly taken from Arabic, so the students must learn Arabic in order to successfully understand the nature of Ushul Fiqh.

Language competence is often defined as linguistic competence which is a system of linguistic knowledge owned by speakers of a language (Noam Chomsky, 1965). Chomsky (1965) states that this competency will enable the native speakers to produce and understand sentences and differentiate grammatical sentences from ungrammatical ones. In other words, people who possess linguistic competence understand the principles and rules of sounds, words, and sentences and are able to recognize when the rules or principles are violated, and the errors they made are “language slips”. When these people make this kind of mistake, it means they are tired or distracted, not because they do not know the language.

2.2. Arabic language

Indonesia is the largest Muslim population in the world. However, Arabic which is the language used in the Qur’an and Hadith is not the compulsory subject for Indonesian students. This subject is only a mandatory for the students who are studying in Islamic-based institutions like *Pesantren* (Islamic boarding schools). In relation to this phenomenon, Efrizal (2012) states that Arabic as the language of the Qur’an should be taught in Indonesia as the second language for Muslims.

The postgraduate students who study Islamic Law at the State Islamic University of North Sumatra are expected to have enough understanding of Arabic language to support their learning process, especially when studying *Ushul Fiqh* (Islamic legal theory). However, in fact, the students show limited understanding of Arabic language. The reason is because not all the students have learned Arabic since some of them did not study in Islamic based institutions. This study tried to explore the students’ awareness of language competence, particularly Arabic to support their study in comprehending Islamic legal theory.

2.3. Islamic law

It is stated that human should maximize the ability of reasoning given by God so that human can differentiate the right from the wrong, and of course, by referring to the Qur’an and Sunnah (Hadith) of the prophet Muhammad SAW (Hallaq, 2009). The Qur’an, Hadith, Ijma and Qiyas are the four sources of Islamic jurisprudence. They are used to know the sharia rulings which might fall into one of the five decisions (al-aḥkām al-khamsa): mandatory (farḍ or wājib), recommended (mandūb or mustaḥabb),

neutral (mubāḥ), reprehensible (makrūh), and forbidden (ḥarām) (Schneider, 2014). Muslims believe that they will be rewarded in the afterlife for doing the mandatory and recommended action. (Vikør, 2014). Meanwhile, doing the reprehensible act will not be punished, but should be avoided.

In studying Islamic legal theory or what is often called as Islamic jurisprudence (*Ushul Fiqh*), Muslims should have good understanding of Arabic language because they cannot depend on the translation of the Qur'an or the Hadith.

3. Research Method

This study was conducted at the postgraduate program, State Islamic University North Sumatra (UIN SU) by employing a qualitative approach. The participants were students of Post Graduate Program majoring in Islamic Law. There were 148 students divided into six classes and 75 of them (57 men and 18 women) took part as the participants in this study. The data for this study could be classified into two categories; primary and secondary. The primary data were collected through two instruments, namely: questionnaires and in-depth interviews. All participants were asked to respond to the questionnaire, however, only 10 representing different classes, educational backgrounds, genders, and levels of awareness were invited to the interview session. The data collected from these instruments were analyzed using two methods; frequency count for the data from questionnaire and content analysis for those collected through questionnaire and interview. The secondary data were taken from students' academic records in *Qawaid Fiqh* (Islamic legal maxim) class. These data were used to obtain participants' competence in Islamic legal theory.

4. Result and Discussion

4.1. Awareness of the significance of language competence

After analyzing the data, the findings of this study reveal that students' awareness of the significance of language competence in understanding Islamic legal theory is still relatively low, and it can be seen from their responses towards the questionnaires and the interviews conducted. Of the six classes which consists of twenty to twenty-five active postgraduate students at the State Islamic University of North Sumatra, 68% (n = 51) of them are not aware of the importance of Arabic language in studying Islamic legal theory. These students are those who graduated from non-Islamic based institution

or the conventional or secular Law Faculty in their undergraduate degree. Meanwhile, only 29% (n = 22) of the students are aware of the significance of Arabic language in comprehending Islamic legal theory (look at Figure 1 for details).

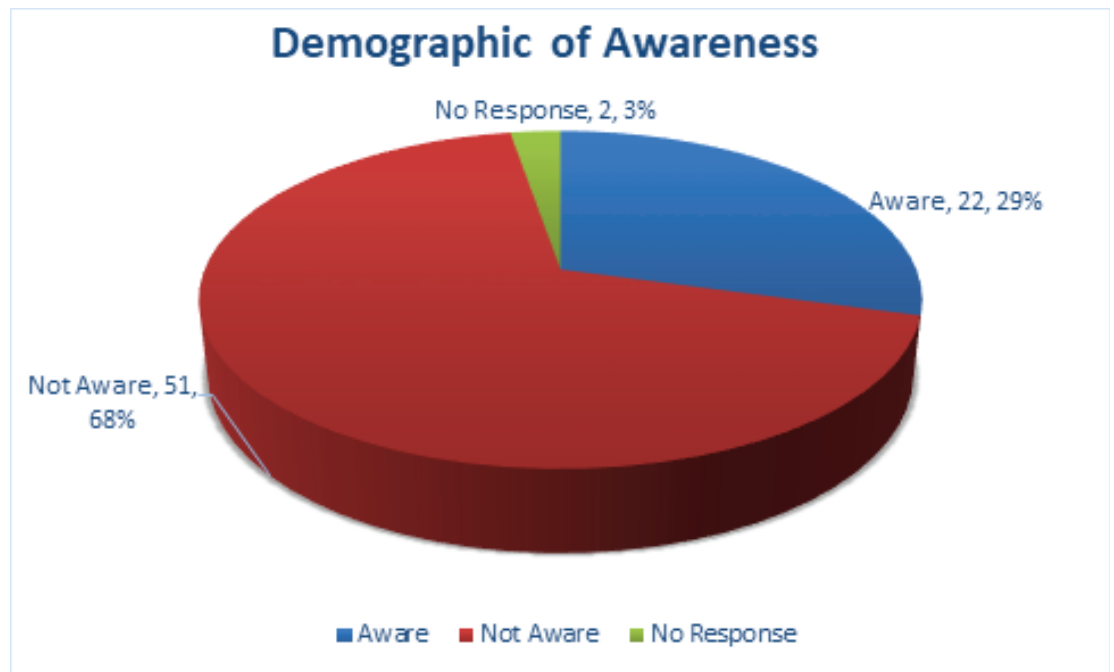


Figure 1:

This result corresponds to students' responses during interview. Eight participants express their opinions indicating that language competence is not necessary in comprehending Islamic legal theory, as seen in excerpts 1 & 2.

In my opinion, language competence is not really important in studying Ushul Fiqh since many people have written great books about it. We can also consult to Arabic dictionary and discuss with our friends who have good understanding of Arabic. (Excerpt 1)

I think the competence in Arabic language is is important, for example; Nahwu and Shorof, but in studying Islamic law, in my opinion, even if we don't know Arabic, we can consult to books and dictionary. (Excerpt 2)

Only two participants taking part in the interview session show their awareness of the importance of Arabic language in studying Islamic legal theory (as seen in excerpt 3). One of them graduated from the Middle East, thus have the capability of using Arabic as a means of communication and a tool for Islamic legal theory.

I think language competence is important, especially Arabic language because when studying about Islamic law, we need to study about the Qur'an and Hadith which are in Arabic. (Excerpt 3)

4.2. The correlation between awareness of language competence and competence in islamic legal theory

The second finding of this study reveal that students' awareness of language competence is positively correlated with their competence in Islamic legal theory. It can be seen from the widening gap between those who master Islamic law and those who master conventional law which is resulted in the lack of awareness of the reciprocal roles of the respective side. In addition, when the data related to students' awareness of the significance of language competence is compared to those from students' academic records in *Qawaid Fiqh* class, the result reveals that the two aspects are positively correlated. This means that students who are aware of the significance of language competence tend to have better understanding of Islamic legal theory. Students who are aware of the significance of language competence score between 90 to 98 in this subject, which is classified as high comprehending of the matter. On the contrary, 40 students from the 'no awareness' group get score below 80 which is classified as low, while the rest get between 80 to 89 which is still classified to have middle comprehension.

5. Conclusion

Based on the discussion above, some general and loose trends can be concluded. First, there is a very close connection between postgraduate students' experience in learning Arabic with their ability to comprehend the discourses of Islamic legal theory. Second, the level of students' Arabic mastery reflected in the standard of their analysis towards Islamic legal related the problems discussed. It means the better the fluency of their Arabic, the higher the quality of the argument and the logic of thinking. Third, the high diversity of students' educational background and the capacity in mastering Arabic should not be seen as the widening gap between those who graduated from conventional university and those who graduated from Islamic based university. Conversely, the two competing scale of the trend should be put in the perspective of reciprocal contribution in making all due effort to seek the feasibility to

combine the methodology and approach in harmony for the better foreseeable future of academic and humanity alike.

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Conference Paper

Conceptual Metaphor of Eliot's *Waste Land* Versus Al-Sayyab's *Rain Song*

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Abstract

Of the rhetorical tools, metaphor still has insufficient interest, primarily as a cross-cultural phenomenon though it is an attractive and vivid area, so it should be studied and highlighted (Suhadi, 2018) and (Barton, 2017). This comparative study investigated the conceptual metaphor in modern Arabic versus English poetry with reference to Al-Sayyab and T. S. Eliot as two poles of modern poetry in Arabic and English. This study tried to shed light on the frequency of the conceptual metaphors in *Al-Sayyab's The Rain Song* versus Eliot's *The Waste Land*. Besides, it aimed to explore the similarities and differences between the two poems in using the CMT orientational 'Up' and 'Down' strategy. However, to accomplish its aims, this study adopted Lakoff and Jonson's Conceptual Metaphor Theory 'CMT' (1980); this theory asserted that metaphor is an inborn mental system in which we understand a certain concept in terms of another by drawing a logical mapping between the source domain and the target one. Finally, the study found that modern poetry was wealthy of conceptual metaphors. It also discovered that *The Rain Song* involved 65.29% conceptual metaphors of its total lines, so it exceeded *The Waste Land* which comprised only 39.40%. Furthermore, the study revealed that the two poems were generally pessimistic in which the 'Down' domain exceeded the 'Up' one in each poem. Also, it detected that Eliot was more pessimistic than Al Sayyab who was more optimistic.

Keywords: conceptual metaphor, orientational metaphor, pessimistic, 'Up and Down' strategy

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1. Introduction

Although metaphor in English has been discussed broadly, many researchers emphasize that this linguistic phenomenon still has inadequate interest, mainly as a cross-cultural one, so it should be studied and highlighted (Barton, 2017). Moreover, it is known that using metaphor in poetry is a must as it is a very crucial tool in composing its eloquent language, so it has to be mastered (Dong, 2004).

Additionally, it is noticed that most previous studies are about studying metaphor in and for English language. Nonetheless, there is a manifest inadequacy in previous as well as current studies in investigating the conceptual metaphor comparatively among

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different languages (Fernández, 2011). Furthermore, few studies have been conducted on this area between Arabic versus English; even those earlier studies have mainly focused on the process of translation and the obstacles of rendering metaphor between the two languages (Al Jumah, 2007). In addition, many researchers avoid studying poetry for several reasons like: they may think that it is more ambiguous, eloquent and difficult than other literary texts. All of the previous factors play a role in creating a clear gap in investigating conceptual metaphor as a cross cultural phenomenon in modern Arabic versus English poetry. Hence, highlighting metaphor between modern Arabic versus English poetry comparatively is considered an attractive young field to be investigated.

Relying on Conceptual Metaphor Theory, henceforth CMT, this study is conducted to explore Al Sayyab's *The Rain Song* (1962) and T. S. Eliot's *The Waste Land* (1922). It tries to uncover the similarities and differences between the two poems in the frequency of using conceptual metaphor particularly the orientational 'Up' and 'Down' domain strategy.

2. Literature Review

Lakoff and Johnson (2003) argue that metaphor forms an inseparable element in human's conceptual system. They claim that our thinking, experience and even our daily actions are not more than matters of metaphors. They believe that the features which differentiate the conceptual theory are:

1. CMT does not only see metaphor as a figure of speech in language as most of the linguistic theories but also as an affair of thought. Metaphor affects the way we think and conduct since it is a significant means by which reality can be recognised.
2. Unlike the substitution and the comparison theories which see metaphor as unusual and decorative, CMT affirms that metaphor is a common issue in our daily talking. Thus, many conventional metaphorical expressions, thoughts and concepts are found in our everyday language.
3. Metaphor is known as structuring a conceptual domain to another regardless of their similarity, this mapping is based on the linkage of our familiarity of these domains and if we can construct one connotation in terms of another; figure (1) illustrates the produced relation between the two domains of metaphor:

Conceptual metaphor builds up a connection leading to an image in the creative energy. It is an alternate way to present a thought by setting two dissimilar things

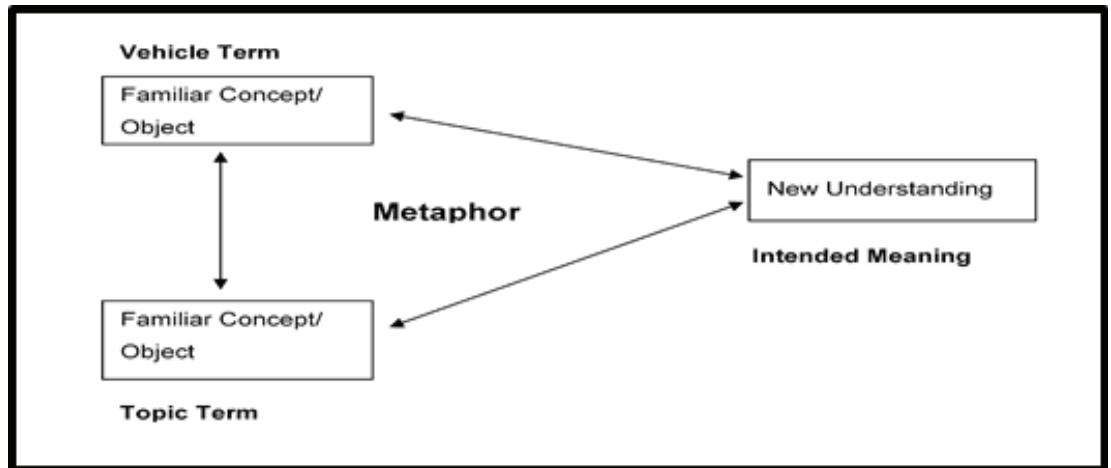


Figure 1: The mapping of conceptual metaphor.

and makes us see the similarity relationship between them. The pith of metaphor is 'comprehending and encountering one sort of conceptual domain regarding another'.

The expression ARGUMENT IS WAR is an instance of what it implies for the conceptual metaphor. *Argument* and *war* are entirely different domains with different actions: oral talk and equipped struggle. ARGUMENT is incompletely organised, comprehended, performed, and discussed regarding WAR; the conceptual cross-domain, extracted from *war* as a target domain, could be: defend, attack, demolish, win, lose, shoot down, right on and target. Using ARGUMENT IS WAR, figure (2) illustrates the framework of CMT via simplifying how the conceptual metaphor works:

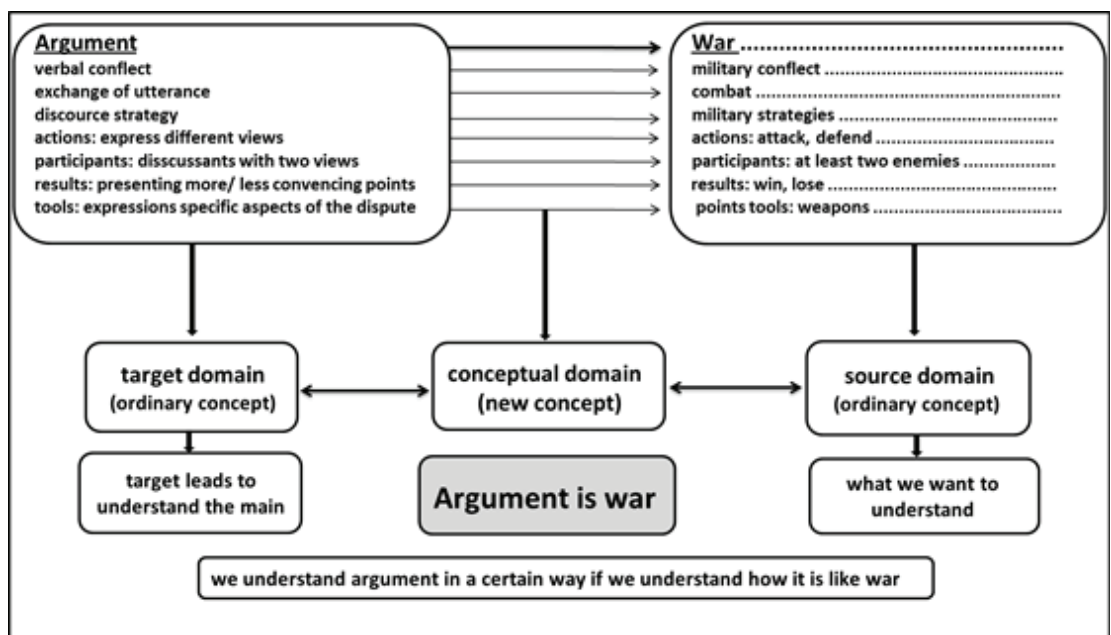


Figure 2: The framework of Conceptual Metaphor Theory (CMT) "Argument is war."

Because of its comprehensiveness, effectiveness, logic and appropriateness, CMT is adopted by the current study; moreover, it could be the most widespread theory which has ever been used in academic studies related to metaphor; so that it is effortless to mention tens of previous metaphor studies depending on CMT such as: Ahmad et al. (2017), Alshunnag (2016), Ain (2014), Nguyen (2013) and Chow (2011).

2.1. Some previous related studies

Ahmad et al. (2017) adopt CMT to survey the uses of metaphor in E-Commerce in Arabic language websites. The outcomes of the study confirm that metaphor plays a crucial role in improving the efficiency of the website in e-commerce language. Also, it is verified that there is a similarity between Arabic and other Western languages. Moreover, the study reveals that metaphor of COMPANIES ARE LIVING ORGANISMS is efficiently structured and highly used in the e-commerce language, but metaphors of ONWARD, MOVEMENT and FIRM are complex structured. Finally, it proves that slang metaphorical expressions are scarcely used in e-commerce website language.

Depending on Lakoff and Jonson's CMT (1980, 2003), Alshunnag (2016) compares and contrasts using metaphor between Arabic and English in the biomedical field in the Arabic journal '*Al-Oloom*' and the English one '*Scientific American*'. This research aspires to reveal the translation strategies used to convey the conceptual metaphors between English and Arabic. Moreover, the study uses the strategy of Pragglejazz Group (2007) to be the tool for identifying metaphors which are analyzed to reveal their functions. The findings of the research disclose that metaphor is a prominent phenomenon in biomedical popularizations in English and Arabic languages where it plays a conceptual and discursive vital role in clarifying their concepts. Moreover, the study findings support Lakoff and Johnson's CMT regarding that metaphor is part of our thinking system. Besides, the study reveals that metaphor is frequent in both Arabic and American-English cultures which facilitates the process of translation and illustrates the success of the translators in rendering the metaphorical concepts.

Ain (2014) investigates the equivalence and differences between Arabic and English in translating metaphor in political speech. The research analyses the metaphorical expressions used in thirty Arabic speeches of King Hussein of Jordan and then parallels them to their English translations. The results of the study reveal that there is a contradiction in interpreters' dealing with some cultural expressions. Moreover, it is discovered that there is almost no consistency in the sort of equivalence obtained.

Finally, the study recommends that more comparative studies should be done about rendering metaphor in political speech.

Adopting CMT, Nguyen (2013) studies the similarities and dissimilarities in using the conceptual metaphor EMOTION IS LIQUID in English and Vietnamese. It uncovers that both languages are almost the same in using EMOTION IS LIQUID but in a small percentage comparing to other types of metaphors. However, the study neither identifies how common the conceptual metaphors are used in the two languages, nor it justifies why sometimes the LIQUID expressions disconnect to particular emotions. Finally, the study also finds that English and Vietnamese share the conceptual metaphor EMOTION IS LIQUID with little differences.

Relying on CMT, Chow (2011) compares and contrasts using conceptual metaphor as a cross-cultural phenomenon informing the general concepts in the economic discourse of the business journals in Britain versus Hong Kong. The study discloses that despite some conceptual differences, metaphor is almost cross-cultural in the realm of economy news language in the business journals of Britain and Hong Kong. In the pragmatic functions of metaphor, the study reveals that the process of selecting metaphors assists in acquiring the cogent goals of the writers. Also, it is proved that culture plays a vital role in using metaphor in the economic news in both London and Hong Kong, but the two cultures sometimes have different types of values relating to the same idea. Furthermore, the UK culture authorizes a single cultural factor in shaping the economic concept, but Hong Kong does not. Besides, the social environment is considered a central element in the process of building an economic concept. Finally, the study finds out that metaphor helps to encode culture and it helps the Chinese economic culture to be imminent.

3. Research Method

This section aims at characterising the frequency and patterns of the conceptual metaphor and its 'Up and Down' domains in modern Arabic versus English poetry. The study tackles with Eliot and Al-Sayyab, as the two poles of modernism in the East and West. However, the study explores their most popular poems Eliot's *The Waste Land* and Al-Sayyab's *The Rain Song*. It also seeks to draw the borders of the study comparison story between the two poems and the domains. Consequently, the two poems are intensively studied and all their conceptual metaphors are identified.

Overall, under the umbrella of CMT, the conceptual metaphors of each poem are extracted, studied and finally classified into juxtaposed tables according to the suitable

source domain of their central concepts. In order to have an integral unequivocal comparison between the two poems, the study adopts the 'Up and Down' strategy as tools for analyzing their conceptual metaphors. Furthermore, identifying the domain of the metaphorical scenes predicated on the source domain whose feature is used to be compared to the target domain. Thus, when saying 'I spent my time', we understand the target domain 'time' regarding the source domain 'money'.

It is worth mentioning that because of the inequality between the two poems in the total number of the verses, the analysis process is based on the percentages of the total number of metaphors in each poem as a whole and each domain individually. This may ensure facilitating the process of comparison and contrasting to obtain secure logical results.

4. Result and Discussion

The following table and chart summarise the frequency of the conceptual metaphors in Al-Sayyab's *The Rain Song* versus Eliot's *The Waste Land*.

TABLE 1: Conceptual Metaphors to the Total Verses and their Portions.

Poem	Number of verses	Number of metaphors	metaphors to verses	Portion of metaphor occurrence to lines
<i>The Rain Song</i>	121	79	65.29 %	1.53
<i>The Waste Land</i>	434	171	39.40 %	2.52

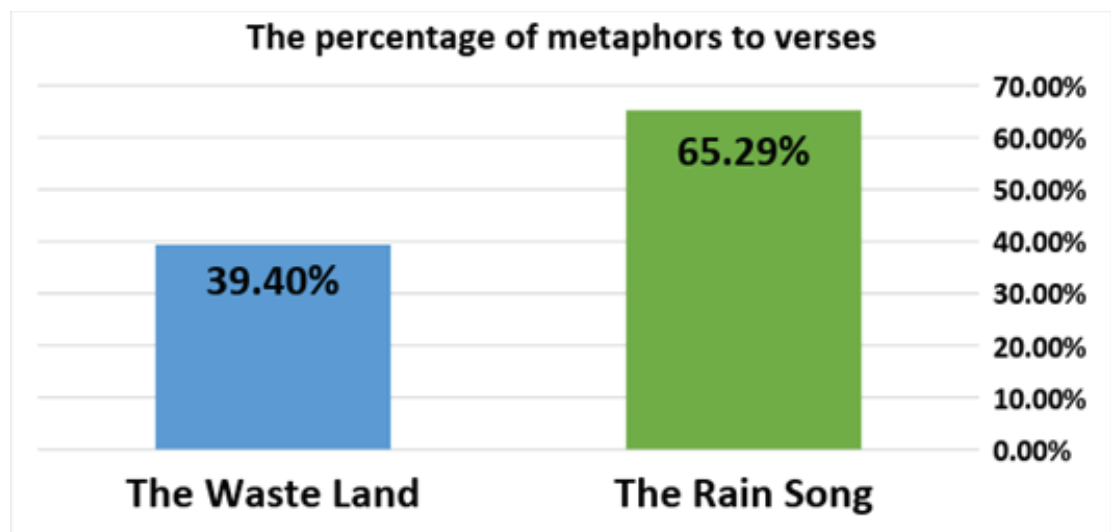


Figure 3: The Percentage of Metaphors to the Total Lines in the two Poems.

As it is evident in table (1) and chart (1), the first superficial overview of the initial analysis indicates that the ratio of *The Rain Song's* conceptual metaphor dramatically exceeds *The Waste Land's*. *The Rain Song* involves 121 lines comprising 79 conceptual metaphors in a ratio of 65.29 % which means a conceptual metaphor per 1.53 lines. Conversely, *The Waste Land* contains 171 conceptual metaphors distributed among 434 lines in a proportion of only 39.40 % which means a conceptual metaphor per 2.52 line.

4.1. 'Up and Down' strategy

The orientation of 'Up and Down' domain, which is derived from CMT, can be called 'Positive and Negative' or 'Optimistic and Pessimistic' as claimed by Lakoff and Johnson (2003). Henceforth, the study adopts the term 'Up' for the 'Optimistic' domain and 'Down' for the 'Pessimistic' one. However, after the conceptual metaphors according to this strategy are analyzed, the outcomes are arranged into juxtaposed tables in order to compare between the two poems, and between the 'Up' and the 'Down' domains. The next table and chart recap the number of conceptual metaphors and their percentage in each poem according to this strategy.

TABLE 2: Conceptual Metaphors of the 'Up and Down' Strategy.

Poem Domain	<i>The Rain Song</i>		<i>The Waste Land</i>	
	Number of metaphors	Percentage	Number of metaphors	Percentage
Up	33	41.77 %	68	39.77 %
Down	46	58.23 %	103	60.23 %
Total	79	100.00 %	171	100.00 %

As it is shown in the table (2) and chart (2), the outcomes of analyzing the two poems according to the 'Up' and 'Down' strategy clarify that *The Rain Song* contains 33 optimistic metaphorical expressions of the 'Up' domain in a percentage of 41.77 % of the total conceptual metaphors; while *The Waste Land* has 68 cases in a ratio of only 39.77 % of the total. This consequence lights that *The Rain Song* has prevalence over *The Waste Land* regarding using the 'Up' domain strategy. Otherwise, *The Rain Song* comprises 46 pessimistic metaphors of the 'Down' domain in a proportion of 58.23 %; whereas, it is higher in *The Waste Land* which contains 103 conceptual metaphors in a ratio of 60.23 % this time.

The findings demonstrate that each of the two poems has more pessimistic conceptual metaphors than optimistic ones. The disparity between the two domains in *The Rain Song* is 16.46 % and 20.46% in *The Waste Land* in favour of the pessimistic

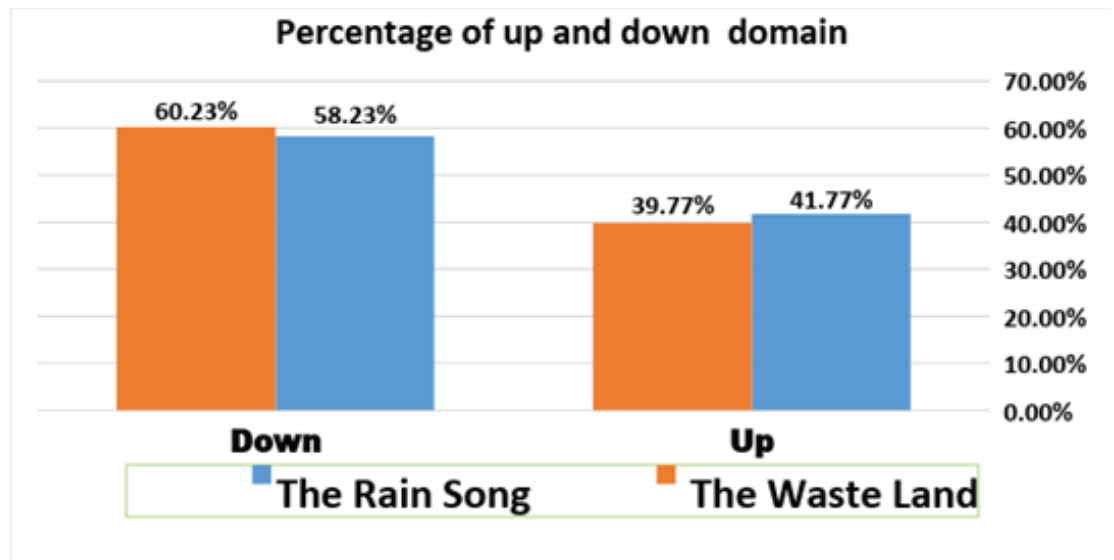


Figure 4: The Percentage of the 'Up and Down Domain in the Two Poems.

domain. More to the point, it is revealed that the two poets are profoundly pessimistic in these poems, but Eliot is more pessimistic than Al-Sayyab in a disparity of 2.00 %. Contrariwise, Al-Sayyab is more optimistic than Eliot in a disparity of 2.00 % too.

4.1.1. 'Up' and 'Down' domains in the waste land

The Waste Land is rich in conceptual metaphorical scenes related to the 'Up' and 'Down' domains. The central theme of these domains that dominates the five sections of the poem is 'Life and Resurrection'. However, the first eloquent stanza of the first section, 'The Burial of the Dead', holds several conceptual metaphors that merge to create an outstanding, sensational, ambiguous and pessimistic scene about April in Europe.

APRIL is the cruelest month, (L. 1)

Breeding Lilacs out of dead land, (L. 2)

mixing Memory and desire, (L. 3)

Stirring Dull roots with spring rain (L. 4)

The antithetical, metaphorical scene creates a hot debate among Eliot's critics and readers. It starts at the first line *April is the cruelest month* where the poet compares April to a savage person who may hurt feelings by his cruelty and roughness. It is known that the springtime of Europe is in April so that it is the symbol of life, hope and optimism. Eliot surprises and confuses the audience by his illustrious metaphorical beginning of the first section. When vilifying April as *the cruelest month*, he actually breaks the traditional European optimistic image about this month. Most European writers, poets, artists and

people believe that April symbolizes rebirth, beauty, and colours that come after the long snowy cold winter. The raised question could be why the poet is pessimistic of April and overturns its reality by depicting it as the cruellest month which renews sorrow, sadness and hopelessness.

In the second verse *Breeding Lilacs out of the dead land*, April is also metaphorically used as it is compared to a pregnant female who can breed. Breeding is a positive deed since it is an essential part of life renewal which ensures the existence of offspring. Moreover, *dead land* has another conceptual metaphorical scene where soulless land is compared to an animated creature that dies one day. The raised inquiry is why Eliot considers breeding Lilacs as a pessimistic action though it is optimistic in his society, namely what the implicit meaning of this scene is.

The third verse *mixing memory and desire* has two conceptual metaphors the first one is when April is embodied as the person who can mix things; the second is when comparing memories and desires, which are incorporeal, to material things that are mixed. Mixing is not a gloomy action and memories can be good or bad, and desires are mostly demanded things. The query is why Eliot considers these deeds pessimistic.

To answer the previously raised inquiries, we have to know what encoding the obscurity of the core meaning which requires studying the context of the poem and getting an overview of the poet's life background. Accordingly, Eliot describes April as the cruellest month because it reminds him of the tragic memories that occurred in this month especially the catastrophe of murdering his intimate French friend, Jan Ferdinand. Thus, it is worth mentioning that some critics believe that the pivot of this intricate long poem is Jan Ferdinand who is the closest person to Eliot and who is considered the master key of this complex poem (Boll, 2017). This opinion becomes logical and acceptable when we discover that Jan Ferdinand had presented Eliot a bouquet of Lilacs flowers before he was killed in 1915 in the battle of Bay Dardanelles during World War I (Bloom, 2007). In this respect, Eliot says that this life is ephemeral, and he wants his dead friend to know how much he loves him; he states:

"...the memory of a friend coming across the Luxembourg gardens in the late afternoon waving a branch of lilacs, a friend who was later (so far as I could find out) to be mixed with the mud of Gallipoli". (Bloom, 2007, P. 68)

In the second metaphorical scene "*Breeding Lilacs out of the dead land*", Eliot starts justifying why April is the cruellest month; his unsatisfied, contradictive answer is because it breeds Lilacs. Indeed, Eliot utilises this conceptual metaphor pragmatically to drive the reader to seek about the keys of decoding this mystique to be able to

reveal the intended meaning and uncover his hidden message. However, it is known that Lilacs usually bloom earlier than other flowers, so they are a metaphorical optimistic symbol of spring coming, new-born and a reminder of an old love (Chung, G. Y., et al. 2017). If Lilacs symbolise spring, rebirth and love, the question is: why Eliot is pessimistic about them.

In April, Eliot starts remembering the time when his friend Jan Ferdinand is walking toward him carrying a bouquet of Lilac flowers before he is killed in WWI. More to the point, Lilacs are the first harbinger of April the time when Jan Ferdinand passes away. Accordingly, when the reader assembles such data, he will have a clear vision of the context which justifies the poet's contradictive style of the previous metaphorical scenes.

In the third conceptual metaphor of the scene *mixing memory and desire*, Eliot blames April for mixing memories and desire. Eliot believes that the advent of April means renewing the sad memory of killing his friend Jan Ferdinand, this memory which triggers his desire to meet him soon, either when he passes away or by his friend's resuscitation.

The last conceptual metaphor of the scene is *Stirring dull roots with spring rain* where the poet reprimands April as it brings rain which stirs the dull roots. Eliot metaphorically compares his sad memories, as losing his friend, to the dull roots and he compares April to rain which revives the roots of the plants at the beginning of spring.

Finally, it can be said that Eliot could skilfully use the 'Down' domain strategy to create marvellous metaphors in which he converted the usual optimistic coming of April to an unexpected pessimistic scene.

4.1.2. 'Up' and 'Down' domains in the rain song

Simulating Eliot's style of using these domains, Al-Sayyab not only uses the same theme of 'Death and Resurrection' prevalently, but he also describes rain as a means of harassment which brings sadness instead of hope and happiness. *The Rain Song* is prosperous of conceptual metaphors linked to the 'Up' and 'Down' domains. For example, the following scene contains several conceptual metaphors that combine to construct a dramatic, vague, extraordinary and pessimistic scene about Iraq which is symbolized by the poet's mother or beloved.

In the hillside, sleeping her death forever (L. 30)

She eating the earth around her (L. 31)

She drinking the rain (L. 31)

what sorrow the rain can inspire (L. 37)

In the first line of the scene, Al-Sayyab compares the death of his mother (Iraq) to sleeping since his desire is to see his homeland free of colonization and war one day. In the second and third conceptual metaphors, the poet compares Iraq to a buried corpus which is trying to stay alive by eating earth and drinking rain since its grave is empty of food and drink; rain and earth are usually symbols of life sources. Al-Sayyab tries to illustrate the hard circumstances of Iraq under colonization which cause suffering for the Iraqi people. However, in the last verse of the scene, the poet is blaming the rain because when it comes to Iraq, it inspires sorrow and sadness instead of hope and rebirth. Once again, Al-Sayyab borrows Eliot's contradictive idea about rain which becomes a symbol of pessimism instead of optimism.

5. Conclusion

Through inspecting the two poems, it is detected that conceptual metaphor penetrates modern Arabic and English poetry in which it plays an effective role in displaying the poets' pessimistic and optimistic feelings. It is also observed that *The Rain Song* and *The Waste Land* are wealthy of this linguistic phenomenon in which there is a conceptual metaphor in each 1.53 lines of *The Rain Song* and one in each 2.52 lines of *The Waste Land*. Additionally, with a noticeable disparity, the two poems use the 'Down' domain strategy more than the 'Up' one. The distinction between the two domains is 16.46 % in *The Rain Song* and 20.46 % in *The Waste Land* in favour of the 'Down' domain. However, *The Waste Land* summarizes the soulless tragic life of Europe and the whole world caused by World War One. Correspondingly, *The Rain Song* epitomizes struggle of his homeland 'Iraq' against the colonizers. These circumstances may attribute why Eliot and Al-Sayyab are pessimistic in their poems.

Besides, it is demonstrated that many similarities and differences are found between *The Rain Song* and *The Waste Land* particularly in employing conceptual metaphors. Their modern pessimistic style is almost the same where both of them are metaphoric, gloomy, untraditional, ambiguous and pragmatic. Admittedly, the outcomes of the analysis uncover that *The Waste Land* is more pessimistic than *The Rain Song* which is certainly more optimistic. Finally, it is expected that this study play a vital role in the upcoming studies related to modern Arabic and English poetry, conceptual metaphor and the 'Up and Down' orientational strategy.

Appendices

Appendix (1): Conceptual metaphor and 'Up and Down' domains in The Rain Song

Metaphor	Up	Down	Metaphor	Up	Down
Your eyes are two palm tree forests L. 1	*		dawn were about to break from them L.45	*	
Your eyes are two balconies L. 2	*		night pulls over them a coverlet L. 46		*
moonlight recedes L. 2		*	a coverlet of blood L. 47		*
they (eyes) smile L. 3	*		I cry out to Gulf, O Gulf L. 47		*
vines put forth their leaves L. 3	*		(Gulf) giver of pearls!" L. 48	*	
lights dance L. 4	*		(Gulf) Giver of shells L. 48	*	
moons in a river L. 4		*	(Gulf) Giver of death L. 48		*
rippled by the blade of an oar L. 5		*	echo replies L. 49		*
stars were throbbing L.6	*		winds would leave L. 56		*
throbbing depth of them (eyes) L.6		*	I can almost hear Iraq L. 53		*
They (eyes) drown in L. 7		*	Iraq husbanding thunder L. 53		*
a mist of sorrow L. 7		*	(Iraq) Storing lightning L. 54		*
sea stroked by L. 8	*		I can almost hear the palm trees L. 58		*
hand of nightfall L. 8		*	palm trees drinking the rain, L. 58	*	
warmth of winter L. 9	*		(I) I ... hear villages moaning L. 59		*
shudder of autumn L. 9		*	Emigrants ... fighting the Gulf L. 60		*
In sea ... death L. 10		*	(Emigrants ...) fighting thunder L. 60		*
In sea ...birth, L. 10	*		harvest time scatters grain L. 66	*	
(In sea) ... darkness L. 10		*	Mills turn in fields L. 69		*
(In sea) ... light L. 10	*		When came night for leaving L.73		*
flares up to tremble in my soul L. 11		*	the hunger struck us L. 80		*
a savage elation L.12		*	a year has passed L. 81		*
elation embracing the sky L. 12	*		Every tear ... is a smile L. 84	*	
a child frightened by the moon. L. 13		*	every spilt drop ... is a smile L. 89	*	

Metaphor	Up	Down	Metaphor	Up	Down
archways of mist drank clouds L. 14		*	a smile aimed at a new dawn L. 89	*	
(clouds) dissolved in rain... L. 15		*	A nipple turning rosy L. 90	*	
song of the rain rippled L. 17	*		turning rosy in an infant's lips L. 90	*	
Rippled silence of birds L. 17	*		In young world of tomorrow L. 92	*	
Evening yawned L. 22		*	tomorrow, bringer of life L. 93	*	
from cloud, tears are streaming L. 23		*	Iraq will blossom L. 95	*	
In hillside, sleeping her death L. 30		*	its (Golf) lavish gifts L. 102	*	
She eating earth around her L. 31		*	Gulf scatters fuming froth L. 103		*
She drinking the rain L. 31	*		Gulf scatters shells L. 103		*
scattered a song at moonset L. 34	*		Who drank death forever L. 105		*
what sorrow rain can inspire L. 37		*	the ground of its silence, L. 106		*
How gutters weep ... L. 38		*	serpents drink the nectar L. 107		*
how a person feels in rain? L. 39	*		a flower, Euphrates has nourished L. 108	*	
eyes take me wandering with rain L. 42	*		I hear the echo L. 109		*
Lightning sweep shores of Iraq L. 42		*	the echo Ringing in Gulf L. 110		*
			In every drop A red colour buds L. 115	*	
The total number of metaphors is: 79 = 100% Up strategy = 33 metaphors = 41.77 % / Down strategy = 46 metaphors = 58.23 %					

Appendix (2): Conceptual metaphor and 'Up and Down' domains in The Waste Land

Metaphors	Up	Down	Metaphors	Up	Down
April is the cruelest month L.1		*	The wind ... unheard L. 176		*
(April) breeding Lilacs out of L. 2	*		Sweet Thames L. 177	*	
the dead land L. 2		*	Thames, run softly L. 177	*	
mixing memory and desire L. 3		*	river bears no empty bottles ... L. 178		*
Stirring Dull roots with spring rain L. 4	*		river bears no testimony of nights L. 179		*

Metaphors	Up	Down	Metaphors	Up	Down
Winter kept us warm, L. 5	*		(they) have left no addresses L. 181		*
covering earth in forgetful snow L. 6		*	I hear the rattle of the bones L. 187		*
Snow feeding L. 6	*		chuckle spread from ear to ear L. 187	*	
... feeding A little life L. 7	*		Bones rattled by rat's foot only L. 194		*
Summer surprised us L. 8		*	sound of motors bring Sweeney L. 196	*	
Summer... coming L. 8		*	Under the fog of a winter noon L. 206		*
With a shower of rain L. 9	*		eyes turn upward from desk L. 215	*	
We went on in sunlight L. 10	*		the human engine waits L. 216	*	
What are the roots that clutch L. 19	*		A taxi throbbing waiting, L. 217	*	
you know a heap of broken images L.22		*	I throbbing between two lives, L. 218	*	
Where the sun beats L. 22		*	hour that strives homeward L. 220	*	
dead tree gives no shelter L. 23		*	violet hour brings sailor home L. 221	*	
dead tree gives cricket no relief L. 23		*	Brings typist home at teatime L. 222	*	
dry stone gives no sound L. 24		*	touched by the sun's last rays L. 225		*
Sound of water L. 24	*		A clerk with bold stare, L. 232	*	
There is shadow under red rock L. 25	*		On whom assurance sits L. 233	*	
Your shadow striding behind you L.27	*		hands encounter no defense L. 240	*	
your shadow rising to meet you L. 29	*		makes a welcome of indifference L. 242		*
I will show you fear L. 30		*	Bestows on final patronizing kiss L. 246	*	
Fear in a handful of dust L. 31		*	gropes his way L. 248	*	
Your arms full L. 37	*		Her brain allows thought to pass L. 251		*
my eyes failed L. 38		*	woman stoops to folly L. 254		*
Looking into the heart L. 41		*	with automatic hand L. 255		*
the heart of light L. 42		*	'music crept by me upon waters' L.257	*	
a wicked pack of cards L. 46		*	'This music crept along ... Street L. 258	*	

Metaphors	Up	Down	Metaphors	Up	Down
Those are pearls that were his eyes L.48	*		O City, I can hear ... L. 259	*	
Fear death by water L. 55		*	pleasant whining of a mandoline L. 261		*
crowd flowed over London Bridge L. 62		*	Where the walls ... hold splendor L. 263	*	
death had undone so many L. 63		*	The river sweats oil and tar L. 266		*
man fixed his eyes before his feet L. 65		*	Red sails wide to leeward L. 270		*
A crowd Flowed up the hill L. 66		*	The barges wash drifting logs L. 272		*
Mary Woolnoth kept the hours L. 67		*	The barges past the Isle of Dogs L. 276		*
With a dead sound L. 68		*	Elizabeth and Leicester beating oars L. 280		*
the final stroke of nine L. 68		*	wind carried peal of bells L. 287		*
That corpse you planted L. 71		*	Richmond and Kew undid me L. 293		*
Has it (corpse) begun to sprout? L. 72	*		my heart under my feet L. 296		*
Will it (corpse) bloom this year? L. 72	*		Then I came burning L. 307		*
the sudden frost disturbed its bed. L. 73		*	A current under sea picked his bones L. 316		*
a golden Cupidon peeped out L. 80		*	He passed the stages of his age and youth		*
Another hid eyes behind his wing L. 81		*	He ... entering the whirlpool L. 319		*
glitter of her jewels rose to meet it L. 84	*		What thunder said L. 322		*
Vials lurked synthetic perfumes L. 87		*	frosty silence in the gardens L. 323		*
Perfumes confused the sense L. 89		*	the agony in stony places L. 324		*
Perfumes drowned sense in odors L. 89		*	Dead mountain mouth ... L. 339		*
Odors stirred by the air L. 89	*		Dead mountain mouth cannot spit L. 339		*
Air fattening prolonged flames L. 91	*		There is not solitude in mountains L. 342		*
candle-flames flung their smoke L. 92		*	dry sterile thunder L. 342		*
smoke stirring pattern L. 93	*		red sullen faces sneer and snarl L.343		*
Huge sea-wood fed with copper L. 94	*		dry grass singing L. 354	*	

Metaphors	Up	Down	Metaphors	Up	Down
sad light L. 97		*	sound of water over a rock L. 355	*	
nightingale filled desert with ... L. 101	*		the hermit-thrush sings L. 356	*	
inviolable voice L. 101	*		cracked earth ringed by flat horizon L. 370		*
withered stumps of time L. 104		*	the city cracks L. 372		*
stumps of time were told on walls L.105		*	the city reforms L. 372	*	
on walls staring forms leaned out L. 106		*	The city ... bursts in the violet air L. 372		*
Forms hushing the room enclosed L 106		*	fiddled whisper music on strings L. 377	*	
Footsteps shuffled on the stair L. 107		*	bats with baby faces in light whistled L. 379		*
her hair Spread out in fiery points L.108	*		voices singing out of empty cisterns L. 384	*	
her hair glowed into words L. 110	*		towers tolling reminiscent bells L. 384		*
her hair ... savagely still 110		*	bells, that kept the hours L. 384		*
My nerves are bad to-night L. 111		*	Voices out of exhausted wells L. 385		*
the dead men lost their bones L. 116		*	the grass is singing L. 387	*	
The wind under the door L. 118		*	the empty chapel ... the wind's home L. 389		*
What is the wind doing? L. 120		*	Dry bones can harm no one L. 390		*
pearls were his eyes L. 125	*		damp gust, bringing rain L. 393	*	
Rag ... so elegant, so intelligent L. 130	*		Ganga (a river) was sunken L. 394		*
on whom assurance sits L. 133	*		black clouds Gathered L. 395		*
Pressing lidless eyes L. 137		*	jungle crouched, humped in silence L. 399		*
waiting a knock upon the door L. 138	*		Then spoke the thunder L. 400		*
he wants a good time L. 148	*		blood shaking my heart L. 402		*
if you don't give it (time) him L. 149		*	awful daring of a moment's surrender L403		*
She give me a straight look L. 152		*	age of prudence can never retract L. 403		*
You ... look so antique L. 156		*	memories draped by the spider L. 408	*	

Metaphors	Up	Down	Metaphors	Up	Down
pulling a long face L. 158		*	I have heard the key L. 411	*	
to get the beauty of it hot L. 168	*		at nightfall, authorial rumors L. 415		*
The fire sermon L. 173		*	The boat responded gaily L. 418	*	
the last fingers of leaf L. 174		*	the hand expert L. 419	*	
The river's tent is broken L. 174	*		heart would have responded gaily L. 420	*	
fingers of leaf clutch L. 175	*		(heart) beating obedient L. 421	*	
(fingers of leaf) sink into wet bank L.175		*	controlling hands L. 421	*	
wind Crosses the brown land L. 176		*			
The total number of metaphors is: 171 = 100%					
Up strategy = 68 metaphors = 39.77 % / Down strategy = 103 metaphors = 60.23 %					

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Conference Paper

Powerful and Powerless Language Usage Between Genders: A Case Study Among Lecturers

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Abstract

This study investigates the gender language used in workplace; specifically, on the comparison and exploration of power language between male and female lecturers who are teaching in the education field. In the effort to answer whether the general opinion that man includes more power language in their speech compared to woman; equal numbers of participants are chosen from both genders and several observations of teaching and learning sessions initiated by the participants in their respective classes were conducted by the researchers. The language used by all participants was analyzed based on the use of two language expressions; directives and elicitations. The results of the findings suggest that male lecturers used more directives and elicitations; with Male Lecturer A, who used a total of 27% power languages and Male Lecturer B, who used a total of 35% power languages. The power language used by the female lecturers are relatively less than male lecturers; with both female lecturers: Female Lecturer A and B each using a total of 19% power languages in their speech. Therefore, the study shows that male uses more power language than women. However, this study also indicates that the use of their power language also depends on the context of their language usage.

Keywords: powerful language, powerless language, gender language, dominance theory, interactive positioning

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1. Introduction

Traditional view of men and women had manifestly discriminated that they belonged to different spheres of public domain. Hall had stated that in the traditional worldview, men were firmly placed in the defined public world of business, commerce and politics and women were placed in a private world of home and family. In such ambiance, men were regarded to be in power over women (Hall, 2004 in Xu, 2009) However, this belief

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or view has become more and more irrelevant after the Women's Movement in 1960's as more and more women involved in the working world which has perpetually change the general image of women society until today (p.2). Moreover, the issue of common power has been brought up in different domains where language is used as a tool to attain a powerful stand in decision making and to attain control; in both workplace and household (Abdullah Yusoff, 2010). Therefore, in this paper, researcher has chosen workplace domain; higher education institution, as a context for them to explore the use of powerful language between male and female lecturers, to compare of powerful language used by both gender and relation of both factors with context of classroom lesson.

2. Literature Review

Rangkuti and Lubis (2018) elaborated on the use of language as a reflection of personality and user. Power language is communicating with influence, authority and confidence. These three elements can be seen in an individual's manner of speaking. The absence of "Umm", "I mean", "I guess" and etcetera in an individual's speech shows that a person is not in hesitant whereas it demonstrates persuasion. O'Barr stated that regular use of speech markers like nonverbal hesitations, verbal hesitations, deictic phrases, formal language, tag questions, hedges and intensifiers displays 'powerless' language (O'Barr, 1982 cited Areni and Sparks, 2005).

Apart from speech markers, power language is also about how competent, knowledgeable and familiar a person is of the subject or information conveyed. This is also related to, as stated by McGinty (2001); that a person directs than responds, make statements, contextualizes with authority, contradicts, argues and disagrees, and lastly, practices effect of control.

Women and men are brought up differently with the similar but distinct cultures which influences how they speak and how men and women speak with each other. Both genders engage in a cross cultural communication when they speak to each other (Henley and Kramarae; Maltz and Borker; Tannen as cited in Herrick, 1999). Consequently, the difference between both genders transpires in a way that men are seen as more confident and more assertive than women.

Women traditionally speak by using hedges, indirectness and tag questions to maintain social relationship, composure and poise (Lakoff, 1975 cited Herrick, 1999). These speech markers show just how women have less confidence and are unsure of their own selves. When women speak with authority, they are looked at as unfeminine

but if women talk as what is expected on how women should talk, they are seen as incompetent and unconfident (Koonce, 1997).

On the other hand, using tag questions does not mean that a person is powerless or unconfident. Tag questions can also be used by a person of power and status as it is used for elicitation and to control the message recipient provides and these actions can be seen in doctors and lawyers. A study done by Harris (1985) found that lawyers and judges were inclined in using questions to summarize, confirm information and to show control over others (Blankenship & Craig, 2007).

The use of tag questions depends on the context as it may show that a person's information may be from a non-credible source hence shows lack of knowledge, confidence and belief that the information is correct. The degree of a person's ability to persuasion is linked with tag questions and hedges. (Areni and Sparks, 2005; Blankenship and Craig, 2007). The Elaboration Likelihood Model (ELM) shows that persuasion can occur several ways; as a peripheral cue, as an elaboration enhance and as elaboration inhibitor. It also functions as a biasing influence on argument processing and as a relevant argument. (Areni & Sparks, 2005).

Webb (2012) discussed that the power of discourse usage refers to the "control" put upon non-powerful participants of communication by those who are dominating the interaction (Fairclough, 2001). The influence of assumption and generalization that; males are more superior and dominant compared to females raises the questions on what are influences of male dominance in their language use pattern. Uchida (1992) referred to the Difference Theory which stated that even though men and women are living together socially, they belong to "different and separate cultural worlds" thus promotes the difference in ways of speaking between them (as cited in Nemeti & Bayer, 2007). Hence, the basis of power language usage among men is highly initiated by the cultural and societal influences and expectations.

Robinson, Frost, Buccigrossi and Pfeffer (2003) stated that the connection between gender status and language would show the outcome that males are dominant in almost all aspects of life. This has also influenced the use of power language among men whereby according to Holmes (2005); the ways men use their discourse styles are based on "speaking with authority", as what has mentioned by Pearson et. al (1991). The authoritative qualities in language used by men indicate a higher degree of power language usage among them compared to women.

Nemeti and Bayer (2007) related the dominance of males in their language use with the Dominance Theory which stated that men and women are living in a world that has unequal distribution of power and status; whereby more focus of power is put

upon male dominance and gender division. Holmes (2005) had further stressed on the basics on language usage among men which are mainly associated with authority and leadership; thus, indicating the expectations of the society in regarding men as the leader. Therefore, in interpreting these expectations into their language use; the usage of power language is expected to be higher in serving their role to lead in the society.

Saul (2010) even suggested that the power language used by male, which is generally regarded as more significant compared to female; had not just given them the ability to shape the thoughts put by the society upon them, but it also gives men the ability to shape the reality. This is further supported through Spender (1985:143) (as cited in Saul, 2010) who argues that men are able to shape reality through the use of their language due to the fact that “categorizations of reality depends on our social perspective” and in a society which accepts man as more dominant than woman; their usage of language is said to be more significant and powerful.

In the workplace, the act of being direct shows dominance and the issue of being direct and the use of directives is related with empowerment of a person in the office. There was a study done by Pufahlbax (1986) on directives and he studied staff interaction in the workplace of a University. What she found is that in staff meetings and it was found that the way they interact in the office reflect the way they interact socially as well. Furthermore, the interaction in and out of the office plays a noticeable role (Vine, 2004).

In the office, men and women interact differently. Men look at conversation as making negotiations while women tend to communicate to connect with other people, finding common grounds, build connection and intimacy (Tannen, 1994). When working in the office, most women lack confidence. It can be seen in the way of giving orders and men and women have a different way of giving orders.

Sheriden (2007) said that men have a more direct way in giving orders and women, the opposite. The demand and statements given by women are softer (Coates, 1989; Tannen, 1996; Spender, 1980; Case, 1994; as cited in Sheriden, 2007). McGinty states that to show power, let's say in a meeting, a person needs to be straight to the point, direct, precise, at most importantly being able to hold the listener's attention (McGinty, 2007). Sheridan's study which consists of both genders showed that women are longer winded when speaking in a meeting compared to men. Plus, a male face to face meeting shows a much more balanced use of hedges and questions, with a far higher use of tagged questions compared to the females in the office (Sheriden, 2007) This indicates that men tend to be more confident and conviction when speaking hence the language used are more in power.

Holmes (2005) described one of teacher's roles is as a leader which initiate mentoring and leadership talk in order to develop interactive learning with the students. Therefore, the teaching and learning process between a lecturer and students in the classroom depends on the ability of the lecturer to trigger students' response on the topics or issues that they are learning in order to create two-way communication between them. Newman et al (2008) discussed on the issues raised by Mulac, Seibold and Farris (2000) who found that men are more likely to initiate interaction through questions, offer compliments, apologies and opinions. Relating this with the interaction of both genders in the teaching profession; these strategies in initiating interactions and the different level of usage between male and female lecturers would certainly indicate a different level of power language used in their speech.

Newman (2008) also raised the same issue mentioned by O'Barr (1982, as cited Areni and Sparks, 2005) by identifying women as the ones who use "powerless language" such as hedges and tag questions. The use of this "powerless" language among female lecturers might be the early indications that the use of power language is greater among male lecturers compared to the females. In addition, considering the role of lecturers as leaders of interactions in the classroom; Holmes (2005) has further discussed that male's speech is influenced by masculine conception; the conception of male's masculine linguistic features is an ideal factor which creates an effective leader. This gives more opportunity for male lecturers to practice power language in interacting with the students compared to female lecturers who would have to adapt in the same conception in order to maximize their use of power language.

The reasons which create the different level of power language usage between male and female lecturers might also be the result of the different context of speech preferred by each of the gender, as suggested by Coates (1988; as cited in Michael et al, 2010). The preference of male to speak in a referentially-oriented talk in public compared to female who prefer to speak in an intimate affective-oriented talk; also promotes the dominance among male lecturers to use more power language in their effort to initiate talk in their preferred surrounding. In other words, male lecturers are more comfortable to use power language due to the use of the language in their preferred usage context.

3. Research Method

The framework for power language used in this study was based on gender and grounded on Searle (1976) and Xu (2009). To explain the Power language, this study used two language expressions:

1. Directives: Expression used by speaker to get hearer to do something
2. Elicitations: Expression by speaker that requires hearers to say something.

The use of both language expressions by both genders will be identified, counted and compared. The second study is on Positioning Theory (Harre and Van Lagenhove, 1999; as cited in Bogum, 2008). There are two aspects in this theory; the lecturers Reflexive and Interactive Positioning. This study only focuses on the lecturers' Interactive Positioning. Interactive Positioning focuses on how the lecturers' used of power language affects the students' responses in class. These two studies have enabled the researchers to get to know the power language used by the lecturers in classroom, the difference of power language used between male and female lecturers and lastly to explore the relation between the teachers' used of power language with their gender, and the context where power language is used. Population of this study is male and female lecturers in faculty of education. To attain closer understanding on the difference of power language used by both gender, a case study was conducted and purposive sampling method were used. The sample were two male and two female lecturers from the faculty of education. The instrument used in this study was recording. Consent was asked from each lecturer for their class lecture to be recorded. The first 30 minutes of class lecture by each lecturer was recorded.

In this study, both quantitative and qualitative data analysis methods were used. In the first phase, power language used by both male and female lecturers was determined. The recordings were transcribed and the contents in the transcripts were then analyzed. The frequency of power language used; elicitations and directives, by all male and female lecturers were determined and presented in a table. The findings will show the difference in frequency of power language used based on gender and context.

In the second phase, Thematic Discourse Analysis (Weber, 1990 in Lovorn et. al., 2012) was used to analyze the transcripts. Weber explained that the content of the transcripts should be coded and grouped under different themes. He further explained that once agreement was reached among the researches, categories were tight enough to maximize exclusivity for each theme. The themes at this phase were based on the research objectives; to determine the use of power language between male and female lecturers in public universities and to compare the use of power language between male and female lecturers in faculty of education. In the final phase, Positioning theory was used as the basis for the analysis. As mentioned earlier, there are two aspects in this theory; the teachers Reflexive and Interactive Positioning. This study only focuses on the lecturers Interactive Positioning which focuses on how the lecturers' used of power language affects the students' responses in class. The analysis method used was

thematic discourse analysis. This is to answer the last research objective; to explore the relation between the lecturers' used of power language with their gender and the context where power language is used.

4. Result and Discussion

Table below shows the total frequency of power language used by 2 male and 2 female lecturers in a 30-minute lecture for each lecturer.

Types of power language			
Lecturers	Directives (asking students to do something)	Elicitation (Asking students to say something)	Total number of power language used
Female Lecturer A	12	28	40
Female Lecturer B	4	35	39
Male Lecturer A	18	39	57
Male Lecturer B	46	26	72
Total	80	128	208

4.1. Frequency based on gender

The table shows that male lecturers had used power language more frequently than the female lecturers in this case study, with the frequency of 64 out of 80 (80%) for the use of directives and 65 out of 128 (50.8%) for the use of elicitation. From the overall frequency, it can be seen that male lecturers have used more power language than female lecturers with frequency of 129 out of 208 which constitute 62% of the power language used by all lecturers in this study.

4.2. Frequency based on classroom context

From the table, it can be seen that the highest frequency of power language used is shown by Male Lecturer A with total frequency of 72 out of 208 (35%), The subject taught by the lecturer was Research Methodology: Statistics. The class session was meant to discuss and facilitate the progress of the students' group project. This is followed by Male Lecturer B, with frequency of 57 out of 208 (27%). The subject taught by the lecturer was Practices and Reflection in TESL. The class session was meant to discuss on the topic of topic of ESL assessment and to check on students' progress in their case study. The lowest frequency is shown by Female Lecturer B with frequency

of 39 (19%). The subject taught by the lecturer was English for Academic Purposes. The lesson was meant for reading comprehension lesson which involved discussion on the topic and the text chosen. The frequency of power language used by Female Lecturer A has shown close number of frequencies; 40 out of 208 which provide similar percentage of power language used with Female Lecturer B; 19%.

4.3. Differences between genders

The findings indicated that the male participants use more power language than the female participants. However, differences are observed and identified between participants of the same gender as well. For example, Male Lecturer B tends to use more directives while Male Lecturer A used more elicitations in his conversation with the students. From the observation, researchers found that Male Lecturer B was more comfortable being authoritative in his pedagogical instruction, thus indicating that he has more control over the classroom and was able to get the listener to oblige better, Xu (2009) discussed on the same issue, stating that the use of directives aim to drive the listener to compel to a certain action, physically or verbally, thus suggesting the power of controlling. However, Male Lecturer A declined to use his power language in the same authoritative manner by using more elicitations in his speech, asking opinions and negotiating feedbacks with the students. Therefore, the result of this study rejects the general opinion as suggested by Pearson et al (1991) who stated that men “speak with authority” (as cited in Holmes, 2005).

Even without “speaking with authority”, Male Lecturer A is also very much in control of his class. He controlled his class with the use of elicitation, which requires the students to verbally respond to the lecturer and this finding is in line with Sinclair and Coulthard (1975, as cited in Xu, 2009). This shows that by initiating students’ verbal response through elicitation, lecturers could also be able to maintain an obedient classroom as how initiating physical response would do. In fact, the use of elicitations was able to promote a more interactive atmosphere in the classroom through increased students’ verbal responses.

The observation conducted in this study had also further emphasized Lakoff’s (1975) theory which suggested that women use more hedges and tag questions in their speech compared to men, as discussed by Romaine (2003). This influence their use of power language as the use of hedges and tag questions are usually associated with ‘powerless language, as discussed by Newman (2008) and suggested by O’Bar (1982). However, focusing on what has been discussed by Holmes (1990) who agreed that the use of tag

questions and hedges that occur frequently in women speeches indicates the sense of responsibility to produce a successful interaction (Johnson, 1980, p. 72; Holmes, 1984b; Cameron et al., 1988). Considering that women focus more on building connections rather than negotiating interactions (Tannen, 1994), the use of hedges and tag questions among female participants in this study could also be interpreted as a way for them to create a better understanding with their students. Lakoff explains this issue from the same perspective when he suggested that use of women's conversational speech that includes the use of hedges, indirectness and tag questions are means to maintain the social relationship built between them and the listeners (as cited in Herrick, 1999).

4.4. Power language usage among lecturers

The context of interactions which took place in their different respective surrounding could influence the level of power language used by each lecturer in the study. Newman (2008) emphasized on matter; stating that different interaction and responds received from students led towards different results of language usage between genders, including the use of power language. This is shown when Female Lecturer A reflected using more directives through phrase such as, "Can someone share your time division", after she saw that there were no students volunteering to share their assignment and when Male Lecturer A used more elicitations in his speech in order to stimulate students verbal responses by asking question such as; "any question so far?" This may also apply to other contexts of power language when it is being analyzed in from the different influences of; subject matter taught in the classroom and the level of classroom proficiency with the subject matter.

The observation conducted in this study also reflects the similar research by Tannen (1994) who discussed on the influence of conversation contexts in language usage among genders in the workplace. He suggested that male tends to focus more negotiations in their conversation while female's focus is more on building connections with listeners. From the observations, male participants tend to use negotiation phrases; such as when Male Lecturer A negotiated assignment progress using phrase; "When do you plan to do it?" and agreed with students' answer with; "Oh, during the break" instead of assigning specific date for assignment dateline right away. This tendency to use negotiation influences the usage of elicitations thus increasing the usage of power language. The same rule applies to Male Lecturer B who uses more directives in his use of power language while negotiating with students through phrases such as, "You must define the scale, the order. Look also at the rank of each scale, okay?"

Focusing on the listeners as one of the contexts which influence the usage of one's power language; this study found out that the type of listeners and feedbacks that they provide towards participants' effort to communicate influence the frequency of power language used by the participants. The 'conversational classroom', as mentioned by Waite et al (2003); explains the lecturers' effort to be closer to the students (as cited in Bar, Tews & Robling, 2005) thus influencing the type of power language used in classroom. This is evident in terms of frequencies of elicitations used by all of the participants which is higher than directives, indicating that the lecturers are trying to maintain a friendly classroom environment where the students, who are young adult learners; have opportunity to voice their opinion and concern. Such condition might differ if the listeners are from a different context of audience altogether, such as school students.

4.5. Interactive positioning

Relating the use of power language among the lecturers with the theory of interactive positioning; both groups of male and female lecturers strategized their use of power language through the feedbacks gained from the students when they are implementing elicitations as their language expression. All lecturers seem to be able to capitalize and make full use of elicitations in order to initiate interactive communication with the students thus making the lesson more meaningful for the learners. For example, Female Lecturer A often gave opportunities for students to interrupt his explanation by asking random questions such as "what should you do then when you went blank and do not know how to proceed?" While based on Male Lecturer A's speech in his classroom; he provided opportunities for students to contribute to his storyline or explanation content by asking, "Those who have worked in universities under MARA, some of you are working in MSU or other private colleagues; what is your experience in testing at the faculty level?"

Even though feedbacks gained from students are not as rapid as what he expected, he continued using the method and towards the end of the class more and more students are participating in the discussion. In other words, Male Lecturer A has succeeded in positioning the students to interact in the classroom by using his power language. Moreover, he has also succeeded, through his choice of power language; implement meaningful learning for the students.

Harré et. al. (2004) discussed on the conditions of meaningfulness in interaction through Positioning Theory whereby those who are given the task to correspond with

the speaker are given the chance to “take charge” in the conversation. The same methodology was applied by all of the lecturers through elicitation; when they gave the chance to the students to “take charge” in the process of teaching and learning by corresponding with feedbacks which would change the topic or subject of discussion in the classroom. Therefore, opportunities are given to the students to participate and make their learning experience better when they are positioned to take part and control the classroom discussions interactively.

Specifying on the language expressions used by the lecturers, the result showed that even though the use of elicitations is almost equal among all of the lecturers who participated in this study, there is a gap of difference when it comes to the usage of directives between the male and female lecturers. Cowie (2000) discussed about the tendency for male speakers to demonstrate competitiveness in their speech; thus, providing insights that the male participants of this study might have the tendency to portray their gender identity through their speech; by instructing students and expecting them to follow the instructions they gave. Cowie later cited Spender (1980) and Coetes (1986) who discussed on the preference of male in dominating and silencing others in their speech. Thus, portraying the basis power and dominance as the reason why male lecturers opted to use more directives in their power language compared to the female lecturers.

5. Conclusion

From this study, it was found that man uses more power language than woman. However, this does not indicate that female language in this context is powerless because the use of power language is closely related to the perspective of classroom lesson. Further investigation on different classroom contexts would also be beneficial as to have a well-defined picture on power language of similar background. In contrast, research on lecturers' use of power language of the same subjects and the same classroom context would also help in recognizing and understanding the use of power language between male and female lecturers. However, aspects other than the classroom can also be looked at as power language usage between male and female in the workplace should also be studied in the office environment as alternatively, the observation could be between the relations and communications of power language between male and female colleagues.

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Conference Paper

The Construction of Pious Children in *Serial Salman Dan Hamzah*

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Abstract

Children's literature is often used as a medium for teaching values, for example religious values, in order to shape children's character based on the understanding or ideology of certain groups. Through religious-based children's literature, the figure of a religious ideal child was created and called a pious child. This example is applied by Salafi Islamic groups in Indonesia. The group that bases its teachings from the *Salaf* creates Islamic children's book genre called "Sunna children's book". The method used in this article is library-based qualitative research. Studies of pious character in European minority Muslim children's literature have been widely carried out by Green-Oldendorf (2011), Shavit (2016) and Janson (2017), while studies of pious children in Indonesian contexts have only been done little, including this article. Textual study on the construction of pious children character is carried out according to the concept of ideal child in children's literature by Purbani (2009), children book illustration and visual by Nodelman (2004), and pious Muslim child and childhood by research approach (Hendra-Priadi, 2019 and Scourfield *et. al.*, 2013). The result of the research shows that pious children are represented through the main character who is very diligent in worshipping, behaving well, and obedient to parents. In addition, the construction of pious children in *Serial Salman dan Hamzah* is based on Salafi ideology concept of *tarbiyah* (education) that textually refers to the Quran and Hadith.

Keywords: Pious Children Construction, *Serial Salman dan Hamzah*, Islamic Salafi Ideology, Children's Literature

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1. Introduction

One aspect that is often attached to children's book is didactic or teaching aspect. This is because children literature is still didactic although its existence is aimed to entertain (Sarumpaet, 2010: 12). Nurgiyantoro (2010: 26) emphasizes this by saying that literature text, including children literature, contains the values that become the basis of education and character shaping. This argument is based on the assumption that children are *tabula rasa* or a white paper which must be filled with thought and good values (Locke, in Sit 2015: 7). Through this way, children are expected to grow to be a good and an ideal character like what is expected by adults. The construction of a

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good child is not only shaped by social values, but also religious values. Pious parents expect their children can grow to be pious children. This expectation is reflected by the widespread of religious-based of children's book in Indonesia, especially Islamic children's book.

In a larger context, children's book is used as a medium to teach Islamic values, which are believed by certain community. The Islamic community in Indonesia consist of various group, in which one of them is Salafiyah Group. The Salafy believe that the Islamic teaching must always refer to Al-Quran, Hadith, and *Salafus Shalih*. Etymologically, Salafi comes from the Arabic word, *Salaf* or *Salafus Shalih*, which means 'previous people' (Syamsuddin, 2015). They are the first three generations of Islam: *Sahabah* (Sahabah (Sahabat) are the Muslims who have strong relation with the Prophet Muhammad. They had direct interaction and lived in era of the Prophet Muhammad (Tim Penulis IAIN Syarif Hidayatullah, 1992: 829)), *Tabiin* (Tabiin or Tabiun are Muslims who lived during the Prophet Muhammad or the next generation, but never met directly with him. Even so, they have met with Sahabah (Ibid., 1992: 912)), and *Tabiit Tabiin* (Tabiit Tabiin are Muslims who have met Tabiun or the next generation (Ibid.)).

By referring to Jawaz (2018) and Syamsuddin (2015), there are three vital values of Salafi teaching, which are renewal (*Tajdid*), purification (*Tashfiyah*), and education (*Tarbiyah*). Renewal means that Salafi tries to renew the teaching of Islam, which are considered to have mixed with many things so that it must bring back to the teaching of Al-Quran and the Prophet of Muhammad as before. In Salafi perspective, the Islamic teaching has been perfect and pure since the era of the Prophet Muhammad, so that it is not necessary to be added or mixed with other elements like a culture of a certain community (Jawas, 2018: 21). Consequently, all forms of addition to the essential things of Islam are considered *bid'ah* or deviations. This is what is meant as purification in Salafi perspective. In order to implement the renewal and the purification, education becomes essential for the group of Salafi in spreading and internalizing its teachings to children and their families.

In order to transmit the teaching, including teaching the children to become pious children, several affiliated publishers and followed the ideology of Salafi also release Islamic children's literature called "Buku Anak Sunah" (Sunna (Sunna is a rule that comes from every word and deed of the Prophet Muhammad (Ibid., 1992: 271)) Children's Book). The main characteristic of this book is a faceless illustration of the character in the story. It is related to the faith of Salafi group about an aspect of Islamic law, which is *Tashwir* or visual activity. The implementation of faceless character is an interpretation of Salafiyah publisher about one *hadith* of the Prophet Muhammad, which is the prohibition

in drawing a living character because it is considered equal to God's power (Bukhari and Muslim, in Ali 2015). Among the variety of Islamic children's book, pictures book becomes a dominant type book that is in demand. The theme of this pictures book is dominated by a didactic story taken from Al-Quran, Hadith, and history of Islam such as the story of stories of prophets and apostles, and pious people like *Sahabah*, *Tabiin*, and *Tabiit Tabiin*. In addition, there is also a realistic story that contains the teachings of *hadith*-based *aqidah* and morals as well as the books of Islamic scholars.

One of the sunna children's picture books titled *Serial Salman dan Hamzah*. The *Serial Salman dan Hamzah* (SSH) is a series of picture book which consists of 10 titles. The titles of those books are *Main di Rumah Faisal*, *Siap-siap ke Masjid*, *Hadiah Puasa*, *Istirahat Malam*, *Pergi ke Rumah Nenek*, *Pesantren Kilat*, *Pulang Sekolah*, *Sarapan Pagi*, *Shalat di Masjid*, and *Tetangga yang Baik*. This series was first published in May 2018. The front cover of the book states that this book is especially aimed for children in the age range of *PAUD* (*Pendidikan Anak Usia Dini*, Early Childhood Education) and *TK* (*Taman Kanak-kanak*, Kindergarten) through the brothers named Salman and Hamzah.

Pictures book like the *Serial Salman dan Hamzah* usually uses a character of a pious child who is shown as a perfectly impeccable and religiously devout of the child, such as diligently praying and memorizing prayers. The piety of this character is displayed explicitly through his attitude and speech so that it gives an impression of patronizing in delivering the message of the story.

2. Literature Review

The use of children book as an instrument for shaping an ideal character, in this context, a pious child in the Islamic perspective, is shown in several types of research. Green and Oldendorf (2011) emphasizes the importance of the introduction of religious teaching values, including Islam, in shaping children character. Based on the point of view of Green and Oldendorf (2011), children book can be a medium to introduce those values because it has a direct correlation with the personal religious experiences of the children with their environment.

The usage of children's book as a medium for Islamic teaching values is also stated by Shavit (2016). In his research, Shavit (2016) explains that Salafi people, one of the groups in Islam, in Europe is used children's book to embed Islamic values that they believe to their children so that that they can grow to be pious children. It is similar with Janson (in Hamer, et. Al., 2017) regarding the use of children's book, especially Islamic children's book, as an instrument of Islamic identity shaping as a minority in the context

of European society. Children's book becomes socialization instrument for religious teaching in shaping children's piety, which actually reflects the wishes of adults. The research of Green and Oldendorf (2011), Shavit (2016), and Janson (2017) how a child is positioned as an object because, in the religious context, a child is a subject that must be nurtured and guided to be a pious child. Therefore, children's book is considered as an effective socialization tool in fostering religious awareness of children and in the end, it will construct a pious child like what is expected by the adults.

The three research reveal the construction of pious children in Islamic children's book within the context of Islam as the minority in European society. Meanwhile, this article examines the construction of pious children character in Islamic children's book in Indonesia, in which the majority of the society is Muslim. This implies an important and interesting problem because the issue of identity should not be a problem in Indonesia because it is the majority religion. In the minority society, Islamic identity is regarding as important to be strengthen so that the identity is not easily dissolved in majority identity, which is non-Islam. This trend is also seen in children's book that is published by the Salafi group publishers in Indonesia.

3. Research Method

This article focuses on the construction of the image of a pious child from an Islamic perspective on the *Serial Salman dan Hamzah*. To reveal that construction, first, it is revealed how a pious child is represented through both verbal narration and visual narration. The representation of a pious child in these two narrations will be textually examined by using the concept of pious children and piety according to Hendra and Priyadi (2019), also Scourfield, et. al. (2013), as well as the concept of ideal character in children book according to Purbani (2009). The analysis of visual narratives will refer to the visual elements which are described by Nodelman (2004).

3.1. Pious children in islamic perspective

In general, the construction of pious children in Islamic perspective involves the rules of the adult. The adults include parents, teachers at school and Islamic teachers in the mosque (*ustadz* and *ustadzah*). According to Islamic teaching, parents like father and mother have a responsibility to shape the attitude and behavior of their children. Besides being a housewife, a mother has dominant roles in shaping the character of the children because "*mothers are, in general, much more heavily involved in childcare*

than fathers. This means that it is mothers who in practice tend to be the main guardians of appropriate behavior for Muslims and mothers who are most involved in teaching children about belief and practice in Islam." (Scourfield, et. al., 2013: 79). These embed of Islamic values which become the fundamental of character shaping of a pious child in the children themselves (Hendra and Priadi, 2019: 31).

Hendra and Priadi (2019: 32) brings up six characteristics of pious children based on Al-Quran and Hadith. First, believe and serve Allah. Second, love and follow the teaching of the prophet and apostles. Third, pray five times a day and perform the teaching in the Holy Quran. Fourth, pay respect to parents. Fifth, love knowledge and study hard. The last one is have noble character and behavior. These six characteristics imply an ideal construction of piety for children. This ideal construction of piety has been formed at early age through religious practices and teachings of the adults in the family to their children (Scourfield et. al., 2013).

According to Scourfield, et. al. (2013:205), there are four factors that influence and shape the piety of children. The first one is cognitive transmission or knowledge of religion, which is internalized through the use of indoctrination. This method is applied through ritual repetition such as conducting worship or reciting prayers from Al-Quran and Hadith. This cognitive transmission creates the second factor, which is the embodiment of Islamic teaching from the father then becomes habitus of the children. After those Islamic values are transmitted, it is manifested by the children to be their habitus. Moreover, the habitus of a Muslim child is a form of minority defense. This factor is relevant to the context of the Muslim minority community in Europe so that self-awareness and identity as a Muslim are important to be taught to the children. The last factor is religious organizations, for example, Islamic Boarding School (*Pesantren*) or additional education that is held in the mosque.

These four piety factors based on Scourfield, et. al. (2013) is used to see how the construction of pious children is represented in the *Serial Salman dan Hamzah*. Cognitive transmission that is conducted by the adults like father shapes the piety of the characters of Salman and Hamzah that implement those teaching to show their habitus as pious children. Moreover, the factors of minority defense and religious organizations are shown through both verbal and visual SSH narration.

3.2. Illustration in children's book

In children's book, words or text and pictures are an integral part which cannot be separated. Nodelman (in Hunt, 2004) stated that there are two types of correlation

between verbal and visual narration. The first one is a complementary relation, which is when two narrations complement each other. In this context, the verbal narration explains visual narration and otherwise. The second correlation is a counterpart, which is when verbal and visual narration show two different things, even it is contradictory. The harmony and inconsistency of both verbal and visual narration can indicate, although it is not always, an attempt to deliver a certain value or view. These values are not universal because they are related to certain cultural, social, or religious context. Picture, for example, implies an object that is related to the world outside the text. Pictures in Picture Books for children do not merely function as illustrations in picture books for children. Pictures describes and add more to the text; meanwhile the text sometimes provides additional information to the pictures. In this context, pictures and texts have dynamic relationships (Nodelman, 2004). Since readers of these books are children—which are considered to have lack of experiences (Nikolajeva, in Nodelman and Hunt, 2004), the narrative and the pictures are treated as the medium to teach the values believed by the adults. Furthermore, pictures mobilises the subjectivity of the child readers because they are free to use their imagination to make their own interpretations. On the other hand, the text often limits the child readers imagination by putting back the child reader as the object of adult ideological indoctrination.

3.3. The ideal character in children's book

The character in children's book usually becomes the medium for the spread of moral and religious values. According to Purbani (2009: 10), children's book often represents identification character, which is an ideal character that is deliberately created to be identified, imitated, and used as idols by children because of their character and actions. Such kind of character is a protagonist that usually the idealization of the author of children's book. In this case, the author of children's book attempts to build the image of a character who is expected to be a reflection of the ideal child's figure in an adult perspective. Therefore, the character in children books usually become a controlling tools of adult (Purbani, 2009: 10).

Identification character is often created and imaged as an ideal character based on the imagination an expectation of an adult. The presence of identification character is a form of the representation of adult's desire as well as indoctrination tool of those who have power or authority over the children as the readers (Purbani, 2009; 11). Through the identification character, children are constructed to have a good attitude and obey adults order. Purbani (2009: 11–12) states that identification character is often used as

a tool of adult colonialism because of its presence is like a country that colonizes other countries by controlling hegemonically. The identification character represents an ideal figure of children to become a medium to spread the ideology of adult.

4. Result and Discussion

4.1. Representation of pious children in serial *Salman dan Hamzah (SSH)*

In general, the construction of pious children in SSH can be seen through two aspects. First, the aspect of illustration, which often shows the religious symbols to show the piety of the characters and their family. Second, the aspect of narration that shows how that construction is represented through the interaction of adult character and children character. In the interaction, it is also shown the dominant role of the parents, especially a father. In addition, the representation of pious children in the character is shown through the piety attitude and behavior as well as dutiful to parents.

4.2. Religious symbols as markers of piety

The idealization of piety in the form of protrusion of material aspect is shown from physical illustration of the character and the atmosphere of the story. In this context, symbols of identity, which refer to adherents of Islam, is presented to strengthen Islamic aspects of SSH.

Picture (1) shows that Salman and Hamzah are living in an Islamic family and community. This can be seen through the depiction of Father and Mother as well as the adults in the background. Father is depicted has a beard while Mother is always illustrated wearing a veil. It is not only the character of Mother but in the background, there are also two women wearing *hijab*. This type of Islamic model, which are bearded men and hijab women, consistently appears in every picture throughout the series. This implies an effort to present a picture of a homogeneous society. In the picture above, even though the background is in a train station, there is no picture that indicates another group with different Islamic identity appears.

In Salafi perspective, having a beard is the Sunnah of the Prophet Muhammad. However, Shobrina (2017) explains that the tradition of having bread had been done by Arabic, Egypt, and Greece since the pre-Islam. In terms of religion, maintenance of beards is the implementation of religious teachings before Islam such as Jews and



Figure 1

Magi or Zoroaster. As mentioned earlier, the tradition of maintaining beards does not only come from Islam, but also from other religions such as Jews or Sikhs. In addition, maintenance of beards currently has become a trend of appearance (Shobrina, 2017). It means that maintaining the beards can no longer be interpreted as a differentiator of Muslim identity with adherents of other religions, but merely a marker of individual identity or a particular group: in this case, the identity of the Salafiyah group.

If it is linked to the finding of Scourfield, et. al. (2013) regarding the factor of Islamic Piety, this is the form of minority defense. The confirmation of minority identity as a different group is shown by SSH as a book published by Salafi publishers. This model of depiction can be said as a form of minority group defense mechanism.

In another title in the SSH series, this aspect of piety is shown through the presence of religious symbols such as mosques and the calligraphy of Allah's name and the Prophet Muhammad which are displayed in several corners of the Salman and Hamzah's home. In addition, in several titles such as the *Pesantren Kilat* dan *Shalat di Masjid*, Salman and Hamzah are also illustrated wearing skullcaps to confirm their identity as Muslim children.

Another characteristic of Salafi's children's picture books is the faceless figures. All living beings, humans and animals alike, are portrayed without facial features. As explained in the introduction, the faceless figures indicate that the picture books are *sunna* children's book, which is based on the belief in Taswir law or the Islamic

law in picture-making. The products of Taswir is called *Shurah*, which includes statues, paintings, pictures, animations, photos, toys, and dolls (Bangdzia, 2017: 32).

In the Islamic view, there is a difference of interpretation related to Taswir. Some scholars argue that Taswir is not permitted or unlawful because doing so means creating something: an action that can only be done by God. By conducting an act of creation, humans are considered to equate themselves with God and this action is seen as a serious violation of the essential values of religion. In one of the hadiths narrated by Bukhari and Muslim (Ali, 2015: 21), it is stated that such acts have the consequence of punishment in the form of torture in hell.

Meanwhile, some other scholars argue that Taswir is permissible as long as its purpose is not to match the power of Allah (Bangdzia, 2017: 151). Bangdzia (2017) explains that as a form of negotiation, Taswir can be done as long as the elements that make it alive, such as the head or face, are removed. This opinion is believed by the Salafis who have always based their rules and practices on life through the Al-Quran and hadith literally.

Nodelman (in Hunt, 2004: 157) also describes that the representation of an object that is displayed in the illustrations for children's book is more often as result of ideological conventions. Because it is the result of an agreement, this view is considered as something natural. In this context, the presence of object representations such as the picture of mosque or Qur'anic verses on Islamic children's books can be interpreted as natural. In addition, mosque representations or material things that show the Islamic things are considered as confirmation of book identity.

4.3. The criteria of pious children in the serial *Salman dan Hamzah*

The image of pious children in *Serial Salman dan Hamzah* is not only built through the visuals, but also through its verbal narration. In the series, piety is shown through the main characters that is Salman and Hamzah, the adult characters, and their interactions. The image of piety is manifested in two types of performativity: practices of religious rituals in the form of worship and prayer recitals and the child characters' exemplary behaviours.

In the story, Salman's attitude and behavior is shown to have fulfilled the three criteria of the children piety. Salman's piety is demonstrated through the portrayals of his being obedient in carrying out religious rituals on a regular basis. For example, one of the title of this serial, *Pesantren Kilat*, has shown that this book contains the stories or something related to Islamic Boarding School as a religious activity in the school. "Pesantren" is a

religious educational or Islamic boarding institution, while “Kilat” can be interpreted as a flash. The activity in the Pesantren Kilat is usually held at a certain time, for example in holy month of Ramadhan. In addition, the title also indicates that religious organization like a school that has “Pesantren Kilat” program has a vital role in shaping the piety of a Muslim child (Scourfield, et. al. 2013).

Piety in religious practice is also found through the description of Salman are verbally and visually. He is described as always carrying out prayers by standing on the saf or front row (p. 15) with adults. He is shown carrying out worship in a solemn manner (p. 16), and does not precede the priest’s movement (p. 17). Salman are also shown being zikr or praying after prayer (*Shalat di Masjid*, 2018: 15, 16, 17, and 19). In addition, the figure of Salman is also described as having good knowledge of the procedure of worship, which is shown by his ability to distinguish between the right prayers for a particular situation or activity that he will or is doing. The description of Salman repetitively in the position of prayer can be interpreted as an illustration that prayer is part of daily life or has become the habitus of Muslim children’s leaders.

Scourfield, et. al. (2013: 14–15) asserted that repetition of practices or religious rituals that is performed by children can be interpreted as a form of transmission of religious teachings to children cognitively. Cognitive transmission is a form of small socialization that eventually forms a child habitus as a Muslim. The awakening of this piety habitus is raised through the depiction of Salman as a child who is able to accurately choose the appropriate prayers and consistently remember how to recite them. In the context of piety according to Scourfield, et. al. (2013), adherence to this ritual is the result of cognitive transmission by parents to their children. Furthermore, ritual repetition and parental supervision consistently causes children to unconsciously internalize these values or habits which then form their mindsets. As mentioy using exemplary or ideal child character the author expects that the child readers will perform the religious rituals of the child character in the story and become pious children themselves (Purbani, 2009: 51–54).

In addition to piety in formal rituals or worship practices, piety in behavior is also shown by Salman and Hamzah. Behavior piety is part of the ritual piety in informal situations. Formal, in this case, is interpreted as a form of compulsory routine worship such as prayer or fasting. Meanwhile, the attitude of piety that is practiced by the character of Salman is based on hadith, which is all things that refer to the words and daily behavior of the Prophet Muhammad. One theme that often arises regarding attitude and ritual piety in SSH texts is the right orientation as a symbol of goodness that is contrasted with the left orientation which is seen as a symbol of evil.

Ketika memakai pakaian, Salman mendahulukan tangan kanan. Begitu juga ketika memakai celana. (When wearing clothes, Salman put his right hand first. Likewise when wearing pants.) (Hadiah Puasa, 2018: 17)

Salman mendahulukan kaki kanan ketika mengenakan sandal di luar masjid. (Salman put his right foot first when wearing sandals outside the mosque) (Shalat di Masjid, 2018: 21)

The quotation implies that the right is interpreted as a symbol of goodness, while the left is the opposition, i.e. ugliness. Salman and Hamzah always start each activity from the right side and end it from the left side. Although in the SSH text there has never been an explanation of the reason, Islamic-educated children generally know the teaching that the right symbolizes goodness, while the left symbolizes evil. The construction originating from one of the hadith of Bukhari and Muslim is a form of interpretation of Islamic values in the Salafi perspective, which is *Tashfiyah* or purification and *Tarbiyah* or education (Syamsuddin 2015).

The criteria of piety in the character of Salman and Hamzah is shown through the interaction and respect and devotion to the parents and the adults around them. In the ten books on the SSH series, these two characters are never found to oppose or disobey parents and adults. Their compliance with parents is shown by respect and obedience to father and mother. They have never been shown to violate the rules set by parents. In addition, they are also always positioned as the party that receives every teaching from other fathers and adults like teachers at school and Ustaz at the mosque. Salman and Hamzah are shown to always be obedient to the teacher and Ustaz, who are shown through their actions. The following example shows the unconditional obedience of these two children:

Salman ingat pesan Ibu Guru, "Anak saleh itu harus membaca doa dahulu sebelum memakai baju." (Salman remembers the message of the teacher, "The pious child must read the prayer before wearing clothes.") (Hadiah Puasa, 2018: 15)

"Bapak guru berkata, kalau kita ingin tidur, kita berwudu terlebih dahulu," kata Salman. ("The teacher said, if we want to sleep, we have to conduct Wudhu first," Salman said) (Istirahat Malam, 2018: 10)

Salman mengingat nasihat Pak Ustaz tentang ciri anak saleh dan adab atau tata cara masuk rumah. (Salman remembers Pak Ustaz's advice about the characteristics of pious and behavior of children or procedures for entering a house) (Pesantren Kilat, 2018: 2–5)

Speeches of adult are shown as guidance for the character of children. The word "remembering" appears consistently as a marker of pursuance of children to adults while adults are positioned to have authority over rules and teachings that are believed to be a marker of one's piety. The character of child is positioned "innocently", passively (not showing resistance or negotiation), and not having the power to act according to their own reasoning. The character of children are also shown to be very dependent on adult guidance. In the view of Purbani (2009), traits such as this indicate reduplication that reflects aspects of power in children's reading. Adults think children have not been able to act or define themselves. Therefore, adults must be responsible for the child's character by teaching them the values that are considered good. The ideal values applied by adults to children can be considered as a form of power (Purbani, 2009: 54). The teachings of the adult character such as Father, Teacher, and Pak Ustad remembered by Salman as reflected in the use of "*Kata Ustad...*" (said Ustad...) or "*Salman ingat...*" (Salman remembered...) implies strong adult control that was legitimized by Salman.

The strong of the concept of obedience or devotion implies the view that children do not yet have the ability to do everything right because they have no knowledge of it. Therefore, they need to be guided by people who already have the knowledge and ability to act properly. In Locke's perspective (1999: 87), children are considered as blank or white paper (*tabula rasa*). They are placed as passive objects that must be filled with knowledge. In Shier's (2012) view of adultism, children are positioned as objects as well as tools to reach the interests of adults. Compliance with child leaders in SSH shows that children are positioned as objects that accept all adult teaching without being given the opportunity to question or negotiate. The teachings of adults in this text are absolute, and must be obeyed.

The characters of Salman and Hamzah are represented as perfectly pious children because both have been able to remember and apply teachings from adults. In Salman's interaction with children's leaders his age, like in *Main di Rumah Faisal*, he is always positioned as a party that has more knowledge about religion and ritual practices. However, in his interactions with adults (father and other adults), Salman is always positioned as a party that passively accepted all teaching. From this description, it can be said that Salman and Hamzah are used in the SSH text as characters who are exemplary or ideal examples of pious children. Such figures are identification figures (Purbani, 2009: 10—11) who function as a tool to convey teaching about piety to children's book readers.

4.4. The domination of Ayah character: Advisor of pious children

In SSH, the piety of Salman and Hamzah is inseparable from the role of adult characters, especially Father (*Ayah*). Father is consistently raised as characters who provides a guidance and direction in building the piety of Salman and Hamzah. The use of father as the one who takes important role in the formation of child piety is different from the findings of Scourfield, et. al. (2013) which is the Islamic community in Western countries, mother have a dominant role in guiding their children because they are more often at home with children. In SSH, Father was positioned as a character who gives advice and instructions that are directly applied by the two children. Father is shown as an all-round character: omniscient, wise, even omnipotent towards his children. This is shown in the following quotations.

Ayah berkata, "Hamzah, kita tidak boleh memakai pakaian bergambar makhluk hidup." (Father said, "Hamzah, we can't wear clothes with a living creature.") (Hadiah Puasa, 2018: 9)

Salman melihat celana pendek. Ayah berkata, "Salman, anak muslim harus menutup aurat, ya." (Salman saw a short pants. Father said, "Salman, Muslim children must cover their genitals.") (Hadiah Puasa, 2018: 10)

The quote shows that Father gives advice to Salman and Hamzah about what may or may not be done by Muslim children. In the above quotation, it is also shown that Father uses the words "may not" and "must" which indicate a rule that should not be violated. He also uses the words "we" and "Muslim children" which imply differentiation in terms of identity. By using the word "we" in "We must not wear clothing with living creatures", Father indirectly stated that Father and Hamzah are different from those wearing clothes depicting living things.

Similar to the use of "Muslim children" in "Muslim children must cover their genitals". In this case, the implicit meaning is shorts, not clothes that cover the genitals so it cannot be worn by Muslim children. In addition, another implicit meaning is that there is a distinction between Muslim children and non-Muslim children, which are marked by the type of clothes that they wear. From these, it is clear that there is an emphasis on the exclusivity of certain Islamic piety that distinguishes it from other groups that do not follow the same rules. In addition, there is also a strong teaching about the use of clothing as a marker of Islamic identity.

The dominance character of Father, instead of a mother character, as a guide, teacher and enforcer of religious rules for their children can also be seen in the context of

affirmation of the role of men as leaders in the family. In Salman and Hamzah family, the character of Father is shown as a perfect figure because he is positioned as the head and leader of the family.

Different from the role of Father character, Mother (*Ibu*) is represented as a companion character who does not play a lot of roles. She is represented in visual narration, but her presence in verbal narration is limited. The interaction between Mother and children is shown in domestic matters such as eating and sleeping. In verbal narration, this interaction is shown when Salman helps his mother while Hamzah helps his father (*Istirahat Malam*, 2018: 2–3); Mother takes a role as a reminder of the sleeping time for Salman and Hamzah (*Istirahat Malam*, 2018: 22); Mother prepares clothes and foods (*Pergi ke Rumah Nenek*, 2018: 3), and; Mother asks Salman to bring a food for Mrs. Saleh, their neighbor (*Tetangga yang Baik*, 2018: 12–13). From the data that is found in the text of SSH, the character of the mother is represented to fulfill her role as a physical carer and child welfare.

From the ten book of this series, there is only once the character of mother gives advice to Salman and Hamzah, which is Mother advising and pointing Salman and Hamzah at the same time to pay attention to other people who live near them (*Tetangga yang Baik*, 2018). Mother takes a role to complete and replace the role of Father as a dominant character, which is not represented in both verbal and visual narration. On other words, Mother does not give a role as mentors and instructors in the field of religious rituals and knowledge about religion and religious identity. Although her appearance and role are limited, the character of the Mother is still shown as a character who is respected by her children.

5. Conclusion

Based on the explanation above, there are three findings related to the construction of piety in the *Serial Salman dan Hamzah*, which is published by the Islamic Salafi group. The first conclusion is the strong Islamic identity that is displayed in the visual narrative of the text. There are Islamic makers that refer to Islam in general, as well as those that refer to specific Islam, which is Islam in the Salafi point of view. In the Islamic identity that is built through the text, the type of society that is raised is a homogeneous society, which refers to the Salafi exclusive community.

Second, the construction of pious children through verbal and visual narratives is characterized by the possession of knowledge of religious rituals and religious teachings (what may or may not be). Some of the teachings reflect Salafis interpretations, such as

the *tarbiyah* aspect or religion-based moral education. Piety in SSH is also characterized by the obedience of children character to perform the practice of religious rituals in their daily life and in their behavior.

Third, SSH shows that the transmission process of religious knowledge is the responsibility of adults, such as father, teacher, and Ustaz. These adults characters are represented as characters that have authority in religious knowledge. Thus, they have a task to teach it to the children. Among the adults that are represented are father, as a dominant character that gives guidance and teaching religious rules. Meanwhile, the mother takes a role as a party which has a responsibility to take care of the children and appears once to teach the value of respecting other people like their neighbors.

Since the adults are represented as the party who has authority over children education, then the children are positioned as passive object and they receive all that knowledge without being given the opportunity to question, criticize, or negotiate it. This shows the absence of negotiation space and bargaining position for children because the pattern of family communication shows the vitality of the obedience and the devotion to parents only goes in one way.

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Conference Paper

The Language of Emoji in Social Media

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Abstract

The very fast development of information technology which is characterized by an influx of industry 4.0 has changed the way of human and behavior in language. The grammar which is a phenomenon of interest to language is examined along with behavior change language in the internet world. A phenomenon in language online is the emergence of the use of visual language emoji in conducting conversations in social media. This paper aims to discuss the phenomenon of visual language emoji among internet users in social media (WhatsApp). The aspects that will be emphasized are language (grammar) of emoji. Research methods carried out is observation and descriptive. Method of data collection is the division of the questionnaire online, and communications in WA screenshot that uses emoji icons. The research result show that emoji is a language (grammar) used in communicating in social media. Emoji language has dominated the conversation or message written on the social media and emoji (WA) as a language (syntax, semantics, and pragmatics) is part of the sentence, punctuation, expression, expressing feelings and thoughts to the opponent talk. The language of emoji expression indicates that the emoji can represent the thoughts and feelings instead of using verbal language. Thus, emoji is composed of two directions, i.e. language and parole. The language of emoji is the social institution of emoji (grammar) in social media, and the individual is the parole act, an actualized manifestation of the function of the emoticons language in syntactic, semantic and pragmatic.

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Keywords: emoji, language, parole, social media, WhatsApp

1. Introduction

Based on the data of the Association of Internet service provider Indonesia, the number of internet users in Indonesia has exceeded 50% of the total population of Indonesia (132.7 million users from 256.2 million of Indonesia's total population in the year 2017). Of the total internet users, based on gender, 51.43% are male and female 48.57%. Furthermore, based on the content of the media frequently visited internet, 62% or 82.2 million is social media (Facebook, Instagram, and WhatsApp). As much as 31.3 million people using the internet for updating information, 27.6 million related jobs, 17.9 million to fill the free time, 13.6 million about socialization, educational information about

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12.2 million, 11.7 million and 10.4 million related to the business and looking for goods (Hasyim, 2018:503).

The era of information technology has changed the way of thinking people of the world. Based on the results of the survey conducted Vulchanova (2017), to put his sons, mothers in the United Kingdom using the tablet in deals with a story or a fairy tale before sleep (Vulchanova,2017 et al.). To make children eat voraciously, mothers airing stories children's animated video via Youtube (Hasyim, 2018). In the U.S., a survey of parents with children aged 2-4 months (Zimmerman et al., 2007) show that at the age of 3 months, around 40% of children regularly watch TV, DVDs or videos, and at the period of 24 months the number increased up to 90%. Ferguson and Donellan (2014) explain that the baby without media exposure shows lower language development compared with exposure to the media. Research in the U.S. shows that the robot ' social ' positive impact on the development of child language (Owen & Westlund, 2016).

The visual language of communication has dominated internet users on social media. Various surveys have found that emoji as a visual language that is used to reveal things (feelings and thoughts). As many as 48% of the text used in the emoji is Instagram. Facebooker uses emoji 33.5% in communicating, and WhatsApp (WA) uses emoji as a more practical visual language in conveying messages and expressing feelings and ideas (Kurniawan, 2018). The results of research by Gabriel and Abdullah (2013) stated that in communicating between users of social media, emoji are used as nonverbal cues, language, and face-to-face interaction. One's self-expression is represented through the language of emoji.

In social media conversations using text verbal and nonverbal text (emoji) in expressing emotions and determine the meaning of the senders improve effectiveness in communicating. However, the phenomenon of social media users uses emoji not only as a visual language in conveying emotions and thoughts but have become part of the structure of the text (sentence). Conversational sentences used in the social media conversation always no longer pay attention to the punctuation. However, the sentences end with emoji in the closing sentence. Punctuation as symbols to show the structure and organization of writing, as well as intonation and pauses that are used by the sender and then punctuation help recipients in the reading of a message through the sentence, has been combined with emoji. The phenomenon of social media conversations in a text, emoji became part of sentence structure.

Research from various perspectives about emoji described at the beginning of this paper, and this research focused emoji in an aspect of Linguistics. The research questions that can be asked is: How does the use of language (grammar) in social media

from the perspective of syntax, semantics, and pragmatics, and how users of emoji in parole (follow up said) in social media. The object of this research focuses on social media WhatsApp (WA).

2. Literature Review

2.1. Emoji

Danesi (2017) provides an explanation that the emoji is a term in the language of Japan, meaning 'image' and 'letter'. Emoji function adds the effectiveness of the conversation message and emphasizes the meaning in the conversation (2017). Asteroff (1987) defined as relational emoji icon. Meanwhile, emoji is described as a character that can be searched on a computer that is used when communicating via a computer (Sanderson, 1993). Definition of emoji also raised by Danet, Ruedenberg-Wright, and Rosenbaum-Tamari (1997) which explains that the emoji is iconicity to express emotion or intention to tag someone as not serious. Other opinion about emoji is sourced from Rezabek and Cochenour (1998) stating that the emoji as visual cues that are formed from the usual symbol typefaces when reading upside down will represent the feelings or emotions. Emoji is created as compensation from the inability of the delivery tone of voice, expression, or gesture or posture in written communication. Therefore, emoji can bridge the separation between the message face to face conversations with the writing as well as give an idea to the reader about what is meant by the author through the display of pictures of facial expressions. Asterof (1987) termed the emoji as systematic iconicity. Emoji has meaning, and character similarities towards the sign referred to. Emoji icons represent the character or State of psychology that uses. So, when a user of social media is reading emoji on text messages, these icons reflect on the characteristics of the sender. Emoji has been used in all the social media (Facebook, Instagram, and WA) and the frequency of its use is increasing. This increase is in line with the rise of internet users, especially in social media.

2.2. Language dan Parole

Saussure proposed the linguistic concepts as the embodiment of one over the reality of language, called *langue* and *parole*. *Langue* is the language of social systems have a Convention with a social system that can be used in a given community. *Langue* is a system which has its structure and exists in every individual that can be mutually

understood and produce effects. Meanwhile, *parole* is the use of individually over the language that has become a social system for speakers (Saussure, 1959).

Then, the concept of language and *parole* is developed by Barthes. According to him, *langue* can produce a variety of a language that has its system and set it apart with a variety of other languages. As has been said Barthes *The Language of Fashion* (2006), that:

“We know that for Saussure human language can be studied from two directions, that of *langue* and that of *parole*. *Langue* is the social institution, independent of the individual; it is a normative reserve from which the individual draws their *parole*, ‘a virtual system that is actualized only in and through *parole*’. *Parole* is the individual act, ‘an actualized manifestation of the function of language’, language being a generic term for both *langue* and *parole*.¹⁸ It seems to be extremely useful, by way of an analogy to clothing, to identify an institutional, fundamentally social, reality, which, independent of the individual, is like the systematic, normative reserve from which the individual draws their clothing, and which, in correspondence to Saussure’s *langue*, we propose to call dress. And then to distinguish this from a second, individual reality, the very act of ‘getting dressed,’ in which the individual actualizes on their body the general inscription of dress, and which, corresponding to Saussure’s *parole*, we will call dressing. Dress and dressing form then a generic whole, for which we propose to retain the word clothing” (Barthes, 2006).

Concerning the opinion of Barthes, *langue* and *parole* can produce a variety of a language, such as the language of fashion, food, cars, etc., which are no structures or rules that characterize the range of styles. Saussure gave an example of a horse on a game of chess. In *langue*, the rules should be L-shaped horse pion, in *parole*, though horse pion materials replaced, e.g., made of catapult, or pawn the horse breaks down and is replaced by a stone that is not shaped like a horse, then in *langue* stay abreast of the rules in the game of chess, that is must be L-shaped. Thus, *langue* and *parole* generate a wide range of styles, to communicate both individually and in groups — for example, the communication language in a community.

3. Research Method

The purpose of this study was to investigate the use of emoji from aspects of *langue* (grammar) and *parole*. Researchers observe aspects of syntax, semantics, and pragmatics in visual communication emoji in visual media WA. This research use analyses semiotic, using the model of semiotics Roland Barthes (*langue* and *parole*). The source

of the data on the results of the questionnaire study was presented online on the social media WA, Tweeter and Line. Respondents to answer twenty questions asked are on the line.

Data that has been collected as many as 150. Based on the data, the characteristics of the respondents is the number of respondents based on gender is male as much as 64.2% 35.8% male. The number of respondents based on their age, 61% were aged 19 to 20 years old. Thus, the work of more than 50% of the respondents is students and employees. Social media is the most widely used in communicating is WA, which reached 94%. The behavior of the respondent based on the effectiveness of social media used in conveying a message (SMS) is the percentage by number of WA, 95.5%. The behavior of the respondents based on a picture or icon of the most widely used and useful in communicating in WA are emoji, with as many as 91%. Furthermore, the shape of emoji most used by respondents to demonstrate is a facial expression, reached 89%.

4. Result and Discussion

4.1. Languge dan parole emoji

Emoji in WA is a languge that has to possess social rules that are shared in the form of categories, smiley and browse (facial expression), animals and nature, food and drink, activity, travel and places, objects, symbols, and flags. In parole, how individually using the emoji forms based on a psychiatric state of internet users and the communication situation.

Based on the results of data analysis, in parole, emoji are the most often used individually can be seen in Figure 1.

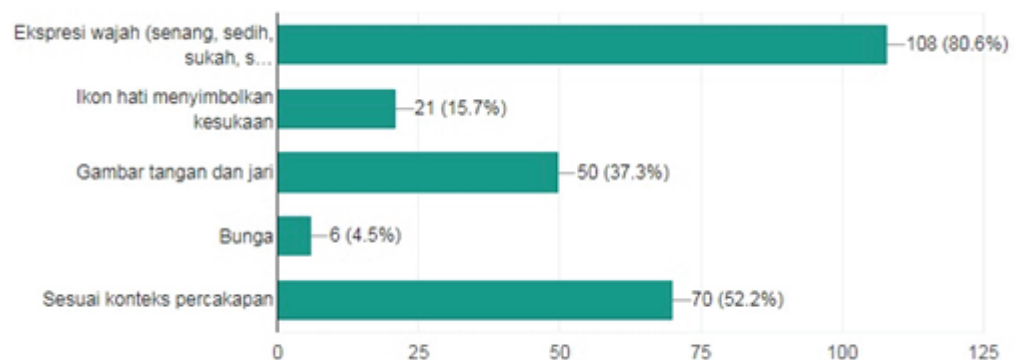


Figure 1: Emoji form used.

This data shows that internet users can express their emotions and feelings of the individual using the emoji (smiley and people) that can give you an idea of the mood and feel for the user in the conversation in WA. Emoji forms of communication also show that there is an attitude of open (public spaces) for users in expressing feelings and emotions.

In parole level, the reason the respondent to use emoji is as shown in Figure 2.

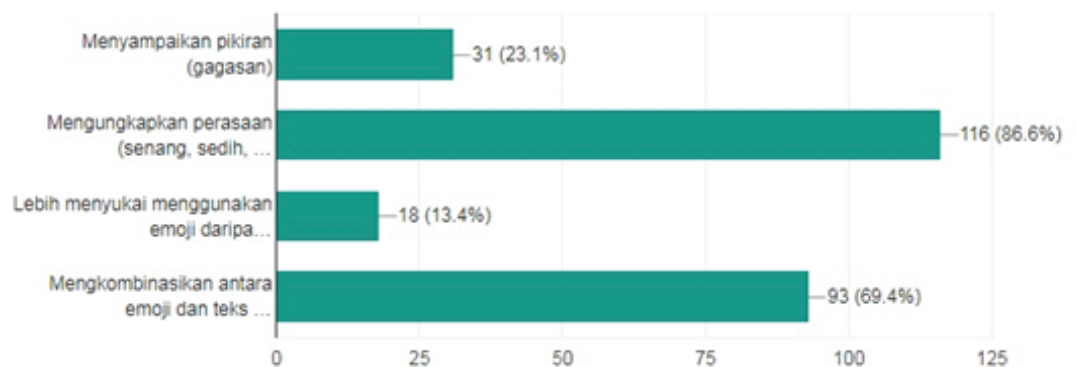


Figure 2: The reason the respondent to use emoji.

Categories already available WA emoji is a language that each type has been given the identity of emoji so that respondent can use based on the context of the talks. The data in Figure 2 shows that as much as 86.6% of respondents use the emoji for expressing feelings and the most dominant aspect of the subjectivity employed respondents in communicating. Parole emoji shows how freedom of expression in public space (social media) that can be seen, not only between the sender and the caller but the rest of the participants, for example in one group WA.

4.2. The Syntax of Emoji

The conversation via SMS shows that emoji is a part of the text. Thus, the text of the conversation consisted of verbal and nonverbal language (emoji). Preparation of a sentence through the SMS indicates that respondents using a combination of verbal language and the language of emoji. This is apparent in the preparation of a sentence, where the emoji is placed at the beginning and end of the sentence. Based on the data, as many as 76% of the respondents use the emoji at the end of the sentence. The function of emoji is closing in a sentence. Emoji serves as punctuation.

Based on Figure 3, a total of 76.9% emoji are placed on the final sentence, 14.2% in the middle of a sentence, and 9% at the beginning of the sentence. One example of the use of emoji in the end of the sentence can be found in Figure 4.

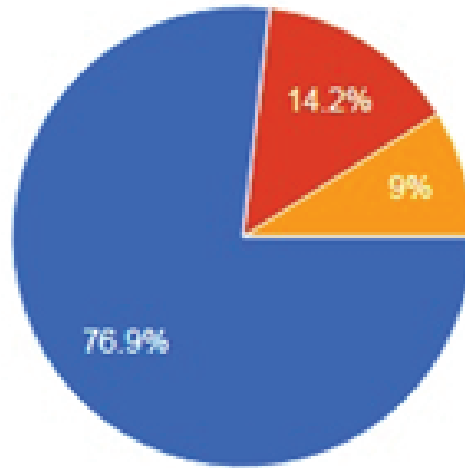


Figure 3: The position of the emoji in a sentence.

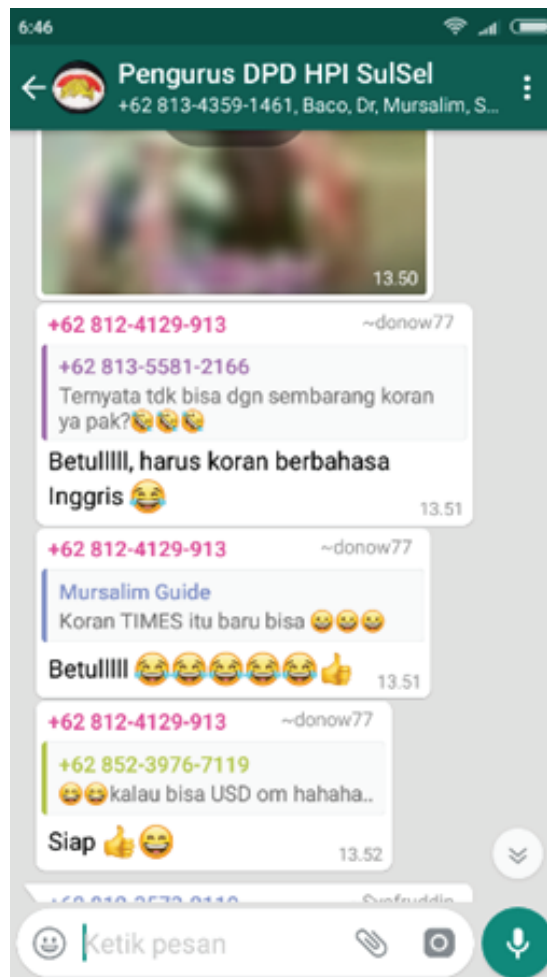


Figure 4: The placement of the emoji in a sentence.

Emoji are becoming an element of the sentence can be described in the results of the respondents about the use of different combinations of verbal text (sentence) and emoji. Figure 5 shows that respondents prefer to communicate with a combination of verbal language and the emoji in conveying the message.

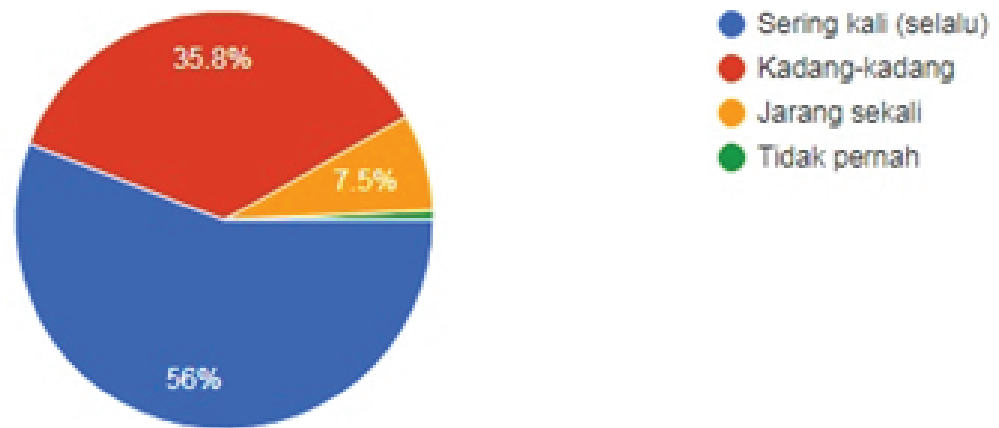


Figure 5: The frequency of use of emoji in a sentence.




In conveying a message (SMS), respondents composing sentences with verbal language combinations and emoji in communicating ideas and expressing feelings. So even when they answer message from the receiver. The message is responded to and sent with a combination of verbal language and emoji. Other data sources also indicated that the respondents less agreed to convey with emoji. In the preparation of a sentence, emoji function to emphasize the message being delivered. 4.3 Semantic Emoji

4.3. Semantic of Emoji

Type emoji in the seconded WA 'smiley and people', 'animals and nature', 'food and drink', 'activity', 'travel and places', 'objects', 'symbols', and 'flags' have had the denotative meaning. Naming each emoji emphasizes the uses of emoji. For example, a smiley emoji and browse some examples of which are given in table 1.

Emoji names are describing their identity. For example, emoji of 'grinning face' shows the meaning of pleasure and joy, so that the user can use the emoji WA to express feelings. List of names of emoji is the purpose of denoting, which became the basis for the user to convey meanings of connotation as a form of expression and the expression of feelings. Can be mentioned in a sentence using an example in Figure 6.

TABLE 1: Semantic of Emoji.

Emoji	Semantic
	<p>Grinning Face: A yellow face with simple, open eyes and a broad, open smile, showing upper teeth and tongue on some platforms. Often conveys general pleasure and good cheer or humor. (https://emojipedia.org/grinning-face/)</p>
	<p>Face Blowing a Kiss: A yellow face winking with puckered lips blowing a kiss, depicted as a small, red heart. May represent a kiss goodbye or good night and convey feelings of love and affection more generally. https://emojipedia.org/face-throwing-a-kiss/)</p>
	<p>Loudly Crying Face: A yellow face with an open mouth wailing and streams of heavy tears flowing from closed eyes. May convey inconsolable grief but also other intense feelings, such as uncontrollable laughter or overwhelming joy. (https://emojipedia.org/loudly-crying-face/)</p>

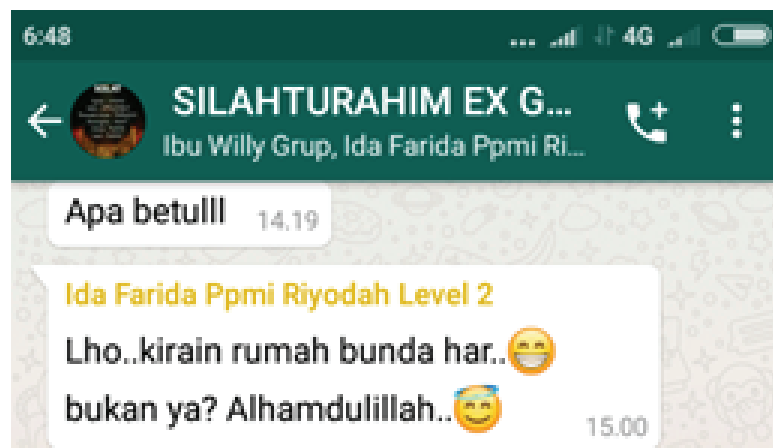


Figure 6: use of emojis in sentences.

4.4. Pragmatics Emoji

Pragmatics emoji shows interactions conversations (follow up said) between the speaker and your opponent talk. Through pragmatic emoji, emotional relationships are known to be involved in the conversation in WA. In pragmatics, emoji can serve as a medium of delivering personal messages and in General. Emoji can demonstrate communication between persona, relaxed or formal, social relationships, and the relationship between hierarchy persona. For example, the teacher with pupil, parent and child relationships and relationships friends, colleagues, etc.

One example in Figure 7 is the WA group of French Association Teachers Throughout Indonesia (PPPSI). The context of his talks was one of its members is being repeated,

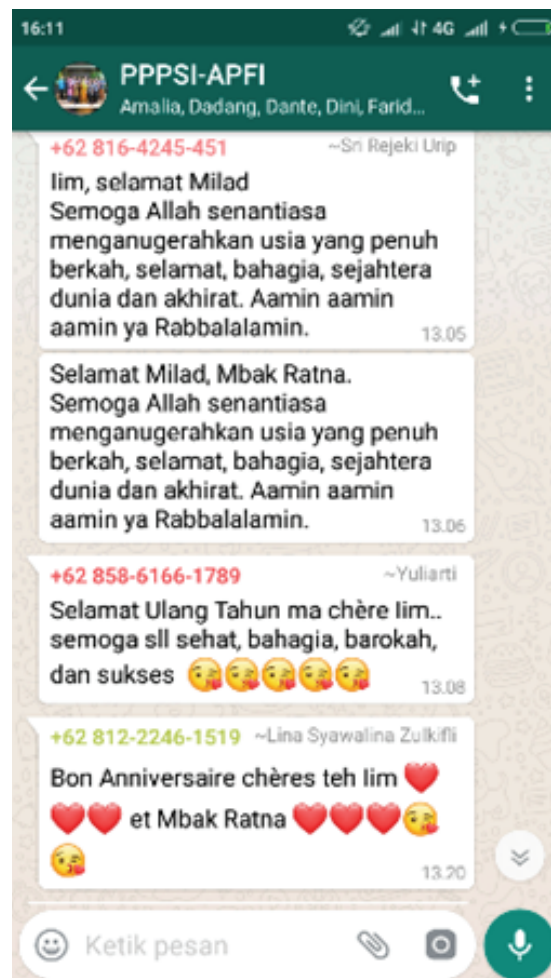


Figure 7: Use of Pragmatic Emoji in Sentences.

and other WA members congratulations. Pragmatics emoji in conversation indicates relationships of colleagues' fellow members and the relationship of familiarity through the use of emoji. Birthday congratulation concludes with the emoji function strengthens the meaning and relationship of fellow group members. This pragmatic emoji is called interpersonal function that language of emoji is used by the speaker to participate in communicative acts with other people, to take on roles and to express and misunderstand feelings, attitude and judgments (Suhadi, 2018).

5. Conclusion

Refers to the concept of *langue* and *parole* Barthes, emoji is a langue that social rules are the basis or guidelines for social media users in WA. Parole or speech act can be seen on the uses emoji from aspects of syntax, semantics, and pragmatic. Emoji is language in the world of social media (WA, Facebook, Tweeter, and Line-up), used its

users. The users of emoji in social media can understand each other in delivering the message. The emoji is langue social rules lasts conventionally conceived jointly by users in social media (WA). Level of parole shows how individual users are expressing thoughts and feelings through the emoji. Thus, text in social media (WA) built on the verbal and nonverbal language elements (emoji). Emoji function strengthens the meaning and social connections between users in communicating.

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Conference Paper

Customers' Perception of the Use of Arabic Terminology in Sharia Banking Products

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Abstract

Sharia banking as an Islamic financial institution was founded as the response to conventional banking. The response was realized with the spirit of providing different services and performance (*sharia* compliance) with those offered by conventional banks. One of these differences can be seen from the use of Arabic (*fiqh*) terms in various Islamic banking products. However, as an Islamic financial institution established in the midst of heterogeneous communities, the use of these terms could be problematic. This on-going research aims to investigate the perception of sharia banking customers in Medan on the use of Arabic (*fiqh*) terminology in its products. A qualitative approach using questionnaire and interview as the instruments of data collection is applied in this study. The interim results show that most of the customers do not oppose the use of Arabic terms in Islamic banking products, however they also show a lack of understanding of the terms used. Based on these findings, this study offers two possible recommendation; first, it is necessary to socialize and educate the customers of the Arabic terms in the Islamic banking products. Two, if the customers find them difficult to understand, it is suggested that the terms are replaced by more familiar ones in the banking world while maintaining its *sharia* substance.

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1. Introduction

The presence of Islamic banks in Indonesia is an answer to the wishes of people who want to follow the sharia banking. Islamic banking in Indonesia has been existed for two decades since the establishment of PT. Bank Muamalat Indonesia (BMI) in 1991. Its development is quite significant as evidenced by the increasing number of conventional banks that either establish or turn into sharia banking. With the increasing of *sharia* financial institutions, the Islamic financial products offered become varied and are gradually developing. From the law perspectives, the method used in applying the contracts to Islamic bank in Indonesia is accommodative, meaning that they represent conventional banks in all of their operations. This is due to the development strategy which is more focused on achieving the market size (Darsono & Sakti, 2017).

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Most Islamic banking products in Indonesia are introduced as alternatives to conventional banking products. Therefore, Islamic banks need to create new products in order to be more competitive. Some experts in Muslim economists point out that one of the obstacles to the development of Islamic banks is the lack understanding within the community about the operations and products of Islamic banks (Hermawan Adinugraha, 2017). There are some factors causing this condition that include the fact that Islamic banks have not used maximum effort in socializing their products. Another factor is related to linguistic aspect since the terms used to label the products are mostly in Arabic. It is important to highlight that the customers of Islamic banks are Muslims and non-Muslims. For this reason, there is possibility that the non-Muslim customers are not familiar and understand the products as “Islamic banking system’s derivation from the *sharia* perspectives and it is consistent with Shari’ah guidelines which are based on the commandments of Quran and Sunnah” (Musse, 2015).

Regarding the issues related to customers’ understanding of *sharia* banking products, this study was aimed to investigate the perception of Islamic bank customers in Medan towards the use of Arabic terminology for the banking products. The findings of this study may inform Islamic banking institutions, especially those in Medan to which level their customers understand their products. Furthermore, they can use the information design strategic plans focusing on marketing policies for their customers.

2. Literature Review

2.1. Perception

Perception is the process of organizing, interpreting the stimulus received by individual so that it becomes something meaningful as integrated activity in the individuals (Walgito, 2013). William James stated that perception is formed on the basis of data obtained from memory processing which is reprocessed based on experience (Rukminto Adi, 1994). Rokeach mentions that there are cognitive and conative components in perception, and they are considered as predisposing attitude to respond and to behave (Walgito, 2003).

Fithriani (2018a) stated that perception is “sometimes distorted by a number of aspects residing in the perceiver, in the object or target being perceived, or in the context of the situation in which the perception is made” (p. 2). One important aspect residing in the perceiver is attention, which is a process of selecting inputs that will be processed in relation to experience. Things that affect one’s attention can be seen from internal

and external factors. The internal factors are motives and needs, preparatory set (one's readiness to respond a particular sensory input), and interest. Meanwhile, the external factors are intensity and size, for example; the harder the sound the better it attracts attention; contrast and new things, repetition, and movement.

Perception has a crucial role on the success of an idea offered (Fithriani, 2019). In this case, the success of Islamic banking products is closely related to customers' perceptions of these products, which can be influenced by various factors including their understanding of the terminology used. Thus, it is important for Islamic banking institutions to take into consideration customers' perception of the use of Arabic terminology in their products and services.

2.2. Arabic terms

So far, the efforts of developing Islamic banking products have been emphasized more on the form of services and transactions. Innovations for Islamic banking products from time to time continue to be developed and improved. As an effort to distinguish the characteristics between Islamic banks and conventional banks, the Islamic banks use the symbols of Islam and Arabic language. Therefore, it is natural if Islamic banks are stigmatized in society as exclusive bank. Islamic banks seem to be only understood by Muslim communities. The symbol of exclusivity is also attached to the names of Islamic banking products that always prioritize the Arabic terms, regardless of the effectiveness and efficiency of the use of the terms among the plural society (Ghoni, Suropto, & Salam, 2016).

Islamic banking uses the *Fiqh* rules for the product innovations, meaning that the changes in law (*muamalah*) along with the changes in times, places, and circumstances. Based on the *Fiqh* rule, *muamalah* law is dynamic and elastic. The fulfillment of people's preferences for the banking products that are tailored to the needs of the times, places, and conditions should also be guided by the MUI fatwa stipulated by the National Sharia Council of Indonesian *Ulema* Council (Werdi Apriyanti, 2018).

In general, the community does not understand well about the Arabic terms used in the scheme of Islamic banking products. The community is more accustomed to understand Indonesian and English terms which are commonly used in conventional bank products (Ghoni et al., 2016), especially the specific terms in English since English has been widely spoken by people of different mother tongues (*lingua franca*) (Fithriani, 2018b).

2.3. Islamic banking products

Islamic banks are different from conventional ones. In carrying out their operations, Islamic banks follow the rules that have been set by the *sharia*, such as; being free from debt, *gharar* and usury or what is commonly referred as *maghrib*. Islamic banks have dual roles. Besides acting as a profit-seeking institutions, they also act as social institutions. As a profit-making institution, Islamic banks conduct business activities that bring profits through the creation of products based on certain contracts.

Like the conventional banks, Islamic banks conduct business activities, either by raising funds or channeling them bank to the community. For these activities, many Islamic banks use Arabic terms that are still unfamiliar to the public. For example, in financing with a *sharia* banking profit sharing system, *Mudharabah* is used as the contract. *Mudharabah* is a partnership agreement in which the capital or assets of one party and the power or managerial of the other party by sharing the profit (Abdul Sattar Ali Hasan, 2011). Islam implies a *Mudharabah* to provide convenience because some people have assets, but are unable to manage them while some do not have assets but have the ability to manage and develop them (Marliyah, 2016). Besides *Mudharabah*, *Musyarakah* is also applied in which both parties contribute to each other's capital and manage the business together. In the financing of selling and buying, the terms *Murabahah*, *salam*, and *istisna* are common. *Murabahah* is the selling and buying contract where the capital and profits are transparent to both parties (Rusyd, n.d.). Meanwhile, *salam* and *istisna*' are the selling and buying with orders, the difference is just the way of payment (Sabiq, 1983). *Salam* is paid in advance at once while *istisna*' can be paid up front, in the middle, or at the end. In addition, Islamic banking also uses the *Ijarah* and *Ijarah muntahiya bit tamlik* (IMBT). *Ijarah* is a leasing contract while IMBT is a leasing agreement which ends with the transfer of ownership of the good leased to the tenants (Al-Jaziriy, 1990) The majority of Islamic banking products use Arabic terms in the products they issue.

3. Research Method

This study is categorized as a field research with a mixed, quantitative-qualitative approach. The primary data of the study were obtained through questionnaires and in-depth interviews. The questionnaires were given to customers of Islamic banks as many as 60 respondents who were randomly selected. Then the interviews with

the selected respondents were conducted to find out their perceptions of the Islamic banking products in Arabic terms.

The data were analyzed by using the technique proposed by Miles and Huberman, and it consists of data reduction, data presentation, data interpretation, and conclusion. To strengthen the validity of findings, the Lincoln and Guba standards were used that consist of credibility, transferability, dependency, and assertiveness.

4. Result and Discussion

Medan is the third largest city in Indonesia after Jakarta and Surabaya. Medan is a multiethnic city where the population consists of diverse communities with different cultural religious backgrounds. As one of the national economic centers, Medan has great potential for the development of Islamic banking industry. Therefore, market-based information is needed as a consideration in determining the right strategy for developing the Islamic banking system and tailored to the needs of the community.

4.1. The characteristics of respondents

TABLE 1: The characteristics of respondents.

Category	The number of respondents	Percentage
Sex		
Male	25	42%
Female	35	58%
Profession		
Teachers/Lecturers	12	20%
University Students	20	33%
Employees	10	17%
Entrepreneurs	12	20%
Others	6	10%
Age		
< 25 years old (yo)	21	35%
26 – 30 yo	6	10%
31 – 35 yo	28	47%
36 – 40 yo	3	5%
> 41 yo	2	3%
Source: 2019 Data		

The profile of respondents can be seen in table 1 above. Based on the data in the table, it can be seen that the majority of respondents are female, that is equal to 58% while male respondents are 42%. The job category is dominated by university students by 33%, followed by teachers/lecturers and entrepreneurs by 20%, employees 17%, and others by 10%. Based on the age category, the highest respondents are at the age of 31-35 years which is equal to 47%, then under 25 years at 35% and then 26-30 years at 10% and 36-40 years at 5%. The lowest age category is above 41 years, which is only 2%.

4.2. The customer’s perception of using the arabic terms in Sharia banks

Before discussing customer’s perceptions about the use of Arabic terms in Islamic banking products, the respondents were asked in advance about their knowledge of Islamic banks in general. Based on the results of the questionnaires distributed, the following data were obtained:

TABLE 2: The General Knowledge about Islamic Banking.

Category	The Number of Respondents	Percentage
Awareness about existence of Sharia Banks		
Aware	60	100%
Unaware	0	0%
The Differences between Sharia Banking and Islamic Banking		
Aware	45	75%
Doubtful	9	15%
Unaware	6	10%
The source of information related to Sharia Banking		
Socialization	33	55%
Friends/Family	6	10%
Internet	18	30%
Social Media	3	5%
The distance between Islamic banks to the respondent’s residence		
< 5 km	6	10%
6 - 10 km	12	20%
> 10 km	42	70%
Source: 2019 Data		

In the table above, it can be seen that all respondents are aware about the presence of Islamic banks and conventional banks. However, when asked about the differences

about Islamic banks with conventional banks, the majority of respondents aware (75%), doubtful (15%), and unaware (10%) or 6 respondents.

Regarding to the source of information to find out about Islamic banking, the majority of respondents answered that got the information from socializations given by the bank sector, namely; 33%, followed by 30% internet surfing, 10% information from friends or family, and the finally from the mass media 5% or 3 respondents.

The existence of *sharia* banking offices should be taken into account for the ease of public access to the Islamic banks. Based on the results of the questionnaire, the distance between the location of the Islamic bank and the respondents' residence was above 10 km (70%) while the 12 respondents answered between 6-10 km, and 10% or 6 respondents answered less than 5 km.

The socialization of Islamic banks to the society can also be seen from the contracts used in Islamic banks as one of the differentiators between Islamic banks and conventional banks. Based on the results of the questionnaires about the awareness of contracts in Islamic banks that were distributed to the respondents, the following results were obtained:

TABLE 3: The awareness of contracts in Islamic banks.

No	Criteria	The Number of Respondents		
		Aware	Doubtful	Unaware
1	Awareness of <i>wadiah</i>	21	15	24
2	Awareness of <i>Mudharabah</i>	27	12	21
3	Awareness of <i>Musyarakah</i>	24	9	27
4	Awareness of <i>Murabahah</i>	30	18	12
5	Awareness of <i>salam</i>	15	15	30
6	Awareness of <i>istisna'</i>	9	3	48
7	Awareness of <i>Ijarah</i>	18	12	30
8	Awareness <i>Ijarah muntahiya bit tamlik</i>	12	3	45

Source: 2019 Data

Based on the data in tables 3 and 4 above, it can be seen that *wadiah* is commonly used to collect funds from the public, and the respondents who are aware of this are 21 respondents or 35%, who doubt about this are 15 respondents or 25% while those who do not know are 24 people or 40%. There were 27 people or 45% of respondents who know about *Mudharabah* followed by respondents who do not know as many as 35% or 21 people while those who are in doubt are 20% or 12 people. *Musyarakah* contracts were understood by 24 people or 40%, those who doubt about it are 9 people or 15%, and those who do not know about this as many as 27 people or 45%.

TABLE 4: The Awareness of Contracts in Sharia Banking (in percentage).

No	Criteria	The percentage of respondents		
		Aware	Doubtful	Unaware
1	Awareness of <i>wadiah</i>	35	25	40
2	Awareness of <i>Mudharabah</i>	45	20	35
3	Awareness of <i>Musyarakah</i>	40	15	45
4	Awareness of <i>Murabahah</i>	50	30	20
5	Awareness of <i>salam</i>	25	25	50
6	Awareness of <i>istisna'</i>	15	5	80
7	Awareness of <i>Ijarah</i>	30	20	50
8	Awareness of <i>Ijarah muntahiya bit tamlik</i>	20	5	75

Source: 2019 Data

Murabahah is a contract that is mostly used by Islamic banking. Regarding about this, the respondents who know about *murabahah* are as many as 50% or 30 people, who are in doubt are 30% or 18 people, and who do not know about this are as many as 12 people or 20%. Regarding about *Salam*, the majority of respondents who do not know about this are as many as 30 people or 50%, those who know and are in doubt are 15 people or 25% respectively. Regarding about *Istisna'*, the majority of respondents who do not know about this are 80% followed by respondents who know about it as many as 15% and those who are in doubt are 5%.

Ijarah is a leasing contract commonly used by Islamic banking in meeting customer needs in the form of buildings or equipment. For this contract, as many as 18 people or 30% of respondents know about the contract while those who do not know are as many as 50% or 30 people and those who are in doubt are as many as 20% or 12 people.

The *Ijarah Muntahiya bit Tamlik* contract is a lease contract which ends with the ownership of the goods leased after the lease term expires. Related to this contract, as many as 20% of respondents or 12 people understand about the contract while those who are in doubt are 3 or 5%, and the majority of respondents who do not know about it are 45 people or 75%.

Based on the results of the questionnaire above, it can be seen that in general the majority of the public does not know in detail about the contracts used in Islamic banking products. This is because the contract uses Arabic terms that are rarely heard and have not been heard by them. To find out more about the public response regarding the terms of Arabic used in Islamic banking contract, interviews were held with several respondents. From the interviews contacted, it is understood that they were rather difficult to understand the contract used in Islamic banking because it uses the Arabic terms. When asked about the response to the existence of the contract, they answered

that they do not object, but they suggest that Islamic bank needs to be socialized so that the public will have better understanding about it.

5. Conclusion

Based on the explanation above, it can be concluded that the majority of people who do not understand and know well about the contracts in Islamic banks that use Arabic terms in the products they issue. The use of Arabic terms in Islamic bank products even though on the one hand it functions as the differentiator from the conventional banking products, on the other hand it causes people to have a little difficulty to understand the terms. The public does not object to the use of the Arabic term, but in order to be better understood, it is suggested that the terms are better to be substituted to represent the essence of the product launched or by socializing the terms to the community to increase their understanding about Sharia Finance.

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Conference Paper

IGA As a Method to Promote Students' Speaking Ability

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Abstract

Speaking is one of productive skills that should be learnt by the students. Nevertheless, the students faced difficulties in speaking. Therefore, Information Gap Activity is offered to solve the students' problem in speaking. This research focuses on implementing IGA in teaching speaking. It aims on describing the implementation of IGA in teaching speaking and discovering the strengths and weaknesses of IGA. This research employed classroom action research. The first researcher acted as a lecturer and the second as an observer. This research was conducted on two cycles; each cycle consisted of three meetings, one pre-test and post-test. The participants of the research are 40 students of first semester of IKIP Siliwangi. Observation sheet, speaking test, and interview were used to collect the data. The data, then, were analyzed qualitatively using descriptive statistic and data triangulation. Based on the result, the implementation of IGA could develop the students' ability in speaking. Besides, there were three strengths and one weakness in implementing IGA; they are: IGA could motivate the students in learning better, it could help the students to improve the score of speaking, and it activated the students to work in a pair well. In other word, this method created a chance for them to help each other. Besides, the students could solve the problem by exchanging information. However, the weakness found in this research was this method, IGA, needed much time to apply so that the researchers felt that it was hard to use perfectly due to the limited time.

Keywords: Information Gap Activity, Speaking Ability, and Classroom Action Research.

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1. Introduction

Students are prepared to master four language skills and one of them is speaking skill. Richard and Renandya (2002) explain that speaking is one of the main elements in communication. Speakers can express their ideas by speaking effectively. It is supported by Oxford (1998), speaking as knowledge people say or talk in a form of speech/utterances in a language in order to express their ideas, feelings by combining words. Nevertheless, the students faced difficulties in delivering their ideas in front of the classroom. This is in line with (Pinter, 2006), she states that learning to speak fluently and accurately is



one of the greatest challenges for all language learners. On the other hand, speaking can be biggest problem that encounter the students' learning.

Many research have already been conducted on improving students' speaking ability with using various method and techniques. One was conducted by Trisna and Nasution (2018). They tried to develop macromedia flash as a material to teach speaking; the main aim of this development was the improvement of the students' speaking skill. Another research was done by Quaidy and Alpard (2018). They looked for some appropriate techniques which the teacher can use to teach speaking in their classroom.

IGA or information gap activity is one of the methods that can help the students to encourage their motivation to speak up. According to Li (2005), an information gap is a situation in which there is a communication between two or more people and where information is known only to some of the people present. In addition, Harmer (2007) stated that Information Gap Activity is an activity where the two speakers have different bits of information, and they can only complete the whole picture by sharing information because they have different information, there is a "gap" between them. This is in line with Walz (1996) as cited in Hood (2006), each person possesses information that is unknown to others. To overcome the gap we must communicate with others and all students participate equally & actively. The students are motivated to speak in a pair and they can help each other. IGA also can make the students learn actively and it can make better teaching and learning process. So, the researchers tried to implement Information Gap Activity (IGA) to solve those problems and to discover the strengths and weaknesses of IGA in teachings speaking.

2. Literature Review

Speaking is the first skill that other people can identify the speakers' ability. Speaking in a second or foreign language has been often viewed as the most demanding of the four skills (Bailey and Savage, 1994; cited in Lazaraton, 2001). Based on the criteria of successful speaking, the students could not achieve those criteria, including the students of first semester of IKIP Siliwangi. The students could not express their ideas because they did not know to say it in English. They were afraid to speak up, and to participate in learning process.

Nunan (1999) states that there are some challenges in teaching oral skill in EFL classroom namely lack of motivation, and they tend to use their first language. In addition, Suryani (2015) argues that most of the students are reluctant to speak up and they have low motivation. In other words, the students are not active in the

classroom and they tend to keep silent in learning. So, it is not indicated that teaching speaking will work effectively. This is similar with Ur (2000), she says that there are some characteristics of a successful speaking activity, they are learners talk a lot, participation, motivation is high, and language is acceptable. It means that the students could not express their ideas in English as foreign language and it causes they have low motivation in learning.

Based on explanation above, Information Gap Activities is offered to solve those problems. It provides students interaction and meaningful interaction with peers (Lee and VanPatten, 1995). It is related to Vygotsky's theory (1978) that social interaction is the basis of human cognition and learners create and modify meaning, they stand a better chance of internalizing the language than those who produce it only to display correct language forms. This is in line with Scrivener (2005), IGA can motivate and stimulate students by exchanging information. He adds that gap of information between people give the students need and desire to communicate each other. Richards and Schmidt (2014) define that an Information-gap task is an activity in language teaching where students are missing information necessary to complete a task or solve a problem, and must communicate with their classmates to fill in the gaps. Besides, Nunan (1992) argues that activities in IGA are not exercises, but contexts in which students can use language to find out about things they genuinely need to know and share ideas.

Based on the explanation above, IGA is activity that be done in pairs to complete particular task. There is a gap information between one student to another student. They have to work in a pair to complete each other's, so the students are forced to speak up. This activity can encourage the students' motivation and drill the students to discover new information by asking to his/her friends. At the end of learning, the students can be more active in learning.

3. Research Method

This research employed classroom action research. Classroom action research was chosen to improve learning. Action research designs are systematic procedures done by teachers (or other individuals in an educational setting) to gather information about, and subsequently improve, the ways their particular educational setting operates, their teaching, and their student learning (Creswell, 2012; Kemmis, McTaggart and Nixon, 2013). This research focuses on classroom setting. Burns (2010) cited in Argawati (2017), action research is part of aboard movement that has been going in education

generally for some time and related to the ideas of reflective practice and the teacher as researcher.

Classroom action research consists of four steps; they are planning, action, observation, and reflection (Hopkins, 1992). This research was conducted 2 cycles and each cycle consists of three meetings. The participants of the research are 30 students of fourth semester of IKIP Siliwangi. The first researcher acted as lecturer who implemented IGA and the second researcher acted as an observer who observed teaching and learning process. Observation sheet, speaking test, and interview were used to collect the data. Observation was done by an observer, while speaking test was conducted after teaching using IGA. Interview also was done after second cycle to get students' perception about IGA in learning. The data, then, were analyzed qualitatively using descriptive statistic and data triangulation.

4. Result and Discussion

This part can be divided into two parts, the first is the implementation of IGA and the second is the strengths and weakness of IGA in learning speaking.

4.1. The implementation of information gap activity (IGA)

IGA was implemented to help the students in learning speaking. There were 3 cycles that were implemented in this research, they are: pre cycle, cycle 1, and cycle 2.

4.1.1. Pre cycle

Pre cycle was implemented on Tuesday September 12, 2017. In this part, the researchers did speaking test for the students. Most of the student faced difficulties in answering the questions. The mean score of the students was 61. Based on the data of the mean score, the score was not really good. Therefore, the researchers discussed how to solve this problem by offering Information Gap Activity in teaching speaking for the students.

4.1.2. Cycle 1

Each cycle consists of four steps, which are planning, action, observation, and reflection.

Planning

Pre cycle data were used as reflection to make a new planning in teaching speaking. The researchers designed a lesson plan and teaching procedure in teaching and learning process in the classroom. The researchers chose two materials, find out differences and direction. The first researcher acted as a lecturer and the second researcher acted as an observer. In the first cycle, the researchers implemented three meetings.

Action

The first meeting of cycle one was conducted on Tuesday September 19, 2017. At the first meeting, the lecturer explained what Information Gap Activity is, and the procedure in implementing IGA. The lecturer explained about personal identity materials, and then she gave two kinds of worksheet to the students, which are worksheet A and worksheet B. Both of the worksheet was not complete each other's. The students should work in a pair to complete each other.

The second cycle was conducted on Tuesday September 26, 2017. The lecturer reviewed the materials and asked them about their family tree. The lecturer drew a family tree and asked the students to describe and explain their family members. The lecturer then gave each student a picture of the same family tree with some differences (Picture A and Picture B). The lecturer asked the students to look and analyze the picture in five minutes, and then students have to exchange information to complete their family tree. By asking each other, the students can complete the information gap. Sharing information could encourage the students to talk more with his/her friends.

The third meeting was conducted on Tuesday October 3, 2017. Speaking test was implemented in this part. The mean score of the students was 68. In other words, there was a good improvement from pre cycle to cycle 1. Besides, the students have positive effect.

Observation

The observer observed teaching and learning process in the classroom by using observation sheet and she observed what the students did and what the lecturer did. The result of observation sheet would discuss with the lecturer in the next step of classroom action research. There were some strengths and weaknesses in this cycle and it could be a guide line to the next cycle.

Reflection

The result of first cycle showed a good improvement, it can be seen from the mean score and the students' behavior in the classroom. Most of the students really like IGA method and they are more active to do their task in a pair. They can help each other too. Nevertheless, the observer and the researcher found that some of the students were still confused how to do their task, so controlling and helping from the lecturer is more needed in the next cycle. Some of the students were really difficult to ask the question and they tend to speak in their mother tongue. It was caused that both of the students are silent students. Therefore, the lecturer has to select the appropriate partner based on their activeness in the classroom. So, the active student can help silent student to speak up and it can encourage the students' motivation to speak up in English.

4.1.3. Cycle 2

Cycle 2 was conducted as reflection from the first cycle. The weaknesses in the first cycle were revised to get better improvement. Cycle two covered four steps as stated in cycle 1.

Planning

This step was used to revise some of the weaknesses in cycle 1. In this section, the lecturer changed the partner of the students when she/he did work in a pair. The lecturer made a new partner to help them in speaking. This is used in order to solve the problems and they can help each other.

Action

Cycle 2 was conducted 3 meetings as stated in cycle 1. The first meeting was conducted on Tuesday October 10, 2017. The lecturer reviewed and asked the students' the previous materials. Then, the lecturer introduced direction material. The students were given a map worksheet. The lecturer asked the students to read the map. The lecturer gave two kinds of worksheet. The lecturer wrote down the list of destination in the board and gave an example to the students. The students worked in a pair and student A asked the destination to student B and students B gave directions to student A. Student B then followed the direction until she / he got the right destination. While implementing

IGA, the lecturer controlled language production and participation between student A and B. The lecturer has to make sure that students do not let their partners see each other's notes or information.

The second meeting was conducted on Tuesday October 17, 2017. The students were given a shopping gap list. The students got two kinds of shopping list worksheet A and B. Each student can share his/her information to his/her partner. The students asked about the shopping list that they got and tried to complete the gap by asking to his/her partner.

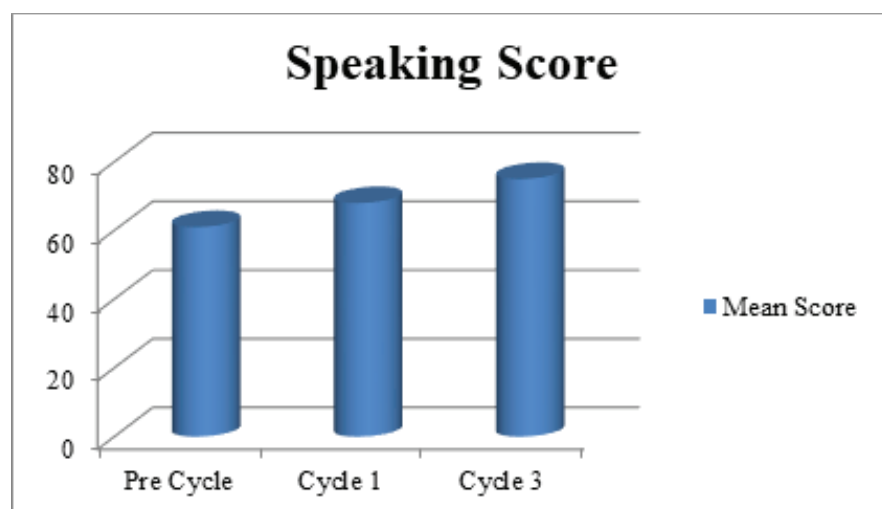
The third meeting was conducted on Tuesday, October 24 2017. The students got the speaking test and the mean score was 75. It was indicated that the students got good improvement from pre cycle to second cycle.

Observation

The observer found that the students got good improvement not only from score but also from their perspective too. The students had a better learning in speaking and they could motivate themselves to be more active in teaching and learning process in the classroom.

Reflection

Based on the observation, second cycle had a better achievement. Below is the detail improvement of students speaking score:



The data show that in the pre cycle, the mean score of the students was 61, the first cycle was 68, and the second cycle was 75. It can be seen there was an improvement 14

point from pre cycle to second cycle. It is supported by Ghofur, and Fuqaha (2015), IGA could help the students increase their scores. Nevertheless, implementing IGA needed more time, so limited time could be the weakness in implementing this method.

4.2. The strengths and weakness of IGA in learning speaking

The result showed that there were four strengths and one weakness in implementing IGA; they were:

Firstly, Information Gap Activity (IGA) could motivate the students in learning better. It was indicated from the observation and interview. IGA helped silent students to talk more, and it could encourage their motivation. Some of the students, who had low motivation to talk at the beginning of cycle, they changed it and they tried to talk to complete their task in the first and second cycle. It is supported by Scrivener (2005), IGA can motivate and stimulate students by exchange information.

Secondly, IGA activated the students to work in a pair well. In other word, this method created a chance for them to help each other. Active students could help the students who were not really active, so they could share and helped each other. The silent students were motivated to talk because the stimulus from active students. This is in line with Walz (1996) as cited in Hood (2006), all students participate equally & actively when they complete information gap.

Thirdly, IGA could help the students to improve the score of speaking and meaningful learning. It is similar with Lee and VanPatten (1995), Information Gap Activities provide students interaction and meaningful interaction with peers. The students learn contextual learning. Besides, the implementation of IGA could improve the mean score from pre cycle to second cycle. Most of the students got higher score at the last cycle.

Fourthly, the students could solve the problems by asking gap information to his/her friends. It is supported by Richards and Schmidt (2014) IGA can solve a problem because the students have to communicate with their classmates to fill in the gaps.

Besides, the weakness found in this research was this method, IGA, needed much time to apply so that the researchers felt that it was hard to use perfectly due to the limited time. Some of the students needed more time to analyze the worksheet and to create the questions.

5. Conclusion

This research can be concluded that the implementation of IGA could develop the students' ability in speaking. The students got good improvement in each cycle. The means core of pre cycle was 61, the first cycle was 68, and the second cycle was 75. Besides, there were three strengths and one weakness in implementing IGA; they were: Firstly, IGA could motivate the students in learning better. Information gap activities make students interaction and meaningful context. Secondly, IGA activated the students to work in a pair well. In other word, this method created a chance for them to help each other. Thirdly, IGA could help the students to improve the score of speaking. Besides, the weakness found in this research was this method, IGA, needed much time to apply so that the researchers felt that it was hard to use perfectly due to the limited time.

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Conference Paper

Swettenham's Work *Malay Sketches* and the Myth of Lazy Malays Issues: Re-Evaluation in Welcoming Industrial Revolution 4.0

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Abstract

The industrial revolution that took place in Europe in the early stages caused colonialism in Southeast Asia countries, particularly Britain in Malaya (Tanah Melayu). The English colonization opened up space in literature as some of the colonial officials wrote their autobiographical works or travelogues bearing their experiences witnessed the societies and cultures of the colonies. At the same time there were some English officials from the British East India sentenced to work in Malaya who took the opportunity to record their travel experiences living here with Malay peoples. Swettenham is one of them. But what is not quite good to know is that they recorded negative things about Malays. The statements are not exactly accurate. This is because it is merely a personal view from the colonial perspectives. This paper intends to address the issue of Laziness Malay myth by citing Swettenham's statements in his travelogue entitled **Malay Sketches**. Frank Swettenham, (born March 28, 1850, Belper, Derbyshire, Eng.—died June 11, 1946, London), British colonial official in Malaya who was highly influential in shaping British policy and the structure of British administration in the Malay Peninsula. He learned the Malay language and played a major role as British-Malay intermediary in the events surrounding British intervention in the peninsular Malay states in the 1870s. He successfully promoted the development of coffee and tobacco estates in the Malay state and helped boost tin earnings by constructing a railway from Kuala Lumpur. His services help to energize the industrial revolution in England. This conference is a literary privilege that gives scholars the opportunity to give a feed back to this Englishman's allegations to the Malays.

Keywords: Travelogue, Myth, Laziness, Occidental.

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1. Introduction

We have already felt the beginning of this new world. Millions of people are now connected to mobile devices that now also allow instant access and are not limited to the world of knowledge over the internet. Smart systems that control homes, factories, farms and even cities around the world help resolve all issues from supply chain management to climate change.

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The previous industrial revolution in Europe occurred in the eighteenth centuries has caused the arrival of English power in Southeast Asia and is ending with colonization. English colonialists use Malay land as a source of rubber and tin to expand their industrial sectors. At the same time, the arrival of English in Malaya was also indirectly interfering the Malay life and culture. Something about the English is that they love to write their travel or adventure stories. Just to mention an example, while colonizing India a novel titled **Passage to India** is produced as an example.

There were some English officials who wrote their views or in other words known as travelogues about the Malays. One of them is Frank Swettenham. Frank Athelstan Swettenham was a British colonial administrator who became the first Resident General of the Federated Malay States, which brought the Malay states of Selangor, Perak, Negeri Sembilan and Pahang together under the administration of a Resident-General based in Kuala Lumpur. What is the connection between Swettenham and literature or literary studies? The discussions will be elaborated later on in this paper:



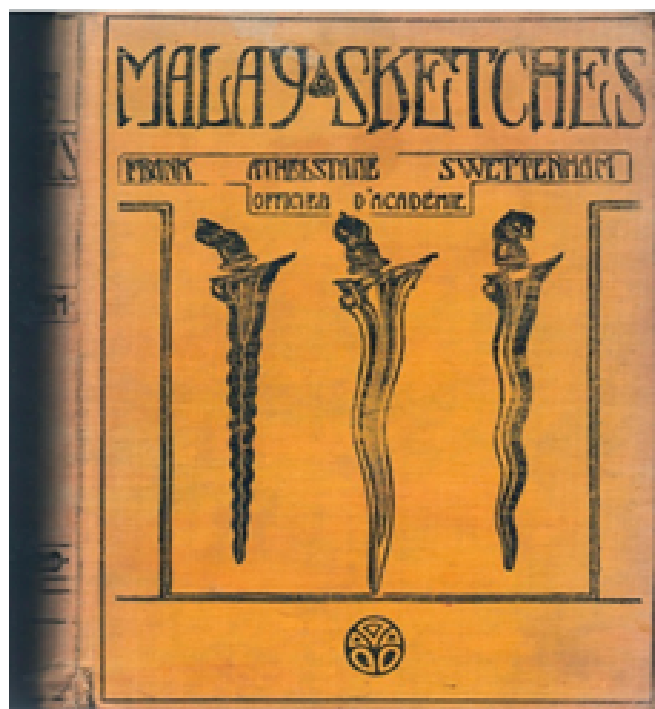
Figure 1: Mr Sir Frank (Athelstane) Swettenham.

2. Literature Review & Occidentalism in Literature Studies

Let us move on the discussion of the word origin and the history of occidental. Occidental is originally from Old French *occidental* (14c.) and directly from Latin. Occidentalists means "western". As a capitalized noun meaning "a Western person" (opposed to Oriental) from 1857. This is according to **Etymology Dictionary**, © 2010 Douglas Harper. The definition of Occidentalism is not easy to get or almost no westerners define this term. It is believe this is so, due this term covers the purpose of studying and exploring how they see the colonized people.

Occidentalism in literature studies is a discipline that discusses the Western world. In this context the West becomes an object, while the East is the subject. Unlike the study of East (orientalism) which is rarely done, the study of the West (Occidentalism) is still unpopular to the general public or even academic circles. The West in the context of occidism does not lead to the West in geographically, but culturally or primarily covering areas of thought, philosophy, sociology, anthropology, history, religion, and geography.

Frank Swettenham wrote a travelogue known as **Malay Sketches**. From this discourse he has sketched the Malay people's life and culture from his perspective or point of view as an Englishman particularly. Let's get to know a little about the discourse:



This book or in literature also known as a travelogue contains a series of sketches of the lush scenery in tropical Malaya, observations of the characteristics of the Malays,

descriptions of their lives, customs, beliefs and superstitions, portraits of some personalities and personal accounts of experiences, events and incidences encountered by Frank Swettenham during his stay in Malaya.

3. Research Method

This paper applied the library research method in theory matters. While the approach used to study the material is a text analysis. Swettenham's notes in his travelogue regarding the Malays culture and life styles are quoted and discussed.

4. Discussions

Swettenham in his book **Malay Sketches** stated that the Malays were primitive, lethargic, and confrontational and resist to modernization. Furthermore according to him, the community loves to spend time by carrying out useless things such as gambling, cockfighting and sleeping. He also projects that Malay is a Fatalistic believer, who unattached to the teachings of Islam, in fact believing superstitious of shaman and others. Swettenham also described Malay with negative attitudes such as lavish, rampage (amok), surrender to destiny and despair. Swettenham by a glance recorded his observations about Malay peoples life style vis.a.vis so did my reply to his observations.

To make it easier for the reader of this paper, Swettenham describes the Malays as the following list below:

1. The Malays like to borrow money, but reluctant to pay it back

Reply: It is true, no doubt that it is easier when we want to borrow money from someone or from finance agency, but it is hard for us to commit when it's the time to pay back. Well, perhaps Mr. Swettenham has a genuine heart and never experience short of cash until he needs to borrow from others.

In conclusion, this is not quite fair to accuse only the Malays have this kind of bad habits. This case happens everywhere and every time.

2. Malays like to know the affairs of neighbors and gossiping.

Reply: This statement is rather funny and entertaining to the readers of **Malay Sketches**. In English it is known as busy body. If in English known the term busy body, meaning this kind of attitude occurs in English's life as well. Therefore this is not something strange to everybody.

3. Malay peoples like to believe in shaman or witch doctor when they get sick.

Reply: This fact is true, traditional medicine is the only way of care that exists when Swettenham was around at that time. Yes, he would not understand this cultural element which is to see as it is a negative element. Shaman, Healer or witch doctor also existed in the western culture before the era of renaissance but the practice slowly disappeared. Further after they experienced an industrial revolution healer or witch doctor is totally not in the picture anymore.

4. Malay people like gambling.

Reply: Gambling has taken place, in some form or other, for hundreds if not thousands of years, and is inextricably linked to the history of humanity. From ancient China where indications of rudimentary games of chance were discovered on tiles, to Egypt where the oldest known dice were excavated, to scenes on Greek and Roman potteries which indicate that betting on animal fights was common and animals would be bred for that sole purpose, humans love to gamble and do so at every opportunity. For Malaya case, Swettenham forgot that who brought in the horse racing to Malaya? Until now horse racing exist in Malaysia and Singapore.

5. Not easy to accept any changes.

Old habits die hard, accepting a sudden change is a cultural shock to all of us and happens to all nations or races. Furthermore, in the case of English elements to be applied to the Malays, undoubtedly in its early stages it will be abandoned. Even so, little by little the English element began to influence upper Malays, through English education and everyday life styles mingling with the English community in Malaya.

6. Malay peoples are sometimes lazy, but even routine things are neglected.

Reply: The Malays at that time were self-employed, only a few who served the English. The self-employed Malays like a farmer, fisherman and carpenter, home and boat builder are lazy to Swettenham's point of view. Actually the truth is, this group of peoples does not want to work with the English. Those who do not want to work with English are what the Colonial says lazy people. (Hussein Al-Attas 1977). They refused to be a "slave" to a white man (hamba orang putih).

7. Malays do not appreciate the time.

Reply: Indeed, those Malay peoples at that time did not work as the same as working in the office, perhaps this life style being neglected to notice by Swettenham, farmers work depending on the season, for carpenters they would work

depending on customer demand. Business activities and urban life majority are immigrants who live in town. Malay's time refer to praying time, five times a day. It is always will be before or after praying time e.g. "I'll see you after Zuhr", or " we will meet before Asr".

8. House of Malays in that period was seen to be messy, even dirty.

Reply: Malay houses built of wood and not constructed using bricks. Swettenham is less appreciative of the art of Malay engraving and building without using nails. The original color of wood, bamboo and rumbia roof or nipah cooler if the weather is hot. The advantages of this wooden building advantage failed to be acknowledged by him.

9. The Malay people at that time were revengeful, and if the revenge cannot be repaid to the right people, anyone who happens to be near will be victims, regardless of men or women, old or young. Not all only those have guts will eye for an eyes.

Reply: Generally all humans are the same in this particular case. For the Malays the Islamic religion forbids the bad acts of revenges as well. Furthermore there is a suitable sentence to counter this matter based on Islamic teaching. Although there were times when emotions override the rationale. If we read Alexander Dumas story of the **Count of Monte Cristo**, everything revolves around the basis of revenge. Therefore this is not something new.

10. The Malays like *amuk*.

Reply: Rampage, there is a cause of someone amuk. No one will do that for any reason. It involves uncontrollable emotions as he is insulted and feels too much and can't take it anymore, the solution is to amuk. This also happens in the west.

11. Even though the Malays prefer to be kind, they are actually expecting a reply.

Reply: Sometimes people do something and thought about a reply in return, especially when someone who asks for a help when needed, of course we will do whatever necessary to help especially to a friend. We also hope to get the same reply from him if helping hand is needed someday, is this not normal? In this regard we also want to give assistance to people who have helped us.

12. The Malays are very concerned about their status and class, especially in matters of marriage. If Swettenham remember the story of Romeo and Juliet, I am sure he is aware of the, Westerners are also very concern about their status and class. There are a few more examples, again based on the story of human class differences occur in Europe. During the English invasion of Malaya things are even worse as

it practiced by the British, namely where there is a certain place reserved only to the white only.

Regarding Swettenham's view towards Malays I find it is typical as a white man view of other groups. They are always superior to others. They can come up with Swettenham's kind of statement, hence peoples believe in this kind of statement. But now, this matter is not to be taken lightly. We should look for the records that the former colonists had written about us and correct the things that are not true about us. The discussion or the answer given to Swettenham attempts to give a balance to his views about the Malays. The affairs about the Malays recorded by him were also happen in Western and English life itself.

The generalizations made about the lives of the Malays were very unfair. This is because the characteristics of the Malays are viewed negatively by Swettenham. It is as if the white men have no such nature. That is the view of the Malay life pattern they believed for hundreds of years. But as humans they are just like the Malays. All the negative statements stated by Swettenham about the Malays can be found in their own culture through their literature and history. This is what happens in the past.

Today, from self-driving cars to drone-delivered online shopping, the Fourth Industrial Revolution is changing how we live, work, and communicate. But with more and more jobs being taken over by artificial intelligence, what do we do? What do literature students today need to do to stay relevant for future job markets? The Fourth Industrial Revolution is expected to change how we live, work, and communicate, it is also likely to change the things we value and the way we value them in the future. Presently, we can already see changing business models and employment trends. This will be a great challenge for us in the field of languages and literature.

According to Utusan Malaysia (2017),The World Economic Forum, an estimated 65% of kids enrolling in primary education today will end up working in jobs that haven't been created yet. Automation and artificial intelligence are change agents in the fourth Industrial Revolution that will make certain groups of employees redundant, replacing them with new workers with the needed skills or with machines that do the job cheaper. Gone are the days where students go to college or university to study for a degree that will set them up with a job for life. Where is the slot for language and literature studies? The industrial revolution had previously made a change to the methods and processes of production, the fourth revolution would go beyond this and impact each sector from production to management to government governance. In fact, this revolution will challenge ideas about life, reality and the nature of humanity itself.

5. Conclusion

Whether ready or not we have no choice we need to prepare ourselves for the coming Industrial Revolution 4.0 because it will involve all aspects of life not only in terms of material but also in the literature and culture. Malaysia and Indonesia are considered two developing countries due to in many ways we are just the consumers of the product from developed countries. Media and ICT role is enough to defeat us in our own home ground. For example the youngsters seem to enjoy playing games or get connected with social media, until they forget the moral values while with parents and friends as they stay attached to the smartphone all the time.

Will this upcoming revolution bring along the mindset of looking down upon us the people from countries that have been colonized such as Malaysia or Indonesia? That will be the point to ponder. What we could do in order to make sure that this will not go on again we must reinforce the English language skills as well as other foreign languages as well, enhance the work of literature that deals with humanitarian issues. It is certainly without sacrificing the values of religion and tradition that we have been practicing all this while living in peace and harmony. This will be evidence that we are also equivalent to people who live in the developed country. If others could "sketch" our life as they wish from their point of view, we too could do the same.

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Conference Paper

Grammatical Errors Made By the Students of English Department UISU Year 2018 in Their Writing Class

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Abstract

This research attempts to identify the grammatical errors produced by students of English Department of UISU year 2018 in their final paper of writing class. In particular, it attempts to classify the errors based on Surface Strategy Taxonomy proposed by Dulay, Burt, and Krashen (1982). The data used in this research are taken from the submitted assignments of English Department students of Universitas Islam Sumatera Utara year 2018 in General English, particularly nine students in writing class. The researcher found 178 errors in fourteen linguistic categories which are divided into four parts: omission, addition, misformation, and misordering. From all the four parts, the researcher discovered that the most frequent errors found are in the part of misformation (97 errors; 54.49%), followed by omission (38 errors; 31.11%), misordering (22 errors; 12.78%), and addition (20 errors; 11.11%). While from the linguistic categories, the three most frequent errors found are misformation of verbal (30 errors), misordering of complex sentence (20 errors), and omission of determiner (19 errors).

Keywords: grammatical error, Surface Strategy Taxonomy, error analysis

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1. Introduction

Since its establishment in 1951, the English Department of Universitas Islam Sumatera Utara (UISU) constantly uses English in its learning activities as the tool of communication between the teachers and the students. However, despite their daily practice, the students of the English Department of UISU still produced errors, especially in writing activity. It is because writing, among the four basic language skills, has more complicated process than the others. A writer needs to think not only the idea that he wants to deliver to the readers but also the right way to express their ideas in a written form.

Writing becomes more complex when it is done in academic process. Writing an essay, for instance, deals with some components such as topic and controlling idea,

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supporting ideas, logical order, cohesion and coherence, and grammatical range and accuracy. Among the five components above, grammatical range and accuracy are considered as the commonest, yet basic problem the students have.

Grammar is the essential component in language teaching and learning. Nunan (1999) states, "Grammar is a description of the structure of a language and the way in which linguistic units such as words and phrases are combined to produce sentences in the language." When the students have a good understanding of grammar system, they are able to construct sentences in an appropriate way. They will also be able to deliver their ideas, messages and feelings to the readers. On the other hand, when the students do not have a good understanding of grammar system, they will find difficulties in constructing sentences. The errors they produce in their writing will cause confusion and misunderstanding among the readers.

In 2018, the English Department of UISU has a curriculum with General English as one of the introductory subjects taught in two consecutive semesters while the students are in their first year. The subject consists of three subsubjects: writing, reading, and grammar. While the reading class deals with reading comprehension skills and grammar class with tenses and structure, writing class mostly deals with writing activity and requires implementation of materials conveyed in grammar class as well. For the final task, the students are required to write an article upon certain topics to measure whether or not they implement the materials well in the writing process.

There have been a number of attempts to investigate errors produced by the students of English Department of Universitas Islam Sumatera Utara, including Susilowati (2009), Atibrata (2011), Adrianti (2011), Simbolon (2013), Sari (2014), and Sinaga (2015). Susilowati (2009) investigated grammatical errors produced by tour guides in Taman Sari Yogyakarta. The research data were collected by recording conversations made by the tourist they were guiding and by interviewing them to collect information about their backgrounds of education and life. She used the Surface Strategy Taxonomy proposed by Dulay, Burt, and Krashen (1982) to analyze the errors found. She also identified particularly the types of errors found based on the linguistic categories. The results show that the most common error was omission.

Atibrata (2011) investigated errors in using determiners made by the Indonesian students. The data were taken from the students' writing final examination in the General English Class B from the first year English Department students year 2010 of Universitas Islam Sumatera Utara. The results suggest that most of the students tend to omit the use of articles in their writings. Although both this research and Atibrata's one investigated students of English Department of UISU, there is a difference between them since the

two researches applied different theories. While Atibrata used Politzer and Ramirez' Linguistic Category, this research applied Surface Strategy Taxonomy proposed by Dulay, Burt, and Krashen (1982).

Another study on grammatical errors was conducted by Ardianti (2011). She investigated errors in the English version of the Indonesian Law of Extradition. The data source of her research was the English version of the Law of the Republic of Indonesia taken from a book entitled "EKSTRADISI (Inggris –Indonesia)" and the translation was done by NCB-INTERPOL Indonesia. The data took the forms of phrases and clauses containing grammatical errors. The errors were classified according to their syntactic forms. She found that the most common errors were in the use of passive voice.

Simbolon (2013) investigated errors found in the websites of three Indonesian Public Universities: Universitas Indonesia (UI), Universitas Gadjah Mada (UGM), and Universitas Airlangga (Unair). The data source chosen were only three sections from the website of each university, i.e. profile, history, and vision and mission as they were static and factual. After collecting the data, she analyzed the errors found according to the types of errors based on linguistic classification proposed by Politzer and Ramirez (1973). She found that the most common errors were in the use of determiners, specifically in the omission of the definite article.

Sari (2014) also investigated errors in the English version of Indonesia's official tourism website managed by the Ministry of Tourism and Creative Economy, the Republic of Indonesia. The data used in that research were taken from the articles containing grammatical errors. The results show that from 11037 words, 150 errors (13.59 per 1000 words) were found, where 131 belong to the syntactic category and only 19 belong to the morphological category. Furthermore, out of the 19 morphological errors, the most frequent errors occurred in the incorrect use of nominal modifiers. As for the syntactic errors, the most common occurred in the use of the noun phrase (102 errors), most of which happened because of the omission for the articles, especially the definite article. The results seem to reflect the ability of the writers which do not clearly understand about the occasions when the definite article must be used.

A recent study was conducted by Sinaga (2015). She investigated grammatical errors in the English version of an official Indonesia website entitled "Portal Nasional Republik Indonesia". In particular, it attempts to classify the errors based on Surface Strategy Taxonomy proposed by Dulay, Burt, and Krashen (1982). The research data were taken from articles on the website. The result shows errors in fifteen linguistic categories in the Surface Strategy Taxonomy which is divided into four parts, namely: omission, addition, misformation, and misordering. From all the four parts, she discovered that the

most frequent errors found are in the part of misformation (188 errors; 78.96%) followed by omission (39 errors; 16.38%), addition (8 errors; 3.36%) and misordering (2 errors; 0.84%). While from the linguistic categories, the three most frequent errors found are the spelling with 74 errors (31.08%), then parallelism with 62 errors (26.04%), and the third is determiner with 21 errors (8.82%). The research concludes that capability of the author in using accurate English still needs to be more developed in order to keep the reputation of the website.

The difference between this research and the previous ones is that this research was conducted in a formal academic institution. It is because we consider that the best way to teach and learn grammatical rules is in formal classes. Thus, this research focuses on grammatical errors found within the submitted assignments made by students of English Department of Universitas Islam Sumatera Utara year 2012 in writing class. In identifying and classifying the errors, we classified the errors based on their linguistic category proposed by Dulay, Burt, and Krashen (1982).

Thus, this research attempts to analyze grammatical errors made by students of English Department of UISU year 2012 in their final paper of writing class. In particular, it aims to:

- a) identify the grammatical errors that occur in their submitted assignments, and
- b) classify the errors found according to their grammatical features.

The scope of this research is limited only to the grammatical errors. Since grammatical analysis cannot be done without syntactical and morphological analysis, this research also included the syntactical and morphological analysis. It does not carry out the semantic and pragmatic analysis.

2. Methods

The data for this research were taken from the submitted assignments of English Department students of Universitas Islam Sumatera Utara year 2012 in General English, particularly in writing class. The class was held in two semesters from August, 2017 to June, 2018, for the first year students. The class had 63 students who were divided into three parallel smaller classes: class A 19 students; class B 21 students; and class C 23 students.

One of the learning activities requires the students to write an essay on certain topics related to the subject. Some essays were written in the class, while some others were take-home assignment. We randomly selected the works of three or four students from

each class as the objects so that there are 9 texts (3 from each small class) to be investigated in this research.

The data collecting procedures are as follow. Each time a grammatical error was identified, it was noted down together with the essay and page number where it was found. The errors were underlined. After collecting the data, the next step was analyzing the errors. Errors that had been found were then classified according to their syntactic and morphological forms.

3. Theoretical Framework

3.1. Errors

Dulay and Burt (in Richards, 1973) argue that “while the child is learning a second language, he will tend to use his native language structures in his second language speech, and where structure in his first language (L1) and his second language (L2) differ, he will goof.”

According to Richards and Schmidt (2002), error is “use of a linguistic item (e.g. a word, a grammatical item, a speech act, etc.) in a way which a fluent or native speaker of the language regards as showing faulty or incomplete learning.” Furthermore, Richards and Schmidt (2002) state that “errors are sometimes classified according to vocabulary (lexical error), misunderstanding of a speaker’s intention or meaning (interpretive error), production of the wrong communicative effect, e.g. through the faulty use of a speech act or one rules of speaking (pragmatic error).”

In a language learning process, however, the term ‘error’ is not the same as ‘mistake.’ About this, Corder (1967 in Ellis, 1994) explains that “An error takes place when the deviation arises as a result of lack of knowledge. It represents a lack of competence. A mistake occurs when learners fail to perform their competence. Mistakes arise as a result of competing plans, memory limitation and lack of automaticity.”

In addition, Richard and Schmidt (2002) state, “A distinction is made between errors, as a result from incomplete knowledge, and a mistake is made when the learner is writing or speaking and it is caused by lack of attention, carelessness, fatigue, or other aspects of performance.” Error occurs because a learner is lack of competency or incompetence, while mistake does when a learner, though he has all the competency of the language, fails to perform what he knows.

Any take-home assignment, especially as a requirement of a final exam, is supposed to be checked and edited excessively before it is submitted. However, still some

grammatical errors appear in the students' papers. It shows that it was more of a lack of grammatical competence in English rather than failure of performing the best action during the process of writing the assignments. Thus, according to the definitions given above, the term "error" is more suitable to be used in this research rather than mistake because the students should have checked their papers for several times before submitting them.

Error Types Dulay, Burt, and Krashen (1982) state that second or foreign language learners might omit, add, misform or misorder items in a sentence. These tendencies are the focus of the Surface Strategy taxonomy as they highlight. The explanation of each of them is provided below:

3.2. Omissions

Omission errors occur when there is an absence of an item in a well-formed sentence. An example of omission errors is the omission of the preposition "of" in When the bell rings, the students go out the class. The sentence is incorrect because the preposition "of" that should appear after the preposition "out" is omitted.

3.3. Additions

Addition is the kind of error that occurs when an item appears in an inappropriate position. There are three kinds of addition errors, they are:

3.4. Double markings

This occurs when there are two markers used for the same feature while only one marker is required, such as in He did not came for my birthday party last week.

3.5. Regularization

This type of errors happens when a marker that is typically added to a linguistic item is erroneously added to exceptional items of the given class that do not take the marker, such as: The childrens do not like ice cream. The suffix "s" should not appear as the word children is already a plural form of child.

3.6. Simple addition

This happens when an error is neither a double marking nor regularization, such as: One of these the students will receive scholarship. It is incorrect since the articles these and the cannot be used together for one plural noun.

3.7. Misformations

Misformation is the kind of error when the morpheme or structure is incorrectly used. There are three parts included in this type, they are:

3.8. Regularization errors

It is when a regular marker is used in place of an irregular one, as in putted for put, foots for feet, or theirselves for themselves.

3.9. Archi-forms

This kind of error happens when the selection of one number of a class of forms occurs to represent others in the class, such as in This books belong to me.

3.10. Alternating forms

It is when the use of archi-forms often gives way to the apparently fairly free alternation of various members of a class with each other, for example, in the case of pronouns, masculine for feminine (or vice versa), plural for singular (or vice versa), and accusative for nominative (or vice versa). Moreover, in participle form, it is as in I seen you last week.

3.11. Misorderings

Misordering is the incorrect placement of a morpheme or group of morphemes in a sentence, such as I don't know what is her name instead of I don't know what her name is.

4. Results and Discussion

From the 9 texts analyzed, 178 errors were found in various linguistic categories. The frequency and distribution of errors per section from each essay are shown in Table 1 below along with the calculation of the occurrence of errors per 1,000 words.

TABLE 1: The frequency and distribution of errors across 9 texts.

Texts	Total Number of Words	Total Number of Errors	Errors per 1,000 Words
1	457	57	125
2	369	15	41
3	503	31	62
4	151	14	93
5	603	36	60
6	219	8	37
7	264	8	30
8	140	6	43
9	294	3	10
Total	3000	178	59

Table 1 above shows that text 1 has the highest score of all with 57 errors. As mentioned before, the total number of errors is then divided by the total number of words times 1000 to obtain the occurrence of errors per 1000 words. Therefore, it can be concluded that text 1 has 125 errors per 1000 words. Indeed, text 1 is the only one that has the number of occurrence of errors above 100 errors per 1,000 words. The detailed numbers of errors tell us at one point that an English Department student of UISU still has a chance to produce a lot of errors in English writing. It tells us that some students, just as the author of text 1, may have many difficulties in their writing activity. It is not good as the more errors they produce, the bigger possibility they have in causing confusion and misunderstanding in their writings. The further explanation will be delivered in the next part.

On the other hand, on the last place there is text 9 with only 3 errors found or 10 errors per 1,000 words. Text 7 contains only 8 errors found in 264 words or 30 errors per 1,000 words; Text 6 8 errors from 219 words (37 errors per 1,000 words); Text 2 15 errors in 369 words (41 errors per 1,000 words); and Text 8 6 errors in 140 words (43 errors per 1,000 words). It tells us that although there may be students who have lack of competency in writing, there are also few students who have fewer problems in English writing. It will come again to a point that the fewer errors they produce, the smaller possibility they have in causing confusion and misunderstanding.

The rest are text 5 with 36 errors found in 603 words (60 errors per 1,000 words), text 3 with 31 errors in 503 words (62 errors per 1,000 words), and text 4 with 14 errors in 151 words (93 errors per 1,000 words).

Table 1 also shows that the calculation of the total number of words from all the texts analyzed is as many as 178 (59 errors per 1,000 words), found by carefully reading all the words in total of 3,000 words. In other words, the percentage of errors is 59.

In further analysis, table 2 presents the data and information about the frequency and the distribution of all types of errors found in all the 9 texts. It explains more specific about the total errors of each four types of Surface Strategy Taxonomy in all four sections.

TABLE 2: The frequency and distribution of surface strategy errors.

No	Error types	Number	%
1	Addition	20	11.24
2	Misformation	97	54.49
3	Misordering	23	12.92
4	Omission	38	21.35
	Total	178	100.00

The errors identified are now classified based on the four types of Surface Strategy Taxonomy: omission, addition, misformation, and misordering along with the total number and percentage of each section.

Misformation has the highest number of errors with 97 errors or 54.49%. This is quite many as the three other types are not more than its half. The errors in this type are found into all the 9 texts. Text 1 has the most errors with 38 errors found (66.67%). In the second place there is text 5 with 16 errors (44.44%) followed by Text 3 with 14 errors (45.16%).

The second highest number of errors is omission type. It has 38 errors (21.35%). Text 1 has the highest number with 12 errors (21.05%), proceeded by text 5 with 10 errors (27.03%), text 3 with 7 errors (22.58%) and text 4 with 5 errors (35.71%). Text 2, Text 6, Text 7, and Text 9 share the same number with only one error, while Text 8 contain more than one error.

The third type of taxonomy that has only 23 errors (12.78%) is misordering. Only 5 of 9 texts that contains errors in this type, and they are Text 3 with 9 errors (29.01%), Text 2 with 7 errors (46.67%), Text 5 with 4 errors (10.81%), Text 1 with 2 errors (3.51%), and Text 4 with only 1 error (7.14%).

The last is addition type that produces a slightly less number than the previous type with only 20 errors (11.11%). Text 5 has the highest number with 6 errors (16.22%), followed

by Text 1 with 5 errors (8.77%), text 7 with 4 errors (44.44%), Text 8 with 3 errors (50%), and Text 3 and Text 6 each have 1 error.

TABLE 3: The frequency and distribution of linguistic errors.

No	Linguistic Category	Number	%
1	Adjective	2	1.12
2	Adverb	3	1.69
3	Complex Sentence	24	13.48
4	Conjunction	17	9.55
5	Determiner	30	16.85
6	Noun	5	2.81
7	Number	15	8.43
8	Parallelism	2	1.12
9	Passive Voice	1	0.56
10	Preposition	10	5.62
11	Pronoun	13	7.30
12	Subject-Verb Agreement	18	10.11
13	Tense	3	1.69
14	Verbal	35	19.66
Total		178	100

Table 3 above shows the detailed occurrences of errors showing the number of each linguistic category or the type of errors as the determinant for resulting both number and percentage. As previously mentioned, there are 178 errors found in a total of 9 texts, and they fall into 15 linguistic categories. The categories are presented with the taxonomy in order to discover the number and the percentage.

The following is the explanation for frequency of each category. We found that the most frequent error in the whole 9 texts is “verbal” with total 35 errors (19.44%) found. They are distributed into three types: omission, addition, and misformation. The last mentioned type has the highest number with 30 errors (85.71%), followed by addition with 4 errors (11.43%) and omission with only 1 error (2.86%).

The second most occurring error is “determiner” with 30 errors (16.67%). This type is the same as the previous type that it occurs within omission, addition, and misformation. Omission has the most errors with 19 errors (63.33%), proceeded by misformation with 6 errors (20%). Meanwhile, addition has the lowest number with only 5 errors (16.67%).

The third rank belongs to “complexsentence” which contains 24 errors (13.33%). The errors are distributed into three types where misordering has the highest number with 20 errors (83.33%). Misformation comes up with 3 errors (12.50%) while addition has only 1 error (4.17%).

The fourth most frequent error is “subjunctverb agreement” It has 18 errors (10%) found in two types: misformation and misordering. Misformation contributes 17 errors while misordering only one for the same type of errors.

“Conjunction” is on the fifth position with total 17 errors (9.44%), and the errors are distributed into omission, addition, and misformation. The highest number is in omission with 10 errors (58.82%). Misformation proceeds with 5 errors (29.41%). The last is addition which has only 2 errors (11.76%).

The sixth most frequent error is “number” which has 15 errors (8.33%). All the errors are categorized into only misformation type.

The seventh most frequent error is “pronoun” with 13 numbers (7.22%). The errors are shared into three types: misformation with 6 errors (46.15%), omission with 5 errors (38.46%), and addition with 2 errors (15.38%).

The eighth most frequent error is “preposition” which occurs 10 times (5.56%) in the whole 9 texts. They are distributed to all the four types. Addition has the most errors with 5 errors (50%). Omission and misformation have the same number, i.e., 2 errors (20%), while misordering has only 1 error (10%).

The ninth position belongs to “noun” which has 5 errors (2.78%) distributed to three types: omission, addition, and misformation. 3 errors (60%) occur in misformation, but only 1 error is found in each omission and addition.

The tenth most frequent error is “tense” and “adverb” with 3 errors (1.67%) for each. They also share the distribution of the errors to only one type: misformation.

“Parallelism” and “adjective” also share the same the next position with 2 errors (1.11%) for each of them. However, the distribution of their errors vary in two types. While “Parallelism” distributes the errors to only misformation, “adjective” divides its two errors into misformation and misordering.

Finally, “passive voice” is the least frequent error to occur with only one error (0.56%) in misformation type.

5. Conclusion

The research findings show that the highest frequency of errors is produced in text 1 with 57 errors or 12.47%. The types of errors are misformation with 38 errors (66.67%), omission with 12 errors (21.05%), addition with 5 errors (8.77%), and misordering with 2 errors (3.51%).

Using the Surface Strategy Taxonomy, we found out that there are fifteen linguistic categories. They are determiner, preposition, pronoun, number, parallelism, conjunction, passive voice, tense, verbal, noun, adjective, complex sentence, subject-verb agreement, and adverb. The three most frequently occurring errors are found in the linguistic categories of verbal, determiner, and complex sentence. Furthermore, if they are combined with all four types of Surface Strategy Taxonomy, it is stated that the three most frequently occurring errors are misformation of verbal (30 errors), misordering of complex sentence (20 errors), and omission of determiner (19 errors).

The results indicate that the students of English Department of UGM need to pay more attention in their writings because when they produce grammatical errors, their ideas may not be clearly delivered. Moreover it can cause confusion and misunderstanding among the readers.

The classes such as Writing Class and Grammar Class (both are parts of General English classes) are one good step. The students really need to pay full attention in these classes specifically, and all other classes generally to learn more about grammatical errors to improve their writing skills. In addition, we suggest that the activity of English writing should be paid more attention not only by the students, but also all the teachers constantly and endlessly. Hopefully, the students will improve their writing skills and produce fewer errors in their writing, both in academic activities and in any other field of authorship.

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Conference Paper

The Influence of Communication on Employee Performance at Prima Husada Cipta General Hospital PT Pelindo I (Persero) Medan

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Abstract

The study was conducted at the Prima Cipta Husada General Hospital Medan PT Pelindo I (Persero), using secondary and primary data types. This study aims to determine how big the influence between communication on employee performance at Prima Husada Cipta Medan General Hospital PT Pelindo I (Persero). Data collection techniques, by conducting field research and distributing questionnaires. In this study using the saturated sample as many as 15 respondents and data collection using descriptive methods with quantitative data is through a questionnaire tested by using several methods of data analysis. Data collection used a questionnaire that tested the validity and reliability, using $\alpha = 0.05$ (5%) which is known if $r_{\text{counted}} > r_{\text{table}}$, then the status of the questionnaire is valid, and the f test obtained is calculated F value of 23.639 with a probability value (sig) = 0.00. the value F_{counted} (23.639) > F_{table} (3.81), and the value of sig, 0.00 is less than the probability value, 0.05 or value of, 0.00, 0.05 then H_0 is accepted. The result of this research is provided by Simple Linear Regression Test which shows that there is influence between Communication to Employee Performance. Determination test was also carried out which obtained adjusted R square value of, 0.618 which means that the independent variable is only able to explain the variance of the dependent variable at 61.8%. While the rest (100 - 61.8% = 38.2%) are influenced or explained by other variables not included in this study.

Keywords: Communication, Employee Performance, PT Pelindo I

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1. Introduction

In society, communication is the most important thing in establishing good relationships between individuals. none other than in an effective communication, organization is the main role in building relationships between employees in order to expedite work goals and activities.

The purpose of this study was to determine the effect of communication on employee performance at Prima Husada Cipta Medan General Hospital PT Pelindo I (Persero).

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Previous research was carried out by Ardiansyah (2016: 25) entitled "The Effect of Communication on Employee Performance at PT Setia Kawan Makmur Sejahtera Tulungagung". Previous research saw the influence of communication on employee performance mediated by job satisfaction. The results showed that communication has a direct positive effect on job satisfaction.

The establishment of effective communication makes it easier for employees to find and obtain information about work that automatically affects the smooth work of employees in order to achieve maximum work results. According to previous research Ardiansyah (2016:25) prove that communication has a direct positive effect on employee performance. At work Sometimes misunderstandings occur between superiors and subordinates in assignments and orders. For example the task instruction has not followed the organizational structure that is set so that misunderstanding in carrying out the task, where the misunderstanding can result in reducing employee morale.

2. Literature Review

2.1. Types of communication

Communication is a process of delivery carried out by sources in the form of words, writing, gestures or symbols that are addressed to the recipient in conveying the message. Vardiansyah (2004), Communication in the organization can occur in the form of words written or spoken, gestures or visual symbols that result in changes in behavior within the organization, both between managers, employees and associations involved in giving or transferring communication.

Verbal communication, that uses words consciously carried out by humans to connect with other humans. Putra & Wijaya (2015) states that verbal is an oral or human statement through common words and symbols that have been agreed upon between individuals, groups, nations, and countries. Kangara (2014) states that "The verbal code in its use uses language. Language can be defined as a set of words that have been structured so that it becomes a set of sentences that have meaning".

Nonverbal communication, the communication process where the message is delivered does not use words. With nonverbal communication, people can express their feelings through facial expressions, gestures, etc (Putra & Wijaya, 2015).

2.2. Communication function

The communication function is to add insight and knowledge, to express the perceived conditions and burdens so that we get the balance of life and spaciousness of heart, as capital in interacting with the surrounding environment, to ask help and help from others, to persuade others to follow what expected and provide direction or direct others to the behaviors and attitudes that must be followed (Ngalimun, 2017).

2.3. Communication interferences and obstacles

Communication disorders occur if there is interference that uses one of the elements of communication, so that the communication process cannot take place effectively while the communication barriers are meant to be barriers that make the communication process unable to take place as expected by the communicator and the recipient (Cangara, 2014).

Communication disturbances or obstacles can basically be divided into seven types, namely as follows:

1. Technical Disruption

Technical disruption occurs if one of the tools used in communication experiences interference, so the information transmitted through the channel is damaged (channel noise).

2. Semantic and Psychological Disorders

Cangara (2014), Semantic interference is a communication disorder caused by errors in the language used. Semantic disorders often occur due to:

- (a) The words used are too many using a foreign language, jargon so that it is difficult to be measured by certain audiences.
- (b) The language used by the speaker is different from the language used by the recipient.
- (c) The structure of the language is used improperly, thus confusing the recipient.
- (d) Cultural background that causes missperception of the language symbols used.

3. Physical barriers

Physical obstacles are obstacles caused by geographical conditions such as long distances that are difficult to achieve, the absence of post office facilities, telephone offices, transportation roads and the like.

4. Obstacle Status

Status barriers are obstacles caused by social distance between communication participants, for example, differences in status between senior and junior or boss and subordinates. Differences like this usually require communication behavior that always takes into account the conditions and ethics that have been entrenched in society, namely subordinates tend to respect the subordinates, or the people who lead the king.

5. Barriers to Thinking Framework

Barriers to thinking are obstacles that are caused by differences in perceptions between public communicators and the messages used in communicating this point due to different backgrounds and education.

6. Cultural Barriers

Cultural barriers are obstacles that occur because differences in norms, habits and values adopted by parties involved in communication in developing countries tend to receive information from sources that have much in common with them, such as language, religion and other habits.

2.4. Understanding performance

Employee performance is the quality and quantity of work that is achieved by an employee of a period of time in carrying out his work in accordance with the responsibilities (Mangkunegara, 2000). The variable indicators are:

1. Knowledge of work
2. Quality of work
3. Productivity
4. Initiative and problem solving

Lymen Porter & Edward Lawler cited by Wibowo (2016) argues that performance is a function of the desire to do work, the skills needed to complete the task, a clear understanding of what is done and how to do it.

2.5. Work management

Bacal (1999) views performance management as a process of communication carried out continuously in partnership between employees and their direct superiors. This communication process involves building clear expectations and understanding of the work to be done.

The communication process is a system that has a number of parts that all must be included, if this performance management wants to describe the added value for the organization, management and employees (Wibowo, 2016).

2.6. Factors affecting performance

According to Wibowo (2016), factor affecting performance as follows:

1. Personal factors, indicated by the level of skill, competence possessed, individual motivation and commitment.
2. Leadership factors, determined by the quality of encouragement, guidance and support, carried out by managers and team leaders.
3. Team factors, indicated by the quality of support provided by colleagues.
4. System factors, indicated by the work system and facilities provided by the organization.
5. Contextual / situational factors, indicated by high levels of pressure and changes in the internal and external environment.

2.7. Performance evaluation

According to Caruth and John (2008), Performance appraisal is a formal method to measure how well individual workers do work in relation to the goals given. The main purpose of performance appraisal is to communicate personal goals, motivate good performance, provide feedback, be constructive, and set the stages for effective development plans.

2.8. Effect of communication on performance

In order to improve the desired performance, a leader communicates about the work targets to be achieved. When employees experience difficulties and fix the instructions

from their employees, they also communicate with their superiors. All communication in the implementation of this work is shown so that the work targets set can be achieved well (Pace & Faules, 2005).

3. Research Method

The research location is at Prima Husada Cipta General Hospital, Jalan Stasiun No. 92, Belawan II, Medan, Belawan City, Medan, North Sumatera. This research used quantitative method. The population in this study are all employees in HR & KEU in Prima Husada General Hospital Medan Cipta PT Pelabuhan Indonesia I (Persero) which amounted 15 people. Data collection is done that is by giving a set of written questions to the respondent to be answered as the object to be examined / observed. Beside that, literature research is done by collecting data obtained from references of literature from reading books, Journals, Theses and data from the internet.

3.1. Hypothesis

The hypothesis of this study are illustrated with the following assumptions:

1. H_0 : There is no significant influence between independent variable (Communication) with the dependent variable (Employee Performance).
2. H_a : There is a significant influence between the independent variables (Communication), with the dependent variable (Employee Performance).

If $H_0 = 0$, then Communication has no effect on Employee Performance. Data analysis methods used to measure the results of research that is by using descriptive methods quantitative. The data analysis method used for measurement scale using the Likert scale method.

TABLE 1: Likert Scale Instrument.

No	Answer	Score
1	Strongly agree / always / very positive	4
2	Agreed / often / positively	3
3	Disagree / almost never / negative	2
4	Strongly Disagree / Never	1

Source: Sugiyono (2015: 135)

3.2. Validity test

Validity Test is used to determine the feasibility of items in a list of statements in defining a variable (Wirant, 2015). The tools used are the product moment coefficient of correlation formula. The correlation technique uses the person correlation, calculated using SPSS 15.0 computer help, the question item is declared valid if it has a probability level of significance level 5% (0.05).

3.3. Reliability test

Reliability refers to an understanding that an instrument can be trusted enough to be used as a data collection tool because the instrument is good. to test the use of Cronbach Alpha where an instrument is declared reliable if the reliability coefficient of Cronbach Alpha > 0.60.

3.4. F Test

The F test is conducted to examine how all of the independent variables influence the binding variable or to test whether the regression model made good / significant or not good / non significant. H_0 is accepted if $F_{count} > F_{table}$. H_0 is rejected if $F_{count} < F_{table}$

3.5. Determination test

Determination test is done to take how much percentage of the relationship between communication to employee performance.

$$D = (r_{xy})^2 \times 100\%$$

Information:

D = Determination

$(r_{xy})^2$ = Coefficient of correlation squared

4. Result and Discussion

4.1. Communication

The communication that occurs in Prima Husada Cipta Medan hospitals is vertical communication, horizontal communication and diagonal communication.

TABLE 2: Communication.

No	Description	SA	%	A	%	DA	%	SDA	%
1	Vertical Comm	6	42.22	8	50	0	0	0	0
2	Horizontal Comm	8	53.33	7	46.7	0	0	0	0
3	Diagonal Comm	7	46.7	8	53.33	0	0	0	0

Source: Questionnaire Results of Research (2017)

Based on table 2 above, as many as 6 respondents (42.22%) said that they strongly agreed that vertical communication occurs in the hospital, and 8 respondents (50%) agreed. The vertical communication that occurs such as work instructions, delivery of information about policies, giving reprimands, submitting work reports, openness to the delivery of suggestions and opinions, and problem solving at work. Besides that, as many as 8 respondents (53.33%) said that they strongly agreed that horizontal communication occurs in the hospital, and 7 respondents (46.7%) agreed. The horizontal communication that occurs such as sharing information, distribution of work coordination and meeting in discussing the conflict.

For diagonal communication, as many as 7 respondents (46.7%) said that they strongly agreed a diagonal communication occurs in the hospital, and 8 respondents (53.33%) agreed. The diagonal communication that occurs such as communication in coordination of work with other divisions, obtaining accurate information.

4.2. Employee performance

The performance of hospital employees is seen in the job knowledge, quality of work, productivity, initiative and problem solving.

TABLE 3: Employee performance.

No	Description	SA	%	A	%	DA	%	SDA	%
1	Job knowledge	11	71.11	4	28.89	0	0	0	0
2	Quality of work	6	37.78	9	62.23	0	0	0	0
3	Productivity	9	62.23	6	37.78	0	0	0	0
4	Initiative & Prob solving	7	44.45	8	55.55	0	0	0	0

Source: Questionnaire Results of Research (2017)

Based on table 3 above, as many as 11 respondents (71.11%) said that they strongly agreed that job of knowledge with communication can improve knowledge of information related to work, can increase knowledge about the next tasks, and is important in getting information about the tasks and development of the company. Besides that, as many as 6 respondents (37.78%) strongly agreed that good DA communication between

superiors and subordinates, or subordinates with superiors or between employees triggers work quality increases, facilitates the process of completing tasks better, avoiding the occurrence of mis communication between employees so that the work process is more efficient. On the other hand, as many as 9 respondents (62.23%) strongly agreed that a good communication process between employees can motivate work, facilitate understanding in the completion of tasks and able to help the work to target set can be achieved well. Besides that, as many as 7 respondents (44.45%) they strongly agreed that with good communication, employees have initiatives and can solve problems.

4.3. Validity test

The r table value is known as $\alpha = 0.05$ and $n = 15$ so the value of $r (0.05.15.2) = 0$. In the product moment table = 0.514, if $r_{count} > 0.514$ then it is valid. All questioners item is valid $r_{count} > r_{table}$.

4.4. Reliability test

Based on the Reliability Test conducted that all items in Variable X (communication) and Y (employee performance), Cronbach Alpha are, 887. One to test the reliability of data is the value of Crobanch's Alpha > 0.60.

4.5. Product moment correlation analysis (r)

TABLE 4: Product moment coefficient (r).

Model Summary				
Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	,803 ^a	,645	,618	2,427
a. Predictors: (Constans), Communication				
(source: Research Data Processing Results, 2017)				

From the table 4 above obtained the value of correlation coefficient r on the table is used to see how big the relationship of variable X to variable Y. The results shown are = 0.803 or 0.66, meaning the relationship of communication to the employee performance is very strong that is equal to 0.66.

4.6. F test

The F test is performed using the following criteria:

1. H_0 is accepted if $F_{count} > F_{table}$
2. H_0 is rejected if $F_{count} < F_{table}$

TABLE 5: F Test.

Model	Sum of Squares	Df	Mean Square	F	Sig
Regression	139,188	1	139,188	23,639	,000(a)
Residual	76,545	13	5,888		
Total	215,733	4			

a. Dependent Variable: KINERJA
 b. Predictors: (Constant), KOMUNIKASI
 (source: Research Data Processing Results, 2017)

From the table, the F_{count} value is 23.639 with the probability value (sig) =.000. the value F_{count} (23.639) > F_{table} (3.81), and the value of sig, 000 is less than the probability value, 05 or value of, 000 <, 05 then H_0 is accepted.

4.7. Determination test

TABLE 6: Determination Test.

Model	R		Adjusted R Square	Std. Error of the Estimate		Change Statistics			Durbin-Watson	
	R Square	F		df1	df2	Sig. F Change	R Square Change	F Change	df1	df2
1	,803(a)	,645	,618	2,42654	,645	23,639	1	13	,000	1,900

a Predictors: (Constant), x
 b Dependent Variable: y

Based on table 6 above obtained the number R^2 (r square) equal to, 645. This shows that the percentage of influence of the independent variable on the dependent variable is 64.5%, while the rest (100 - 64.5% = 35.5%) is influenced or explained by other variables not included in this research model.

5. Conclusion

Respondent's statements on all indicators X (Communication) and Y (Employee Performance) which are indicators that trigger communication that affect employee performance, researchers obtain valid and reliable results. The results of the F test carried out, then obtained the F_{count} value of 23.639 and based on the results of the determination test obtained the number R² (R square) equal to, 645 and shows that there is influence between the dependent variable on the independent variable.

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Conference Paper

Hybrid Marriage Breakdown in Hamka's Novel *Merantau Ke Deli*

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Abstract

The two main characters in the novel, a man from Minang ethnic and a Javanese woman, meet and unite in a hybrid marriage institution, referring to the concept of combining two objects in one unit, part of a cultural hybrid and then analyzed through descriptive qualitative method reviewing the existence of marriage of different ethnics, part of a social problem in accordance with the function of literature as a medium for disclosure of social problems. Data and sources of data obtained are novels and words, phrases and sentences in the novel pointing to the discussion points. Tolerance, mutual understanding, solidarity, mutual support and not disputing cultural background are the main requirements in carrying out a hybrid marriage and all these requirements do not exist enough in the male character of this novel and eventually the marriage experiences a severe shock and ends in divorce. Disclosure of causal factors is the purpose of this study and the results are the norms of cultural traditions conveyed by a group of people and self-centeredness triggers the breakdown of the marriage.

Keywords: hybrid, cultural tradition, self-centeredness, marriage breakdown

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1. Introduction

Hybrid is a combination of two different objects producing a unification. Hybrid is not only found in the scientific field but also in social and cultural fields. In connection with this research, the term hybrid is used to refer to marriage between two individuals from different cultural backgrounds. Marriage is also a union between two individuals, a man and a woman, each of whom, consciously, has a sincere will to form a unit of union termed the marriage institution.

Hamka (full name: Haji Abdul Malik Karim Amarullah), an Indonesian writer, in his novel *Merantau ke Deli*, gives an overview of hybridization through two main characters, a Minang man and a Javanese woman forming a household. The man with high confidence and optimism in far-away region, namely Tanah Deli, feels that he could beatify his beloved woman and he is also sure to live happily with the woman, even though he realizes that the woman he marries is not from his clan. He never questions

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the cultural status of the woman because basically all humans are the same; and this is a strong encouragement for him to take action to marry the woman.

At first everything goes nicely. With the business capital provided by his wife while working in plantation company, they are able to run a shop and gradually, their lives improve until finally they have got economic stability. But hope and reality are always different and everyone must experience the ups and downs in life.

In a time that is not too long, the happiness they have slowly begins to diminish with the absence of a child; while a child is the main hope in eastern marriage. This problem can trigger other problems, which in turn can disrupt the harmony of marriage institutions that have been fostered for many years.

Their marriage life experiences a severe shock when the husband's big family in the hometown gives a push that he has to marry a Minang woman, in addition to having no child for many years. Then Lemah, the main character, is remarried to a native Minang woman, Mariatun. Consequently, patience, sincerity, and loyalty are tested here, especially when the second wife comes and occupies their house. The promise that the husband once states to the Poniam, the first wife, that he would make her happy and protect his wife all the time now becomes an emptiness and there is no more harmony between them, they finally get divorced.

This novel is a classic novel written by Hamka in around 1939 and published around 1940-1941, raising the issue of the Minang customs of the time, polygamy and social habits in the far-away region. This novel is inspired by the social conditions of the time in Deli area, which is a city that has sufficiently advanced in economic activities making it a magnet for migrants, especially men from Minang, supported by a tradition that there was a tradition that a Minang man must migrate and succeed overseas, to prove that he is a Minang man deserving to be respected and furthermore proved to be given a mandate to take responsibility for all matters relating to his village, including being considered eligible to be a husband.

This research is focused on the causing factors of the failure of a hybrid marriage with two points of discussion: norms of cultural tradition and self-centeredness. The two points of this discussion refer to the analysis of the factors causing the failure of a marriage institution. Hybrid marriage, the term used in this study, is not easy to carry out. Tolerance, understanding, and mutual support and not easily affected by cultural issues are things needed, basically in all marriage institutions.

2. Literature Review

Along with the concept of globalization, hybridization also develops, as a discourse beginning to shift the position of multiculturalism. In multiculturalism, every individual in a community can provide an attitude of tolerance and mutual respect; but it remains separated in view or ideology. In hybrid perspective, the main concern is directed at the relationship among people from different cultural backgrounds regardless of differences. This hybrid concept is a key feature in the direction of a true democratic society, along with the concept of one world, where everyone feels ownership and mutual care and this certainly can eliminate, at least reduce the various forms of conflict found in society today. The concept of hybrid begins with an idea that basically every culture is a blend of various cultural concepts that have already existed. (Gomarasca: 2013)

The same thing is conveyed by Jawich (2015) that hybrid is a culture in its own right, which is a combination of two or more different cultures without seeing differences because basically differences can lead to a conflict, especially those related to cultural conflict. Hybrid is not merely caused by globalization, immigration or colonialization, but rather from a constant environment in the development of a culture. Warner in Jawich (2015) states that hybrid refers to the process of the emergence of a culture, in which its elements are being continually transformed or translated through irrepressible encounters. Hybrid offers the potential to undermine existing forms of cultural authority and representation.

Hybrid is an inevitable social phenomenon that is, especially in democratic societies because all social activities are carried out together and with this togetherness there will be an attraction that does not touch cultural traditions or self-centeredness and if touched causing obstacles to attain harmony as pictured in the novel that traditions have a big role in the forming the mindset of respective people.

Tradition is a cultural feature inherited from one generation to the next and intended to provide direction to individuals or groups of people about their cultural identity having values and norms. Pardi and Siregar (2018) convey that a tradition of course is performed to maintain the sustainability of local wisdom. Local wisdom itself is often conceived as local policy, local knowledge, or local genius. But to be kept in mind tradition is rigid and cannot be changed; tradition can be adapted to the circumstances and development of the times. Traditions to be used as guidelines are of course flexible.

Shils in Yadgar (2013) states that tradition is not the dead hand of the past but rather the hand of the gardener, which nourishes and elicits tendencies of judgment which

would otherwise not be strong enough to emerge on their own. In this respect tradition is an encouragement to incipient individuality rather than its enemy. It is a stimulant to moral judgment and self-discipline rather than an opiate.

Shil in Alexander (2016) states that tradition is that which is handed down, including material objects, beliefs about all sorts of things, images of persons and events, practices and institutions. It includes buildings, monuments, landscapes, sculptures, paintings, books, tools, machines. It includes all that a society of a given time possesses and which already existed when its present possessions came upon it and which is not solely the product of physical processes in the external world or exclusively the result of ecological and physiological necessity.

And according to the realm of Indonesian language, tradition means everything such as customs, teachings, or stories passed down from ancestors. Tradition also means everything transmitted, inherited from the past to the present. Based on these two sources it is clear that in tradition, the point is the legacy of the past that is preserved, carried out and trusted today. Traditions or customs can be in the form of values, social norms, patterns of behavior and other customs which are manifestations of various aspects of life.

The next point triggering obstacles in hybrid marriages is self-centeredness.

By self-centeredness, we mean that the self takes on a central point of reference with regard to many psychological activities (i.e., conation, motivation, attention, cognition, affect/emotion, and behavior). The exaggerated importance given to the self emerges mainly from self-centeredness and refers to the increased degree with which the individual considers that his own condition is more important than that of others and this takes unquestionable priority. Self-centered psychological functioning includes characteristics such as biased self-interest, egoism, egocentrism, and egotism. (Dambrun: 2011)

This is in line with Tien (2012) stating that self-centeredness here means to view the world exclusively and excessively from one's own point of view.

The novel *Merantau ke Deli* also provides an overview of the traditions of Minang ethnic putting forward the matrilineal concept in their daily activities.

Getting married with women from outside Minang ethnic is not favored because it can damage the custom institution as a child does not have ethnic identity; on the contrary, with men outside the clan is not a dispute, because it does not affect the cultural organization and a child still has a ethnic identity from the line of a mother. (Ariani: 2015)

The same thing is conveyed by Asmaniar (2018) that marriage with outsiders, especially marrying women outside the clan is seen as marriage that could damage their traditional structure as a child born from the marriage is not a Minangkabau ethnic. In addition, the life of the wife will be a burden on her husband, while every man is in charge of the interests of his relatives, people, and homeland. Therefore, the presence of a wife who is an outsider is seen as a burden on the whole family as well.

3. Research Method

The research is a qualitative with descriptive method. Moleong (2002) states that qualitative research is a study conducted by not using numbers but using the depth of appreciation of interactions between concepts that are being studied empirically. Data that are parts of the study are linked to the causing factors of hybrid marriage breakdown. Data are obtained from novels and data sources from words, phrases and sentences referring to hybrid marriage breakdown. Additional data are then obtained from library research through various sources or references relating to the items discussed in this study.

4. Result and Discussion

Tradition is the result of creation, human feeling and intention towards material objects, beliefs, fantasies, events, or institutions inherited from one generation to another, such as customs, arts and property used. Something inherited does not mean that it must be accepted, valued, assimilated or saved all the time. The accepted tradition will be a living element in the lives of its supporters, becoming a part of the past that has been maintained until now and has the same position as new innovations. Tradition is a description of human attitudes and behaviors that have been processed for a long time and carried out for generations starting from the ancestors. Cultured traditions will be a source of one's character and virtue.

Tradition is often paired with culture so that the term cultural tradition is formed; basically there is a slight difference between the two. Culture is a way of life that develops and is shared by a group of people and is passed down from generation to generation. Culture is formed from many complex elements, including religious and political systems, customs, languages, tools, clothing, buildings, and works of art. The differentiating basis between tradition and culture is, if a certain tradition is not carried out at a time, then there will be an outbreak problem in the usual place where the

tradition is carried out; however culture is not necessarily so. In practice tradition and culture become one as they support each other.

In this study, the unification of the two main characters of the novel in a community institution is termed hybrid marriage because the couple comes from different cultural backgrounds. By commitment to support, love and protect each other, at first they can live happily and in peace as well as good financial standing. However, along with the course of their household life, a new problem arises, namely the pressure of cultural tradition norms conveyed by Minangkabau community leaders to Lemman that he must marry a Minang woman so that his cultural status is not lost. Lemman who is also a selfish person, forgets the history of his life in Deli and finally yields to the norms of the cultural tradition.

4.1. Norms of cultural tradition

Minangkabau ethnic is mostly fond of migrating. They are hard fighters who are not afraid to touch new areas for survival. When they meet unknown people, their minds will certainly open up. This makes Minang people of today unaffected by the paradigm of mixed marriages as they know that mixed marriages are not prohibited in religion as long as the marriage is established on the same faith. But the conservatives mixed marriages are harassment for the cultural traditions.

Significant norms of cultural tradition in Minangkabau society can be seen in the procedure of marriage. A Minang man must marry a Minang woman because the matrilineal law is applied to Minang customs. The child will inherit his mother's line. If the mother is non-Minang, then her child does not have an ethnic line, and no one continues the line, because the line of the father will not be inherited to the child. So according to the Minang custom, if a Minang man is married to a non-Minang woman, he obscures the lineage of a child in the cultural tradition. Traditionally a child cannot be accepted in Minangkabau realm because there is no Minang lineage. But the problem will not be complex if Minang woman marry non-Minang man.

The following data show how the norms of cultural tradition influence, the male main character, Lemman.

According to the customs of the Minangkabau, the one who holds the household is the wife. Her husband is only "Sumanda", meaning, a man coming to the house as an outsider, being taken by the customs. Children born from the marriage do not enter the clan of the father but that of the mother. Even though the marriage has been going on for a long time or those tied to

the marriage go to other regions, the wife's position is not in the husband's power, but still in the mother's protection from the wife and if the wife lives in difficulties in another region, the mother can bring his daughter home letting her husband leave behind. (Hamka, 1982: 24)

This shows that the Minangkabau cultural norms favor the women or in other words, Minang community carry out the matrilineal concept. In Minang customs and culture, love and respect towards women should always live in the souls of men as the cultural norms establish genealogies taking the lineage of the mother, termed the matrilineal system. This matrilineal system is difficult to refute because this is a proposition that has lived, grown and developed in Minangkabau. This then make Minang women unique and distinctive.

Minangkabau cultural norms emphasize that women have a high degree. Important and significant rights are obtained by women, those are concerned with material and moral rights. For the Minang community, mother is termed *Bundo Kanduang*. The presence of a woman in a family is very important because as already stated, in matrilineal kinship the line of harmony follows the mother's lineage. If a descendant is of no female, it can be stated that the family line is cut off. Thus it is clearly illustrated that *Leman* cannot take actions that are contrary to cultural norms.

Poniam is not from Minang tribe, so if *Leman* continues to ignore the demands of people in his village, to remarry a Minang woman, then he can lose his cultural status and this can have a bad impact in the future. He will not be recognized by his relatives as well as his children later, even though until now he has no child with *Poniam*.; then the only thing that must be done is to remarry a Minang woman.

The next data also show how *Leman* must submit to Minang cultural norms.

"We also don't want you to divorce her, because her way of speaking to us is very beautiful and polite. But there is also something that must be considered. If we are married to people who are not our village people, it is very difficult, the difficulty lies in the future ". answered the women. "And if you bring her to the village in your old days, where will you leave her and where will she take you? You could make her a house, but there is no land for her. Our land is narrow, our rice fields have turned to housing areas, because there is not enough land. After all according to the message of the elders, if a person from another clan is put into our land, the person would be staying for good and our own tribe would be extinct. If you remain staying with her outside there,

you will lose contact with us and you will have no more cultural standing; this is the thing we are struggling for.” (Hamka, 1982: 51)

The data show that Leman has no choice but to marry a Minang woman. All forms of causation have been conveyed by people in their villages; they feel concerned about Leman’s condition. They show deep sympathy with Leman and his wife because the final path to be taken is divorce and all this has to be done for the good of Leman and relatives and to maintain the customs they have lived from time to time.

4.2. Self-centeredness

Humans are social beings. As social beings, humans do not only rely on their own strength, but need other human beings in certain ways. Humans cannot achieve what they want by themselves. Humans cannot realize individuality, except through the medium of social life and the views of those around them. Through the cycle of events in human life, self-centeredness has become an ordinary phenomenon. Giving priority to oneself and always thinking of personal safety is a feature of self-centeredness.

Apart from the existence of the cultural norms that Leman cannot avoid, Leman himself basically has got a self-centeredness, and this can be seen from the following data.

Leman never includes his wife in his business affairs. He never tells his wife about the benefits or losses he experiences in his business. He feels confident in his own-self, with the potential he has, so that he does not realize that he has shown self-centeredness. He actually does not have enough capital to trade, because he has spent most of the money on wedding expenses. So over time the business slackens and he enters into a critical time, and he still does not want to tell his wife. (Hamka, 1982: 27)

Self-centeredness is a bad attitude and if left uncontrolled will grow into pride. Generally selfish people are arrogant; not caring about the environment or the people around them. Likewise with Leman who feels that he does not need anyone including his wife. He has shown his arrogance and pride on his self-centeredness by his failure in the business field.

The next self-centeredness is shown through the following data.

”How?” asked Bagindo Kayo too.

”It’s a pity..... the letter has been sent to grant the request of the family and relatives in the homeland.” Bagindo Kayo was surprised to hear that.

”Have you sent the letter for a long time?”

"I think it has arrived in the village," Lemman answered

"If your heart is reluctant to take another wife, that's a simple case, as the rope between Medan and Minangkabau has not been cut off by the wind, "said Bagindo Kayo as well. (Hamka, 1982: 64)

The conversation between Lemman and Bagindo Kayo shows that Lemman has significant self-centeredness. He does not tell anyone, including his wife, that he has decided to be willing to remarry a Minang woman in his hometown. He always feels that all the decisions he makes are the best so he does not need to consult anyone. He forgets that Poniem, his wife has sacrificed a lot for him. He also forgets that Poniem has made him a prosperous man; but all of Poniem's goodness is forgotten because of his self-centeredness.

The following data then show how Lemman in his self-centeredness drives Poniem away from his house.

Then you're here, I don't like you anymore. "...If you are not happy anymore, you can simply throw me away", said Poniem..."You go away from here! you are Javanese! You can join the Javanese, you can go back to the plantation company! I never think or regard you anymore. Get out of here, from now on I drop you three strikes of divorce once. Go away! " (Hamka, 1982: 107)

Lemman really has lost a heart. He drives Poniem out of his house, a woman who has helped him a lot, a woman who has elevated him, a woman who truly loves and respects him. Everything has gone apart. Lemman appears as a terrible monster. He also insults Poniem with the word "Javaness", a racial abuse.

When he first gets acquainted in his loving relationship with Poniem, Lemman never questions ethnicity. He does not care about Poniem originating from Java. Everything is going well and beautifully. He seems to love Poniem so much; termed "seems" as now Lemman has changed completely, from a lover to a hater. All of this is certainly triggered by his self-centeredness. He wants to be comfortable and safe, and from the provisions of cultural norms, he feels that he will get into trouble in the future if he stays with Poniem, so to obtain safety in his future, he dumps Poniem.

5. Conclusion

Merantau Ke Deli is a story that raises inter-ethnic issues in Indonesia. The emergence of a new culture can be caused by intercultural contact. This intercultural contact is sometimes accepted by a culture and not infrequently also rejected.

The life of the people told by Hamka is a fact of human products and construction, reality, events, and experiences that are complex, always flowing, and formulated by the treasures of human thought through motion, action or language. So it cannot be denied that literary works are a medium for conveying ideas, thoughts, criticism, entertainment, messages and phenomena caught by the senses of the author.

Hamka highlights a small part of the life phenomena of the Deli community and at the same time criticizes the chauvinistic and egocentric attitude of the Minangkabau people. The storyline is centered on two main characters in the novel: Leman, the Minang nomad living as a trader and Poniem, a Javanese woman working in Deli plantation. The cultural differences between the two people do not become a barrier for them to live a married life.

Leman's decision to remarry Minang woman because of the pressure of the elders, and family in his homeland, causes new problems in his household. Marrying a woman outside the clan changes the custom structure because a child born from the marriage will not inherit anything from the family and Leman, also driven by his self-centeredness finally decides to attend the customary tradition.

By this it is clear that the norms of cultural tradition and self-centeredness are the causing factors of the hybrid marriage breakdown between the two main characters of the novel. Customary provisions cannot be changed and must be obeyed. Cultural ties in a person affect how he expresses himself in society. Likewise with Leman, he could not possibly leave the Minangkabau culture. The attitude towards the adopted culture forces Leman to choose one of the women he has married and finally Leman and Poniem get divorced.

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Conference Paper

Medieval Religious Officials in Geoffrey Chaucer's *Prologue to Canterbury Tales*

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Abstract

Chaucer is a great humanist who gently unmasks the roguery, foolishness and corruption of the medieval religious officials in Geoffrey Chaucer's *Prologue to Canterbury Tales* without malice, spite or animosity. His attitude is that of benevolence and tolerance, even his satire is in the form of tender shafts of irony, which neither hurt nor destroy. He gives us a direct transcription of reality and a true picture of the medieval social condition as it actually lived in the age in most familiar aspects in his masterpiece work, *The Canterbury Tales*. He uses humour, irony, exaggeration and ridicule to satirize the medieval religious officials' follies and foibles. The research focuses on the seven medieval religious officials by the name of the Prioress, the Monk, the Friar, the Clerk of Oxford, the Parson, the Summoner, and the Pardoner. This research aims at revealing the follies, the absurdities, the monetary greed, the hypocrisy, and, on the whole, the irreligious natures of these men of religion. The method used in this research is descriptive qualitative proposed by Creswell (2014). The research result shows that the religious characters of his times are portrayed in a most unfavourable light. The ecclesiastical characters that are favourably portrayed, and for whom Chaucer admires are the Clerk and the Parson. Chaucer has nothing to satirize for them but praise, while the other characters belonging to the church are ridiculed and satirized. They are not only most worldly-minded but also dishonest, immoral, and corrupt.

Keywords: Middle Age, medieval society, ecclesiastical characters, medieval religious officials, irony, satire.

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1. Introduction

The Age of Chaucer covers the period from 1340-1400. The principal events, trends, and movements of this age in the political, economic, social, religious, and literary spheres are important for a proper understanding of the background of Chaucer's life and work.

The fourteenth century is dominated by Chaucer, the great poet of the age. So, it is also labeled as the Age of Chaucer. The fourteenth century is remarkable historically for the decline of feudalism (organized by the Normans), for the growth of the English national spirit during the wars with France, for the prominence of the House of Commons,

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and for the growing power of the labouring classes, who had theretofore been in a condition hardly above that of slavery. It was an age of restlessness; amid the ferment (state of excitement) of new life that Chaucer lived and wrote. Old things and new appear side by side upon his pages, and in his poetry we can study the essential spirit, both of the age that was passing, and of the age that was to come.

2. Literature Review

Literature reflects the trends of the times in which it is produced and there is always a towering literary artist who becomes the mouthpiece of his age and gives expression to its hopes and aspirations, its fads and fetishes, its fears and doubts, its prosperity or poverty and its enterprise in his works. Geoffrey Chaucer symbolizes the Middle Age. He stands in much the same relation to the life of his time as Pope does to the earlier phases of the eighteenth century, the Age of Neoclassicism, and Tennyson to the Victorian era in the later nineteenth century; and his place in English Literature is even more important than theirs.

So far as religious belief is concerned, Pope was not a representative of his age. He was a Roman Catholic whereas the majority of Englishmen in his age were Protestants, with a fair sprinkling of Puritans among them. However, Pope never asserts his religion anywhere in his work. He faithfully represents his Age, its social, intellectual life and literary tendencies in the poems such as “The Rape of the Lock”, “Dunciad”, “Essay on Man”, and “Essay on Criticism”. In “The Rape of the Lock”, Pope satirically portrays the frivolous pursuits and affected life of the upper-class ladies of his age in the person and activities of Belinda. “The Essay on Man” is, likewise, an attempt to present the philosophical and intellectual principles of his Age. In the “Dunciad”, Pope lets loose the floodgates of scurrilous satire attacking the political strife of the age and the low moral standards to which the wits had fallen in those days. Like Pope, Tennyson was equally the mouthpiece of the Victorian society, and represented the ideas, traditions, hopes and aspirations of the people. He reflected the fancies and sentiments of the Victorian England. In the “Princes”, Tennyson associates himself with the suffragist movement of his time and makes a plea for the education and better placement of woman in society. In “Locksley Hall of 1842”, he effectively presents the restless spirit of ‘young England’ and the optimistic belief of the age in science, commerce and the progress of mankind; while its sequel “Locksley Hall Sixty Years After” (1886) shows the revulsion of new things which had occurred in many minds when the rapid development of science seemed to threaten the very foundation of religion, and commerce was filling the world

with the sordid greed of gain. In the "Palace of Art", he describes and condemns the spirit of aestheticism and Pre-Raphaeliticism, whose sole religion was the worship of beauty and knowledge for its own sake. "Maud" gives a dramatic rendering of the revolt of a cultured mind against the hypocrisy and corruptions of a society degraded by the worship of Mammon. In his "Idylls of the King", he has reduced the plan of the Arthurian stories to the necessities of Victorian morality. In "Memoriam", he traces the triumph of Faith and Love over Death and Skepticism. In all these ways, Tennyson represents the Victorian Age.

Like Pope and Tennyson, Chaucer represents his own Age. He is as truly the social chronicler of England in the late fourteenth century as Froissart is the political and military chronicler of France during the same period. His poetry reflects the fourteenth century not in fragments but as a complete whole. Other poets of his Age direct their gaze and attention to only a certain limited aspect of the age. For example Wyclif (1330-1408) reflects the fear produced in the wealthier class by the Peasant Rising; Barbour mirrors the break between the literature of Scotland and of England and the advent of patriotic Scottish poetry; and Langland (1330-1400) presents a picture of the corruption in the Church and the religious order. Each of these authors throws light only on one aspect of fourteenth century life. It is Chaucer's greatness that he directs his comprehensive gaze not on one aspect only of his Age but on all its wide and variegated life. He is the wide and capacious soul, and takes a fuller view of his times more than anyone else could have taken in those days. Chaucer gives us a direct transcription of reality and a true picture of daily life as it actually lives in most familiar aspects. Chaucer represents all this fully nowhere but in "Prologue to Canterbury Tales" in which through the presentation of the characters, Chaucer represents the wide sweep of English life by gathering a motley company together and making each class of society tell its own typical story.

Humour is the sympathetic appreciation of the comic, the faculty which enables us to love while we laugh. It is the humour which enables us to see the person's point of view, to distinguish between crimes and misdemeanours. Above all, it is humour which points out those enduring peculiarities, those little foibles and harmless weaknesses which give a character a warm place in our affections. There is no sting in humour, no consciousness superiority. On the contrary, it contains an element of tenderness. Obviously humour is distinct from satire, but it can be distinguished from farce and wit only insisting on the externals when speaking of them. Humour is indeed the soul of all comedy. Satire, being destructive, not constructive, is in a class apart, but even satire may become so softened by humour as it does in Chaucer that it may lose the

element of caricature and serve only to give a keener edge to wit. Chaucer's whole point of view is that of the humorist. He is a comic poet who saunters gaily through life pausing the notice every trifle as he passes. He views the world as the unaccustomed traveller views a foreign country. He possesses the faculty of amused observation in a pre-eminent degree. Again and again he contrives to invest some perfectly trifling and commonplace incident with an air of whimsicality, and by so doing to make it at once realistic and remote.

Chaucer's humour, as has been acknowledged by almost every critic, is always sympathetic. In the Prologue, except in his handling of the Monk and the Friar there is no sting in it. As Legouis puts it Chaucer does not treat with disdain those whose foolishness he has fathomed, nor does he turn away in disgust from the rascal whose tricks he has detected. If humour can be defined as "the sympathetic appreciation of the comic", *i.e.* the faculty which enables us to laugh—but to laugh affectionately and sympathetically, then Chaucer was indeed a great humorist. (Naeem, 2010)

Sing (2012) states that Irony, in its broadest sense, is a rhetorical device, literary technique, or event characterized by an incongruity, or contrast, between reality (what is) and appearance (what seems to be). Verbal, dramatic, and situational irony are often used for emphasis in the assertion of a truth. The ironic form of simile, used in sarcasm, and some forms of litotes can emphasize one's meaning by the deliberate use of language which states the opposite of the truth, denies the contrary of the truth, or drastically and obviously understates a factual connection. He further adds that Irony is effective because it prevents the author's work from becoming didactic. Since most works of fiction that employ irony tend to deal with serious issues, such as the hypocrisy in religion, society, or government, a more serious or realistic approach risks becoming pretentious. Irony, particularly satire, can be an effective way to not only approach such topics but do so in way that is humorous or entertaining (though it's important to point out that not all satire is funny). Another reason why irony is effective is because it allows readers to see the discrepancies the author is pointing out about humans or society. For instance, in *Twelfth Night*, audiences are able to witness the absurdities that Elizabethan society placed on decorum within courtship rituals and the ways those rituals are complicated by gender expectations.

Sitepu (2018) in McClennen (2011, 2011: 1-2) Satire serves as a comedic and pedagogic form uniquely suited to provoking critical reflection. Its ability to underscore the absurdity, ignorance, and prejudice commonly accepted behavior by means of comedic critical reflection offers an especially potent form of public critique, one that was much needed in the social environment. Sing (2012) states that Satire is the mind/wits;

irony is the reasoning/rhetorical tool; humour is the substance. Satire is a genre of literature, and sometimes graphic and performing arts, in which vices, follies, abuses, and shortcomings are held up to ridicule, ideally with the intent of shaming individuals, and society itself, into improvement. Although satire is usually meant to be funny, its greater purpose is often constructive social criticism, using wit as a weapon and as a tool to draw attention to both particular and wider issues in society. A common feature of satire is strong irony and sarcasm—"in satire, irony is militant"—but parody, burlesque, exaggeration, juxtaposition, comparison, analogy, and double entendre are all frequently used in satirical speech and writing. This "militant" irony or sarcasm often professes to approve of (or at least accept as natural) the very things the satirist wishes to attack. Satire is nowadays found in many artistic forms of expression, including literature, plays, commentary, television shows, and media such as lyrics. Satire is a technique employed by writers to expose and criticize foolishness and corruption of an individual or a society by using humor, irony, exaggeration or ridicule. It intends to improve the humanity by criticizing its follies and foibles. A writer in a satire uses fictional character, which stands for real people to expose and condemn their corruption. A writer may point a satire toward a person, a country or even the entire world. Usually, a satire is a comical piece of writing which makes fun of an individual or a society to expose its stupidity and shortcomings. In addition, he expects that whosoever he criticizes improves his character by overcoming his weaknesses.

3. Research Method

Regarding the research method, having a focus on content analysis, qualitative research is used in performing this research. Sahu (2013: 4) says that in qualitative approach, research is mainly concerned with subjective assessment of the respondent. It is mainly concerned with attitudes, opinions, behaviors, impressions, etc. Thus, qualitative research is an approach to research to generate insights of the subject concerned in non-quantitative form or not subjected to rigorous quantitative analytical tools. Besides, this research uses descriptive method proposed by Kothari (2004) since it describes a state or an event that already exists, and is depicted in the novel. The purpose of this research is to reveal the redeeming evil of colonialism to Igbo people in *Things Fall Apart* by Chinua Achebe, who audaciously acknowledges that colonialism has brought positive impacts in terms of enlightenment, progress and divergent developments to the Nigerian Igbo so that the truth that colonialism contributes to the developments of the lower Niger is indisputable.

4. Discussion

At the outset, it must be made clear that Chaucer at heart was a realist, and he revealed the truth about life as he saw it. Chaucer's realism primarily comes out in the setting of "The Canterbury Tales" which is not only his masterpiece among the poet's own works but also the high point of all English medieval literature. The pilgrimage belonging to all classes of society journeying from London to the holy shrine of St. Thomas at Canterbury provides Chaucer a fitting opportunity to present realistically the picture of the real world of fourteenth century life. Chaucer imparts the solid touch of realism in the portrayal of his characters. Each character with the dress, manner and behavior is highly conducive to realism. Chaucer presents the variegated life of his age faithfully and realistically.

Through the ecclesiastical characters in the *Prologue to the Canterbury Tales*, Chaucer constructs a representative picture of the condition of the church and its ministers in his age. He does not strike pointedly at the corruption among the clergymen of the times but he certainly presents realistically the fatty degeneration that had set in religious life of his age. The clergymen instead of devoting their time and energy to religious meditation have given themselves up to profligacy, and Epicureanism. Chaucer does not attack any principle or dogma of Christian Catholicism, but certainly he cannot tolerate the growing corruption, laxity of discipline and love of luxury prevailing among the clergy. He, therefore, satirises these depraved and fallen ecclesiastics of his times. A lot of humours in *The Prologue* springs from Chaucer's use of irony and satire. It is vivid in the *The Prologue* that most of the portraits in *The Prologue* are presented to us in a satirical light, though the satire is neither malicious nor scurrilous. Chaucer's satire is always mild and gentle. Chaucer is not prompted by either ill-will, spite, or cynicism. Nor does he become furious or indignant in his exposure of the follies and absurdities of the various characters. He never indulges in vituperation or denunciation. He lashes his victims not only gently but almost affectionately.

Chaucer's use of irony may first be noted in his presentation of the Prioress. The Prioress, we are told, spoke French fluently and elegantly, according to the school of Stratford-at-Bow (Parisian French not being known to her). This is an ironical reference to the Prioress's aristocratic pretensions. Her dress and her fashionable manners are also ironically described. She let no morsel all from her lips; and politely after her food she reached. She took pains to imitate the behaviour of the royal court. As for her charitable nature, Chaucer tells us that she would weep if she saw a mouse caught in a trap, that she fed her pets dogs with roasted meal, or milk and the finest bread

(when vast numbers of people were not getting enough to eat), and that she felt greatly distressed if anybody struck one of her pet dogs with a stick. The inscription on the Prioress brooch was: "Love conquers all". There is irony even here, because love here seems to have an ambiguous meaning, love both in the divine and secular senses. In short, the ironic implication throughout the portrait of the Prioress is that, in spite of her holy calling, she is more concerned with worldly things than with the spirit. Chaucer emphasizes the Prioress's basic femininity, rather than her spiritual qualities, when he refers to her fine nose, small mouth, soft and read lips, eyes grey as glass, and so on. Her name too was Eglantine which was a heroine's name in the conventional romances. The effect of all this is an ironic association of the religion and the worldly, and the suggestion that the Prioress was more worldly than religious.

The Prioress bothers more about modish etiquette than austerity. This Prioress is essentially well-bred but she is also individualized. She has a romantic name, Eglantine. She indulges in certain vanities which belonged, either wholly or partly, to many nuns of Chaucer's time. A Prioress was not expected to swear at all, but Eglantine swears by Saint Loy, the seventh-century courtier-turned saint.

There was also a Nonne, a Prioress,
That of hir smyling was ful simple and coy;
Hire grettteste oath was but by saint Loy,
And she was cleped madame Eglentyne.
(Prologue: 118 – 121)

Besides, Nuns were also forbidden to keep pets of any kind but Eglantine possesses little dogs upon which she lavishes affection and care. She fed her pets dogs with roasted meat, or milk and the finest white bread (when vast numbers of people were not getting enough to eat), and that she felt greatly distressed if anybody struck one of her pet dogs with a stick.

Of smale houndes hadde she that she fedde
With rosted flesh or milk and wastel breed;
(Prologue: 146 – 147)

She cannot hide her love of jewellery. Her rosary is too elaborate or a nun, and the brooch she wears, bearing an ambiguous motto, should not be worn by a nun. There is also the inscription on the Prioress' brooch, that is: *Amor vincit omnia* "Love conquers all". There is irony here, because love here seems to have an ambiguous meaning, love both in the divine and secular senses.

And ther-on heng a brooch of gold ful sheene,
On which ther was first write a crowned A,
And after Amor vincit omnia.
(Prologue: 160 – 162)

The Prioress indeed corresponds to the character of prioress as they were in the fourteenth century.

The Friar is a jolly beggar who employs his tongue to carve out his living. He is a representative of his class. He is a “limiter”, that is, a friar who has secured the begging rights in a specified area. He knows how to induce all the women in that area to give him money or food in response to his “dalliance”. He has a way with him. He knows all the latest songs, with which he entertains the fair wives with presents of ornamental knives and pins, and his initial blessing of each house he visits is pleasantly satisfying. When he visits richer or more important people, his manner changes; he becomes courteous and humble. He is only ready to hear confessions, and to sell absolution for money, which is, of course, his greatest sin. He will have nothing to do with lepers or with the poor. He will deal only with those who can be a source of profit to him.

For unto swich a worthy man as he
Acorded nat, as by his facultee,
To have with sike lazars aqueyntaunce;
It is nat honeste, it may nat avaunce,
For to deelen with no swich poraille;
But all with riche and sellers of vitaille.
And over al, ther as profit sholde arise,
Curteis he was and lowely of servyse:
(Prologue: 243 – 250)

The Monk too is portrayed satirically. This Monk was even worldlier than the Prioress, with nothing spiritual about him. Chaucer makes an abundant use of irony in describing the Monk’s character. The Monk was fond of hunting and kept a large number of fine horses in his stable. When he rode, people could hear the jingling of the bells on the bridle of his horse. He never observed the rules of monastic discipline because, says Chaucer ironically, these rules were “old” and somewhat “strict” and because the Monk wanted old things to be forgotten and to embrace new customs. Continuing the irony,

Chaucer says that the monk did not wish to drive himself mad by studying too much, and that he did not work with his hands because he did not see how the world could be served by St. Augustine's advice to the monks to perform manual labour. This Monk had, too, a gold pin with a love-knot in its large end. The irony here becomes evident when we recall that a monk was expected neither to possess gold ornaments nor to think of love. The Monk is further exposed when we read that he was fond of eating a roasted fat swan. The most ironical line in the portrayal of the Monk is the one which says: *Now certainly he was a fair prelate*. This line is also a good example of Chaucer's tongue-in-cheek manner of writing. This Monk did not subscribe to the doctrine that a monk, who is neglectful of rules, is like a fish without water. The Monk also wore one of the most expensive kinds of fur on his sleeves.

The Monk is also satirically portrayed. The Monk is a fat well-fed individual who is more interested in hunting than in the performance of his religious duties. He neither labours with his hands nor pores over a book in the cloister. The Monk does not fast or deny himself costly garments; instead he loves a fat swan the best of any roast; he wears the finest gray fur in the land, an elaborate gold pin in the shape of a love-knot, and costly supple boots. He owns greyhounds which are swift as birds, and in his stables are many valuable horses. Thus, Chaucer's Monk is a lively representative of his class.

A Monk ther was, a fair for the maistrie.

An outridere, that lovede venaire

.....

Ful many a deyntee hors hadde he instable;

(Prologue: 118 – 121).

Next comes the Friar who is treated in the same ironical and satirical manner. This Friar was adept (skillful) in gossip and the use of flattering language. We notice the keen irony when we are told that he had performed many marriages of young women at his own cost. (The implication, of course, is that he had seduced many young women or kept them as his mistresses before he married them off at his own cost). The irony becomes even keener when we are told that he was "*a noble pillar of his order*" (which reminds us of the Monk being "a fair prelate"). The Friar heard confessions, and pleasant was his absolution. Continuing his tongue-in-cheek manner, Chaucer tells us that the Friar believed that a sinner was truly repentant if he gave enough money to a priest as a token of his repentance. The Friar said that sinners, instead of weeping and offering prayers, should give silver to the poor friars. He carried knives and pins and other ornamental articles which he gave to beautiful women. He had a merry voice, could

sing well, and could play on the fiddle. Physically, he was as strong as a champion. He knew every innkeeper and every bar-maid but hardly went near a leper or a beggar. Some of Chaucer's sharpest irony appears in the lines in which he says that the Friar was such a worthy man that it was not proper for him, in view of his position or status, to become acquainted with sick lepers because a man like him should deal not with poor people who could afford to give him nothing, but with the rich and the sellers of food. He was courteous and humble in his service wherever he found a possibility of monetary profit. The irony in this portrait reaches its climax in the following line: *there was no man anywhere so virtuous*. But this line does not mark the end of this satirical portrait. Chaucer goes on to say that the Friar's reading of the Gospel was so pleasant that he would manage to obtain some little money even from a destitute widow. He obtained money also from the litigants by acting as an arbitrator on love-days. In portraying the Friar, Chaucer strips him completely naked, exposing him to ridicule. Nowhere does Chaucer criticize him directly. His criticism is conveyed to us ironically. We can infer that Chaucer here maintains the Friar's humanity and even his liability, despite his corruption and moral laxity; this he does in the last few lines of the portrait where the Friar is associated with song and music.

In exposing the sins of the Summoner and the Pardoner, Chaucer is almost merciless, though even here he is not spiteful or savage. There is plenty of satire in these two portraits. Thus, the Summoner had a fire-red face on which were pimples that could not be cured by any medicine. He was hot, and lecherous as a sparrow. When he had drunk wine heavily, he would keep repeating the few Latin words and phrases which he had memorized. Here is an example of Chaucer's satirical writing:

But whose koude in oother thyng hym grope,
(But if anyone questioned him on anything else).
Thanne hadde he spent at hisphilosophie;
(Then he had exhausted all his learning).
Ay "Questio quid juris" wolde he crie
(Constanly "Questio quid juris" would he cry).

The fun here results from the way Chaucer exposes the shallowness of the Summoner's knowledge of Latin. The satire continues in the lines which tell us that the Summoner would, for a quart of wine, allow a good fellow to keep a mistress for twelve months. The Summoner could also take advantage of a girl. In a sarcastic manner, Chaucer says that the Summoner was a gentle rascal and a kind one, and that a better

companion than he could not be found. Chaucer then satirizes the Summoner's love of money. The Summoner would tell people that they should not feel afraid of the arch-deacon's curse (that is, excommunication) because, by paying money, they could easily rid themselves of the curse. As a final touch of satire, the Summoner's headgear is described as being large like an ale-house sign, and his buckler being a huge loaf of bread. These symbols of physical appetite do not suggest robust health (as with the Franklin) but appetite which runs to gluttony.

Chaucer's freedom from malice towards his fellows is nowhere more plainly shown than in his physical description and characterization of the Summoner. This pimply, scurfy, scraggy-bearded, lecherous, drunken wretch, this foul-breathing ignorant swindler, whose hideous aspect terrified children but who yet had jurisdiction over all young people in the diocese, still does not tempt the poet to moralize. In fewer than fifty lines, he exposes him body and soul as mercilessly as Swift or Aldous Huxley might have done in a far larger space of prose. Unlike these later satirists, however, Chaucer does not consume himself in a frenzy of hatred and disgust. Nevertheless, his satire bites home at least as powerfully as theirs.

There is plenty of ironical humour in the portrait of the Pardoner. We are told that this Pardoner had come straight from the court of Rome, that his bad was "brimful of pardons, come from Rome all hot", and that in his occupation "there was not another such pardoner" from one end of England to the other. These are examples of irony at its best because the Pardoner is here exposed to ridicule for his frauds. He is further satirized when we are told that he carried a pillow-case which he said was the Virgin's veil, a small piece of canvas which he claimed to be a piece of the sail of St. Peter's boat, and a glass containing pigs' bones which were supposed to be bones of saints. With these relics he made more money from the simple people of a parish in one day than the parish priest got in two months.

The Summoner is basically wicked. He teaches a sinner not to feel afraid of the archdeacon's curse because money, he says, will set everything right. The Summoner has all the young people of the parish under his thumb as he knows their secret and acts as their advisor. The Summoner will readily excuse a fellow or keeping a mistress for a year, if he is given only a quart of wine. He is sexually immoral himself, because he can take advantage of a girl; that is he will seduce a girl, if he gets the opportunity.

As hoot he was, and lecherous, as sparwe,

(Prologue: 626)

A better felawe sholde men noght fynde.

He wolde suffree, for a quart of wyn,
A good felawe to have his concubyn
A twelf monthe, and excuse hym atte fulle;
And prively a finch eek koude he pulle.
(Prologue: 648 – 652)

It is clearly noticed that the Summoner is a depraved fellow. He will excuse a fellow fully for the sin of keeping a mistress for a year only for a quart of wine. It also fully signifies that he loves to drink wine.

The Pardoner, who is the Summoner's friend and comrade, is a despicable parasite trading in letters of pardon with the sinners who could ensure a seat in heaven by paying hard cash. The Pardoner, we are told, has come straight from the papal court at Rome, and he bears a bag full of pardons. The Pardoner carries with him, as relics, a pillow case which he claims to be part of the Virgin Mary's veil, and a piece of cloth which he claims to be part of the sail of St. Peter's boat. He also has a cross made of brass but studded with gems, and some pig's bones which he claims to be a saint's relics. He well knew how he must preach and speak in a biting tone in order to obtain money from the congregation.

For wel he wiste, whan that song was songe,
He moste preche, and wel affile his tonge
To wynne silver, as he full wel koude,
(Prologue: 711 – 713)

The Clerk and the Parson, as has already been said above, are worthy of respect and admiration. The Clerk is a devoted student of logic, and he would rather have twenty volumes of Aristotle than rich robes or a fiddle. His outer coat is threadbare for he is poor, even his horse is as lean as a rake. What money he receives from his benefactors, he spends on books and learning, and he repays the benefactors by heartfelt prayers for their souls.

But all that he myghte of his freendes hente
On bookes and his lernynge he it spente,
And bisily gan for the soule preye
Of hem that yaf hym wher-with to scoleye,
(Prologue: 299 – 302)

He never displays unseemly levity in behaviour. He does not speak one word more than is necessary; when he does speak, he is brief, to the point, and always noble in his meaning. He is glad to learn and glad to teach.

Noght o word spak he moore than was neede,
And that was seyde in forme and reverence
And short and quyke and ful of hy sentence
Sownynge in moral vertu was his speche
And gladly wolde he lerne and gladly teche.

(Prologue: 304 – 308)

The Parson is apparently a follower of Wyclif who revolted against the corruption of the church. He is a learned man faithfully preaching Christ's gospel and devoutly instructing his parishioners. He emphasizes two facts: if gold rusts, iron will do far worse; and if the shepherd is foul, the sheep cannot be clean.

That If gold ruste what shal iron do?
For if a preest be foul, on whom we truste,
No wonder is a lewed man to ruste;
And shame it is, if a prest take keepe,
A shiten shepherde and a clene sheepe.

(Prologue: 497 – 451)

He is holy and virtuous, meek and polite. He is no hireling but a worthy shepherd to his flock. The Parson will not leave his parishioners "to sink in the mire", in order that he may make more money by running off to London to become a chantry priest or to seek a position in some guild: "he was a shepherd and noght a mercenaire". Although he is good, he does not hesitate to reprimand anyone who shows no repentance. He treats those of high or low position in exactly the same way.

But if were any persone obstinate,
What so he were, of high of lough estat
Hym wolde he snybben sharply for the nonys.

(Prologue: 521 – 523)

5. Conclusion

Prologue to the Canterbury Tales gives us a fairly authentic and equally extensive picture of the medieval religious officials prevailing in England. The religious officials belong to the pilgrims of various ranks and types. The higher and more prosperous ones include an aristocratic and rather affected Prioress, a Monk addicted to horses and “venery” (hunting), a Friar adept in persuasion and seduction, a Canon of religion who joins the party and route with an attendant Yeoman, and a Pardoner who makes a good living by selling indulgences (pardons granted by a priest for cash payment) and fake relics of saints. Humbler members of the clergy are a Nun, at least one Priest journeying with the Prioress, and a country Parson who, in contrast to the Monk, the Friar, and the Pardoner, represents the type of un-mercenary, hard-working priest of humble origin obviously admired by Chaucer. The Clerk of Oxford, still a student, is also a sincere devotee of his profession.

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Conference Paper

Researching ELT 4.0 and Transmediality: Fostering Transliterate Reading through Transmedia Storytelling

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Abstract

The notion of Education 4.0 has directed to the utilization of various media platforms in teaching, which, in this context, is the adoption of Transmedia storytelling. Transmedia storytelling is the material presented to the students during the teaching and learning session that aims at fostering students transliterate reading. Through transmedia storytelling students are introduced to reading activities that enable them to read through multiple media platforms presented in class. A number of studies have been done in researching transmediality in the area of communication studies, however only little is known in ELT research. Therefore, this paper endeavors to explore the ways in which transmedia storytelling helps foster students' transliterate reading. Adopting Transmedia Play and Storytelling theories grounded in transmediality, the paper utilizes a case study as the research design. Employing classroom observation and students' response sheets, the findings reveal that transmedia storytelling promotes students transliterate reading through facilitating them in engaging with multiple types of visual, audio and interactive media activities. It helps them develop awareness in three areas: 1) awareness of the function of pictures for story comprehension and vocabulary acquisition; 2) awareness of the way sound helps for narrative elements interpretation; 3) awareness of the needs of text-reader transaction through new media for comprehension.

Keywords: Transmedia Storytelling, Transliterate Reading, media platforms

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1. Introduction

In the context of Industrial Revolution 4.0, the teaching-learning process has become a challenge in schools and universities because of the fact that technology that had been developed today made traditional teaching methods such as lectures, recitations and memorization techniques less effective and less interesting for the students (Munaro & Viera, 2016). This issue led the educators to face difficulties in trying to implement classical teaching methods in the classroom as students do not find it interesting. Therefore, the break of traditional ways of teaching, combined with the rapid development

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of technologies, especially in terms of mobile, is a huge changing landscape for the educators. This new era is an eye opener for the educators to develop a new design of learning experiences for the students (Rodrigues & Bidarra, 2014). Since then, educators have come out with various type of learning experiences that consist of technologies in order to facilitate students' learning experiences. Technologies such as electronic whiteboards, desktops, projectors, mobile learning, computer networking and the use of Artificial Intelligence, have been introduced in the class in order to attract the students' attention so that the teaching and learning process can be effective.

The cause of developing a new design of learning experience can be strengthened by the fact that teenagers today who allegedly being called as the Generation Z, are different compared to the generations before since they are more critical, dynamic, demanding, self-taught. As stated by Adam & Hams (1996), lecturing process where students merely sit in the classroom and listen passively to what is being taught by teacher is not suitable anymore with recent regression towards digital classroom. They want to be tested and have the opportunity to make their own decisions.

This fast-paced interactive culture has changed the way how teaching was supposed to be. Some of the platforms used by the students are the social media platforms and also content creation tools. The key to this issue is trans literacy, that is, an ability to read, write and interact over a variety of platforms and media (Thomas et. al., 2007) that the students need to possess in order to survive in the 21st century. If educators can combine the ability of trans literacy, the development of multimedia in different channels and the use of internet, a new dimension can be introduced, which is the integration between digital worlds with the physical one (Pitts, Ireton & Wards, 2014).

In the context of this vibrant, irreducible, fast-paced growing world, the term "Transmedia Storytelling" can be said to be shone its light among people who create, use media and technology to make a better English teaching-learning experience. Transmedia, which carries the meaning of "across media" can be described as a combination of multiple channels for the purpose of constituting a unified and coordinated entertainment experience. This can be supported by the description explained by Jenkins (2006) where he derived Transmedia as a "synergy" that is being integrated together by modern media companies. Transmedia storytelling creates space for students to develop a personal connection with complex media as it involves representation, meaning, embedded in imagery, sound, and narrative. TS has been implemented in the classroom to develop students' trans literacy skills which include the ability to read, write and interact over variety of platforms and media (Thomas et. al.

2007). Therefore, this present research is aimed at exploring how a technology-assisted language learning such as TS foster students' trans literacy skills.

2. Literature Review

Transmedia originally comes from the collaboration of two words: "Trans" and "Media". According to Avery (2000) and Gambarato & Alzamora, 2012 (2013), "trans" in this case holds the meaning of "beyond", "traverse", "through" and the dissemination of the ideas of wholeness. Jenkins (2006) further simplifies "transmedia" as "across media" or "through communication platforms". However, according to Baarspul (2012), the origin of the concept of transmedia actually goes back to the year of 1991, by the work of Marsha Kinder, who published a book entitled *Playing with Power in Movies Television and Video Games* in 1991. Kinder (1991) devises transmedia as a set of narrative and non-narrative media elements that are spread systematically across various platforms. Narrative elements that are meant by Kinder (1991) include things such as plot, setting, and characters. Meanwhile, non-narrative elements cover items such as mode of participation (e.g., ways to play a part in contribute in a story or types of actions in a video game) or design features (such as instructional design in an in-person activity).

Kinder (1991), contends that transmedia allows the recipient to "recognize, distinguish and combine different popular genres and their respective iconography that cut across movies, television, comic books, commercials, video games and toys". Kinder (1991) also argues that transmedia (or "transmedia intertextuality" in Kinder's terms) provokes some response from the viewers, which makes them "being sutured into imaginary identification with a fictional character and fictional space."

Further, Herr-Stephenson and Alper (2013) claim that transmedia depends on children's abilities to decode, remix, create and circulate many kinds of media content, from Sesame Street to Star Wars, through contexts which includes schools, extended learning programs and home environments. From the derivation, they come out with "Transmedia Play" which can be described as the approach regarding children's experimentation with, expression through and participation in a transmedia experience that acknowledges cultural engagement, respects their thoughts and feelings and builds up and upon 21st century literacies. It is significant to know that the term "Transmedia Play" does not carry the meaning "play" or "drama" in the literature scene but, it theorizes on how children read and interact with contemporary media across platforms.

As cited by Rodrigues and Bidarra (2014), Herr-Stephenson and Alper (2013) noted that "Transmedia Play" favors learning in different ways:

1. Promotes new approaches to reading, as children must learn to read both written and multimedia texts (across multiple media).
2. Encourages joint media engagement, providing opportunities for families to experience transmedia together.
3. Can support constructivist learning goals – it involves exploration, experimentation and remix, which focuses the active role of the learner in constructing knowledge by performing to make connections among information in a specific context.

This theorization of students' engagement with multiple media platforms can be implemented through Transmedia Storytelling (Jenkins, 2006, 2008, 2010; Scolari, 2009, 2014), which is defined as a specific narrative structure that broadens through both different languages (verbal, iconic, etc.) and media (cinema, comics, television, video games, etc.). Combined contents are delivered in accordance with different media, platforms and different languages. In this case, consumers experience different parts of the story through different channels and they are surrounded and wrapped up with the story in all kind of aspects. Phillips (2012) articulates the same idea that Transmedia storytelling can also be described as a technique that transfers messages, ideas, or story series to mass audience by using multimedia platforms in a planned and rational fashion. Clearly, transmedia storytelling means exposing the interesting parts of a story by using a various communication platform and delivering the whole of the story into use through contrasting dimension and experiences.

Having seen the significant pedagogical potential of Transmedia Play and Transmedia Storytelling, Herr-Stephenson and Alper (2013) believes that this theoretical construct is of importance to foster students' trans literacy, support social skills and cultural competencies.

Trans literacy is a new concept that emerged from multiple scholars and educators. It is derived during various types of things that are being presented in an increasingly complex information and communication environments, advance further from all perspectives. Thomas et. al. (2007) derives trans literacy as a person's capability to read, write and interact with materials through a range of platforms, tool and media from signing and orality through handwriting, print, TV, radio and film, to digital social networks. In 21st century, the perspective of what it means to be literate has changed. Thomas's definition offers a unifying perspective of what it means to be literate in the 21st century. Linguistically, Sukovic (2014) discusses that the word is needed to not only master multiple literacies, but also to create the ability to adapt and be flexible

that are necessary for learning and work in a rapid-growing environment. The accurate configuration of skills, modes and technologies depends on the context.

Trans literacy is originated from Alan Liu's Trans literacies Project where it was first developed at the University of California in 2005. It was later being developed further by Thomas et. al. (2007) in Production and Research in Trans literacy (PART) group at De Montfort University. Thomas et. al. (2007) exposes trans literacy as a concept that has the ability to capture dynamic relationships between different types of literacies, technologies and social cultural contexts. Stornaiuolo, Smith and Philips (2017) extend the original definition of Liu's plural conception of trans literacies from the work of scholars in the New Literacy Studies and multiliteracies that examines the situated, contingent and ideologically rooted nature of meaning making across modes. They argue that, by deliberately attending to how people make meaning across interactions among people, things, texts, contexts, modes and media, a trans literacy approach can foreground how people and things are mobilized and paralyzed, facilitated and restricted, in different measure in relation to institutions and systems with long histories.

In the context of literacy at schools, one of the forms of trans literacy is transliterate reading. As stated by Thomas et. al. (2007), it is the ability to read, write and interact across multiple platforms and media. In details, he describes transliterate reading as abilities to read through a different range of media, be it in the form of handwriting, conventional printed words, spoken words, any types of electronic platform, from documents on a computer through to the online material, social networking and also texts from a mobile phone.

One of the ways to foster is through the practices of Transmedia Storytelling as the story world creates an atmosphere for learning where students are given the opportunity to explore different angles of the narrative through webisodes, location-based quest and a motion book sequence (Rodrigues & Bidara, 2018). Hence, the more invested the students are into the story world, the closer they will feel connected to the content. The way stories are presented and interactions with story characters through multiple platforms as well as with peers inside the community of the story world can help the student to participate in the story world while also developing their transliterate reading skills.

Transmedia storytelling enrichments that vary through multiple forms of media such as animation, pictures, sound and visuals can foster students transliterate reading skill. By taking advantage of these features, Transmedia storytelling can act as the facilitator for students transliterate reading skill and also in language acquisition.

3. Research Method

Employing a case study, this research was conducted in one of the public junior high school in Bandung, West Java.

The participants involved in this study were an eighth-grade class of junior high school consisting of 24 students. This study used purposive sampling technique to select one class to become sample of the research based on the consideration of the school authority. The purpose of using this technique is to ensure the researcher would get more effective data from the participants. The reason this class has been chosen to be the participants are because they are considered as “bilingual” students by the class’ English teacher.

The instruments used in this study were classroom observation and student’s response sheets. Classroom observation is the process of gathering open-ended, firsthand information by observing students and classroom during the teaching-learning experience (Creswell, 2012). While according to Alwasilah (2009), classroom observation is a systematic and planned observation to gather information in which its validity and reliability are controlled. Based on the two statements above, observation is a way to find some information which is crucial for the study.

There were two observers in this study; a teacher-researcher as a participant observer and a colleague as an external observer to increase the validity of the instrument. During the observation, the participant observer also engaged with the activities such as asking questions to the students, clarifying problems that occurred in the learning process. Other than that, the participant observer also interviewed the students during the activity. In order to get a more accurate detail regarding the observation, the researcher also videotaped the teaching-learning session. As it is stated by Gall and Borg (2003), an observation that was conducted through videotaping can obtain more accurate data. In addition, through videotaping, the observation can be replayed several times in order to check and fix the corresponding data (Frankel & Waellen, 2009).

Student’s response sheet was also utilized for students to write their opinions and views regarding a set of themes related to the story. Creswell (2008) adds that students’ responses are appropriate to get deeper information in qualitative research.

4. Result and Discussion

This study was conducted to find out the potential of Transmedia Storytelling in fostering Transliterate Reading. The findings reveal that transmedia storytelling promotes

students transliterate reading through facilitating them in engaging with multiple types of visual, audio and interactive media activities. It helps them develop awareness in three areas: 1) awareness of the function of pictures for story comprehension and vocabulary acquisition; 2) awareness of the way sound helps for narrative elements interpretation; 3) awareness of the needs of text-reader transaction through new media for comprehension.

4.1. Awareness of the function of pictures for understanding content and vocabulary acquisition

Pictures are significant in transmedia storytelling as they help students understand the content of storyline. This can be seen from the classroom observation that had been conducted where students explored through the use of the pictures to make meaning. The examples of how the pictures support the students in comprehending the story can be seen as follows:

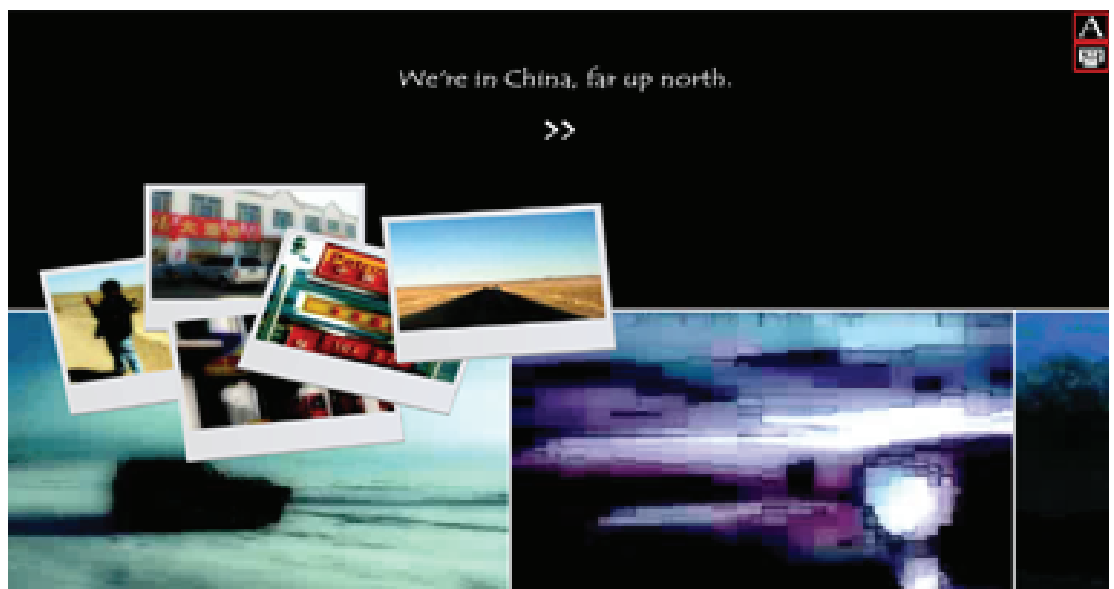


Figure 1

The scene in the story showed polaroid pictures of places that Alice and her family live in. There were five pictures in total, with all of them consist of different places. The first shown picture was a picture of a lady posing on the side of the road in the desert. The next three pictures were pictures of shop lots with signboards that were in Mandarin. While in the last picture, it was a picture of a road in the dessert.

From the observation, it can be seen that the students were focused heavily onto the pictures as it appeared that they were suggesting and giving opinions towards

one and another. This situation fulfilled the statement by Scrivener (2005) who claimed that visual stimuli are likely to engage students' attention and they might be more responsive. The researcher concluded that they were trying to interpret the photos, in order to understand what was going on in the story. To ensure the students had the complete idea of what was going on in this scene, the teacher asked the students.

Teacher: Okay class, what can you see in this scene?

Students: Polaroid pictures!

Teacher: Can someone explain to me what is in the polaroid pictures?

Student 1: A woman!

Students 2: Shops sir!

Students 3: Jalan raya! (Road)

Excerpt 1

In the excerpt 1 above, we can see that the students had full knowledge of what were in the polaroid pictures. Wright (1989) claimed that visual images can inspire students and making them giving full attention and want to take part of the teaching and learning session. This was particularly true since the students were very responsive when they were asked questions regarding the polaroid picture.

In transmedia storytelling, pictures also helped the students with their language or vocabulary acquisition. Picture can be considered as a great tool as it allows us to focus on meaning rather than on form. In *Inanimate Alice*, there were a lot of pictures that were discovered by the students. Through the observation, it can be seen that these pictures were discussed between the teacher and the students. These pictures discussions helped the students in improving their English language and also helped them in acquiring new form of words and vocabulary during the teaching and learning session. Elley (1991) argued that children can acquire new language and vocabulary from the context of a picture as opposed to a carefully planned and structurally sequenced grammar or vocabulary textbook. Through interaction with meaningful and interesting stories, children will learn story elements, sentence structure and new vocabulary (Elster, 1998).

One of interesting moments of vocabulary acquisition can be seen during the scene where Alice was explaining about what Alice and her mother like to do in their free time.

In Figure 2, the screen was divided to two sections where the first section displayed an animation of a white canvas being painted continuously. On the second section of



Figure 2

the screen, contained the sentence where Alice explained. Alice stated that her mother, Ming “paints” while she “draws”. The students were excited looking at the animation of the white canvas. Amused by the reaction of the students, the researcher asked the students about the animation. the students were confused between a painting and a drawing. When being asked about the differences between the verb “paint” and “draw”, Student 18 highlighted that both of the verbs carry the same meaning in Bahasa Indonesia. The teacher was quick to enlighten the students the differences by asking the students the tool used in both actions. However, the students were having difficulty in answering the right tool for painting. The teacher gave them a clue based on the moving picture and Student 12 was quick to answer the question. It showed that the animation helped in engaging Student 12 to find the correct answer. As it was stated by Allen (1983), it is effective using pictures to convey the meaning as it helps the students to remember the lexis better. The animation managed to make the students understood the differences between painting and drawing, as it was clear that they realized that it was Ming who was painting on the canvas in the animation.

4.2. Awareness of the way sound helps for narrative elements interpretation

Singh (2005) defined audio-visual as any devices which by sight and sound increase the individual’s experience beyond than what is acquired through reading. The researcher discovered that Transmedia Storytelling also support students’ EFL learning through sound/audio-visual. In the story Inanimate Alice, sound played a significant role. It was being used for multiple of purposes such as telling the audience what was happening

as well as setting up the mood of the story. These purposes helped the students in their EFL learning as follows:

4.2.1. Interpreting the setting

The sounds in *Inanimate Alice* invoke many discoveries for the students. Middleton (2009) highlighted that audio has a demonstrated capacity to facilitate authentic engagement, allowing students to connect in various ways to the outside world as listeners. While using transmedia storytelling in the teaching and learning session, there were moments where audio-visual showed its ability in supporting the students. It can be seen that audio-visual helped the students to try comprehending the plot of the story.

The significance of sound in supporting the students interpreting the story can be seen from the beginning of the story where Alice was introducing herself to the readers. The image that was being shown by the projector during the scene was black in colour and there were only sentences and sound accompanying the storyline.

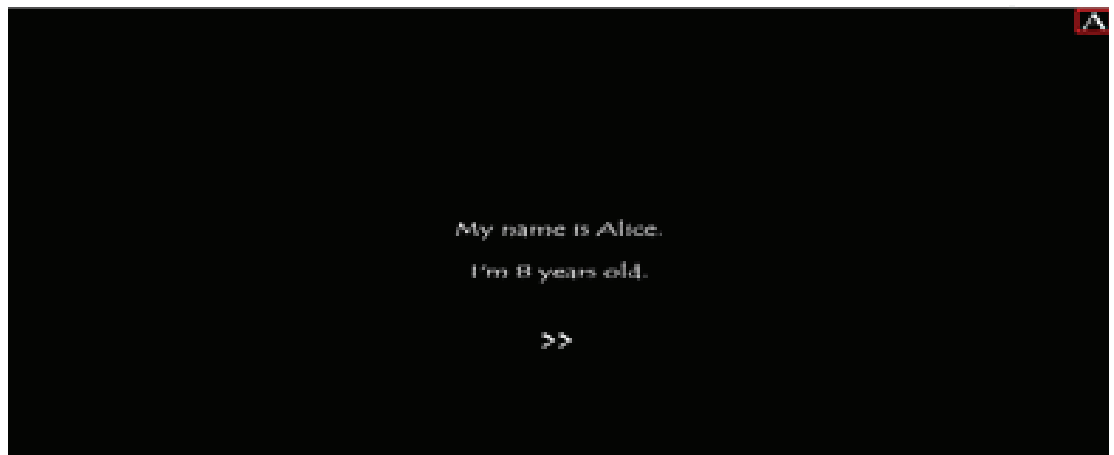


Figure 3

The sound that was played in this scene can be said to be the sound that came from a fax machine. Students can see how the sound played a crucial role in trying to explain the story to the readers at the beginning of the story. Student 1 raised his hand and asked the teacher what sound is that, the teacher then asked to guess what it is. To promote critical thinking, the teacher opened a discussion with the students about what was the message behind the sound. The teacher started the discussion by asking the students what is the function of a fax machine. There were various answers from the students. There were also notable answers that caught the teacher's attention. All of the answers above were technically correct as fax machine is used to send documents

by scanning and transmitted the scanned data to another telecommunications link. The teacher followed through a question by asking the students what is the writer trying to tell us? It was quickly answered by Student 5. She answered, "To tell us that Alice is 8 years old!". It is interesting to see how the students interpret the meaning of the storyline by just listening to the sound and their own experience. It showed that transmedia storytelling is playing its part in helping the students in understand the story better.

4.2.2. Interpreting the Mood/Atmosphere

In Inanimate Alice, the audio visual aid also helped the students in experiencing the emotion of the story. The sounds that were played throughout certain scenes can be seen developed emotions amongst the students. The researcher discovered that the sounds made them feel various kind of emotions. Some of the emotions were written by the students in the student's response sheets. The emotions that they wrote in the students' response sheets were the feeling of "scared/creepy", "weird", "relaxing" and "happy". These emotions, which were affected by the music and sound from the story is called as "Emotional Contagion" according to Juslin & Västfjäll (2008). It is a process where an emotion influenced by a piece of music because the listener interprets the emotional expression of the music and then "copies" this expression internally, where the emotional representations in the brain consist of either a more a direct activation from the brain or a peripheral feedback from muscles. For an example, music or sound that might have a sad expression (e.g.: slow tempo, low pitch, low sound level) influences the feeling of sadness in the listener (Juslin & Sloboda, 2001).

These kind of emotions were developed throughout the storyline. One of the apparent emotions that can be seen from the observation is the feeling of "weird". The student who explained he felt the sound was weird in the student's response sheet was approached by the researcher. When being asked about the feeling of "weird", the respondent, which was Student 19 answered that he felt weird when he heard the audio where there was a traditional music and a girl singing in Mandarin language played in the background. It was the same sound that the researcher mentioned in the section before where the students developed the understanding that Alice were looking for her father. Student 19 told the researcher that he felt weird because he cannot really fathom what the sound was like, which was similar to those of student 1 and student 4. This is evident that there were more than one student who felt that way. The researcher believed that it was probably the author's motive to make the readers feel that way

in order to promote effective discussions amongst the readers. The sound did sound interesting, however, it required a long period of time to be discussed with the students.

4.3. Awareness of the needs of text-reader transaction through new media for comprehension

There were also scenes where the readers needed to interact with the story in order to make the story developed. Students mostly interacted with *ba-xi*, which is the gadget that Alice owns. *Ba-xi* is a multi-purpose gadget that may do variety of things such as chatting, sending messages, draw, take pictures and etc. Their interactions with *ba-xi* mostly helped them in interpreting the story. An example can be seen from the scene where **Figure 4.13** was being shown on the screen.



Figure 4

Alice explained about what she and her mother did when they were at the base camp. Alice mentioned that she played with her *ba-xi*. During this scene, the *ba-xi* was turned on automatically but the story was unmoved after the *ba-xi* was turned on. The scene required the reader to click on the correct application that was in the *ba-xi*. The teacher called on one volunteer to try interacting with the scene. From the interaction, the students could determine what Alice meant by “play” as they needed to click the correct application in order for the story to proceed. The application that the volunteer needed to click was the application with the “pencil” as the symbol of the application. From here, the students could interpret what Alice meant by “play” was actually her, using the drawing application to draw.

Another example of interactive activity that included use of *ba-xi* in Inanimate Alice was the scene where Alice was trying to take pictures of flowers on the side of the road.



Figure 5

In this scene, the readers will be seeing Alice's point of view in the story. Whenever Alice sees a flower, she points her *ba-xi* at the flower and takes a photo. From being in Alice's point of view, the readers can experience what Alice was experiencing while taking the pictures of the flowers. The students, in this case, developed the feeling of amusement as some of them stated that they never experienced this kind of learning before.

The volunteers were very excited in trying to take photos of the flowers. It can be seen from this interactive activity that the students were really excited because the scene was something that they can relate to. These students, which are the Generation Z, are familiar with electronic gadgets. They use electronic gadgets almost every hour in their daily lives. To see something that can be related with their daily lives' activities or experiences heightened their enthusiasm in reading the story. Students' admiration towards *ba-xi* cannot be denied. This can be seen from the result of the student's response sheets which the students have answered. There were 17 out of 24 students who answered that they liked the part where the *ba-xi* was being used in the story. It was because they found *ba-xi* as an interesting gadget to be interacted with while reading the story. The students also mentioned that they find it interesting because of its multifunctional purposes where it can be used as a drawing tool, navigating maps and also capturing photos.

Clearly, today's students have been exposed to trans modality (Shipka, 2016); the way students engage with different modes, genres, communicative technologies that

will greatly affect the way they make sense of a text and negotiate meaning. Moreover, through engaging with new media such as in this type of Transmedia Storytelling, students will gradually develop agency and creativity as they are provided with choices to finish the story. The idea of the inclusion of transmedia or trans modality texts is considered as a challenging, interesting and comprehensible in the part of the students, which will not only foster their transliterate reading ability but also gradually develop their critical thinking skills (Sinambela & Saragih, 2018).

5. Conclusion

This paper investigates the utilization of Transmedia Storytelling to meet the demand of English Language Teaching in the era of 4.0, specifically in fostering students' transliterate reading. Given interactive online story '*Inanimate Alice*', clearly that Transmedia Storytelling facilitates students to develop awareness of trans modality elements such as awareness of pictures, sound and interacting through new media, which are of importance in the development of transliterate reading skills.

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Conference Paper

Protagonist's Struggle in Andrea Hirata's Novel *Dwilogi Padang Bulan*

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Abstract

This research is aimed at describing protagonist's struggle in protecting her dignity in economic and educational aspects in the novel *Dwilogi Padang Bulan* written by Andre Hirata. The novel told about sosial issues related with gender injustice which created a struggle for equality performed by the protagonist, Enong. This research was conducted by applying feminist theory pioneered by Virginia Woolf (1929) since feminism prioritizes about struggling value of women. This was a library research. Methods used in collecting the data were heuristics and hermeneutics by Palmer. The results showed that protagonist's struggle in protecting her dignity and herself safe from death, and also being able to show her true identity. The struggle in economic aspect showed that the protagonist was able to fulfil the needs of her family as tin miner. The protagonist afforded to complete the study of her young sisters and to marry her sister to good man. In education aspect, the protagonist's struggle was that she became the fifth runner up of English course competition.

Keywords: struggle, feminism, injustice, equality

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1. Introduction

To create equality in the relation system between men and women in the society always becomes a discussion that never ends to be discussed. A serious attention on this is needed because for long time women's role in many aspects of life is still inferior than men. However, many women also consider that they were not inferior. In Indonesia, society has its own view from generation to generation. Those views have tied as a definite law which states that men in superior than women. Women is considered as minority, limited space, and termed as the second position. The inferior of women is also portrayed in many literary works, one of the in a novel, *Dwilogi Padang Bulan*.

Dwilogi Padang Bulan, is a novel written by Andrea Hirata as a curiosity cure for those who are stil curious about Marhamah Karpov, a character in Tretalogy of *Laskar Pelangi*. The novel portrays about Enong, the protagonist, in protecting her dignity in

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her community. Culture teaches every woman to keep her honour to be valued by her husband when she gets married. Every woman fights to protect her virginity. As a woman, Enong does the same thing. For her ability to mine tin, many horde of market thugs were jealous and tried to seize the tin mining of her. She was dropout of school to replace her father position in mining thin after her father died. She did it to provide for her family needs. Actually, Enong is smart. She remains to study English as her pavorite subject and become a champion. Enong also is able to play chest. She learns playing chest in order to defeat her ex-husband, a champion in playing chest in her village.

However, this study is focussed on revealing how the protagonist struggling to protect herself dignity, to fulfil her family needs, and also to have education. The progatonist's struggles opens the other women's mind not to be the inferior than men.

2. Literature Review

Social phenomena about women's struggle in the novel *Dwilogi Padang Bulan* is analyzed using feminism theory. Feminism theory describes about gender as relevant empirical category as a tool in analysing and understanding the relation of global power as same as normative position tu build alternative order of the world (True, 2001: 213).

Fakih (1996: 99) says that Feminism as a movement at the beginning comes from the asumption that women bassically oppressed and exploited, and also the attempts to end the oppression and the exploitation. Although, feminists have different though about what, whay, and how the oppression and exploitation happen, they are in the same view that the core of feminism movement is for equality, dignity, freedom of controlling herself and her life even in the inside of the house or in the outside. Feminism is not only about woman emancipation in front of man, but also about struggle for social transformation in the direction of the creation of structure fundamentally new and better. The core of feminism is an ideological criticism toward inequality in determining the role and social identity based on gender (Karmini, 2011: 124).

Indeed, feminism was very needed in 18 century because at that time confinement and oppression on the women's right happened. Universally, women becomes subordinate in all aspects of life especially in patriarchal society. In social life, job, education, and politics, women's right commonly is inferior than the men's. Besides, traditional society oriented on Agriculture is likely tend to pose the men superior in and out of house. Endraswara (2008: 147-148) states that feminism analysis is be desirable to reveal the oppression aspects of women by the men. Why women politically have the impacts of

patriarchal system so that put the women in inferior position. A stereotype that woman is only a companion for a man will be the core of feminism study.

A study performed based on feminism view, not only to have sociocultural understanding about woman motivation but also to look in the principle of gender equality which has historical relationship with other parts in culture. Sugihastuti (2012: 35) states that struggle which performed by woman is as a struggle to change the hierarcichal structure between man and woman in demanding equal rights, status, chance, and role in society. So, through feminism approach, feminism discourse, identity searching construction, woman motivation in work hard, and breaking about men hegemony can be revealed.

3. Research Method

The method used in this study is descriptive qualitative method using objective approach. Saryono (2011: 1) states that qualitative research is a research used to probe, to find out, to portray, and to describe about the quality or the privilege of undescribable social influences. Data or information analysed in this research is word, frase, sentence or proverb in the novel as source of data that relevant with this research. Moleong (2010: 157) states that data in qualitative research are words and actions as the primary data and the other as document considered as secondary data.

4. Result And Discussion

Dwilogi Padang Bulan shows the relationship between the author, literary work, and the society. Literary work as a form of cultural creativity, ideological superstructure, and social phemonema consists of information system. On one side, genetically literary work is the responses of social interaction, those are social phenomenon as the result of interconnection with the author and the society. On the other side, out of its relevance of autorial intens, literary works provides the structuralization of imaginary word for the readers (Ratna, 2012: 137). Those phenomenon are offered by the protagonist, Enong with her ability to hard work, independent, responsible and also symbolic resistance on the patriarchal hegemony. The result and discussion below clearly describe the protagonist's struggle in the novel.

4.1. Protagonist's struggle in protecting her dignity

The most precious thing for woman is her virginity. *Dwilogi Padang Bulan* shows the relationship among the author, the literary work, and the society itself. Culture teaches the woman to protect her dignity to be honoured by her future husband. Enong does the same thing. Because of her ability to find out about the area of tin mining, many horge of market thugs plan something bad to her to seizi the place where enong mines tin. The quotation show about it.

Barking dog roared. Enong was hunted like a mouse deer. She runs as she can because she was appraid to be raped and to be killed. She ignored her bloody bare feet because of the sharp thorns and stems of wood. Unfortunately, she couldn't run farther because in front of him was a steep cliff. Underneath the cliff flowed the river that rafted. Enong looked back. The hunting dogs are near. She ran towards the cliff and without hesitation he jumped. Her small body floated, then banged on the surface of the river. He sank like a rock, no longer appeared. (Hirata, 2011: 71)

Enong prefers to throw herself into the river rather than having to be raped by a gang of the thugs. This action portrays how a woman must protect her dignity against male incitement. Women's physical weakness does not make Enong gives up on death because it is better than having to bear a very painful disgrace. This can be seen in the following snippet.

Her head slammed on the riverbed. He fainted. A swift current swirls and makes her escapes from the crocodile's eye. She jumped downstream. She is still breathing. When she realized, she found herself caught in mangrove roots. Dark rays reflected off the murky river. She rose with difficulty, ragged. Her head was injured and bleeding, she struggled to leave the estuary. (Hirata, 2011: 71-72)

4.2. Protagonist's struggle in economics

Enong is a woman who dares to challenge the bitterness she experienced with capital of faith and enthusiasm so she can replace her father's position as a breadwinner to meet the family need. Her nature as a woman does not become a barrier for her to achieve her dreams even though in the Malay community this has violated the rules in a customary manner. These violations occur because the Malay community still adheres

to the patriarchal culture and the stereotype has emerged for women. Harmonization of men and women has a negative impact on women. Mozaik 6 entitled *Tanjong Pandan*, describes how Enong struggled to find and apply for a job but still refused. This can be seen from the following quotation.

However, it is not as easy as her thought, the skipper told her to go home and go back to school. Many who drove her harshly. When she asked for a diploma, she could only answer that she almost finished elementary school. She was also shown for housework or factory because he looked very thin and weak. This rejection she experienced many times, for days cracker factory, excess employees. The grass jelly factory, lacks orders so it does not need employees. Grated coconut business, reject it. Boiled noodle restaurant, refused. Boiled noodle stalls, refused also. Office of Shah Bandar, reject it because they need scholars. (Hirata, 2011: 32)

In Malay culture, panning for tin is a job of men even Belitung people assume that tin is a symbol of men. Enong's courage undermined this assumption making it an insinuating material and ended up being an insult in the community. However, Enong's enthusiasm and sacrifice enabled her to survive and be able to do work that should be intended for men. The force of fate he faced requires Enong to work on all means. This can be seen from the following quotation.

Arriving home, she took his father's hoe and tray for panning first, then immediately returned to the lake. She rolled up his sleeves, went down to the bank and began digging mud. He continued to dig many times. She was like a possessed person. Her sweat ran down, her body was muddy. She collected the excavation into the bone, filled it with water, and sifted it. That afternoon, the world's first female tin miner was born. (Hirata, 2011: 49)

4.3. Protagonist's struggle in education

The story experienced by Enong is the image of a society with a low economy. Poverty in the Belitung community makes many children unable to go to school or continue their education. She could not finish elementary school because of the situation. However, Enong continued to study her favorite lesson, namely English. Enong learned from easy things by reading and recording every new term that she read. Thus the English language vocabulary she knew was increasing. This can be seen from the following quotation.

Enong likes catalogs so much, especially those which contain English words. She collected, read it, no matter what the media was. Then, she shows a catalog that offers English language courses (Hirata, 2011: 199)

Eventhough Enong had not been in school for a long time, her enthusiasm for learning English still emanated from her face. When Enong learned of a place for an English language course, an idea came to mind, namely he wanted to take the course. At an old age, Enong is likely to feel embarrassed to join the students who also attend the course. But her love of English is greater than her shame. This can be seen in the following quotation.

Enong was very happy. Her long dream for an English language course would finally come true. That day she showed her progress in English by explaining that through the One Billion Dictionary. She said she had known the meaning of all English words in used milk cans because she knew at least that milk came from cattle. (Hirata, 2011: 132)

Enong became the fifth best graduate. This can be seen in the following quotation.

"The fifth best graduate," said Mrs. Indri. She postponed mentioning the name, maybe because it was very special. Her face tenses with joy. "Maryamah binti Zamzami!" Enong closed her mouth with hand because the surprise. Mrs. Indri gave her a chance to give a speech. Maryamah looked doubtful. She never gave a speech, never even spoke in front of a microphone, but then she approached the microphone, paused for a moment, then said, "Sacrifice, honesty, freedom." That's all, then she backed away. The entire audience stood up and clapped for her. Very long applause, never stop. (Hirata, 2011: 28-30)

Besides his persistence in learning English, Enong also learned to play chess. Chess is a type of mental play that is played by two people, while chess players are people who play chess, both in one-on-one and one-match matches against many people (in informal circumstances). From Enong's failure in fostering a household, she tried to find a way to overthrow Matarom's arrogance and mischief towards Enong, one of the ways that the revenge could be realized was through a chess match against Matarom. This can be seen in the following quotation.

"I want to learn to play chess. I want to compete on August 17. I want to challenge Matarom. "We were stunned" Yes, I want to fight them," She

said again, while pointed at the men who burst out laughing around the chessboard. She said it lightly, as if to say he wanted to pump a flat tire, while we were struck by lightning (Hirata, 2011: 41)

The quotation above shows that Enong is truly willing to be able to play chess. Her strong reason is to defeat her ex-husband, Matarom who has betrayed her. She challenges Matarom in the chess game in the Independence day of Indonesia, 17 August. Moreover, she was not only playing chess against Matarom, but also playing chess against the persons that have more or less helped and tormented her in her past life.

4.4. Positive implications of the women's struggle in the *Dwilogi Padang Bulan*

4.4.1. Hardworking and responsible women

The value of local wisdom of hardworking is behavior that shows genuine effort in overcoming various obstacles to learning and assignments and completing tasks as well as possible (Sibarani, 2012: 143). Local wisdom itself is human intelligence owned by certain ethnic group obtained through experiences in society (Rahyono in Pardi and Siregar (2018: 654).

The portrayal of hard work seen in the novel *Dwilogi Padang Bulan* is played by Enong. The hard work ethic that is carried out by women is the search for her identity in society. They try to compensate for male domination and fight for community issues that are aimed at equal opportunities and equal rights for individuals and women. Women's attitudes like this are in accordance with Fromm's view, namely humans are homo esperans, human beings who hope. It means that everything that is done is related to an hope, namely the hope of a better life, the hope of having what is considered more meaningful for their life, and hope of being free from boredom (Atmadja, 2005: 111).

4.4.2. Courageous women

As the oldest child, Enong shows a responsibility for family survival. She tries her best to meet her family need even she has to work hard in the muddy place. She never thinks about her beautiful face, dress and body covered by mud, as shown in the following quotation.

Her passion is passionate. She is ready to accept all responsibilities. She was willing to do anything for the sake of her mother and younger siblings, but all were deadlocked. Her sweat poured, her body was muddy. He collects the excavation into the bone, fills it with water, and sifts it. That afternoon, the world's first female tin miner, was born. (Hirata, 2011: 48-49)

4.4.3. Women as agents of change

Being a miner of tin is not Enong's will, but a condition that forces her to do the hard work. This can be seen in the following quotation.

However, the little daughter of the Shalimah was happy not to play a new job as a pioneer of tin because the job did not require polishing her lips, powdering her cheek, dressing beautifully, and not needing to dress her in layers, and especially, because she had no other choice. (Hirata, 2011: 50)

Enong's success in showing heavy work inspired other women to work as miner of tin also. Enong's spirit stimulates and influences other people to do work that is initially impossible for a woman. Based on the explanation above, it can be concluded that Enong as the first female tin miner has succeeded in providing positive energy for women to think more broadly and have the spirit to move forward to fight for the dignity and value as human beings who have the same rights as men.

5. Conclusion

The novel *Dwilogi Padang Bulan* by Andre Hirata in the perspective of feminism has been analyzed on how the society positioned women as subordinate class citizens. Novel *Dwilogi Padang Bulan* provides an overview of women's struggles over the marginalization and victims of various social events that occur in the community. The treatment of women who are not appreciative in their social interactions with a community has become a trend in the text. The involvement of women outside the home signifies that women have tried to reconstruct the history of their lives, which have been under the shadow of patriarchal hegemony by building a new identity for themselves, not only acting as wives and housewives but also acting as hardworking, responsible and brave women in dealing with situations and conditions. Enong was able to prove the people who demeaned her that she was not just an ordinary woman who looked at fate without doing anything to change that fate. The Protagonist struggles in protecting

her dignity and herself safe from death, and also being able to show her true identity; in fulfilling the economics needs of her family as tin miner; in completing the study of her young sisters and to marry her sister to good man; and, in winning the English competition as the fifth runner up of English course.

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Conference Paper

Social Identity Represented in *Dai's* Discourse

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Abstract

This research is motivated by the use of language as a marker of *da'is* (preachers) identity and ideology in the city of Medan represented in their preaching. The outbreak of the spirit of Islam which was marked by the proliferation of Islamic *da'wah* forums in urban areas, presented a treasure of language problems that could be used as new objects of linguistic analysis. In the discourse of Islamic preaching, language plays an important role that could be used to portray a personal and sociocultural identity of a *dai*. Even the use of language can also represent the ideology of the *dai*. The purpose of this study is to find out the linguistic features that shape identity and the ideology represented in the preaching discourse of *Dai* in the city of Medan. Practically, a phenomenological design was used in this study based on a critical socio-pragmatic approach. The data are in the form of speech collected purposively and analyzed by distributional and contextual method and presented formally and informally.

Keywords: identity, ideology, discourse, urban areas, *da'i*.

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1. Introduction

This research is motivated by two assumptions that language in the practice of Islamic *da'wah* is used as a tool to mark social identity and ideological representation of the *dai*. This is interesting to study because currently the study of the phenomenon of Islamic diversity in Indonesia is growing. Issues of intolerance, radicalization, even extremism addressed to Muslims (read, Ahnaf, 2016: 30; compare with Wildan, 2016: 188), are considered necessary to be studied based on linguistic perspectives. The reason is that the negative accusations directed at Muslims are based on the use of language carried out in the practice of Islamic *da'wah*. Evidently, at the end of 2018, Muslims in Indonesia were shocked by the news that there were 41 mosques in Jakarta that were suspected of being exposed to radical understanding. In fact, before that, in the mid-2018 past, the government of the Republic of Indonesia through the Ministry of Religion released 200 lists of names that were recommended as speakers/preachers throughout the country. This proves that the language used in the past has been indicated by the government as a medium for forming and marking identity and as a tool for representing

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the ideology of the *dai*, especially the ideologies that are considered threatening the integrity and unity of the Indonesian nation.

Based on the facts above, it cannot be denied that in the life of Muslims in Indonesia there is a term "hard *ustadz/dai* (preacher)". A term given to a *dai* who speaks outburstsly or has "spicy words" style needs to be explained and analyzed linguistically. In turn, the results of linguistic analysis will provide an explanation of the identity formed and the ideology represented in preaching. It is not without strong theoretical reasons to do this research. Because, in a linguistic perspective, the practice of Islamic *da'wah*/preach is a practice of pragmatic discourse, because in it there are aspects of pragmatic discourse, namely, speakers and listeners, the context of speech, the purpose of speech, speech as a form of action or activity, speech as a product of verbal acts (see Leech, 1993; Wijana and Rohmadi, 2009: 14; Hermaji, 2016). Based on this kind of understanding, the language used in preaching can be said to be the use of a series of different types of speech acts that have a specific purpose, function and are designed to produce some effects, influences, or consequences for the audience. Among the functions and meanings of the *dai* discourse are marker of identity and representation of ideology.

This research conducted in the city of Medan. Medan is a city which has a population of a fairly heterogeneous sociocultural background. In addition, as one of the autonomous regions of the city in North Sumatra province, the position, function and role of Medan are quite important and regionally strategic. Even as the capital city of North Sumatra, Medan is often used as a barometer in government development, education and administration. Moreover, for its multi-ethnicity, the city of Medan is also known as a city of diverse religions. Based on the Medan city census data in 2015, majority of the population adhered to Islam (59.68%), then Protestant (21.16%), Buddhism (9.90%), Catholic (7.10%), Hinduism (2.15%) and Confucian (0.01%) (MUI Medan, 2014) Therefore, this diversity of religions should be maintained by everyone in Medan, including the *dai* to use polite language when preaching so it shows that Islam is *rahmatan lil alamin*.

Based on the background of the problems that have been raised, basically this research seeks to find linguistic features of the identity and the ideology of the *dai*, and the factors that cause the *dai* to form an identity and represent its ideology. Based on the description of the facts above, this research proposed to use speech act theory, politeness theory and critical linguistics to analyze linguistic features that mark identity and ideology of the *dai* and reveal the ideological linguistic factors.

There are several important reasons that make this research worth realized, first, the reality that there is a term "hard *ustadz*" whose language style of preaching needs to be explained linguistically. The second reason is that a person must pay attention to the

language he uses. The use of language that is not appropriate, not polite, expressive, that is not in accordance with the context will give a negative impact on the image of Islam and *dai* itself. That's why *da'wah* must be delivered in a language full of wisdom and politeness. The third reason is that linguistics is a science that seeks to understand human life through its language, so linguistics needs to contribute to other sciences such as the science of *da'wah* which uses language as its tool.

2. Literature Review

There are three theories chosen as state of the art in the implementation of this research. The first is speech act theory and politeness theory, both of which are fields of Sociopragmatics. The third theory used is critical linguistic theory. Sociopragmatics is based on the fact that languages are used differently in each sociocultural context of the speaker. In other words, pragmatics essentially examines the meaning of speakers based on context and associated with certain social conditions. Thus Sociopragmatics is a meeting point between sociology and pragmatics (see Leech, 1993: 15). In turn, sociopragmatics tries to discuss politeness strategies that are expressed by speakers through their logical actions. That is because the realization of politeness is always related to power and solidarity (Kuntjara, 2011: 45). From this kind of understanding we will know the strategy of an addresser in positioning and representing himself into a group's identity, and representing his addressee into one particular group identity (see Thornborrow, 2007: 223; Bariyadi, 2012: 12; Anshori, 2017: 126).

The speech act was first delivered by Jhon L. Austin in his work entitled "How To Do Things With Words". According to him when someone says something, he also does something. That's what he calls a speech act. At least according to Austin, there are three types of speech acts namely locution, illocution and perlocution (Austin, 1962: 94). As the core of speech acts study, Searle develops and classifies illocutionary speech acts into five types namely, assertive, directive, commissive, expressive and declarative (1979: 12). The main point of classification is the illocutionary point or illocutionary purpose.

According to Leech (2014: 3) language politeness is a form of communicative behavior that is influenced by sociocultural factors found in a given society. Accordingly, Leech (2014: 87-88) said that the purpose of speaking politely is to avoid disputes or conflicts in a communication event. In other words, harmonizing communication is the main goal of polite language. To say that someone speaks politely, that someone must show his politeness while using language.

Based on two politeness strategies namely neg-politeness and pos-politeness, Leech (2014) develops what he calls the General Strategy of Politeness (GSP), a model that consists of ten maxims. By utilizing the General Strategy of Politeness speakers can avoid disharmony with listeners. Furthermore, According to Leech (2014: 88) there are two scales to show the appropriate degree of politeness to achieve the goal of harmonious communication, namely the pragmalinguistic scale and sociopragmatic scale. According to him, the pragmalinguistic scale is based on linguistic resources of certain languages, such as:

1. Use of honorifics.
2. Use of modalities.
3. Use of various forms that refer to self and others. For example in French *tu* and *vous*.
4. Diminutif.
5. Deletion of referent for first and second person, for example in Chinese (*Wáng láoshi*).

The sociopragmatic scale according to Leech (2014: 105) is based on the adjustment of socio and cultural context of a particular language society, namely:

1. Vertical relation between self and others (such as status, power and age).
2. Horizontal relation between self and others (such as intimacy, kinship, familiarity and ignorance).
3. Loss and gain: refers to the amount of loss and profit attained from a speech to self or others.
4. Social power that can be defined as the rights and obligations, for example, a teacher can oblige his students to do something.
5. "Self territory" and "other territories" (applies to people who have rules of in-group membership and out-group membership, as in the traditions of Korean, Japanese and Chinese).

The use of real language is always arranged and patterned in such a way that it contains power and ideology hidden in linguistic structures. According to Fowler (1986: 6-7) language studies based on pure linguistics cannot reveal the relation of power and ideology reside in language. Therefore a critical linguistic analysis is needed to uncover

and dismantle it. Critical linguistics is a branch of linguistics which aims to reveal hidden power relations and ideological processes that appear in oral or written texts (Crystal, 2008: 123).

Related to that, Santoso (2012: 101) emphasizes that the study of language based on critical linguistic analysis does not only want to answer "what" and "how" language is used, but also answers "why" certain language features are used, and aims to enlighten language awareness to its users. Furthermore, according to him, critical linguistic studies that are much influenced by systemic functional linguistic theory of Michael Halliday, is the forerunner of critical discourse analysis, especially the analysis model of Norman Fairclough (Santoso, 2012: 117, compared with Titscher, et al., 2009: 235-236; Darma, 2009: 68). According to Fairclough (1989: 110-138), the power and ideology representation hidden behind the use of language by speakers can be revealed through three dimensions of language text, namely vocabulary, grammar and structure. It is stated that the three dimensions of language text consist of lexical processes, meaning relations, metaphor, transitivity, nominalization, passivation, negation, text sequencing, euphemism, formal and informal words, greetings, names and references, sentence mode, modalities, speech acts, personal pronouns, interactional conventions, positive and negative evaluations.

3. Research Method

The paradigm of this research is phenomenology which is based on subjective assumptions on social reality and history of language use (Creswell, 2017: 10). Bungin states that phenomenology is a theory assumed as the basic of a qualitative research (2007: 44). For him phenomenology investigates all human behavior that is "hidden" conceptually at the head of the subject. The main objective of qualitative research is to interpret the meanings that others have about their world. In this study, of course the goal is to interpret the illocutionary meanings uttered by *dai* and identified as marker of identity and representation of ideology of the *dai*. In addition, the result of qualitative research is to discover patterns built from a number of information which is in turn categorized and used to form a model (Creswell, 2017: 11). In this research, model that is based on a number of information that has been categorized is personal and social identity, and ideology of *dai* while preaching in the city of Medan.

This research is a field research in which, data are obtained directly from speakers, especially in the religious realm (Rahardi, 2009: 5). Daily preaching in some mosques in Medan such as Al-Jihad Mosque, Medan Baru; Nur Chadijah Mosque, East Medan; USU

Dakwah Mosque, Medan Baru are the objects of this research. The data of this study are speeches in the form of words, phrases and sentences. The data come from the speeches of Dai in preaching. The data collected by listening and interview methods (Sudaryanto, 2015: 202) and carried out purposively (Creswell, 2017: 253). The listening method is used to listen to the use of language done in the discourse of *da'wah*. The interview method is used to get information from the *dai* related to the ideology that he understands and adheres to. The collected data then analyzed by distributional and contextual methods along with its basic techniques and advanced techniques (Sudaryanto, 2015: 15) and finally presented formally and informally (Sudaryanto, 2015: 240).

4. Results and Discussion

Based on preliminary observations of the research data, there are several words observed as markers of identity used by *dai* in the *da'wah*/preaching. The words were then championed by *dai* so they could be embedded and naturalized into the minds of the listeners. In turn these words not only become part of what is believed by the listeners, but also become reasons, beliefs, and motivations that can encourage the listeners to act as *dai* wanted. The followings are words observed in dai utterances.

4.1. Al-Asy'ariyah and Ash-Syafi'iyah

Al-Ash'ariyah are followers of Abu Hasan Ali ibn Isma'il al-Ash'ariy, who later developed into one of the important theological streams in Islam, which was subsequently known as the *al-Ash'ariyah* school, namely the name attributed to *Abu Hasan al-Ash'ariy* as the founder of this sect (Hasyim, 2004: 1). *Shafi'iyah* are people who are oriented to the thought of Imam *Muhammad ibn Idris ibn al-Abbas bin Syafi' ibn al-Saib ibn Ubaid ibn Abdu Yazid ibn Hashim ibn al-Mutholib bin Abdi Manaf* or better known with Imam Shafi'i. The use of these two ideological words can be seen in the following utterances.

... Moslems in Indonesia can be regarded as followers of Imam *Shafi'i* for his jurisprudence whereas for tauhid/monotheism, they abide themselves to Imam Asy'ari (FZN.08.T).

... Mostly we follow *Shafi'i* [...] (HFZ.79.T)

Utterances (1) and (2) are to explain to the addressees that Moslems in Indonesia follow the jurisprudence as proposed by Imam *Shafi'i* and theologically follow Imam

Abu Hasan Al-Asy'ari's credits. The explanation was carried out to make the listeners really understood that *dai* and his listeners were part of the Ahlu Sunnah Wal Jamaah, not followers of Imam Ibn Taymiyyah who were referred to as Salafiyyah, although the salafi group also called their group as Ahlu Sunnah Wal Jamaah. But for the salafi group Islamic principles do not lie in theological schools or religious hierarchies, but in the Qur'an and Sunnah (Faizah, 2012: 389).

Utterances (1) and (2) can be understood as the way of *dai* to position or form his and listeners identity as followers of Imam Asy'ari and Imam Syafi'i. Utterance (2) also emphasizes the ideas and opinions of jurisprudence to Imam Shafi'i. Moreover, utterance (2) uses the 'we' pronoun which emphasizes more that he and his listeners are truly followers of Imam Shafi'i. Based on socio-historical facts, the arguments of *Dai* can be justified, for example, Asy'ari (2012: 240) states that in the compilation of Islamic law in Indonesia, the books of jurisprudence which are used as references dominated by the books of Islamic jurisprudence from the Shafi'i school. According to him, the history notes that the beginning of the arrival of Islam in the archipelago was brought by Arabs who were of Shafi'ite school. In line with Asy'ari's statement, Burhanuddin (2012: 12) states that in the early 19th century Islamic boarding schools in the archipelago taught the books of Imam Shafi'i Islamic jurisprudence. Therefore, for Indonesian Moslems, the Syaifi school has been attached to and integrated into their lives both personally and socially (see, Rohidin, 2004: 1).

Regarding Asy'ariyah, Nahdatul Ulama as one of the largest Islamic organizations in Indonesia asserted that their theological reference is Ahlu sunnah wal jamaah as initiated by Imam Abu Hasan Al-Asy'ari. Therefore, the majority of Indonesian Moslems are of Asy'ariyah, which is different from the salafiyyah whose pioneer is Imam Ahmad Bin Hambal (Supriadin, 2014: 78). The difference, later became the battle of Islamic theology discourse between Ash'ariyah and salafiyyah, and there were words that were fought for ideologically.

4.2. Jihad and Mujahid

The other linguistic features observed as identity markers used in preaching are the words *jihad* and *mujahid*. The word *jihad* itself comes from Arabic which means serious (Bisri and Fatah, 1999: 88). But in the preaching, the naturalized word of *jihad* does not mean serious, but the word is understood as a maximum effort in defending (maintaining) religion with the soul and property of infidels attacks (Nasution, 2013: 142).

In the tradition of Islamic studies the word jihad is widely discussed, starting from the era of classical Islam to contemporary Islam. Moreover, after the tragedy of the bombing of the twin towers of the WTC in the past 2001, this word was increasingly being discussed (Azra, 2016: 135). In the development of thought and the course of history, jihad has also become a basic concept of Islamic teachings that has a multi-dimensional bias in theological, social, cultural, political, economic, scientific and technological dimensions (Yamamah, 2016: 9). Furthermore, this word is often used in the context of after subuh preaching, commonly held after the Bela Islam III. To see the use of this word, consider the following utterance;

3. Defending religion is the highest amaliyah in fiqh. People who prepare their lives, offer their lives, dedicate their lives obtaining the honor from Allah by getting the title as mujahid, and if they fall, die, or killed in the amaliyah, they get glory from Allah so that they are designed as martyrs/syahid... jihad is the amaliyah which is most favored by the previous generation of this people, namely the generation of shalafus sholeh, companions, tabi'in, and tabi 'tabi'in (HRYN.07.SB).

Another utterance that shows the identity of the dai as acting jihad or mujahid can be seen in the following;

4. That we were being colonized and now we are undergoing a new form of jihad which is against the hegemony of these Chinese conglomerates (HRYN.39.SB-08/04/2016)

The utterance (4) above is intended to inform the listeners that currently Moslems in Indonesia are doing jihad against the hegemony of the Chinese conglomerates. The meaning of jihad that defends the country can be observed in the following utterance;

5. And that day we can say we are in jihad against them, so it is not jihad against the police or the army, but jihad with the police and the army to fight the forces that want to blackmail Indonesia until it destroys our bones and make us valueless (FL.88.BB)

Based on the utterance (5) presented above, it can be observed that the dai intends to deny the accusation that Moslems in Indonesia are intolerant of the plurality but must stand side by side with the police and army to defend the sovereignty of the Republic of Indonesia.

5. Conclusion

Based on the results of the data analysis that has been done, it can be concluded that the linguistic features used by dai as marker of identity are the words syafi'iyah, asy'ariyah, mujahid and jihad. The word Syafi'iyah is used to show and affirm its identity as a person who practices the fiqh of Imam Shafi'i. Then, the word Ash'ariyah is used to show and affirm its identity as a person who has a theological foundation initiated by Imam Asy'ari. The word mujahid and jihad are used to assert the identity as someone who is serious in defending religion and the country he loves. Based on this fact, it can be said that from the Islamic discourse, the identity built by Dai was that he was a follower of Imam Asy'ari and Imam Shafi'i, and he seriously defended and championed the glory of Islam and the sovereignty of the Republic of Indonesia.

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Conference Paper

Hate Speech: The Phenomenon of Offensive Language

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Abstract

A characteristic inherent in a democratic State is a guarantee of freedom of opinion and expression by every citizen. However, the space for freedom cannot be misused to express various ideas or views so that it becomes a tool to attack human rights and the freedom of others manifested in the form of hate speech. Acts of hate speech are currently getting more and more attention from various circles, not only for law enforcers and practitioners, politicians, information and communication technology experts. But it is also a very serious concern for the Indonesian government to form and give birth to regulations concerning to handling of hate speech. Moreover, caring for diversity and harmonization in diversity in the era of globalization of information technology is the biggest challenge today. In this study, phenomenology is used as research design whereas purposive sampling from online media is used to collect the data. The aim is to maintain unity in the midst of a multicultural community life such as Batu Bara. On the other hand, the emergence of discussions about hate speech actually gave the object of a new study for linguistics. Based on the linguistic perspective, hate speech is a phenomenon of offensive language that can present linguistic data and can be analyzed linguistically. Therefore, this article conceptually describes the role of linguistics and linguists in understanding and explaining the subject of hate speech.

Keywords: Hate speech, speech acts, offensive, language

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1. Introduction

A democratic country like Indonesia has several characteristics including guaranteeing freedom of expression and opinion for every citizen. It is regulated in the constitution of article 28 paragraph (2) and paragraph (3) which guarantees the right of every person to express their thoughts and attitudes according to their conscience and the right to issue opinions. Even so, according to Rongiyati (2015) freedom is still to be limited given that Indonesia is a country that has a diversity of cultures, customs and beliefs. Therefore, according to him, Indonesia's biggest challenge is managing and anticipating acts of hate speech. The inability of the State to anticipate and overcome acts of hate speech can provide an opportunity for the transformation of a number of hardliners to divert

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the arena of struggle from "war with firearms" to "war with words" (Ahnaf and Suhadi, 2015).

Hate speeches do not only occur in Indonesia, according to Sihombing, et al (2012) the act of utterance of hatred and blasphemy of religion also occurs in various European countries, Jordan, Egypt and Pakistan (read also Goldberg, 2015; Townsend; 2014; Ezeibe and Ikeanyibe; Imparsial, 2017). Even quoting Teja (2017), case of hate speech also occurred in India and the United Arab Emirates.

UNESCO as a United Nations (UN) organization defines hate speech (Gagliardon, 2015), as a message of hatred that reflects an expression of incitement to harm (specifically discrimination, hostility and violence) against certain social or demographic groups, such as defending, threatening words, or encouraging acts of violence. This definition is sometimes extended to expressions that foster a climate of prejudice and intolerance that is assumed to fuel discrimination, hostility and attacks. In addition, citing the definition given by the Council of Europe (Weber, 2009), that hate speech includes all forms of expression that are spread to incite, promote or justify racial hatred, xenophobia, anti-Semitism, or other forms of hatred rooted in intolerance, including intolerance expressed nationalism and aggressive ethnocentrism, discrimination and hostility towards minorities and immigrants. In fact, in general language, the definition of hate speech tends to expand, sometimes even including words that insult the government or the individual. Especially at crucial times, such as during elections, hate speeches are vulnerable to manipulation. Politicians attack each other by spreading hate speech to seize and maintain power (Santoso, 2016; 88).

An interesting thing about this hate speech is that there is currently no definition of hate speech that is universally acceptable (Weber, 2015: 3). In Indonesia, there are at least two institutions that can be referred to understand the definition of hate speech. First, referring to Kapolri (Head of Indonesian Police Department) Circular Letter Number: SE / 6 / X / 2015 concerning hate speech that what is meant by hate speech is the whole act of being insulting, defaming, blasphemous, unpleasant actions, provoking, inciting or spreading false news (see also Mangantibe, 2016). Based on Head of Indonesian Police Department (Kapolri) circular letter Number: SE / 6 / X / 2015 concerning acts of spreading hate speech can be done through various media, including: 1. Speeches on campaign activities, 2. Banner, 3. Social media networks, 4. Public opinion (demonstration), 5. Religious discourses, 6. Print and electronic mass media, 7. Pamphlets.

Second, the definition proposed by the Commission on Human Rights of the Republic of Indonesia that what is meant by hate speech is all actions and efforts, both directly

and indirectly based on hatred on the basis of ethnicity, religion, beliefs, race, class, skin color, ethnicity, gender, people with disabilities, and sexual orientation which are incitement to individuals and groups that may result in discrimination, violence, loss of life and / or social conflict occur through various means (Komnas HAM, 2016).

The absence of universally acceptable definitions proves that cases of hate speech have a serious impact, and the practice is difficult to identify. The difficulty of identifying acts of hate speech is that the utterance of hatred does not always manifest through expressions of hatred or emotion. Speeches of hatred are often implied in statements that are considered normal even if observed, there are points that are considered hate speeches, especially for victims or targets of this action.

In a report on the results of a crime seminar conducted by the United States Holocaust Memorial Museum in 2009, entitled "Hate Speech and Group-Targeted Violence; The Role of Speech in Violent Conflicts" proposes a suggestion to consider the "speech context" in interpreting a case of hate speech. According to the report, it is very important to consider who delivered the hate speech, the intent of the statement, and to whom the statement was delivered. This is important because hate speech as a language includes inciting, insulting, vilifying, and a call to violence that targets certain individuals or groups.

Specifically, related to the "context" mentioned above, Gagliardone (2014) proposes that in order to analyze hate speech, we can use a critical discourse analysis approach that emphasizes the role of the social context in the analysis of a text. For him, utterances of hatred are texts that always relate to context. For example, in political speech, it is not uncommon for politicians to show their power by discriminating against certain ethnicities and races. So that through the text of his speech, politicians may hide certain agendas, interests and ideologies.

The same thing was expressed by Özarlan (2014) who stated that the speech act theory can be applied in analyzing hate speech. According to him, the concept of speech act stated by Austin (1962) that when someone says something, he also does something, including doing acts of hate speech, always bound by social and cultural contexts. Such application is referred to as "hate speech act" (compare with Virginia and Olenrewaju, 2017). Based on the opinions of Gagliardone (2014) and Özarlan (2014) above, this article attempts to describe the role of critical discourse analysis and speech act theory in analyzing hate speech as linguistic phenomena.

2. Literature Review

It has been stated above that hate speech can be interpreted as words, behaviors, and writings carried out by individuals or groups in the form of provocation, incitement or insult to other individuals or groups. Hate speech usually touches many aspects ranging from race, color, ethnicity, gender, disability, sexual orientation, citizenship, to religion and others (Teja, 2017). Moving on from this kind of understanding, it can be said that all expressions of hate speech are realized through both verbal and nonverbal language that aims to discriminate, intimidate, dominate and create hostility and violence.

In harmony with the above, language is a reflection of its users. In other words, language reflects a person's personality, even a mirror of the personality and of a national culture. Experts argue that language has various functions including transactional and interactional functions (see Siregar, 2011: 137). According to him, transaction function is a function of language to express the statement which includes the disclosure of ideas, thoughts, feelings, desires and attitudes and factual information. Interactional function of language is the use of language to create and maintain certain social relations that are aimed at building the success of interpersonal relationships, both in the context of the group and the context between groups in a particular society.

In everyday life people use language to do something or influence others to do something which is commonly known as the speech act (compare with others, Tarigan, 1990: 145; Griffiths, 2006: 148; Brasdefer, 2014: 323;). In the context of community life that upholds the meaning of diversity, of course the use of language is always intended to keep social relations more harmonious, peaceful and tolerant. Language can also reflect violence. Not physical violence but verbal violence that tends to represent power (read, Baryadi, 2012). Furthermore, Baryadi (2012) suggests that verbal violence or language violence is violence that uses language, namely violence that uses words, sentences and other language elements.

As a social action, the speech act is also the act of the speaker positioning himself in social relations with the speech partner, whether equal, higher or lower. Therefore a speech can contain different intentions when used in different contexts. Based on its suitability with social objectives, Leech (1993) distinguishes speech acts into four types, namely (1) conflictive speech acts, (2) competitive speech acts, (3) collaborative speech acts, (4) convivial speech acts. In this case, the social purpose of speaking is to create a harmonious relationship between speakers and partners. Based on the distinction of the four types of speech acts, the conflictive speech acts tend to lead to acts of hate speech (check Baryadi, 2012). So that it can be said that hate speech can be acts of language

violence or vice versa that acts of language violence can be acts of hate speech. The reason is that conflictive speech acts as proposed by Leech (1993) are speeches that can cause hostility, social conflict and physical violence, for example threatening, accusing, railing, mocking, yelling, rebuking, challenging, swearing, inciting, vilifying, insulting, cursing, belittling, criticizing, and urging (read Baryadi, 2012: 32).

2.1. Context and hate speech

It has been mentioned above, that to analyze hate speech, we can use critical discourse analysis and speech act theory, because both consider the context in analyzing linguistic data. Therefore in this section we will describe the context in understanding acts of hate speech based on a critical discourse analysis approach and speech act theory.

Citing Eriyanto (2001) who states that critical discourse analysis considers the context of discourse, such as background, situation, events, and conditions. The discourse is seen as being produced, understood, and analyzed in a particular context. Following Guy and Cook, discourse analysis also examines the context of communication: who communicates with whom and why; in what kind of audience and situation; through what medium; how the different types of communication develop, and relationships for each party. The starting point of discourse analysis is, language cannot be understood as an internal mechanism of linguistics alone, not an object isolated in a closed space. Language is understood in the overall context. Guy and Cook say there are three pivotal things in the notion of discourse: text, context, and discourse. Text is all forms of language, not only the words printed on the sheet, but also all kinds of expressions of communication, speech, music, pictures, sound effects, images and so on. Context includes all situations and things that are outside the text and affect the use of language, such as participants in language, situations in which the text is produced, functions intended, and so on. The discourse here is then interpreted as text and context together. The focus of discourse analysis is to describe text and context together in a communication process. Here, it is needed not only the process of cognition in the general sense, but also the specific description of the culture carried. The study of language, includes context, because language is always in context, and there is no action for communication without participants, inter text, situations, and so on.

Discourse is not considered as a constant area, occurs anywhere and anytime, in any situation. Discourse is formed and must be interpreted in special conditions and situations. Critical discourse defines text and conversation in certain situations, discourse is in certain social situations. However, not all contexts are included in the

analysis, only those that are relevant and in many ways influence the production and interpretation of the text included in the analysis. There are several important contexts because they influence the production of discourse. First, discourse participants who produce discourse. Gender, age, education, social class, ethnicity, religion, are in many respects relevant in describing discourse. For example, someone speaks in a certain domains because he is male, or because he is educated. Second, social settings, such as place, time, position of speaker and listener or physical environment are contexts that are useful for understanding a discourse. For example, the conversation at the college is different from on the road, the conversation in the office is different from the conversation in the canteen. Settings, such as those that are private or public, in a formal or informal setting, or in certain spaces provide certain discourses. Speaking in a courtroom is different from talking in the marketplace, or talking at home is different from talking in a classroom, because social situations and rules that surround it are different, causing communication participants to adjust to the context. Therefore, discourse must be understood and interpreted from the conditions and the underlying social environment.

Another language study that considers context is the study of speech acts. Speech acts are part of the pragmatic study. Pragmatics as a branch of linguistics studies the structure of language externally or how the linguistic unit is used in communication. Wijana and Rohmadi, (2010: 4) say that pragmatics is a branch of linguistics that examines the meanings of lingual units, externally. The pragmatic meaning examines context-bound meanings. Here the context is understood as background knowledge that is shared by speakers, so that speakers understand what is meant by their counter parts (see Leech, 1983: 13; Akmajian et al, 2001: 388; Cutting, 2002: 5; Cruse, 2006: 35; Kridalaksana, 2008, 134; Holmes & Stubbe, 2015: 9). But to Cutting (2002: 52) that the context correlates with differences in status, age, gender, education, social class, position, and ethnicity.

The speech act was first delivered by John L. Austin in his work entitled "How To Do Things With Words". According to him (1962: 94) when someone said something, he also did something. That what he calls speech act. At least according to Austin (1962: 94-101) there are three types of speech acts, namely locution, illocutionary and perlocution.

Locutions are the act of saying something (1962: 94). For him locutionary acts are at the basic level of speech acts, to understand them we need to understand phonology, syntax and semantics. In other words, it can be said that locution is the basic meaning or reference of the speech. For example, the following utterance (1):

1. Someone won two gold medals. (Griffiths, 2006: 15)

Example (1) can be interpreted only as a statement that someone has won two medals. In this utterance the speaker does not have any intended meaning solely just to inform something without any intention to do something.

Illocutionary speech acts are doing an action in saying something (the act in saying something) (1962: 99). Illocutionary force is a propositional content in illocutionary speech acts. For example, utterance (1) can have different propositions in certain contexts. To prove this, utterance (1) is abbreviated to be 'sw2gm' (Griffiths, 2006: 15).

1. "Someone won two gold medals" - is a statement by the speaker expressing the commitment on the assumption that the speaker is not at all and does not yet know that "sw2gm".
2. "Who won two gold medals?" - is a question that intends to ask for the identity of "sw2gm" that you want to know.
3. "Who won two gold medals?" - is a compliment made by the winner's mother. With that utterance the mother gives the opportunity to "sw2gm" say "I did"
4. "Who won two gold medals?" - is a speech that expresses the pride of "sw2gm" in front of the audience.
5. "Be the one who wins two gold medals!" - is a command by a coach to the athletes to become "sw2gm".

Based on the five illustrations above, it can be seen that the power of the illocutionary speech acts has different purposes, depending on the context of speech. In other words, illocutionary speech acts may cause different powers as meant by the speaker and can mean to express, praise, ask, boast, command.

Perlocutions are the acts by saying something to influence feelings, thoughts and actions (the act by saying something) (1962: 101). In other words, perlocution is the result of illocutionary speech acts. For example, utterance (1a) can make the speaker know, (1b) makes the speaker give answers, (1c) makes the speaker feel happy.

3. Research Method

The method used in this paper is descriptive qualitative. This research method aims to describe, summarize various conditions, various situations, or various phenomena of social reality. The study also attempts to draw the reality to the surface as a characteristic, character, trait, model, sign, or description of a particular condition, situation, or phenomenon (Bungin, 2017).

The data are utterances or speech in the form of words, phrases and sentences. The data are from the utterances or speech of the members and net citizens in the Facebook group account *Kombur- Kombur Pilkada Batu Bara 2018 Menuju Masyarakat Ekonomi Bb Bersinar* (Towards the prosperity of Batu Bara) and Facebook group account *Kombur- Kombur Pilkada Batubara 2018*. Data collected using the refer method (Sudaryanto, 2015). This method is used to observe the speech of net citizen’s hatred on issues related to the social, cultural and political background of each candidate. The technique of record is used to record the expression of hate speech by the net citizens (Sudaryanto, 2015).

The data collected then analyzed using contextual analysis method (Rahardi, 2009). A contextual analysis is simply an analysis of a text (in whatever medium, including multi-media) that helps us to assess that text within the context of its historical and cultural setting, but also in terms of its textuality – or the qualities that characterize the text as a text. The context referred to in this method is the language environment. Linguistic environment may be physical environment or nonphysical environment. In other words the context can be understood as the background knowledge shared by speakers and hearers, so the hearers understand what the speakers mean (Leech, 1983).

4. Result and Discussion

The following describes how the phenomenon of hate speech can be observed and analyzed using a pragmatic approach, especially the study of speech acts. First of all, to be able to apply the theory of speech acts is to know the illocutionary classification as suggested by Searle (1969). The proposed classification is based on the three main principles, namely, (1) illocutionary point or illocutionary meaning uttered by speakers, (2) words adapted to world of reality (direction of fit), (3) psychologically expressed with sincerity (psychological states/ sincerity condition).

TABLE 1: Searle’s Classification of Speech Acts (adapted from Yule, 1996).

Speech act type	Direction of fit	S = Speaker X = Situation
Assertives	make words fit the world	S believes X
Commissives	make the world fit words	S intends X
Directives	make the world fit words	S wants X
Declarations	word changes the world	S causes X
Expressives	make words fit the world	S feels X

Searle has also proposed the idea that the realization of the use of speech acts is influenced by four conditions which he then calls constitutive rules of a speech act, namely (1) the condition of the contents of the proposition, (2) the conditions of preparation, (3) the condition of sincerity, and (4) essential conditions. According to him, each of these conditions can distinguish the intent of each form of speech acts from one another. There are five illocutionary classifications proposed by Searle (1979), namely:

1. Assertives: speech acts that involve speakers on the propositional truth expressed.
2. Directive: speech act that is intended by the speaker to make the listener does something.
3. Commissive: is a speech act that binds speakers to an action that will be done in the future.
4. Expressive: is a speech act that expresses the psychological attitudes of speakers to a situation.
5. Declarations: are illocutionary acts which if the performance is successful will cause good correspondence between the propositional contents to reality.

For the sake of this study, an example of utterance quoted from Facebook group account that occurred during the local election in Batu Bara, it goes as follows:

1. *'Cino dah makin merajolela di Indonesia ini diseluruh penjurungyo'*

(Chinese has become more and more rampant in Indonesia throughout the entire country [...]) (HS.01)

To analyze it, we have to determine initially, the type of illocutionary speech act from HS 1 that is by applying the rules of speech constituted as shown in the table below,

TABLE 2: Illocutionary assertive acts.

Illocutionary Assertive Act	
Propositional content	truth of the information, experience and evidence that Chinese descendants try to dominate Indonesia (Pc)
Preparatory	1. Speaker (S) has facts, reasons, evidences on Pc 2. Hearer has no clear reasons on Pc
Sincerity	Speaker believes Pc
Essential	Pc shows that the information is true

There are two sub types of assertive found in this case, namely;

a. Statement. This sub type indicates the speaker's belief in stating something. There are two aims of this sub type, to state and to inform. The parameter of this category is when the speaker speaks, the speaker states that the Proposition is: i). stating that there is information, ii). experience and iii). evidence that he believes that Chinese is an ethnic who is trying to dominate Indonesia in any way. The explanation of this sub-type can be seen as follows,

(1) *Cino dah makin merajolela di Indonesia ini diseluruh penjurunyo* 'Chinese are rampant all over Indonesia'. The utterance (1) is sub type statement of assertive.

Through the utterance (1) speaker tries to declare that Chinese in Indonesia are trying to dominate Indonesia. It seems that this prejudice arose after the presidential election of Indonesia in 2014. It continued after the act to protect Islam against defamation I, II, and III which asked the government to punish Basuki Tjahaja Purnama who had defamed Islam. Meanwhile, the news of a large wave of foreign workers from the People's Republic of China (PRC) is increasingly leads to situations and sentiments between ethnics and religions in Indonesia. One way to think about the speech acts being performed via utterances is to assume that underlying every utterance (U) there is a clause, containing a performative verb (Vp) which makes the illocutionary force explicit (Austin, 1962). This is known as performative hypothesis and the basic format of the underlying clause is 'I (hereby) Vp you (that) U' (Yule, 1996). Applying paraphrase technique as proposed by Sudaryanto (2015) on hate speech (1) the true aim of statement of assertive sub type can be exercised, "I hereby {state/ inform} you that Chinese are rampant all over Indonesia".

b. Prediction. This sub-type predicts what will happen in the future based on the speaker's belief. The parameter of this sub type is when speaker utters the speech, the speaker predicts the Proposition (Pc): i). Predicting that something will happen as evidence that the information, experience and evidence of ethnic Chinese ambition that he has is true. Explanation of this sub-type can also be seen in the following utterance,

(2) *Kojap lagi Indonesia pun menjadi Negara Cina* '

(In the near future Indonesia will become China)(HS 2).

The sub-type truth can be tested by the performative hypothesis and paraphrase technique as described earlier. Consider the following illustration: (2) I hereby {predict} that in the near future Indonesia will become China.

Based on the above paraphrase technique, it can be said that utterance (2) is an assertive of predicting sub-type, the speaker intended to predict what would happen if the Chinese and the foreign workers from China had succeeded in carrying out Indonesia.

Based on the explanation above, it can be concluded that utterances (1) and (2) are provoking hate speeches. With these utterances, the speaker provoked listeners to stop Chinese ethnic hegemony in Indonesia by all means. In turn, the utterances can lead to physical violence. It also proves that the pragmatic approach especially the speech act theory can be applied to analyze whether an utterance contains elements of hate speech or not.

5. Conclusions

The problems faced by the Indonesian people today are very complex and can threaten the integrity of the nation. Issues that could threaten the unity and integrity of the republic do not only come from differences in political attitudes and certain ideologies. But it can also originate from acts of hate speech. On the other hand, the emergence of discussions about acts of hate speech actually gives a new object of study for linguistic development in Indonesia. Based on the linguistic perspective, hate speech is a phenomenon of offensive language that can present linguistic data and can be analyzed linguistically. The connection of hate speech with the context of speech opens up opportunities for linguists to take positions and roles in solving cases related to the spread of hatred. The application of critical discourse analysis and pragmatics, especially speech act theory is expected to solve the problem of linguistically spreading hate speech so it has implications for fair law enforcement.

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Conference Paper

Using Facebook in EFL Writing Class: Its Effectiveness from Students' Perspective

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Abstract

Social media has now much been integrated as a learning platform in various educational settings, including those in Language Teaching and Learning (LTL). Increasing number of studies has also reported the effectiveness of social media to support LTL activities. This present study aimed to investigate whether Facebook, as the most popular social media in Indonesia, would be an effective learning tool for EFL university students taking advanced writing class. This study employed a case study qualitative approach. The data were collected through questionnaire, interview, and observation of students' discussion on Facebook and then analyzed using frequency count and thematic content analysis. The findings reveal that most students find the use of Facebook in writing class effective in boosting their confidence in using English as communicative means, encouraging their participation in class discussion, and improving their English language proficiency, particularly the writing skill. This study suggests that Facebook can be used as a supplementary learning tool in higher education classrooms as it brings positive effect not only on students' learning habits but also competence.

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Keywords: CALL, digital immigrant, digital native, Facebook, MALL, social media, SNS, TILL

1. Introduction

A fourth industrial revolution, also known as Industry 4.0 has emerged in the past few decades, which is characterized with more emphasis on the use of digital technology. Therefore, technology integration in every aspect of human life is inevitable nowadays, including in language teaching and learning (LTL). The use of technology in LTL itself had been introduced long before Industry 4.0 emerged through the term Computer Assisted Language Learning (CALL). CALL's origins can be traced back to the 1960s and has been constantly evolving from "traditional" drill-and-practice programs into virtual learning environment in Mobile-Assisted Language Learning (MALL).

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Mobile-Assisted Language Learning (MALL) can simply be defined as an approach to enhance language learning by making use handheld mobile devices. As a successor of CALL, MALL can be a great resource offering benefits that the predecessor could not provide such as “the potential for learning process to be personalized, spontaneous, informal and ubiquitous” (Miangah & Nezarat, 2012, p. 309). Furthermore, MALL can also be an ideal solution to language learning barriers in terms of time and place as learners do not need to sit in a classroom or in front of computers to participate in language teaching and learning activities.

MALL as an approach to language teaching and learning has also been practiced in Indonesia. A growing body of research focusing on the use of MALL in English as a foreign language (EFL) context in Indonesia has been conducted in the last few years (e.g. Darmawati, 2018; Rionaldi, 2016; Yudhiantara & Nasir, 2017). The findings of those studies have indicated that MALL has potential to support students’ language learning process. Furthermore, since mobile devices such as smartphones, tablets, and PDA (personal digital assistant) come along with thousand applications available to offer to users, which also have great potential to be integrated in language learning.

One type of application which is now much used in LTL, particularly in EFL context is Social Networking Service (SNS), which has the main purpose to connect with other people. One method of social networking is through social media which allows its users to interact and share different types of contents, such as videos, blogs, newsletter, podcast, etc. Among social media applications with the highest number of users are Facebook, YouTube, WhatsApp, Instagram, and Twitter (Ahmad, 2019). Consequently, these applications have also much been integrated in LTL practices, including in EFL teaching and learning.

Some English language teachers, practitioners, and researchers in Indonesia have also begun using MALL and/or social media in their practices (Darmawati, 2018; Fithriani, Rafida, & Siahaan, 2018; Yudhiantara & Nasir, 2017). It is not surprising since Indonesia is listed as one of top ten countries with the highest number of social media users, particularly Facebook (look at Figure 1). In addition, Indonesia is also reported to have 32.7 million internet users, which points to a penetration rate of 50% of the population (Husain, 2018). This means MALL and social media, particularly Facebook have great potential to be integrated in EFL classes in Indonesia.

However, despite this potential, Indonesian EFL teachers have not much used Facebook in their teaching practices, particularly in writing class. This hesitation in using social media in Indonesian EFL writing class might be rooted from some reasons related to the condition of writing class and/or the application. Among the reasons

related to the condition of EFL writing instruction in Indonesia are students' perception of English writing as one of the most difficult skills to master (Fithriani, 2018a) and the use of traditional approach to teaching writing that views students' writing as a product instead of a process (Fithriani, 2017). Meanwhile, the reasons related to the social media applications include its potential as both a tool and a distraction in the classroom and instructors' limitation in taking a full charge of what their students do with social media beyond their supervision (Rodliyah, 2016).

Research investigating how social media applications, particularly Facebook are used in EFL writing classes in Indonesia has not extensively been explored either. Few studies have been conducted focusing on this issue (e. g. Khusnita, 2017; Nurhidayati, 2014; Rodliyah, 2016; Susanti, 2013). Furthermore, these studies put a great emphasis on the qualitative effect and impact of MALL and Facebook use while very few have been conducted to investigate how students perceive the effectiveness of Facebook on their learning of English writing skills. Thus, regarding this gap in the existing literature, this study was aimed to investigate whether Facebook, as the most popular social media in Indonesia, would be an effective learning tool for EFL university student taking an advanced writing class. It is hoped that the findings of this study help place the focus of EFL instruction in Indonesia not only on qualitative improvement of language skills but also on students' voices and experiences during learning process.

2. Literature Review

2.1. Technology integration in language learning

The advancement of technology development has impacted every aspects of humans' lives, including personal, social, and professional ones. For language teachers, this advancement has directly affected their teaching practices through its integration into their conventional teaching syllabus and material. This integration of technology in LTL is inevitable since today's learners have different way of learning if compared to their teachers' in the past. Prensky (2001) defined today's learners as 'digital natives' while their teachers 'digital immigrants'. He defined digital natives as the "native speakers of the digital language of computers, video games and the Internet" and digital immigrants as "those who were not born into the digital world but have, at some later point of lives, become fascinated by and adopted many or most aspects of the new technology are" (Prensky, 2001, p. 1-2). He furthermore explained that the digital natives tend to be less interested in participating in the conventional classroom since they can access the

information faster than their teachers, the digital immigrants. Thus, to solve this problem, digital immigrant teachers should develop new skills of integrating technology when teaching the digital native students. Similar to this argument, Chapelle and Jamieson (2008) stated that teachers who fail to integrate technology in language teaching are likely to be considered behind the times.

Technology Integration in Language Learning can be understood as the use of technology to support the language learning process. Gilakjani (2017) defines technology integration as the way of using technology to perform and re-shape the activities effectively. Teachers may use technology to create tasks for their students (Keser, Uzunboylu, & Ozdamli, 2012) and create local and global communities that will connect the fellow teachers and promote learning opportunities (Bransford, Brown, & Cocking, 2000). TILL will also provide teachers unlimited teaching resources to let students undergo various language learning experiences such as digital reading and writing, listening to podcast, watching movies, and communicating through SNS (Larsen-Freeman & Anderson, 2011). Research also found that the convenience that TILL brings play significant roles to motivate students in learning a new language (Ahmadi, 2018) and to enhance students' enthusiasm in language learning (Arifah, 2014). In short, TILL brings positive impacts for LTL process.

2.2. MALL and facebook use in Indonesian EFL context

As discussed in the previously, today's teachers as digital immigrants should understand that digital native language learners have become more autonomous in their learning process, for instance; students have mastered the lesson before the teachers explained it in the classroom (Hennessy, Ruthven, & Brindley, 2005). Teachers should also realize that technology has changed the methods of learning, from the teacher-centered to be learner-centered. Thus, as the facilitators for students' learning, teachers should support students in gathering information and using the technology wisely for practicing their language beyond the classroom, for example; through Mobile devices.

Mobile-Assisted Language Learning (MALL) is the use of mobile devices to support the language learning process and make the learning to be more interesting and fun. MALL gives language learners opportunity to learn anywhere and at any time using mobile devices (Segav, 2014). Communicating on SNS through mobile phones could improve students' motivation, engagement and real social interaction. In their study, Parvin and Salam (2015) prove that technology provides opportunities to learn languages in a meaningful context because learners involve in social interactions and

experience real life skills. In line with this, a research by Alsaleem (2014) also shows that social media can improve students' writing skills, speaking skills, vocabulary and diction. These studies indicate that MALL and social media are surely great tools to support the language learning process.

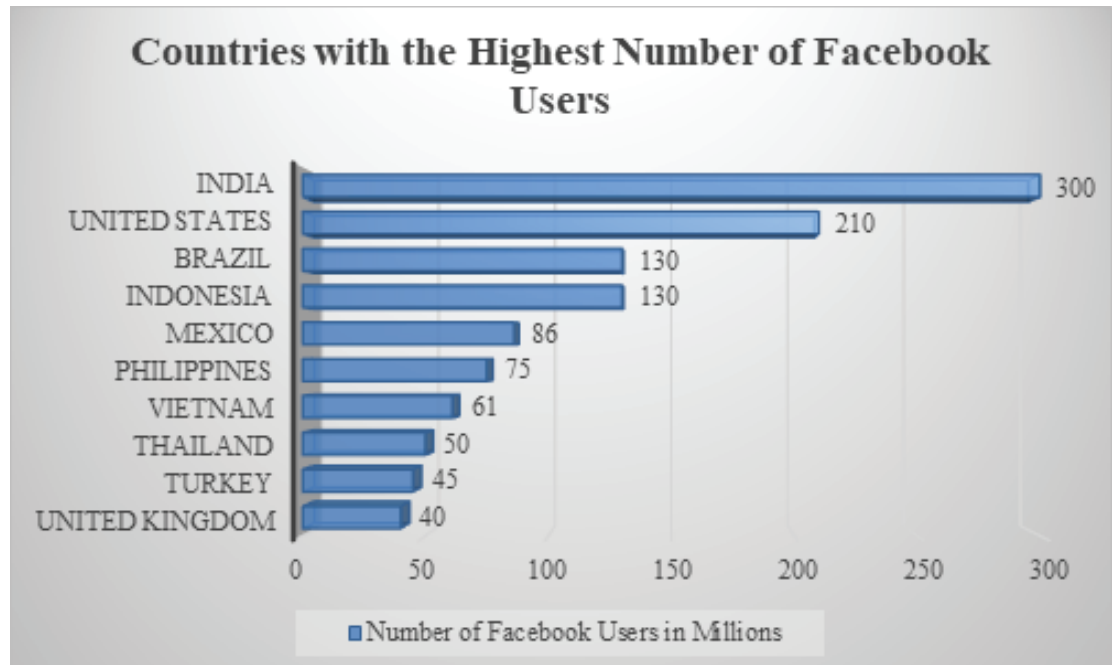


Figure 1: Leading countries based on number of Facebook users (in millions).

One of the most popular social media applications is Facebook, with 2.32 billion active users in the world. Based on the data from Statista (2019), as of January 2019, India claims the first position of countries with the highest number of Facebook users with 300 million users, followed by the United States with 210 users. Meanwhile Indonesia shares the 3rd position with Brazil with 130 million Facebook users (look at Figure 1 for details). This ranking report indicates that Facebook has a great potential to be used in Indonesian EFL teaching and learning context. In addition, Facebook's popularity worldwide could also be considered as its potential to be integrated in EFL teaching and learning as it provides its users with opportunity to interact with people of different mother tongues and countries of origin. Thus, in this situation Facebook users could practice their English as the world's most widely spoken language used (Fithriani, 2018b).

In sync with this indication, some ELF teachers in Indonesia has started using Facebook in their classes. Studies also show positive impacts of this application as a potential tool for EFL teaching and learning. A research by Khusnita (2017) indicates that students' score improved in the post-test after Facebook is used as the media to write recount text. In line with this, a research by Nurhidayati (2014) also reveals that students' writing score has improved in every cycle after the use of Facebook as the media. Susanti (2013)

investigated students' attitude toward Facebook for ELT found that most of the students agree about the use of Facebook to improve their motivation in learning English, Similar to this finding, Rodliyah (2016) also reported students' positive response toward the Facebook group as a media to improve their writing skills, particularly in vocabulary and language structure.

3. Research Method

This study applied a case study approach, which is qualitative in nature. The participants of this study were 53 students (40 female and 13 male students) taking an Advanced Writing class in a state university in Medan. The data were collected using three instruments; (1) questionnaire consisting of close-ended and open-ended parts; (2) semi-structured open-ended in-depth interview; and (3) observation. The questionnaire and interview were applied to collect the data concerning students' engagement and experiences in using social media, particularly Facebook to support their English language learning. Meanwhile, the observation was conducted to obtain the data related to students' participation on Facebook discussion and activities. The data collected in this study were analyzed using two methods; frequency count for quantitative data regarding students' engagement on Facebook and thematic content analysis for qualitative data regarding students' perceptions of its effectiveness.

4. Result and Discussion

The objective of this study was to investigate students' perceptions of the effectiveness of Facebook as a learning tool in an EFL writing classroom. The data collected in this study could be categorized into two: *first*, students' engagement and experience in using social media to support their learning in English writing class and *second*, students' perspectives of the effectiveness of Facebook to support their learning in writing class. The followings are the results of data analysis concerning the two categories.

4.1. Students' engagement on social media

The close-ended part of the questionnaire is employed to obtain students' demographic data related to the use of social media applications, with more emphasis on their experiences in using Facebook. The results of data analysis reveal that all students are active users of different social media platforms which include Facebook, Instagram,

Twitter, and others such as Blogger, Snapchat, and YouTube. Among those social media apps mentioned, Facebook is named as the most used social media application (app) by the participants of this study with a total number of 52 users as seen in Figure 2. In terms of students' engagement on Facebook, the data as presented in Figure 3 show that most participants (77%) are active users who frequently login to the app either every day ($n = 17$) or four to five times a week ($n = 23$). Only 2% ($n = 1$) of the participants reported to login to Facebook less than once a week.

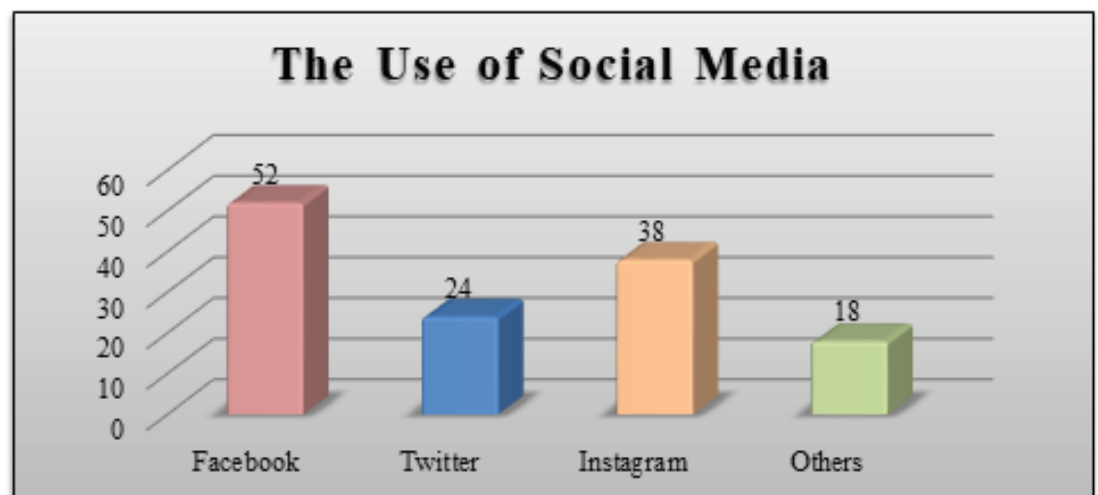


Figure 2: Students' experiences with social media.

These findings related to students' prior experiences and engagement on Facebook emphasize the indication about the great potential of this application to be integrated into educational practices in Indonesia. Since most students are already active Facebook users, it means that the teachers do not need to give them introductory trainings on how to use the application. Furthermore, this also means the facilities supporting the use of Facebook such as handheld devices and internet connection will not be an issue that needs solution from educational institutions.

4.2. The effectiveness of facebook as a learning tool

The responses to the open-ended part of the questionnaire provided initial information related to students' experiences of writing class activities on Facebook platform. The information was then used in designing the interview containing questions to obtain deeper information in addition to what they have stated in the questionnaire. The data from both instruments were then analyzed to allow themes related to students' perspectives of the effectiveness of Facebook as a learning tool in EFL writing class emerge. The results are the followings:

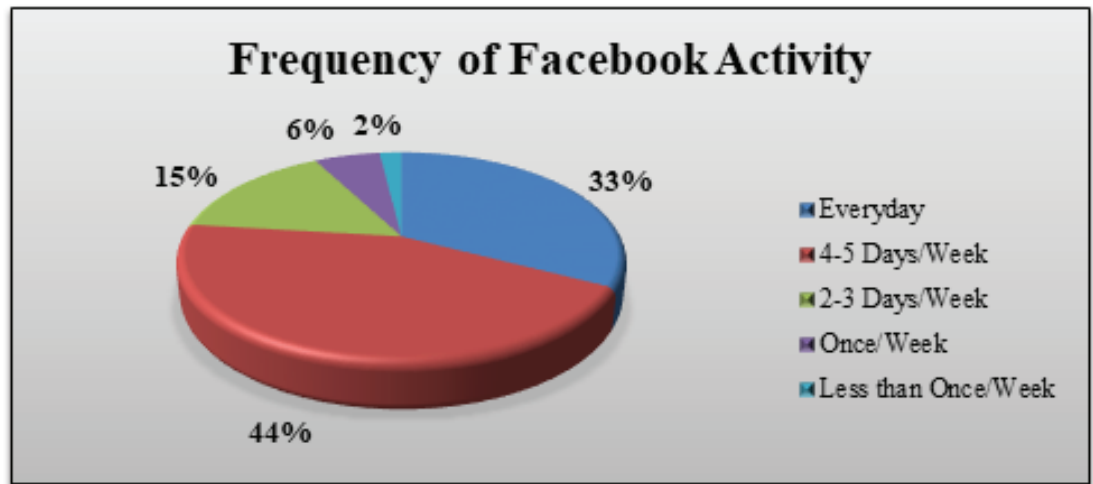


Figure 3: The frequency of students' activities on Facebook.

4.2.1. Theme 1: Boosting confidence

The first theme emerged from the data reveals that the use of Facebook as a learning tool in EFL writing class helps the students boost their confidence in using English as means of communication. Most students report that after taking part in Facebook class discussion in the first few meetings, they admit reading and writing more in English when communicating through the application. The students' self-claim indicating that the use of Facebook in writing class help boost their confidence in using the language to interact on the social media platform is synchronized with what the students report in their questionnaire. As can be seen in Figure 4, although they use English more for reading activities compared to writing ones both prior and after the study, it can be seen there are improvements in terms of the use of the language in both types of activities. Thus, this result may indicate that the students gain more self confidence in using the language after practicing it through Facebook class activities.

4.2.2. Theme 2: Encouraging participation

That Facebook encourages participation in class activities becomes the second theme emerged related to the effectiveness of Facebook as perceived by the students. Most students state that they are actively involved in almost all learning activities in the Facebook writing group. Their statement is in line with what they report in the questionnaire. As can be observed in Figure 5, all students take part in commenting their peers' post or replying to their peers' comments 2 to 3 times a week ($n = 29$) or even 4 to 6 times a week ($n = 15$). They also diligently read their peers' opinions shared through their posts

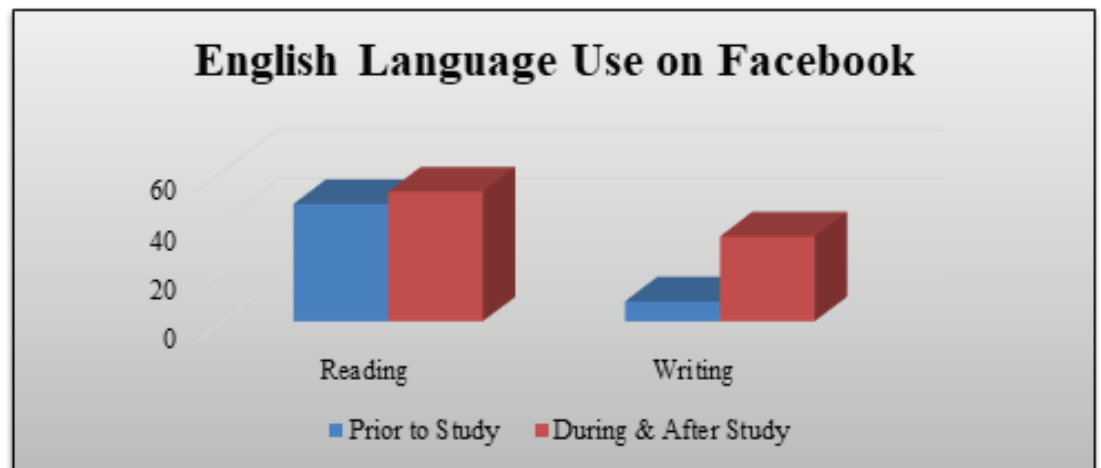


Figure 4: Students' Language Use on Facebook.

or comments. However, in terms of sharing their own opinion by starting a post is not done frequently as most students ($n = 41$) do it less than once a week.

4.2.3. Theme 3: Improving fluency

The final theme related to the benefits of Facebook use in EFL writing class as perceived by the students is the improvement of writing fluency. The majority of the students admit that it is much easier for them to express themselves through written communication on Facebook after they experience various learning activities on the Facebook writing group. Prior to this study, most of them say that it might take them more than half an hour to write a post in English on their Facebook timeline due to the lack of ideas of the topic to write. However, after experiencing this Facebook-enhanced writing class, they agree that they could write much faster even when they do not plan any topic to discuss yet.

5. Conclusion

In this era of Industry 4.0, social media has become the part of part of today's society. This means that the use of social media should also be maximized in every aspect of human's life including in EFL language teaching and learning. This study finds that social media applications have great potential to be integrated in EFL language skill classes in Indonesian context. Furthermore, this study also shows that the digital native students in this study find Facebook effective in enhancing their EFL learning process, particularly their writing skills at least in three aspects; boost their confidence in using

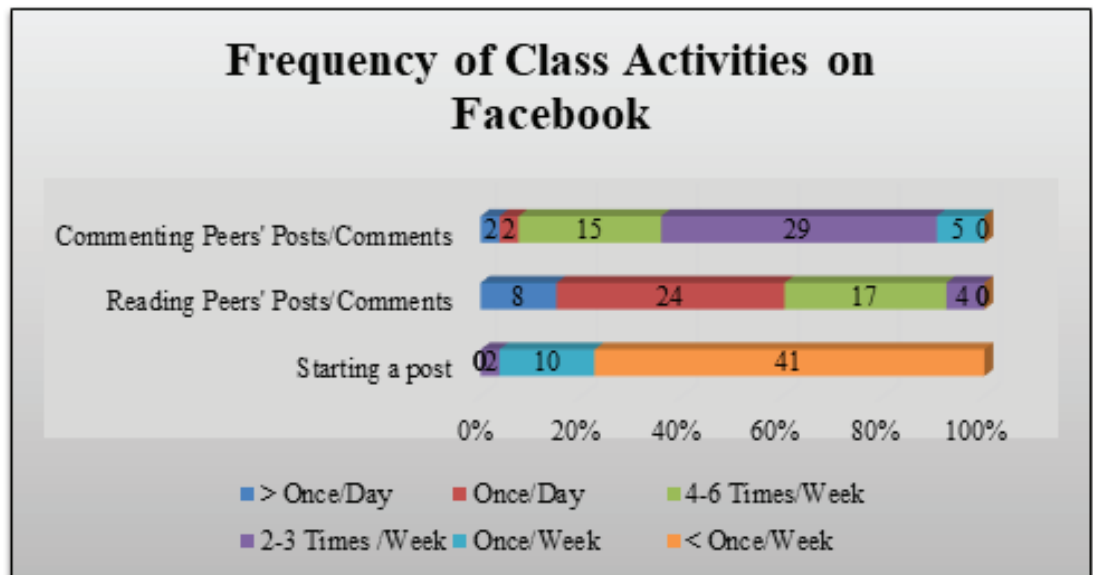


Figure 5: Frequency of Students' Facebook Activities.

the language, encourage their participation in class activities, and help improve their fluency in English writing.

Based on the findings of this study, it is recommended that social media applications, particularly Facebook be used and integrated in EFL classes in Indonesia. However, it is important to remember teachers' supervision and guidance is still much needed to ensure the use of social media in EFL classes in accordance with the purpose of the teaching and learning previously set.

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Conference Paper

Distinctive Attitude of Datuk Maringgih in Marah Rusli's Novel *Siti Nurbaya*

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Abstract

This research deals with the distinctive attitude of Datuk Maringgih in Marah Rusli's novel *Siti Nurbaya*. Datuk Maringgih is described as a person who is old, strong, rebellious and has a lot of money and always has a strategy in everything. The attitude shown by this person is also related to society. The research is conducted means of descriptive qualitative method. Qualitative research is a research method that focuses on understanding social phenomena that occur in society. Descriptive qualitative is usually designed to examine morality and other problems in society. The researcher uses attitude theory where attitude is a mental and neural state of readiness, organized through experience, exerting a directive or dynamic influence on the individual's response to all objects and situations with which it is related. The source of data is from the novel. The data in this research is the entire texts in the book. The technique used to analyze data is heuristic and hermeneutic. The research result shows that Datuk Maringgih had three distinctive attitudes: Defending land from the invaders, helping others and consistence.

Keywords: Consistency, land defense, attitude.

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1. Introduction

Siti Nurbaya a well-known novel written by *Marah Rusli* is the landmark of *Balai Pustaka* Era in Indonesia. This novel has become a topic of academic discussion not only in Indonesia but also in some other countries and even has been translated into Russian language. By this a praise and appreciation should be given to this novel as this novel has been accepted in the international world of literature

Siti Nurbaya was published in 1922 and this year is known as *Balai Pustaka* Period. The writer *Marah Rusli* besides beings a veterinarian is claimed to be an in-born talented writer and nicknamed The Father of Modern Indonesian Roman by H.B Jasin. Many of the best known writers are at one time or another members of the editorial staff of *Balai Pustaka*. It is this firm which provides an outlet and incentive to native writers to such extent that is role in modern Indonesian literature can scarcely be overestimated.

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The appearance of Marah Rusli's novel *Siti Nurbaya* in 1922 is an important landmark in the history of Indonesian literature. The novels of Rusli make a complete break with the older traditional literature by depicting real-life situations and characters rather than indulging in fantasy.

The author, Marah Rusli, was born in Padang, on August, 1889, the only child of a civil service district head in West Sumatra. His father's title, Sultan Pangeran, indicated descent from the old Pagaruyung monarchy. His mother also claimed aristocratic lineage, but from Java. Cross-ethnic marriages in those days and for many decades to come are discouraged because difficulties arising from differences in tradition of the various ethnic groups in the Indies. Marah Rusli was educated at a Dutch medium school in Padang and thereafter at the influential Raja's school in Bukit Tinggi. Upon graduation in 1910, he entered the Veterinary School and commenced his long-life career in government veterinary service. In 1991, he married a title girl from Bogor, West Java, Nyai Raden Ratna Kecana Wati. Although this marriage was against his parents' wishes, it proved to be a happy and lasting one having three children.

Siti Nurbaya is a story that happens in Padang, West Sumatera. The story tells about two teenagers whose name Siti Nurbaya and Samsul Bahri. They are neighborhood; they are used to playing together since they are since child. Then, when they grow up become young beautiful lady and young handsome man, they fall in love each other. In the other side, Datuk Maringgih is described as a person who is old, strong, rebellious and always has a strategy in everything, who has come up from the lowest class and managed to reach an influential position through his many business holding. He is painted a thoroughly bad character and becomes rich, so rich that he cannot tolerate that there should be anyone wealthier than he is the native society of Padang. He becomes the creditor of Sutan Mahmud, the penghulu of the noble descent and holder of a high civil post, and father of Siti Nurbaya, a lover of Samsul Bahri. Datuk Maringgih ruins Siti Nurbaya's father, a rival merchant and takes the daughter as payment of the debt.

2. Literature Review

Attitude is the concrete form of desire. Therefore, this attitude is often regarded as a desired or undesirable vote statement. As stated by Robbinson (in Mustakim, et.al., 2015) attitude is the statement of votes, whether it is needed or not, toward object, person or event. According to Allport (in Mustakim, et. al., (2015), attitude is a mental and emotional readiness, organized through experience, support or influence the dynamics

of individual responses to all objects and situations that are associated with it. While Greenberg and Baron (in Mustakim, et. al., 2015) defines attitude as a group of feelings, beliefs and behaviors that are relatively stable to the object, human beings and certain institutions.

Several attitudes within the broad definition readiness of the psyche to act or react in a certain way. Attitudes very often come in pairs, one conscious and the other unconscious. Attitudes are held with respect to some aspect of the individual's world, such as another person, a physical object, a behavior, or a policy. Therefore, the way a person reacts to his surroundings is called his attitude. Attitudes as relatively lasting clusters of feelings, beliefs, and behavior tendencies directed towards specific persons, ideas, objects or groups.

Attitude as a mental or neural state of readiness, organized through experience, exerting a directive or dynamic influence on the individual's response to all objects and situations to which it is related. A simpler definition of attitude is a mindset or a tendency to act in a particular way due to both an individual's experience and temperament.

3. Research Method

This research was library research that used qualitative method to analyze the data from the novel entitled *Siti Nurbaya* by *Marah Rusli*. The object of the study is distinctive attitude aspects of Datuk Maringgih. The next steps taken were collecting, identifying and understanding fully the concepts and meanings as well as the distinctive attitude aspects. Various sources out of the novel are also taken to better analysis. The qualitative data are considered to be the rough materials researchers collect from the world they are studying; they are the particulars that from the basis of analysis.

The source of the data in this research consists of two types. They are primary data and secondary data. As stated by Khotari (2004) the primary data are those which collected afresh and for the first time, and thus happen to be original in character. The secondary data, on the other hand, are those which have already been collected by someone else and which have already been passed through the statistical process.

In this research, the primary data is the novel *Siti Nurbaya* written by *Marah Rusli*. The secondary data is documents, script and other relevant sources that are related to the topic. The data collection procedures divided into some steps. The first step is the researcher observed the novel. Then, the researcher read the novel. Next, the researcher was searching information that is related to the novel and the topic of this study also. As stated by Khotari (2004) content-analysis consists of analysis the contents

of documentary materials such as books, magazines, newspapers and the contents of all other verbal materials which can be either spoken or printed.

4. Result and Discussion

The author tries to analyze the aspects of Distinctive attitude in *Marah Rusli's* Novel *Siti Nurbaya*. The distinctive attitude consists helping others, consistence and defending land from the invaders.

4.1. Helping others

Sutan Mahmud's wish to lend the money three thousand rupiah to Datuk Maringgih to finance the marriage of his niece, Rubiah to the man of her choice. In adat of Padang, marrying and financing the marriage of a niece becomes an obligation of *mamanda* or uncle, not the obligation of the parents.

The following is a quote from a conversation between Sutan Mahmud Datuk Maringgih

"It has been half-two" Maringgih stated. After seeing his a big watch with golden rope that was taken from his pocket. "So, may I borrow three thousand rupiah?", Sutan Mahmud asked."Of course" Maringgih replied. (Rusli 2002: 16)

Based on the quote above, Datuk Maringgih is willing to lend the money to Sutan Mahmud. Sutan Mahmud needed three thousand rupiah so he asked Datuk Maringgih to give him a loan. It can be concluded that he was a kind person because he gave a loan to Sutan Mahmud. Sutan Mahmud is happy.

4.2. Consistency

This merchant is a person who is very stingy and greedy, has no affection and is ruthlessly rude. As long as he will get money, as long as he wants it, he doesn't care about anything, he doesn't fear anything. He is very consistent in keeping his money from being wasted. (Rusli 2002:84)

Based on the above quotation, Datuk Maringgih is depicted as a very stingy man even though he is known as a rich man. He is difficult to spend his money to the something that is urgent and important. He also thinks several times when he wanted to spend

his money. He always said to his heart “ I give this money or not?”. He pretends like a rich man even though he has not the money. Being consistent as a very thrift man. His attitude was too thrifty and stingy cause Datuk Maringgih is disliked by the other character and influences the emotion of other characters in the novel. Other characters are very hate Datuk Maringgih as their response that is depicted in the novel.

4.3. Defending land from invaders

“The reason that we invited brothers and sisters tonight that I wanted to announce about the new rules that the invaders has decided about the payment of the taxes. Apparently, the Dutch have not been satisfied to suck our blood, energy and sweat. Therefore, let’s defend this *ninik mamak* land so that we were free from taxes imposed by the invaders. If this continues, we must prepare ourselves to war against the invaders so we are free of tax or *belasting* payments”. (Rusli 2002:250)

The reason that we invited brothers and sisters tonight that I wanted to announce about the new rules that the invaders has decided about the payment of the taxes. Apparently, the Dutch have not been satisfied to suck our blood, energy and sweat. Therefore, let’s defend this *ninik mamak* land so that we were free from taxes imposed by the invaders.

Based on the above quotation, Datuk Maringgih tells about the condition occurs in his hometown. When the invaders wanted to enter the hometown, they include Datuk Maringgih, have to pay the taxes to the invaders. In addition, the invaders has suck their blood, energy and sweat. In other words, the invaders had racked up sweat, seized the produce and the colonizers would also set taxes on the land of Padang as a birthplace and ground for indigenous people. Defending land against the invaders, Datuk Maringgih invites his brother and sister to defend their *ninik mamak* land against the invaders. He hopes defending land from invaders make him and his brothers and sisters are spared to pay taxes to the invaders.

5. Conclusion

Datuk Maringgih in *Siti Nurbaya*’s novel is describes as a person who is old, strong, rebellious and always has a strategy in everything, who is risen from the lowest class and manage to reach an influential position through many of his businesses. Datuk Maringgih, who has been described above, is one of the characters who develop from

an antagonist to become a protagonist because of his distinctive attitude, including helping others by lending money, defending land from the invaders, etc. Behind his hard attitude, Datuk Maringgih is a loyal person to his country and do not betray his country and save his country from the *belasting* regulations set by the invaders. He also became a leader in warfare against invaders even though he was shot dead during the war.

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Conference Paper

Deconstructing Post-Industrial American Ethos: Decline of Civility and Agony of Artists in Bellow's Later Novels

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Abstract

This paper sheds light on the way Saul Bellow's (1915-2005) intellectual protagonists deconstruct post industrial American ethos which are dominated by the hegemony of capitalism and the values of democracy. These heroes are deeply immersed in European liberal education, the 'Western Canon' to recall Harold Bloom; however, they are marginalized, alienated, degraded and eventually rejected by the masses, junk culture, the dictatorship of the commonplace, and the unqualified individual. Bellow's heroes predict that American culture will be overwhelmed by mass culture after the 1950s characterized by liberal democracy, [ultra capitalism], scientific experimentation, and industrialization, inspite of the high rate of higher education. Deploring a Derridean method of deconstructionism and a Foucauldian epistemic design, they archeologically question the roots of American cultural backdrop, that is, the massive industrialization in the late age of capitalism. They centralize art, humanities, classical books, morality, and religion; and marginalize science, commodity, consumerism, technology, and psychiatry. They deconstruct all makers of culture industry based on analysis, systemization, standardization, and not imagination and creativity. To achieve human and noble norms, they admit a noble life away from the vulgarity and barbarism of the age to cite Zygmunt Bauman. Special focus is on *Herzog* (1964), *Mr. Sammler's Planet* (1970), *Humboldt's Gift* (1975) and *The Dean's December* (1982) for their common concern with this issue.

Keywords: Deconstructionism, capitalism, ethos, agony, decline of civility, madness

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1. Introduction

This paper addresses the problematical relationship between the masses and the intellectuals. It sheds light on the aspects of the agony of Bellow's heroes, the decline of civility and the reasons behind the moral and cultural backdrop in modern America. Bellow's insight about this cultural crisis refers back to what Jose Ortega Y Gasset maintains in his *The Revolt of the Masses* (1985) that "the West live[s] under a dictatorship of the commonplace" (p. ix); "The unqualified individual, 'equal in law,' belongs to the

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sovereign mass” (p. x); “although the world remains in certain respects civilized, its inhabitants are barbarians [...] barbarism is defined by the absence of norms” (p. x). As shall be outlined in this chapter, “barbarians and barbarism” are coined with the select man and the mass man. The select intellectual leads a noble life, whereas the mass man chooses common life. The former, as Ortega informs, is: “impelled by his very nature to seek a norm higher and superior to himself, a norm whose authority he freely accepts,” and who: “demands much of himself” (p. 52). The latter is attached to life and its worldly desires; he focuses only on the pursuit of material interests. This engenders what Dwight Macdonald terms “the culture of the mass or mass culture and the high culture” (p. 205), which is “at best a vulgarized reflection of High Culture and at worst a cultural nightmare” (p. 589). Bellow’s heroes predict that American culture will be overwhelmed by mass culture after the 1950s inspite of the high rate of higher education, and refer this to what Ortega calls: “liberal democracy, [ultra capitalism], scientific experimentation, and industrialization” (p. 45).

This paper shows how Bellow’s intellectual heroes observe modern American culture in terms of “junk culture, kingdom of frivolity,” consuming and entertainment society (Bellow, 1995, pp. 326-7). These heroes question the lack of norms and nobility in this culture, and strive to deconstruct its fundamental assumptions. The more the masses play the role of “reality instructors,” give advice to intellectuals, read junk magazines on sex and commercial goods, watch TV for gags, talk shows, violence, and pornographic movies, the more the intellectuals become alienated, and the more they develop a strategy of deconstruction which is based on books, wisdom and high thinking. The masses seem to be well adjusted to society, showy, and licentious. However, in reality they are lonely crowd, “inconstant, divided, vacillating, lacking the stone like certitude of archaic man, also deprived of the firm ideas of the seventeenth century, clear, hard theorems” (Bellow, 1964, p. 107). Bellow’s intellectual protagonists strive to restore the change in the center and periphery in American society. They centralize art, humanities, classical books, morality, and religion; and marginalize science, commodity, consumerism, technology, and psychiatry. They deconstruct all makers of culture industry which is based on analysis, systemization, standardization, and not imagination and morality.

2. Madness and the Illusionment of Intellectuals

2.1. Herzog's suffering, anachronism and the search for the infinite

Madness and illusion are emblematic features that best envisage the agony of Bellow's intellectuals and the decline of civility in modern American culture. As previously sketched, Bellow dubs this cultural agony to the irresolvable conflicts between mass and the elites of humanities, morality and amorality, humanism and technology, science and creativity which Anthony Giddens coins as "the culture of risk [and] the late modern age" (p. 7). This has been illustrated by lack of harmony and trust in the postmodern age, the multiplicity of roles, players, settings, the moral and ethical uncertainty, the moral duty of the elites and philosophers (Bauman, 1987, pp. 11-9). The dehumanization of intellectuals and the 'Death of God' deepen the alienation and anxiety of Bellow's heroes and crystallize the radical change that has occurred in American society. In her book *The Human Condition* (1991), Hannah Arendt diagnoses the issue asserting that: "Modern man, when he lost the certainty of the world to come, was thrown back upon himself and not upon this world; far from believing that the world might be potentially immortal, he was not even sure that it was real" (p. 254, p. 474). In short, Bellow advocates the agony of the artist and the decline of civility in America, and refers this back to the heroes' struggle against low culture ethics and the systemization and standardization of capitalism and democracy.

Herzog envisages the agony of the intellect and the decline of civility in American society. He is bumbler, victim and sufferer. Not any other story is chaotic as his because he narrates his story by the eyes of an emotionally distraught narrator, Herzog. He is the most erudite, and therefore is capable of producing agony by using an epistolary style that embellishes his faceted ideas. Divorce from his wife Madeleine ends up his life, and aggravates his physical and mental anxiety. His story, therefore, begins at the end of a failed marriage to his second wife. And as he searches for equilibrium and relief, he moves from city to city, from person to person and from one idea to another, a movement which Earl Rovit calls: "the myth of the eternal journey, or better, the eternal wandering" (p. 121). Engaged in aimless wandering, Rovit portrays him:

Consigned to eternal loneliness and eternal movement; he is prohibited from establishing permanent bonds between himself and anything else in the universe, nor can he cease in his wanderings for more than a moment to rest or take his pleasure. Bearing the history of the world on his stooped shoulders like some dreadful peddler's sack, serving ultimately and painfully as the world's conscience and memory, he can act in the present only as impotent witness. (p. 122)

Herzog is “prohibited from establishing permanent bonds between himself and anything else in the universe.” He admits that intellectuals in the humanities are responsible for civilization and humanism. He is impelled: “by the need to explain, to have it out, to justify, to put in perspective, to clarify, to make amends” (Bellow, 1964, p. 2), and this intensifies his agony and alienation. Herzog maintains that all his life has been ruined: “considering his entire life, he realized that he had mismanaged everything-everything. His life was, as the phrase goes, ruined” (p. 10), “in grief he does not know what to do” (p. 78). After having a brilliant start in his Ph.D. thesis on “The State of Nature in 17th and 18th Century English and French Political Philosophy” (pp. 19-23), he unexpectedly changes his focus and begins another research on “Romanticism and Christianity.” Josephine Hendin explains Herzog’s vulnerability by his intellectual failure in his attempts to restore the disorder of the world, his illusive success with his two wives, Daisy and Madeleine, and his peculiar sense of madness (p. 27). Herzog “admitted that he had been a bad husband, to his son and his daughter he was a loving but bad father. To his own parents he had been an ungrateful child. To his country, an indifferent citizen. To his brothers and his sister, affectionate but remote. With his friends, an egoist. With love, lazy. With brightness, dull. With power passive. With his own soul evasive” (pp. 11-12). He introduces himself as: “bad husband, loving bud bad father, ungrateful child, indifferent citizen, affectionate brother, egoist friend, lazy lover, dull, passive and evasive.” His life with his family is passive; his participation in the world is not by means of positive contribution but by means of negative, but tireless, efforts of writing letters. His obsession with epistles reflects the type of his addressees, famous intellectuals, dead, alive politicians, philosophers including Moses Herzog himself: “Dear Moses E. Herzog, since when have you taken such an interest in social questions, in the external world? Until lately, you led a life of innocent sloth” (p. 68).

Herzog resists to reach the infinite. For him, it is more than an insane writer’s compulsion; it is a holy ceremony of an intellectual and a declaration of war against faithless friends and the decline of civility. He says:

What can thoughtful people and humanists do but struggle toward suitable words [...] I’ve been writing letters helter-skelter in all directions [...] I go after reality with language. Perhaps I’d like to change it all into language, to force Madeleine and Gersbach to have a Conscience [...] I must be trying to keep tight the tensions without which human beings can no longer be called human. If they don’t suffer, they’ve gotten away from me. And I’ve filled the world with letters to prevent their escape [...] I really believe that brotherhood is what makes a man human. (p. 272)

Herzog has been struggling against mass society, their low culture and ethics of betrayal. He goes “after reality with language [...] to change it [...] to force Madeleine and Gersbach to have a Conscience.” He does not consider them humans as they both betrayed him. They cannot suffer, and because of this they cannot go away from him. Herzog decides to fight with his words as he “filled the world with letters to prevent their escape.” He makes lectures even he makes love with women; he reacts gently to all the evils that faced him either from his Madeleine and Gersbach, or from fake intellectuals or mass society. When Madeleine declares divorce with: terrifying menstrual ice of her rages, the look of the murderess” (p. 63), he felt anger:

What if he had knocked her down, clutched her hair, dragged her screaming and fighting around the room, flogged her until her buttocks bled. What if he had! He should have torn her clothes, ripped off her necklace, brought his fists down on her head. He rejected this mental violence, sighing. He was afraid he was really given in secret to this sort of brutality. (p. 10)

However, he internalizes his anger, and “rejected this mental violence [...] this sort of brutality.” Out of wisdom and subliminal morality, Herzog does not react violently, but decides to leave his house. Bellow maintains that Herzog’s inaction underpins an intellectual possessing dignity and a whole philosophy of Jewish ethics, which implies in itself that his agony is derived not only from the betrayal of Madeleine and Gersbach, or the amorality of the masses, but also from his personal romantic temperament characterized by anachronism and narcissism.

Anachronism and narcissism crystallize Herzog’s personality and intensify his agony and the decline of civility. Herzog is a: “professorial type to be found in the humanities” (Bellow, 1995, p. 87), he is an academic to Bellow’s mind whose place is only university in modern American society. Ironically, even in universities students are not interested in humanities and liberal education, but they are concerned with sex, love, race, degrees and sports. Herzog finds himself alienated in the place where he should be happy. This anachronistic feature makes it difficult for him to continue his relationships with women. After divorce from Daisy and Madeleine, he keeps the same habits of ‘manipulating’ women depending on the seventeenth and eighteenth Western thinkers. Women in a narcissistic society, Lasch says in *The Culture of Narcissism* (1991), demand two things in their associations with men: “sexual satisfaction and tenderness” (p. 203). On the contrary, Herzog gives them ideas and anxiety. He assumes he will: “never understand what women want. What do they want? They eat green salad and drink human blood” (pp. 41-2). Aunt Zelda, one of the representative narcissistic women, advises Herzog that a girl is expected to have: “nightly erotic gratification, safety, money, insurance, furs,

jewelry, cleaning women, drapes, dresses, hats, night clubs, country clubs, automobiles, theater” from her husband (p. 40). Madeleine loves Gersbach because he is a family man, a practical man; while Herzog remains a man of ideas who talks about philosophy even in the intercourse. With Sono, he: “behaved like a philosopher who cared only about the very highest things - creative reason, how to render good for evil, and all the wisdom of old books. Because he thought and cared about belief” (p. 185). She cries before making love with him. Ramona is the only woman who can make him happy. “She is an ideal mixture of intellect, business, and pleasure: she is an acrobat in a sexual circus” (p. 189); “she got an MA in art history at Columbia; she runs a lucrative flower shop in Manhattan. But he runs away from her” (Rho, 1999, p. 33). Herzog’s anachronistic personality cannot cope with narcissistic women and egoist system, a gesture that deepens his agony and assures the decline of civility and humanism in modern American society.

2.2. Sammler and Humboldt: The anxiety of culture and the agony of the poet

Sammler and Humboldt underpin similar experiences of agony and illusionment in their struggle to deconstruct mass society, low culture, capitalistic and narcissistic system. Sammler suffers because of the illusive and misleading intentions of the Enlightenment. He believes that its principles with regard to morality, happiness, sublime, and humanism remain in theory. In modern American culture, individualism and democracy do not fulfill the spirit of the Enlightenment. Sammler announces:

It has only been in the last two centuries that the majority of people in civilized countries have claimed the privilege of being individuals. Formerly they were slave, peasant, laborer, even artisan, but not person. It is clear that this revolution, a triumph for justice in many ways - slaves should be free, killing toil should end, the soul should have liberty - has also introduced new kinds of grief and misery. (Bellow, 1970, p. 228)

Sammler maintains that the modern age is deceived and betrayed by the theories of the Enlightenment which brings “new kinds of grief and misery.” He agrees with Habermas (1987) who points out that the Enlightenment started at the right time and place, but took the wrong way in the nineteenth and twentieth century (p. 7). The emergence of individualism and democracy results in the cultural grief and backdrop, inspite of the massive economic development and prosperity, the alienation of intellectuals in mass society including Sammler, and a society becoming rougher, more brutal,

more materialistic, more capitalistic, and less ethical. Physically, Sammler reflects the agony of the age as his look appears: “gloomy, pale, poor and yellowish” (16) in an age requiring power and good appearance as Bellow indicates in *It All Adds Up* (1995) “at the University of Chicago during the thirties, this was the preferred intellectual complexion” (p. 263). Sammler is helpless about his life, mentally exhausted and feels that society is degenerating:

Mr. Sammler ground his coffee in a square box, cranking counterclockwise between long knees. To commonplace actions he brought a special pedantic awkwardness. In Poland, France, England, students, young gentlemen of his time, had been unacquainted with kitchens. Now he did things that cooks and maids had once done. He did them with a certain priestly stiffness. Acknowledgment of social descent. Historical ruin. Transformation of society. (p. 7)

He sardonically mocks the vulgarized habits of modern society in America, and summons his lost aristocracy “Now he did things that cooks and maids had once done. He did them with a certain priestly stiffness. Acknowledgment of social descent. Historical ruin. Transformation of society.” Elya Gruner, a medical doctor, is forced to do menial works to help Sammler and his daughter immigrate, and provide them with their daily expenses. Pushed in this industrialized society, Sammler opposes Darwin’s theory of social evolution and maintains that modern American society developing into devolution, tragic fate of civilization, and as Rho (1999) indicates: “There spreads a general tendency of less seriousness and much irresponsibility, which results in and from the appearance of gangsters dominating society” (p. 65). Sammler is critically involved in the Holocaust, the incidents of the sixties in America, Israel’s six-day war of 1967, and he considers them the result of fascist gangsters. Stanley Crouch (1996) describes Sammler in the introduction to the novel: “Mr. Sammler realizes that what has happened to him and to his family, and finally, to Jews under the Nazi shadow of genocide, is another form of gangster politics, a variation on gang wars justified by the counterfeit science of the Reich” (p. xx). Sammler analyzes the fate of his family, the Jews under the Nazi genocide as a form of political gangster which juxtaposes with Israel’s 1967 war. He satirically says:

This war was a most minor affair. In modern experience, so very little. Nothing at all. And the people involved in it, the boys, after fighting, played soccer at A1 Arish. They cleared a space, and they kicked and butted, they leaped up, they trotted on the sand. Or in the shade of the hangars they took out

their books and read biology or chemistry, philosophy, preparing for exams perhaps. (p. 252)

The boys and girls involved in the war do not know much about what is happening around them. Amidst war, they play soccer, fight, trot on the sand, read their books, and prepare for their exams. Bellow suggests that these gangsters deceive the world with peace and declare war on other peoples' territories. Sammler admits that gangsters are everywhere in the modern age. They dominate the scene: "In Russia, in China, and here (in America), very mediocre people have the power to end life altogether. These representatives - not representatives of the best but Calibans or, in the jargon, creeps - will decide for us all whether we live or die. Man now plays the drama of universal death" (p. 220). He struggles to deconstruct this negative mode of life, and stand against these gangsters. The agony of civilization in America is further intensified by the metaphorical act of the black pickpocket theft and his crush by one of the crowds around Columbus Circle in New York City. "The pickpocket's importance as a symbolic actor on the stage of American mass culture reaches its peak when he exposes his penis to Sammler after recognizing that Sammler has been watching his pickpocketing performance" (Rho, 1999, p. 67), while Bellow describes the scene in details:

It was displayed to Sammler with great oval testicles, a large tan-and-purple uncircumcised thing - a tube, a snake; metallic hairs bristled at the thick base and the tip curled beyond the supporting, demonstrating hand, suggesting the fleshly mobility of an elephant's trunk, though the skin was somewhat iridescent rather than thick or rough [...] The man's expression was not directly menacing but oddly, serenely masterful. The thing was shown with mystifying certitude. Lordliness. (pp. 49-50)

Sammler reminds that sexual madness has been overwhelming Western society and America in specific, that "there was a conspiracy against the sacredness of life, [that] humankind, crazy for symbols, has been trying to utter what it does not know itself" (pp. 21, 23). The pickpocket is not a human being, but an animal. He is, Ethan Goffman (1997) insists, "a crystalized representation of Western civilization' besiegement" (p. 718). The Negro's brutality, the thief, and the Jewish gaze, Sammler, metaphorically overtone the wrong path the Enlightenment takes and the deconstructive and critical position Bellow keeps towards this change. Franz Fanon (1991) assuredly agrees with this as he says: "the Negro symbolizes the biological danger; the Jew, the intellectual danger" (p. 165), "the Jew is killed or sterilized. But the Negro is castrated. The penis is annihilated" (p. 163), "one is no longer aware of the Negro but only of a penis; the Negro is eclipsed.

He is turned into a penis. He is a penis” (p. 170). Sammler, a representative of Jewish intellectuals, deconstructs this cultural nihilism in America and: “New York City in specific with “critical blindness and critical insight” as if the city were a literary text” (Rho, 1999, p. 70). Paul de Man (1993) says: “the literary texts are themselves critical but blinded, and the critical reading of the critics tries to deconstruct the blindness” in order to “make the unseen visible” (p. 141), “however negative it may sound,” he adds, “deconstruction implies the possibility of rebuilding” (p. 140). Symmetrically Sammler reads New York City as a cultural text; and interestingly enough, “he represents de Man’s position as well: he has one blind eye and one insightful eye. His left eye was wounded in the Holocaust and can distinguish just black and white, while his right eye is intuitive enough to pierce through the American culture that is invisible to the masses. He is the only one who catches sight of the pickpocketing in a crowded bus and who stands against it by reporting it to the police” (Rho, 1999, pp. 70-71).

Humboldt adds to the decline of civility the agony of the poet. His agony and frustration stem from a cultural atmosphere in America that disregards cultural elitists, and marginalizes them. Alexis de Tocqueville says in his *Democracy in America* (1988) that: “there is nothing more petty, insipid, crowded with paltry interests - in one word, antipoetic - than the daily life of an American” (p. 485). In his essay, “Henry James and the Artist in America,” W. H. Auden (1948) believes that Europeans pay respect to intellectuals and writers and help them so that they don’t have to worry about their worldly concerns, whereas in America they are disregarded by public unless they prove their fame and creativity. Auden declares:

It is perhaps harder for an American writer than for a European to resist the temptation to cheapen his product, to make it more salable, because he suffers from a lack of popular success in a way that the latter does not. Growing up in a society where the business ethos is dominant, it is difficult for him not to believe that art is a commodity like a motor car whose sales and profits are an accurate indication of value. Whereas a European, brought up in a culture which inherited the medieval conception of the clerk and the social value of the contemplative life, is spared this doubt and is indeed more likely to be guilty of unjustified arrogance toward those in “trade.” (p. 39)

Humboldt wants to prove his creativity and originality through political fame and cash money. Like Herzog, he supports Stevenson in the elections against Eisenhower as he believes he will bring culture and humanism to Washington. However, after his failure, he reveals desperation and anger on anti-intellectual American culture. He is a poet, and yet, he cannot deny his being American. He lusts for money:

With a million bucks [...] I'll be free to think of nothing but poetry [...] If I'm obsessed by money, as a poet shouldn't be, there's a reason for it. The reason is that we're Americans after all. What kind of American would I be if I were innocent about money, I ask you? Things have to combined as Wallace Stevens combined them [...] No, I go along with Horace Walpole. Walpole said it was natural for free men to think about money. Why? Because money is freedom, that's why. (Bellow, 1975, p. 159)

Humboldt is eager for money not because of the influence of the culture of materialism, but because of the symbolical function money acquires. He will be free to think only of poetry. He confesses to Citrine that "The reason is that we're Americans after all. What kind of American would I be if I were innocent about money, I ask you?" His dangling between his worldly desires and intellectual pursuits epitomizes the conflict between his morals and American ethos of money and capitalism. Humboldt illustrates his eager for luxurious life through the personification of the cars he drives. At first, he drives a Buick Roadmaster, "the American symbol of success," as a result of his best-selling "The Harlequin Ballads" (Ryan, 1981, p. 117). He is "the first poet in America with power brakes" (p. 20).

The other car is an Oldsmobile, "a big powerful car" which costs him "lots of dough to keep it in a garage, more than the rent in my fifth-floor walk-up" (p. 340). To his mind the best car makers are Cadillac, Lincoln and Benz, Buick and Oldsmobile next, and Chevrolet and Dodge at the lowest. "His cars are personified in relation with his function as a poet" (Rho, 1999, p. 113). He says, "opening the Phaedrus a few months ago, I just couldn't do it. I broke down. My gears are stripped. My lining is shot. It is all shattered. I didn't have the strength to bear Plato's beautiful words, and started to cry. The original, fresh self isn't there anymore" (p. 340). As Humboldt fades away, Citrine replaces him, and changes his car from Dodge to Benz; he calls it an "elite machine, and identifies himself as elite who leads the American culture" (p. 35). His car represents money and culture, and "an attack on it was like an attack on myself, [on the high culture, the elite]" (p. 36), Citrine says. Cantabile, like the pickpocket thief in *Mr. Sammler's Planet* (1972), a gangster belongs to the underground culture, severely breaks Citrine's Benz and challenges his high culture. "After the loss of the Benz, Citrine begins to decline as Humboldt did, while Cantabile and Citrine's businessman brother Julius are thriving in a Thunderbird and a Cadillac. Compared with the exasperation of the artists, the practical men are prosperous, driving expensive cars" (Rho, 1999, p. 113). In La Salle Street Citrine finds: "the Jaguars and Lincolns and Rolls-Royces of stockbrokers and corporation lawyers - of the deeper thieves and the loftier politicians and the spiritual

elite of American business, the eagles in the heights far above the daily, hourly, and momentary destinies of men” (p. 259). Humboldt and Citrine want to show that they are up to date with modern America, but they also struggle to deconstruct a “culture where the American Dollar takes the place of the sublime, spiritual ceremony” (p. 115). After Humboldt’s hospitalization and tragic death, Bellow tells that: “at the morgue there were no readers of modern poetry. The name Von Humboldt Fleisher meant nothing. So he lay there, another derelict” (p. 16). Citrine waits for his role to repeat Humboldt’s tragic fate, in the meantime he mourns, regrets, feels the deep agony and loss of Humboldt: “The agony is too deep, the disorder too big for art enterprises. It’s become clearer and clearer to me in Humboldt’s heartbreak and madness. He performed all the stormy steps of that routine. That performance was conclusive. That - it’s perfectly plain, now - can’t be continued” (p. 477).

2.3. Henderson and Corde: Ontological dilemma and falsity of utopian communism

Henderson goes through a spiritual quest to envisage human ontological dilemma in modern American society. When asked by an interviewer which of his characters was most like himself, Bellow replied without hesitation, “Henderson- the absurd seeker of high qualities,” he further explains: “what Henderson is really seeking is a remedy to the anxiety over death[...] meant him to say that human life is intolerable if we must endure endless doubt” (Steers, 1964, p. 38). Eugene Henderson, millionaire, American, pig-farmer, a lover, husband, father, son, alcoholic, would-be musician, madman, a highly educated man, a modern exemplar of American society, receives a call to adventure. Inside him the words “I want, I want, I want” relentlessly repeat themselves; and he, like Tommy Wilhelm in *Seize the Day* (1956), is drawn to his “heart’s ultimate need.” When a heart insists on its destiny, the agony is great; so too the danger. He cannot cope with the ethics of modern American society, and for this reason he decides to bring change, to deconstruct the existing values of his society. His mythical hero-journey is a quest for the means of the regeneration of a society as a whole. He says:

Oh, shame, shame! How can we? Why do we allow ourselves? What are we doing? The last little room of dirt is waiting. With-out windows. So for God’s sake make a move, Henderson, put forth effort. You, too, will die of this pestilence. Death will annihilate you and nothing will remain, and there will be nothing left but junk. Because nothing will have been and so nothing

will be left. While something still is—now! For the sake of all, get out. (Bellow, 1959, p. 40)

The ontological dilemma stems from his rhetorical questioning to the concept of death, “You, too, will die of this pestilence [...] Death will annihilate you and nothing will remain.” Henderson maintains that there is a need for changing values and encountering death, “So for God’s sake make a move, Henderson, put forth effort.” He rejects death as a finitude and summons the resurrection of the soul, the rebirth of the spirit and the immortality of the soul. Through his guide in Africa, Romilayu, Henderson epitomizes the desire of his generation to redeem anxiety over death, the present over the future: “Millions of Americans have gone forth since the war to redeem the present and discover the future [...] it’s the destiny of my generation of Americans to go out in the world and try to find the wisdom of life” (pp. 276-277). Henderson and American society, Bellow informs, refuse the death of the soul, and maintain that this is the wisdom of life. Joseph Campbell in his *The Hero with a Thousand Faces* (1949) writes that the hero-journey is a quest for the regeneration of the whole society:

The hero and his ultimate god, the seeker and the found, are understood as the outside and inside of a single, self-mirrored mystery, which is identical with the mystery of the manifest world. The great deed of the supreme hero is to come to the knowledge of this unity in multiplicity and then to make it known. (p. 40)

Henderson deconstructs the concept of death as shared by common people, unifies the mystery of the inside and the outside, the self and the world; he ventures to regions of supernatural wonder to bring some moral values to his society, a society which is dominated by materialism, business and standardization. He separates from the world, penetrates to a source of power, and makes a life-enhancing return. The secret he learns is the renewal of life. He returns to tell that death is only part of a cycle: “The hero has died as a modern man; but as eternal man—perfected, unspecific, universal man—he has been reborn” (Bellow, 1959, p. 20). Henderson pictures resurrection, rebirth, being and becoming by referring to the symbolical function of the orphaned child twice. The first is in the case of his daughter. While the second is when he leaves Africa, wilderness, to New York, civilization. When Henderson’s daughter, Ricey, returned to the school, bringing along with her an abandoned black infant she had found in a shoe box on the back seat of an old Buick, the headmistress called the Hendersons to inform them of the situation. Reluctantly, Henderson visited the school—in a drunken condition—and was told that Ricey would have to leave since the school had: “the psychological

welfare of the other girls to consider” (p. 37). The protagonist challenged her decision with the contention that: “Those kids can learn noble feelings from my Ricey” who, he claimed, “is one of those rapturous girls.” The headmistress would be dissuaded not from her decision, however, especially when Henderson, in trying to convince her that the baby could not possibly be his daughter’s natural child, blurted out that, “The girl is a virgin. She is fifty million times more pure than you or I” (pp. 37-39). On the plane in Newfoundland over the “pure white lining of the gray Arctic silence” (p. 341), Henderson’s story ends up (or begins) with the orphaned child in his arms. He has always been aware of the importance of children for their symbolical function of new beginnings. By the end, Henderson leaps with joy at the triumph of life over death recollecting king Dahfu’s words: “Debris of failure fills the tomb and grave, yet a vital current is still flowing. There is an evolution. We must think of it” (p. 237). Henderson admits that a childlike joy is needed for a new beginning, that to stand against the chaos of his society and his ontological dilemma, he must realize that he and the world are one, that the voice that said “I want” should have been saying, “she wants, he wants, they want” (p. 286).

Dean Albert Corde awakens the attention to the falsity and the utopian ideology of communism. He advocates thereby the end of deep political conflict in the West, and the end of illusive attempts to reconstruct society. Bellow reveals the reality of the left, and deconstructs its fundamental ethics both historically and fictionally. When Bellow visited Romania in 1979, he predicted the collapse of the communist regime, and his prediction came true three years later. And when Dean Albert Corde visits Romania to see his hospitalized mother-in-law, Valeria, this supplies him with the opportunity to compare two different ideologies: communism and democratic capitalism. Corde informs about the dictators of Bucharest: the colonel and his secret police called securitate as much as those of Chicago, masses, which shall be addressed in details later. The colonel is a symbol of corruption and dictatorship; he is a symbolic instrument of the communist party; he controls the hospital where Valeria is taken for intensive care. Valeria was the founder of this hospital, and served as the Minister of Health before Ceausescu’s regime, and yet she is disregarded. The hospital looks like an old prison with its yellow and pale paints with monsters ruling its inhabitants. The colonel restricts Corde’s and Minna’s visit to Valeria not because Valeria is medically prohibited from contact with outsiders, but because the colonel wants to show his authority on these two famous Americans. Corde remarks that “nothing was big except the colonel’s authority” (Bellow, 1982, p. 3).

Bureaucratic dictatorship occurs in Romania, results in the emergence of a new kind of aristocracy, and not that of intellect or ability, but an aristocracy of right-thinkers and conformists. The colonel is an example of this social reformation. He is not a genuine Marxist but one of the “New Class [who lives like] Texas Millionaires” (p. 131). He takes the place of old Romanian aristocrats like Valeria and Dr. Raresh, not their ideal socialism, philosophy, morality and virtue but their social benefits. The colonel's authority is challenged when the two Americans, Corde and Minna, visit Valeria without his permission. They have not been disillusioned yet with the ideology of Communism at that time. “The hospital is a place of life and death to them, not a space for ideology and its argument. They make the same kind of mistake when they contact an American ambassador, urging him to defeat the Colonel's sovereignty. The result is a worsening of the situation. They will be allowed to visit Valeria only one more time before she dies” (p. 149). This reveals the culture of Communism which is characterized by totalitarianism and authoritarianism existing in one dimensional man and society. In *Darkness at Noon* (1968), Arthur Koestler says that:

It is a basic rule of Communist discipline that, once the Party has decided to adopt a certain line regarding a given problem, all criticism of that decision becomes deviationist sabotage. In theory, discussion is permissible prior to the decision. But as all decisions are imposed from above, out of the blue, without consulting any representative body of the rank and file, the latter is deprived of any influence on policy and even of the chance of expressing an opinion on it. (p. 43)

The colonel is a symbolical aspect of this one dimensional man. He is a man of power; he is a decision taker, the builder, the teacher. In his *Romania in Turmoil* (1993), Martin Rady describes him as “the Architect; the Builder; the Creed-shaper; a Danube of Thought; an Epoch; Father; Genius of the Carpathians; our secular God; wise Helmsman; sweet Kissing of the earth; Lawgiver; tallest Mast; Nimbus of victory; Oak tree; Prince Charming; the embodiment of Romania [...] Son of the sun; Titan; and Visionary” (pp. 49-50). Valeria, Dr. Raresh and Dr. Voynich represent the intellectuals of high culture in Romania, while the culture under the regime of Ceausescu is low culture. Dr. Raresh introduces brain surgery to Romania and serves as a Minister of Health. He is an idealist and utopian communist; he welcomes Russian soldiers, but they betray him when they steal his watch and Mercedes. “He lacks the pragmatism to cope with the new political realities of the socialist state” (Aderman, 1984, p. 44). Valeria possesses the same traits as her husband. She is the founder of the hospital where she is hospitalized now; she is a major feminine aristocratic figure in modern Romania. They are disregarded and

destined to be ostracized by communists. They have a dream of equal social system, but they are disillusioned. Dr. Voynich is another intellectual who witnesses the broken dream of communism. Being a political critic of Ceausescu's regime, he is sentenced to more than ten years, set free, and used by the system in terms of advertisement to play the role of the happiest man. Dr. Voynich becomes another Spangler, journalist and spokesman of Ceausescu in Washington; and Vlada, Minna's friend and scientist at Chicago University, reminds Corde that it is nothing for them to be a Dean, but a famous journalist with connections with the Ambassador. Corde criticizes the communist regime and predicts its failure as it increases the sufferings of people, and Bellow behind this criticizes the double-faced ideology of American contradictory capitalism and democracy as it provides the means to this regime to control its people.

Corde informs about bribery as another aspect of corruption in communist Romania. Minna announces that: "whatever we have to do, cigarettes will make it easier," and Corde agrees, "A pack or two of king-sized Kents saved dreary hours of waiting" (Bellow, 1982, pp. 169, 170). Martin Rady (1993) confirms this: "The usual barter commodity was a packet of Kent cigarettes, which was equivalent to a dollar or 15 litres of petrol" (p. 65). When Corde deals with documents for Valeria's funeral, he observes: "No waiting. He (Traian) went to the head of the line. He presented himself at the desk boldly, making essential signals, and putting down the cigarettes" (Bellow, 1982, p. 170). The power of cigarettes makes the impossible possible, and Rho (1999) confirms this as he says: "The bribes are accepted without pretension or compunction. They are spread wide over the communist society. Both the givers and the receivers consider them naturally" (p. 155).

Another threat that deepens Corde's illusions about communist Romania is the emergence of a new bourgeois mentality. Gherea is an expert at brain surgery; he is not a man of culture and philosophy, nor is he a man of idealism. He says, "You don't give me five hundred thousand lei, I don't remove your brain tumor" (Bellow, 1982, p. 23). He wouldn't operate on the dictator's son without money. Besides making money, he spends all the rest of his time on sex. He is no man of "pictures, music" (p. 23). He is an avatar of money and sex. He is a knowledge machine whom even the dictator has no means to control. The concierge Ioanna is less threatening than Gherea, yet she plays multiple and contradictory roles: "Whenever Valeria went abroad, Ioanna's name was high on her shopping list [she] big on emotion, loyal to the family, fully informed, very potent, dangerous to neglect [she] protected, loved and blackmailed the old sisters. How to interpret this?" (p. 72). Corde's illusions about Romania come true when Ceausescu and his wife Elena were executed by rebellious mob. Communism which had lasted from 1965 to 1989 fell apart. Valeria passed away a decade before

Ceausescu, and Bellow's predictions about Romanian communism are right at least in *The Dean's December*.

2.4. Madness, illusion and deconstruction

Bellow advocates that madness and the illusion of his heroes can only tell stories of marginalized and disregarded intellectuals, and predict histories of nations and ideas. Madness as wisdom and illusion as over consciousness trigger off deconstruction. Madness as wisdom and over consciousness reveals the disillusionment of Bellow's protagonists and their struggle to deconstruct the ethics of crowd and low culture. Echoing Althusser's definition of madness in his *The Future Lasts Long Time* (1993), Bellow sets the links between madness, illusion, amorality and deconstruction. Julia Eichelberger (1999) elaborates on this fact by admitting that Bellow's typical beginnings in his novels are scrupulously associated with mad intellectuals. She offers that Herzog, Henderson, Sammler, Benn Crater, Humboldt and Mr. Corde, respectively professor, philosopher, historian, poet and Dean, begin their stories with an already sense of madness and moral solitude. More strikingly, she believes that the protagonists' sense of their own stories is contaminated from the outset by their nonsense of stories in general (pp. 22-7). Stories are lies we tell ourselves about our lives. Herzog, Henderson, Sammler, Humboldt, Corde and Ravelstein have ceaselessly strived to escape the fate of writing down their own stories: "If I had died I would naturally have been released from the promise I had made years ago to write a short description of Ravelstein and to give an account of his life" (Bellow, 2000, p. 230), again "I have always a weakness for footnotes. For me a clever or a wicked footnote has redeemed many a text. And I see that I am now using a long footnote to open a serious subject" (p. 2). Asa Leventhal in *The Victim* (1947) sketches his madness by overemphasizing his guilt for matters for which he is not responsible. Joseph in *Dangling Man* (1944) assumes that he is "[...] alienated, distrustful, find in [his] purpose not an open world, but a closed, hopeless jail," he continues, "My perspectives end in the walls. Nothing of the future comes to me" (p. 92). Like Althusser, Joseph acquaints madness with his being enrolled in military services and his sacrifice for his Jewish ideals. Death to Joseph becomes a sort of noble madness that provides him with a high purpose and a sense in life to think with Carl Jaspers. Billy Rose largely advocates that his madness stems from his inability to: "forget about remembering" (Bellow, 1989, p. 2). The reader, in light of this, has been endlessly reminded of a rhythm of madness that keeps reverberating throughout Bellow's later novels.

In his essay “Herzog, or, Bellow in Trouble” (1975), Richard Poirier redefines Bellow’s madness in tune with the wasteland and absurd literature. Mental trouble, to his mind, becomes a key concept that allows having free access to the subject’s psyche (p. 7). Poirier demystifies that Bellow’s theory of madness is to be investigated in relationship with the bankruptcy of contemporary American culture. Located within the Jewish intellectual context, Bellow, Poirier argues, is far more alienated than Mailer, Malamud, Roth, and the others as he strived to relate his writings to amorality, madness, boredom, weariness, alienation, exile, risk, disorder and uncertainty (pp. 22-7). In his preface to *The Last Analysis* (1965), Bellow informs that his: “real subject is the mind’s comical struggle for survival in an environment of Ideas-its fascination with metaphors, and the peculiarly literal and solemn manner in which Americans dedicate themselves to programs, fancies, or brainstorm” (p. 18). This, according to Irving Malin, suggests a sense of mental illness since madness surprisingly stems from intellectualism and sanity. The play, he admits, introduces a sharp attack on all sorts of theoreticians and becomes an epitome of the literature of absurdity. The playwright turns to be an “amateur philosopher” (pp. 115-121), his clownish subject, Bummy, performs a mental comedy; in a typically Shakespearian manner, a play within the play, he suffers from an odd disorder that he calls “Humanitis” “Suddenly being human is too much for me” (p. 21). He faints, staggers with emotion. He alternately loves and hates the others (and his own reflection in them). He becomes serious: “I don’t have the strength to bear my feelings” (p. 33). He leaves the stage; he “dies” (p. 34).

In the same play, Bummy addresses the closed-circuit audience of analysts and agents: “Sixty one years ago I was literally nothing. I was merely possible. Then I was conceived, and became inevitable. When I die I, I shall be impossible. Meanwhile between two voids, past and future, I exist” (p. 7). These words are grand, sublime; they denote Bellow’s “dangling men” existing between two voids, Herzog procrastinating the act of killing his wife, Augie’s ceaseless Crusoe’s journeys in the cities of America and Wilhelm’s mental paralysis. Bummy, akin to other Bellovian subjects, is suggesting that the sense of life stems only from void and madness. Adopting a Foucauldian archeological strategy and a Derridean deconstructive method, Bummy creates the meaning through the past and the present, self and non self, the marginal and the essential, madness and reason. It is, as he says, “my personality, my mind! My mind has a will of its own” (p. 12). Summoning death, Bellow’s mental comedy is linked to death and madness: “Organisms without death have no true identity” (p. 12). Hattie in Bellow’s short story “Leaving the Yellow House” aggravates the scrupulous link between death, madness and intellectualism: “To lie awake and think such thoughts was the worst thing

in the world. Better death than insomnia. Hattie not only loved sleep, she believed in it" (Bellow, 1965, p. 12), she continues to think: "I used to wish for death more than I do now. Because I did not have anything at all [...] God! What shall I do? I have taken life. I have lied. I have born false witness. I have stalled. And now what shall I do? Nobody will help me" (pp. 33, 36). By laughing at their small and unnatural roles, one discovers that there is no last analysis by the end of the play and no final truth by the end of Hattie's story. Henderson visualizes his intellectual madness as a way of sacrifice, a movement towards death and resurrection: "[...] your majesty move over and I'll die beside you. Or else be me and live; I never knew what to do with life anyway, and I'll die instead" (p. 262). Tommy Wilhelm in *Seize the Day* (1956) overtones his madness by reflecting on his never-ending conflicts and misunderstanding with his father and society around him. Uncle Benn and Humboldt dramatize madness, in a typically Althusserian gesture, by examining the evolution of knowledge throughout history. In short, one can safely venture to say that Bellow's madness has two fundamental aspects: one is related to the subjects' deconstruction, while the other has to do with the historical, social and political context that frames the novelist's thought.

Ihab Hassan analyzes Bellow's 'theory' of madness in relationship with the major characteristics of modernity and postmodernity. He emphatically enumerates the common traits between madness and postmodernity as follows: Dadaism, antiform (disjunctive, open), play, chance, anarchy, exhaustion/silence, process, performance, recreation, deconstruction, subversion, antithesis, absence, dispersal, text/intertexts, combination, surface, misreading, difference, difference, trace, irony, immanence (Hassan, 1961, pp. 71-98). Even though one ventures to add some other features, the list would only be more unsettled and incomplete than ever. In tune with this, Hassan acknowledges that what we cannot speak about, we consign to madness, the assault on reason, absurdity, disorder and silence. Silence, to his sense: "implies alienation from reason, society and history [...] requires the periodic subversion of forms [...] creates anti-languages [...] fills the extreme states of the mind-void, madness, outrage [...] and presupposes apocalypse" (p. 13). Most of all these strategic features inform the quality of Bellow's madness, and Hassan's list works only to further deepen the novelist's view of madness. Humboldt, a poet and thinker, presents a faithful image to this claim: "he was a manic depressive (his own diagnosis). He owned a set of Freud's works and read psychiatric journals [...] he stressed that ruinous disorders follow us disquietly to our graves," (p. 5). Again, he interestingly admits that: "history was a nightmare during which he was trying to get a good night's rest. Insomnia made him more learned. In the small hours he read thick books-Marks and Sombart, Toynbee, Rostovtzeff, Freud, [...] Hegel, Kant,

and Heidegger” (pp. 5-11). Humboldt is a great entertainer but tragically is going insane. Like Hassan’s long list that fuses madness with postmodernity, Humboldt has his own list that includes: alienation, depression, madness, beauty, love, waste land, history, the unconscious, silence, boredom, sublime and death. Sanity becomes a moment of illusion and uncertainty; rather, it is the wisdom of disregarded intellectuals. This interestingly goes with the other heroes including Herzog, Henderson, Corde, Sammler and even Ravelstein. Bellow’s subversion to the previously outlined moral ideals is in line with subverting the Enlightenment ideals stressing thereby the principles of recuperation, recycling, remotivation, erasure, revision, signature, parody, as being fundamental items that qualify the novelist’s definition of subversion and deconstruction. It is perhaps this sort of subversion that lies at the root of the ambivalent position that Bellow holds in the critical circles. The issue, according to Ihab Hassan, is whether the novelist acknowledges more modern utopian ideals than postmodern principles and/or whether Bellow’s strategies of subversion are of no crucial value, since postmodernity can only be seen as a masquerade which attempts to make things ever and even newer than they are. If the second thesis is right, then it intensifies the novelist’s strategy to subvert the utopias of the past and live with the fictions of the future. Advocating that Bellow is an early postmodern practitioner further aggravates his theories of art, life, subversion and deconstruction. This, one sees it, endorses the assumption that one should not impose a specific method of reading onto the work of a writer who has perhaps never been aware of any theoretical input of the sort described by Hassan, Derrida, Foucault and others.

3. Conclusion

To embark on the agony of the artist and the decline of civility in Saul Bellow’s later novels is as difficult as it is necessary. The difficulty arises from the nature of the cultural background which silently lurks behind Bellow’s protagonists and their attempts to subvert the deconstructive forces of masses and low culture. Deconstructionism and Bellow’s protagonists are commonly regarded as open texts, indefinable processes; projects of writing that develop only through subversion and deconstruction. While the necessity stems from the postulate that one could not gain a deep insight into the mind and the world of the novelist without deploring the plethora of the newly emerging findings of the deconstructive theory. Strikingly, in being both beyond the reach of definition and closure, they interestingly meet on one ground: the survival of the elites and intellectuals in a society which is dominated by the hegemony of capitalism and

the values of democracy. In this way it becomes fundamental to investigate how these heroes are alienated, marginalized, degraded and rejected by the masses in modern American cultural scene, how their agony and marginalization result in the decline of civility and the end of humanism, how do these intellectuals deconstruct the ethics of masses, and find their way amidst this cultural and intellectual backdrop. Eventually, one can always ask about the role capitalism and democracy play to aggravate the agony of Bellow's heroes and the decline of moral values which the novelist refers to as high culture.

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Conference Paper

Animal Farm Is a World of Man

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Abstract

In the beginning of the 20th century, feminist literary theory was concerned mainly with the social and political role of women, as well as women's role in literature. In the second half of the century, it is tried to study women's social positions and their rights compared to the male counterpart. One of the most explored themes since then was gender and patriarchy. The aim of this paper is to show how women were depicted in literature after half a century of the struggle of the first wave feminist towards equality and stress the importance of theorizing the concept of patriarchy, as a first step to understanding women's subjugation. This unfolds through a re-visitation of George Orwell's fiction novels. Orwell is better known by his political writing. Although he has never used the word "Feminism", in any of his fictional works, two decades after his death, the radical feminist, Daphne Patai accused him that he is anti-feminist, fundamentally because of his deprecatory stands towards women through his female characters. The selected texts reinforce patriarchal ideology, through the way Orwell portrayed his male and female characters. A feminist analytical approach will be adopted in the realization of this research, in order to analyse the novel in depth, with a focus on Orwell's portrayal of female characters. Observing and commenting how he debases, mistreats and degrades them. Further, it sheds the light on how he portrays his male characters by analysing female and male protagonists. The significant of the study is to show the social and political context of the time regarding the role and the identity of women in the British society in the 20th century, and how women were treated under patriarch society and still until our days. Moreover, it sheds light on how patriarchy the concept of women oppression helped in the development of feminist theories.

Keywords: Patriarchy, oppression, female, feminism, male.

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1. Introduction

Often times it is argued that throughout history women in different cultures were under men's domination in all spheres of life. In a patriarchal system, males are considered as the strongest sex, courageous, intelligent, superior and more rational than females, that God created men to dominate (Sultana, 2012). Women, on the other hand, were considered as incomplete, governed by their emotions, unintelligent, more passive, physically weaker, unstable and rationally inferior. In sum, patriarchy is a system used

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“to refer to male domination, to the power relationships by which men dominate women, and to characterize a system whereby women are kept subordinate in a number of ways” (Bhasin, 2006) such as; subordination discrimination, mental and spiritual violence as well as abuse, physical and oppression. Although the issues of gender “are buried in ancient Greece”(DOREY-STEIN Caroline, 2015), many scholars argue that the twentieth century witnessed a significant change, in gender roles, and the gender issues come to the forefront, and women’s war against discrimination, persecution, marginalization and subordination because of their gender, ethnicity, religion and class, and within all aspects of their lives (Mures, 2005). In analyzing feminism, it is clear that feminists communicate a shared emotional experience of women’s misery, their feelings of embarrassment, inferiority and the emotional torment inflicted upon them under patriarchy. In fact, through western history, a gloomy and alarming picture of discrimination against women has painted.

Patriarchy, as a concept for female oppression, has been used over time in a variety of ways. During the pre-19th century, feminism in literature was spearheaded by the writings of the British ‘Grandmom’ of modern feminist writers, Mary Wollstonecraft (1759-1797), Christine de Pizan in Italy(1365,1430), Olympe de Gouges in France (1748,1797). During the 19th century, The Americans Sojourner Truth (1797,1883), Susan An Barbara Leigh Smith Bodichon (1827-1891), Lydia Ernestine Becker (1827-1890), and Thomas Stearns Eliot (1888-1965), it is also obvious in the writings of the French Simone de Beauvoir (1908-1986), Angélique Arnaud (1799–1884) and the American writers Charlotte Perkins Gilman (1860-1935) and Edith Wharton (1862-1937) among others.

Since literature reflects life, it is natural that those writers reflect their experiences of suffering within a patriarchal society in their writings to express the extreme situations of women’s gender struggle against patriarchy. Generally speaking this struggle against patriarchy usually represented humiliation, discrimination, exploitation, violence, control and oppression by men against women in female writings. But in this paper, we will take it from male eyes. The selected novel by George Orwell; *The Animal Farm* (1945) has the same theme of male domination and female discrimination and marginalization.

It is widely known that George Orwell, the penname of Eric Arthur Blair, was a prophet realm of political writing (Eckstein, 1984), and he is largely applauded for defending the ideology he heartily adhered to social democracy. It is quoted by Patai that Orwell in 1946 declared that “Every line of serious work I have written, directly or indirectly, against totalitarianism and for democratic socialism, as I understand it” (1984). In this respect, during his time and at least two decades after his death, his astute observations on politics confined the interest in his writings and views to the political field though

he literally never used the word “feminism” in any of his fictional or nonfictional or journalistic works, George Orwell seemed to have a tinge of unusual attitude when it comes to women (Ekstein, 1984). It was not until the year 1984, when Daphne Patai, a feminist scholar and languages teacher at the University of Massachusetts at Amherst, “...her radical feminism has led her to insight about Orwell which is of the greatest value: his obsession with masculinity of the most traditional, Hemingway- esque type” (Ekstein, 1984). The central research question that this study aims to answer: Is George Orwell anti-feminist and he is obsessed with masculinity as stated by Patai? Or trying to regenerate what the social order used to be primarily during the Victorian era?

2. Literature Review

This study will be as a whole, a feminist one. The study proposes to look into the *Animal Farm* novel, in order to analyze it in depth with a focus on the portrayal of female characters, observing and commenting how he debases, mistreats and degrades them, how he gives them trivial and minor roles in the plot and above all, how he mars their images. Moreover, the study will shed the light on how Orwell portrays his male characters and prototypes, by analyzing protagonist male characters in the selected text. In his nonfiction, Orwell treats and sees the female character from a realistic perspective, so, he actually depicts women in a direct and explicit manner. In addition, the author’s social and political convictions could widely interfere in the shaping of his view on non-fictional characterization of females and could be based on his morals rather than emotions. Whereas, his fictional works are more subtle about the matter since they deal with the characters of his own imagination so they are more subtly described and tell more about how he subconsciously sees and treats women and may also provide with what could a female’s position in Orwell’s life or social order truly be. Since this is not a comparative study, the research, in general, follows female and male developments and actions using patriarchy concept as an analytical tool.

2.1. Patriarchy

Feminists, throughout history, have brought attention to the issue of patriarchy and its negative effects on women. The term patriarchy is difficult to explain, as its meanings are both various and contested in feminists discourse. The word patriarchy derives from the Greek words *patér* ‘father’ and *arché* ‘rule’ (Mounce, 1994), and it literally means the rule of the patriarch in “a male-dominated family”. This specific type of family refers to

the large household of the patriarch who is under the rule of this dominant male; women, young men, children... etc. It is a system in which women are treated as inferior in all aspects of life and experience all kinds of oppression, exploitation and subordination by men. Now the concept of patriarchy is defined more generally as “male domination, to the power relationships by which men dominate women, and to characterize a system whereby women are kept subordinate in a number of ways (Bhasin, 2006). According to the feminists Ray (2011) and Walby (1990), patriarchy is a system of social structures and practices in which women are ruled, exploited and abused by men, they define patriarchy as a system because this helps us to dismiss the notion of biological determinism. Walby identifies six structures of patriarchy and explains that it is defined in terms of the social relationship in each structure, they are:

...a patriarchal mode of production in which women’s labour is expropriated by their husbands; patriarchal relations with waged labour; the patriarchal state; male violence; patriarchal relations in sexuality and patriarchal culture (Walby, 1990).

Walby further develops her patriarchy’s definition by making a distinction between private and public patriarchy. She defines private patriarchy as “a system based upon household production as the main site of women’s oppression. Public patriarchy is based principally in public sites such as employment and the state. The household does not cease to be a patriarchal form, but it is no longer the chief state in private patriarchy. The expropriation of women’s labour takes place primarily by individual patriarchs within the household, while in public form it is more collective appropriation” (Walby, 1990).

Patriarchy, as stated by some feminists, is a concept which refers to the preservation of the society’s hegemonic structure whether it is related to its capitalistic underpinnings or structure. While other feminists see it as an explicit issue that is linked directly to gender inequity (Bryson, 2003; POLLERT, 1996; Sylvia Walby, 1990). Jones (2000) defines patriarchy as the “rule of men over women”. Moreover, it indicates a grid of economic, political, religious and social regulations which supported men domination over women throughout history. The definition of patriarchy as stated by Walby is differed from the perspectives of Marxist and Radical feminists, mainly in the idea that gender inequality, whether it is derived from capitalism or it is an independent system of patriarchy. Radical feminists by analyzing gender inequality, they find that patriarchy “does not derive from any other system of social inequality, for instance, it is not a by-product of capitalism”, a system that co-exists alongside capitalism. They pay more attention to how male dominates female. While Marxist feminists definitions

differ, especially in terms of considering gender inequality as not an independent system which is derived from capitalism and does not have any relation to other social inequality systems. It is legitimately attached to modes of production (Jackson, 1998; Walby, 1990). Walby (1990) explained that patriarchy is an empty or neutral category, yet provides a permanent reminder that men, as opposed to women, are the overwhelming and structurally privileged group.

3. Discussion

3.1. Men are superior in A.F

Animal Farm is a novel written by George Orwell. The novel takes place in England, in a yard which is named "Animal Farm", it was published in 1945. It is considered as one of the best novels in the 20th century and still. It is a story about the "Manor Farm", where animals decided to revolt against the human owner of the farm, who is named Mr. Jones. Simultaneously, there is an animal leader who is called Old major. He is the patriarch pig in the Animal Farm society. After the death of Old Major, other two boars have taken his place as leaders of the farm. In the farm, the reader can notice that male animals held leadership positions and female animals are subordinated and mistreated. Accordingly, one can hypothesize that animals in the novel are assumed proletarian class status; thus, supporting the Marxist thoughts about the alienation of work and the dehumanization of the working class. The fundamental issue of Orwell, when he was writing *Animal Farm*, satirized the Russian revolution dictatorship, and the world's dictatorship in general, and he does not declaim "the vertical division of society" based on sex, where patriarchy still exists. Although he tries to convey his political message via animal's world instead of human being, he could not overtake from "the messy business of the gender hierarchy", that is very clear in the first pages of the novel. It is worth to note that the pigs who deceive the rebellion and who begins it, are boars not only pigs. Entire pigs are kept just for nurture purposes. When old major "the prize middle white boar" (Orwell, 1951,7), asked the other animals for a meeting to tell them about his dream. Orwell depicted him as the dominated male-patriarch- in his society (the farm), he was "twelve years old and had lately grown rather stout, but he was still a majestic looking pig, with a wise and benevolent appearance in spite of the fact that his tusches had never been cut" (Orwell, 1951: 8).

Old Major declares that he is one of the fortuitous pigs, comparing his life with those of the less providential animals in the Manor farm. He added: "I am twelve years old and

had over four hundred children, such is the natural life of a pig” (Orwell, 1951,12). Orwell in this statement duplicates the scenario of stressing the importance of paternity, we have seen in his other fiction. As though, reproduction is in fact done by male. Power originates from parenthood and phallus. The reader cannot see female pigs (sows), as we are supposed to see them. They appear only in the last chapter of the novel. The patriarch Major passed away before he realizes his dream; the rebellion success. However, like in all patriarchal societies, his leadership position is inherited by the two boars snowball and Napoleon. The two boars are the ones who lead the revolt against Mr. Jones. George Orwell preserves images of masculinity via his depiction of Snowball and Napoleon. The two boars are icons of power. Napoleon was a large, rather fierce-looking Berkshire boar, the only Berkshire on the farm, not much of a talker, but with a reputation for getting his own way (Orwell, 1951: 9). The physical strength made him very powerful. He is portrayed as a tyrant and deceitful. He utilizes the other animals for his personal benefit ”he is capable of having his ’comrades’ put to death to protect his position” (Orwell, 1951: 19). Comparing to Napoleon, Snowball was a more vivacious pig than Napoleon, quicker in speech and more inventive, but was not considered to have the same depth of character” (Orwell, 1951, 9). His bravery nature, physical strength, and his speaking skills are the substance of his power.

Men are given the opportunity to be a leader more than women in patriarchal societies notwithstanding when women prove that they are more intelligent than men because these societies are interested in gender more than leadership proficiency. The authority is given only to male pigs (Johns, Napoleon and Major), not because of their leadership characteristics, but because the Manor farm world is similar to “a male dominated family”, this given type of family refers to “the large household of the patriarch, who is under the rule of his dominant male, women, young men and children...etc “ (Bhasin, 2006).

In the novel it is said that “the work of teaching and organizing the others fell naturally upon the pigs, who were generally recognized as being the cleverest of the animal” (Orwell, 1951: 19), the quote shows up that the boars will be the only ones who lead and control the teaching’s part. They succeeded in convincing the rest that they are advantageous and they worth it, because “with their superior knowledge it was natural that they should assume the leadership” (Orwell, 1951: 9). But they want them to work diligently for pleasing them –the powerful animals-. It is exactly the same to the situation of women, who are making a huge effort through the feminist movements and struggling for decades, against unequal and hierarchical relationships among women, just to be part of the system, but unfortunately, women throughout history are oppressed and humiliated until now, where some people still treated them as a house object (Wood,

2013). Actually, like Daphne Patai says: “the pigs would be the sole animals, while most of the other animals are stereotyped females: compliant, hardworking drones brainwashed with the illusion that their work is done for themselves, surrendering the fruits of their productive and reproductive labour to their masters, who tell them that there never was hope of a different future” (Patai, 1984).

Along these lines, as in most of the power connections among females and males, the boars are the farm’s brain workers, and the rest of the animals are nothing without them. Thus, they require and want bigger portions. They expect the industrious work, the surveillance on the farm’s economy and the political life. Thus, the rest (females) are less significant, they could not pay attention to the entire farm (home).

3.2. Women are subordinated in A.F

Female characters in *Animal Farm* are not completely developed in their characterisation. Female animals are encountering various problems in the farm. Some of them are being under male animals harassment caused by their personal appearance. A lot of female animals are unaccepted by others in the farm. Therefore, in *Animal Farm*, men act as the leaders who control most of the power, but women get exploited and marginalized.

Mollie is one of the female characters in the novel. Though Mollie in the fable appeared as pretty and beautiful mare, she is still considered as all women in patriarchal societies: incomplete, governed by their emotions, more passive, physically weaker, unstable, unintelligent and rationally inferior (Eisenstein, 1984). From the very first pages of the fable, George Orwell described Mollie as a stupid mare, who came late to the speech of Old Major, and she opted “ a place near the front and began flirting her white mane, hoping to draw attention to the red ribbons it was plaited with” (Orwell, 1951: 9). Moreover, she is described as illiterate and she refuses “to learn any but the five letters that spell her name. She would form these very neatly out of pieces of twig and would decorate them with a flower or two and walk around admiring them” (Orwell, 1951: 37).

As women are deemed that they are governed by their emotions, Mollie’s first and last concern was to know if they would offer her sugar and if she would be permitted to wear ribbons after the revolt, whereas, the other animals were listening carefully to the speech and thinking how they could put an end of the oppression they suffered, and how they could direct the farming operations themselves. Moreover, she is a trivial and an indolent mare, she betrayed her comrades and quit the farm with humans, after she was seduced by more sugar and ribbons.

It was the first time in all his writing, George Orwell turned the light on the importance of female production in societies. In his speech, Old Major asks the hens to give up their eggs to destroy Mr. Jones economically. He said “you hens, how many eggs have you laid this last year, and how many of those eggs ever hatched into chickens? The rest have all gone to market to bring in money for Jones and his men”.

Though they still do their part on the farm and they play a crucial role in increasing the farm’s economics, they are still described as “the stupider animals” in the farm who were not able to learn the seven amendments by heart. From the beginning, the hens encountered some problems in the farm. For example, when they ask for milk as Mr. Jones used to give them. Napoleon asked them to forget about the milk. The pigs are the sole animals who are utilizing it for themselves, and they convince the other animals that they merit milk and apple, because they are the farm’s brains.

It is exactly the same situation of men and women relationships in all patriarchal societies. Men are categorized as having the following characteristics: Power, force, virile courage, vigor, self-confidence and the capacity to deal with the outside world. These characteristics were reflected in the sorts of work that men occupied. Men were in charge of all what is considered as “heavy labor”. (Aweda, 1984; Bernard, 1981; Carrigan, Connell, & Lee, 1987), women oversee the domestic chores. They kept houses, processed and cooked all foods. They also help in the planting and harvesting of food crops and cash crops. They were primarily responsible for the bearing and rearing of children from birth on; men were only called upon to assist when extraordinary discipline was considered necessary especially for the boys (Aweda, 1984).

The hens are disproportionately exploited by Napoleon because of their reproductive ability. As human females are exploited by human males who are in positions of power (Brown, 2016). At the point when the hens discover that the pigs are selling the eggs to humans as Mr. Jones did. “When the hens heard, they raised a terrible outcry” (Orwell, 1951,79), they start dropping the eggs and “smashed [it] to pieces on the floor”(Orwell,1951,79). The consequences of the rebellion of the hens were considered as a negative way. All the hens are starved and put them in prison. Moreover, Napoleon ordered the dogs to kill all the hens who refuse to obey his orders.

4. Conclusion

Although Orwell was focusing on political issues in his writing, defending his ideology on social democracy and he did not care for women’s issues and feminists movement in particular. Yet, his female characters in his fiction still depicted lower class citizens

and they are naturally inferior compared to their male equivalents. Even in the cases when women break a rule, their characters are still not appropriately developed, such as Molly the mare and the cat in *Animal Farm*.

To conclude, men are constantly selected as the leaders and gain all of the power in the farm, whereas women are exploited from that authority and power. Thus, the feminist analysis of the novel in this paper reveals that the stereotypical notions patriarchy indeed exists in Orwell's political novel, *Animal Farm*.

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Conference Paper

Reading Comprehension Problems on English Texts Faced By High School Students in Medan

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Abstract

In the English teaching and learning process, there are four skills that are identified as very important; listening, speaking, reading and writing. The Indonesian government places English as a compulsory subject for junior and senior high school. But in practice, teaching English is not too maximal. Reading skills in this case reading English texts is very important because by reading it is open the opportunity to absorb other existing knowledge. Reading comprehension is an advanced level of reading skills. Senior high school students are expected to have mastered the comprehension skills of reading English texts at an advanced level. This is because most likely at the level of lectures these students are required to read English reference books. Therefore, research that reveals the problems that exist in the teaching and learning process of Reading Comprehension English texts needs to be done. Data sources were the articles about teaching English, focusing in the problem of reading comprehension. Data were words and sentences from the articles. The analysis technique used was thematic analysis. Based on the research, problem face by student in reading comprehension of English text was majoring in three theme; 1. Problems from the student self, 2. Problems from the teacher, and 3. External problems. Problems from the student self consist of three part; student basic English ability, less attraction on the subject and not motivated. Problems from the teacher were not using any method while teaching and used inappropriate method. External problems were material and environment.

Keywords: Reading Comprehension, Thematic Analysis, English Teaching and Learning

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1. Introduction

In the English teaching and learning process, there are four skills that are identified as very important; listening, speaking, reading and writing (Brown, 2001). The Indonesian government places English as a compulsory subject for junior and senior high school. This indicates that English is important to learn.

The ability to read opens new knowledge and opportunities, especially the ability to read texts in foreign languages (English). This allows students to get information,

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pleasure and do many other things that are done by the world community due to information obtained from reading. Better reading skills also enable people to be successful in academics (Iftanti, 2015). A current study showed that the better the reading skills students have, the better students in achieving knowledge (Akbaşlı, Şahin, & Yaykiran, 2016).

But in fact, the English language skills of students and society in Indonesia are still less than those of neighboring countries; Malaysia, Singapore and Brunei Darussalam. This is in line with the ability to read and understand English-language texts by students. As a student the ability to read and understand text is very important to get the information contained in the text. Therefore, improving the quality of students' reading comprehension is needed to help not only in terms of English language learning, but also to improve the quality of students' overall knowledge.

High school students are the last stage of a student before entering the College and University live. At this stage the level of understanding English is around Intermediate to Advanced level. This can be seen from the curriculum and expected outcomes in learning English. High school students have learned about various types of texts in English. This can be seen from the exam questions they will face, namely the National Examination and the College Entrance Examination. Therefore, reading comprehension skills are very important and useful for high school students.

Reading comprehension itself is an advanced level of reading and / or reading skills. At least there are two levels of reading; the initial level and level of reading comprehension. The initial level is teaching reading where the teacher introduces to students orthographic writing in separate alphabetical order. At this point, the teacher generally teaches students some basic English vocabulary to contextualize phonemic knowledge of letters. Meanwhile, reading comprehension is a higher reading skill level. Students must be able to use their cognitive skills to understand the interrelated conditions between written and oral communication where basically these types of communication differ from each other (Oakhill, Cain, & Elbro, 2015).

Therefore research that aims to identify the problems that exist in the learning process of reading comprehension English texts by high school students needs to be done, weighing their importance at this time where Indonesia is among the lowest ranked countries in literacy.

2. Literature Review

English is considered the first foreign language to be studied in Indonesia. Studied as a compulsory school subject in junior high school. Middle and high school students are considered as teenagers or young adults whose ages range from thirteen to eighteen years. These kinds of students are in the age of puberty, as Brown (2001: 92) stated that students at that age are in a period of transition, confusion, self-awareness, growth and changes in body and mind. In other words, adolescent students are in a transition age between children becoming adults. They experience a growth process that makes some changes to their body and mind, and sometimes the transition process makes them confused. That can be a number of factors that need to be considered in teaching English for teenagers.

Reading is often associated with the process of interaction between readers and texts that are usually quiet, internal and personal (Alderson, 2000: 3). This means that there are many things that happen when reading. The understanding of how people interpret written texts to gain knowledge or understand messages. These processes involve three components, namely the writer, the text and the reader.

Nuttall (2000: 4) also defines reading as a process. He connects reading with the communication process and states that reading means releasing messages from the text as much as possible. In other words, the writers as the code maker have something to share with others during the process. To make it happen, the authors puts their ideas into words as text. While the reader plays the role of a decoder, which can crack the code or construct the meaning of the text, before the message enters the reader's mind and finally communication is reached.

Reading in the teaching and learning process is categorized as receptive skills defined by Harmer (2001: 199) as a way of extracting meaning from discourse. Here, students do not need to produce any language while reading, they play the role of recipients, people who receive text messages and understand them. According to Nuttall (2000: 30), in reading lessons, languages are used to obtain messages from text. This means that in reading lessons, the focus on using language is not only on vocabulary or the structure and meaning of the text. In reading lessons, the meaning is central and each language item learned has incidental benefits, therefore students must have a good strategy for understanding the text because there are various types of written texts and each text has its own characteristics.

Reading comprehension has been defined in many ways over the years. Nuttall (2000: 4) suggested that the main purpose of reading is to get the correct message from a text;

message that the author wants the reader to receive. The idea of reading has changed and shifted from what is considered a receptive process, as Harmer (2001: 199) said that reading is the way people extract meaning from text, to what is now said to be an interactive process like Nuttall (2000: 11) which stated that readers and writers depend on each other. This interaction can be complicated because of the fact that the author is not present when the reader reads and this condition can cause misunderstanding by the reader unless the reader can understand the text well.

According to Klingner, Vaughn and Broadman (2007: 8), Reading Comprehension is the process of interaction between readers and what they bring to the text, such as their prior knowledge or background and use of strategies. This process also includes variables related to the text, such as readers' interest in the text and their understanding of the text genre. This means that what the reader learns and how they respond and understand the text is individualistic. The process of building meaning depends on individual competencies, such as experience and how to interpret the text.

As stated earlier that Reading Comprehension is considered a complex process, Irwin (1991) quoted in Klingner, Vaughn and Broadman (2007: 9-11) proposes five basic understanding processes. These processes work together simultaneously and complement each other. First, micro processes occur in individual sentences. This is the ability to remember detailed ideas from a text that carries meaning. The second is an integrative process. This is the process of understanding and concluding relationships between clauses to make connections between sentences. Furthermore, a macro process is the ability to organize ideas in a coherent way. These processes can be done by choosing the most important information to remember and removing relatively less important details. There is also an elaborative process. These processes connect information provided in the text with prior knowledge or background. The final process is the metacognitive process. This is awareness or control of cognitive processes. In this process the reader tries to understand the text, chooses what information needs to be remembered and decides which strategies to use when reading. The metacognitive strategies used by the reader include repeating information to improve memory, underline the words or important parts of a section, record and check understanding.

In short, Reading Comprehension starts from words, then phrases, clauses, sentences to text. Understanding depends on the ability of the reader to draw meaning from printed words to interpret information correctly. This understanding can include text variables, such as vocabulary, syntax, and grammar and reader variables, such as background knowledge, cognitive development, use of strategies, interests and goals.

3. Research Method

This study took data in several articles about English teaching in Medan using purposive sampling technique. According to Sugiyono (2016: 85) purposive sampling is a technique of sampling data sources with certain considerations, the initial consideration in determining the sample. The data sources were obtained through internet by browsing the key words (library research).

This study used observation and documentation techniques to obtain research data. Observation technique was applied by observing the articles, the articles were in the form of a document collected and listed by researcher. The data were words and sentences from the articles.

At the stage of data analysis was using thematic analysis methods. This analysis was used to find out what problems exist in the teaching and learning process of understanding reading English texts by high school students in the city of Medan.

Thematic analysis is the process of identifying patterns or themes within qualitative data. Braun & Clarke (2006) suggested that it is the first qualitative method that should be learned as it provides core skills that will be useful for conducting many other kinds of analysis. There are many different ways to approach thematic analysis (e.g. Alhojailan, 2012; Boyatzis,1998; Javadi&Zarea, 2016). In this example, this study follow Braun & Clarke’s (2006) 6-step framework. This is arguably the most influential approach, in the social sciences at least, probably because it offers such a clear and usable framework for doing thematic analysis.

The goal of a thematic analysis is to identify themes, i.e. patterns in the data that are important or interesting, and use these themes to address the research or say something about an issue. Braun & Clarke (2006) distinguish between two levels of themes: semantic and latent. Semantic themes was within the explicit or surface meanings of the data and the analyst is not looking for anything beyond what a participant has said or what has been written. In contrast, the latent level looks beyond what has been said and starts to identify or examine the underlying ideas, assumptions, and conceptualisations – and ideologies - that are theorized as shaping or informing the semantic content of the data. The data obtained was analyzed using thematic analysis. Braun & Clarke (2006) provide a six-phase guide framework for conducting this analysis.

TABLE 1: Braun & Clarke’s six-phase framework for doing a thematic analysis.

1.	Step 1: Become familiar with the data,	4.	Step 4: Review themes,
2.	Step 2: Generate initial codes,	5.	Step 5: Define themes,
3.	Step 3: Search for themes	6.	Step 6: Write-up

The first step in any qualitative analysis is reading, and re-reading the transcripts. In this stages the research data is comprehend thoroughly. The second phase, researcher started to organize the data in a meaningful and systematic way. Coding reduces lots of data into small chunks of meaning. There are different ways to code and the method will be determined by perspective and research questions. In this stage, the data is grouped considered on similarity. The focus of each group is given code. The data can be based from the origin or sources, the similar semantic aspect and etc.

As defined earlier, a theme is a pattern that captures something significant or interesting about the data and/or research question. As Braun & Clarke (2006) explain, there are no hard and fast rules about what makes a theme. A theme is characterized by its significance. In this case researchers examined the codes and some of them clearly fitted together into a theme. For example, several codes were related to the problems that come from the student inner self. Then, the theme created for it is named "Problems from the Student". The fourth phase researcher review, modify and develop the preliminary themes that already identified in Step 3. Do they make sense? At this point it is useful to gather together all the data that is relevant to each theme. The data associated with each theme and considered whether the data really did support it. The next step is to think about whether the themes work in the context of the entire data set. In this example, the data set is one extract but usually will have more than this and will have to consider how the themes work both within a single interview and across all the interviews. Themes should be coherent and they should be distinct from each other. Things to think about include:

- Do the themes make sense?
- Does the data support the themes?
- If themes overlap, are they really separate themes?
- Are there themes within themes (subthemes)?
- Are there other themes within the data?

For example the theme; Problems from the Student, does this theme according to our research question? Will this theme answer the problem stated in the background of study? Those kinds of questions used to review the validity of themes make by the researchers. After the review stage, there will be some changes on the corpus data of the research. There will be some theme deleted or some subthemes added to a theme and etc.

This is the final refinement of the themes and the aim is to identify the 'essence' of what each theme is about (Braun & Clarke, 2006). What is the theme saying? If there

are subthemes, how do they interact and relate to the main theme? How do the themes relate to each other? In this analysis, reading comprehension problems on English texts by high school students in Medan is rooted in the other themes and display as a map theme. Usually the end-point of research is some kind of report, often a journal article or dissertation. This step is the final result of thematic analysis and the product is a journal article.

4. Result and Discussion

Based on the data analysis, which were articles of journal on reading comprehension theme from 2010 -2018, it was found some theme which represent the problems face in reading comprehension learning. These themes presented by this figured below:



Figure 1: Site map of Reading Comprehension Problems face on Senior High English Study.

The problems appeared in reading comprehension on English Text divided into three major problems, which were; 1. Problems from the student itself, 2. Problems from the teacher, and 3.External Problems.

4.1. Problems from the student self

Based on the data, some problems came from the student self, which were by the student ability of English language. Most of the student were incapable of understanding the meaning (Indonesia meaning) of the text they read and they did not familiar with the vocabulary in the text. It portray from the wrong misspelled of the words. This was in accordance with Ulfa (2012) which stated that most of student score in English was below the minimal competences criterion. That was mean that student basics English knowledge was below average and it was affected their ability in reading comprehension. The same statement also provide in Hasibuan (2018) research result, it stated that students still have problems to get the information from the text and there were some reason why students unable in reading task because some reasons as lack of vocabulary, lack of catch the main idea, difficult to pronounce, and uninterested to read and they were still difficult to get reading comprehension before.

The other parts were student attraction toward the subject and their motivation in learning English in general. Both aspects were lack from the student, most of the student did find reading comprehension was attractive subject. They tend to think that this subject is boring and the also lack of motivation in learning English. This was potrayed by very few students studying English outside the school, such as taking English course. This was in accordance with Ulfa (2012) who stated that there were students who do not have good motivation to read and they felt the text is not interesting for them because they must keep on looking up the words in a dictionary to find out the meaning of the words. These activities make them feel bored and uninterested in reading comprehension. So, it was a problem for the teacher in teaching reading comprehension in the class.

4.2. Problems from the teacher

Based on the data, the other theme of reading comprehension problem was problem from the teacher. These problems arouse due to mainly the teacher way of teaching. From the articles that discussed reading comprehension, some researcher found that teacher did not apply any method to comprehend the reading text. Teacher just read, led the student read and told them to finish some questions in the text book. This was in accordance with Soemantri (2011) which stated that traditional teaching still applied in many classroom teaching. Seomantri (2011) also stated that lecture technique was uninteresting while others state that it was monotonous. However, teaching learning

process was dominated by the teacher as indicated by 70% of students convince the researcher that lecture was still dominated by the lecturer (teacher center).

The other phenomenon stated in some articles that the method applied by the teacher was not suitable for the text. Some reading texts are based on genre structure, different genre need different way of interpreting and comprehending. Because of that many methods were invented to comprehend different types of reading text genre. This was in accordance with Hasibuan (2018) statement which stated that most of teachers just explained and read the text. They couldn't give more understanding about the text. They must have skills and competence to apply the appropriate teaching strategies, methods, approaches, techniques which can motivate the students to enjoy the printing materials that they distribute.

4.3. External problems

The last major theme for reading comprehension problems face by student in English text was came from external problems. External problems mean that these problems did not originate from the teacher nor the student, but from different aspect of them both. The first sub-theme of external problem was come from the material for teaching. Material in here was text book for teaching and learning and also others supplementary tools for teaching, it can be audio-visual electronic such as speaker and infocus or others. Text book was played an important rule in teaching, but from some articles regarding on reading comprehension theme, factor that made teaching reading difficult in Indonesia, one of it was the text book. Some researchers said that the text book used was inappropriate for the student level, others claimed it was inappropriate for the student objectives and other else said it did not meet the curriculum build.

The second sub-theme was the environment. In Indonesia, English still acted as foreign language and it make difficult for student to improve their basics English knowledge. Student of Indonesia seldom hear people speak with English, they seldom used it in conversation, reading books in English and all of that, Indonesia student did not familiar with English. This attitude make English become hard to learn and they think it was less useful hence their motivation to improve id less. This was in accordance with Suwandyet. Al. (2018) which stated that students really seldom participate in a classroom interaction due to their lack of conversation as the signals of their interactions with each other and the teacher. Firstly, they did not know how to respond in English. Secondly, the students were not confident to say in English. Then, students often used Indonesian language to respond. The interaction also showed that only one source of

teaching occurred that was the teacher herself. The teacher dominated the classroom interaction with few responds from the students. It means that there is no response from students and also the feedback.

5. Conclusion

Based on the research, problem face by student in reading comprehension of English text was majoring in three theme; 1. Problems from the student self, 2. Problems from the teacher, and 3. External problems. Problems from the student self consist of three part; student basic English ability, less attraction on the subject and not motivated. Problems from the teacher were not using any method while teaching and used inappropriate method. External problems were material and environment.

This study/research is expected to identify the problems face in conducting reading comprehension topic on learning English in Senior High School. The expected results can be database to overcome some regulation on improving English learning in Indonesia especially in Medan City. Furthermore, the product of this research/study is expected to be a part of journal article and books for Reading subject in University.

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Conference Paper

Challenges for Professional Development of Malaysian ESL Teachers

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Abstract

The paper aims to provide insights into the current understanding of the challenges faced by in-service primary school ESL teachers in completing their degree on a part-time basis. In relation to the government's effort to improve the quality of primary education, many English language teachers have enrolled in the 'Teacher's First-degree program' offered by the Ministry of Education. The participants of the program, somehow, face a number of challenges. As adult learners, the ESL teachers need to follow in doing the degree part time as all of them are full time teachers and teaching in different schools. Sociocultural theory of Lev Vygotsky provided the theoretical framework for this case study. This qualitative study explored the experiences of five in-service primary school English language teachers who were involved in the program. Semi-structured interviews were carried out to identify the challenges faced by the teachers in completing a primary school teacher's first-degree program organized by the Ministry of Education (MOE). The main data generated from semi-structured interviews was analysed using thematic analysis approach. The findings revealed that job commitments, family commitments, health mental issue and time management are the main challenges faced by them. Exploring in-service primary school English teachers challenges in furthering their studies part-timely might give the Ministry of Education (MOE) consideration in understanding of language teachers' selves and needs while pursuing their first degree. This research might also be helpful to investigate the current practices of the professional development of primary school English teachers in Malaysia.

Keywords: ESL teacher, teacher professional development, part-time degree, in-service teacher, challenges

1. Introduction

In relation to the issue of the government effort to be having a graduated in-service Primary school teachers, many of the teachers had registered themselves to the program with intending to develop themselves professionally. The participants of the program, somehow, face a number of challenges in providing professional development for educators of adult learning English as a second language (ESL). The main problem of the program is, adult ESL teachers need to follow in doing the degree part time as

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all of them are full time teachers and teaching in different schools located at different districts throughout the state (Mathews-Aydinli & Taylor, 2005). Facilities for providing professional development may be located far from one another within a state.

Following that, poor attendance of students and a few failures cases had also been reported due to teachers' problems to manage their time between their job at school and their commitment as a student. Choy (2002) indicates that part-time student meets their objective of bachelor-degree completion at a rate of 16.9 percent, compared to 53.9 percent of traditional students with the same goal. The probable factors are due to teachers who were required to follow the program in the midst of their heavy responsibility at school. It would not be very wise to be having it while being in service. For they might not be able to give their full attention to their teaching and play their role as a responsible teacher in school.

Hence, it would be interesting to develop an understanding of the challenges faced by the primary school English in completing their degree on part time basis and the solutions that would have been taken by them.

This study intends to provide a contribution that expands the discussion on the obstacles and barriers of Part-time Primary school English Language teachers in the pursuit of completing their degree while developing themselves professionally in the field of education.

The objectives of this research intend to develop an understanding of:

- The challenges faced by the primary school English teachers in completing their degree part-timely.

2. Literature Review

2.1. Teachers' professional development

Darling-Hammond and McLaughlin (1995) state that teacher development needs to focus on deepening teachers' understanding of the process of teaching and learning and of the students they teach because effective professional development involves teachers both as learners and teachers. This suggests that Primary school ESL teachers should be made responsible for developing themselves professionally in order to gain confidence in teaching and deepening their knowledge albeit the challenges they have to go through if they have to do it on part-time basis. It is more often than not, they would become more confident after deepening their knowledge of teaching where the students would understand them better and enjoy their teaching. Thus, it is hopeful that

by doing so, they would also be gaining respects from their colleagues, society as well as their students.

Professional development is also regarded as an individual achievement or personal affair of one person. An English teacher for instance would seek for new knowledge professionally based on their own needs. Thus, one teacher needs dissimilar to another according to their priority. Nias (1996) as cited by Ali (2000) states that “ESL teachers in their quest for personal development, and indirectly organization development, acted more or less as isolated individual. As they saw their own teaching a private affair, often they identified their own needs and skills; they prioritized them and discovered ways to meet their own development” (p. 47). As in-serviced teachers who are teaching in a primary school, they must have their own dreams to climb up a higher ladder of grades or to seek opportunity of higher incomes, based on their own personal needs with the degree that they had worked for. Hence, by developing themselves professionally would be an impetus for them to move further in their career ladder rather than being stagnant in school.

In the following sections is a more detailed examination of how professional development is related to English Language teachers.

2.2. Challenges to improve the status of teachers through professional development

There is a national concern to improve the level of education in Malaysia and this has led the Ministry of Education to restructure the national curriculum. In 2010, the Ministry introduced the Malaysian Curriculum Standard Document (KSSR) and implemented the system in Primary schools throughout the country. Following that, the Malaysian Education Blueprint (2013-2025) introduced eleven shifts in 2013 to transform the education system (Ministry of Education Malaysia, 2013).

In line with this transition, one of the shifts aimed to increase the quality of CPD for teachers. This has led to a restructuring of the type of courses and the delivery mode for CPD on a national level. In 2014, the Ministry of Education (Teacher Education Division, 2014) introduced the CPD Masterplan (*Pelan Induk Pembangunan Profesionalisme Keguruan*) which aimed to be implemented concurrent with the shifts outlined in the Malaysia Education Blueprint.

The government has also taken great measures in achieving its graduate target in primary and secondary education, strategizing teacher development program, fulfilling the aspirations of education defined by National Key Results Areas (NKRA) and definitely

improving to the great extend proficiency and mastery in the English language. One of the strategies to improve the status of in-service primary school teachers is by increasing the number of qualified graduated teachers via professional development in a program which is called 'Teachers' First- Degree Program'. Somehow, the implementation of the program has become a great challenge to the teachers in terms of allocation of their time, among others, towards the program. Hence, this study will explore the teachers' experiences in pursuing their professional development with the intention to give useful insights to other in-service teachers who are to go through the same journey in the future.

2.3. Towards achieving the target of qualified graduate teachers (Teachers' first-degree program) and its challenges

The government has furthered its commitment of achieving a 25% target of teachers in primary school and 100% of secondary school teachers with degree qualification. Since the beginning of 2004 MOE embarked in a program to upgrade the quality of its primary education, with the hope to develop its teachers professionally. Due to that reason, teachers were encouraged to upgrade their teaching qualifications through distant education and in-service training in local or foreign universities, which was under the MOE's continuous professional development program. Despite having achieved an increase to 13.7% for primary school and 87.1% for secondary school by 2008, the government faces the challenges to produce quality teachers who are able to discharge curriculum delivery challenges efficiently. Further, it faces the challenge to administer frequent monitoring through administer supervision by the government agencies (Jamil, Abd Razak, Raju, & Mohamed, 2010).

In achieving the target of qualified graduate teachers by MOE, there are many obstacles though being faced by Primary school English Language teachers that seek the attention by the Ministry in order to reduce the number of non-graduates among them. Silva, Calahan, and Lacireno-Paquet (1998) concurred that lack of time, family commitments, location and cost of classes are the four specific factors that can serve as challenges to further education for adult learners. They agreed with the idea that these constraints can directly and indirectly impact the time to receive a degree and the ability for a student to persist, which especially affected the adult learners who hold their full- time employment while furthering their studies (Kazis et al., 2007).

2.4. The part and parcel of part time learning

Part-time studies are often categorized under discussion of education fraternities compared to full time students. An exception to this is the review of barriers to widening participation by Gorard et al. (2006). Thus, it would be interesting to explore and be given more attention to the obstacles that have been faced by the in-service Primary school English teachers who had taken up the Degree program on part-time basis, that is yet to be tapped by previous researchers. Currently, in order to get more teachers to be involved in the Graduating Primary school teachers' program and at the same time in dealing with the problem of in-service teachers not to leave their job while pursuing their first degree, the Ministry of education has opted for a part-time mode of learning for this group of teachers as a solution.

Although some of the previous studies deal explicitly with part time students, the nature of part-time of their studies may not be the central focus of attention, but other factors, notably students' characteristics as mature students may be at the heart of the study (Jones & Rothbart, 2003). Nonetheless, as reflected in the topic of this research, the central focus of attention would be given to the very crux of the experiences that the in-service teachers went through in dealing explicitly with their everyday life as a part time student-teacher.

3. Research Method

A qualitative approach had been employed to collect the data. There are reasons to justify the usage of the approach. Firstly, based on qualitative approach, data had been collected via interview to investigate the challenges that the in service-primary school teachers had gone through while pursuing their studies in doing a first degree on part time basis.

3.1. Selection of participants

Five in-service ESL teachers who had involved themselves in professional development by pursuing their first degree on part time basis had been chosen. The main reason for selecting participants with this profile is that they would provide richer accounts of the impact that these professional life experiences have on their teacher selves. The participants in this study had been graduated from following a degree course at a local university on part time basis. The different background and varied experiences of the

participants had contributed to rich data generation. The first participant, Maria (P1), is a hard-working female teacher, holding many posts in her school and has been teaching at various primary schools in the districts of her states for more than 15 years. The second participant, Yazid (P2), is a male senior teacher with more than 25 years of teaching experience, residing and teaching in an urban school and holding the post of a senior assistant in his school. The third participant, Aziah (P3), a female teacher, has more than 10 years teaching experience and teaching at a sub rural school. She has an expertise of teaching a lower primary school level in her school for being entrusted teaching Year 1 for many years. The fourth participant is Shazlin (P4), teaching in a rural school with more than 10 years of teaching English language at various primary schools in the northern state before residing and teaching in her current school in the east of Peninsular Malaysia. The fifth participant, Farizah (P5), has been teaching English language in a sub-urban primary school for more than 15 years and has been entrusted to teaching Year 6, the class with the pupils who are sitting for public examination in her school.

3.2. Procedure

Semi-structured Interviews had been conducted to generate the data on teachers' experience in facing the barriers while doing their first degree at a university and at the same time having a teaching job at a primary school. Interviews are generally used in social research to elicit deep-rooted beliefs and feelings from the participants which other methods, such as observations, analysis of documents, or questionnaires are not able to elicit (Wragg, 2002).

3.3. Data analysis

The data were collected from all the five participants. The data were then transcribed after this process of the initial thoughts and ideas were noted down where it is considered as an important stage in analysis (Riessman, 1993). The coding phase took place after the initial stage and building on the notes and ideas generated through transcription and data immersion. The codes would then be identified based on features of the data where it is vital to the research question. The third stage involved themes identification; by combining the codes within the data that may have been considered having the same aspect or may have been very similar. A theme would then be produced based on the cooperation of all initial codes that are relevant to the research question.

The final phase of analysis involves defining and naming the themes, accompanied by a detailed analysis

4. Result and Discussion

Based on the semi-structured interview that had been carried out on the five participants, there are four main themes that had been emerged; namely family commitments, job responsibilities, time management and health and mental well-being. When asked on which is the greatest challenge while pursuing their First-degree on a part-time basis all of the participants concurred on the issue that job commitments had been the most challenging in their life, followed with family commitments, time management and least of all health issue.

4.1. Job commitments

Job commitment had been placed as the greatest challenge by (P4, OEI) while following this program. It must be arduous for the participant to be allocated additional responsibilities in school apart from attending to learning attachment. The extra tasks had resulted the feeling of resentful, as described in extract 1.

Extract 1

I felt like I didn't have enough rest, as I was teaching Year six (the group of students who are sitting for a public examination, namely UPSR). I need to tolerate with the extra work and responsibility of tasks given to me by the school's administration in preparing them for the public examination.

(OEI/P5)

That was concurred by (P5, OEI). The description is implied in her chaotic lifestyle in order to carry out the responsibilities in school and to complete the student-teacher's learning task simultaneously. It was pretty much exhausted, as being described in extract 2.

Extract 2

The kind of life I lead during my stint as a student-teacher was very challenging and hectic, juggling from work place and campus. It was added with tons of work at school and assignments in college. It was pretty much exhausted.

(OEI/P5)

Both the findings above are concurred with previous studies done by Badri, Al Nuaimi, Guang, and Al Rashedi (2017) on the needs, impacts and barrier of teacher professional development where they found that the most significant barrier to participating in professional development is related to conflict with work schedule.

4.2. Family responsibilities

The participants of this study are obliged to family commitment as adult learners. The challenge for (P1, OEI) was tremendous for the attention spent on studies as much needed as caring for her small infant. She has a great challenge in playing her role concurrently as a parent, a student and a school teacher. That represents in extract 3.

Extract 3

My memory went back at the time I was reading the notes for a test while trying to put my baby to sleep in her cot (chuckling). The feeling of sadness crept in at times.

(PI/FC/OEI)

Triangulating a few chores is a part of being a student-teacher. Responsibility of filial piety is shown by (P2, OEI) in between school and studying part-timely. Extract 4 shows his expression.

Extract 4

At that moment, not only I had to juggle my time between my studies and responsibilities at school, but also, looking after my sick father at the hospital. That was tough.

(P2/FC/OEI)

Triangulating being male head of household, patriarchy obligation, a student and a school teacher proves to be tough for him.

Despite the responsibilities towards her family, (P4, OEI) didn't lose focus on her priority on school teaching in the midst of being a student herself. Extract 5 shows the struggle of this teacher in balancing her tasks.

Extract 5

I have to struggle to handle the house chores and kids, somehow I realized that my chore business as a teacher needed to be given a priority.

(P4/FC/OEI)

The findings indicate that family responsibility, the need for double tasking and leading a hectic life are the challenges of the student-teachers on family commitments. Since the participants of this study are adult learners, all of them had a family to look after. Hence the responsibility of filial piety could not be avoided. In some of the cases, sharing the problems with colleagues who were in the same predicament turned out to be helpful in putting through their studies. Another helpful aspect is having a supportive spouse, where it had been described as a great support in producing less stressful situation among the teachers in facing the pressure as a student-teacher.

4.3. Time management

Time management is significantly positively related to academic achievement of students, according to the behaviorists of time management (Razali, Rusiman, Gan, & Arbin, 2018). Hence time planning is the most significant correlated predictor. This study consistently found that time management is a challenge to the student-teachers. The participants had a significantly fair share of time constraints in managing their life as adult learners. That was expressed by (P2, OEI) in extract 6.

Extract 6

I had to finish off my lesson plan for teaching. (pause) at the same time there was my assignment waiting to be completed. On some nights, I had a very late sleep to complete both. That was stressful, not having enough rest.

(P2/JC/OEI)

Apparently applying for leave has become a solution for (P1, OEI). That was expressed in extract 7.

Extract 7

I would have to apply for leave to meet the deadline for my assignment, as I couldn't be able to cope with the juggling of tasks between studies and school work.

(P1/JC/OEI)

There is a need to have a clear understanding of students' time management for this sample of student-teachers. First of all, the personality variable under investigation to achievement striving was limited. Other variables such as optimism, stress and self-efficacy are likely to influence the solution to managing the time.

Time management is crucial to adult learners to ensure some kind of order in their life. This research found that the participants face time constraints in their learning as they are teaching full time in school apart from managing a family and studying a part-time. *Work-study-life balance* is one solution to organise not only their time, but also their life in general.

4.4. Mental health issue

According to the interviews conducted in the BeLL-project, there is a significant strong connection between the social aspect of studying and mental well-being.

The chaotic lifestyle has caused this group of teachers to be facing health and mental issue. Without having enough sleep and the requirement to meet the deadlines of tasks on the roller-coaster time had caused them to be suffering from depression and stressful situation.

Despite the perceived difficulties in handling double-tasking between studies and her career, (P4/OEI) still managed to do outside job for her own personal reason. The extra burden, had almost cost her studies, where she needed to repeat another semester to be graduated. That was expressed in extract 8.

Extract 8

During that time of studies, I was also involved in part-time job. As a tuition teacher of four different centers, it had been really tiring and I had a hard time in focusing on my studies. In fact, I had to extend for another semester before I finally managed to be graduated.

(P4/OEI)

(P5/OEI) started to realize that at one point of her student-teacher days, she needed to be strong in order to complete her studies despite all the challenges in her relationship with her spouse. Extract 9 represents her situation.

Extract 9

I was depressed and feeling like giving up on my studies at times. On top of that, my husband was cheating me behind of that my back, that was the last straw.

(P5/OEI)

Learning can be associated with stress and anxiety, and erode factors that have helped people maintain good mental health. Hence, there should be ways and solutions for teachers with mental health. Online learning solutions provide much-needed effectiveness for teachers, allowing them to maximize the potential for individual learning curves. Many online learning solutions account for self-paced learning and allow teachers to work to meet scheduled targets. Other potential benefits of online professional development are flexibility and versatility and improvement of teacher retention by enabling teachers to become more directly involved in their own learning and professional growth. Hence, face to face cooperated with online learning is recommended to adult learners as they would have their own time and space for learning process in doing a First-degree on a part-time basis.

5. Conclusion

Previous study done by Silva et al. (1998) found that four specific factors can serve as barriers to further education for adult learners, namely lack of time, family commitments, distance as well as financial expenses. Interestingly, financial and distance did not seem to be much a challenge to the ELS teachers in this research who had followed the program due to the reason that it is highly subsidized by the Ministry of Education, and the location of the living places of the participants were located generally within the same district of the campus they were studying in. The findings of this research lay the foundation of insights to the people who are involved in the process of planning and implementing teachers' professional development programs of the ideas and consideration in understanding language teachers' selves and needs while pursuing their first degree. It will also be of beneficiary and insights to the in-service teachers who are intended to further their studies on part time basis, on the challenges while

following the program. In one way or another, it can prepare the teachers on unforeseen challenges that are to be faced by them if they are to follow the program.

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Conference Paper

Code Mixing in Habiburrahman El Shirazy's Novel *Bidadari Bermata Bening*

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Abstract

This study aims to find out the usage of code mixing in the novel *Bidadari Bermata Bening* by Habiburrahman El Shirazy. It also aims to find out the types of code mixing. This study is supported by Bhatia and Richie' theory(2006:337) about code mixing. It is stated that code mixing refers to the mixing of various linguistic units (morphemes, words, modifiers, phrases, clauses and sentences) primarily from two participating grammatical system within a sentence Besides that, this study is also based Suwito's theory (1983, 76). He classified code mixing into two, they are: inner code mixing and outer code mixing. This study is conducted by using a qualitative descriptive method in analyzing finding and classifying mixed and mixed codes. In this analysis, the data used are the sentences and paragraphs which show the usage of code mixing in it. The result of the study shows that the form of insertion and also the types of code mixing that appear in the novel. There are two types of code mixing found in the novel. First, Inner code mixing (Indonesian and Javanese), its occurrences in the form of word, phrase, repetition and clause insertion. Second, Outer code mixing (Indonesian and Arabic), its occurrences in the form of word, phrase, and clause insertion.

Keywords: Code Mixing, Inner Code Mixing, Outer Code Mixing, Word Insertion, Phrase Insertion, Repetition Insertion, Clause Insertion

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1. Introduction

Language has an important part in human life. It is used for humans as a means of communication and interaction in their lives. It means that language is the key to communication in connecting people. We will not be able to express our thoughts, ideas, feelings and also to share our knowledge without language. Based on the statement above, it shows that it is impossible for people to live together without communication and it can be realized by using language.

In making communication, people sometimes only want to communicate with certain people or communities. They might try to exclude these people by using language that is not known by everyone to avoid other communities or people who interfere with their communication. In this case, people need to know about code. Code is a system which

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used by people to communicate with each other. When people want to talk to each other, they have to choose a certain code to express their feelings. These are symbols used by people to speak or communicate in a particular language, or dialect, or register, or accent, or style on different occasions and for different communication purposes. People usually choose different codes in different situations. They can choose certain codes or variations because it makes it easier for them to discuss certain topics, wherever they speak. When they want to talk about work or school at home, for example, they might use language related to those fields rather than the language used in their daily life in making communication at home.

In communication, when choosing code, people sometimes mix or shake their language when they communicate with others. Someone sometimes mixes their language when they communicate with others both in bilingualism and multilingualism. Bilingualism is a general term for the use of two or more languages in society (Mesthrie et al., 2004:37). In short, it can be said that bilingual (bilingualism) is a person who uses two languages (for example using Indonesian and Javanese), while multilingual (multilingualism) is a person who uses more than two languages. In other words, there are situations where the speaker intentionally changes the code used, namely code switching from one language to another, or a situation where people mix two languages when they talk or communicate with others. Related to this, there are two code points, namely code switching and code mixing as a means of language variation in sociolinguistics, and used in daily activities.

In this study, the researcher will focus on the types of code mixing found in the novel and as the object of study, the writer chooses *Bidadari Bermata Bening* novel that was written by Habiburrahman El Shirazy.

2. Literature Review

Talking about language and society, it deals with sociolinguistics. Fishman (in Chaer and Agustina-1599283536-1599283536, 2010,3) states that sociolinguistics is the study of the characteristics of language varieties, the characteristics of their functions, and the characteristics of their speakers. These three aspects are constantly interacting and changing one another within a speech community. This means that sociolinguistics is an interdisciplinary science between sociology and linguistics that cannot be rid of social interaction among people in a society, and all aspects (both internal and external) that influence the language use.

In using language as a means of communication, people sometimes do not realize that they use code in the conversation. The term code refers to speech varieties or dialects in a language or even languages. If the people use two code in conversation, we call them as bilingualism, but, if they use code more than two in their conversation, we call them as multilingualism. People usually choose different codes in different situations because it makes them easier to discuss certain topics, regardless of where they speak. When people want to talk to each other, they have to choose a specific code to express their feelings. This is a symbol of nationalism that is used by people to speak or communicate in certain languages, or dialects, or register, or accent, or style on different occasions and for different communication purposes.

Wardhaugh (1986: 87) states that code can be defined as "a system used for communication between two or more parties used at every opportunity." This means that when two or more people communicate with each other, we can say that they use the code in the communication system. Therefore, people are usually asked to choose a particular code each time they choose to speak, and they can also decide to switch from one code to another or to mix code, sometimes it is in very short utterances.

According to Crystal (1980: 66), code is a set of conventions to convert one signaling system to another. In other words, code is a system of rules that allows us to give in symbolic form. Human language is also a code; consists of words that represent ideas, events, and objects. It will help us to communicate when we put them together in certain circumstances. From the opinion above, it can be concluded that a code can be said as a language. The code is a form of the language variation that is used by a society to make communication with other people.

Code mixing refers to the mixing of various linguistic units (morphemes, words, modifiers, phrases, clauses and sentences) primarily from two participating grammatical system within a sentence (Bhatia and Richie, 2006:337)." In other words, code switching refers to the use of two or more languages alternately between sentences in a conversation and code mixing refers to the insertion of various linguistic units into a sentence.

Furthermore, John Gumperz (in Jendra, 2010, 79) says that in Code Mixing, pieces from one language are used while the speaker basically uses another language. In addition, Ptuff (in Jendra, 2010, 79) states that Mixing Conversational Codes involves intentional mixing of two languages without related topics or changing situations.

As for mixing code, it happens when people combine small units (short words or phrases) from one language to another. It is often unintentional and often at the word level. One can see that in mixing code, you don't change the whole sentence, but

people only use one or two words. This often happens accidentally, sometimes people don't realize it.

Based on language variation, code mixing is classified into two types (Suwito: 1983, 76); they are: Inner Code Mixing and outer code mixing.

Inner Code Mixing is a Code Mixing event based on a first or second language with all of its variants. It occurs if the speakers insert the elements of their second language into their first language, the elements of first language into their second language, or elements of varieties and style into their utterance (dialect, accent). For instance, a Javanese boy inserts his first language (Javanese language) into his second language (Bahasa Indonesia) utterance while talking with his Javanese friend: (1) "Maaf ya. Kayaknya aku ora iso lungu ke pante. Eneng seng harus aku siapin besok." (I'm sorry, It seems that I can not go to the beach. I have to prepare something tomorrow.)

Outer Code Mixing occurs if the speakers insert an element of a foreign language (English, Arabic) in an utterance when they mostly speak with whether their first language or second language. For example, a bilingual student mixes her Bahasa Indonesia utterance with English codes when she talks with her friend with same knowledge about today's fashion: (2) "Cowok itu kelihatan cool banget. Liat itu stylenya! Oh my God! Kelihatan smart dan fashionable. Aku jadi speechless." (The boy looks so cool. Look at his style! Oh my God! He looks smart and fashionable. I become speechless.)

Thelander suggests in Suwito (1983, 92-94) that code mixing is divided into six kinds based on the structure: **Word Insertion** (happens when the speaker inserts a word element of whether local dialect or foreign language in his or her utterance), **Phrase Insertion** (happens when the speaker inserts a phrase of a foreign language into his or her utterance), **Hybrid Insertion** (occurs when the speaker inserts the element of language from two different language elements), **Repetition Insertion** (takes place when the speaker inserts another language in a repetition form into his or her utterance), **Idiom Insertion** (happens when the speaker inserts his or her native language in an idiom form of another language), **Clause Insertion** (occurs when the speaker inserts a clause of a foreign language element in his or her native language. A clause consists at least of subject and verb)

3. Research Method

Research method is the way used by researcher in collecting data. The method used in this research is descriptive method because I focus on a complete description of the types of Code Mixing occurrence in Habiburrahman El Shirazy's novel *Bidadari Bermata*

Bening. As a qualitative research, all the data collection in this research is in the form of words. Bogdan and Taylor state that qualitative method is a research procedure resulting in descriptive data, whether in written or oral form, from the investigated people and behavior (in Moleong, 2002, 3). To conduct the research and gain the data, I read, study carefully, investigate the required data, and write down the gained data based on my aims of research. After gaining the data, I analyze the data by describing the types of code mixing occurrences in Habiburrahman El Shirazy's novel *Bidadari Bermata Bening*.

The source of the data in this study is the novel *Bidadari Bermata Bening* by Habiburrahman El Shirazy. The novel is printed by Republika and published in 2017. The novel consists of 336 pages. Existing data in this research are sentence, phrase and word phrases that contain code mixing.

There are several steps used in this study. First, reading the novel and taking note of utterances containing Code Mixing. Second, classifying the data based on Code Mixing types from Suwito and Code Mixing Insertion Form from Thelander. Third, drawing the conclusion.

The techniques used to analyze the data is by classifying the data in accordance with the research problem, describing the data in accordance with the classification of research problem and, concluding the results of data analysis according to research problems.

4. Discussion

This analysis is based on the data of code mixing contained in the novel. There are two types of Code Mixing used to analyze the data, namely Inner Code Mixing and Outer Code Mixing. In its occurrence, I found several forms of Code Mixing insertion in the data. The insertion is in the form of Word Insertion, Phrase Insertion, Repetition Insertion and Clause Insertion.

4.1. Inner code mixing

Inner code mixing can be found in the utterances of the conversation in the novel. They are shown in the following utterances in the novel. From the utterances below, it can be seen that the characters in the novel used Indonesian language and Javanese in forming code mixing.

4.2. Word insertion

“**Ojo** kurang ajar, War, itu santrinya Kyai Sobron. **Kuwalat** kamu! Itu juga langgananku. Awas, kalau macem-macem sama dia!” sahut Pak Maksum. Penjual daging ayam.

(Shirazy, 2017:7)

(Don't be insolent, War, She's Kyai Sobron's student. Wretched you! She is also my subscription. Watch out, if you do the bad thing with her! "Said Mr. Maksum. Chicken meat seller. (Shirazy, 2017:7))

“Saya juga **anyel** sama Pak'e dan Buk'e. Kalau punya acara penting banget bisa dimaklumi nggak bisa datang. Lha, Pak'e nggak bisa datang alasannya mau mancing sama Kartolo di **waduk**, katanya. Lha, Mak'e malah ngomong males jauh! Saya sampai bilang ini cuma sekali seumur hidup bagi Dik Ayna, mbok ya disempat-sempatkan, apalagi Dik Ayna sudah masuk koran. Mereka tetap nggak mau datang. Aku kan jadi **mangkel** banget, Dik!”.....

(Shirazy, 2017:78)

(I am also annoyed with Pak'e and Buk'e. If he has a really important event, it's understandable that Pak'e can't come. Well, he can't come up the reason for fishing with Kartolo in the pool, he said. Yeah, Buk'esays that she is lazy to go because it is far! I came to say that this was only once a lifetime for DikAyna, they should come, especially when DikAyna had entered the newspaper. They still don't want to come. I'm really annoyed, Sis! "(Shirazy, 2017: 78))

“Kalau kamu misal kuliah sambil nyantri di tempat Kyai Yusuf itu, kira-kira **krasan** nggak, Na?” tanya Bu Nyai kalem.....

(Shirazy, 2017:87)

(If you, for example, lecture while waiting at Kyai Yusuf's place, do you feel comfortable, Na?" Asked Mrs. Nyai calmly.....(Shirazy, 2017: 87))

“Bukan se-Indonesia, salah itu!”

“**Wis** pokoknya begitu.”

“Siapa yang **ndandani** rumah ini, Mbak?” tanya Ayna, ia ingin segera menghapus penasarannya.

.....

“ Oh tenang, ada. Kamu nggak perlu **ngangsu** lagi. Pak Marjono sudah bikin sumur artesis.....

(Shirazy, 2017:90-91)

(Not in Indonesia, that’s wrong!”.”That’s the way it is.”.”Who repaired this house, Ma’am?” asked Ayna, she wanted to immediately remove her curiosity.....

”Oh calm down, there is. You don’t need to draw water anymore. Mr. Marjono has made artesian wells. (Shirazy, 2017: 90-91))

“Oh nggak apa-apa, Na. Lho, kan biasa tho kita duduk seperti ini. Rumah ini enak **adem**. Aku sudah membayangkan akan kepanasan, tapi ini **adem**, “Wajah Bu Nyai tampak segar.

(Shirazy, 2017:120)

(Oh it’s okay, Na. You know, it’s normal for us to sit like this. This house is cold. I had imagined it would be hot, but this was cool, ”Bu Nyai’s face looked fresh.(Shirazy, 2017: 120))

“Bukan Ummi dan Abah yang punya **kerso**, tapi **Njenengan?**” lirik Ayna terbata-bata.

(Shirazy, 2017:149)

(Not Ummi and Abah who have desires, but you right?” Ayna softly halted.

(Shirazy, 2017: 149)

4.3. Phrase insertion

“**Yo wis**, pecel lele saja kalau ada, kalau nggak ada ayam goreng. Sama jeruk panas.”

“Sip.”

“Eh sebentar, ini uangnya.”

“Udah nggak usah, kayak kamu punya uang saja. Anggap aja aku kasih hadiah untuk prestasimu.”

“**Matur nuwun** ya, Mbak Tikah.”

“Yo, **podo-podo**.

(Shirazy, 2017:100)

(Yes, it's just a catfish pecel if there is one, if not, fried chicken. and hot oranges. ".Ok". "For a moment, this is the money." "It's not necessary, like you have money. Let's just say I gave a prize for your achievement. ". "Thank you, Miss Tikah.". "Yes, you are welcome.(Shirazy, 2017: 100))

"Wah, **segertenan**. Kadang-kadang sesuatu yang kelihatannya tidak umum atau tidak normal itu jadi rahmat dan nikmat. Tidak semua yang tampak tidak umum itu jelek.....

(Shirazy, 2017:118-119)

(Wow, it's cool. Sometimes something that looks unusual or abnormal becomes a blessing and a pleasure. Not everything that seems unusual is ugly.....

(Shirazy, 2017: 118-119))

"Waduh nggak enak aku, tamu kok ikut repot."

"Udah biasa aja, **koyok sopo wae**," santai Titin

(Shirazy, 2017:120)

(Wow, it's not good for me, why is the guest bothering me?" "It's just normal, just like anyone," Titin relaxed (Shirazy, 2017: 120))

"Pikiranmu **wis ora waras, Nduk!** Mesti kamu sudah diguna-guna sama Kyai itu! Begini, Pakde kasih waktu tujuh hari, pikirkanlah masak-masak. Jika kamu tetap mau nikah sama Kyai itu, ambillah barang-barangmu kembalilah ke pesantren sana!.....

(Shirazy, 2017:140)

(Your mind is crazy, kid! You must have been used with the Kyai! Look, Pakde gave seven days, think carefully. If you still want to marry the Kyai, take your things back to the pesantren there!(Shirazy, 2017: 140))

"Ummi tidak tega melihatmu seperti ini, Fif. Ummi tidak tega. Ayo, kamu pulang saja. Kamu boleh melakukan apa saja, asal kamu di rumah. Masak anak Ummi dan Abah jualan gulali kayak begitu. **Ora wangun** rasanya."

"**Nyuwun sewu**, kenapa **ora wangun**, Mi? Karena Afif seorang Gus? Putra ulama terpendang? Ummi ini perjuangan Afif melawan kesombongan diri.....

(Shirazy, 2017:228)

(Umami can't bear to see you like this, Fifi. Umami can't bear it. Come on, just go home. You can do anything, provided you are at home. Cook the children of Umami and Abah selling cotton candy like that. it doesn't feel right. "Sorry, why is it inappropriate, Mi? Because Afif is a Gus? Son of a distinguished cleric? Umami this is Afif's struggle against self-pride...(Shirazy, 2017: 228)

4.4. Repetition insertion

Poyok-poyokan setiap hari. Akhirnya kami dinikahkan. Ya akhirnya bisa rukun, lahir tiga anak dari pernikahan kami."

(Shirazy, 2017:139)

(we ridicule every day. Finally we got married. Yes, it finally got along well, three children were born from our marriage. "(Shirazy, 2017: 139))

4.5. Clause insertion

"Njih krasan sanget, Mi. Pesantrennya bersih, adem, mahasiswi yang nyantri juga baik-baik dan berpikiran terbuka. Ideal sekali kalau kuliah bisa sambil nyantri di situ. Tapi untuk Ayna kok rasanya tidak mungkin itu menjadi kenyataan."

(Shirazy, 2017:87)

(I'm very comfortable, Mi. The Islamic boarding school is clean, cool, female students who are also in good care and open minded. It is ideal if you can study while waiting there. But for Ayna how come it doesn't seem possible that it will come true. "(Shirazy, 2017: 87))

"Nyuwon sewu, kulo namun dados talangipun atur Pak Darsun. Begini Pak Kyai, Pak Darsun tidak bisa bicara saking bahagiannya atas kerawuhan Pak Kyai dan Bu Nyai. Juga atas lamaran yang sungguh tidak pernah kami bayangkan. Siapalah kami, siapalah ananda Ayna sampai dilamar keluarga dari Kyai besar.....

(Habiburrahman El Shirazy, 2017:120)

(Sorry, I only became a spokesman for Pak Darsun. This is how Pak Kyai, Mr. Darsun, cannot speak because he is happy at the hubbub of Pak Kyai and Bu

Nyai. Also on applications that we never really imagined. Who are we, who are you, Ayna, to be asked for a family from Kyai besar.....(Shirazy, 2017: 120))

“**Wiwiting tresno jalaran soko kulino.** Bude ini contohnya! Bude dulu musuh bebuyutan Pakdemu ketika masih kecil dan masih gadis.”

(Shirazy, 2017:139)

(Love starts with habits. Your aunt is an example! Buddy used to be a sworn enemy of Pakdemu when he was little and still a girl. ”(Shirazy, 2017: 139))

4.6. Outer code mixing

Outer code mixing can be found in the utterances of the conversation in the novel. They are shown in the following utterances in the novel. From the utterances below, it can be seen that the characters in the novel used Indonesian language and Arabic in forming code mixing.

4.7. Word insertion

“Bukan masalah pintar, tapi masalah mental dan habitus keluarga. Jika Ayna lulus Aliyah, lalu lanjut mondok di sini jadi **khadimah** Bu Nyai, itu sebuah kemajuan luar biasa. Daripada lulus Aliyah jadi TKW di Arab, kayak ibunya!”
(Shirazy, 2017:3)

(It's not a smart problem, but a mental problem and family habits. If Ayna passed Aliyah, then went on boarding here to be Bu Nyai's maid, it was an extraordinary progress. Instead of graduating Aliyah, become a migrant worker in Arabia, like her mother! ”(Shirazy, 2017: 3))

“**Subhanallah**, jumlah nilainya 55,60. Nih aku baca ya. Bahasa Indonesia nilainya 8,9. Bahasa Inggris 9,5 dan ekonomi 9,8. Matematika, wah ini edan banget, Matematika 10. **Subhanallah**. Terus sosiologi 9,1, dan Geografi 8,3.
(Shirazy, 2017:12)

(Praise be to Allah, the amount is 55.60. Here I read. Indonesian is 8.9. 9.5 English and economy 9.8. Mathematics, wow this is really crazy, Math 10. all praise be to Allah. Continue sociology 9.1, and Geography 8.3.(Shirazy, 2017: 12))

“Iya, **alhamdulillah**, dan aku harus berterima kasih padamu, Na. Aku banyak tetolong oleh ringkasan yang kamu buat. Kamu tau sendirikan menjelang UN aku sakit.”

“Segala puji hanya milik Allah.”

(Shirazy, 2017:14)

(Yes, thank God, and I have to thank you, Na. I have a lot of summaries that you make. You know that setting up before the UN I get sick. ”All praise belongs only to God.”(Shirazy, 2017: 14))

“**Abah, Ummi, Ustadzah** dan bapak ibu keluarga Neneng, bolehkah saya menyampaikan sesuatu? Zulfa angkat bicara.

(Shirazy, 2017:35)

(Father, mother, teacher and family of Neneng, can I say something? Zulfa spoke up.(Shirazy, 2017: 35))

“**Syubhat** atau haram! Ibadah saya nggak ada gunanya kalau ada barang haram masuk ke dalam perut saya jadi darah dan daging.”

(Shirazy, 2017:189)

(Unclean! My worship is useless if there are illicit items entering my stomach into blood and meat. ”(Shirazy, 2017: 189))

4.8. Phrase insertion

“Lho, belum diperbaiki tho. **Masya Allah**, padahal sudah dua kali aku nyuruh si Bardi ngundang tukang servisnya. Habis ini kau mau apa, Na?”

(Shirazy, 2017:45)

(Well, it hasn't been fixed tho. My God, even though I have told Bardi to invite his repairman twice. What do you want after this, Na? ”(Shirazy, 2017: 45))

“Berarti sistem tata surya siapa yang menciptakan, siapa yang mengatur?”

“Allah.”

“Pinter. **Allahu Akbar**, apa artinya?”

“Allah Maha Besar.”

.....

“Yang benar, bumi diputar oleh Allah pada porosnya. Bumi bukan berputar sendiri, ada yang memutar, yaitu **Allah subhanahu wa ta’ala.**”
 (Shirazy, 2017:49)

(That means who the solar system created, who set it up?.”God.”Smart. God, what does that mean? ”.”Allah is the Greatest.”

.....

”The truth is, the earth is rotated by God on its axis. The earth is not spinning alone, there is a twist, namely Allah subhanahuwata’ala. ”(Shirazy, 2017: 49))

“Ummi punya kawan baik. Dia punya toko pakaian di daerah Malioboro. Kau bisa kerja disana sambil kuliah. Kalau Ummi yang minta sama dia, **Insyallah**, tidak ditolak, “kata Bu Nyai dengan penuh kesungguhan kepadanya saat ngobrol suatu pagi setelah sarapan.
 (Shirazy, 2017:79)

(Mother has a good friend. He has a clothing store in the Malioboro area. You can work there while studying. If asks for him, God willing, it is not rejected, ”Bu Nyai said earnestly to him when he talked one morning after breakfast.(Shirazy, 2017: 79)

4.9. Clause insertion

“**Ahlan wa sahan wa marhaban bikum**, selamat datang Romo Kyai Haji Yusuf Badrudduja dari Sleman Yogyakarta, selamat datang Simbah Kyai Hamdan Bajuri dari watocongol, selamat datang Kyai Izzuddin dari Tegalrejo.....
 (Shirazy, 2017:62)

(How are you and welcome I say to you, welcome Father Kyai Haji Yusuf Badrudduja from Sleman Yogyakarta, welcome to Simbah Kyai Hamdan Bajuri from Watocongol, welcome Kyai Izzuddin from Tegalrejo.....
 (Shirazy, 2017: 62))

.....Mulia dan hina seseorang bermula dari barang yang dimakan manusia. Maka Al Qur’an berpesan, **kuluu minath thayyibat wa’maluu shaal-ihah**. Makanlah makanan yang baik, yaitu baik lahir dan batin, dan beramallah yang saleh.....

(Shirazy, 2017:189)

(..... Noble and despicable people originated from goods eaten by humans. Then the Qur'an is advised, Eat good food, both physically and mentally, and godly godliness.....(Shirazy, 2017: 189))

5. Conclusions

Based on the above description, it can be concluded that the usage of code mixing can be seen in the novel. From the data analysis, it can be concluded:

1. Inner code mixing occurs in the utterances of the novel because the characters mix Indonesian and Javanese. Its occurrences in the form of word insertion, phrase insertion, repetition insertion and clause insertion.
2. Outer code mixing occurs in the utterances of the novel because the characters mix Indonesian and Arabic. Its occurrences in the form of word insertion, phrase insertion, and clause insertion.

Code mixing is a mixture between two or more languages in which there is a dominant language inserted with different language to give it appropriate context to the listener. It means that Code mixing happens when people mix two codes or languages without changing the topic.

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Conference Paper

A Contrastive Analysis of Indonesian and Arabic Phonetics

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Abstract

There are some factors causing some challenges for non-Arabs speakers in learning Arabic, which include non-linguistic and linguistic ones. These factors also influence Indonesian students learning Arabic as a foreign language. In general, Indonesian students find difficulties in learning Arabic due to a number of differences between Indonesian as their first language (L1) with Arabic as the target language (L2) at almost all aspects of linguistics. The process of learning L2 which does not show its linguistic equations in their L1 has led the assumption among Arabic students in Indonesia that the language is difficult to learn. Therefore, this study aims to: (1) describe the similarities between Indonesian and Arabic phonetics; (2) describe the differences between Indonesian and Arabic phonetic; and (3) offer a formulation of Arabic learning pattern for speakers of Indonesian learning Arabic to help them learn the language easier. This research applied a comparative descriptive qualitative approach. The result of data analysis shows three findings; (1) There are 16 (sixteen) similar sounds of Indonesian and Arabic phonemes; (2) There are 7 (seven) Indonesian phonemes that do not exist in Arabic; and (3) There are 13 (thirteen) Arabic phonemes that do not exist in Indonesian. Based on these findings, it is suggested that the teaching of Arabic language should prioritize the similar sounds in Indonesian and Arabic.

Keywords: Contrastive analysis, Arabic, Indonesian, linguistics, phonetics

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1. Introduction

Besides mastering technology-related skills, the ability to communicate in foreign languages is one particular skill needed in this era of Industry 4.0. Regarding the importance of foreign language mastery, Indonesian government made English the only foreign language mandatorily taught in formal educational institutions from secondary up to university level (Fithriani, 2017). This decision could be understood as English is the world's most widely spoken language (Fithriani, 2018). However, it does not mean that educational institutions in Indonesia offers only English as the foreign language to

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learn. There are many other languages taught in Indonesia, such as; Arabic, Chinese, France, and Japanese.

Among these additional foreign languages, Arabic is the most common language learned by Indonesian students. It happens because Arabic becomes a compulsory subject in all level of Islamic schools in Indonesia. Furthermore, the learning of Arabic by Indonesian Muslim community could be traced back to the period of the arrival of Islam in the archipelago. Yet, the Arabic learning is not well-developed comparing to other foreign language learning such as English, Mandarin, and many others.

There would be some factors contributing to that reality. It could be twofold: linguistically and non-linguistically. Linguistically, there are a great deal of difference between Indonesian and Arabic at all linguistic derivatives including phonetics. The learning process which does not address the phonetic similarities existing in Arabic and Indonesian would support to the assumption that Arabic is reasonably difficult to learn.

Nasution (2015) demonstrated an example of the unexpected issue which is about learners in Islamic boarding school who learnt foreign language such as Arabic for years starting from beginner level, intermediary, and upper-intermediary level, and even to University level; who have an opportunity to travel to the country where the language is used for either tourism or study overseas; however, as they previously did not learn the sound element within the language, they sometimes found that they use a different language to that used by its native speaker because it is not understandable even both of them use the same language. Indeed, they have met the appropriate structure and syntax of the language, and when they turn to the written, it could be assumed that everyone would get what they are about to say. By that rationales, this study aims to: (1) depict similarity of phonetics in either Indonesian or Arabic, (2) depict difference of phonetics in either Indonesian or Arabic, (3) Formularize the pattern of learning phonetic in Arabic to Indonesian native speaker.

2. Literature Review

2.1. Phonetics in Indonesian language

Etymologically, the term “*phonetic*” was drawn from English ‘*phonetics*’ which means “a linguistic term which concerns to how to sound a sound” or, “a system of sound within a language” (Kementerian Pendidikan dan Kebudayaan, 2016). In other regards, Samsuri (1987, p. 91) contended phonetics as “a science to investigate the sound of

language regardless to its function to differentiate meaning.” Verhaar (1993) pointed out phonetics as “a study of spoken sound.” Kridalaksana (2013) defined phonetics as “a science which concerns to the investigation, production, delivery, and acceptance the sound of language.” Definition by Verhaar (1993) is acclaimed as the most powerful in contrast to other related definitions as language could differ which sound could produce meaning, and which could not.

In Indonesian, sound could be registered into two major registers: vowel and consonant.

2.1.1. Vowel

Vowel sound or vocoid is produced from airflow of lung without articulatory hitch. There are six vowel phonemes in Indonesian: /i/, /e/, /a/, /u/, /ɔ/ dan /o/. Alwi *et. al.* (1998) explained that phoneme /i/ is a fore highly lifted-up vowel stretching the two lips into the sides. Phoneme /u/ works similarly but implied to rear part of tongue. The major examples of these two phonemes are /ikan/, /tba/, /pinta/, /padi/ dan /juga/, /jumpa/, /maju/.

Vowel /e/ is sounded by elevating the edge of tongue, lower than /i/ is. These mid-front vowels are articulated through neutral formation of the lips with no stretch and rounded up. The obvious distinction between these two is the elevation level of tongue, as well as those between /o/ and /u/, excluding /o/ and /u/ which are rear vowels. To produce /o/ sound, the lips formation is less rounded-up comparing to /u/ sound. In contrast, phoneme /ɔ/ is mid-intermediary. To sound it, the middle part of tongue elevates, and the lips are in neutral position, as shown by /ɔntah/, /bɔsar/ dan /sɔrta/. Besides, there are duplicated sound or diphthongs such as /ai/, /au/ dan /oi/ when to sound /cukai/, /harimau/, dan /amboi/.

Thus, it could be concluded that regarding to the up and down position of the tongue in articulating the sound, vowels in Indonesian could be classified into three; (1) higher vowels such as /i/ and /u/, (2) mid vowels such as /e/ and /o/, and (3) lower vowels such as /a/.

2.1.2. Consonant

Consonant sound or contoid is articulated through the airflow from the lung and prevails hitch from tools of articulation (articulator). There are 22 (twenty-two) sound variants in

Indonesian, they are /b/, c, /d/, /f/, /g/, /h/, /j/, /k/, /l/, /m/, /n/, /ń/, /ŋ/, /p/, /q/, /r/, /s/, /š/, /t/, /v/, /w/, /x/, /y/, /z/.

According to Alwi *et. al.* (1998), the classification of the twenty-two consonants is based on three factors: (1) status of the vocal cord,; (2) the area of articulation/ vocalization; and (3) the way it is articulated/vocalized. Regarding to the status of vocal cord, consonants might be categorized into bilabial, labiodental, alveolar, palatal, veral, or glottal, and regarding to the way it is vocalized, consonants could be resisted, fricative, nasal, buzzed, or lateral. The consonants in Indonesian could be presented as follow:

TABLE 1: Indonesian' consonants classification according to Alwi *et. al.* (1998: 66).

Area and the way it is articulated		Bilabial	Labio dental	Dental/ Alveoral	Palatal	Velar	Glotal
Hitch	Unsounded	p		t		k	
	Sounded	b		d		g	
Affricate	Unsounded				c		
	Sounded				j		
Fricative	Unsounded		f	s	š	x	h
	Sounded			z			
Nasal	Sounded	m		n	ń	ŋ	
Buzzed	Sounded			r			
Lateral	Sounded			l			
Semi vocal	Sounded	w			y		

Based on the table above, there are three sounds, they are š = sy, ń = ny and ŋ = ng which have no nothing to do with the list of Indonesian letters. However, these phonemes take apart in the sound articulation within Indonesian.

2.2. Phonetics in Arabic language

In the Arabic corpus, phonetic or sound is named as “فونيتيك” borrowing from English, and so as in many situations, the word phonetic/sound is termed as “علم الأصوات”. Bisr (1980) argued that phonetics as a study about sound when it is articulated and gives impact to the hearings regardless its meaning within particular language. Likewise, the characteristic of language depends on its sound rather than its function in the structure of language.

As phonetics in Indonesian, in Arabic, phonetics was divided into two majors; vowel and consonant phonemes.

2.2.1. Vowel

Vowel sound or vocoid in Arabic is namely “الصوائت” or “الحركات”. Nasution (2017) defined vocoid in Arabic in two definitions. First, short stress, which include /ـَـ/ (a), /ـِـ/ (i), and /ـُـ/ (u). Second, long stress, which include /ـَـ/ (â), /ـِـ/ (î), and /ـُـ/ (û). These three long vocoids are often defined as “الحروف المادّة” or “الحركات الطويلة”, the sound which is articulated by putting the stress longer.

As vowels in Indonesian which are classified based on the up and down position of the tongue when it is articulated, Arabic vowels are also classified into three classifications, (1) higher vocal or *harkat kasrah* /ـِـ/ and long *kasrah* /ـِـ/ (î) as well as *harkat dhammah* /ـُـ/ and long *dhammah* /ـُـ/ (û), (2) intermediary vocal, such as *harkat fathah* /ـَـ/ (a), and (3) lower vocal such as long *harkat fathah* /ـَـ/ (â).

2.2.2. Consonant

The consonant sounds or “الصوامت” are articulated by hitching the air-flow into one of air pipe over the glottis as mentioned by Kridalaksana (2013). There are 29 (twenty-nine) consonant sounds in Arabic. They are /ش, /س, /ز, /ذ, /د, /خ, /ح, /ج, /ث, /ت, /ب, /اب, /ك, /ا, /إش, /إس, /إز, /إذ, /إد, /إخ, /إح, /إج, /إث, /إت, /إب, /إك, /إا, /إص, /إض, /إط, /إظ, /إع, /إغ, /إف, /إق, /إك, /إل, /إم, /إن, /إو, /إه, /إء, /إي, /إي

Mu'in (2004) argued that consonants in Arabic dealing with on how they are articulated, therefore, could be classified into seven:

1. Hitch (explosion /الإنفجارية/ /stops), articulated through hitching completely the air-flow and then exhaled explosively. This works on /ت, /ق, /ط, /د, /ض, /ب, /ك/ and /ك/ sound.
2. Fricative (الإحتكاكية), articulated through constricting the column of the air-flow exhaled from the lung, thus the air will be hitched and exhaled fricatively. Those letters are /غ, /ث, /س, /ش, /ح, /ه, /خ, /ز, /ذ, /ظ, /ع, /غ/.
3. Africative (مركب), articulated through constricting the column of the air-flow exhaled from the lung, thus exhaled gradually. This happens to /ج/ sound.
4. Nasal, when the articulator hitches the air-flow completely coming from the mouth, and let it exhale through nasal cavity liberally (Chaer, 2012). It happens to /م/ and /ن/, and some *tanwins* such as /ـِـ, /ـَـ/ and /ـُـ/.
5. Approximant, articulated by active and passive articulator shaping an open space as well as in articulating vowels, yet it is not enough to form affricative sound. Therefore, this is called affricative consonant. It happens to /ي/.

In conclusion, the system of sound in Indonesian and Arabic could be analyzed collectively by utilizing some theoretical framework of sound and articulation in the study on phonetics.

3. Research Method

This study employed qualitative approach to obtain data from library research to incorporate literatures, books, articles, journals, and internet materials. The data were collected through library method by utilizing a great number of printed and non-printed materials relating to Indonesian and Arabic phonetics as the primary source before they were examined, studied, and analyzed. The primary source of the data included Kamâl Muhammad Bisr's (1980) *Ilmu al-Lughât al-Ām (al-Ashwât)*, Ahmad Sayuti Ansari Nasution's (2015) *Bunyi Bahasa ('Ilmu Al-Ashwat Al-'Arabiyah)*, Abdul Chaer's (2012) *Linguistik Umum*, Sahkholid Nasution (2017) *Pengantar Linguistik Bahasa Arab*, and Hasan Alwi et. al.'s (1998) *Tata Bahasa Baku Bahasa Indonesia*. To analyze the data, this study employed contrastive-descriptive technique.

4. Result and Discussion

Based on the previously-mentioned theoretical framework, the comparison between Indonesian and Arabic phonetics could be presented as follows:

4.1. Description of vowel in Indonesian and Arabic

The analysis between the two languages is presented in table 2. Vowel /i/ and /u/ in Indonesian is high-front as such as vowel /i/ and /يَ/ (long-stressed) in Arabic. While vowel /u/ in Indonesian is High-rear as such as vowel /u/ and /وُ/ in Arabic. Vowel /e/ in Indonesian is mid-intermediate, while vowel /E/ in Indonesian is mid-intermediate as such as vowel /e/ in Arabic, and vowel /o/ is rear-intermediate and no basis in Arabic. Whereas, vowel /a/ in Indonesian co-exists as such as vowel /اَ/ in Arabic. Both of them is front-low/mid and has no basis in rear-low within the two languages.

4.2. Description of consonant in Indonesian and Arabic

Analyzing consonant in both languages could be conducted through considering the area of articulation and the way it is articulated. The area of articulation consists of eleven

TABLE 2: Indonesian and Arabic Vowels.

	Front		Mid		Rear	
	Indonesian	Arabic	Indonesian	Arabic	Indonesian	Arabic
High	i	ي & اِي			u	وُ & اُو
Intermediate	e		ﺀ	ﺀ	o	
Low	a	ا				

parts, bilabial, labio-dental, inter-dental, apico-alveolars, Apico-dental-alveolars, Fronto-palatals, Medio patatals, Dorso Velars, Dorso-Uvulars, Root-Pharyngeals, dan Glottals. While, there are three ways to articulate, namely: explosive, fricative, and intermediary.

1. Bilabial which in Arabic is called شفثانية, consonant which is articulated by the convergence between the upper lip as the active articulator and the lower lip as the passive articulator.
2. Labio-dental which in Arabic is called شفاهية أسنانية, consonant which is articulated by the cooperation between lower lip as the active articulator and upper teeth as the passive one.
3. Inter-dental which in Arabic is called بين أسنانية, consonant which is articulated by touching the tongue-tip as the active articulator to the mid-area between lower and upper lip as the passive one.
4. Apico-alveolars which in Arabic is called زلقى لساوي, consonant which is articulated by touching the tongue-tip as the active articulator to the gum as the passive one.
5. Apico-dental-alveolars which in Arabic is called زلقى لساوي أسناني, consonant which is articulated by touching the tongue-tip as the active articulator to the base of upper teeth as the passive articulator.
6. Fronto-palatals which in Arabic is called طرف غاري, consonant which is articulated by touching the edge of tongue as the active articulator to the palate as the passive articulator.
7. Medio patatals which in Arabic is called وسط غاري, consonant which is articulated by elevating the mid-area of tongue as the active articulator to the palate as the passive articulator.
8. Dorso-velars which in Arabic is called قصى طبقي, consonant which is articulated when the tongue base as the active articulator touches the soft palate.
9. Dorso-uvulars which in Arabic is called قصى لساوي, consonant which is articulated by convergence of the tongue base to uvula.

10. Root-pharyngeals which in Arabic is called جزار حلقي, consonant which is articulated by the approaching base of tongue to the esophagus without directly touching it.
11. Glottals which in Arabic is called هنجري, consonant which is articulated by sticking vocal cords thus the air from the lung is exhaled.

Regarding to the area and the way the consonant is articulated, consonant in Indonesian and Arabic could be grouped as its kinds. To better understanding, it can be shown in table 3 below.

TABLE 3: Consonant in Indonesian and Arabic.

Area of articulation	Way of articulation												
	Explosive				Fricative				Mid				
	B		T		B		T		Pd.	Lt.	Tr.	Ns.	Sv.
	kh	rq	kh	rq	kh	rq	kh	rq	B	B	B	B	B
Bilabial		b ب	p									m م	w و
Labio dental						v		f ف					
Inter dentals					و			ث					
Aviko alveolars						z ز	ص	s س			r ر		
Aviko-dental alveolars	ض	d د	ط	t ت						ل ل		n ن	
Fronto Palatals								ش sy	ج ج			ny	
Medio Palatals													ي y
Darso Velars		g		k ك	غ		kh خ						
Darso Uvular			ق										
Root Paryngeals						ع		ح					
Glotal		ء						h ه					

Note:

B = Voiced T = Voiceless

Kh = *Mufakhhkam* (heavy accentuation) Rq = *Muraqqaq* (light accentuation)

Pd.B = Voiced affricative Lt.B = Voiced lateral

Tr.B = Voiced trills N.B = Voiced nasal

Sv.B = Voiced semi-vowel

As shown in table 3 above, it could be concluded that there are some consonants in Indonesian which share similarity in the area of articulation and the way they are articulated to consonant in Arabic. They are / b ب /, /m م/, /w و/, /f ف/, /z ز/, /s س/, /r ر/, /d د/, /t ت/, /l ل/, /n ن/, /sy ش/, /ج ج/, /k ك/, /kh خ/ dan /h ه/. On the other hand, there are some unique consonants exist in Indonesian only in terms of the area of articulation and the way they are articulated such as /p/, /v/, /g/ and sound /ny/. And oppositely, so do in Arabic such as /ح ح/, /ق ق/, /غ غ/, /ط ط/, /ض ض/, /و و/, /ث ث/, and /ء ء/.

4.3. Pattern of learning phonetics in Arabic to Indonesian native speakers

The analysis between the two languages is presented in table 2. Vowel /i/ and /u/ in Indonesian is high-front as such as vowel /i/ and /سي/ (long-stressed) in Arabic. While vowel /u/ in Indonesian is High-rear as such as vowel /u/ and /و/ in Arabic. Vowel /e/ in Indonesian is mid-intermediate, while vowel /e/ in Indonesian is mid-intermediate as such as vowel /e/ in Arabic, and vowel /o/ is rear-intermediate

In light of similarity and difference of phonetics in Indonesian and Arabic, it could be suggested a pattern of learning phonetics in Arabic to Indonesian native speakers.

1. Prioritizing to learn vowels in Arabic which have similarity in articulation to vowels in Indonesian. Furthermore, it is followed by learning consonants in Arabic which have similarity in articulation to vowels in Indonesian. It could be argued that setting up a priority in learning some shared-similarity materials would allow learners to learn Arabic easily. Al-Fauzan (2011) argued that, "If we could draw comparison between the learners and Arabic, we would like to discover two major things: (1) we could discover that within the language acquired by the learners, there would be some sounds which correspond to those exist in Arabic. (2) we could discover that that within the language acquired by the learners, there would be some sounds which do not correspond to the system of sound in Arabic and this would lead to difficulty to the learners who try to articulate them.
2. Scheduling learning vowels and consonants with no similarities between Indonesian and Arabic.
3. To support that, it could be expected that Arabic trainers excel in structure and the system of Arabic (as foreign language) as well as structure and the system of Indonesian as the first language.

Those three patterns of learning might be suggested as an effort to reconsider the support of learners' first language (Indonesian) to their ability in learning Arabic in Indonesia.

5. Conclusion

As mentioned previously, the similarities and the differences in Indonesian and Arabic phonetics could give impact to the pattern of learning Arabic in Indonesia. There are three points to conclude from the analysis. First, the similarities of vowels in Indonesian

and Arabic include the followings; (1) vowel /a/ is similar to *harkat fathah* /ا/; (2) vowel /i/ is similar to *harkat kasrah* /ي/; and (3) vowel /u/ is similar to *harkat dhammah* /و/. Meanwhile, for the differences of vowels between the two languages are (1) vowel /e/, /ɛ/, and /o/ exist in Indonesian only but not in Arabic; (2) vowel /ɑ/ (â, long stress), /ɪ/ (î, long stress), and /u/ (û long stress) exist in Arabic only but not in Indonesian; and (3) diphthong and duplicative vowels (/ai/, /au/ and /oi/) exist in Indonesian only but not in Arabic.

Second, there are some similarities as well as differences of consonant in Indonesian and Arabic, which can be summarized in table 4.

TABLE 4: Similarities and differences of consonant in Indonesian and Arabic.

Similarities		Differences	
Indonesian	Arabic	Existing in Indonesian only	Existing in Arabic only
b	ب	c	ث
d	د	g	ح
f	ف	p	خ
h	ه	v	ذ
j	ج	x	ق
k	ك	ń = ny	ش
l	ل	ŋ = ng	ع
m	م		غ
n	ن		ض
r	ر		ص
s	س		ط
t	ت		ظ
š = sy	ش		
w	و		
y	ي		
z	ز		

Third, prioritizing in learning Arabic phonetics which have similar sound to those exist in Indonesian rather that to learn the those which has different sound in order to support the learners to learn the language easily especially to beginner level.

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Conference Paper

Developing Student's Oral and Reading Skills Through Reader's Theatre

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Abstract

The ability to speak well in English has always been a challenging task among students from the rural areas. There are various types of materials that have been developed to improve student's fluency to speak English, and Reader's Theatre (RT) is one of them. A study was conducted using Readers Theatre to help students improve their oral and reading skills in English in a stress free workshop. The workshop was a combination of language and arts activities that combined language skills of speaking and reading to improve students' performance. The workshop was conducted among students over a period of three weeks. A survey was carried out on the student's perceived learning experience to speak and read English whilst taking part in Reader's Theatre. The findings of the study show that Reader's Theatre was a good tool to boost high school students' motivation to speak clearly and confidently in English when they collaborated and interacted with their peers. However, it was not the aim of the present study to check if students spoke or read more English materials outside classroom as a result of Reader's Theatre workshop.

Keywords: Reader's Theatre, reading skill, speaking skill, fluency.

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1. Introduction

The ability to speak well in English has always been a thorny issue among many high school students especially among students from the semi urban and rural areas. The ability to speak with others to convey opinions and share ideas is an important skill that needs to be mastered from early stages of school life. However, it has been noted that high school students' ability to speak English is not encouraging in Malaysia (Hassan & Selamat, 2017). We often hear complaints on how school leavers and college graduates are unable to speak English well during interviews, and often falter in their ability to perform well at workplace because of their inability to communicate well in English (Arukesamy, 2015; Moreton, 2017). Becoming proficient in speaking English is imperative for students as it enables them to deliver opinions and express ideas better while in school and later on at workplace. There are resources which can be exploited to encourage students to improve their reading and speaking skills that enhances their

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fluency in English, and Reader's Theatre (RT) is one of them. Research has revealed that RT helps even struggling speakers to speak English (Mraz et al., 2013; Young & Nageldinger, 2014) as a fun way to encourage learners to speak on exciting and interesting topics (Shanthi, Zainon, & Thayalan, 2018; Yildirim & Rasinski, 2014)

2. Literature Review

In Malaysian schools, English is taught as a second language. Students are taught listening, speaking, reading and writing skills so that they would be able to communicate with others in English for ordinary day-to-day needs, for knowledge acquisition, and for future workplace requirements (Ministry of Education, 2011).

An increased focus on mastery of English among Malaysian students arose after Malaysia was placed at a dismal 52th place, whereas our neighbouring country Singapore was positioned first on the Program for International Student Assessment (PISA) (Jackson & Kiersz, 2016). PISA is administered every three years worldwide to measure the performance in mathematics, science and reading in English for fifteen-year-old students from 72 countries worldwide.

Another factor that increased focus on English mastery among students is the fact highlighted by studies that showed that the rise in unemployment rate among university graduates is often blamed on their lack of English proficiency and sloppy communication skills (Su-Hie, et.al. 2017; Hanapi & Nordin, 2014).

Lack of English fluency affects the employability of our students and the image of our educational system. Therefore, measures need to be taken to increase English language fluency among students. This is where RT as a teaching and learning tool can step in. The specific RT program designed by the researchers can benefit students to develop their speaking skills and reading fluency.

2.1. Problem statement and the aim of the present study

Fluency in communication or speaking skill is often neglected over to writing and reading skills among second language learners (Yates, 2017; Tavakoli & Hunter, 2018). Yates (2017) also reported that teachers almost certainly prefer teaching the easier language skills which are reading and writing instead of listening and speaking. A study conducted by Shanthi et al. (2018), has shown that students want teachers to conduct attractive and exciting activities rather than just the mundane chalk and talk method, using textbooks and photocopied worksheets. A student interviewed in the same

study stated that “Teachers should be resourceful and come up with more interesting classroom and outside classroom activities (English Club activities)”. Venturing from that, the current study aims to investigate students’ perception on the effects of Reader’ Theatre (RT) on their speaking and reading ability from among high school students in a semi urban school. Thus, the main objective of the study is to investigate student’s perception on the effectiveness of using RT to motivate them to speak and read in English. The research questions of this study are:

1. What factors impedes students from speaking in English in classrooms?
2. Does Reader’s Theatre provide a positive English learning experience to student?

The limitation of the study is that it focuses on Form 3 students from two high schools in a semi urban area. Therefore, the information obtained from this study cannot be generalized to represent all the students throughout Malaysia. Neither can it be used to assume that learners of other schools in this country will have similar perceptions of using RT to enhance their fluency in English. Nevertheless, the benefits and implication of this study can be adopted in other similar contexts.

2.2. The nature of reader’s theatre

Research has shown that in a conversation words only carries 7% of the message, tone of voice conveys 38% of the message, together words and tone of voice carries only 45% of the intended message in a conversation, while an overwhelming 55% of the message is conveyed by body language (Mehrabian, 2007). Therefore, for effective communication students need to be taught not only what they say, but how well to say it by using a blend of verbal and non-verbal communicative skills. All of these skills are covered when RT is used in classrooms. RT is a simple form of theatrical presentation that can be used for academic purpose that stresses on the use of voice projection, correct pronunciation, intonation and expression to present meaning of a read text. Even weak students can partake in RT as it does not require the participants to memorise scripts for performance nor does it require any props, and special costumes.

During the RT activity students are trained to depict a story and characters through appropriate facial expressions, good pronunciation and voice projection to give the right impact to the messages they are sending to the audience. In short, RT encourages students to use their creative imaginations and polish their presentation skills while motivating them to achieve the targeted language skills of reading and speaking English (Shanthi et al., 2018; Qannubi, Gabarre, & Mirza, 2018). The flexibility of Readers Theatre

is such that students of a wide range of age, group and levels of proficiency can benefit from and enjoy RT (Karabag, 2015). According to some studies, RT is an effective technique to help students improve their English speaking skills (Ng & Yip, 2010; Shanathi et al., 2018). In a result of another study conducted on a smaller number of students (42 students) by Shanathi et al., (2018), showed that Reader's Theatre can increase student's confidence to speak because RT:

1. makes students happy and relax when speaking,
2. increases interaction among students as they work together as a group,
3. improves pronunciation of words through repeated reading and rehearsals,
4. motivates students to speak properly and correctly, and
5. makes students become more confident speaking in front of an audience

RT also encourages repeated reading of the text so that students can have a deeper meaning of the events and characters in the text for them to "role play" at their best at the performance stage. Various researches have shown that repeated reading, improves reading comprehension (Elhoweris, 2017; Young, Mohr & Rasinski, 2015). During repeated reading students are given opportunities to interact with group members to explore on of the content of the story, discover meaning and proper pronunciation of words in context.

Also, during RT activity students explore the assigned script by rewriting certain parts of the text to suit the group and assign characters to group members accordingly. They also read the text repeatedly with full use of the vocal ability and facial expression to give life to the story and presentation. According to Arafah (2018), such personal and repeated interaction with a text can lead to personal involvement, which is very useful to help learners to stay focus and increase concentration on speaking, writing, listening, and reading. He further concludes that; the whole process can have a very positive effect on the development language and language learning (Qannubi et al., 2018).

Therefore, recognising the usefulness of RT at getting students to speak and read in English, the aim of this paper is to report the findings of the RT module that was carried out in two high schools in a semi urban area. The RT module developed by the researchers comprises of carefully selected materials and a series of activities such as physical warm-up, correct breathing techniques, facial muscle exercise, pronunciation exercise and activities to project the various human emotions. These step-by-step activities not only boost the speaking skills but also the development of interest in

reading but also creative presentation that can guide students from being reluctant speakers into an eager one. Finally, the students were given different scripts to explore on the test before they performed for the audience.

3. Research Method

3.1. Introduction

The study is an action research carried out after the implementation of an English activity focused on Reader's Theatre for promoting speaking and reading skills among high school students. The RT workshop was carried out over a period of 3 weeks. The students were taught the right breathing technique, voice projection, facial expression to express different emotions, correct pronunciation of words, and discovering the meaning of new words. The students were divided into groups of five or six to explore the scripts. During this stage the facilitators of the workshop got the students to read the scripts repeatedly to familiarise the students with the RT text. Then, the students were left to work on their own to explore the characters and other elements of the story in preparation for their presentation. After the introductory session and the distribution of the scripts, the pupils spent a large part of the next two weeks practicing the scripts at school, plus practicing at home, preparing for the oral presentation of the texts. Lastly, students performed the script in front of an audience. The researchers kept a list of observatory behaviours from the first to the third week of RT implementation.

3.2. Instruments

The students were asked to complete a questionnaire that checked on their English learning experience and their perception of using RT to encourage them to acquire English. While four teachers were asked to write answers to 5 semi structured interview questions. The questionnaire was administered on the third week after the students' RT presentation. Two types of data were used for this study;

1. questionnaire for students.
2. observation during the preparation and presentation stage of RT.

3.3. Participants

The participants of this research are 98 high school students from two schools from a semi urban area and their English language teachers. These students were selected because they had covered all the necessary language skills -1601072918-1601072918of the English syllabus for the year of schooling and they had been assessed on all the four language skills. Hence, the teachers who answered the structured interview questions were able to make comparison on their students' speaking skills while in class and during the RT workshop and their performance.

3.4. Implementation of the RT workshop

The implementation of RT activities was as follows:

1. practicing drama techniques (vocal training and facial experience using video).
2. teaching basic pronunciation and teaching them to use online dictionaries.
3. rehearsing RT scripts with students.
4. getting students to perform the script in groups.
5. performing to an audience.

4. Result and Discussion

4.1. Student's perception

The data from the questionnaire answered by the participants were analysed to retrieve information on the effectiveness of RT module developed to get students speak and read in English. The questions aimed to retrieve information to answer the two research questions to the study:

1. What factors impedes students from speaking in English in classrooms?
2. Does Reader's Theatre provide a positive English learning experience to student?

The data were analysed for frequency distribution (n) and in percentages (%). The first two questions in the questionnaire gave a general perception of student's interest to use English before and after the RT workshop. This can be seen in Table 1.

1. How do you rate your interest to use English BEFORE Reader's Theatre workshop?

2. How do you rate your interest to use English AFTER Reader’s Theatre workshop?

TABLE 1: Students’ Responses On Their Interest to Use English.

Scale	No. response (n)	Before (%)	No. response (n)	After (%)
1	3	2.9	0	0
2	29	28.4	2	1.0
3	42	42.9	13	13.3
4	17	17.3	57	58.2
5	7	7.1	26	26.5
Total	98	100	98	100

From the scale of 1 being very weak to 5 meaning very good, the results shown in Table 1 indicates that 84.7% of the students rated their interests at a scale of 4 and 5 after undergoing Reader’s Theatre activities as compared to 24.4% of the students before the RT workshop. It is also noted that 42.9% of these students were unsure of their interest in English before engaging in Reader’s Theatre activities.

On the questions, “What factors impedes you from speaking English in the classroom?” Participants were asked to pick any two variables from a given list. Participant’s response to the questions is tabulated in Table 2.

TABLE 2: Student’s Inhibition to Speak English.

Item	No. response (n)	Percentage (%)
Fear of losing face	21	10.7
Worried about making mistakes	21	10.7
Fear of criticism	4	2.0
Not necessary to use English to communicate with others	33	16.8
Lack of vocabulary	38	19.4
Anxiety	36	18.4
Lack support from friends	13	6.6
Free use of mother-tongue or other languages during English lesson.	27	13.8
I do not know	1	0.5
Total	196	100

The results indicate a variety of factors that inhibits the students’ from speaking English. The major contributing factors seem to be related to “lack of vocabulary (19.4%)” and “anxiety (18.4%)” which adds up to 55%. and “not necessary to use English to communicate with others” (37.8%)”. When students find it was not necessary to use English during lessons as indicated by 16.8% of the students, they lack motivation and drive to use the language. Also the fact that mother-tongue or other languages (13.8%)

was allowed to be used during English lessons does not encourage students to speak English.

Another fact that can be derived from the findings is elements of “fear of losing face (10.7%)”, and “worried about making mistakes (10.7%)” which denotes lack of confidence added to up 21.4%. Student’s lack of confidence in using the language is linked to poor proficiency in the various language skills which causes them to fear losing face or making mistakes when using the language. This result of the findings echoes a study conducted by Andi and Arafah (2017), that showed that students were least confident in oral communication skill because of poor vocabulary, pronunciation and grammar skills.

The central focus of the questionnaire was to ascertain whether RT provided a positive English learning experience to the students, and this was reflected in the second research question: Does Reader’s Theatre provide a positive English learning experience to you? Students responds to the questions is tabulated in Table 3.

TABLE 3: RT and Student’s English Learning Experience.

Item	1	2	3	4	5
1. RT is interesting	0.0%	7.1%	3.1%	20.6%	69.2%
2. RT is difficult	64.3%	35.7%	0.0%	0.0%	0.0%
3. RT encourages me to speak English.	0.0%	4.1%	7.1%	38.8%	50.0%
4. RT improves my pronunciation.	0.0%	0.0%	5.1%	18.4%	76.5%
5. RT encourages me to read English	0.0%	5.1%	4.1%	62.2%	28.6%
6. RT helps to increase my vocabulary.	1.0%	8.2%	8.2%	40.1%	41.8%
7. RT is a fun way to improve my fluency in English	0.0%	2.0%	1.0%	23.5%	73.5%
8 RT motivates me to speak English	0.0%	8.2%	12.2%	40.8%	38.8%
9. Working in RT group helps me to learn English better	4.1%	4.1%	3.1%	61.2%	26.5%
10. I prefer to learn English alone than in a group.	26.5%	53.1%	10.2%	6.1%	4.1%
11. RT made no difference in the way I learn English	60.0%	32.7%	1.0%	4.1%	2.0%
12. RT encourages me to be more confident to speak English	9.2%	10.2%	4.1%	37.8%	38.7%

1 (strongly disagree); 2 (disagree); 3 (not sure); 4 (agree); 5 (strongly agree)

As seen in Table 3, the highest percentage (76.5%) of students claimed that RT helped them to improve their pronunciation. In their responses a majority of students (69.2%) strongly agreed that RT is an interesting activity. Cumulatively (agreed and strongly agreed) the majority of the respondents said that RT encouraged them to speak (88.8%) and read (90.8%) better in English. In a related question, 76% of the students (agree - 37.8%, and strongly agree - 38.7%) claimed they were more confident using English through RT activities. This result of the findings is similar to a study by Augustin,

Vianty, and Zuraida (2015) that RT was an enjoyable project that helped students gain confidence in using some of the basic presentation skills necessary to speak English.

The questionnaire also showed that students liked working collaboratively. The results show 61.2% of the respondents agreed that they enjoyed working with friends to perform in front of an audience. To sum-up, an overwhelming 73.5% of them strongly agreed that RT was a fun way to improve English fluency. This finding is similar to a study conducted by Supriya, (2018) who used play scripts to increase language fluency. The study showed that using play scripts entailed to social interaction and negotiation of meaning among heterogeneous group members in which they have to help each other, and that brought about positive impact to the learning process.

The results of the study also indicate that RT was also perceived as a positive learning experience because it proved to be a better English language learning approach as students admitted that they learnt English better because RT was fun (73.5% strongly agree) that enabled them to learn new vocabulary (agreed 40.1% and strongly agreed 41.8%), and pronounce words better (76.5% strongly agree). When these is compared to the findings reported on Table 2, where students stated that their lack of vocabulary was the highest factor that impedes their ability to speak English, then RT is a good activity to help students build their confidence to speak English.

4.2. Observation

As part of the study, the researchers observed the students during the preparation and presentation stage of RT. It was observed that the students had learned to experiment with their voices by varying their pitch and volume to portray the character they played in the story. Students also paid more attention to their pronunciation of words, especially when they were rehearsing their scripts, and even more so when they knew that they had to act out the scripts to an audience. Students also learned to deliver smoother speech, with little pauses or groping for words as they were taught the right method to hold their scripts as they performed to the audience. Also, repetitive reading of the script and rehearsals increased comprehension of the text. At certain point it was observed that students came up with phrases and sentences that were not from the script during the presentation, but that fitted the flow of the story perfectly. As students rehearsed their scripts, they also learnt to use tone to portray the attitude and emotion of the characters. In addition, RT also built the confidence of the students to handle spoken dialogue. In addition, as indicted by Mac Rae (1985), if one group of students presents

a scene to a group of people, the stresses and intonations used can be picked up and evaluated by the 'audience' who are their fellow students.

5. Conclusion

The RT module appears to hold positive English speaking and reading experiences and develop students' ability to use English in fun ways. RT workshop has helped students to believe that English is not a difficult language to learn. RT encourages students to speak-1601072914-1601072914 English and helped them to overcome their fear of making mistakes. RT supports students to use online dictionary which not only gives meanings of words, but also correct pronunciation that helps them to become independent learners. As a consequence, they enriched their bank of vocabulary, learnt to speak with clarity and overcome their fear to speak in front of an audience. Also RT has encouraged learners to collaborate and compromise when they worked in groups. Thus, teaching the importance of teamwork which is crucial for workplace. In conclusion, it can be said that RT has positive impact in improving learners' fluency in English especially in oral and reading skills

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Conference Paper

Projection Analysis of Business Text in *The Jakarta Post*

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Abstract

This research aimed to find out kinds of projection relation and to explain how the most dominant projection relation is used in business texts in *The Jakarta Post*. This research was conducted by using the descriptive method with a qualitative approach. The data were taken from clause complexes in some business text articles such as “RI Asks India to Cut Palm Oil Tariffs” (Text A), “Dumai refinery to cut costs by 25%” (Text B) and “NTT exports octopus to China” (Text C). As a result, both projected locution and projected idea were obtained. In terms of projection relation analysis, it is found that two kinds of projection relation were used in Text A, Text B, and Text C. The kinds that were not found in the three articles of business texts in *The Jakarta Post* were hypotactic idea and paratactic idea. The kind of projection relation which dominantly occurred in the three articles of business texts in the paper of *The Jakarta Post* was hypotactic locution with the frequency reaching to 61,54% while the frequency of paratactic locution was only 38,46 %.

Keywords: Projection relation, the Jakarta Post, business texts.

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1. Introduction

Language plays an important role to convey opinions, messages, thoughts, and feelings. The language used in the written language such as letters, memos, proposals, magazines, newspapers, and reports while oral languages such as speech, dialogue, instructions, and commands. According to Martin and Rose (2007), there are exactly “three general functions of language in social contexts, there are to enact our relationships, to represent our experience, and to organize discourse as meaningful text” (p. 4, 7). Those three general functions are called metafunctions, there included ideational, interpersonal, and textual metafunction. According to Eggins (2004) “metafunction of language represents the purpose of language” (p. 11); It means language to make meaning. The linguistic in texts make a number of meanings simultaneously. Halliday and Matthiessen (2004) suggested that “metafunction is making sense of our experience, and acting out our social relationships. It is clear that language construing them into things and typically then construe human experience”. (p. 29)

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The language used in business text is a text that provides all information that is beneficial to the community wherein a business text presents information about capital markets, banking, insurance, finance, trade, small to medium businesses, financing, infrastructure, property, information technology, agribusiness, mining and energy, tourism, transportation, etc. This is very important for people's lives. With information about this business, the public will know the developments that occur every day in the business field. Business texts can be found in various mass media, available one of which is a newspaper. Newspaper is one of the media information providers. The advantage of newspapers compared to other information media is that they are easy to obtain, relatively affordable and easy to carry around. Newspapers have different characteristics, based on the time of publication of newspapers divided into two, namely morning newspapers and evening newspapers. While based on the coverage of the news, it can be classified as a local newspaper and a national newspaper. In more detail, the newspaper can also be divided based on the contents of the news, such as general newspapers containing news in general and economic newspapers whose contents more specifically present economic news. Today the newspaper publishing industry is enlivened by various brands of newspapers that offer various advantages of product attributes. A large number of choices make consumers able to choose freely according to their needs and desires, but for marketers, it is certainly a big challenge so that their products can compete to attract the hearts of consumers. In the country itself, there are many types of newspapers with their respective characters, one of which is the Jakarta Post newspaper. It is the only media that has a daily by raising news or domestic issues in English in Indonesia that provide informative, neutral and quality news.

This article takes newspaper texts as the object of the study. The choice is due to two reasons. The first reason is that the language of newspaper is very different from other texts. It delivers the message or information about the events of the day. The second reason is that the newspaper also presents newsworthy information about any topics including business news. In the language of the newspaper, the language that used is not too formal and the impression is to provide updated information about the business. The reason to use The Jakarta Post is that it is a product of the Indonesian National newspaper.

Based on the background presented above, the research problems which are identified are of two points: 1). what is the structure of projection relation of business texts in The Jakarta Post? 2). How are projection relations are used of business texts in The Jakarta Post?

The choice of projection is meant to analyze the text to see the relation of one clause to another clause. Thus, it is interesting to analyze the business texts by using projection analysis in order to find out how the reader can know the relation of the clause in order to get the meaning of information in a text so the reader can get a better understanding about the information especially the information of business texts.

2. Literature Review

2.1. Business and its structure

Business text can be defined as clause or passage in spoken or written form which is a concept of giving information or explaining about business. Business means here as an organization that provides goods and services to others who want or need them. Actually, when we do a business we want to have such profits.

The business text here gathers from The Jakarta Post Newspaper. Emery et. al (2000, p. 33) state that a newspaper is a publication containing news, information, and advertising General interest newspaper often happen on the articles of political events, crime, business, art or entertainment, society, and sports.

2.2. Projection

Projection is the second type of logico-semantic relations. The kind of relationship in the clause complex can be in the form of projecting. Halliday stated that Projection is the secondary clause projected through the primary clause, which instates it as locution or an idea (Halliday, 1985, p. 196)

For examples:

(1) John said he was running away (Halliday, 1985, p. 197).

(2) John thought he would run away (Halliday, 1985, p. 197).

The first example, the secondary clause *he was running away* is projecting of primary clause *John said*. The locution is marked by verb "say". The second example, the secondary clause *he would run away* is projecting of primary clause *John thought*. The idea is marked by verb "think".

Projection clauses can be grouped into two types, i.e. (1) locution, and (2) idea. Locution is a clause that is projected through the other clause which presents it as a locution or construction of wording (Halliday, 1994a, p. 219). Locution is quoted or reported speech. The symbol (") is used to signal locution. The locution is projected

from a verbal process such as say, tell, ask, answer, reply, insist, complain, cry, shouted, boast, murmur, grumble, declare, comment, speak, state, mention, describe, act, report, explain, promise, agree, reveal and urge. The idea is a clause that is projected through the other clause which presents it as an idea or construction of meaning (Halliday, 1994, p. 219). The idea is quoted or reported thought. The locution is presented by the symbol ('). Quoted or reported thought is projected from a mental process such as think, imagine, plan, consider, intend, desire, mean, believe, hope, seem, note, observe, write, regard, wish, want, know, hear, and see. (Suhadi, 2012).

3. Research Method

This study used a qualitative study (Miles & Hubberman, 2014) in order to understand how the information in business text deliver by the writer in The Jakarta Post Newspaper that published daily in Indonesia. The data for the study were taken from the three texts of business text from The Jakarta Post that published on February 25, 2019. Each of the text broken down into clauses then the clauses of each sentence was analyzed to find out the using of projection relation in delivering the message.

According to Miles and Huberman (2014, p. 31-33) there are some important process, they are: 1) data collection, 2) data condensation, 3) data display, 4) conclusion: drawing and verifying. The process of analyzing data figured by Miles and Huberman (2104) in the form of cycle. The cycle can be seen in the following figure:

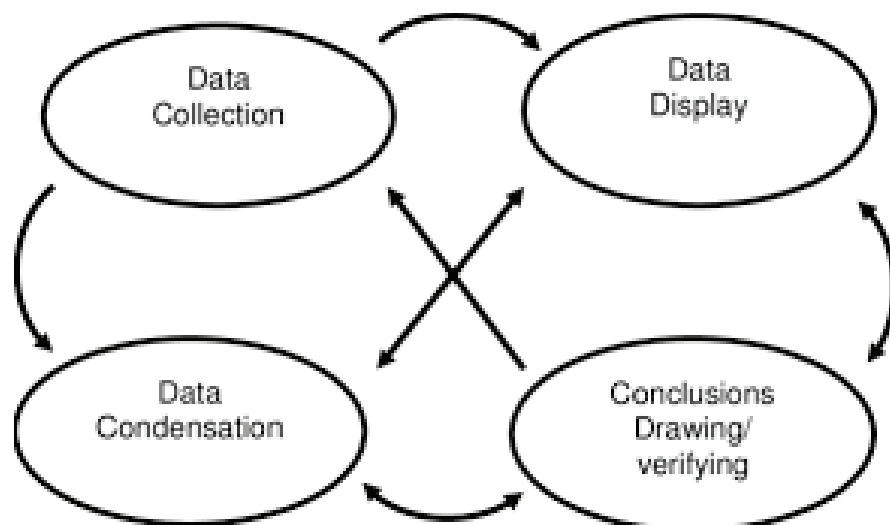


Figure 1: Component of Interactive Data Analysis.

4. Result and Discussion

4.1. Result

4.1.1. The analysis of paratactic locution

The relation of clauses in paratactic locution indicates that two clauses or more are in equal status. Paratactic locution is coded by (1"2). Basically, the primary clause projects the secondary clause by using verbal process. Verbal process includes of say, tell, ask, announce, report, etc. In business text of The Jakarta Post, paratactic locution was occurred 5 times: 1(Text A), 2 (Text B) and 2 (Text C). The sample of paratactic locution in business text of The Jakarta Post can be presented as follows.

(1) "In return, Indonesia is willing to open up market access for raw sugar from India that is needed by our national industry," he said, (Appendix A, Business Text A paragraph 4)

(2) "The diesel fuel could be used for more productive activities," he said in a press statement on Friday (Appendix B, Business Text B paragraph 4)

(3) "PLN has prepared a special measure to provide a stable electricity supply from two main substations in Pelintung and Purnama," said PLN Riau and Riau Islands senior manager Busran la Bintang. (Appendix B, Business Text B paragraph 6)

(4) "The 24 tons of octopus were caught in Flores Island waters and were sent to China through Surabaya," said NTT administration's fish quarantine and quality control station head, Jimmy Elwaren in Kupang on Friday. (Appendix A, Business Text C paragraph 2)

(5) "We have exported 75 tons of seaweed to China that was harvested in Sumba Island waters," he added. (Appendix A, Business Text C paragraph 5)

4.1.2. The analysis of hypotactic locution

Hypotactic locution is coded by (α " β). This category indicates the clause relationship of unequal status. In hypotactic locution, the clauses are to report something. In hypotactic locution, the relations of the clauses are using verbal clauses. The hypotactic locution in business text of The Jakarta Post was occurred 8 times: 5(Text A), 1 (Text B) and 2 (Text C). The sample of the hypotactic locution is presented below.

(1) India responded positively, the minister added (Appendix A, Business Text A paragraph 5)

(2) Indonesia has asked India to cut its tariff on refined palm oil to 45 percent, matching the levy faced by rival producer Malaysia, and has offered market access for Indian

sugar in exchange, the Trade Ministry said on Saturday.(Appendix A, Business Text A paraghrap 1)

(3) Jakarta asked for a 5 percentage point cut in India's import tax to match the tariff of 45 percent New Delhi charges on products from neighboring Malaysia, Enggartiasto said in a statement.(Appendix A, Business Text A paraghrap 3)

(4) Traders said the bulk of Indian palm oil imports usually came from Indonesia, though a difference of 5 percentage points in taxes could increase Malaysia's market share.(Appendix A, Business Text A paraghrap 8)

(5) Indonesia shipped 6.7 million tons of palm oil to India in 2018, its palm producers association said.(Appendix A, Business Text A paraghrap 9)

(6) RU II general manager Nandang Kurnaedi said another benefit of the agreement was the refinery's elimination of the need for Solar branded biodiesel to generate electricity. (Appendix A, Business Text B paraghrap 4)

(7) Octopus was first exported to China in Late 2018, with total export volume of 15,8 tons, he said (Appendix A, Business Text C paraghrap 3)

(8) Jimmy added that the province had also exported other products, such as seaweed, to the country in January (Appendix C, Business Text C paraghrap 4)

4.1.3. The analysis of paratactic idea

Paratactic idea indicates the relation of the clauses by using mental processes. Paratactic idea is coded by (1'2). Paratactic idea was not found in the three business text articles of The Jakarta Post.

4.1.4. The analysis of hypotactic idea

Hypotactic idea indicates the relation of the clauses by using mental processes. Mental processes include such as think, cry, shout, etc. Hypotactic idea is coded by (α ' β). Hypotactic idea was not found in the three business text articles of The Jakarta Post.

4.2. Discussion

Types of Projection analysis that were found in business texts in The Jakarta Post only two types. The wo categories were paratactic locution and hypotactic locution. From the two kinds of projection that meaning that occurred, the higher rank of occurences is hypotactic locution. The most dominantly used of hypotactic locution in business

text implies that the writer of business text wants to convey the message with more detail information. On the other hand, the writer of business text want to enhance the impormation of business text. The using of each type of Projection Analysis was different in each business texts as shown as the following table:

TABLE 1: Occurrences of Types of Projection Analysis.

No.	Types of Projection Analysis	Business Texts			Total Occurrences	Percentage
		Text A	Text B	Text C		
1	Paratactic Locution	1	2	2	5	38,46 %
2	Hypotactic Locution	5	1	2	8	61,54%
3	Paratactic Idea	0	0	0	0	0%
4	Hypotactic Idea	0	0	0	0	0%
						100%

5. Conclusion

Based on the results of the above analysis, it was found that the types of projection relations used in business texts in the paper of *The Jakarta Post* were paratactic locution ($1'2$) and hypotactic locution in the three texts A, B and C, while hypotactic idea ($\alpha'\beta$) and paratactic idea ($1'2$) are not found in the texts A, B or C. Based on the result of analysis, it was found that the frequency of paratactic locution type reached to 20% in Text A, 40% in Text B and 40% in Text C; whereas the frequency of hypotactic locution type with reached to 62,5% in Text A, 12,5% in Text B and 25% in Text C. The kind of projection relation which dominantly occurs in the three articles of business texts in *The Jakarta Post* is hypotactic locution type with the frequency reaching to 61,54% whereas the frequency of paratactic locution type reached to only 38,46 %. It can be concluded that journalists of the three articles who wrote business texts in the newspaper of *The Jakarta Post* prefer to choose the Hypotactic and Paratactic Locution than Hypotactic and Paratactic Idea. It indicates that the journalists prefer to show the facts by expanding the phenomenon that has the sequence of the same experiential information than realize them in the paratactic or hypotactic idea.

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Conference Paper

Self Determination in Nicola Yoon'S Novel *Everything, Everything*

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Abstract

This paper focuses on the analysis of self-determination. The main theory of self-determination applied is that developed by Ryan and Deci and the supporting theory is adopted from Wehmayer. In the data analysis, this study uses descriptive qualitative method. By using this SDT (Self Determination Theory), two points are discussed. First, it is self-determined motivation found in the novel. Further, there are two types of the protagonist's determined motivation which are found in the novel. *Autonomous (Intrinsic) motivation* comes from the person's own mind. The protagonist has her own thought to determine her life and her choice. Meanwhile, *controlled (extrinsic) motivation* is caused by the presence of external influences from the results of interacting with other characters in the novel. Both types of motivation encourage the protagonist to believe what she will do and choose for her life. The second point in discussion is the protagonist's life choices. Even though she is assumed to suffer from SCID (Severe Combined Immunodeficiency Disease), and she is considered to have a disability, she dares to make decisions that could endanger herself. However, she finally proves that the self-determination done by the protagonist in Yoon's novel *Everything, Everything* is in accordance with what she wants. At last, she feels alive.

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1. Introduction

For humans who have limitations, the belief in the future is sometimes very weak. They consider their future to be bleak. This results in loss of life expectancy and life motivation. This happens to the protagonist in Yoon's Novel *Everything, Everything*. She is considered to suffer from a form of Severe Combined Immunodeficiency Disease (SCID). She has not left her house in seventeen years because she is allergic to almost everything. This happens until she meets her basic needs which motivate her to be alive. Her basic needs as a human being involve desire to have social interaction and relationship. The existence of the basic needs leads the protagonist, Madeline, to the self determination. Therefore, humans, especially with physical limitations or disabilities, must have motivation which can be obtained from within themselves or from outside

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themselves. This motivation brings us to build self-determination in our lives. And, such motivations are called extrinsic and intrinsic motivation. (Ryan and Deci in Ackerman, 2019).

However, SDT (Self Determination Theory) differentiates between autonomous motivation and controlled motivation. Autonomous motivation includes internal drives that motivate us to behave in certain ways, including our core values, our interests, and our personal sense of morality. Controlled motivation is external sources and results in external rewards (1985). Such sources include grading systems, employee evaluations, awards and accolades, and the respect and admiration of others.(Deci and Ryan, 2008)

Issues of self-determination are as important at the end of one's life as they are at the beginning. People experience age-related changes differently, with some subgroups of adults with developmental disabilities experiencing earlier aging (e.g., Down syndrome). The Supports Outcomes Model of Aging Well (Heller, 2008), a conceptual model developed to explain aging in individuals with developmental disabilities, emphasizes the primacy of the environment and individualized supports in influencing outcomes for individuals across the lifespan. Outcomes of aging well are 1) maintaining health and function (physical and mental health and independence); and 2) active engagement with life (friendships, contributions to society, and community participation). Inherent in this model is the assumption that aging is a life-long process and that how well one ages in later life is dependent on events occurring at younger ages. This model emphasizes that aging successfully evolves from exercising self-determination to create a successful and productive life. It is a dynamic process involving individuals in their environment including the historical and cultural context. This is reflected in the Yoon's Novel *Everything, Everything*.

The protagonist's life story represents her taking choices beside her severe disease. She is brave enough to take any risk even though she knows her disability. Even, she and Olly, her beloved, continue to communicate through their bedroom windows. She becomes increasingly dissatisfied with her isolated existence. Finally, She makes a decision that sets in motion a chain of events that change her life forever.

Then, the purpose of the gateway to Self-Determination Project is to *scale-up* efforts to promote the self-determination of people with disabilities. This study is developed to help communicate, through the story of the protagonist with disability, what is meant by self-determination and why it is important that people with disabilities receive the supports they need to live self determined lives. Quite simply, being self-determined means making things happen in a person's own life, instead of having others do things to, or for them. People who are self-determined know what they want and how to get

it. They choose and set goals, then work to reach them. They advocate on their own behalf, and are involved in solving problems and making decisions about their lives. They do not have to do everything for themselves, but instead, they make or cause things to happen in their lives that improve the quality of their lives. And, such things happens to the protagonist in Yoon's novel *Everything, Everything*. Therefore, it is hope that this study can give motivation and inspiration to those with disabilities but they want to do more than they think they cannot.

2. Literature Review

It is true that traditionally, self-determination has been more frequently used in a diplomatic and political context to describe the process a country undergoes to assert its independence. However, self-determination also has a much more personal and psychology-relevant meaning today: the ability or process of making one's own choices and controlling one's own life.

Self-determination is a vital piece of psychological well-being; as you may expect, people generally like to feel in control of their own lives. According to Deci and Ryan quoted by Pintrich and Schunk (2002), self-determination is the process of utilizing one's will. Self-determination requires that people accept their strengths and limitations, be cognizant of forces acting on them, make choices, and determine ways to satisfy needs. Will and self-determination are linked: To be self-determining, people have to decide how to act on their environment.

Another definition of self determination given by Little, et al in Wehmeyer and Abery (2013) is that Self-determination is a general psychological construct within the organizing structure of theories of human agentic behavior. An agentic person is the "origin of his or her actions, has high aspirations, perseveres in the face of obstacles, sees more and varied options for action, learns from failures, and overall, [and] has a greater sense of well being".

Then, Wehmeyer et.al (2003) defines self determination is a complex process the ultimate goal of which is to achieve the level of personal control over life that an individual desires within those areas the individual perceives as important. It is nearly the same as Ackerman's description (2019). He determines the best description of a self determined individual is someone who:

1. Believes she is in control of her own life.

2. Takes responsibility for her own behavior (taking credit and blame when either is warranted)
3. Is self-motivated instead of driven by others' standards or external sources.
4. Determines her actions based on her own internal values and goals.

Nearly the same as Ackerman's description, Martin and Marshal (1995) summarized the evolving definition of self determination in the special education literature as describing individuals who:

Know how to choose –they know what they want and how to get it. From an awareness of personal needs, self determined individuals choose goals, then doggedly pursue them. This involves asserting an individual's presence, making his or her needs known, evaluating progress toward meeting goals, adjusting performance and creating unique approaches to solve problem.(Pg.147)

Then, in addition to this idea of controlling one's own destiny, there is a lot more to learn about self-determination from the field of psychology, and you can discover it through Self-Determination Theory (SDT).

Self-Determination Theory (SDT) is a theory that links personality, human motivation, and optimal functioning. It posits that there are two main types of motivation—intrinsic and extrinsic—and that both are powerful forces in shaping who we are and how we behave (Ryan and Deci, 2017). It is a theory that grew out of researchers Edward L. Deci and Richard M. Ryan's work on motivation in the 1970s and 1980s. Although it has grown and expanded since then, the basic tenets of the theory come from Deci and Ryan's seminal 1985 book on the topic.

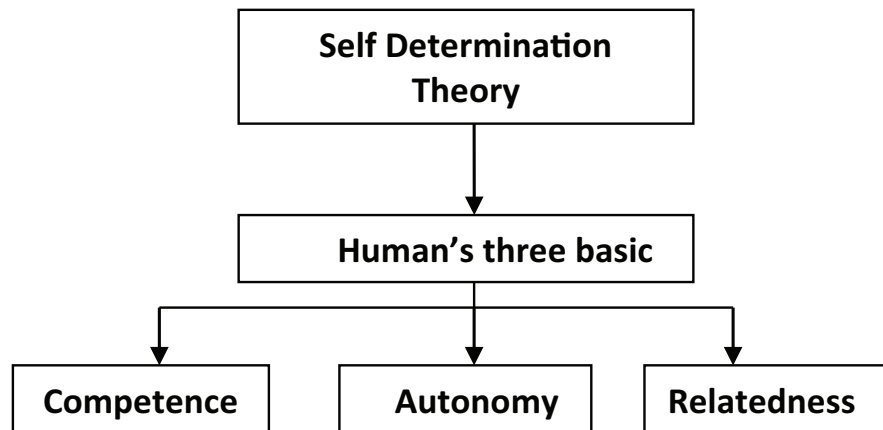
The theory examines how biological, social, and cultural conditions either enhance or undermine the inherent human capacities for psychological growth, engagement, and wellness, both in general and in specific domains and endeavors. SDT research thus critically inquires into factors, both intrinsic to individual development and within social contexts, that facilitate vitality, motivation, social integration and well-being, and, alternatively, those that contribute to depletion, fragmentation, antisocial behaviors, and unhappiness.(Ryan and Deci, 2017)

SDT (Self Determination Theory) differentiates between autonomous motivation and controlled motivation. Autonomous motivation includes motivation that comes from internal sources, but it also includes motivation from extrinsic sources if the individual has identified with an activity's value and feels it aligns with their sense of self. Controlled motivation is comprised of external regulation—a type of motivation in which the

individual's behavior is directed by external rewards and punishment—and introjected regulation, or motivation that comes from only partially internalized activities and values and motives such as avoiding shame, seeking approval, and protecting the ego. When an individual is driven by autonomous motivation, he or she feels self-directed and autonomous; when the individual is driven by controlled motivation, he or she feels pressure to behave in a certain way and experience little to no autonomy. (Ryan and Deci, 2017).

Sebire et al. (2016) describes the more self-determined types of motivation (i.e., intrinsic motivation, integrated & identified behavioural regulation) are broadly grouped as *autonomous*. Intrinsic motivation is based on the inherent satisfaction or enjoyment that accompanies a given behavior. The other forms of autonomous motivation are extrinsic in nature and involve undertaking a behavior for a reason other than its inherent satisfaction. Integrated regulation is where a person aligns their engagement in a behavior with their broader self (e.g., seeing being active as part of one's identity) and identified regulation represents motivation which is driven by a valued outcome such as health benefits or making new friends. The less self-determined types of motivation (i.e., introjected & external regulation) are broadly grouped as *controlled motivations*. Introjected regulation refers to motivation based on internalized pressures such as avoiding feelings of guilt, whereas external regulation is characterized by prods and pushes which are external to the person such as complying with demands or avoiding punishments. Previous research suggests that more autonomous physical activity motivation is positively associated with child and adolescent physical activity (Owen, Smith, Lubans, Ng, & Lonsdale, 2014; Sebire, Jago, Fox, Edwards, & Thompson, 2013) and positive psychological outcomes such as quality of life and physical self-concept (Standage, Gillison, Ntoumanis, & Treasure, 2012). correlate negatively with health-related quality of life and functioning within physical, social, school and emotional domains (Standage et al., 2012).

Related to kinds of motivation, Ryan and Deci (2017) further explain both intrinsic motivation and extrinsic motivation are highly influential determinants of our behavior, and both drive us to meet the three basic needs identified by the SDT model:



1. Competence: another need concerns our achievements, knowledge, and skills; people have a need to build their competence and develop mastery over tasks that are important to them.
2. Autonomy: people have a need to feel that they are the masters of their own destiny and that they have at least some control over their lives; most importantly, people have a need to feel that they are in control of their own behavior.
3. Relatedness (also called Connection): people need to have a sense of belonging and connectedness with others; each of us needs other people to some degree.

Rogers in Brophy (1998) views the self as the central ingredient in human personality and personal adjustment. He maintained that there is a basic human need for positive regard both from others and from oneself. Motivation action may be either self-determined or controlled. To the extent that it is self-determined, it is experienced as freely chosen and emanating from one's self, not done under pressure from some internal or external force.

Another area of potential focus early in life is the development of self-regulation skills. Self-regulation refers to the ability to examine one's environment and coping responses, to make decisions on how to act, to take action, to determine the outcomes of the action, and to revise plans, if necessary. The skills associated with self-regulation include goal-setting, self-monitoring, and self-reinforcement (Wehmeyer, Abery, Mithaug, & Stancliffe, 2003). Each of these domains has a developmental course. Self-regulated problem solving refers to the idea that self-determined people persistently regulate their problem solving to meet their own goals in life (Wehmeyer et al., 2003).

From the above described theory, Self Determination Theory (SDT) developed by Deci and Ryan is used to analyze the protagonist's self determination in Yoon's novel *Everything, Everything*. The concept of motivation and life goals or choice becomes the concern of this analysis.

3. Research Method

This study applies qualitative descriptive method through which the data is analyzed in description. By using such qualitative method, a program, an event, an activity, a process, or one or more individuals is explored in depth” (Creswell, 2003:15). Then, Herbert as quoted by Wulan and Pratiwy (2018) explains the data in this study are analyzed with qualitative descriptive approach in which non–numerical description or verbal response is used to give the generalization of the data. This means that the data are in the form of description (Herbert, 1990: 70). Thus, the exploration of self determination process is analyzed in this paper. Self determined motivation and determined life choices are the sub topics of the analysis.

4. Result and Discussion

Based on the area of SDT, two main points are discussed in this study. First, the discussion leads to the protagonist’s life motivation. Second, as the motivation drives to meet the human basic needs, the protagonist’s basic needs are also discussed.

4.1. Self determined motivation

4.1.1. Autonomous motivation

It has been described previously that SDT distinguishes two kinds of motivation. They are autonomous motivation and controlled motivation. Autonomous motivation comes from the internal source, and controlled from external regulation. The protagonist shows being motivated. The motivation comes from her own mind and from being associated with environment.

The protagonist, Madeline, is in cage for seventeen years without ever going out her house. She never meets other people beside her mother, a caregiver, and the caregiver’s sister. She wastes her time by reading books. But, when she becomes eighteen years old, some motivation to enjoy her life as a teenager appears from her own thought. The following quotation shows the beginning of her autonomous motivation.

Maybe it’s because I’m eighteen now. Technically, I’m an adult. I should be leaving home, going off to college. (Yoon, 2015:10)

Madeline realizes that she has to decide a life choice because she has already eighteen years old, which means she has already been adult. Further, she tells her mom her wish in her eighteenth birthday.

“What did you wish for?” she asks as soon as I open my eyes. Really there’s only one thing to wish for—a magical cure that will allow me to run free outside like a wild animal, but I never make that wish because it’s impossible.”
(Yoon, 2015:11)

That is seen that Madeline has a wish to be like a normal girl although she thinks it is impossible to happen. However, then she motivates herself to be optimistic for her own life by saying this:

“World Peace,’ I say”. (Yoon, 2015;11)

The following also shows Madeline hopes a change of her life, and the hope can motivate her to be more optimistic.

“Maybe I’m holding out hope that one day, someday, things will change.”
(Yoon, 2015:14)

Besides, Madeline’s view of outside world makes herself not to realize her real life. The quotation below proves that Madeline believes that life outside is really beautiful and it is not as hard as hers. Of course, this really motivates her to know more about outside life and she wants to leave her cage.

“But trying to get back to my normal routine is hard when I can hear all the sounds of the outside world. I notice things that I paid very little attention to before. I hear the wind disturbing the trees. I hear birds gossiping in the mornings. I see the rectangles of sunlight that slip through my blinds and work their way across the room throughout the day. You can mark time by them. As much as I’m trying to keep the world out, it seems determined to come in.” (Yoon, 2015:32)

The above quotations show how motivation exists from the protagonist’s own mind. Later on, there is also motivation which comes from outside factors, and it is called controlled motivation. Those factors are because of the protagonist’s relatedness.

4.1.2. Controlled motivation

The controlled motivation comes from falling love. It is Olly, the one with whom Madeline falls in love for the first sight. That is Olly who always supports her to be alive. Olly, the

caring boy whom Madeline falls for, is a believable character with real life problems who unwittingly motivates Madeline to risk all in order to live more fully. He shows some attention to Madeline and succeeds to make her more cheerful to live her life even with severe disease.

"Ever since Olly came into my life there've been two Maddys: the one who lives through books and doesn't want to die, and the one who lives and suspects that death will be a small price to pay for it... The second Maddy knows that this pale half life is not really living." (Yoon, 2015:167)

The above quotation proves how valuable the coming of Olly is to her life. The coming changes Madeline view her own life. Madeline realizes her being alive and her existence. This is also supported with the following quotation.

"I was happy before I met him. But I'm alive now, and those are not the same thing." (Yoon, 2015: 181)

Madeline distinguishes two different conditions in her life: being happy and being alive. From the above quotation, It is seen that she prefers being alive, and she can feel such stage after meeting Olly.

Then, Madeline reveals the different feeling between love for her mom and for Olly. She expresses that she has ever love somebody, but now she feels like special love. She thinks that such love for Olly is better than her first love for her mom. The following quotation shows it.

"In my head I know I've been in love before, but it doesn't feel like it. Being in love with you is better than the first time. It feels like the first time and the last time and the only time all at once." (Yoon, 2015: 221)

Olly plays a role in changing Madeline's life view. He draws a beautiful imagery which controls her motivation to be alive and to enjoy her life. Even, What Olly does impress Madeline and it can drive her to feel what she never has before. It is like being described below.

"Olly's rejection has made me feel like a little girl again. It reminded me why I stopped paying attention to the world before." (Yoon, 2015: 32)

The quotation below also describes how much Madeline trusts Olly who can make her aware with her own existence. Moreover, Madeline believes that Olly will not hurt her.

"I know she's just trying to protect me, just as I was trying to protect myself a few short weeks ago, but her words make me aware that the heart in my chest is a muscle like any other. It can hurt." (Yoon, 2015:113)

No less interesting for Madeline, it is how Olly cares about her. Olly's attention is really touching for Madeline. This makes Madeline feel sparkling.

"I squat, shift, and push up. I'm unstable almost immediately and begin to fall backward. Olly's suddenly right next to me, his hands on the bare skin of my ankles, holding me steady. Every nerve in my body migrates to where he touches. The skin under his hand sparks to life, every cell alight with feeling. I feel as if I've never been touched before." (Yoon, 2015:119-120)

The all above quotations reveal that Olly contributes to control Madeline's self determined motivation. It cannot be denied that from Olly, Madeline feels what she never has. Besides, Olly drives Madeline to desire to get her human need, that is being alive.

Beside Olly, there is another person who plays a role in driving Madeline's being loved and alive. It is Clara, Madeline's caregiver. The following is the dialogue between Clara and Madeline. It seems that Clara wants to ensure Madeline about her feeling to Olly. Even, Clara advises Madeline not to deny her feeling.

"What would be the point?" I say, throwing my hands up. "Me in love would be like being a food critic with no taste buds. It would be like being a color-blind painter. It would be like—" "Like skinny-dipping by yourself." I have to laugh at that one. "Exactly," I say. "Pointless." "Not pointless," she says, and looks at me seriously. "Just because you can't experience everything doesn't mean you shouldn't experience anything. Besides, doomed love is a part of life." "I'm not in love," I say again. (Yoon, 2015: 79)

Further, Carla also tries to convince Madeline about her love. Carla asks Madeline why Madeline does not text Olly. Then, Carla wants to confirm Madeline by asking her whether she has ready lost her love.

"Why didn't you write to him?" "Because of what we talked about. I like him, Carla. A lot. Too much." The look on her face says is that all? "Do you really want to lose the only friend you've ever had over a little bit of heartache?"(Yoon, 2015:86)

Carla also bridges to bring Madeline and Olly together. However, Carla feels really sorry since Madeline's mother knows that Carla has brokered a meeting between

Madeline and Olly. Carla says that she has not to do such thing. But, as a result, Carla has driven Madeline's feeling. It means Carla has contributed to determine Madeline's life choice.

"OK, fine. You can still see him, but you have to get some sense into you. You understand?" (Yoon, 2015: 114)

The above quotation shows Carla responses Madeline when they are talking about what Madeline should do to avoid her mother's hurt. It is seen that Carla still permits Madeline to meet Olly with some requisites. But, the following shows Carla feels really sorry for letting Madeline meet Olly because Carla knows very well the consequence of what she has done to Madeline.

"Carla grabs the remote from my hand and hits pause. She tosses the remote into the corner of the couch. "What's wrong?" I ask, feeling guilty for ignoring her. "It's you. And that boy." "What do you mean?" She sighs and sits. "I knew it was a mistake letting you two see each other."(Yoon, 2015:119-120)

In all, both Olly and Carla play a role in controlling Madeline's motivation which leads to self determination. This is like what is described in SDT that controlled motivation appears from external regulation. Such external regulations are given by Olly and Carla to Madeline.

4.2. Determined life choice

Everything, Everything is part sick lit and part romance. Readers will probably quickly figure out the twist in the story early on partly because unlike the real *bubble baby*, Madeline is not in total isolation. SCID is now curable if caught immediately after birth and many jurisdictions test newborns for this serious condition.

Madeline's entire existence is defined by her illness. Her life is a series of missed events driven home to her even more when she has her eighteenth birthday. In this birthday, she initiates to change her life and determine her life choice. It can be seen from the quotation below.

"Another whole year of being sick, no hope for a cure on the horizon. Another year of missing all the normal teenagery things – learner's permit, first kiss, prom, first heartbreak, first fender bender...This year is a little harder than the previous. Maybe it's because I'm eighteen now...I should be leaving home, going off to college. My mom should be dreading empty-nest syndrome." (Yoon, 2015: 10)

Meeting Olly for the first time results in Madeline thinking about her place in the universe, outside the confines of her home, and to acknowledge what she really wants. This is something she has not really allowed herself to do until this point.

"And it's not just Olly that I see. I keep picturing myself floating high about the earth. From the edge of space I can see the whole world all at once. My eyes don't have to stop at a wall or at a door. I can see the beginning and the end of time. I can see infinity from there. For the first time in a long time, I want more than I have."(Yoon, 2015:)

The two quotations above reveal how initially brighter life she wants to reach. However, the loss of Olly after their relationship is discovered by her mother results in Madeline's perspective on her life gradually changing. Although she describes herself as *two Maddys*, in reality Madeline is growing up and beginning to make her own decisions about the risks she will take and how she wants to live her life.

"Ever since Olly came into my life there've been two Maddys: the one who lives through books and doesn't want to die, and the one who lives and suspects that death will be a small price to pay for it... The second Maddy knows that this pale half life is not really living." (Yoon, 2015:167)

Madeline's first determined life choice is to love Olly. Through Madeline's letter to her mom, it is shown that Madeline tells her mom about her choice.

I'm not doing this just because of Olly. Or maybe I am. I don't know. I don't know how to explain it. It's Olly and it's not-Olly at the same time. It's like I can't look at the world in the old way anymore. I found this new part of myself when I met him and the new part doesn't know how to stay quiet and still and just observe.I don't know, Mom. I don't know what I'm doing only that I have to. Sometimes I wish I could go back to the way I was before, before I knew anything. But I can't.(Yoon, 2015:168)

Before the coming of Olly in her life, Madeline never speaks to other people beside her mother, Carla and her sister. Even, Madeline never has a close friend. The only one she loves is her mom. Even though Madeline's mother forbids her to have relationship with Olly, Madeline keeps her choice to be closer to Olly. Moreover, though Madeline realizes that Olly will leave her for school and even he will have a girlfriend, Madeline still believes that it will not truly hurt her heart because Olly can make her awake and alive.

“No, you don’t know. He’s not yours. Maybe he has time for you right now, but he’s going to go back to school soon. He’s going to meet some girl, and he’s going to be her Olly. You understand me?”

I know she’s just trying to protect me, just as I was trying to protect myself a few short weeks ago, but her words make me aware that the heart in my chest is a muscle like any other. It can hurt.”(Yoon, 2015:113)

The above quotations describe what choice Madeline wants to take dealing with her love. Even, she can keep such secret from her mother. For the first time, Madeline wants to lie her mother. The quotation below shows Carla gets disappointed with Madeline’s decision to lie her mother.

“I rush right through this opening. “He’d get decontaminated and sit across the room, far, far away from me and only for fifteen minutes. Thirty minutes at the most.”

She shakes her head, but it’s not a firm shake. “It’s too risky. And your mother would never allow it.”

“We won’t tell her,” I say instantly.

She gives me a sharp, disappointed look. “Do you girls really find it so easy to lie to your mamas?”(Yoon, 2015:66)

To support the above, in other part it is described that she knows that everything she takes will result in any risk, but still she does not want to tell her mother.

“It feels strange not to talk to my mom about something, someone, who’s becoming so important to me. My mom and I are drifting apart, but not because we’re spending less time together. And not because Olly’s replacing her. We’re drifting apart because for the first time in my life, I have a secret to keep.” (Yoon, 2015:101)

Madeline seems really sure about what she will do, and Carla also ensures Madeline that everything has its own consequence. Carla notes Madeline to be ready for the consequence.

“I don’t turn around, talking instead to the Carla in the mirror. “Are you sure about this? You don’t think it’s too risky anymore?.....

He’s the biggest risk I’ve ever taken.” “You trying to talk me out of it?” She comes over and puts a hand on my shoulder. “Everything’s a risk. Not doing anything is a risk. It’s up to you.”(Yoon, 2015:68-69)

Those quotations reveal that Madeline realizes that there is any risk for what she will take, but she seems ready to take it. This choice is taken by Madeline though she knows her limitation. Madeline has determined her life choice and its consequence.

Next, her decision to travel to Hawaii with Olly leaves Madeline conflicted but not enough to cause her not to follow through on her plan. The trip opens her to new experiences: travelling in a car and a plane, wearing a swimsuit for the first time and going to the beach, snorkeling.

“Please help me, Olly. Please.” I point to the orrery. “I need to escape, too, just for a little while.”

He nods. “Where do you want to go?”(Yoon, 2015:176)

“Mads, be serious. We can’t go to Hawaii.”

“Why not? I got us plane tickets. I booked us a hotel.”

We’re sitting in Olly’s car in the driveway. He puts the key in the ignition, but doesn’t turn it.

“Are you kidding?” he asks, scrutinizing my face for evidence that I’m kidding. He doesn’t find any and begins shaking his head slowly. “Hawaii is three thousand miles away. Hence the airplane.”(Yoon, 2015:178)

The following quotation shows when Madeline is trying something she never does before.

“I surprise Olly by getting into the water right away.....

We’re at Black Rock, so named because of the rocky cliff formed by the lava rocks that run right up to the beach and jut high into the sky.....

“Together?” he asks, looking down at the sparkling water.

...jumping off this cliff doesn’t

seem so scary at all.” (Yoon,2015:208-210)

Finally, Madeline decides to invite Olly to go to Hawaii. Even, she has bought them tickets and booked a room in a hotel. This really surprises Olly. This shows that Madeline is really serious to take her choice to know the world and then to enjoy it. Further, Madeline enjoys the beach and jumping into the sea and snorkeling with Olly. This is really amazing for Madeline and she does not feel scared and worried about what they have done. It can be seen that Madeline has determined her own choice to go with Olly; even, it can cause any risk to her life. But, Madeline still keeps his choice not to permit her mother’s visit. It can be seen the quotation below.

"Please don't worry, Mom. And please don't come here. I'm really OK and it's my life too. I love you. I'll see you soon.

.....

I decide not to tell him about my mom's impending visit. We'll just make the most of the time we have.

"I've never felt better in my life," I say. I'm grateful at least that I don't have to lie about this." (Yoon, 2015:217-2018)

Unfortunately, in Hawaii Madeline gets illness. She feels sick after some activities she has done together with Olly. She feels worse.

I try again to sit up, but pain buries itself deep in my bones.

The vise around my brain tightens and now there's an ice pick stabbing indiscriminately at the soft flesh.

I try to cry out but my throat is raw, as if I'd been screaming for days and days.

I'm sick.

I'm more than sick. I'm dying.

Oh, God. Olly. (Yoon, 2015:234)

After recovering from her illness on Hawaii, Madeline comes to discover the truth about her situation. The novel does not become bogged down in details but shows Madeline taking the initiative to discover the truth about her health, confronting her mother and beginning to set boundaries while still living at home. Although Madeline will never know "the moment that set my life on this path", she learns to forgive her mother, understanding that what she did was out of love. Unlike her mother who tries to protect her from the dangers of life, Madeline accepts that life and living have its risks.

"But anything can happen at any time. Safety is not everything. There's more to life than being alive."(Yoon, 2015:300)

All in all, Madeline finally comes back to her mother after recovery. She realizes that she is the only love her mother has.

"I am the love of her life."(Yoon, 2015:301)

All events that happen to Madeline's life represent her determined choices. And over Madeline's serious illness is a sweet coming of age story that involves two lonely teens struggling to deal with serious issues. What Madeline has chosen is her personal determination. In conclusion, Madeline expresses self determination in the novel.

5. Conclusion

Based on SDT (Self Determination Theory), there are two kinds of motivation: autonomous and controlled. Such motivation is also expressed through the protagonist in this novel. The protagonist in this novel has the two kinds of motivation. The first comes from the internal part of her own thought. It is originally her idea. Next, the motivation comes from the external factors. The influencing external regulations are got from the other characters. This is the result of the protagonist's social interaction.

The motivation leads the protagonist to take a personal determined life choice. Her choices are determined with any risk. Loving Olly, Going together with Olly, lying and leaving her mother, and finally coming back to her mother are what she has determine and even these make her realize that she is alive now. To conclude, self determination is undergone by the protagonist in Yoon's novel *Everything, Everything*.

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Conference Paper

Depression in Jojo Moyes' *Me Before You*

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Abstract

This paper focuses on two subject matters of depression found in the novel. The subject matters of this study are the symptoms and the causes of the protagonist's depression. Each matter applies different theory. For the analysis, Johnson's and Jiwo's concepts are used. The design of this study is qualitative descriptive method because the data are analyzed by narrative description and interpretation about the story in the novel. The result of this study shows that the protagonist's depression can be seen from the three symptoms which are 1) he feels that no one cares about him, 2) he only thinks about himself or self-centeredness, 3) he always tries to end his life. Those symptoms appear due to two causes; 1) he starts to feel lonely and isolate himself after the accident which makes him disabled; and 2) he gets traumatic after the accident and always tries to commit suicide. Although, he tries to overcome his depression by keeping relationship with his lover, he finally commits suicide at the end of this story.

Keywords: depression, psychological symptom, mood disorder

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1. Introduction

Novel, as one of fictional works, necessarily embodies issues and ideas of life experience. Even stories written for entertainment alone are based on an idea or position. The idea will bring the readers into a message. Then the message will make the readers easier to understand the story. The idea or what we called theme sometimes talks about social life. In fact, the literary work reflects the depiction of society, real life or social condition.

In this case the idea that is analyzed is depression. In social life, depression is existed. Some human beings sometimes feel the characteristics of depression in their life. We as human beings sometimes feel depressed of something in our life or at least we run short of hope. Depression may cause someone to feel hopeless and try to do anything, regardless of the danger.

The novel *Me Before you*, was written by Pauline Sara-Jo Moyes who was born on 4 August 1969 in Maidstone, England. *Me Before You* released in 5 January 2012. This novel has been filmed with the same title in the United States in June 3rd, 2016. *Me*

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Before you is a romantic novel. It gives us insight of life meaning in unique way. It answers question about what kind of life you want and people struggle for ideal life condition. The main characters are Louisa Clark and Will Traynor. But, the analysis focuses on the psychological condition of the protagonist in the novel, especially depression. The protagonist in this novel shows the symptoms of depression due to two causes: social aspect and psychological aspect.

Depression is a state of low mood and aversion to activity that can have a negative effect on one's thoughts, behavior, feelings, world view and physical well-being. Depressed people may feel sad, anxious, empty, hopeless, worried, helpless, worthless, guilty, irritable, hurt, or restless. They may lose interest in activities that experience loss of appetite or overeating, have problems to concentrate, remembering details, or making decisions, and may contemplate or make an attempt to commit suicide. Insomnia, excessive sleeping, fatigue, loss of energy, or aches, pains or digestive problems that are resistant to treatment may come to him.

This topic is chosen because depression is a problem which is commonly faced by people nowadays, and even it can be more serious if it is not be overcome correctly. Depression is a normal reaction to a fairly severe event in life. Someone who is depressed can commit suicide. By learning the novel *Me before You* by Jojo Moyes we can get not only entertainment but also insight about symptoms, causes and how to overcome depression as depicted in the novel and this is described in this study. Therefore, it is hoped that this study may give contribution to the readers any input about depression so that it can be avoided or cured when it comes.

2. Literature Review

Depression is more than just feelings of unhappiness, clinical or major depression is a mood disorder, a medical illness that involves both the body and mind. Depression is excessively sad feeling until it may makes someone think that his life is meaningless.

Depression is usually thought of being a disorder or disturbance in mood. Everyone, at various times in life, feels sad or blue. Sadness or grief is a normal response to death, loss, separation or difficult life events. Depressed people are potentially capable of doing very well on tests of memory abstract thought, but their perceptions about the world and their reactions are askew.

Berstein (1988: 561) states that depression plays a central role in many mood disorders and can range from occasional down periods to episodes severe enough to require hospitalization. Cognitive changes characteristic of depression include thought

of worthlessness and uselessness, irrational guilt feelings, and ideas that the world is empty and has nothing positive to offer. In severe cases, the person's think may become psychotic. He or she may have delusion (fixed irrational ideas) or hallucinations (hear imaginary voices). Depressive delusions and hallucinations tend to be severely self-blaming. The person may be convinced that he or she has committed a horrible crime or can be tortured by voices making terrible accusation and whispering horrible warning of doom.

Depression can also produce a range of physical change: disturbances of appetite – either indifference to food or compulsive overate; problem with sleep; - sleeplessness, commonly sleeping excessively; impairments of digestion and elimination – nausea, heartburn, constipation, fatigue, inability to concentrate, and slowed thinking and moving are also characteristic physical signs

Some people sometimes do not care about what has happened to them even though there are so many problems that cause the people to be depression. They even forget the psychological problem that has happened, as it is said that: depression is psychological disorder characterized by long bouts of severe mood disturbance or excessive relation, which are unconnected with the individual's present situations (Downing-orr, 2013: 26). The depression is a psychological problem that commonly happens to the people. It is kind of mental disease that is caused by anxiety.

Depression is the condition when people are sad, broken hearted, or losing someone or something in their life. Depression gives the bad mental influences for those who feel it (Goodman, 2011: 32). Based on the distinction about the theory of depression, it is clear depression give the mental influence because they face problem in their life. Next, sad and broken heart feeling is identified as the depression characteristics. It can also be identified as someone who lose something or someone.

According to Schwartz and Schwartz (in Robbins quoted by Veranita, 2013), depression is an effective, or mood disorder. It is an illness that immerses its sufferers in a world of self-blame, confusion, and hopelessness. It is an illness of the main and the body. Some could argue depression is a way of coping with life's pressure.

While, Jiwo (2012) explains that depression is an annoyance of psychology or mood that is marked by were characterized by excessive sadness, depressed, discouraged, feeling worthless, felt life was empty and there is no hope, thoughts centered on the failures and mistakes themselves or accuse themselves, and often accompanied envy and suicidal thoughts

Johnson (2018) clarifies depression is a feeling tone of sadness, generally brought on by a loss disappointment and frustration.

From the definition above, we can conclude that depression is psychological condition that changes people's feeling and thought. It can be understood that depression is one of human being problem. Depression can affect all kinds of people, young and old, rich and poor, famous and unpopular people. It means everybody can suffer from depression.

2.1. Symptoms of depression

Johnson (2018) describes ten major psychological symptoms of depression, they are;

1. Appetite's Change: if one feels depressed, one does not want to eat something or any kinds of food. He loosed his appetite. It usually happens to a woman.
2. Insomnia: a depressed person is hard to sleep. One always thinks about his problem. So, the brain cannot relax, it works all the time.
3. Shinning responsibility, retreating to bed or couch: one will avoid to work or any other activities, which need some responsibilities. One only stays bedroom and tries to forget his problem.
4. Believing no one cares: one will not trust anyone, but himself. One feels that there is no one who cares himself anymore. One isolates himself from other people and environment. One loses the connections with other.
5. Feeling it is impossible to reach God: one feels that the burden is so heavy to bear. One feels that god is not fair to him or her. One thinks that god has left and forgot him or her. One sops to pray to him (God).
6. Living in the past: one remembers that only his pat time when everything is under his control. One does not want to face the fact nowadays.
7. Self-centeredness: one only thinks about himself. He ignores everything and everyone. One does not put attention to other people or what happens in his environment.
8. Lose of hope, believing there is nothing to live for: a depressed person will lose his hopes. One will feel desperate and feel that there is nothing to struggle in his life anymore. There is nothing to do in his life.
9. Losing interest in one surrounding: one does not have spirit with his surroundings. A depressed person ignores everything surround him. He loses their energy to do

his hobbies or to do any activities of the society. One even ceases to interact with the society.

10. Difficult in making decision: a depressed person hardly makes any decision. Sometimes he will be confused about what he has to do when he must decide something.

While Jiwo (2012) mentions symptoms of depression as following: (1) feeling sad or unhappy; (2) the little things can make him/her frustrated or very annoyed; (3) Loss of interest or pleasure of daily activities that he loved before; (4) Cannot sleep or mostly sleep (sleep on); (5) Loss of sex drive; (6) Changes in appetite can be loss of appetite and become emaciated or may be experiencing increased appetite and obesity; (7) no quite, hard to sit in place; (8) easy to be angry or easy to be offended; (9) thinking slowly, talking slowly and weakly, or moving the body; (10) difficult decision, poor concentration, easily distracted, difficulty remembering; (11) always feeling tired, weak, and lost energy, even a little activity is very hard and spend a lot of energy; (12) feeling worthless, guilty, and always thinking about past failures or mistakes; (13) often think about death or suicide; (14) crying suddenly for no apparent reason; (15) physical disorders that are not obvious cause, such as headaches or back pain.

Next, Andrew et.al (2007) boiled down the diagnosis of depression to just five out of the typical nine symptoms: (1) depressed mood (feelings of sadness or being blue); (2) lack of interest (in activities that you previously enjoyed); (3) feelings of worthlessness; (4) poor concentration; (6) thought of death.

From the above explanation, there are many kinds of symptoms of depression which are described by the experts. The kinds of symptoms become the indicators of analyzing the protagonist's depression in the Moyes' novel *Me Before You*.

2.2. Cause of depression

Causes of depression may be different from one person to the next, especially depending on which type of depression you are experiencing. Generally, may include one or more of the following:

According to Lynne (2009: 3), there is a variety of causes of depression which include: loneliness or isolation (loneliness), life experiences pressing (stressful) lately, lack of social support, financial problems, he trauma or abuse in childhood, relationship breakdown, negative mindset, the biological differences (neurotransmitter or hormonal), stressful events in person's life

Thus, depression can occur as a result of major life changes across the life. These changes may cause feeling of inadequacy and stress. Young people may find it difficult to get a job; they may experience loss a job and as a result of this have financial difficulties such as debt. Younger people may also experience relationship breakdown. Middle age people may experience a variety of loss.

Some examples include the death of parents, children leaving home changes in financial and moving house. An older person may lose their home, their lifelong partner; loss of income due to retirement of may experience moving into long-term care. Many of these life-changing events and experiences can potentially lead to stress and depression.

According to Ian H. (2015:56), no one can say for sure what causes depression to develop in a person. For some people, a combination of things may be to blame. For other people, one factor seems most significant. For still other people, depression develops for no apparent reason. Some causes or triggers of depression include changes in brain chemicals. Other causes may be inherited tendencies, emotional shock, stress, illness, or substance use.

3. Research Method

The descriptive qualitative method is applied here. Moleong quoted by Purwarno and Suhendi (2018) states that the qualitative research as a research procedure that results descriptive data in written words. Regarding the research method, having a focus on content analysis, qualitative research is used in performing this research. According to Dowson (2002: 14), qualitative research explores attitudes, behavior, and experiences through such method as interviews. He also says that in qualitative research, the write is able to find out, define, describe, and explain the substance of narration. Therefore, the study presents the analysis and findings in the qualitatively descriptive form.

4. Result and Discussion

The analysis is divided into two sub topics. They are the symptoms and cause of the protagonist's depression. There are three symptoms of protagonist's depression shown in the novel: believing no one cares, self-centeredness, and committing suicide. Then, the two causes of the protagonist's depression are social cause: loneliness or isolation and psychological cause: trauma.

4.1. The symptoms of protagonist's depression

4.1.1. Believing no one cares

The first symptom of protagonist's depression is believing no one cares. The protagonist, Will Traynor, feels that there is no one who cares him anymore. And he isolates himself from other people and environment and loses the connections with other people especially his friend and his family.

No. I want him to live.

But—

But I want him to live if he wants to live.”

(Moyes, 2012: 392)

The quotation above shows that Lou wanted Will to stay alive but Will still wants to end his life because he thinks that no one will feel lost after he commits suicide. This is the heart of the issue. Out of their love for Will, his parents and Lou want to keep him alive at all costs, but they do not take into account what *Will* wants. This is not necessarily to support his decision, but simply to explain it.

...I needed to tell him, silently, that things might change, grow, or fail, but that life did go on. That we were all part of some great cycle, some pattern that it was only God's purpose to understand. I couldn't say that to him, of course—Will and I have never been able to say much to each other—but I wanted to show him. A silent promise, if you like, that there was a bigger picture, a brighter future.”

(Moyes, 2012:184)

The above quotation tells that his mother truly loves him. But he always rejects all the attention of others and he just believes that no one can be trusted. Therefore, he always tries to end his life repeatedly.

The next quotation explains that Will's mother keeps trying to care about him but he refuses his mother's care and even gets angry with what his mother does.

She would ask Will if he wanted anything,

occasionally suggest something he might like to do tomorrow – some outing, or some friend who had asked after him – and he would almost always answer dismissively, if not with downright rudeness. (Moyes, 2012: 56)

It is shown that his mother asks various pleasant things about what he wants to do. Unfortunately, Will sometimes answers it with very rude words. This describes that he is never close to his mother. His mother always spends time working, but after the accident happens, his mother changes and wants to pay more attention to him. Again, Will does not believe it and he is always rude to his mother. Will is only being nice to his father, and it sometimes makes her mother feel disappointed.

4.1.2. Self-centeredness

Will Traynor only thinks about himself. He ignores everything and everyone. He does not put attention to other people or what happens in his life.

I'm not going to try and change my mind. If you're there, you accept it's my choice. This is the first thing I've been in control of since the accident. (Moyes, 2012: 256)

From the quotation above, Will shows only selfishness and refuses to change his mind. Even though Lou wants to help him change his decision and give him a little hope that the illness he suffers from can be cured. But Will still does not accept it and endures its plans to end his life.

.....But I did try. I really tried. For months. And he just pushed me away.' Her jaw was rigid, her expression oddly furious. 'He actually didn't want me here. He made that very clear.'
.....You know, you can only actually help someone who wants to be helped,' she said.
(Moyes, 2012: 65)

The above quotation shows that Will refuses to accept all the attention of others, especially from Lissa, her ex-girlfriend. After the accident Will seems disappear and

he only concerns to himself. Although Lissa has tried to get close to Will back, he still refuses her. Even Lissa has tried to maintain communication with Will and tries to approach Will back but all Lissa's efforts are fail. Will still avoids her and he does not receive all the attention from her.

4.1.3. Committing suicide

Not all suicide attempts are made someone end in death. Even some can be saved from death. However, despite survived, the perpetrators will try to take their own life because only death is what they want. It also happens to the protagonist, Will Traynor. He keeps trying to commit suicide. Here is to show that.

...his head lolling by his armrest, a sea of dark, sticky blood pooling around his wheels. He had located a rusty nail, barely half an inch emerging from some hurriedly finished woodwork in the back lobby, and, pressing his wrist against it, had reversed backwards and forwards until his flesh was sliced to ribbons.

(Moyes, 2012: 141-142)

The quotation shows that Will Traynor tries to commit suicide but fails because it is known by his housemaid. Will fail to commit suicide and he is immediately rushed to the hospital. But Will's attempt to commit suicide does not stop. Finally, Will decides to join *Dignitas* group. *Dignitas* is a group in which there are people who want to end their lives because of various problems of life.

The other supported quotation above tells about the symptoms of protagonist's depression that to commit suicide can be shown in the following quotation:

This is not the life I chose. There is no prospect of my recovery, hence it is a perfectly reasonable request to ask to end it in a manner I see fit.

(Moyes, 2012: 140)

It tells that his decision to end his life is simple. He cannot live without hope for recovery. Suicide is an awful thing, and he never wants other people to ban him to do so because he has decided truly to end his life.

According to the information from the quotation above, it can be explained Will truly wants to end his life and does not change his plan.

I realized I was afraid of living without him.

How is it you have the right to destroy my life,

I wanted to demand of him,

but I'm not allowed a say in yours?

But I had promised. (Moyes, 2012: 462)

From the quotation above, it is shown that Will want to die is the hardest thing that Lou has ever faced in her life, but it proves the extent of her love for him. Obviously she hopes him choose to live. Obviously she had rather that they spend the rest of their lives together. But she knows Will well enough to know that he will not waver in his decision, and she chooses to support him as best she can through this difficult time.

4.2. The cause of protagonist's depression

4.2.1. Social cause: Loneliness or isolation

The first cause of the protagonist's depression is loneliness or isolation with the circumstances that have occurred. Will Traynor is not confident to meet his friends and finally decides to avoid the outside environment. That finally makes him feel isolated. He does not want to meet others.

*.....in those moments when I glimpsed him staring
out of the window. And as the days went by and I realized
that his condition was not just a matter of being stuck in
that chair, of the loss of physical freedom, but a
never-ending litany of indignities and health problems,
of risks and discomforts, I decided that if I were Will,
I would probably be pretty miserable too.
(Moyes, 2012: 124)*

From the quotation above, it can be seen that Lou thinks that Will only isolates himself in the room without doing anything. The only thing he can do is daydream of thinking about everything happening to him.

*And there was no way I could carry on with my job
'No. Nor the apartment, the holidays, the life ...
I believe you met my ex-girlfriend.' The break in his*

voice couldn't disguise the bitterness. 'But I should apparently be grateful, as for some time they didn't think I was going to live at all.
(Moyes, 2012: 106)

The quotation shows that Will intentionally becomes far from his ex-girlfriend because he does not want anyone to know his relationship. So he chooses to be alone and to be isolated from his ex-girlfriend and his friend.

What Will feels is seen by Lou. Lou understands that Will prefers being isolated due to his physical condition which makes him disable to do what everything he does usually. The following quotation shows what Lou sees from Will's condition.

.....And as the days went by and realized that his condition was not just a matter of being stuck in that chair, of the loss of physical freedom, but a never-ending litany of indignities and health problems, of risks and discomforts, I decided that if I were Will, I would probably be pretty miserable too. (Moyes, 2012: 57)

That shows Lou will commit what Will has done. And, according to Lou, it will make Will feel miserable and want to be isolated from others.

4.2.2. Psychological cause: Trauma

Will Traynor has got a very severe accident and finally he becomes paralyzed and can only be in a wheelchair without being able to carry out any activities. Such Trauma experienced by Will creates a huge impact on him; therefore, he wants to carry out repeated suicide attempts. Not only does he try to kill but also suffers from very acute depression until he has to isolate himself from social life and it makes him lose everything. Life that is originally very perfect suddenly changes dramatically after the accident. The accident has changed his whole life.

When I nodded, he closed his eyes again. 'Motorbike accident. Not mine. I was an innocent pedestrian.' 'I thought it would be skiing or bungee jumping or something.' 'Everyone does.

God's little joke. I was crossing the road outside my home.

Not this place,' he said. 'My London home.'

(Moyes, 2012:105-106)

The above quotation tells that Will tells Lou that the accident continues to shadow him. Because of the accident, he cannot continue his life. He continues to be in a wheelchair. Will also cannot do anything he likes anymore because of the physical limitations he experiences now. Will experiences quite heavy trauma so he thinks his life has no meaning anymore.

I get really, really scared of how this is going to go [...]

I could end up not being able to breathe by myself,

not being able to talk.

(Moyes, 2012: 237)

Based on the quotation above, Will feels so depressed on his condition. It is bad enough that he loses his independence and ability to do the things he loves, but he also has to face the prospect, that is, it is only going to get worse.

I don't do anything, Miss Clark.

I can't do anything anymore but sit.

I just about exist."

(Moyes, 2012: 122)

The trauma experienced by Will makes him find trouble to accept his spinal injury because it removes his ability to do the things he once enjoys. It can be imagined if you could never do any of your favorite hobbies ever again. That will be miserable and traumatic.

Based on the data collected and analyzed from the novel, the findings of analysis are:

1. There are three symptoms of the protagonist's depression. Those are believing no one cares, self-centeredness, and committing suicide. These symptoms indicate that the protagonist really suffers from depression. It is shown that the protagonist believes no one cares about his condition. Then, he just focuses on his own problem that he thinks he is the only one who has unsolved problem. Finally, he wants to end his life.

2. The main causes of the protagonist's depression are feeling isolated and trauma. Because of the accident he experienced, he is unable to do all the things he wants again. This accident leaves trauma to him and finally he feels isolated because of his disability.

5. Conclusion

All the data that have been collected from Moyes' novel *Me Before you* have been analyzed in detail in the above sub topic. It comes to a conclusion that depression sometimes can cause people to commit suicide. In this novel, the protagonist tries to commit suicide because he has been diagnosed that he gets depressed, and it is known through the symptoms shown by him in the novel. He gets depressed because the accident leaves him quadriplegic and makes him traumatic and feels isolated from many people especially his family and friends.

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Conference Paper

Future Brides' and Grooms' Understandings of the Terms *Talak* and *Khulu*'

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Abstract

It is a common thing that future brides and grooms have special preparation prior to their marriage. One of them is premarital education which aims to equip them with knowledge of what their rights and obligations are in order to maintain the longevity of their marriage. Among the knowledge that every future bride and groom must have is an understanding of the terms *talak* and *khulu*”, so it is expected that the couple do not play around using those two terms. The study is intended to examine the views of prospective brides' and groom's registered in the Office of Religious Affairs (KUA) in Medan about the terms *talak* and *khulu*'. Specifically, this study aims to investigate whether they understand the literal and the accurate meanings of the terminology as well as the consequences of the use of the terms *talak* and *khulu*”. Using a descriptive qualitative method, it was found that there are still many future brides and grooms registered in KUA in Medan, who have not fundamentally understood the terms. it could be concluded from this finding that the understandings of future brides and grooms in Medan about the terms *talak* and *khulu*” are not sufficient, therefore, this study recommends that there is a need to add material about the two terms into pre-marital education conducted by KUA. In addition, it is also necessary to confirm the understanding of the future brides and grooms through a post-marital education examination.

Keywords: Bride, groom, *khulu*', pre-marital education, *talak*

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1. Introduction

It is stated in the provisions of the Marriage Law No. 1 of 1974 article 7 paragraph 1 that “marriage is only permitted if the groom has reached the age of 19 years and the bride the age of 16 years. This requirement is set as a way to ensure that the future husband and wife are already matured to get married so that they could understand the aim of marriage as well and produce a good and healthy generation (Olivia, 2015). The level of maturity is expected to have implication in achieving the marital goals and the continuity of marriage in order to avoid divorce (Fa'atin, 2015). However, a person's maturity to get marriage certainly cannot be guaranteed by the age limit set by this law. Moreover, the factors contributing to a person's maturity is not only age, but also other factors, such

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as; philosophical, normative, juridical, psychological, sociological, and economic factors (Sucipto, 2014).

Therefore, the government takes a policy as a prerequisite for marriage. The readiness of the bride and the groom before getting married needs to be a concern of various parties, especially the organizers of the wedding ceremony, the Office of Religious Affairs (KUA) and the Agency for Marriage Monitoring, Development and Conservation. This is developed in the form of “Pre-marriage Education” or pre-marital course. The legal basis for organizing this course is the regulation set by the General Director of Islamic Guidance of the Ministry of Religion Number: DJ. II/491 of 2009.

Pre-marital education aims to equip the prospective bride to understand well about the world of marriage which is entirely new for them. In addition, prospective married couples must understand about their rights and obligations in marriage with the purpose to maintain the longevity of their marriage. In addition, they also have the duty to maintain their marriage in order to avoid divorce.

In addition, it is clear that the pre-marital course is a government effort to reduce the rate of divorce, domestic violence and other family problems. The procedure to implement the pre-marital course has been regulated in the Regulation of the General Director of Islamic Education No. DJ. 491/11 of 2009 concerning guidelines for the implementation of pre-marital course. Despite the fact that this regulation has been in effect in the last few years, in practice pre-marital course is still a recommendation, not yet an obligation, for future married couples. As a consequence, this course program is still considered ineffective which is indicated by the high rate of divorce in Indonesia.

This ineffectiveness indicates that the pre-marital course designed by the government has not been able to fulfill the objectives of the course in minimizing divorce rate. It may also indicate that the concepts of divorce, such as *talak* and *khulu'*, have not been maximally explained by the organizers in the pre-marriage education or they have not been well understood by the future grooms and brides taking the course. It could be understood if these two terms are not familiar for Indonesian people especially those who have no experience with Arabic language since both *talak* and *khulu'* are originally Arabic words. It might be a different story if the terms were English as most Indonesian are more familiar with this foreign language. This is because Indonesian schools only offer English as the only mandatory foreign language course due to its status as the world's most widely spoken language (Fithriani, 2018).

Some studies related to pre-marital education or bridal course have been a concern in various perspectives. Islamic perspective is one of those that is often used in the prospective bride education studies and some matters related to this issue. Janeko

(2016) analyzed the pre-marital course from the perspectives of four Islamic schools of thought (Madhab). Na'mah (2016) has also discussed the importance of brides' and grooms' course to reduce the divorce rate. Meanwhile, Iskandar (2017) discussed the role of pre-marital course in preparing the married couples for better family. However, the study of the prospective married couples' understanding of *talak* and *khuluk*, especially in relation to the provision of the prospective brides and grooms has not been reviewed by previous researchers.

Regarding the direct impact of the understanding of these two terms on marital resilience, it is important to conduct a study on this topic. Thus, this study was conducted to examine the views of future brides and grooms in Medan about the meaning of *talak*, and *khulu'*. There were two research questions in this study; *first*, do they understand the literal and the accurate meanings of the two terms? and *second*, do they understand the consequences of using these terms? if the future brides and grooms understand the two terms, '*talak*' and '*khulu'*' very well before entering marriage life, it is hoped that the couples will not use the words as a simple matter.

2. Literature Review

The understanding of family life is actually needed by the groom and the bride to start a married life. This is due to the importance of careful preparation before leading a new and different life. In order to facilitate future married couples of this understanding, Indonesian government issued a request for the implementation of pre-marital course, which was later realized through the decision of the Ministry of Religion, No. 477 of 2004, and it is mandated before carrying out the wedding ceremony. At this moment, every candidate should have a wider insight of the married life by studying in the pre-marital course (KMA Number 477, 2004). Then, the letter of the General Director of Islamic Community Guidance Number; DJ. II/PW.01/1997/2009 made it more clearly. This regulation is a manifestation of the government's concern for the high rate of divorce and domestic violence in Indonesia although the implementation was given to KUA and BP14 (the General Director of Islamic Community Guidance, 2009).

This course is one of the wedding procedures to follow with the purpose to widen the future grooms' and brides' insights about the household life which in turn will be able to gradually reduce and minimize the divorce rates. The pre-marital course is not compulsory to take and there is no consequence if a future married couple decides not to take it. However, regarding the extraordinary benefits that are useful for the participants, all future grooms and brides are strongly recommended the course. This

matter uses the theory of jurisprudence in the form of *mashlahah* and *mursalah* theories which can be interpreted as something that provides benefits, but there is no firm law to realize it and there is no particular proposition that supports or rejects it (Efendi, 2005).

The curriculum and syllabus for the pre-marital course has been regulated in the General director's regulation of the Islamic community, the Ministry of Religion Guidance in 2013. The material that is discussed in the course is compiled with the following syllabus descriptions:

1. The fundamental lessons

At this stage, the participants are given a preliminary description or an introduction to the policies regarding family and pre-marital course.

a) The Law on Marriage and the compilation of Islamic law. Several concepts that will be discussed are; the concept of marriage, the principle of marriage, the limitation of polygamy, the age limit, the marital annulment, the marriage agreements, the joint assets, the rights and obligations, the problem of the status of the child as well as the mixed marriage.

b) Domestic and Violence Law. The lessons include; the understanding of domestic violence, the forms of domestic violence, the factors that cause domestic violence, the impact of domestic violence, the rules of law, the responsibility of the government and the family.

c) The Child protection Law. The description of the lessons are as follows: the understanding of children, the children's rights, and the position of children in Islam.

2. The main lessons

At this state, the participants will study the main lessons, namely; the things that they must know regarding the household life. The training courses at this stage include:

a) The implementation of family functions, including; religious function, reproductive function, affection function, protection function, education function and the value of socialization, economic function and socio-cultural function.

b) Caring for love in the family.

c) The conflict management in the family.

d) The marriage and family psychology.

3. The supporting lessons

At this stage, the participants will be given additional steps to strengthen their understanding, namely; the andragogical approach, the learning even unit, and the micro teaching, pre-test and post-test and the action plan. The bride and the groom's lesson is basically based on a module prepare by the government through the ministry of religion. The regulation of the general director of Islamic Guidance Number DJ. II 491 in 2009 about the prospective bridal courses. In article 3 paragraph (4), it is affirmed that the implementation of the bride and groom course is given at least 24 hours of the lessons.

However, when the lessons are practiced, the materials taught do not always meet the modules that have been prepared. Based on researchers' observation on several courses, it indicates that the lessons given at the Office of Religious Affairs for the future brides and grooms turned out to be different from one another. Generally, the materials taught in the course concern with the matters of married life, which include the knowledge of marital law, the law of *munakahat* which covers the law of family building, the matters and obligation of husband and wife, family security and the livelihoods, and so forth. Furthermore, there are also materials on domestic violence and trafficking, SKB programs and informal education, materials on family nutrition and reproductive health.

There is, of course no fixed price to participate in the pre-marital course as long as the material covers the predetermined scope even though the material is not conveyed in details. Other materials for the prospective brides include (a) marriage psychology which includes the materials about the purpose of marriage, *kafaah* (equality or equivalence) in marriage, (b) the materials regarding the religious knowledge including; *junub* (ritually impure due to sexual intercourse or seminal discharge), then the materials about five-times prayer, and the Friday prayer. These materials, which at other places might be delivered thoroughly, are only given partly. Rugaya & Sudirman (2016) states that the materials for the pre-marital course only consist of psychology materials that discuss about happy family, the basis of forming a happy house, the criteria for a happy household, parental responsibility for children, educating children and marriage preparation. The whole materials are also only delivered in less than 24 hours.

If we see the ideal stamp offered by the government, in this case, the General Director of Islamic Education, we also still cannot see the materials about divorce; *talak* and *khulu'*. It seems that the provision of the materials aims to prevent divorce and family violence. Unfortunately, the materials presented do not covers topics concerning about divorce which in Islamic jurisprudence are known as *talak* and *khulu'*. *Talak* is a divorce proposed by men while *khulu'* is divorce proposed by women. Materials concerning these topics include the procedure of divorce, various kinds of divorce,

ethics of using the word *talak* in family, law and etc. These topics are deemed necessary to be understood by the future grooms and brides who eventually will have arguments during their married life. It is hoped that by understanding these terms, they could avoid using the word *talak* which is arbitrary.

3. Research Method

To answer the two questions mentioned in the introduction section, this study was conducted by using a descriptive qualitative method. The participants for this study were determined purposively, namely; the prospective married couples registered at the Office of Religious Affairs in Medan. There were 20 people (10 males and 10 females) took part in this study. The data were collected by using document studies, questionnaires, and interviews. The data obtained in the field were processed by using qualitative frequency count. The data from questionnaires and interviews were used to find out whether the material about divorce was delivered properly, the discussion about *khulu'* was conducted, and the materials about the conditions of the *talak* were presented. Furthermore, the data are analyzed by using descriptive analysis. The data trustworthiness is triangulation.

4. Result and Discussion

The results of data analysis regarding future grooms' and brides' understanding of the terms *talak* and *khulu'* can be seen as follows:

From the ten future brides taking part in this study, eight of them admitted to take the course while the other two stated that they were not interested in taking the course (look at Figure 1). Furthermore, the data from the interview reveals that the two couples not taking the course explained that they did not get any information related to the course.

Meanwhile, according to the length of time of course duration, the participants could be divided into four categories: those who took the course for 3 to 10 hours ($n = 8$ people), those taking the course between 10 to 15 hours ($n = 5$), those taking the course between 15 to 20 hours ($n = 1$), and one person taking the course between 20 to 24 hours. The following chart (Figure 2) illustrates the difference of course duration taken by the future brides and grooms.

Based on the results of data analysis regarding whether the participants receive the materials about divorce, most of participants who take the course said that they receive

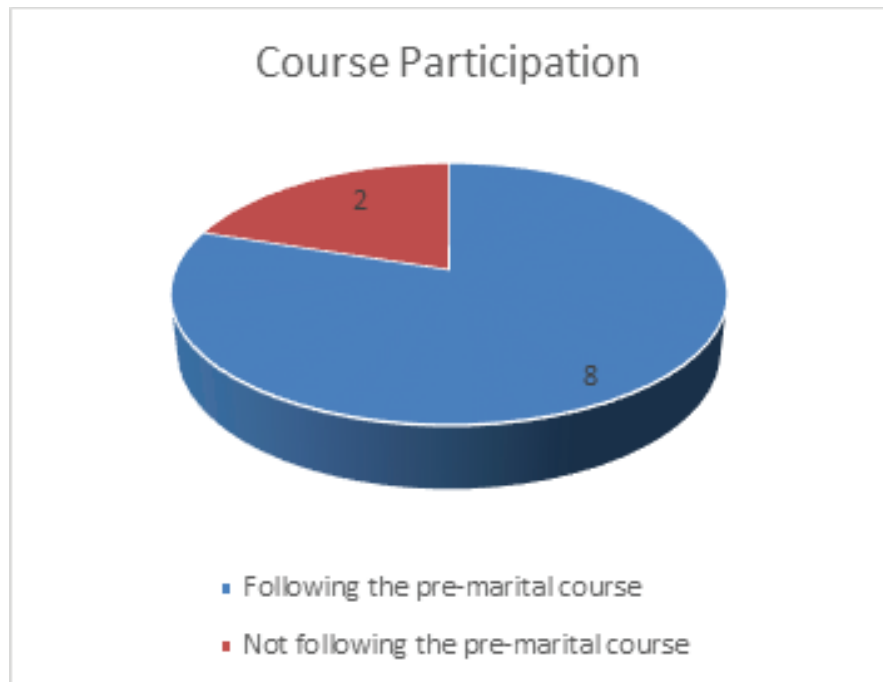


Figure 1: Participation in pre-marital course.

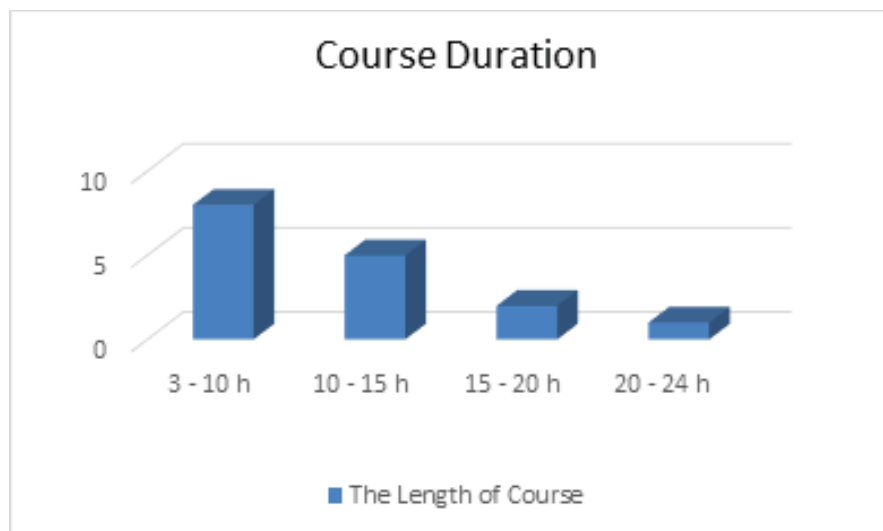


Figure 2: Groups of participants based on the course duration taken.

lessons about *talak* and *khulu'*. A close look to the data reveals that 65% (n = 11) of them said that they received the materials but not deeply and 35% (n = 5) stated that they did not receive the materials about divorce at all (look at Figure 3 for details).

Furthermore, the data relating to whether the participants receive materials about *talak* and about the conditions of divorce. The majority of them (90%) said that no material was explained about the conditions of divorce. As for materials about *khulu'*, all of the participants said that they did not learn about it. In terms of participants' understanding of the terms *talak* and *khulu'*, the findings indicate that they did not know the terms *talak*



Figure 3: Distribution of participants receiving lesson about *Talak & Khulu'*.

and *khulu'* well, for example, NN as one of the informants mentioned that he did not learn about *talak*. He furthermore said that there was no material about that topic at all. However, when being asked about *khulu'*, he admitted to receive a lesson regarding this mater even though it was only a glance and incomplete. Another participant, MS shared similar experience. MS attended the course for a total of 24 hours. He said that the materials about *talak* and *khulu'* were not given in the course. The material presented is generally about purification jurisprudence, such as; the baths, happy families, rights and obligations of husband and wife, and about domestic violence.

In conclusion, the findings of this study indicate that future brides and grooms in Medan have not understood the terms of *talak* and *khulu'* yet even though they have taken the pre-marital course offered by the government. Their only understanding regarding the term *talak* is that the word means "divorce" and if a husband says "*talak*" to his wife, it means he divorces her. Besides, what they understand about the meaning of *talak* is regarding *talak* one, two and three. However, about the conditions when a husband could divorce his wife is not understood correctly. On the contrary, regarding the term *khulu'*, the prospective husbands and wives are not familiar with this term at all.

5. Conclusion

From the findings of this study, it can be concluded that *first*, the bride and groom course does not contain materials about *talak* and *khulu'* so these two terms are still unfamiliar to them. The bride and groom course material is given rigidly based on what stated in the module given by the General Director of Islamic Community Guidance, so in practice, some courses that discuss about *talak* and *khulu'* are not given deeply. However, the materials about *khulu'*, based on the data, was not given at all in the pre-marital course. *Second*, the view of the bride and groom about the terms *talak* and *khulu'* is not sufficient. The knowledge about *talak* and *khulu'* can equip the bride and groom to keep the marriage in order to avoid using the terms arbitrarily. Therefore, this study recommends that there should be additional materials about these two terms in the pre-marital course conducted by the Office of Religious Affairs. In addition, these terms need to be understood by the prospective brides and grooms through a post-marriage education exam.

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Conference Paper

Learning English Motivation By Students of SMK UISU Medan

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Abstract

This research is aimed to determine the type of motivation and factors that influence the motivation of the students of SMK UISU Medan. The sample of this study is all students of SMK UISU Medan. The total respondents in the sample are 52 students from first grade, second grade, and third grade of the school. This research uses mixed method so that the data will be analyzed quantitatively and qualitatively using Likert scale. The instruments used in this research are questionnaire and interview. Therefore, the data are collected by sharing questionnaire and conducting. The research finds that the motivation most possessed by the respondents is instrumental motivation, furthermore, teacher's factor is the main factor that influences student motivation in learning English.

Keywords: Types of Motivation, Factor of Motivation, Students

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1. Introduction

English is referred as an international language. The use of English becomes something obligatory if you want to get easiness in getting acces in the global information. In Indonesia, English is a compulsory subject that plays a role in improving the quality of education in Indonesia. A rapid development of science and technology and current globalization is getting stronger, so there is vast and tight competition in the field of education and occupation. One of the methods to face this condition is by improving the quality of education.

Education must involve teachers and students. In participating in the learning process, students certainly should have motivation to learn. "Motivation is not only important because it is a factor that causes learning, but also facilitates learning and learning outcomes" (Catharina, 2006: 157). Students who are highly motivated in learning will gain high learning outcomes. It means that the higher the motivation, the more the intensity of the effort made and the higher the learning outcomes he will get. Students make various efforts to increase success in learning to reach good achievement in learning as expected. Moreover, motivation is also sustaining efforts and keeping the student

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learning process going. This matter makes students persistent in learning. Therefore, the researcher wants to examine more deeply about students' motivation in learning English. It is said that "Indonesian students fail in English subject even they have already been able to predict their bad score before the exam" (Ekalestari & Pasaribu, 2017). In their research, they also found that students' anxiety affected the students' achievement in learning English in which the level of the anxiety was at moderate level. While in other research, related to students' perception in learning English, it was found that students has positive perception in learning English (Ekalestari, Nazri, Azmi, & Putri, 2018). Knowing this, the researcher would like to know the motivation of the students in learning English. What triggers the researcher focus her research on motivation in learning English is that students had positive perception in learning English and the level of their anxiety in learning English was at moderate level, but in fact, they still got bad score in English subject. Therefore, the researcher would like to know the students' motivation in learning English in this research.

2. Literature Review

Basically motivation is an effort that is based on moving, directing and maintaining one's behavior to encourage doing something so as to achieve certain results and objectives. Motivation is the direct factor which leads to action. According to SnD'Andrade and SnStrauss (1992), "motivation is a product from interaction between external social aspect and internal psychological aspect. They indicated that motivation could be understood by social and cultural external environment as well as psychological need" (D'Andrade & Strauss, 1992). By the same token, motivation of learning Korean could be interpreted by various reasons. Dörnyei (1998) noted that motivation for learning a foreign language connotes complicated and distinctive features owing to "the multifaceted nature and roles of language itself" Motivation is significant determinant of success in learning a second or foreign language. "It can be defined as driving force that pushes someone to do something" (Astuti, 2013, 14). Motivation is really important in learning second or foreign language. "Motivation could be considered as the emotion that a person could have towards learning a foreign language, and it is determined by his/her predisposition and personality characteristics." (Karahana, 2007, 2). Without motivation, it seems to be impossible to achieve success in foreign language learning (Aprianto, Nugroho, & Mayda, 2015). So motivation of learning is a psychological condition that encourages students to learn happily and study seriously, which in turn will form a systematic learning method, full of concentration and can select the activities. It is said

that “motivation is a very important and effective factor in the field of learning language” (Mahadi & Jafari, 2012).

2.1. Types of motivation

According to SnGardner and Lambert (1972), postulated two major motivation orientations for language learning: integrative and instrumental. The integrative motivation means learning the language with the intention of participating in the culture of its people. And instrumental motivation suggests and implies that a learner learns the language in support of a purpose relating to occupation or further useful motive. These two types of motivation can affect and control the procedure and outcome of learning. According to them, integrative motivation guarantees the success of mastering foreign languages or English more than the other. This is caused by people who have integrative motivation have a positive attitude towards language they learned, so he was willing to do anything to be able to master the language. This type of person is actively practicing and does not depend solely on books or teachers. They always look for opportunities to be able to listen to foreign languages or English through broadcasts on radio or television, and are not shy or embarrassed to try to use that language in conversation. For them, learning a foreign language is not a thing which is difficult because they like it. Thus, the ability to master the language English because motivation is an important factor so you are proficient in English. Cook (2000) further believes that the integrative and instrumental motivation suggested by SnGardner and Lambert is useful and effective factor for second language learning. It is also said that integrative motivation plays an essential role in successful language learning. When the learners' attitudes and motivation towards the target culture is positive, the second language learners will easily accept and understand the target language.

Other perception of types of motivation is proposed by Saranraj SnL and Shahila SnZafar (2016). They classified motivation into four types. First, Intrinsic (Natural) Motivation. Intrinsic motivation refers to a force within the individual and it works from within the individual. It can be associated with the inner feelings of learners and it considers how learners engage in the task, and if they are willing to be involved in the activity. The rewards do not relate to external factors. Second, Extrinsic (Artificial) Motivation. Extrinsic motivation refers to environmental energizers like money, food, recognition, etc., which guide behaviour so as to attain a goal. It is driven by a desire for reward from outside: parents, employers, teachers or others. Third, Integrative Motivation. Integrative motivation plays an essential role in successful language learning. When the learners'

attitudes and motivation towards the target culture is positive, the second language learners will easily accept and understand the target language. And fourth, Instrumental Motivation. Saranraj L and Shahila Zafar also refers to the perception of Gardner who said that “Instrumental motivation is related to learners’ practical needs, such as getting a job, passing an exam or to get high income” (Gardner & Lambert, 1977). Instrumental Motivation motivated learners to achieve a goal for their own satisfaction.

2.2. Factors affecting motivation

According to Malcom Brownlee (1993), the factors that affect the motivation in learning are: first, Teacher’s Factor. A teacher must have competencies that can build student learning motivation in school, they are: Mastering teaching materials or materials, managing teaching and learning programs, class management, using media and learning resources, mastering educational foundations, manage teaching-learning interactions, assessing student achievement for teaching purposes, know the functions and guidance & counseling programs, know and organize school administration, knowing the principles and interpreting the results of educational research for the benefit of teaching.

Second, Parents Factor. Based on research, parents give a major influence in motivating learning a child. Their influence on the development of children’s learning motivation has a very strong influence on each development and will continue until the end of high school and after.

Third, Community Environmental Factor. Community environmental factors are places where students live are important elements in the process of forming student motivation, because students are also part or citizen of a community. Malcom Brownlee put forward a concept that shows this dependence by proposing “Humans in society and society in humans”. Further explained that the concept of humans in society implies the dependence that individuals as part of a community have a social value system that is mutually binding and influencing each individual who lives together in a community, both urban communities and rural communities and or learning groups such as students at a school.

3. Research Method

The method used in this research is mixed methods. Mixed Methods is a research method which is based on the measurement of the quantity or statistical calculation and qualitative data that will be obtained from interview (Creswell, 2014). Mix methods can

also be interpreted as a procedure for data collection, data analysis, with the combined use of sequential quantitative and qualitative methods or vice versa, in obtaining a deeper understanding of the main problems

4. Result and Discussion

4.1. Result

4.1.1. Types of motivation

As Saranraj SnL and Shahila SnZafar (2016) said that the type of motivation is classified into four types, then this research also covers the four types of motivation adopted. They are instrumental motivation, integrative motivation, intrinsic motivation and extrinsic motivation.

TABLE 1: Instrumental Motivation.

No	Question	Strongly Disagree	Disagree	Agree	Strongly Agree
1	Knowing English will be helpful for my career	-	-	30	22
2	I need to know English to enter university	-	4	35	13
3	English will broaden my future options	-	4	36	12
4	I learn english for practical purposes	-	-	30	22
	%	-	3,8 %	63 %	33,2 %

In table 1, it is seen that Instrumental Motivation owned by the students are 63% agree, 33,2% strongly agree, 3,8% disagree and no student has chosen strongly disagree.

TABLE 2: Integrative Motivation.

No	Question	Strongly Disagree	Disagree	Agree	Strongly Agree
5	English helps me meet foreigners	-	-	31	21
6	English helps me learn about other culture	-	8	32	12
7	English helps me in my travels overseas	-	-	27	25
8	I learn English to know more about the world	-	-	31	21
9	I learn English communicate with others	2	6	34	10
	%	0,8 %	5,4 %	59,6 %	34,2 %

Table 2 shows that Integrative Motivation owned by the students are 59,6% agree, 34,2% strongly agree, 5,4% disagree and 0,8 % disagree.

TABLE 3: Intrinsic Motivation.

No	Question	Strongly Disagree	Disagree	Agree	Strongly Agree
10	When I speak English, I don't mind making mistakes	1	27	22	2
11	When someone speaks to me in English, I tend to be nervous	1	18	29	4
12	Knowing English helps me become a better person	-	7	36	9
13	I study English because I like it	-	7	35	10
14	Learning English is easy	2	23	21	6
	%	1,5%	31,5 %	55 %	12 %

Table 3 shows that Intrinsic Motivation owned by the students are 55% agree, 12% strongly agree, 31,5% disagree, and 1,5% strongly disagree.

TABLE 4: Extrinsic Motivation.

No	Question	Strongly Disagree	Disagree	Agree	Strongly Agree
15	English is essential for personal development	1	3	39	9
16	Others will have a better opinion of me if I speak English	1	5	37	9
17	Knowing English gives me a feeling of success	-	-	34	18
18	My family/friends encourage me to learn English	-	-	43	9
19	I get help to do my homework or get things explained to me outside the class	-	11	32	9
20	Outside the class, I watch films, listen to songs or read in English	-	17	25	10
21	In an English class, the teacher's personality is important	-	1	37	14
22	In an English class, the teacher's method is important	-	1	36	15
23	In an English class, the group is important	-	2	34	16
24	Outside the class, I use english	2	27	19	4
25	I am motivated to learn English	1	9	34	8
26	I wish my English class would be different	-	10	24	18
	%	1,1%	13,9%	52,7 %	22,3%

Table 4 shows that the Extrinsic Motivation owned by students are 52,7% agree, 22,3% strongly agree, 13,9% disagree, 1,1% strongly disagree.

4.1.2. Factors of motivation

Factors of motivation captured in this research are based on the factors of motivation proposed by Malcom SnBrownlee (1993). They are teacher’s factor, parent’s factor, and community environmental factor.

TABLE 5: Factors of Motivation.

No	Factors	Strongly Disagree	Disagree	Agree	Strongly Agree
1	Teacher’s Factor	0%	6,7%	63%	30,3%
2	Parent’s Factor	0%	0%	82,7%	17,3%
3	Community Environmental Factor	0%	0%	59,6%	40,%

It is seen in table 5 that Teacher’s factor is the most factor that influenced the students motivation in learning English. Teacher’s factor gets 63% agree, 30,3% strongly agree, 6,7% disagree and no students chose strongly disagree. Parent’s Factor gets 82,7% agree, 17,3% strongly agree, and no students chose disagree and strongly disagree. The last, the Community Environmental Factor gets 59,6% agree, 40% strongly agree, and no students chose disagree and strongly disagree.

The results of the Teacher’s Factor were taken from 4 questions, Parent’s Factor was taken from 1 question and Community Environmental Factors were taken from 1 question in the questionnaire adopted from Saheb, V.

4.2. Discussion

4.2.1. Types of motivation

From the finding obtained by the researcher, it can be analyzed that most students own Instrumental Motivation because the Instrumental Motivation gets 63% agree, 33,2% strongly agree, 3,8% disagree and no student has chosen strongly disagree. It is the highest percentage among others. Integrative motivation is the second most common type possessed by students. Integrative motivation gets 59,6% agree, 34,2% strongly agree, 5,4% disagree and 0,8 % disagree. The third is Extrinsic Motivation gets 52,7% agree, 22,3% strongly agree, 13,9% disagree, 1,1% strongly disagree. The last type of

motivation is Intrinsic Motivation gets 55% agree, 12% strongly agree, 31,5% disagree, and 1,5% strongly disagree. It is the lowest percentage among others.

In other words, the students own all types of motivation proposed by Saranraj SnL and Shahila SnZafar (2016). Unfortunately, Intrinsic Motivation is not the most type of motivation that students have. According to Ryan & Deci (2000) “ Intrinsic motivation is not the only form of motivation, or even of volitional activity, but it is a pervasive and important one”. Intrinsic motivation is the strength that comes from within oneself individually. Students who are intrinsically motivated will be willing to do all their activities not because of coercion or reward. In fact, the data shows that the respondents are lack of intrinsic motivation. This is the reason why students are not interested in learning English so they still get a bad score in English subject.

4.2.2. Factors of motivation

Based on the results obtained from the finding, it is analyzed that most of students choose teachers as the most important factor in learning English. The data shows that results of the open question contained in the questionnaire, 40.4% of students wrote that they will be more motivated to learn English if the teacher is able to provide the right teaching method for them. Some of them stated that the bad method and the fierce personality of the teacher were their main obstacles in learning English. These students want fun teaching methods so they not get bored easily during the class. This was confirmed by the teacher’s statement in the interview that the school had not found the right effort to increase student learning motivation especially in English subjects.

Furthermore, the three factors of motivation adopted in this research are found. It means they influence the motivation of the respondents in learning English.

5. Conclusion

Based on the results of finding and analysis at this research, it can be concluded that the type of motivation that is mostly owned by students of SMK UISU Medan is Instrumental Motivation with 63% agree, 33.2% strongly agree, 3.8% disagree and no student has chosen strongly disagree. The second type of motivation is Integrative Motivation, the third is Extrinsic Motivation, and the last is Intrinsic motivation. Intrinsic Motivation gets the lowest percentage. Unfortunately Intrinsic Motivation that is expected to play a major role in increasing student motivation in learning and increasing interest in learning from within the student individually showed the lowest percentage. This is the reason for the

lack of interest in student learning especially in English subjects and the reasons why students still get a bad score in English subject.

The most influential factor in increasing student learning motivation is teacher's factor. As many as 40.4% of SMK UISU Medan students stated that they would be very interested in learning English if the teacher was able to provide the right and fun teaching method so they will not get bored. The teacher also confirmed that the school did not give good facility or effort to increase the students' motivation in learning English.

Finally, motivation is really important in learning English. Intrinsic motivation is the most important type to achieve what the students' wish by learning English. Furthermore, English teachers play important role to raise the intrinsic motivation of the students.

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Conference Paper

Verbal and Nonverbal Factors Influencing the Success of *Da'wah* Communication By Ustadz Abdul Somad

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Abstract

Da'wah is the term used to refer to the process of spreading information about Islam by a *da'i* (a Muslim communicator). Indonesia, as the country with the biggest Muslim population in the world has produced a large number of *da'i* who gain popularity in either, local, national, or international scale. Ustadz Abdul Somad is one among the most popular *da'i* from Indonesia who in the last few years has attracted audience across various social economic, educational, and political backgrounds. Driven by the popularity gained by Abdul Somad which outruns most other *da'i* in Indonesia, this study aims to investigate the factors influencing the success of his *da'wah* communication. This study applied a descriptive qualitative approach using documentation and interview as the instruments of data collection. The findings show that there are two main factors behind the success of his *da'wah* communication, First, the verbal factors which include comprehensive reference and the language choice. Second, the nonverbal one, which in this case is the use of various platforms for *da'wah* dissemination.

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1. Introduction

Da'wah is an effort to invite people to always hold on to Islamic teachings to gain happiness in this life and hereafter (Jafar, 2010). Similar to this definition, Mubarak (1999) defines *da'wah* as a way to invite people to the right path of Islam so that they can live happily in the world and hereafter. Someone who does the act of *da'wah* is called as "*Da'i*" or Islamic preachers. They have deepened their understanding of Islamic teachings and are committed to share their knowledge to others. For this reason, Islamic preachers should have good communication skills to communicate effectively in front of their audience (*mad'u*). *Da'wah* can be categorized as successful when the content of *Da'wah* is followed by the listeners. In other words, *da'wah* aims to influence people to act in accordance with what the *Da'i* conveys in his *da'wah*.

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Da'wah is very important for Muslims since it is a way to help Muslims understand their religion better, especially the Muslims in Indonesia as a country with the highest Muslim population in the world. Approximately, in 2015, Islam has 1.8 billion adherents, making up about 24.1% of the world population. Muslim population in Indonesia is the largest in the world, with approximately 225 million Muslims, and 87.2% of Indonesian population identifying themselves as Muslim in 2010 (BPS, 2010). Despite the number of Muslims in Indonesia outweighs the percentage of other religions, Indonesia is not an Islamic state, instead a secular state whose government officially recognizes six formal religions (Martin, 2004). This fact is one contributing factor to the establishment of Islamic boarding schools that produced Islamic preachers in Indonesia.

Islamic preachers (*Da'i*) have played important roles in spreading Islam in Indonesia, for example; Walisongo (the nine Islamic preachers). In the 14th century, Walisongo spread the Islamic teachings in East Java, Central Java, and West Java (Ricklefs, 1991). They encouraged the local people to adhere Islam without any force. Today, in this advanced technological era, *da'wah* can be done without face to face meeting. With the presence of social networking sites and social media, many Islamic preachers do their *da'wah* on Instagram, Facebook, and twitter or YouTube, and they are well-known in local, national or international scale. Some of them are; Yusuf Mansur, Gus Mus, Aa Gym, Arifin Ilham, Syekh Ali Jaber, Anwar Zahid, Ulil Absar Abdalla, Hanan Attaki, and Abdul Somad.

Among these *Da'is*, who are also called as Ustadz in Indonesia, in the past few years, Ustadz Abdul Somad (UAS) has gained more popularity compared to other *Da'is*. It can be seen from the number of his *da'wah* subscribers on YouTube and followers on Instagram. Since finishing his study in 2002 from the University of Al Azhar, Cairo, UAS started to gain public attention since he uploaded his *da'wah* videos on YouTube and Instagram. Up to this point, UAS has 7.2 million followers on Instagram (Tribun-Timur.com, 2019) and 38.7 million people who watched his *da'wah* videos on YouTube. In addition, he can attract the audience of different social economic, educational, and political backgrounds.

Related to this phenomenon, this current study tries to investigate the factors influencing the success of UAS's *da'wah* communication. Of course, several researches related to *da'wah* have been conducted in Indonesia. However, none of them discusses about the factors contributing to the success of *da'wah* in Indonesia. A study conducted by Aini and Husna (2018) about the type of *da'wah* communication used by *da'wah* workers in conveying the message of Islam to the aboriginals shows that to develop effective communication, the *da'wah* workers do not only apply verbal communication,

but also non-verbal communication to introduce the concept of Islam to the aborigines. In Indonesia, Murthado (2017) has studied about the empowerment of social media for *da'wah* in Medan, but he did not discuss about the factors contributing to the success of *da'wah*. Thus, the study related to factors contributing to the success of *da'wah* dissemination is considered important since the results of this study will be beneficial to be used as a reference for other Islamic preachers in Indonesia. By understanding the contributing factors, other Islamic preachers will have better communication skills in delivering their *da'wah* successfully. Thus, it is expected that the listeners follow the content of *da'wah* and behave in the right path of Islam and be happy in this world and hereafter.

2. Literature Review

2.1. Da'wah and communication

Literally, *da'wah* means “issuing a summon” or “making an invitation”. It functions to invite people to understand Islam through dialogue (Online, 2018). A Muslim who has deep understanding about Islamic teachings and performs the *da'wah* is called as *Da'ī* (Islamic preachers). However, a Muslim whose profession is not a *da'ī* can also share his understanding about Islamic teachings, for example; a father who reminded his son about the obligation of Friday prayer for men in Islam. Even though he might work as an entrepreneur, he should not wait for a *da'ī* to teach his son about Islam.

Da'wah involves communication which encourages social interaction between *da'ī* and his audience (*mad'u*) (Mubarak, 1999). For this reason, a *da'ī* should have a wide range of knowledge related to Islamic teachings, the social behavior of human beings, and the socio-cultural environment where they live. It is important to make sure that the message of *da'wah* is conveyed successfully since nowadays' society should find the solution to overcome the challenge of communication intensity (Ekayati & Saniaty, 2018).

To achieve this goal, in the Qur'an An-Nahl: 125, it is stated that:

أَدْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجِدِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ ۝١٢٥

It means: “Call to the way of your Lord with wisdom and goodly exhortation and have disputations with them in the best manner; surely your Lord best knows those who go astray from His path, and He knows best those who follow the right way.”

From the verse of the Qur'an above, it can be understood that "wisdom", "good instruction" and "arguing well" are three things needed in *da'wah*.

2.2. Factors contributing to the success of Da'wah

It is stated that *da'wah* will be delivered successfully if the message contained in *da'wah* is fully explained by the *Da'l* (Mubarok, 1999). The success of *da'wah* can also be seen if *Mad'u* (the audience) do the message of *da'wah* conveyed by the *da'l*. For instance, when a *da'l* reminds the importance of performing five-time prayer a day in Islam, and the people who listen to his *da'wah* (the *Mad'u*) perform the message, it means the *da'wah* has been successfully communicated.

Rachmat (1986) mentions several things that make a success *da'wah*:

1. The audiences understand the message of the *da'wah*.
2. The audiences are happy with the knowledge they learned from a *da'wah*.
3. The *da'wah* changes the audiences' behavior to be better than before, for example; being ignorant to be more sympathy.
4. The *da'wah* results in a good relationship between a *da'l* and his audiences, for example; from a teacher, becoming a friend.
5. The *da'wah* improves the audiences' action toward their daily life, for example; being perplexed to perform prayer to be more diligent to do it.

Besides these improvements, other factors contributing to a success of *da'wah* are verbal and non-verbal communication. Since communicating skill plays an important role in *da'wah*, the factors that influence the success of communication also apply to the success of *da'wah* (proselytizing). In their article, Aini and Husna (2018) explain that *da'l* should choose an appropriate type of communication to perform the *da'wah*. They also add that verbal communication might involve the use of certain language medium to convey the message of *da'wah* to the recipient through verbal medium, such as; public speaking, sermon, dialogue and discussion. They furthermore propose the procedures of verbal communication, namely; the topic of conversation should be about something good and beneficial, the communicator should avoid mentioning unbeneficial things, he is truthful, does not expose others' weakness, does not say bad things and look down on others, and he observes the ethics when differing in views with others (Aini & Husna, 2018). Meanwhile, the non-verbal communication is related to facial expression, eyes

and body movement which could have a big influence in communication (Mc Auley, 1988).

2.3. Ustadz Abdul Somad (UAS)

As a country with a higher number of Muslims, Indonesia has many Islamic preachers who are well-known in national and international scale. Ustadz Abdul Somad, popularly called UAS, is one among Islamic preachers in Indonesia who have attracted peoples attention in the past few years. Abdul Somad Batubara (born May, 1977) is an Indonesian Islamic preacher and Ulama from Asahan, North Sumatra. He is known for his lectures on various religious issues, especially regarding hadith studies and Islamic jurisprudence. He is currently on service as a lecturer at the State Islamic University of Sultan Syarif Kasim II (UIN SUSKA) Riau.

Ustadz Abdul Somad went through his elementary education at Al-Washliyah. Then, he continued his education at Mu'alimin al-Washliyah Medan. In 1993, he studied at Nurul Falah, and completed it in 1996. In 1998, Ustadz Abdul Somad was among 100 students who received scholarships granted by the Egyptian government for Indonesian students studying at Al Azhar University. In 2004, the Moroccan government provided him scholarship for post-graduate education at Dar al Hadith al Hasaniyyah Institute which annually receives 20 students, consisted of 15 Moroccans and five foreigners.

3. Research Method

This study applied a descriptive qualitative approach using documentation and interview as the instrument of data collection. The main data source for this study was the video of UAS's *da'wah* published on YouTube (www.youtube.com). In addition, 4 people (2 men and 2 women) were invited as the participants of the study for interview session. The four participants were selected based on the criterion of YouTube subscribers who watch UAS *da'wah* video regularly. The data gained from the interview were analyzed using content analysis. Meanwhile, the data from documentation were analyzed using document analysis technique as suggested by Miles, Huberman, and Saldana (2014).

4. Result and Discussion

After analyzing the data, the results indicate that there are two main factors contributing to the success of Ustadz Abdul Somad's *da'wah*, namely; verbal and non-verbal factors.

The verbal factors include comprehensive reference and the language choice. Meanwhile, the non-verbal factor is the use of various platforms for *da'wah* dissemination.

4.1. Verbal factors

The popularity of Ustadz Abdul Somad is supported by two verbal factors; (1) the humors and playful words he likes to use when conveying his *da'wah* in front of the audience (*mad'u*), and (2) his rigorous explanation based the Qur'an and Hadith and his ability to link his explanation to current situation and the life of recipients (*mad'u*) with Islamic teachings in order to create friendly environment in his *da'wah*. With the use of unique rhetoric and humor that attract layman and political leader, his humor and deep knowledge have influenced people of different social backgrounds to feel happy with the knowledge they got from his *da'wah*, and it is one of several signs for a success of *da'wah* dissemination explained by Rachmat (1986).

In delivering his *da'wah*, Ustadz Abdul Somad disseminates the Islamic teachings, provides solution and answer to the questions asked by his audience in a way that can be understood by his audience. For examples, when talking in front of Acehnese, Ustadz Abdul Somad speaks Aceh language, when given opportunity to talk in front of the House of Representatives; he used playful words and humors related to the context of the House of Representatives. Thus, it proves that Ustadz Abdul Somad could use appropriate type of communication to perform his *da'wah*. Moreover, everything he says is truthful as he always supports his explanation with the Qur'anic verses and *shahih* hadith. He never says bad things or looks down on others, and he also respects other people's view.

This finding is in line with the statements given by the interviewed participants who were asked about UAS' *da'wah*;

"I like watching UAS' da'wah because he conveys his da'wah in a fun way. It's like watching a stand-up comedy show [laughing]." (Participant 1, a man)

Another participant also mentioned that:

"I like watching UAS' da'wah because he explains rigorously by referring to the Qur'an and Hadith, and it makes me more confident in practicing Islamic teachings." (Participant 2, a man)

4.2. Non-verbal factors

The personality of Ustadz Abdul Somad himself also supports the success of his *da'wah*. He is simple and ordinary if compared to other Islamic preachers. Another factor that contributes to the success of Ustadz Abdul Somad in influencing people to perform the Islamic teachings through his *da'wah* is the presence of technology. What makes him different to other Islamic preachers who also gained popularity in the past, like K.H. Zainuddin M.Z. is because today, Ustadz Abdul Somad has access to SNS and internet that have dominated the life of people in Indonesia. Using this opportunity, the popularization of social media, Ustadz Abdul Somad tries to reach more people of different ages and professions by broadcasting his *da'wah* through YouTube channel and other social media on Internet, and it results in his national fame in Indonesia.

The findings above are in accordance with the statements given by the participants interviewed:

“UAS’ da’wah is interesting to watch. I like it because I can listen to his da’wah from YouTube while I am cooking in the kitchen.” (Participant 3, a woman)

Another participant also mentions that:

“Previously I did not know UAS, but because I often saw his da’wah on Instagram, Facebook and YouTube, I have come to like it and have started to watch his da’wah since then.” (Participant 2, a man)

5. Conclusion

As a country with a large number of Muslims, Indonesia has established many Islamic institutions that produce great *da'ls*. Among those *da'ls*, Ustadz Abdul Somad can attract more people to listen and to watch his *da'wah* if compared to other Islamic preachers. This study has investigated the factors influencing the success of *da'wah* by Ustadz Abdul Somad by analyzing the *da'wah* videos he uploaded on YouTube. After analyzing the data, the result indicates that Ustadz Abdul Somad is famous due to the verbal and non-verbal factors. The verbal factors are the humors and playful words he likes to use in his *da'wah*, his comprehensive understanding of the Qur'an and Hadith which can provide clear answer to the questions asked by people of this era, and the appropriate words he chooses for his audience in delivering the *da'wah*. The non-verbal factors include the use of various platforms in disseminating *da'wah*, such as; YouTube

channel and Instagram, and also the simple ordinary and cheerful personality of Ustadz Abdul Somad which makes him closer to his audience, and the body language and humorous facial expression he uses in front of his audience. The findings of this study are expected to be beneficial for young *da'ls* so that they will become more prepared in spreading Islamic teaching in national and international scale.

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Conference Paper

Symbolic Violence in *Mata Di Tanah Melus* By Okky Madasari

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Abstract

This article explores the symbolic violence experienced by children in their everyday lives as represented in an Indonesian contemporary children novel, *Mata di Tanah Melus* (2018) by Okky Madasari. Unlike physical violence where its effect can be clearly recognized, the nature of symbolic violence—though equally harmful—is very subtle, so the victims may not recognize the violence. The research aims to identify how symbolic violence from adult to children is represented—especially in daily life—and how a protagonist deals and then negotiates with it. This article applies Pierre Bourdieu's concept of symbolic violence and Maria Nikolajeva's theory of adult's aetonormativity. Several studies on adults' symbolic violence against children in Indonesia have been carried out in folklores and dystopian novels. This article examines a contemporary children's novel written by Okky Madasari. The novel is one of few Indonesian children's novel that contains the issue of symbolic violence against children within modern and traditional worlds. The result of this research indicates that there are many forms of symbolic violence from adult to children, one of which is the domination of adults who are not aware that children also have their own opinions and needs. Such domination silences children and makes them lose their voices. Nevertheless, the research revealed that despite adult's domination, the children characters in the novel found their agency and empowerment to negotiate the situation after encountering an otherworldly realm and going on their own adventures without the presence of their parents.

Keywords: aetonormativity, children's agency, Indonesian children literature, symbolic violence.

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1. Introduction

Childhood is a past that adults have gone through. With the biological fact about children being younger than adults, there is a tendency to understand children as people who have not earned sufficient amount of knowledge or experience compared to adults. Children are also perceived as fragile or vulnerable beings. This view causes adults to feel the responsible for giving guidance and teaching children but not vice versa. Consequently, children are obliged to comply with orders or instructions made by adults,

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and this situation creates a hierarchal position where adults are positioned as beings that have more control over knowledge compared to children.

In Shier's view (2010:3-4), the unequal position between adults and children causes the tendency for the world of children's literature to be written from the perspective of and based on the interests of adults. To Shier, such hierarchal relationship is also a socially acceptable form of discrimination against kids. Children tend to not understand this relationship as a form of discrimination since children are constructed to respect and obey their parents. In Bourdieu's concept, this can be understood as an invisible (symbolic) violence from a dominant party, and such violence is approved by the dominated as the relationship is based on a mutual consensus (Haryatmoko, 2016:57-59).

Violence can be defined as an action that is embedded with elements of domination and power to coerce a dominated party without their approval. Symbolic violence is a type of violence that is most difficult to resolve as it operates through discourses, and it targets a non-physical aspects of an individual, such as ways of seeing, feeling, thinking, and acting. This type of violence is defined as *symbolic* as it does not produce visible effects of physical violence (such as bruises, trauma, fear, or anxiety). While physical violence is visible, people are often unaware of symbolic violence due to its invisible nature [M1]. The form of violence grows even more subtle when it hides in plain sight with the society's approval [M2]. It is common for victims of symbolic violence to feel neither dominated nor manipulated. Symbolic violence persists because of the approval and the ignorance of the dominated group (Haryatmoko, 2010: 128-129).

Through questioning existing structure of power, several contemporary children's literature attempt to eradicate the very hierarchy which supports the existence of symbolic violence. An example of such children's literature would be *Mata di Tanah Melus* (MdTM), a work by Okky Madasari. Recognized as a prolific, young Indonesian author and literary critic who actively deliver criticisms to social issues and injustice in her (adult) writings (General information about the book and its author can be obtained from numerous media articles. An article written by Zainal (2018:1) describes Okky Madasari as an author who actively voices out social issues), Okky Madasari made her debut in the genre of children's literature through the publication of *Mata di Tanah Melus*, the first book in the series of Mata's adventure. Mata is the nickname of a 12-year-old girl named Matara who explores the outermost regions of Indonesia. The book was first published in January 2018, and it is continued by *Mata di Pulau Gapi* (published November 2018) and *Mata dan Manusia Laut* (published May 2019).

Based on preliminary reading on *Mata di Tanah Melus*, it is found that the text gives critical perspective about how domination and symbolic violence against children persist and are legitimized by the society. The construction of domination and the worldview that entails it (and is legitimized by the society) are challenged and questioned. The text also shows how the child character negotiates violence and domination that she experiences. Referring to Bourdieu (in Haryatmoko, 2016:35), the investigation on the mechanism of domination can be a liberating instrument for those who are dominated. By examining how domination and violence work in children's literature, this study aims to give more understanding on instruments which have the potentials of opening of the possibility for a text to convey ideas that are more liberating for children.

2. Literature Review

In her thesis, Sari (2019) applied psychology of literature to investigate the personalities and values of hard work in the characters of the novel *Mata di Tanah Melus* and how these aspects pertain to literary pedagogy in high schools. The study has proven that the positive depiction of Mata's character has a relevance to children's character education through literary discussions in high schools classes. Similarly, a study by Sari, Suwandi, and Wardani (2018) applies psychoanalytic literary criticism in exploring id, ego, and superego of the protagonist. In the research, it is identified the dynamic of Freud's trinitarian aspect of personality works in *Mata* and results in the child's strong and positive characters.

Morellato (2016) applied Bourdieu's concepts to investigate aspects of symbolic violence in Japanese children's picture books with stories originated from folklores. The high amount of symbolic violence found in her study contradicts the standardization of folklores from all over the world where violence is omitted in children's reading. On the contrary, symbolic violence is a recurring theme in Japanese folktale texts since folktales used to be created for adult consumption, and violence was used as an element which made stories more attractive. Meanwhile, after gathering sociological data from children's novels, Singer (2011, 118) found that there are children's literature which contain critical perspectives that problematize practices of injustice. Another research by Islafatun (2017) examined types and methods of symbolic violence as practiced in a dystopian world in *The Giver*, a young adult novel by Lois Lowry. Islafatun found that symbolic violence persists through language or discourses that are commonly accepted by a society whose lack of questions emerge from the element of conformity.

Resistance starts to emerge when a child earns a gift in the form of knowledge that other members of the society do not have.

Prior research on *Mata di Tanah Melus* uses pedagogical approach and psychoanalysis, this study focuses its investigation on symbolic violence against children as represented in a contemporary Indonesian children's literature. While symbolic violence against children is commonly found in Indonesia, most research by social science scholars usually explore how the condition is manifested in the society (One of example is the research on online media violence against women and children in some headlines of news media by Purwandari in Luhulima (2007: 19) via Marsudi and Gassing (2018)), but not in literature. Such lack of research leaves a research gap that can be filled by the arguments in this article. As children's literature is a media which serves to transmit dominant values to children, it is essential to discuss how symbolic violence still persists in literary texts for children.

According to Bourdieu, symbolic violence is not merely a form of violence that operates symbolically, but also a practice of violence which operates on the victim's approval for the same violence (Bourdieu and Wacquant, 2002:167). Through this definition, Bourdieu discovers that social and cultural domination that persists in the society is considered as something normal. This practice of domination can remain in operation as there is a practice of discipline imposed by one party to another so that the dominated party does not object such positioning. The epitome of this would be the patriarchy's practices of domination over women.

This concept of domination is used by Nikolajeva in understanding the relationship between adults and children. With more amount time spent living, Adults' higher amount of experience is often used to support the assumption that adults have the authority over knowledge and truth. This perspective underlies adults' feeling of dominance as they are entitled to bringing order to children's lives. In the context of children's literature, Nikolajeva dubs such condition as aetonnormativity. The term comes from the Latin word "aetas" (which means "age") and "normative" (which means "rules/norms"). In other words, Aetonnormativity is age-based foundation of norms where adults' experience is treated as the virtue while children's experiences are marginalized and considered as the "Other". According to Nikolajeva, adults' version of normativity has been imposed to children's literature since its birth (Beauvais, 2012:3). This perspective allows children's literature to be understood as a representation of adult-children relationship that is dominated by adults' perspective. Therefore, such relationship will make objective representation of children impossible to happen as the texts have been contaminated by

adults' numerous assumptions about children, and these assumptions are constructed by political and philosophical beliefs that a writer holds.

In symbolic violence against children, there is an unbalanced power relation. Some strategies to alter or put this relation to a balance may involve the use of particular genres (fantasy, adventure, dystopia), the use of narrative tools such as voice, children-centered focalization, and the attempt to position children as subjects (Nikolajeva, 2009: 13). By using Bakhtin's theory of carnivalism, Nikolajeva (2009:17) expands the theory to show the possibility of children's empowerment and subversivity in children's literature. Nevertheless, as Bakhtin's idea of carnivalism, the resistance is limited withing a particular place and time.

The fantasy or the unreal world in children's literature are commonly used as a carnival space for the children. In the real world, the children characters are experiencing repressions or portrayed as helpless children. In the fantasy world, they are given the space to become the opposite characters. This carnival space is created by the adult writers to entertain the child readers. At the end of the story, the child characters are returned to the real world in which they are under the control of the adults. Good children's literature, in Nikolajeva's view, offers the child readers a room to question the adult's norms. The fantasy worlds are the room provided for the child readers to question and negotiate for a more balanced child-adult power relations.

3. Research Method

This research used textual analysis method to make literary interpretation. The research corpus is an Indonesian children's novel titled *Mata di Tanah Melus* written by Okky Madasari, the first edition that was published in 2018. The research is divided into two phases. The first phase was to identify and classify symbolic violence in the text by implementing Bourdieu's concept of symbolic violence and Maria Nikolajeva's theory of aetnormativity. The second phase analyzed the text's perspective and position toward symbolic violence in adult-child relations.

4. Result and Discussion

4.1. Symbolic violence in the children's novel *Mata di Tanah Melus*

Bourdieu's concept of symbolic violence is often applied in examining the domination of men over women through socially acceptable discourses. The dominated's lack of

knowledge leads to approval for the actions of the dominating. With such approval, symbolic violence will continue (Haryatmoko, 2016: 57-59).

In studying the relationship between children and adults, it is found that similar patterns of symbolic violence and domination are very likely to occur. In the novel *Mata di Tanah Melus*, how the relationship between adults and children may engender symbolic violence can be identified in the following aspects:

4.1.1. The marginalization of the world of fantasy as children's world

The text *Mata di Tanah Melus* shows the dichotomy between the world of children and that of adults through the conflict between the realm of fantasy (as the representation of children's world) and the real world (representing adults' world). In the children's world, children take control over situations and are depicted as victors. On the other hand, in the world of adults, adult characters are depicted as the group which dominates children characters. The text began with the depiction of children's defeat in the realm of adult's world. Below is the first paragraph of the novel's first chapter:

Every child always believes that not a single story is ever unreal – until they grow up and have no more time to read stories or even listen to them. Then, to cover the feeling of loss, these grown-up children will pretend to hate stories. They will say that not a single thing from stories can be believed. All of them are mere fiction and fantasy. (Madasari, 2018: 7)

Through *Mata*, the protagonist and the narrator, the text creates children's voice and perception to adults. Children's judgment for adults has been stated from the very beginning of the story.

Although the writer uses a child's perspective, the message is actually the voice of an adult who criticizes adults' attitude toward children. In her judgment, *Mata* states that adults in fact do not differ from children as they both believe that all stories are real. The only difference lies in adults' reluctance to admit this fact. They "pretend to hate stories" because "they don't have time to read one". Adults' hatred for stories is proclaimed by refusing to believe that stories are real and look at them as fantasies instead. Indirectly, the narrator shows adults' attitude which positions themselves as the party which possesses the true knowledge while children are positioned as a group of people who do not have sufficient knowledge to tell the difference between fantasy and reality. Such positioning places children as the unreliable group. In this case, *Mata* also unconsciously reveals the symbolic violence that children have to face. When

children are deemed unreliable, their views and judgments are also considered equally unreliable and therefore, can be dismissed. Such positioning justifies adults' negligence of children's views and opinions.

Mata's comment on adults' marginalizing treatment for children who believe in fantasy is reinforced by her story about adults' attitude to Granny Mar (Mata's grandmother), who was once missing for 40 days because she was taken to the world of sun-eating giants. When she was found, little Mar told people about what she went through, but the adults (Mar's parents, other adults, and even her own daughter, who later became Mata's mother) who listened to her stories did not believe in her. All of them think that Granny Mar had her head in the clouds and made up the story. No one believes in her but Mata, her granddaughter. While the adults cannot believe in Granny Mar's explanation about her disappearance, they also find themselves unable to come up with a reasonable explanation about the incident

The text displays its affiliation to a child (Mata) since in the story development, Mata's Mother (who represents modern adults who do not believe in fantasy stories such as the one told by Granny Mar) eventually has to face numerous supernatural occurrences which transcend her reason.

4.1.2. Children characters are understood as having no independent opinion/choice

Although there are three different settings and three different characters (Mata, Tania, and Atok) in the novel, there is a common thread in the relationship between parents and children. The children characters represent three different groups of people. Coming from Jakarta, Mata represents urban society. On the other hand, Tania is a child from Belu, a transitioning society which has started adopting urban lifestyle (particularly commercialism and environmental exploitation) while still believing in supernatural elements as a part of reality. Meanwhile, Atok from the land of Melus (*Tanah Melus*) represents a traditional society who reserves themselves from outer worlds and is considered extinct by people of Belu. The land of Melus is guarded by supernatural powers, so no person can enter, and those who come inside will never get out.

In the three different settings, the three child characters are similar in their acceptance of rules and decisions made by their parents although they may not be pleasant or understandable. As a representation of the land of Melus, Atok shows obedience to the tradition of the people of Melus without feeling the necessity to question it. The adults' rule is absolute and indisputable. Any deviance from the rule is deemed as blasphemy

to the guardian deity, and it can lead to the demise of his people. On the other hand, as the representation of the transitional society, Tania is depicted to have more interest in urban life that she knows from the television. She is also depicted as a good kid who is obedient to her parents and always complies with any requests from adults.

Different from Atok and Tania, Mata is the representation of a child that is raised in a modern, urban setting. Mata constantly shows critical attitude toward the behaviors, rules, and decisions made by adults around her, including her mother. Even so, her critical perspectives are rarely expressed to adults. Readers may discover her critical attitude only from her comments as the narrator. When Mata encounters an adult, she tends to be silent and keeps her opinion to herself since most adults around her hardly give her any chance to express her views. An example of this would be Mama's response to Mata's story about her experience at school.

When I was on the first grade, Mama looked for my Religion teacher because I told her that in hell, people have their backs ironed. Mom's eyes goggled when I told her that. Then she asked where I heard it from. When I told her that the Religion teacher told me that, Mom said, "It's a lie. Tomorrow I'll talk with your teacher." (Madasari, 2018: 15–16)

Mama's rejection of the concept of torture in hell emphasizes Mama's position as an adult who puts forward rationality, so she cannot accept things that are beyond reason. In her view, the religion teacher's story is similar to any other fantasy stories since it cannot be proven. When the religion teacher believes this as the truth, she rejects it. At the same time, the story of torture in hell can be understood also as a form of adults' symbolic violence against children since it is the teachers' attempt to intimidate the students with the expectation that the students may have good character. Such intimidation is approved by the school, and this is what Mama refuses to accept. However, although Mama attempts to protect her child from a form of symbolic violence, the way Mama responds to the information is also another form of symbolic violence. By judging the story, labelling the story as "a lie", and deciding to have a conversation with Mata's teacher on the following day, Mama gives neither an opportunity nor space for Mata to express her opinion. Such authoritative action places Mata in a position where she is protected while her capability of thinking is negated. Mama also did not consider how her decision affect Mata.

Nobody knows what Mama told my religion teacher. The teacher also did not say anything to me. But since then, in the class, the teacher has always treated me as if I don't exist. (Madasari, 2018: 15)

The difference of perspective between parents and teachers is depicted as something that sacrifices children who do not understand anything about the dispute. In spite of this, as a victim, Mata not only accepts but also justifies Mama's decision by attempting to find the silver lining of Mama's doing.

I wasn't really bothered. I don't really like the lesson either. Secretly, I'm actually glad because the teacher never tells me to answer his questions or stand in front of the class to recite long verses that we have to memorize. (Madasari, 2018: 15 – 16)

In a single circumstance, Mata simultaneously experiences three forms of symbolic violence. The first one is her teacher's intimidation through stories about torture in hell. The second form is Mama's one-sided action which led to a change of attitude in Mata's religious teacher. The third one is the religion teacher's act of ostracizing Mata because he holds grudge against Mata's mother. The character of Mama does not know the consequence of her actions to Mata because Mata has been silent and provided justifications. As a result, Mama repeatedly does the same action. Throughout the storyline, Mama never asks about Mata's view. Almost all of Mama's utterances are statements, and only four of them are questions. Among the four questions, there is only one where Mama asks about Mata's opinion, and this is found at the end of the story after Mama's attitude changes.

The three child characters – Mata, Tania, and Atok – are also positioned as a group who is blamed and scolded when they experience unfortunate things. In the story, the adults never ask about the children's opinion or reason for doing actions that their parents did not expect. When Mata lost her consciousness out of exhaustion after walking for a long distance with Tania, both Mata's and Tania's mother blame their children.

"You passed out a few moments ago. What if Tania hadn't gone to the market to tell me about it? Why did you go play so far away from me without telling?"
Mama couldn't stop talking. She didn't give me a moment to breathe away my nightmares. I haven't even regained full consciousness. Now Mama's petty quibbling even makes my headache even worse (Madasari, 2018: 50)

Without considering Mata, who was feeble and sick at the time, Mama directly scolded Mata without asking Mata's condition or enquiring about the reason that Mata passed out. Mama does not even realize that Mata played by herself because of her own instruction as she wished to remain uninterrupted when talking with the people of Belu

in the attempt of gathering data for her writing. In addition to this, children are also considered to have no capability of defending themselves without the presence of an adult. Unexpected occurrences are understood as a child's fault for not asking for an adult's approval or permission. Tania also experienced a similar situation.

I looked away from Mama. I just realize that I'm in my hotel room. There's Tania and her mother here. Tania is standing by the door, and her eyes are red and swollen as if she just cried. She looks frightened. Tania must have just been scolded by her mother, just like Mama scolded me. Tania's mother is standing by my bed. She also looks tired and afraid. She must be worried about being blamed because her kid took me away that I passed out like this. (Madasari, 2018: 50)

After Tania was scolded, it is also known that her mother deals with her own fear by scolding Tania. An adult who is under pressure often seeks a way to cope up by targeting another person who is more vulnerable, and in this case, the person is a child. Here, children are not depicted to resist, refute, or give explanations. They remain silent. Mata even blames her own self as seen in the following quotation:

Ah, now I feel bad. It's all my fault. I was cocky about wanting to walk so far that I forced Tania to take me to her home. (Madasari, 2018: 50)

Mata does not even realize Mama told her to go play with Tania and even gave her pocket money so that Mata would not interrupt her work. There is an element of parent's negligence which causes children to experience misfortune. Unfortunately, the blame is put on children, and even the child character blames her own self.

Similar situation also happens in the land of Melus. Atok's mother directly scolded Atok for leaving the land and defying against the tribe's rule.

Atok's mother hugs her son while keep on venting. She must be angry at Atok, who left without a permission and went missing for days. Atok stays silent while putting on a jesterly smile. He also hugs her mother back. (Madasari, 2018: 179 – 180)

Although the mothers are depicted to scold their children, a different from of dynamic occurs between Atok and his mother. Atok's mother is portrayed to be scolding while embracing her child, so the scolding is understood as a sign of worry about her son, who left without asking for permission. Atok also responds with hugging and "jesterly smile", showing no signs of being intimidated. Therefore, there is no element of blaming

here. Not only Atok's mother, the people of Melus even understand Atok's transgression and forgive him. This could happen because of the presence of a character named Ema Nain, who is believed to have the capability of reading the minds of every person of the Melus Tribe. In this case, adult's understanding about children's actions will minimize the possibility for symbolic violence to occur.

4.2. How the text *Mata di Tanah Melus* views adults' symbolic violence against children

4.2.1. The land of Melus as a carnivalistic attempt of negotiation

The novel *Mata di Tanah Melus* has positioned the child protagonist as the narrator and focalizer of children's thought-world. A child character is supposed to take the role of a subject who negotiates the domination of adults and the symbolic violence that affects children. The world of fantasy or "the unreal" that was initially depicted as a marginalized realm in the beginning of the novel finally becomes the children's space of negotiation.

When Mama and Mata visited Belu region, they were suddenly lost into an other-worldly realm, which is the land of Melus. The Melus tribe is an ancient group of people who are considered as the first inhabitants of Belu. They are known as "Emafatuk Oan Ema Ai Oan" (people who live with stones and woods). The tribe is known to be extinct as they are marginalized by migrants who have lived in Belu since their first arrived (belukab.go.id). Initially, Mata entered the land of Melus alone. She left her mother who was asleep at the time as she was swayed by the wonder of Fulan Fehan. Mata was then captured by the people of Melus, who thought that Mata is a spy sent by the Bunag tribe, the enemy of Melus people. The territory of Melus tribe is said to be a mystical realm, and the people of Melus live here since they do not wish to be seen by the outside world. The realm cannot be seen or entered by people outside of the Melus tribe. Such protection is a way of the Melus tribe to survive and live peacefully without interference from external parties.

In the land of Melus, Mata is separated from the adult character, Mama, who has been dominating her. In these moments of separation, Mata found a peer whom she could not find in the real world, and had dangerous and exciting adventures which empower her. When Mata accidentally entered the territory of the Melus people, she was not allowed to go out so that she would never jeopardize the existence of the people of Melus. Although Mata was treated nicely and allowed to play with the children of Melus, Mata

was sad and troubled because she could not meet Mama. This garnered the sympathy of a child from the Melus Tribe named Atok. Atok was then willing to go against his people's rule so that he could help Mata go back to her home and meet her mother.

According to Webb (2007), the fantasy world can function as a good and safe territory for children to go on an adventure and explore roles that cannot be taken in their real, daily lives. Naturally, children have a wild dynamic of emotions. They are full of curiosity for everything. They can be irrational, but they always have the spirit of adventure. However, at the same time, their young age and lack of experience may endanger them as they explore everything through actions. In the world of children's literature, fantasy worlds or otherworldly realms frequently function as either a terrain of negotiation or a space which gives resolution for problems that the child character faces in the real world.

The experience of going on an adventure with Atok empowers Mata in ways that being with her mother could not do. She met the Lonely Queen of the Butterflies who wanted to keep her and Atok as her companion which forced Mata and Atok to jump into a deep ravine to escape from the Queen. They met the crocodile man who appeared frightful but turned out to be kindhearted. They encountered the cruel crocodile hunters and the evil Bunaq tribe. While exploring with Atok, Mata had the courage and initiative to protect friends and family. She also showed empathy and appreciation to others.

The adventure and friendship made Mata develop different perception about Melus Land from Mama and the other adult characters, such as the scientists. For Mata, Melus Tribe is the tribe and family of her best and valued friend, Atok. She doesn't want anything bad happen to Atok and his tribe. Quite the opposite, the adults perceive Melus as an object. The scientists view Melus Land as their research object, while Mama perceives Melus Land as the object of her writing.

"We are following these uncles, Mata," said Mama. "We are going to find the traces of Melus people. We are looking for their treasures, we are going to have an incredible experience. This can be a valuable materials for my new book!"

I stared hard at Mama. After all I have gone through, what Mama had just said sound terrifying. I turned to Atok who looked very tense and frightened. (Madasari, 2018: 167)

In the real world, Mata has never showed any resistance toward her mother. She always finds justifications for her mother's domineering acts. Here, in the never-never land, Mata's resistance and subversive acts appear. She refused her mother's idea to

exploit and objectify the Melus people who have adopted her as part of their family. Friendship has become the reason for Mata to negotiate the ongoing symbolic violence inflicted on her by her mother.

At one point, in Melus Land, things are reversed. The adult (Mama) is depicted as being in a weak condition, frightened, and helpless. Meanwhile, Mata and Atok had the initiative and capability to save people while understanding well the risk that they have to face. There is a part where Mata and Atok run at the front, leading the rescue of adults who run behind them (p. 184). This is the part that shows the carnivalistic element of the novel. The other world or the fantasy world is used as a place in which the children's characters are being empowered that they develop the courage to negotiate and to subvert the adults norms and decisions which they used to accept and approved in the real world. As a carnivalistic element, the resistance and subversion are localized and not permanent. The children returned to their real world and their daily routine under the domination of the adults. Nevertheless, the story offers a change in Mama's behavior. Mama started to consider Mata as a person by asking for her opinion (p. 187), the first time in Mata's history. Children's world and the child character is returned to the real world in which they are dominated, however, there has been a winning negotiation as reflected in Mama's changing behavior to the better.

4.2.2. The legitimation of adults in children's world

Differing from little Mar's experience in an otherworldly realm that is not acceptable to the world of adults, Mata's experience ends in a more positive impact. As stated before, Mama shows a change of attitude as she appreciates Mata more than she did. When the experiences of little Mar and those of Mata are compared, there is a difference. Little Mar went through the experience all by herself while Mata experienced it all with Mama. Although Mama did not experience everything that Mata witnessed, she still took part in Mata's journey. With Mama's presence, Mata does not have to be alone when she wishes to tell her experience in the real world. This is completely different from what Granny Mar has to experience. This indicates that essentially, children's world is unbelievable for adults unless the adults experience it by themselves. In other words, the legitimation from adults is required to validate children's world.

4.2.3. A children's world that is isolated from the knowledge of adults

Readers who follow the story from the perspective of Mata would understand the reasons and motives behind the child characters' actions of defying adults' expectations. Through the use of a child character as the narrator of children's world, most adults are positioned as a group of people who do not know anything about the children's world, and such lack of knowledge leads to different forms of symbolic violence against children. There are also extraordinary characters such as Ema Nain, who could read the minds of the children. Through Ema Nain's role, adults' symbolic violence against children can be negated.

5. Conclusion

In general, the novel *Mata di Tanah Melus* shows an attempt to side itself with children through the positioning of a child's character as the narrator, the celebration of fantasy/unreal world, and the empowerment of a child's potentials. However, the element of symbolic violence against children or children's world still exists and is sometimes unintentionally strengthened. There is an ironic ambiguity in the text's attempt to give a space for children's position or voice, and this can be found in events such as when Mama objected to the teaching of Mata's religion teacher. In Mama's view, the religion teacher's story about punishment in hell is a form of repression and violence against children. However, Mama's unwise act of protest is also another form of repression.

In an otherworldly realm, child characters are indeed given dominant positions and depicted as people who are capable of saving adults who are in danger. However, the existence of such otherworldly realm requires affirmation of adults. While this could be an effort of protecting children from strange and mysterious things, it also shows adult legitimacy over children's world. In other words, a strange world is only believable when adults are involved, or the realm has been validated by adults.

Referring to Bakhtin's theory of carnivalism, Nikolajeva (2009: 17) perceives such circumstances as a temporary power transfer from adults to children before the power is restored to adults' normativity. It appears that the child characters are given power and achieve their goals and expectation, but the condition is but transient. Although it is safe to say that the attempt of negotiation through an otherworldly realm has been successfully done, the child characters are required to go back to the real world where their positions will be dominated as it was once before. Despite this, the text has shown

that through understanding the way children think, adults may improve their attitude to children.

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Conference Paper

Tonggo and Martonggotonggo in the Traditional Ceremony of the Toba Batak Community

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Abstract

Every ritual in Toba Batak community uses language as a basic tool in its implementation. The verbal forms used in rituals are usually in the form of incantations (*tabas*) and prayers (*tonggo*); *tabas* is spoken by a shaman while *tonggo* is spoken by *partonggo* (the leader of a prayer). *Tonggo* is spoken with the rhythm of the language according to bound speech; its contents are only in the form of requests, praise, confession, and submission to spirits and it is carried out by serving large and small offerings. The *martonggo* tradition consists of prayers in each religious event, customs and other events, which can provide comfort and kindness in an event or party. The purpose of this paper is to describe (1) the meanings of *tonggotonggo* in the traditional ceremony of the Toba Batak community and (2) the functions of the *martonggo-tonggo* tradition in the traditional ceremony of the Toba Batak community. This paper uses an anthropolinguistic approach with the analytic parameters of interconnection, valuability, and sustainability. A qualitative paradigm of ethnography is also used in this study by applying twelve steps in observation and interview methods. The function of the tradition of *martonggotonggo* for the owner's community is as the educational tool, as the projection system and as the means of validating culture. The incantation of *Tonggotonggo* means that humans expect to be able to obtain prosperity in their lives.

Keywords: Tonggotonggo, Martonggo-Tonggo, Antropolinguistic

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1. Introduction

Language is a social and cultural product. Language is also an inseparable part of a culture. As a social and cultural product, language becomes a forum for social aspirations, community activities, behaviors, and cultural disclosures including technology created by the community using that language. Language and culture have a direct relationship that can be seen in the presence of speech in cultural events. One of the cultural events which reveals the positioning of language as an important aspect is a ritual event.

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The use of ritual language is unique and different from everyday language. Ritual language is considered a sacred language, or at least as the most powerful medium for communicating with the most holy. Every ritual in the Toba Batak community uses a language as a basic tool in its implementation. The verbal forms used in rituals are usually in the form of spells (*tabas*), and incantation (*tonggo*); spells (*tabas*) are spoken by a shaman while incantations (*tonggo*) are spoken by *parhata* (the leader of *tonggo*).

Tonggo is a prayer spoken with the rhythm of the language according to bound speech, whose contents are only in the form of requests, praise, confession, and submission to the spirit and carried out by serving large and small offerings (Sangti, 1977: 270). Those called in the prayer are the transcendent gods, ancestral spirits, and natural spirits. Prayer is words that have the power to please the transcendent heart.

One of the most important rites in Toba Batak society is the rite of *martonggo* (incantation), through either giving offerings or not giving offerings. In each, the incantation of *tonggo* has a basic norm (social norm) of Toba Batak people both individually and in groups. The basic norm is the dependency relationship and partner (*supernatural beings*), *debata* (gods); humans with humans because there is clan relationship including ancestors or humans with nature. The society of Toba Batak conveys the incantation of *tonggo* by giving offerings both in the forms of large or small servings to gods to obtain blessings (*pasupas*) and avoid disasters. All blessings that they obtain manifest in livestock breeding (*sinur napinahan*), abundant yields (*gabe naniula*), and prosperous society. Basically, the core rite of *martonggo* and the purpose of Toba Batak offerings are for obtaining the blessings from gods which is synonymous with their life. Thus, in Toba Batak's incantation, Toba Batak people communicate with *Ompu Mulajadi Nabolon* (the name of Toba Batak gods), and also with the natural spirits through good and beautiful words or sentences because they believe that hat the good and beautiful words or sentences having power or strength to give life (*hata na denggan*).

The use of *tonggotonggo* in modern society is now becoming obsolete. In fact, the tradition of Toba Batak society has not passed it down to the next generations, although it holds wisdom and values that need exploration. When the community has begun to abandon the tradition, it is not denied that in fact, the community has abandoned values that it has adopted for generations. In the activities of traditional marriage ceremonies, for example, there is the narration of *tonggotonggo* which is the attempt to invoke blessings and protection to those who have power beyond human authority to the bride and her household life. This shows the awareness of humans that they have limitations and have the ability to undertake the effort to pray to those who control human life.

Nowadays, the tradition of *martonggotonggo* is almost not performed anymore in all rituals of Toba Batak community especially urban areas, and the phenomenon in this community is that the narrative of *tonggotonggo* is performed during religious and traditional ceremonies of the Toba Batak community. This study discusses *tonggotonggo* and the tradition of *martonggotonggo* in the traditional ceremony of the Toba Batak community.

The illustration above gives a way to explore and describe the meanings of the incantation of *tonggo* in the traditional ceremony of Toba Batak community and the function of the tradition of *martonggo* in the traditional ceremony of Toba Batak community in Samosir, North Sumatera Province. This article attempts to answer two basic questions, namely 1) What is the meaning of *tonggo* in the traditional ceremony of Toba Batak community? 2) What are the functions of *martonggo* in the traditional ceremony of Toba Batak community?

2. Literature Review

2.1. Tonggo-Tonggo

Tonggotonggo is a prayer arranged poetically and spoken during festive times, full of alliteration, parallelism and so on which is considered poetic or beautiful language. It contains prayer requests to spirits who are trusted by giving large and small offerings.

Tonggotonggo can only be spoken in a traditional and religious ceremony, where it is open to the public (usually in a Batak house (*parsantian*) or in the yard of the host concerned). It must be pronounced in a bright, wavy, clear, vibrant voice, smooth and concise with parable words. The person who justifies in uttering it is a king, chairman or teacher, shaman who is not born physically and mentally according to the *Dalihan na Tolu* community concerned. Uttered by them, it is believed to bring blessings (*pasu-pasu*) to those prayed for. However, in a traditional concept of the Toba Batak, the giver of blessing (*pasu-pasu*) is not only carried out by the king, chairman, teacher or shaman but also by their *hula-hula* (the party who gave the woman) and their uncle (*tulang*) to *boru* (the party who accepts women). In other words, *Boru* must understand the position of *hula-hula* and *tulang* and *boru* must carry out their duties and roles as *boru* to *hula-hula* and *tulang* in the context of custom. So, *Boru* must respect to their *hula-hula* and *tulang* because they are considered to be the blessing givers.

The Toba Batak community has several incantations of *tonggo*, such as the incantation of *tonggo Sianjumulana*, the incantation of *tonggo siboru deak parujar* and

the incantation of *tonggo sipitu gondang*. The incantation of *Tonggo sianjurmula* is referred to as devotions and liturgy of community and spiritual worship. This *tonggo* describes the origins of the development of the *Siraja Batak* clan community in *Sianjurmula*, including the origins of the strictness of the empire and the Constitution (*Patik and Uhum*), devotions and beliefs (religion).

However, since the influx of foreign influences and the spread of religion to the Toba Batak community, the rite of *tonggo-tonggo* (incantation) is no longer used anymore in religious rituals but used in the Toba Batak ritual ceremonies. The Toba Batak people have customs inherited from their ancestors and passed down through the oral tradition.

2.2. Martonggo-Tonggo

Since long ago, the ancestors of the Batak people have had the tradition of *martonggo* (praying) in every start and end of religious, customary and other events, which can provide convenience and kindness in an event or party. The delivery of *tonggo* (prayer) is devoted to the ruler of *banua ginjang* (upper world), occupied by the *ompu mula jadi nabolon* (gods) and all his devices are in the form of spirits.

The tradition of *martonggo-tonggo* is not only found in the Toba Batak people, but also in the Pakpak-Dairi community. The Pakpak-Dairi community knows the term of *martonggo-tonggo* as *mangmang* which refers specifically to rituals of chicken that are performed to predict the future events.

The tradition of *martonggo-tonggo* is usually performed during the religious and traditional ceremonies of the Toba Batak people. In religious ceremonies, the tradition of *martonggo-tonggo* is commonly used by the *Parmalim* Batak religion, for example in the tradition of *Sipaha Lima* and *Sipaha Sada*, while in the traditional ceremonies, this tradition is used both in traditional of marriage and funeral ceremonies. The ceremony of *Sipaha Sada* was held to commemorate the birth of gods *Simarimbulubosi* who had lived a bitter life and pain to atone for the sins of humanity so that they were given a new life by *Debata Mulajadi Na Bolon* (gods). The ceremony of *Sipaha Lima* was held to give thanks for the harvest that obtained by humans to be presented as offerings to give more abundant results in the following harvest season. All humans' requests are submitted in all rituals and they are always delivered to *Debata Mulajadi Nabolon* and his all devices through *tonggotonggo*.

In the traditional wedding ceremony, this tradition is held after the *pamasumasuon* (blessing) event of a religious event. This tradition is carried out when the event of *marpaniaran* (dancing the son-in-law) takes place in front of the guests. Meanwhile, in

the funeral ceremony, this tradition is carried out during the traditional of sari matua and saur matua ceremonies.

2.3. Anthrop linguistics

Anthrop linguistics is the study of humans and culture as a whole. Whereas humans are the creators of culture, on the other hand, culture 'creates' human beings according to their environment. Thus, a very close reciprocal relationship exists between humans and culture.

In culture, the language occupies a unique and respectful place. Besides as the element of culture, the language also has functioned as the most important means of inheritance, development, and dissemination of culture. The relationship between language and culture are very close. The language is part of the culture. These things affect each other, fill each other, and run side by side.

Anthrop linguistics is not only to study the varieties of language but also study the varieties of languages spoken in certain communities. In other words, anthrop linguistics begins with the assumption that mind or language varieties require a speech community.

Anthrop linguistics is often also called ethnolinguistics which examines the structure of language and its functions and it uses in the context of socio-cultural situations. Anthrop linguistics studies the structure and relationship of kinship through the kinship terms, the concept of color, the pattern of parenting, or examines how community members communicate with each other in certain situations such as the traditional ceremonies associated with the concept of culture. Through the anthrop linguistics approach it can be understood what people do with language and speech produced, silence and gesture that associated with the context of its appearance (see Duranti, 2001: 1).

Foley (1997: 3) says that Linguistics Anthropology is a branch of linguistics that is related to the position of language in a broader social and cultural context, which has the role of supporting language in combining and sustaining cultural practices and social structures. This concept views the language as having a connection with the socio-cultural and language context as the process of cultural practices and social structures. Foley also explained that this concept views the language as a prism or the core of a cultural concept that seeks to find the meaning behind use, misuse and the use of language in the form of registers and different styles. In other words, this

science interprets the language to find cultural understanding, and search for language meaning.

In studying a language, culture and other aspects of people's lives, the attention of anthropolinguistics is emphasized on three important focuses, namely 1) performance, 2) indexicality, 3) participation (Duranti 1997: 14). Through the concept of performance, the language is understood as the process of activities, actions and communicative performances, which requires creativity. The language as a lingual element that stores the cultural resources cannot be understood separately from the performance or language activities. The concept of indexicality distinguishes the three types of marks namely index, symbol, and icon. An index is a sign that indicates that there is a natural and existential relationship between the marking and the marked. The concept of participation views language as a social activity involving speakers and listeners as social actors.

In studying the use of language, anthropolinguistics applies three parameters, namely 1) interconnection, 2) valuability, and 3) continuity. The parameter of connection might be a linear vertical relationship or a horizontal formal relationship. The formal relationship relates to the structure of language or the context of a text (the situation, culture, social, ideology) and co-text (paralinguistic, motion-signals, material elements) that are related to language and language processes, while linear relations are related to the structure of the plot like performance. The valuability shows the meanings or functions until the values or norms, and finally comes to the local wisdom of the aspects studied. The sustainability shows the state of the object under study including its cultural value and inheritance to the next generation (Sibarani, 2014: 319).

3. Research Method

This research was held by using a qualitative paradigm with the ethnographic model by applying twelve steps in observation and interview methods. The collecting data in this research apply the observation and interview methods as indicated by the qualitative paradigm of ethnographic models applicable by Spradley. The observation method conducted is the direct and participatory observation.

The methods of interview data collection were conducted with ethnographic record techniques, descriptive questions, structural questions, and contrast questions, while

the observational data collection was conducted with the descriptive observation techniques, focused observations and selected observations. In accordance with a qualitative paradigm of the ethnographic model, the analysis of data collected from the in-depth, open-ended interview was conducted with the ethnographic interview technique analysis, domain analysis, taxonomic analysis, and component analysis. The continuation of data analysis was conducted by discovering and taking cultural themes as a result of interpretation to describe the conclusions of meaning and functions of *tonggo* and *martonggo* in the traditional ceremony of Toba Batak community.

4. Result and Discussion

4.1. The meaning of Tonggotonggo in the Toba Batak traditional ceremony

The word of *tonggo* comes from the Batak language which means 'prayer', *tonggotonggo* means 'prayers', *martonggo* means 'praying' while *martonggotonggo* means 'pray-prayer', where the prayer offered by *partonggo* (the prayer leader) is more than one type of prayer. However, the incantation of *tonggo* can also mean 'calling'. They called the transcendent in their prayer, namely gods, ancestral spirits, and natural spirits. The prayer is words that have the power to please the transcendent heart.

The incantation of *tonggotonggo* is the utterances or sequences in prayers that are delivered to gods (*Debata Mulajadi Nabolon*) and all his envoys that have glory and power (*marsahala*). It is delivered based on each dignity of gods (*tohonan*). It is offered to gods (*Ompu Debata Mulajadi Nabolon*) who created the heavens, earth, and all its contents, and also offered to all his envoys. It is also pronounced in various rituals, namely the ritual of *mararisabtu*, the ritual of *martutuaek*, the ritual of *pasahat tondi*, the ritual of *mardebata*, the ritual of *mangan napaet*, the ritual of *sipaha sada*, and the ritual of *sipaha lima*, including in ritual of traditional ceremonies of marriage and funeral. It is also used when asking for the *gondang* (the names of traditional musical instrument) to *pargonsi* (music players).

The meaning is the intent contained in each text of *tonggotonggo*. In each text of *tonggo* that spoken contains a human request to obtain the life welfare. Their expectancy conveyed as a prayer request to gods. The prayer offered to gods is earnest prayer and is done in a certain way. The incantation of *tonggo* is a form of communication in the ritual of *martonggo*, so humans must be in a holy state, both holy

physically and spiritually. The spiritually holy is obtained by asking for forgiveness to gods (*Debata*) for the sins committed by humans.

The essence of *tonggotonggo* in each ceremony, both in religious and traditional ceremonies is as important as offerings which also become an integral part of the two ceremonies. If the ceremony is performed without it, the ceremony is deemed illegitimate and it has no meaning. The incantation of *tonggotonggo* is likened to a vehicle or tool, in delivering offerings as well as voicing desires and wishes.

In the traditional life of the Toba Batak people, especially *Parmalim* Batak religion, *tonggotonggo* is delivered through the seven rules of Parmalim's ritual. It consists of sacred words which are delivered to gods (*Debata Mulajadi Nabolon*) and all the envoys (*sahala marsangap sahala martua*). In the process of delivering *tonggotonggo* these offerings (*pelean*) are in accordance with the rituals performing. In some rituals, it is delivered with the accompaniment of a traditional musical instrument that is *gondang* as a medium for delivering prayers to the creator, namely *gondang sabangunan*, while in other rituals it is not sounded it.

Tonggotonggo is the gratitude for what humans have received in their lives, asking for protection and salvation, obtaining the eternal life, and begging for forgiveness for all sins and actions that infringe gods commands and prohibitions.

Tonggotonggo has various roles in human daily life, namely as a guideline for behaving as well as social control. It is delivered to gods (*Debata Mulajadi Nabolon*) and all his envoys which is something highly believed and sacred. They do this to achieve the same goal, namely to obtain the life of the human soul (*hangoluan ni tondi*) or the firmness of faith.

Tonggotonggo is able to provide the new spirit and strength in a person's life. Likewise, when the ritual is done completely, the faces of the ritual followers look sparkling like a sign of the calmness of the heart and soul felt after doing the ritual of *martonggo*. *Tonggotonggo* is able to change one's soul to be more calm and peaceful. Nevertheless, the ritual followers realize that all requests which are submitted to gods (*Debata*) must be accompanied by undertakings that refer to regulations of gods.

4.2. The function of the tradition of martonggotonggo in traditional ceremony of Toba Batak

In general, the contents of *martonggotonggo* focus on three things, namely 1) expressing gratitude for the blessings and bounty given by God such as health (*hahorasan*), sustenance and it can perform in religious ceremonies, 2) sounding related to offerings

that are already available and at the same time begging to accept them, and 3) asking for forgiveness of sins, and begging to always plead for health (*hahorason*), easy sustenance, glory (*hasangapon*), *hatuaon* (happiness) both in this world and later after humans die.

When performing the ritual of *martonggo*, the leader of *tonggo* will invoke for forgiveness to gods (*Debata Mulajadi Nabolon*). Everything that is expected by the human conveys through the rite of *tonggotonggo* solemnity. When performing the ritual of *martonggo*, the leader of *tonggo* hopes that all the participants will follow each type of *tonggotonggo* what they say. All the participants must respect the atmosphere of *martonggo*, and pray heartfully and sincerely so that the *tonggotonggo* that is delivered can be granted. When the ritual is done, the leader of *tonggo* is very hopeful and undertaking so he can deliver the rite of *tonggotonggo*. By leading the ritual, the leader of *tonggo* will feel great tranquility and very extraordinary beliefs; because when performing the ritual, he feels that he is talking to gods (*Debata Mulajadi Nabolon*).

When the leader of *tonggo* cannot attend the ritual, he will feel like there is less in his life. If he does not take part in the ritual, it means not participating in performing the tradition of *martonggo* so that there is something has not conveyed through the *tonggotonggo* that he usually conveys. This tradition (*martonggo*) is the medium of expressing the expectancy, prayer, and desire in the form of words delivered solemnly. This tradition provides new hope and enlightenment for those who carry out their feelings, happy, relieved and increasingly excited after performing this tradition (*martonggo*).

The tradition of *martonggotonggo* certainly has a function for its owner. The functions of *martonggo* are as follows:

- 1) As the educational tool,

In the tradition of *martonggo* there is a description of the relationship between humans and the gods and the relationship between humans and other creatures including the relationship with their environment. Praying means humans talk to gods (supernatural beings). In communicating with the gods, humans use human language and human social relations. The relationship between humans and the gods shows the relationship between servants and gods. In using the language in *tonggo*, the leader of *tonggo* (*partonggo*) must use the good and beautiful words and there should be no mistakes when conveying a prayer. If the *tonggo* which is delivered incorrectly and not smoothly this will make it become worthless. For this reason, it is necessary for the selected person deliver the *tonggo* in accordance with the *Dalihan Na Tolu* community provisions, good facilities and suitable situations in delivering prayers.

2) As the projection system,

In the tradition of *Martonggo*, there is a description of the relationship between human dependence and gods. Humans depend on the gods who create the world and regulate human life. This tradition is usually held at the religious and traditional wedding and funeral ceremonies. In carrying out the ceremony, usually by giving offerings or servings to the gods and sacrifices something such as a buffalo or ox by hitting a set of the traditional musical instrument or what is called *gondang sabangunan*. The purpose of giving offerings is to ask blessings for the gods, ask for guidance and protection, ask to be given health and be kept away from reinforcements. The Toba Batak community (*Dalihan na Toba Batu Tolu* community) believes that everything they ask will be granted by the gods through the incantation of *tonggo* that they convey and they give the offerings to the gods.

3) As the cultural certifier,

In the tradition of *martonggo*, both in religion, marriage and funeral ceremonies, there are texts that characterize the old beliefs adopted by the previous community until now. Both cultures are acculturated in forming a harmonious culture between the two and the community justifies the culture.

5. Conclusion

Based on the description in the discussion above, it can be concluded that the incantation of *tonggotonggo* in the traditional ceremony of the Toba Batak community has a meaning that signifies a purpose. The meaning is the purpose contained in each text of *tonggotonggo*. In each text of *tonggo* that is spoken there is a human request to get life welfare. The hope was conveyed as a request in prayer to the gods (*Debata*). The prayer offered to the gods (*Debata*) is earnest prayer and is done in a certain way. The incantation of *Tonggotonggo* as the gratitude for what humans have received in their lives, to asking for protection and salvation, to obtaining the eternal life, and to begging for forgiveness for all sins and actions that violate gods commands and prohibitions.

The function of the tradition of *martonggotonggo* for the owner's community is as the educational tool, as the projection system and as the means of validating culture. The incantation of *Tonggotonggo* means that humans expect to be able to obtain prosperity in their lives.

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Conference Paper

The Effect of Using Roundtable Technique on Student'S Writing Skill in Arranging Sentences

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Abstract

This research is concerned with applying roundtable technique writing skill in arranging sentences to form simple present tense. The aim of the research is to find out if applying roundtable technique effects on students' writing skill in arranging sentences. The research is conducted by experimental method. The population of the research is XI students of SMA Swasta Dwi Tunggal Tanjung Morawa in 2018-2019 academic year. The sample consists of 60 students then divided into two groups, 30 students as experimental group and 30 students as control group. The experimental group is taught by applying roundtable technique and the control group without applying roundtable technique. The researcher uses writing test as instrument of the research. The test is answered by multiple choices and arranging sentences about simple present tense. The researcher analyzes the data by using the formula of t-test commonly used. After calculating and analyzing the data, it is concluded that $t_{\text{calculate}}$ is higher than t_{table} ($5,54 > 2,02$). It showed that there is a significant difference. The pre test mean score of experimental is 57,16 and post test is 84,5, the difference is 27,34. The value of $t_{\text{calculate}}$ is bigger than t_{table} ($5,54 > 2,02$) degree of freedom is 58, and the level significance is 0,05. The result is that applying roundtable technique gives significant effect on students' writing skill in arranging sentences simple present tense. So, It can concluded from t-test above that the hypothesis of this study is accepted.

Keywords: Roundtable technique, Writing Skill, Arranging Sentences.

1. Introduction

Writing is more than a medium of communication. It means that writing is not just the way to communicate to each other but also as means of ideas and emotional expressions. The word becomes permanent by writing, and as the expanding of the various memory of human being. By writing the people can see what are in someone thought because it is visible and permanent whereas spoken words disappear after they are spoken. Different from spoken words, writing quality can be examined and tested. So writing is a way of remembering and a good way to do the communication because by writing, the writer really thinks about what to be communicated by writing it.

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Writing is very important in today's world life, as Graham (2006) states that students who do struggle significantly with writing, and adults who cannot or will not engage in writing, are at a terrible disadvantage in today's world. If someone does not write well he will find the difficulties in learning process, education and employment.

Students in Indonesia have been taught writing course since they are in the first class of Junior High School. But, it is found that they face some difficulties in writing. As Hazanah (2003) found that commonly, students are difficult in starting the writing, as they get confused about what to write and also about how to generate ideas. This is because of the lack of knowledge about the steps on writing was procedural factors that cause the difficulties for all students. And the most important thing is that, writing is usually get least attention in teaching learning in classroom, which make students are rarely exposed to writing.

This matter also happens to the students in SMA Swasta Dwi Tunggal. As the researcher observes the students in that school, the researcher finds that many students think that it is because the ability in writing can be achieved through a lot of practice and process. Most of researchers recognizes that this difficulty in writing is caused by the complexity of writing. (Boardman, 2008: 5).

The researcher gets the score in writing course is low. The scores take from the written test in the final semester. Students as beginners in learning English usually make many mistakes in sentences especially in making of sentences present tense. The researcher will try to investigate and identify the actual problems especially in building English sentences. Moreover, She will try to find out why students have many problems in writing, analyze accurately the difficulties that our students have in learning each pattern, as well as discover remedies for these problems and suggest solutions.

Sometimes they find difficulties in finding idea, they do not know how to arrange the vocabulary that they have into good sentences. In this case, the teacher should find out solution by creating efficient and effective techniques of teaching writing that can make the writing class more interesting, exciting, and enjoyable. It can be done by choosing the material appropriate with the students and take a techniques in increasing the writing ability of the students. One of them is using cooperative learning type "Roundtable Technique".

The law ability the students conclude based on five criteria of writing, are: content, organization, vocabulary, language use, and mechanic. It means that the students need something difference which can improve their motivation in English learning process. The researcher will use Roundtable Technique in her research because it can help the students to change their knowledge in write good sentences.

One reason for learning to write is to transmit ideas to people, especially to those who are a distance in time and space. Another reason is the writing process helps you sort out and organize random thoughts, clarify what you really think and develop ideas. That is why people want to write because writing can be a media to communicate with others in one community or wider world. If someone can write well, he or she can communicate with a person who is a thousand of miles away from him; understand what he means and what he feels.

Relating to the above statement, the writing skill must be given much attention in teaching language. However, the writing skill is a complex and sometimes difficult to teach; it requires mastery of not only grammatical and rhetorical devices but also of the conceptual and judgment element. There are many various skills necessary for good sentences. It has five general components of main ideas. They are language use, mechanical skills, statement of content, stylistic skill, and judgment skill (Heaton, 1999).

Furthermore, the ability of mastering the sentence structure enables the students to combine, expand, and shorten the sentence and further enables them to produce perfect English with some various ways. Mastering the sentence structure will be understandable for the listeners and readers. If the students have good skills in sentence construction, they will be able to make and arrange the sentence into a paragraph, which is the beginning of how to be a good writer.

2. Literature Review

2.1. Writing

Hyland (2004) explains that writing is a way to share personal meanings. The people construct their own views on topic. They will share their views on a topic to each other then. A person's views may be different from other people's views. It depends on their belief.

Therefore, when constructing their views ideas, the people have to make it understandable and acceptable. Furthermore, writing skill is a person's ability to express his/her mind and feeling which is expressed in a written language, in graphic symbols so that the readers are able to understand the message inside. From the statement, it can be said that writing is a skill where the writer can set his idea down in the form of words, sentences, and paragraphs which are easy to understand for the readers. Writing is a process in describing a language that can be understood by others, i.e. readers. It means that writing needs a process, so that the idea can be understandable and expressed

smoothly. Brown (2001) illustrates that writing is like swimming. When people want to be able to swim, they must have like an instructor to show them basic ways or tricks to swim, although the instructor is only their parents or their friends (not professional instructors).

After they get the basic ways to swim, they will develop based on their own style. The more chance they get to swim, the more perfect they will be. Writing has similar illustration with swimming. At the first time, there will be teachers who guide students to write. They will show students principles of writing. After students get the principles, they will try to develop their writing according to their own style. Students should get sufficient writing practices to acquire writing ability. These practices are aimed to stimulate their skill in expressing thoughts in a good passage. It is impossible to be able to write the researcher and effectively without sufficient practice.

From all the statements above, it can be concluded that writing is an activity of thinking after which it is expressed into graphic symbols, in a communicative written language. In expressing the thought into a written language, feeling plays an important role as well, so that the products will be easily understood and enjoyed by the readers.

2.2. Steps of writing

There are some steps in writing. There are planning, drafting, editing and final draft (Harmer, 2004). The first is planning. The planning is a very important step. In this step, the writers decide the topic. The topic is selected depending on the purposes of the writers itself. In this step, the writers brainstorm their ideas about all things that are related to the topic and take notes about the ideas. The last, the writers make outlining of their writing. The writers write the main points and sub points in the order in which they plan write about them.

The second is drafting. The writers begin to write. The outline will be guided for the writers to write in the writing process. The writers should develop their ideas in the paragraph. The paragraph should be coherent between one with another.

The third is editing. The writers edit their draft to improve the content and the style of their writing to make it more interesting and readable. In the editing process, the writers should check their writing. When writers edit their draft, they will make some changes. They often add a whole paragraph or more, take out one or more paragraphs, change the order of paragraph, add or take out whole sentences, rewrite the sentences, change the vocabularies and so on.

The last is final draft. This step is very important in the writing process. In this step, the writer should rewrite their draft. The writer should take attention to detail of all words,

sentences and paragraphs. It is the final paper of the writers writing and the result of the writing process.

Harmer (2004: 31) writing is a process consisting of a number of steps:

1. Thinking about a topic.
2. Freely jotting ideas about the topic.
3. Narrowing the topic and writing it in one sentence selecting and dropping ideas.
4. Selecting and dropping ideas.
5. Arranging ideas in a plan.
6. Writing a first draft.
7. Rethinking and revising as necessary.
8. Writing a new draft.
9. Proofreading for grammar and spelling.

Based on statement above, the researcher concludes that writing was a process a paragraph that involves several steps. Since writing was a complex process, the teacher should consider facilitating the students with appropriate learning experience of writing so that they were encouraged to explore an experiment their ways of writing. Students will make a good writing if they follow steps of the process of writing itself.

Writing is a skill needs a process in expressing an idea or opinion that is written on a paper or other media. A good writing process can be done by preparing and determining the subject, then making drafts, and revising or post-writing.

2.3. Writing goals

1. Writers are independent when they are able to write without much assistance.
2. Writers gain comprehensibility when they can write, So that it can be read and understood by themselves and other.
3. Writers are fluent when they are able to write smoothly and easily as well as understand.
4. Writer again creativity when they can write their own ideas. Not copying what has already been written, so that they can be read understood.

Everyone always have a definite purpose when they write. The term purpose refers to a person's reason for writing such as to inform, entertain, explain, or persuade

1. Writing to inform

Writing to inform is another key essay writing style for students to master. It involves different skills and techniques from other essay formats as it is more focused on providing clear, accurate information than on giving the writer's point of view or argument. It is very important, both in writing to inform and more general informative essay writing, to follow the simple steps below to getting the style just right.

2. Writing to persuade

Writing to persuade is one of the easiest forms of writing to do well because there are a variety of simple techniques you can use your answer stand for out. Make sure you learn these techniques so that you can take full advantage if you happen to get a persuasive question in the exam. Writing to persuade more strongly argues for your personal opinion throughout the essay. The points of writing persuade are to make the readers believe what you want to believe / to make them agree with you and to attack the arguments against your position and show that they are weak/unconvincing.

3. Writing to entertain

To entertain is to tell a funny story or to tell what a person or place is like in an interesting and funny way. Writing to entertain has the goal that is to provide an emotional experience for the reader.

2.4. The quality of good writing

There are some qualities of good writing (Wilson, and Andrada, 2016.), they are:

1. Ideas; your ideas are the heart of your writing. Ordinary ideas turn into ordinary writing. Intriguing ideas turn into intriguing writing. Whatever you write, give it a fresh perspective. Use details to help readers to see your topic in a new way.
2. Organization; a writing must be present in way that readers can follow and understand every organization. Choose a structure and use it consistently throughout the writing. Make sure that readers have the information they need to understand the new information and the new ideas in your writing. Conclude your writing by wrapping up any loose ends and leaving the reader with something to think about.

3. Voice; when you call a friend on the telephone, your friend can probably recognize your voice, even though he or she can't see your face. Make your writing voice as distinctive as your speaking voice. Observe the convention of written English, but give your writing a personal touch that makes it your own.
4. Word choice; the words you choose influence the effectiveness of your writing. Choose vivid and precise words to communicate your experiences. Use words with powerful connotations to communicate feelings and reactions. It involves more than learning a lot of new words. It involves learn into use the words you already know.
5. Sentences fluency; effective writing has a rhythm-a flow. Write sentences that can be read aloud without difficulty or awkwardness.
6. Conventions; conventions refer to the grammatical correctness of a writing. Don't let errors in grammar, usage, mechanics and spelling interfere with message. Carefully proofread all your writing.

2.5. Teaching writing

The importance given to write differs from teaching situation to teaching situation. In some cases it shares equal billing with the other skills; in other curricula it is only used, if at all, in its writing for learning role where the students write predominately to argument their learning of grammar and vocabulary of the language. Partly, because the nature of the writing process and also because of the need for accuracy in writing, the mental processes that a student goes through what they know in their minds and even consult dictionaries, grammar books, or other reference material to help them. "writing encourages students to focus on accurate language use, because they think as they write, it may well provoke language development as they resolve problems with the writing puts into their minds" (Harmer, 2004: 31).

3. Research Method

3.1. Research design

This research uses quantitative method where the study design is to test hypothesis through the use of objective instruments and statistical analysis. There are two kinds of test and questionnaire as the instruments of the research. Pre test which gives to

the students before the researcher gives the treatment and post test which gives to the students after the students get the treatment. The test consists of fifteen questions which are divided into two parts. Each part consisted of 10 and 5 questions. In the first part each item in the form of multiple choice question consisting of four answers (A,B,C, and D) and the students must choose one which is the right answer. In the second one each item only arranging sentences in simple present tense that consist from five question.

This research also deals with two groups of samples an experimental group and a control group. The experimental group studies by using the roundtable technique and the control studies by using direct instruction strategy.

4. Result and Discussion

4.1. Roundtable technique

4.1.1. Definition of roundtable technique

Based on Barkley (2005), Roundtable is a technique where the students take turn responding to a prompt by writing one or two words or phrases before passing the paper along to others who do the same. It is a written version of Round Robin Brainstorming. It can lead students to be active and responsible in their group. So, each member of the group is responsible for instruction given.

Roundtable Strategy is a useful technique to use in writing activity. It can be a strategy which helps students to brainstorm their ideas or their thoughts about the topic and review it in a group. Students have to be active and follow the rules of this activity. It is also can be an active learning strategy. This means that the students' role is bigger than the teacher in the classroom. In this technique, students do not listen the teacher's explanation all the time; they also have to explore their ideas and participation to their group. It expected to give different atmosphere in teaching-learning can motivate students to follow the lesson well.

Moreover, Roundtable Strategy is a good strategy to make students briefer to express themselves to express their ideas and generated it with each other (Barkley, 2005). Before implementing the Roundtable Strategy, the teacher should make a group of four students and let the students sit in their group's desk. The teacher should also prepare a blank paper for the students to write.

4.1.2. Procedures of roundtable technique

Roundtable Technique is originally designed for teaching writing, but in practice this technique can be developed to teach all kinds of subjects and skills.

According to Kagan (1994),” the steps of roundtable technique are”:

1. Grouping-the teacher asks the students to sit in a group of four students;
2. Preparing-the teacher gives the groups similar theme;
3. Brainstorming the teacher asks the member of the groups to write words or phrases related to the theme.
4. Writing-the group writes a text using the words/phrases written;
5. Presenting-each group presents their writing.
6. Evaluating-the teacher asks each group to make correction.
7. Revising-each group revises their work/writing. The researcher did those steps in teaching writing to make the students can do the learning processes easil

Moreover, Kagan (1994) describes that” in team of Roundtable Technique, each student writes a response on his own piece of paper. Students then pass their papers clockwise so each teammate can add to the prior responses”.

4.1.3. Benefit of using roundtable technique

Roundtable ensures equal participation among group members and exposes students to multiple viewpoints and ideas. By having students write their ideas as opposed to speaking them, Roundtable help students to focus their attention, gives students quiet time to think about their responses, and provide an accumulative record. In Roundtable, students were able to build upon each other’s contributions. It encourages students to adjust their writing (in areas like content,conventions, style, and vocabulary) as they respond and react to the comment of the writers that preceded them (Barkley, 2005: 75).

4.1.4. Disadvantages of using roundtable technique

Barkley (2005) states that Roundtable is one of the brainstorming techniques called as the natural way in developing the writing. It is only used for fairly simple tasks, not for

the complex or reasoning ones. It is only the surface of technique in teaching writing, so it does not a good technique when it is used to write an easy writing which has long Paragraph. Sometimes the learners are confused how to use it because the learners confused where to start writing.

Besides, the learners do this way under pressure to make this technique as an affective way. Time is wasted and students will likely get bored.

5. Conclusion

After analyzing the data, the conclusions are as follows:

1. The result t -observed 5,54 is larger than t -table 2,02. It means that H_a is accepted and H_0 is rejected. The students who are taught by using roundtable technique is better than using direct instruction strategy. Roundtable technique can be produce many ideas and it can guide to better understanding of the subject and the students can produce a good sentences because the students can write more effective with team work expecially in making and arranging sentences.
2. Roundtable technique is one resolution to help students to be more actively, be spirit, love with their subject and it can help the students to learn effectives in the classroom. And roundtable technique can be used to develop the student's writing skill in arranging sentences developing their ideas.

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Conference Paper

Ethical Hedonism in F. Scott Fitzgerald's the Great Gatsby

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Abstract

This aims of this study reflect about etchical hedonism in Jay Gatsby as main character in the novel which take place in New York 1920's after First War. The researcher uses William Lillie's ethical hedonism theory. Ethical hedonism is the way of thinking to achieve happiness in the middle of troublesome modern world. The purpose of ethical hedonism teory is to make everyone as happy as possible. The data are used in this novel are quotation between the characters. The ethical hedonism theory consists of egoistic hedonism and universalistic hedonism. The source of the data is the novel *The Great Gatsby* written by *F. Scott Fitzgerald*. This research is library research, with the data in the form of words, dialogues, and expression showed in the novel. The writer uses qualitative descriptive method, the writer collects data from so many sources included The Great Gatsby novel, journals, and books. The results of this study show that there are some impact that influenced by ethical hedonism, they are: (1) egoistic hedonism (2) universalistic hedonism (3) lifestyle (4) materialism, its reflected by the character quotation.

Keywords: egoistic hedonism, universalistic hedonism, lifestyle, matearialism.

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1. Introduction

The Great Gatsby by F. Scott Fitzgeralds is a novel which take place in New York in 1920s after the First War. The Great Gatsby is a tragic love story and social commentary on America life. This novel tells about Gatsby who be the first character in the novel and this novel talks about Gatsby and Daisy love story in the past time. Gatsby is a protagonist character in the novel. He is wealth and rich young man. He lives in a Gothic mansion in West Egg. He is famous because his lavish party always do in every saturday night, but no one know who he is, where he comes from, what he does, and how he can be a rich person and get his wealth because everyone just enjoyed the party.

Gatsby is obsessed with wealth, power, position, and Daisy. Daisy is someone who loved by Gatsby, always be his love and Gatsby hope Daisy can be a part of his life. Even they had been intimacy with each other but they can be together because on that day Gatsby doesn't have much money and Daisy choose to marry with Tom Buchanan.

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But after that he lived glamorous lived of parties and money spending. Gatsby made fabulous parties all the time, but nobody knew much about him or who is he. Gatsby's lifestyle and lavish parties was an attempt to impress Daisy and hope one day Daisy can comeback to him.

The points of this research are concerned about the quotation which expressed by the first character in the novel by means of socioliterature approach. The writer wants to know the etchics of the first character in the novel.

The other experts have given their statement about ethical hedonism. Afzal Boluki and Rezvaneh Najafi Savad Rodbari (2016) states, " Ethical hedonism: human actions are moral if their ulitimate goal is a pleasure and the more pleasureable an action is, the more valuable it becomes."

2. Literature Review

Harry Leavin (in Elisabeth, 1973:2) says literature is not only the effect of social causes; it also the cause of social effects.

Sociology of literature attempts to understand the attitude of the public in the literature. Objectively sociology literary analizes the life of man in society, public intitutions and social processes while literary look at the life of society, society's adaptation to the community and a sense of want to change people's lives.

William Lillie states, " Ethical hedonism is a theory of ethics telling how men ought to act and what men ought to desire. In this way it differs from psychological hedonism, which is a theory of psychological holding that men always do those actions which have pleasant consequences and do have such natures that they can desire nothing but pleasantness." (William Lillie, 1957: 177).

William Lillie (1957:177) classifies two kinds of ethical hedonism. There are:

1. Egoistic hedonism, which holds that each man ought to seek his own maximum pleasure (' his own maximum pleasure ' being a short way of describing those experiences which will bring to him a greater surplus of pleasantness over unpleas- antness than any other experiences possible for him).
2. Universalistic hedonism, more commonly known as utilitarianism, which holds that each man ought to seek the maximum pleasiptiure of all human beings, or even of all beings capable of experiencing pleasantness and unpleasantness.

3. Research Method

The writer used in this research is qualitative descriptive method, because the data used in this research are quotations that found in *The Great Gatsby* novel written by F. Scott Fitzgerald. The data procedures are divided into some steps, they are:

- Find out the novels, reading the novels thoroughly, to understanding what is being told about and to find out the ethical hedonism in Jay Gatsby, the first character.
- After that the writer underlined and marked the important information from those source have connection with the problem which will analyzed by the writer.
- The writer was selecting the data which had been collected and the significance data were used in the process of making this journal analysis.
- The writer classifies the quotations.
- The writer is concluding and summarizing the data.

4. Result and Discussion

4.1. Ethical Hedonism

4.1.1. Egoistic Hedonism

William Lillie states, "Egoistic hedonism, which holds that each man ought to seek his own maximum pleasure ('his own maximum pleasure' being a short way of describing those experiences which will bring to him a greater surplus of pleasantness over unpleasantness than any other experiences possible for him)." (William Lillie, 1957: 177).

"She never loved you, do you hear?" he cried.

'She only married you because I was poor and she was tired of waiting for me. It was a terrible mistake, but in her heart she never loved any one except me!'

(Fitzgerald, 1925:139)

The quotation above show the conversation between Gatsby and Tom (Daisy's husband). It shows that Gatsby had overly egoistic. Gatsby had been measure on that conversation show that actually Daisy doesn't love Tom but only loves Gatsby. Gatsby really want to back to past time because he believes that Daisy still loves him.

4.1.2. Universalistic Hedonism

William Lillie states, "Universalistic hedonism, more commonly known as utilitarianism, which holds that each man ought to seek the maximum pleasiptiure of all human beings, or even of all beings capable of experiencing pleasantness and unpleasantness." (William Lillie, 1957: 177)

"At least once a fortnight a corps of caterers came down with several hundred feet of canvas and enough colored lights to make a Christmas tree of Gatsby's enormous garden. On buffet tables, garnished with glistening horsd'oeuvre, spiced baked hams crowded against salads of harlequin designs and pastry pigs and turkeys bewitched to a dark gold. In the main hall a bar with a real brass rail was set up, and stocked with gins and liquors and with cordials so long forgotten that most of his female guests were too young to know one from another."

(Fitzgerald, 1925:43-44)

From the quotation above explains and show how about Gatsby's life nowadays. He had been a rich man. It describes on The Party that Gatsby do. It show how great that party. How elegant his house and how great the menu that Gatsby served for the guest.

4.2. Lifestyle

Kotler states, "lifestyle is a person's lifestyle in the world expressed in his activities, interests, and opinions. Lifestyle describes "The whole person" in interacting with their environment. Lifestyle describes the whole pattern of a person in action and interaction in the world. In general it can be interpreted as a lifestyle tha is recognized by how people spend their time (activities), what is important for people to consider in the environment (interests), and what people think about themselves and the world around (opinions). Lifestyle is a behaviour with self-image to reflect its social status." (Kotler, 2002:192)

"There was music from my neighbor's house through the summer nights. In his blue gardens men and girls came and went like moths among the whisperings and the champagne and the stars. At high tide in the afternoon I watched his guests diving from the tower of his raft or taking the sun on the hot sand of his beach while his two motor-boats slit the waters of the Sound, drawing aquaplanes over cataracts of foam. On week-ends his Rolls-Royce

became an omnibus, bearing parties to and from the city, between nine in the morning and long past midnight, while his station wagon scampered like a brisk yellow bug to meet all trains.

(Fitzgerald, 1925: 43)

The quotation above describes that Gatsby's lifestyle is wonderful and he always do party. That's only to show how wealthy Gatsby and it also shows the materialism because the people who come to the party had been attracted with Gatsby's money and wealth. But no one to come be Gatsby's friends or having personal friendship with him. They just enjoyed the party that Gatsby do.

4.3. Materialism

Kristin Scott states, "Here, materialism means that, not only do we use our material resources as resources to make life more manageable, but that we also reduce our ultimate goals to the possession of things." (Kristin Scott, 2002:25)

4.3.1. Terminal Materialism

Kristin Scott states, "Terminal materialism means that the object is valued only because it indicates an end in itself, the ownership of a possession." Kristin Scott (2002:25)

"While we admired he brought more and the soft rich heap mounted higher—shirts with stripes and scrolls and plaids in coral and apple-green and lavender and faint orange with monograms of Indian blue.

(Fitzgerald, 1925: 99)

The above utterances happened while Gatsby showed off to Daisy. Gatsby showed his wealth, his new life, some wealth. It makes Daisy regrets because of his act on that time she didn't accept Gatsby when he was young because he was not rich.

4.3.2. Instrumental Materialism

Kristin Scott states, "Instrumental Materialism is the use of materialistic objects to make life longer, safer, more enjoyable". (Kristin Scott, 2002:25)

"I've got a man in England who buys me clothes. He sends over a selection of things at the beginning of each season, spring and fall."

He took out a pile of shirts and began throwing them, one by one before us, shirts of sheer linen and thick silk and fine flannel which lost their folds as they fell and covered the table in many-colored disarray. While we admired he brought more and the soft rich heap mounted higher—shirts with stripes and scrolls and plaids in coral and apple-green and lavender and faint orange with monograms of Indian blue.”

(Fitzgerald, 1925: 99)

The quotation above show that Gatsby and Daisy had conversation. Daisy said that she got a man who can give her anything, but from Gatsby. Past is show that Gatsby can give Daisy more than anyone else because on that day Gatsby is a rich person.

5. Conclusion

Based on the result and discussion, the writer conclude that there are some types of hedonism in this novel: ethical hedonism (consist of egoistic and universalistic hedonism), lifestyle, materialism (consist of terminal materialism and instrumental hedonism).

This novel show who is Gatsby, how is that Gatsby doing to become a rich person, who is Daisy and how loves Gatsby to Daisy. One of the reason of Gatsby to be a rich person is to take Daisy back to his life.

This novel also show there are so many impact of ethical hedonism one of that is be a materialism, it shows how regret Daisy, because she didn't accept Gatsby, because he wasn't rich.

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Conference Paper

Onomatopoeia in Raditya Dika's Novel "Manusia Setengah Salmon"

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Abstract

This study aimed to describe and explain the types of onomatopoeia found in Raditya Dika's novel *Manusia Setengah Salmon*. Onomatopoeia refers to a word whose phonetic structure mimics a natural sound to represent the sound or action of the object that produces it. Onomatopoeia behaves differently in comparison to other processes of word formation. Its meaning lies outside the language itself due to its nature which is adopted from the natural sound. The data analysis technique was used in this research with descriptive qualitative analysis. The descriptive research attempted to describe and explain the data according to the theory proposed by Thomas (2004) who divides onomatopoeia into four groups based on the source of the sound: calls of animals, sounds of nature, sounds made by human, and sounds of other objects. Based on the result, the four types of onomatopoeia were found in the novel under research: human onomatopoeia, animal onomatopoeia, object onomatopoeia, and daily life onomatopoeia. From the word class, onomatopoeic words used in the novel consists of adverb, adjective, noun, and verb.

Keywords: onomatopoeia, human sound, animal sound, sound of object, sound of daily life.

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1. Introduction

Onomatopoeia is a word which is formed from the imitation of natural sounds. At the first glance it looks like a long word and it may seem to be hard to pronounce and spell as in such words as *buzz* and *murmur* that imitate the associated objects or actions they refer to. Onomatopoeias are thus imitative words of these natural sounds. They are found in all languages of the world, and some linguists, in fact, believe they were the first words human spoke when language was developed. Since direct imitation allows the hearer to understand the meaning most easily, it is the most obvious way to describe actions (e.g., punch, boom) and animals (e.g., cock, dodo), which constitute the most parts of the conversation between primordial human (Modje et. al., 2018).

Onomatopoeia behaves differently in comparison to other processes of word formation, its meaning lies outside of language itself due to being from natural sounds.

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Onomatopoeia in some languages can express mood, emotion and actions besides labeling objects. Onomatopoeia may form words of various classes such as verb, adjective, adverb, and noun (Dofs, 2008).

In the Indonesian novel *Manusia Setengah Salmon* which was written by Raditya Dika belongs to a comedy fiction genre novel which contains several types of onomatopoeia so that it makes the story natural, real, alive, and can be enjoyed directly by the readers. Furthermore, it is more interesting as it can make the readers feel involved in the story. Therefore, the novel which constitutes the author's twenty-sixth series, published in 2018 with 258 pages, was adopted as the main source of data in this study. This study aims to describe and explain the types and the word classes of onomatopoeia found in the novel. The data analysis technique used in this research is descriptive qualitative.

The reason for choosing the subject matter on the linguistic aspect of onomatopoeic is that it is challenging in terms of its various types involving various word classes. Some words are adopted from the sounds of objects, sounds of everyday life, sounds of natural events, human sounds, and animal sounds.

2. Literature Review

Onomatopoeia is a form of auditory icon sign, a name for an object which is made from an imitation of the sound produced. Some languages are more iconic than others since the use of onomatopoeia is limited by the number of phonemes in the language (Elin Dofs, 2008). Onomatopoeia refers to imitative words such as *zig-zag* and *tick-tock*. Almost all onomatopoeic words represent the texture of materials, the state of things and emotions (Keisuke et. al., 2010).

Khademi et. al. (2014: 505) notes that many onomatopoeic (or mimetic) words found in various languages have evolved to their present form recently and often rapidly. Once a part of a language's lexical structure, they are subjected to the same evolutionary process that other words undergo.

According to Leonardi (2013: 2), onomatopoeias are words whose phonetic structure mimics a natural sound to represent the sound or action of the object that produced it. The word 'onomatopoeia' was derived from two Greek words *onoma* 'name' and *poeieo* 'making'. Onomatopoeia is defined as a sound that someone makes by imitating the sound or the naming of a thing or action by a vocal imitation of the sound associated with it.

Furthermore, on the way of interpretation of the origin of the sounds, Ullman (1994: 83-84) classifies onomatopoeia into two types: primary onomatopoeia and secondary

onomatopoeia. On the other hand, Thomas (2004) in his book entitled *Characteristics of Onomatopoeia* divides onomatopoeia into four groups based on the source of the sound: calls of animals, sounds of nature, sounds made by human, and sounds of other objects.

Akita (2013) introduces five grammatical classes of English onomatopoeia: verbs, usages as quotations, nouns, gerundives, and adjectives as in the examples below.

1. The duck *quacked*. (Verbs)
2. The road *zig-zagged*. (Verbs)
3. The duck went “Quack”. (Quotations)
4. The ice-cream cone fell “Splat”. (Quotations)
5. The pen fell on the floor with a *splat*. (Nouns)
6. The *quacking* of the duck broke the silent night. (Gerundives)
7. The fur of the cat is so *sleek*. (Adjectives).

Kambuzya & Zeinolabedin (2014: 220) categorized the functions of onomatopoeia into four categories: sounds of animals, sounds of nature, sounds made by human, and miscellaneous sounds.

3. Research Method

The research designs of this study cover the plans and the procedures conducted in the research beginning from broad assumptions to detail methods of data collection and analysis. The main data of this research were the types and the word classes of onomatopoeia adopted from the novel *Manusia Setengah Salmon* written by Raditya Dika. This research used qualitative method as it involved the characteristics of qualitative procedure which explored social or human problems. The researcher played a role as the key instrument in the research and made interpretations of the data. The data obtained from the novel were analyzed and described so that this is also called descriptive research. The analysis was conducted by classifying the obtained data into two main categories: types of onomatopoeia and word classes of onomatopoeia used in the novel under research.

4. Result and Discussion

4.1. Result

4.1.1. Types of onomatopoeia

The types of onomatopoeia found in the novel under research include human onomatopoeia (sounds made by human), animal onomatopoeia (sounds of animals), onomatopoeia of objects and onomatopoeia in daily life.

1. Human Onomatopoeia

Human onomatopoeia is a word which is derived from the sound replica produced by human beings, such as farting sounds, waiting, people confused, people in pain, screaming, complaining, clearing their throat, and so on. There are 63 data of human onomatopoeia found in the novel and here are two of them.

Data 1: 'piyuuuuuuut'

The word *piyuuuuuuut* is the sound made by human, which is from the sentence “*tetapi di hari yang baik, bokap biasa mengeluarkan bunyi ‘piyuuuuuuut’ yang panjang*” (page 3). The sound of someone who is farting is caught by the senses of human hearing and forming the word *piyuuuuuuut*.

Data 2: 'Hoooeeeeek!'

The word *hoooeeeeek* is found from page 78 of the novel in the phrase: “*Hoooeeeeek! sehingga, seperti hendak muntah*” ‘The sound of someone who is about to vomit, forming the word *Hoooeeeeek*.

2. Animal Onomatopoeia

The type of animal onomatopoeia is an imitation of sounds originating from animals, such as cow sounds, squirrel sounds, cat sounds, bird sounds and others. Animal onomatopoeia words are also found in the novel in 4 data. Here is one of them.

Data 1: moooooo

The word *moooooo* is an animal onomatopoeia as found in the clause “Kata si sapi *Moooooo*” from page 220. The word is an imitation of the depiction of animal sounds, namely cows. The cow’s voice is caught by human sense of hearing, forming the word *moooooo*.

3. Onomatopoeia of Object

Onomatopoeia of object is a word which is derived from the imitation of sound originating from some objects such as firecrackers, telephone sounds, music

sounds, bird sounds and others. There are two data of onomatopoeia of object found in the novel under research.

Data 1: “dor”

The word *dor* is an object onomatopoeia found in the phrase “*Gue ngebayangin gas di dalam perut gue makin gendut oleh kentut, makin gede, makin gede, lalu tiba-tiba suatu hari “dor!” gue akan pecah berkeping-keping*” (page 10). The word is a copy of the sound of an exploding object captured by the sense of human hearing, forming the word *dor*.

Data 2: ‘Dhuarr!!!!’

The word *Dhuarr!!!!* is an object onomatopoeia, which is from the clause “*Petasannya nyala yeah! Petasannyanya... ‘Dhuarr!!!!’*” (page 241). The word is an exploding sound of firecrackers. Then, the sound of the firecrackers exploded and it was captured by the senses of human hearing and forming the word *‘Dhuarr!!!!’*.

4. Onomatopoeia in Daily Life

The type of onomatopoeia of daily life is a replica of sounds that come from daily life, such as eating sounds, drinking sounds, writhing sounds, spiciness and others. There are 4 data of onomatopoeia which are derived from the natural sound of daily life.

Data 1: ohok-ohok-ohok...

The word *ohok-ohok-ohok* is an onomatopoeia of everyday life as found in the sentence “*Ohok-ohok-ohok...tutup jendelanya ohok-ohok-ohok.. sekarang!’ jerit gue sambil terbatuk dan menundukan kepala, mencoba menyelamatkan nyawa sendiri*” on page 51. The word is an imitation of the depiction of the sounds of everyday life, which is the sound of coughing. The sound of a cough caught by the senses of human hearing forms the word *ohok-ohok-ohok*.

Data 2: “Hehehehe. Hehehehehehe. Hehehehehe”

The word *Hehehehe. Hehehehehehe. Hehehehehe* is a class of onomatopoeia in daily life, which is from the phrase “*Tidak ada respon lain yang bisa gue keluarkan, selain: Hehehehe. Hehehehehehe. Hehehehehe.*” (page 93)”. Such an expression is an imitation of the sound depiction in daily life; that is the sound of people laughing. The sound of people laughing which is captured by the human auditory senses makes the word *Hehehehe. Hehehehehehe. Hehehehehe*.

4.1.2. The word class of onomatopoeia

The following description is a presentation of onomatopoeia based on the word classes found in the novel under research. Based on the research findings it can be seen that the word classes of onomatopoeia include: adverb, noun, adjective, and verb.

1. Adverb

Adverb is a class of words that gives information to a circumstance in terms of space, temporal, manner, condition, concession, etc. Onomatopoeia words which function as adverbs in the novel are found in eight data and here is one of them.

Data 1: "Errghhhh!!!!"

The word class of the sound '*Errghhhh!!!!*' is an adverb as found in the clause "*Errghhhh!!!!* *Gue ngeden sekuat tenaga*" from page 11. This word is an imitation of the condition of a person who is contracting buttock to pass water or stool. The word '*Errghhhh!!!!*' is a category of words that give information how someone does something. Thus, the word '*Errghhhh!!!!*' includes the adverb word class category.

Data 2: "Hehe. Hehehehe. Hehehehehehe"

The word class of the onomatopoeia *Hehe. Hehehehe. Hehehehehehe* is an adverb as found in the clause "*Gue lalu ketawa nervous. Hehe. Hehehehe. Hehehehehehe.*" (page 92)" The word is an imitation of the depiction of how someone is laughing; and therefore, it belongs to the category of an adverb.

2. Adjective

Adjective is a class of words that describe the trait of a noun related to quality, condition, colour or state. There are 4 data of onomatopoeia found in the novel which belong to adjective word class.

Data 1: E-enwaahk...ewnwakhh!!!

The word *E-enwaahk...ewnwakhh!!!* is a class of adjective as found in the clause "*Dengan kupang lontong yang masih penuh di mulut, gue menjawab, 'E-enwaahk ...ewnwakhh!!!'*" on page 88. The word is an imitation of the description of someone who is enjoying food. The description of a person whose mouth is full of food and when he is asked he will answer it *E-enwaahk...ewnwakhh!!!*, which functions as an adjective, explaining that the food is delicious.

Data 2: Duh

The word '*Duh*' is an adjective as found in the clause "*Duh, ini rujak pedas banget.*" (page 198). The word is a sound imitation of someone who complains about the spice of food which is very hot.

3. Noun

Noun is a class of words that describes an object, both animate and inanimate, such as man, book, earth, etc. There are 49 data of onomatopoeic words which function as nouns in the novel. Here are two of them.

Data 1: Preeet!

The word "*Preeet!*" is a noun as found in the clause "*Gue dan Bokap kentut bersama-sama, 'Preeet!'*" from page 12. The word '*preeet*' is used as an imitation of fart sound coming from Raditya Dika and his father who are farting together. The word describes the name of an object, referring to fart.

Data 2: 'HahahahahaHAAAARGGGHHH!!!!'

The word class of the expression *HahahahahaHAAAARGGGHHH!!!!* is a noun; that is, from the sentence "*Gue jadi biasa nonton – tertawa- mengerang, seperti ini: HahahahahaHAAAARGGGHHH!!!!*" (page 240). Such an expression belongs to the class of noun as it refers to the name of laughter.

4. Verb

Verb is a class of words that describes an activity or an action such as *scream, run, beat, and clean*, etc. There are 25 data of onomatopoeia words which function as verbs found in the novel as discussed below.

Data 4: "Ummm.."

The word *Ummm..* explains an activity as found in the sentence "*Ummm.. aku pikir-pikir dulu ya. Tiga tahun.*" from page 43. The word "*Ummm...*" is a pause when someone is still thinking about what is going to do next. Thus, the word "*Ummm...*" is a verb, waiting for a new idea.

Data 1: 'Aaah! Aaah!'

The expression '*AAAH! AAAH!*' is an onomatopoeia as found in the clause "*Memukuli kepala gue bertubi-tubi sambil menjerit 'AAAH! AAAH!'*" on page 31. Such an expression belongs to the word class of a verb to indicate a scream or shout.

4.2. Discussion

A style to present a story is a very important thing to make the readers enjoy the storyline and 'hypnotize' them to involve in the moments of the story. Onomatopoeic words used in a story can function to make a vivid story. Onomatopoeia is a way to make a story more natural as everyone feels so that it is interesting to read as it looks alive by activating all the emotions and feelings that the author is supposed currently writing the ongoing activities. In addition, it may also avoid the readers' boredom as they will be sunk in the flow of the story. Onomatopoeic words used in the novel cover four types and four kinds of word class. Those natural sounds of language were originally captured by the human senses and then replicated to form new onomatopoeic words.

5. Conclusion

Onomatopoeias are words whose phonetic structure mimics a natural sound to represent the sound or action of the object that produced it. Based on the data derived from Raditya Dika's novel entitled "*Manusia Setengah Salmon*", it is found that onomatopoeias are commonly used in daily life. The result indicates that the four types of onomatopoeia were found in the novel under research namely: human onomatopoeia, animal onomatopoeia, object onomatopoeia, and daily life onomatopoeia. From the word class, the onomatopoeia found in the novel consists of adverb, adjective, noun, and verb. Raditya Dika is known as a humorous writer and he maintains the typical characteristics through his other novels which contain a lot of comedy presented with the combination of romance and family life.

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Conference Paper

Marital Failure As a Social Reality in Sidney Sheldon's Novel *The Other Side of Midnight*

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Abstract

This research deals with literary works as a medium for conveying reality of social problems through Sydney Sheldon's novel *The Other Side of Midnight*. One of the issues depicted in the novel is marital failure. The husband, as one of the characters in the novel, has a prestigious job, a pilot; and with an appealing appearance, he easily gets beautiful women around him. There are some various causal factors as the triggers of marital failure such as infidelity, career, selfishness, social welfare, age education, and financial problems; however in this research, the causal factors of marital failure discussed are triggered by infidelity, career, and selfishness. The method used is mixed, qualitative and quantitative. The combination of both designs provides a more detailed description, information and understanding of the object of study. Quantitative method is related to numerical variables which are further described through qualitative design. The number of respondents is 40 and selected randomly in Medan city. The social and cultural background is adapted to the object of research. The results show that there are three main factors causing marital failure in the novel: infidelity, career and selfishness. The findings of the research are in line with the field research. 97.5% of respondents agree that literary work is a medium for disclosing social problems; 2.5% express support. In the case of marital failure as a social problem, 97.5 respondents state a strong agreement and 2.5% express support. In things related to the trigger of marital failure: infidelity, career and selfishness, 100% of respondents strongly agree.

Keywords: marital failure, infidelity, career, selfishness

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1. Introduction

Literary work is the result of the creativity of an author combining aesthetic and communicative elements containing thoughts and ideas or messages related to stories about humans or something humanized. Thus it is clearly illustrated that literary work is a reflection of human life delivered through language media. Literature is a culture having mutual filling with human life. Therefore literature plays an important role in human life and this role is embodied in various fields of human life, economic, social, and political (Saryono: 2009)

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As literature is closely related to human life that is dynamic, it is not easy to provide a static understanding of literature or in other words it is not easy to provide a definite definition of literature. This is in line with what stated by Meyer (1997) that understanding exactly what literature is has always been a challenge; pinning down a definition has proven to be quite difficult. In fact, at times one seems to be reduced to saying, "I know it when I see it," or perhaps, "Anything is literature if you want to read it that way." This concept is also in line with that of Teeuw (1988) stating that literature cannot be defined definitively because essentially literature is dynamic. Literature continues to develop according to the respective era and place. Furthermore Wellek (2008) states that literature can simply be seen from its natures.

Literary works are written or created not to enjoyed by the writers, but for the society as there are ideas, advice, moral lessons to be contributed to the readers. This proves that literary works can develop culture. In other words, literary works have always been socio-cultural as the writers also feel the influence of the environment and their era in creating the works.

Damono (1984) states that literary works are cultural objects created by humans and at the same time inseparable parts of society. A literary work is basically a stimulus of freedom either for the writers as well as the readers. For this, at a certain moment the society must give tolerance to a literary work as it educates, broadens the knowledge of life, enhances the sensitivity of feelings, and awakens the reader's consciousness in its own way without the limit of time and space as conveyed by Manugeran and Hidayati (2018) that literature transcends national boundaries, time constraints, gender differences and even historical basis.

As literary works are related to human stories, all the problems in society become a major issue in literary works or in other words literary works are always closely related to social problems. This is in line with the functions of literature, as medium of entertainment, didacticism, as well as religiosity and social control in three types of genres: novel, drama and poetry.

One type of literary work is a novel. In this study the author discusses the social problems that often occur in the community, namely marital failure experienced by a pair of husband and wife named Larry Douglas and Catherine Alexander. At first their marriage went well until at one point Larry got a job as a private pilot who required him to often be away from his wife and met his ex-love affair. This is where the problem occurs in their marriage.

The Other Side of Midnight is a novel written by Sidney Sheldon, an American writer who was born on February 11, 1917, in Chicago, Illinois. He started his career

as a screenwriter and eventually moved to television. Most of the novels written by Sheldon are filled with alluring plots and equally complex protagonists. Books move at a dangerous pace with the climax of quietly chasing the story. His books are a complete package of drama, romance, and thriller. The way he scores stories and presents them to readers is very interesting. Also the way of writing is simple and easy to understand.

Forms and types of social problems are not limited and social problems always exist as long as humans interact. Of the many social issues that have become the topic of discussion, the problem of marital failure, which is the topic of this study with three causal factors: infidelity, career and selfishness in the novel *The Other Side of Midnight* by Sidney Sheldon, can always be found in every community regardless of time and space.

2. Literature Review

This study deals with the social problems in the novel as a reflection of those in society; therefore an appropriate approach to this study is the sociology of literature. Laurenson and Swingewood (1972) states that there is a close relationship between literature, society and authors. In the corridor of the sociology of literature, an author does not die in his work and does not dominate the whole range of events in literary works, but serves to bridge the three interconnected compositions of society, literary works and authors.

Literature is a reflection of social phenomena written in accordance with the relevant times and places and thus the norms or rules contained in the related society will appear in literary works because the author is also a citizen. This is in line with what Wellek and Werren (2008) say that the literature is an expression of society. Here it is illustrated that everything the author presents in his literary work can be found in society.

The main issue of this research is the marital failure. Marriage is a social institution in which there are rights and obligations of the related spouse. If the rights and obligations are not running in harmony, the survival of domestic life will be disrupted and even can end. Nwoye in Ogwokhademhe and Ishola (2013) states that marriage is the legalizing of a relationship between a man, and a woman to which the society gives its approval. Marriage places each partner under legal and social obligations to oneself and to the society. Marriage is a union of a man and a woman who agree to live together as husband and wife.

The purpose of a marriage is to form a harmonious family. A family is the smallest unit of social group that exists in a society that has its own functions and roles. A family

consists of people with blood, or marital relationships. Here it is illustrated that marriage is the product of a community and the legality of a marriage is not only based on the laws of the state but also on the norms and customs of society.

Marriage is a very popular institution in society, but it is not an invulnerable institution. Marriage as a unit continues to promise a lasting allegiance and cultural preservation and the fulfillment of interpersonal needs. No one can guarantee that a marriage will run well; everything is back to the couple concerned. The unity of a marriage is the responsibility of the husband and wife together.

Marital failure can be caused by various factors such infidelity, career, selfishness and some others as presented by Jahan, et. al. (2017) that some factors are expectation gap, difference of opinion and psychological deprivation, break in communication, sexual incompatibility, unemployment, childlessness, differences in interest, or age at marriage.

3. Research Method

Mixed methods of research are used in this research: Quantitative and Qualitative. This approach is used to get a better understanding of marital failure. Creswell, J., & Plano Clark, V in Roslyn Cameron (2011) states that Mixed methods research is a research design with philosophical assumptions as well as methods of inquiry. As a methodology, it involves philosophical assumptions that guide the direction of the collection and analysis of data and the mixture of qualitative and quantitative data in a single study or series of studies. Its central premise is that the use of quantitative and qualitative approaches in combination provides a better understanding of research problems than either approach alone.

The quantitative design is used for number of respondents, 25 persons, aged between 30 – 50, inclined to obtain the numerical variables; those involved in the marital failure and the causal factors making them fall into such a failure. The respondents are married couples, taken randomly in Medan City. Structured instruments such as questionnaire and interview support the quantitative design, from which the percentage of responses are calculated. The questionnaire covers the respondents' understanding of literary works as a media of exposing social matters, marriage and marital failure, as well as causes of marital failure. The interview covers the same issues. The data obtained from the interviews are recorded in two versions and then compared and agreed. The qualitative design is then used to make a description of the experiences of the respondents involved in the marital failure and the numerical variables of responses.

4. Results and Discussion

To begin with, the plot revolves around Larry Douglas, Noelle Page and Catherine Alexander. These three people are romantically related; but this study is focused only on Larry Douglas and his wife Catherine Alexander. The couple seems to live in harmony and have no problem whatsoever. At the beginning of their marriage, they support each other to run their household until Larry Douglas finally gets an opportunity to work as a pilot. Here is the beginning of their problem. As a pilot coupled with his fine look, Larry is always in touch with beautiful women, especially flight attendants, and one of them is Helena. In fact, Larry is not only related to one woman but with several ones. No wonder the women cannot refuse: a fighter pilot with handsome features, sculptures and demonic-possibly-careful demeanor; a grown man. Basically there is shadow of internal problem in their marriage life as Larry has a talent for cheating. At the peak of their problems, Catherine finally asks for a divorce as she is no longer able to maintain their marriage. Their marriage breaks down caused by the following points.

4.1. Infidelity

One very significant factor in marital failure is infidelity. Infidelity is a personal relationship outside marriage, which involves at least one married person. Infidelity does not always mean a relationship involving sexual contact. Although there is no sexual contact, but if there is a sense of mutual interest, mutual dependence and emotional fulfillment that can already be categorized as an affair or infidelity.

This is then supported by Ogwokhademhe and Ishola (2013) saying that extramarital affair or infidelity is thus described as the emotional adultery that culminates in physical sex or a long-term love affair. This view reaffirms that infidelity is not only related to sex but also the interdependent relationship between two people, generally a man and a woman, each or one of whom has been tied to marriage institution.

Infidelity in the novel is illustrated by an event experienced by Catharine. At that time she went shopping to prepare Larry's favorite food, the husband. Her husband told Catharine that he had an important business outside the city and would return in two days. As Catherina came out of the shop, she saw a taxi pass right in front of her and clearly saw her husband Larry sitting in the backseat of a car with a woman. Larry's right hand curled over her shoulder. Initially Catharine denied in his heart that it was not Larry, but she could not deny her sight ... (Sheldon, 2000: 275)

Another event related to infidelity in the novel is when Catherine tidied up Larry's uniform. At that time she found Larry's handkerchief spotted with dry semen and there was also a lipstick mark on his shorts. Catherine began to realize and assured herself that Larry had committed an infidelity, probably not with only one woman (Sheldon, 2000: 254).

Infidelity is often associated with an attitude of disloyalty to a spouse. In this case Larry is totally unfaithful to Catherine. Infidelity is a form of betrayal on a spouse. When the drama of the affair is uncovered, it breaks the knots of the sacred bond of marriage. This is also felt by Catherine who has already got a plan to ask for a divorce from Larry.

If a husband or wife is having an affair while his or her a partner is good, and full of responsibility and love, then the person concerned is unable to make himself or herself happy personally and express what he or she wants in a responsible way. Larry is a picture of a partner who is always dissatisfied with the situation. This kind of infidelity is always found in society and the victim of betrayal is not always a woman.

4.2. Career

Drigotas et al in Zare (2011) says that bahwa social context is one of the reasons of marital failure. Social contextual factors often are related to education level, personality opportunity, attachment style, income level and employment, race and culture.

Career as the originator of marital failure is reflected in the novel. As a pilot, Larry was rarely at home; even in one month he could not necessarily meet Catherine and Catherine also realized that she had lost all the time rhythm with her husband. Catherine was miserable; she felt she lived only by following the rotation of time and Catherine began to feel that their marriage was at the end of the road and she had thought well that the only way to solve their problem was a divorce (Sheldon, 2000: 324)

Someone who is absorbed in work is basically a person who is very selfish. In marital life, each partner must realize that everything should be shared, including their togetherness. Career is not the originator of marital failure; the real cause is related to those who cannot organize or sort out a career with a marriage life. Everyone wants a career and everyone wants to succeed in career; but it does not mean that there are other things or other parties that must be sacrificed with the achievement of a career.

4.3. Selfishness

Selfishness must be eliminated in a marriage life because it has a great potential to frustrate a marriage. People who have selfishness usually do not have tolerance to others because for them, they are always right and they must be prioritized. This happens as they cannot control their emotions so they tend to look bad. Indeed everyone has a selfish nature; the problem is that the level of selfishness must be balanced with other positive things so that such nature can be neutral and direct someone towards positive things.

During the course of the storyline, finally Larry left Catherine without trying to improve their relationship. Actually, Larry knew that Catherine was a kind, patient and loving woman, but unfortunately driven by selfishness, Larry could not judge all the qualities Catherine had (Sheldon, 2000: 356)

In this study, questionnaire questions are measured using the Likert scale to obtain a consistent answer score chosen by respondents (All: 2010 and Markusic: 2009) The framing of the questionnaire covers 3 indicators: the roles of literature in exposing social problems, marital failure as a social problem, and the dominant causes of marital failure. All items in the questionnaire are measured on a scale of 1- 5, from 1 (Strongly Disagree) to 5 (Strongly Agree).

This study involves 40 respondents taken randomly in various places in the city of Medan. They are between the ages of 30-50 years. All respondents are married and have got experiences in marriage failure. All respondents answer all the questions given.

No.	Indicator	Result			
		Strongly Agree		Agree	
		Amount	Percentage	Amount	Percentage
1.	Literature: Social Problem Exposure Medium	39	97.5%	1	2.5%
2.	Marrital Failure: Social Probelm	39	97.5%	1	2.5%
3.	Marital Failure Triggers: -Infidelity -Career -Selfishness	40	100%	0	0%

The results of the study show that respondents give varied responses towards the three statements given in the research questionnaire. 97.5% of respondents strongly agree at the statement that literary work is a medium of exposing social problems and one of which is a matter of marriage and they strongly agree that marital failure is also a

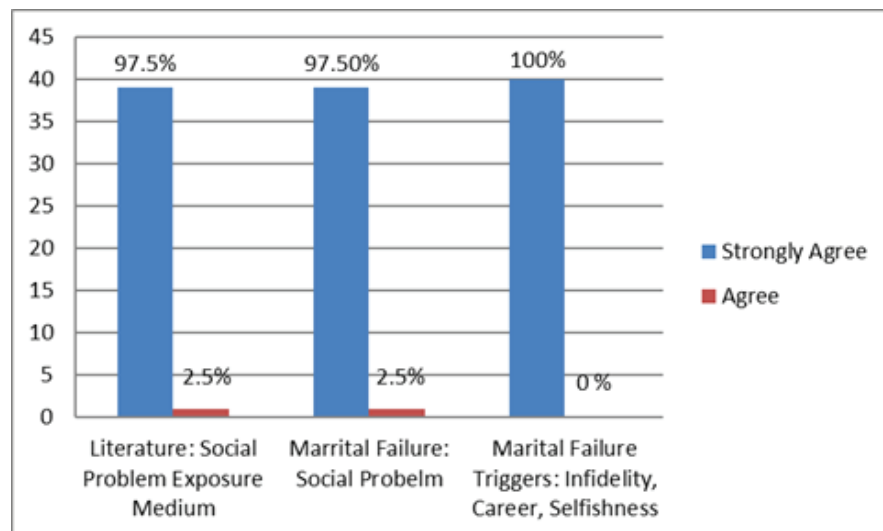


Figure 1: Note: Totaliy and percentage for Neutral, Disagree and Strongly Disagree is 0 for the three statements and not presented in the chart.

social problem that is the object of literary work. 2.5% of respondents agree; and none of the respondents express disapproval of this statement.

In addition, 100% of respondents strongly agree at the triggering factors of marital failure: infidelity, career, and selfishness and no respondent does not agree at the statement. This proves that the three statements above constitute social reality and have been experienced by married couples in marital failure. Marital failure can be found both in society and literary works.

5. Conclusion

Literature as a work of art having language media can provide a sense of comfort, happiness, and emotion for the readers. Literature becomes one of the sources of information that reveal the various realities of human life pictured in a community. Literature is not only a social reflection but rather represents an idea of a world or an idea of sociological reality.

Sidney Sheldon's *The Other Side of the Night* is a novel with a plot focusing on the problem of marriage failure involving a husband and a wife, Larry Douglas and Catherine Alexander. Catherine is the victim of her husband's betrayal because Larry Douglas is a feature of an unfaithful husband and could not accept the fact that his wife is a kind and loving woman. Larry cannot control himself in matters of romance.

The problem of marital failure triggered by infidelity, career and selfishness in the novel can also be found in the community and this is reflected in the results of the field

research showing that the percentage of respondents who answered that literary works as a medium of social problem exposition have exceeded the standard criteria.

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Conference Paper

Performative Verb of *Saluh Suh*'s Incantation in Simalungun Ethnic: An Anthropolinguistic Study

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Abstract

The aim of this research was to find the types and meanings of performative verbs of *Saluh Suh*'s incantation in Simalungun Ethnic. This research employed qualitative paradigm. As a qualitative research, this research used the descriptive methodology with interactive model. This research used two methods in collecting the data, they were direct participatory observation and in depth-open-ended interview. The interactive model was applied to analyse the data. Based on the research findings, two types and meanings of performative verbs were found in *Saluh Suh* incantation, i.e. illocution and perlocution. Of the two types, the perlocution was the more dominant type of performative verb. Besides, there were thirteen numbers of Illocution and perlocution type was found in *Saluh Suh* incantation. This research presents a new contribution to the government in term of local wisdom in Simalungun ethnic through language. It means that Simalungun language was a source of culture. More clearly, the performative verb in the sentences of *Saluh Suh* incantation is a source of culture that can be used to be a power of language. In the future, *Saluh Suh* incantation can be used as a local wisdom to help mothers in normal childbirth. Then the significant contribution especially to Simalungun government is that it may become one of cultural properties, that needs to be preserved. Besides, it can increase or be used to change the economic of Simalungun people.

Keywords: Performative Verb, *Saluh Suh* Incantation, Simalungun Ethnic, Anthropolinguistic.

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1. Introduction

Baktiar (2012:202) stated that speech plays many different roles on different occasions. For example, the speech one hears from people shifting furniture 'to you...now a bit, to right'. These kinds of speech acts control people physical behavior. In a lecture, the role of the speech is to influence the thoughts rather than the actions of the listener. Then speech might be used to ask someone to do something, to get information for the expression of emotion and for its own sake.

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Then, one of approach of speech classification is speech acts that developed by Austin (1962:14). Austin stated that speech act used to perform an action and argued. It is study of meaning. Speech act based on the context because have some function, namely: promise, order, request and others. Austin argued that the set of verbs is called performative verb. Performative verb is utterance used to convey information and used to carry out an action. The speaker perform their action while they were conveys the factual information. Performative verb were contain: locution, illocution and perlocution.

Incantation is the pray that conveyed by someone to his/her believed. Incantation is one of oldest folklore genres, have changed during their centuries-old traditions Tartu (1995:125).

This case was same with a *shaman* in simalungun ethnic. It happens while *shaman* utterance the incantation. The incantation of shaman's utterance is *Saluh suh* incantation. *Saluh suh* incantation is one of the incantations in simalungun ethnic. *Saluh suh* incantation used to help mother to face normal childbirth. The *Saluh suh* incantation text is contain performative verb.

The purpose of this research was to find and describes the performative verb of *Saluh suh* incantation in simalungun ethnic. This research was needed to done because this research in order to explore and describes the performative verb of *saluh suh* incantation in simalungun ethnic. The simalungun societies were believed the *saluh suh* incantation in helping mother of normal childbirth. Simalungun societies were use the *saluh suh* incantation in the daily life. The baby' position was not in the right position in the uterus. It's called breech. The breech position was made mother face the operation. The operation would be spend much money. The problem was not all family have much money to done the operation. So that, simalungun's societies is believing the *Saluh suh* incantation can be used to help the normal childbirth without spends much money.

This research informs the readers about the kinds and meanings of performative verb in *Saluh suh* incantation. The *shaman* knows the *Saluh suh* incantation is a linguistic study. The *shaman* and societies were knows the *Saluh suh* incantation contains language power in linguistic studies not only magic power.

Considering those reasons, *saluh suh* incantation is the local indigenous of Simalungun Ethnic. As a local indigenous, this research was use an anthropolinguistic approach. An anthropolinguistic is study of culture as language resources and speaking as culture

practice. Anthropological have three parameters, namely: interconnection, evaluability and sustainability. Qualitative paradigm was used in this research. As a qualitative paradigm, collecting data is important for this research. There were two methods used in data collection, namely: direct participatory observation and in-depth open-ended interview. They were applied to obtain the data from the informant who understand about the *Saluh suh* incantation. This research is use interactive model to analyzing data. There were data condensation, data display and drawing conclusion/verifying.

2. Literature Review

According to Austin (1962:11) performative utterances is the kinds of action being done by the utterer or speaker. Austin divided performative utterances to two kinds of utterances. There are explicit performative and implicit performative. Here, we just focuses to explicit performative. Explicit performative is called as performative verb. Explicit performative is one of utterances consist the inscription utterance. It's contains an expression explicitly about the act kinds being performed Lyons (1981:175). Searle (1989) in Condoravdi & Lauer (2011:2) Explicit performative is performances of acts named by performative verb. Explicit performative called as performative verb. Alvares (2005) that quote from Austin Explicit performative characterized with "*verb* in the first person singular indicative active". Even though the Alvares stated, it is not only essential to the performative utterances because can be used the first person plural "we". He give the example of the first person plural in player is "*we worship you*" and "*we give you thanks*".

Base on the explanation above, Performative Verb is used not only to convey factual information but also to do something. Austin (1962:56) performative verb is a kind of the speaker' expression. Performative verb is the utterance that speaker said and done automatically. Performative verb is present by the first person singular. Austin (1962:5) performative verb is to doing something with words. Austin stated, the performative verb is the explicit performative. We focused to explicit performative or performative verb. Austin (1962:120) explained, the performative verb distinguished to three types of acts. There were locutionary, illocutionary and perlocutionary acts. The first type is locutionary act. Locutionary act is the utterance in the traditional sense of meaning. Locutionary act is performing an act of saying something. Locutionary act is call the basic of utterance or produce the meaningful expression. Example is "it is rain outside" and it's mean rain outside at the time. The speaker was inform the general meaning. It was rain outside. The second, illocutionary act is the performing an act *in* saying

something. It is an utterance with some kinds of function in mind. The mind's expression are statement, an offer, an explanation or the other, Such as: "*It is rain outside*". The meaning of utterance is the speaker wish the hearer used umbrella if want go outside or hearer stay at home. The hearer was doing an act or need the hearer's response. The third, Perlocutionary act is performing an act by saying something. Perlocutionary is the effect of the utterance on the hearer from what the speaker says. Example is "*it is rain outside*". Its mean, the hearer will using umbrella if want go outside or stay at room. Perlocutionary act is achieving or result of the hearer's act.

Based on the explanation above, the speaker's utterance can distinguished between locutionary, illocutionary and perlocutionary acts. Locutionary act is focuses to phonetic, pathic and rhetic which have meaning. Illocutionary act has force in saying something. Perlocutionary act is achieving the certain effect by saying something. Locutionary and illocutionary acts were performed but perlocutionary act was achieved.

Saluh suh incantation is one of the incantation' text in Simalungun ethnic. There are many of incantation in simalungun ethnic such as *mangarou totok* (teeth's medicine for the baby) incantation, *logou-logou* (*Air'madicine* for the baby) incantation and many others. *Saluh suh* incantation is the incantation that used in Simalungun ethnic to help the normal childbirth process. *Saluh suh* incantation used by the *shaman* while the patients asked for helping. *Salauh suh* incantation must be memorized by the *shaman*. *Saluh suh* incantation was utterances of *shaman* softly. Sometimes, *shaman's* utterance can't hear of patient and the other people around him. This incantation still used by Simalungun societies.

Simalungun ethnic societies were communicate with Simalungun language in their daily life. Simalungun was one of ethnic in Indonesia. There were many of Ethnic in Indonesia especially in North Sumatera such as Simalungun, Toba, Mandailing, Pakpak, Karo, melayu, Minang, Aceh and many others. Simalungun Ethnic is located in simalungun region of North Sumatera Indonesia. Simalungun society is farmer. The simalungun community was cultivates because the simalungun' area was a lowland area. The community main income is growing vegetables.

Duranti (1997:5) Anthropolinguistic is study of cultural as a source of language and speaking as a cultural practice. Denesi (2004:7) the goal of anthropological linguistics is to study languages by gathering data directly from native speakers. Sibarani (2004:50) state, Anthropolinguistic study is a branch of science that studies variation and use of language in relation to development of time, differences places of communication, kinship system, influence of ethnic habits, beliefs, language ethnics, customs and other cultural patterns of an ethnic nation. Sibarani (2018: 43) stated Linguistic Anthropology

is study of language within the anthropology framework, study of culture within the linguistic framework, and study of human life aspects in a shared framework of anthropology and linguistic. Based on the concepts, the scopes of anthropolinguistic are the study of language, the study of cultural and the study of other aspects of human life. The parameters of anthropolinguistic consist of interconnection, valuability and sustainability. Connectivity is determining of “grammar” of text, co-text and context. Valuability shows the meanin or function, value or norm and local wisdom. Sustainability shows the existence and inheritance of the object study. So that, an anthropolinguistic is study of language from culture’s field and study of culture from language uses.

3. Research Method

Qualitative method was applied in this study. The data were written text and interview sheet from *shaman*. The researcher conducts this research with two methods in collecting data. They were direct participatory observation and in-depth-open-ended interview. Direct and participatory observation were used to observe the *shaman*’s performing of *Saluh suh* incantation in simalungun ethnic. In-depth-open-ended interview used to get the information from *shaman* about *Saluh suh* incantation. The researcher asked some question to informant. It is about the meaning of text, the meaning of words, the utterance’s procedures and the *Saluh suh* incantation purpose.

This research employed anthropolinguistic approach. Anthropolinguistic has parameters, namely: interconnection, evaluability and sustainability. This research uses the qualitative paradigm. Qualitative paradigm is descriptive. The researcher focusses on the text, meaning, utterance and process of *saluh suh* incantation. Sibarani (2018:44) stated qualitative research is an inquiry process of understanding based on distinct methodological traditions to explore the social and humanitarian issues.

The analyzing data using the interactive model, consists of data condensation, data display and drawing conclusion/verifying. Data condensation were the process of selecting, focusing, simplifying, abstracting and transforming data contained in field notes and transcripts. Data display is the form of brief descriptions, tables, and charts that illustrate performance analysis and content that shows a picture of performance and content. And the last is conclude the data based on the problem’s formulation .there are types and meaning of performative verb. Then described them as summarized in general.

4. Result and Discussion

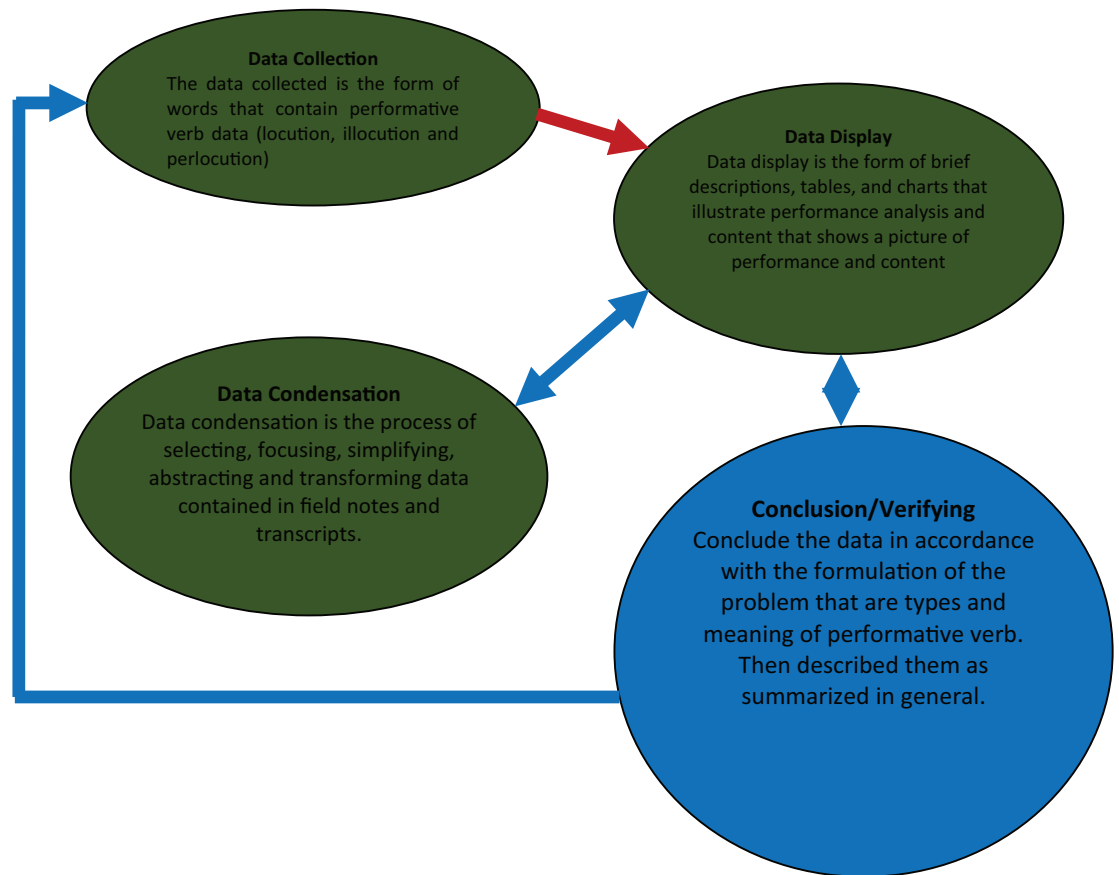


Figure 1: Components of Data Analysis: Interactive Model, Source: Miles M.B., & Huberman, A.M, (2014:10).

4.1. Research Result

The research finding of *Saluh suh* Incantation was showed in this table bellow

The text of *saluh suh* incantation above, shows that the text contains the paralinguistic and kinesics. Paralinguistic was focused for the intonation and kinesics was focused for gestures. *Saluh suh* incantation has meaning in some of way such as requesting to ghost. The meaning was covered by the requesting utterances. The situation was a formal context. The *shaman's* utters was done in formal situation and structured.

4.2. Parts of Performative Verb in *Saluh suh* Incantation

Performative Verb	Performative Verb	The Sentence of Incantation
1.	Locutionary act	1. <i>Sidayang pari le ile</i> is his/her said your name, has <i>kei ia hajim</i> , 2. The baby' statue is the great' guard to help normal childbirth,

Text of Saluh suh	Meaning
Turun ma kamu hompung dibata diatas Manangkih makamu dibata ditoruh, Kumundul ma kamu dibata ditongah, Satongah turun ma kamu hompung pangulu, Pangulu balang ni, balang na gurung ku, Pangulu balang ni pagar saluh suh na bolon on, Has kei ia hajim sidayang pari le ile do gan goran mu Mardalani ma sianu on han nurung hak kaehan Mardalani ma begu han nurung hak kaehan Nasodapot na siam mar si tonggoran Sada jambulan na sodapot nasiam mar sipudunan, Tabi ma bamu oppung naibata Ras sur nan nen siputari hale hale Ia kouw anak sidalahi ham tadikkon ham senjatamu Ia kouw anak sinaboru ham tadikkon ham sege sege mu Ia kup rus...ia kup rus.....ia kup rus.....ia kup rus...ia kup rus...ia kup rus...ia kup rus.	You are come down the king of the top world occupant, You are climb up the king of the underworld occupant, You are sit down the king of the middle world occupant, You are half down king of the prince, A statue of little baby, a statue of my teacher, The baby' statue is the great' guard to help normal childbirth, Sidayang pari le ile is his/her said your name, has kei ia hajim, The baby walks from the top to down, Ghost walks from top to down, You can't look each other, One hair that you can't bond with each other, Sorry to you are God, Ras rus nan nen rotated hale-hale, You are the boy, you leave your gun, You are the daughter, you leave your sieve, Ia kup rus...ia kup rus.....ia kup rus.....ia kup rus...ia kup rus...ia kup rus...ia kup rus.

Performative Verb	Performative Verb	The Sentence of Incantation
2.	Illocutionary act	1. You come down the king of the top world occupant, 2. You climb up the king of the underworld occupant, 3. You sit down the king of the middle world occupant, 4. You are half down the prince of king, 5. The baby walks from the top to down, 6. The ghost walks from top to down, 7. You are the boy, you leaved your gun, 8. You are the daughter, you leaved your sieve, 9. Ras rus nan nen rotated hale-hale,
10.	Perlocutionary act	1. You can't look each other, 2. One hair that you can't bond with each other, 3. Sorry to you are God,

The utterances incantation process, the *shaman* would utters the incantation and automatically ghost done. The ghost should be done the *shaman* order as a receiver. This research showed the ghost' done base on the parts of performative in *Saluh suh* incantation.

The table showed the parts of performative verb in the *Saluh suh* incantation was dominated by illocution. Locution, Illocution and perlocution were showed in the table.

4.3. The Meaning of Performative Verb in saluh suh incantation.

This section would be discusses about the meaning of performative verbs in *Saluh suh* incantation. These words were describes clearly.

No.	Performative verbs	Meaning
1.	One hair that you can't bond with each other,	The word " <i>bond</i> " means that the baby in the mother' womb with the baby' statue (ghost) can't touch each other.
2.	The baby' statue is the great' guard to help normal childbirth,	The word " <i>to help</i> " means that the baby' statue (ghost) will help mother to normal childbirth.
3.	You can't look each other,	The word " <i>look</i> " means that the baby in the mother' womb and the baby' statue can't look each other. They are run out in each their way.
4.	You are come down the king of the top world occupant,	The word " <i>come down</i> " means, the king of top world occupant will come down to help the baby.
5.	You are climb up the king of the underworld occupant.	The word " <i>climb up</i> " means, the king of underworld occupant will climb up to help the baby out from mother' womb.
6.	You are sit down the king of the middle world occupant,	The word " <i>sit down</i> " means, the king of middle world occupant will wake up and sit down to help the baby out from the mother womb.
7.	You are half down the prince of king.	The word " <i>half down</i> " means that the king of prince will come about a half down
8.	The baby walks from the top to down,	The word " <i>walks</i> " means that the baby walks from the top position to down of the mother' womb to find out his/her way.
9.	Ghost walks from top to down,	The word " <i>walks</i> " means, the ghost walks from top to down but they (ghost and baby) aren't know each other.
10.	Sorry to you are God,	The word " <i>Sorry</i> " means, the shaman believed his done, it's bless of God.
11.	Ras rus nan nen rotated hale-hale,	The word " <i>rotated</i> " means the ghost go to rotate the baby in mother's womb.
12.	You are the boy, you leave your gun,	The word " <i>leave</i> " means that the boy must leave his gun so that his proses to find way out will be easy.
13	You are the daughter, you leave your sieve.	The word " <i>leave</i> " means, the baby is the girls, she must leave her sieve. It will blocking out from her mother's womb.

4.4. Discussion

Performative verb was found in *saluh suh* incantation in simalungun ethnic. *saluh suh* incantation would be describe text, co-text and context in *saluh suh* incantation. The

text of *Saluh suh* incantation has paralinguistic and kinesics. Paralinguistic showed from the intonation. Intonation was showed while *shaman* utters the *Saluh suh* Incantation. The utterance was soft and slow. Kinesics was showed from the *shaman's* gestures. *Shaman* was put the kaffir lime fruit inside the small glass bowl with a little water. The *shaman* was brush off kaffir lime on his lips and utterance the *Saluh suh* incantation on kaffir lime with softly. The kaffir lime have two kinds. There were called as male kaffir lime and female kaffir lime. *Shaman* was uses both of them. *Shaman* was done the *Saluh suh* incantation process in the formal situation. *Shaman* was prefer the place, time and situation. The process of *Saluh suh* incantation was done with respect. The *shaman* was called the ghost respectfully. The *shaman* given the honorable to ghost with sat folding his legs and bow down.

The utterance of *Saluh suh* incantation was show some meaning based on the parts of performative verb. Based on the research result, there were locutionary act and illocutionary act in *Saluh suh* incantation. The locutionary act showed from some utterance, namely: 1. *Sidayang pari le ile* is his/her said your name, has *kei ia hajim*. 2. *The baby' statue is the great' guard to help normal childbirth*.

The first utterance, showed that the *shaman* was given the information to ghost about his name. *Shaman* told that his name is *sidayang pari le ile*. The words of *said your name* was contains the meaning of locution. The second utterance, showed that the word "guard" means that the *shaman* was inform the ghost to keep the normal childbirth. *The baby' statue is the great' guard to help normal childbirth*. *Shaman* was inform that the baby's statue function to cover or keep in helping the normal childbirth.

Illocutionary acts were showed from some statements in *Saluh suh* incantation. They were: The first was, "you are come down the king of the top world occupant". Its mean, *shaman* was order the ghost to "come down" from the top world occupant. *Shaman* was utterance the statement even in soft voice. The ghost received the *shaman's* ordered and ghost would "come down" at the time. The second statement was "you are climb up the king of the underworld occupant". It's mean, *Shaman* said to ghost "you are climb up". Ghost would be "climb up" from underworld. The third statement was "you are sit down the king of the middle world occupant". *Shaman* ordered the ghost "you are sit down" and ghost would be sit down. It was made ghost sit because ghost was a king of middle world occupant and he was done the *shaman* ordered. The fourth statement was "you are half down the king of prince". Its mean, *Shaman* ordered the ghost that ghost went to "half down" of kingdom and ghost was a prince. The fifth statement was "the baby walks from the top to down". Its mean, *Shaman* ordered the baby in mother's womb to "walk" from top to down womb. The baby have done the *shaman*

ordered. It was the baby receives or agrees with *shaman*. The sixth statement was “ghost walks from top to down”. Its mean, *shaman* ordered the ghost to “walk” from top to down position. The ghost was agree and he was done the act so that he was move from his position. The seventh was “you are the boy, you leaved your gun”. Its mean, *shaman* ordered the boy in his mother’s womb to leave his gun. The baby’s gun would be blocking him out from his mother’s womb. The eight was “you are the daughter, you leave your sieve”. Its mean, the *shaman* ordered the girl to leaved her sieve. The word “leaved” showed that the girl must put off the sieve. The sieve would be blocked the baby out from her mother’s womb. The ninth was “*Ras rus nan nen rotated hale-hale*. Its mean, the *shaman* ordered the ghost to rotate. The word “rotated” showed the ghost walked around the baby inside the mother’s womb.

Perlocutionary acts were showed from these utterance bellows, namely: the first was “you can’t look each other”. Its mean, the *shaman* was deterring ghost and baby can’t look each other. The baby should walked from the top to down and the ghost (the statue of the little baby) would walked from the top to down but they can’t saw each other. So that, the baby and the ghost were walk in each their ways. The second was “one hair that you can’t bond each other”. Its mean, *shaman* was deterring the baby and the ghost to bond each other even though they have in the same place or in the same womb. So that, the baby can out from mother’s womb with a normal. The third was “sorry to you are God”. Its mean, *shaman* was apologies to God. *Shaman* was persuade that he was make mistake by asking his help. God was the grandfather of the king. God was believed able to help the normal childbirth.

5. Conclusion

Based on the research result, Performative verb was found in *Saluh suh* incantation. They were locution, illocution and perlocution. The most was illocution. Locutionary acts was found in the *Saluh suh* incantation. The total numbers were two statements, namely: (1). *Sidayang pari le ile* is his/her said your name, has *kei ia hajim*, (2). The baby’ statue is the great’ guard to help normal childbirth. Illocutionary acts were found nine statements. Some of them such as: (1) you are come down the king of the top world occupant, (2) you are climb up the king of the underworld occupant, (3) you are sit down the king of the middle world occupant, and (4) You are half down the prince of king. Perlocutionary acts were found three statements. *Saluh suh* incantation contains giving information, ordering the ghost and deterring/persuading. The most is ordering statement.

In anthropolinguistic, this research discovers of performative verb in *Saluh suh* incantation which is a part of local wisdom in simalungun ethnic through language. Text, co-text and context were found in the *Saluh suh* incantation. Text was showed from paralinguistic (intonation) and kinesics (gesture). Co-text was showed from kaffir lime, water and glass bowl. Context was showed from the formal situation, place and time.

Simalungun' language is a source of culture. The novelty of this research is a source of culture can be used to be a power of language. *Saluah Suh* incantation can be used as a local wisdom to help mothers in normal childbirth for future. The result contribution to Simalungun' government is one of cultural property need preserved. It can increase or change the local people' economic of simalungun societies especially for *shaman*.

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Conference Paper

Speech Acts and Discourse Pattern in Information Sharing Practice in Malaysian Web-Forums

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Abstract

Web-forum discussions are widely used in business, health and education and in general discussion virtually. This practice of sharing information via Internet is also known as Computer Mediated Discourse (CMD). By focusing on language used in web-forums, this study explores the practice of collaborative information sharing in Malaysian web-forums discourse by using Speech Acts Theory. The study found that forum-members used different speech acts to share information in an interactive manner. However, speech acts such as *to explain*, *to suggest* and *to question* were used more extensively than other types of speech acts. The study also found that speech acts to denote politeness such as *to apologise*, *to greet* were used in the web-forum interaction to sustain collaboration and camaraderie in online information sharing practices. The discourse pattern reveals that web-forum members interacted at two phrases; Phase 1 to seek general information about the topic of discussion, and Phase II to have a deeper discussion where new information is added to the topic of discussion that leads to new knowledge being created. The findings of the study can benefit our understandings on how best to conduct online interaction, be it in the business, health or academic sectors.

Keywords: Web-forum, Computer-Mediated Communication, Language Forms and Functions, Information Sharing

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1. Introduction

Increasingly, it has been noted that Computer-mediated Discourse (CMD) via modes such as blogs, discussion forums or web-forums, wikis, emails and instant messaging have become an inexpensive way to collaborate, to exchange information and to seek answers to problems among members of a virtual community. In CMD information sharing practice can be understood as “a set of activities by which information is provided to others, either proactively or upon request, such that the information can impact people’s view or knowledge of the world” (Savolaine, 2015). Discussions using the Internet can either be synchronous or asynchronous. Discussion via web forums is categorized as asynchronous, because it does not require the reader to reply instantaneously to

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messages but rather it allows forum members to check other resources for information and contemplate on it before sharing it online. Thus, web forums become a place where forum members bring resources, knowledge and expertise so that collectively they could help one another to share information and gain better insight on the topic of discussion (Shanthi, Thayalan, & Xavierine, 2018)

One of the reasons why sharing information via Internet has become popular is because there is no real purpose for people to meet face-to-face to “talk” about an issues or problem when Internet allows people from different demographic characteristic to gather virtually to discuss any issues especially over issues of common interest. Also, because problems faced by people today are often multi-faceted and require group rather than individual solutions (Ioannou, Brown, & Artino, 2015), Therefore, web-forums serve as communication hubs for people who work together to solve particular problems (Gritsenko, 2016).

According to Wood and Kroger (2000), when studying the role of language in communication, “Language must be seen as action”, however this action is more complicated when carried out online because in computer-mediated communication (CMC) facial cues and other nonverbal communication cues like tone of voice are not available. Therefore, when web-forum members are engaged mutually in a common endeavour to share information, miscommunications may occur and disrupt the flow of information. Hence, a good information sharing environment will encourage a continuous flow of thought sharing, and this in return would ensure the continuity and maintain members in any online group (Shanthi et al., 2018). When disruptions happen repeatedly in web-forum interaction, forum members may get discouraged which affect information shared online (Shanthi, 2017). The reason for claiming that web-forum interaction is a viable information sharing platform is that in good information sharing practice, initial ideas are reshaped and become new information as web-forum members dig deeper into the topic of discussion (Shanthi et al., 2018). Additionally, the process of reshaping ideas that become new information is constructed through social interaction and collaboration with others (Vygotsky, 1978; Holstein & Gubrium, 2013; Mihail, Rubin, & Goldsmith, 2014).

While sharing information in online platforms such as web-forums, speech acts play an important role because while communicating forum members make certain language choices known as speech acts. Speech Acts Theory by Austin (1975) stresses that people do not only use a language to assert things, but also to do things. Speech act is commonly defined as a pre-supposed action that a speaker would want the hearer to do after listening to a speaker (Maros & Halim, 2018).

Thus, it is important to understand how language used in online communities function to increase interactions among forum members. In this study the researchers examine the language choices made by the writers of the messages by using speech act. This step will explain the functions the messages seem to carry. Together these language functions will form a discourse pattern that represents web-forum interaction where information is actively shared. In short, the focus of this study is to find a common pattern of collaborative information sharing in web-forums by focusing on the speech acts used to seek and share information in a computer-mediated discourse (CMD) in a web-forum. Hence, the aim of the study is (1) to identify speech acts that were used to collaboratively share information in web-forum, and (2) to identify the discourse pattern of web-forum information sharing practice.

2. Literature Review

To understand a social phenomenon such as web-forum interaction, language is the only means to make sense of the meaning that is shaping in CMD. The main assumption is that language does not passively label objects but actively shapes and moulds reality (Frowe, 2001). In short, people use language for a reason such as to ask for information and to make suggestions. Therefore, language is a mode of action that adds meaning to the conversation (Searle, 1981). In order to analyse the action that a language performs, Speech Act Theory is used. Speech Act Theory is based on J.L. Austin's *How to Do Things with Words*, first introduced in 1962. The major premise of this theory is that - language is a mode of action that adds meaning to the conversation. Therefore, speech acts are the building blocks for a meaningful discourse. Speech Acts Theory is used widely in research to understand how individuals construct meaning while communicating with another person either at a personal level or as a group. According to (Austin, 1962), speech acts refers to acts of communication that are used to express a certain attitude, and the type of speech act being executed corresponds to the type of attitude being expressed. Therefore, in this study, the theory of speech acts is used to explain how the act of sharing information is carried out in web-forums.

In this study web-forums are selected because they allow people to read and exchange comments and views on subjects or issues that they are commonly interested in. Discussion forums is one of the most common types of asynchronous Computer Mediated Communication (CMC) which enables multiple users to engage in discussion with one another; read and exchange comments beyond real time (Shanathi, Thayalan, Xavierine, & Hamuddin, 2017). Thus, it is a good tool for generating dialogue among

users and to solicit feedback from others (Molinillo, Aguilar-Illescas, Anaya-Sánchez, & Vallespín-Arán, 2018; Moreillon, 2015; Shanthi, 2017). It also allows for information to be stored in chronological order so that the flow of information is easily retrieved, and not lost in the frantic exchange of information as in synchronous online chatting. In web-forum interactions the content, context, timing, and structure of interaction are automatically recorded, providing rich group interaction data for researchers (Gritsenko, 2016). Also, in web-forum interactions, new members can join the web-forum discussion at any point of the interaction after reading the previous postings to share his or her thoughts. As such, in web-forums effective information sharing strategies becomes integral to both parties; the writer and the reader who keep switching roles in order to seek and share information. Their relationship must be in harmony with one another be it in the manner they communicate or the quality of information shared (Shanthi et al., 2018). Also, in the process of commenting on the views of others and sharing their own thoughts, forum members contribute to the reshaping of ideas that becomes new information (Lu, Lin, Hsiao, & Cheng, 2010).

Web-forums are also selected for this study because they are commonly used in the academic, health and business settings where members come to share information among them. In short, web-forums become increasing popular because they create a safe and easy-to-use, and easy to access online environment where community members offer help and support directly or through anonymity (Thayalan & Mohd Noor, 2010).

3. Research Method

The primary data source for this study is the naturally occurring text-based asynchronous interactions generated from *Lowyat.net*; a popular web-forum provider in Malaysia that discussed Malaysian themed topics. Table 1 shows the seven web-forums that are selected for the study. The data collected from the web-forum discussions are unstructured, where any forum member could initiate a discussion (thread starter) or contribute to discussions initiated by others (ordinary forum member).

Data selection is guided by Herring's Computer Mediated Discourse Analysis (CMDA) framework. CMDA is an approach to researching computer mediated discourse that applies methods adapted from language-focused disciplines such as linguistics, communication, and rhetoric (Herring & Androutsopoulos, 2015). Analysis of the data involve coding and tagging for speech acts based on the action that the messages appear to

perform in the web-forum interaction and it is not based on any prescribed coding system. Therefore, data interpretation is based solely on evidence gathered on language use in the web-forums interaction.

TABLE 1: Forum Titles and their coding initials.

Web-Forum Titles	Initials
F1-Proton Saga FLX Very High Fuel Consumption	SAGA
F2-JPA, LAN, MOHE and how to differentiate good Uni-Col	UNI
F3- GST reduces business cost -potentially final price	GST
F4- Starting a little own business.	BUS
F5- Working for PETRONAS V2	PETRO
F6- CukaiPintu explained	CUKAI
F7- Insurance Talk V2	INS

Over the course of three months’ observation, seven web-forums were selected from a pool of web-forums covering various groups of interest. The data consisted of over 1767 messages that amounted to slightly over four million words. The naturally occurring data from the web-forums selected were captured using *NCapture* to collect PDF documents displayed in the web browser and then imported into the researchers’ NVivo project to be coded according to the speech acts they seem to perform. The analytical procedure of data analysis is depicted in Figure 1.

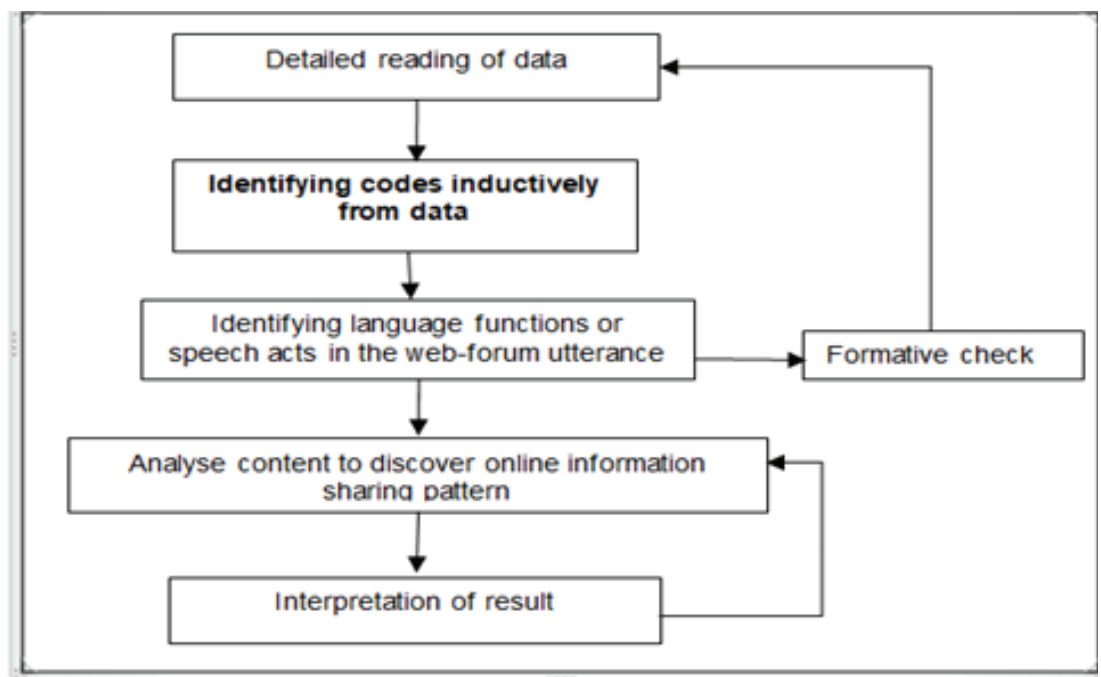


Figure 1: Analytical Procedure of Data Analysis.

As seen in Figure 1, the initial analytical process started after reading the data. All the researchers read through the web-forums to tag the speech acts with a list of speech act categories and their descriptions. In particular, they evaluate and come to an agreement on a given set of speech act categories. The ten most used speech acts that came from the reading and tagging of the web-forum is listed in Table 2.

TABLE 2: Speech Act Descriptors.

Speech Act	Description
1. explaining (elaborate answer)	An answer requiring a full description/reasons
2. simple answer	Answer with short phrases or words (Yes/No)
3. questioning	Question on specific problem
4. disapproving	Criticizing, correcting or objecting
5. being respectful/polite	Greetings/ leave-taking/thanking
6. suggesting	Give suggestions /advices for a problem
7. requesting	Asking for answers for a problem
8. complimenting	Praise an argument or suggestion
9. acknowledging	Confirm or acknowledging
10. defending	Justifying one's stand/argument/opinion

During the tagging and coding process each utterance is classified according to speech act categories such as *question*, *elaboration*, *correction*, *answer*, *request* as seen in the following example (the speech acts are given in parentheses <>):

Example 1:

Hi,<**polite-greeting**> is there any AIA agent here?<**question**> Yesterday AIA telemarketer called me, and introduce me a PA plan 'Premiere PA' <**explain**>. Any idea what is that <**request**>? Couldn't find related info in website. Thanks ,<**polite-leave taking**>!
(F7INS#16blue_scott)

Next, as seen in Figure 1, within a feedback loop the categories are revised and checked. After going through the speech act analysis that answered the question on which speech acts are widely used for web-forum interaction. The next issue to address is to capture the discourse pattern of the web-forum interaction. The web-forum discourse pattern is identified by tagging the messages posted in the web-forum according to the function they seem to perform; *seeking information*, *providing information*, *discussing an issue*, *refuting claim*, and/or *social behaviour of sustaining group harmony*.

1. seeking information (question, request)
2. providing information (answer/suggestion/correction)
3. agreeing (acknowledge)

4. disagreeing (objecting, defending)
5. social behaviour of sustaining group harmony (greeting, thanking, joking, reprimanding)

4. Result and Discussion

For the purpose of reporting, no changes were made to the messages like correcting the spelling or grammar errors. The following codes are used to present data in the analysis:

1. F1 – F7 = Web-forum number, titles and their initials as shown in Table 1.
2. # = Web-forum posting number (e.g. #350)
3. Followed by the pseudonyms of the web-forum members used to register as users in the Lowyat.net.

For example, the code *F7INS#350duckverse* refers to forum number 7 (Insurance Talk V2) as seen in Table 1 and is coded with the initials INS, posting number 350 by web-forum member who carried the pseudonym *duckverse*.

Close reading and tagging of the seven asynchronous web-forums for speech acts revealed that there were ten speech acts that were actively used for sharing information in the web-forums interaction as shown in Table 3.

TABLE 3: Speech Acts Used for Collaborative Sharing of Information in Web-forums.

Language Function	Count	Frequency (%)
1. explaining	879	20.71
2. suggesting	476	11.22
3. questioning	455	10.72
4. disapproving	409	9.64
5. being respectful/polite	385	9.07
6. simple answer	359	8.46
7. requesting	281	6.62
8. complimenting	216	5.09
9. acknowledging	115	2.71
10. defending	100	2.36
	3675	86.6

As seen in Table 3, ten speech acts were identified as having a higher frequency of occurrence compared to others in the web-forum interaction. In addition, among the first ten speech acts listed in Table 1, the speech act *to explain* (20.71%) has the

highest frequency count, almost twice the number of speech act *to suggest* (11.22%) and *to question* (10.72%). This is mainly because the speech act *to explain* is used both by the members (the tread-starters) who came to the web-forum to explain their problems/issues and ordinary forum members who explained in detail to forum members who posted a query.

Example 2 shows how web-forum members use the speech act *to explain*, *to suggest*, and *to questions* in the excerpt taken from a web-forum that was discussing on the local cars manufactured in Malaysia.

Example 2

have problem with my Saga FLX 1.3 CVT,.....for a full tank of petrol i can only drive around 240km which is not normal when comparing to other people, they can clock roughly 300km something or more. <explain >	
Can you guys give me any opinion or solutions to rectify my problem? .<requesting>	(F1SAGA#1soffianzainal)
a) you switch to other petrol brand first and see how it goes <suggesting>. Your service is still long due.	(F1SAGA#23Kompessor)
b) what brand you recommend me to use?.<requesting>.	(F1SAGA#24soffianzainal)
c) esso or caltex or BHP <suggesting>. but I personally pump Esso since there's smiles driver rewards program <simple nswer>.	(F1SAGA#25Kompessor)
d) u can try anything, just dn't try shell <suggest >	(F1SAGA#27MR_alien)
e) so shell 95 fuel is bad? <questioning>	(F1SAGA#29soffianzainal)

In Example 2, thread starter (TS) *Soffianzainal* gave the background information to the problem he was facing, next he posted a request to other forum members requesting for their feedback that might help TS to solve his problem. Member *Kompessor* and *MR_alien* came in to give suggestions, answers and plausible explanation (Example 1a, 1c, and 1d) to help and enlighten the TS. However, when the given feedback did not have enough information forum members asked questions to seek further clarification (Example 1b, 1e).

The analysis of the data in the study also found that forum members often disapproved the views given by other members by criticising, correcting or objecting to the views of other (9.64%). When issues were raised it was common for forum members *to disapprove*, and used different ways to express disapproval. This act of disapproval can be done casually using phrases such as *I disagree*, or by using stronger words that depict criticism. This study found that forum members used almost the same percentage of *disapproving* language functions (9.64%) and language functions that denote *being respectful* (9.07%). This goes to prove that as much as forum members argued and used disapproving speech acts, they carried out the *disapproving* speech act by being

respectful (being polite) to each other like *apologizing* first before correcting others. This is depicted in Examples 3 and 4.

Example 3

Sorry optiplex330<disapproving - respectfully>,look at all the numbers above, and explanation from both coolsarawak and martianunlimited<supporting>.Also i suggest you look at both of their maths, and understand the basics of it, because your simplistic view of 6% GST is lower than 16% SST is amusing<disapproving->.Yes we know 6 is lower than 16. But if we think like you, then you are just saying that the government is gonna lose 10% of it's tax revenue because it wants to
<defending> (F1GST#57sasivarman)

Human communication tells us that people generally do not like to be corrected harshly, but most might take it if it is done in a diplomatic way (DeVito, 2012). As shown in Example 3, forum member *sasivarman* from F3-GST *reduces business cost -potentially final price-* does not use harsh words to disapprove of forum member *Optiplex330*'s views, instead s/he used phrases such as <Sorry optiplex 330>before pointing out the flaws in member *Optiplex330* views. *Sasivarman* also claims support by quoting other forum members (*coolsarawak* and *martianunlimited*) who were in-line with member *sasivarman*'s views as a way to say that s/he is not alone in disagreeing with *Optiplex330*, therefore *Optiplex330* should be able to accept the correction pointed out by *sasivarman*.

Example 4

a) Thanks for enlighten me on this matters<thanking>...
This is why i posted in lowyat forum is because i need this kind of advice
to avoid failure <complimenting> (F4BUS#41Kelvin5717)

b) Hi <being respectful -greeting>, don't mind me asking <being respectful-
hedging>:Is it legal fees and stamp duty based on house value or loan value? <question>
(F6CUKA#194aobk84)

Example 4 shows web-forum members are being respectful to the others who have helped to share information that was useful to them who had joined the virtual interaction seeking information. In Example 4a, forum member *Kelvin5717* thanked and complimented the forum members in his/her thread who s/he claims had given good advice and suggestion to *avoid failure* in opening a small food business. In Example 4b, member *aobk84* can be construed as being respectful of other forum members, firstly by greeting them, then veiling his/her question by hedging so as not to sound imposing before actually asking the question.

The findings of the study show that the language functions *to explain, to suggest, to question, to disapprove, to be respectful, to reply or answer, to compliment, to acknowledge* and *to defend* are mostly used in web-forum interaction to share information in

web-forums. These language functions enabled forum members to support, reinforce and debate on each other's ideas and opinions so as to lead the topic of discussion into a more in-depth discussion. Hence, it is noteworthy that altogether these ten language functions occurred 3675 times or 87% (Table 2) from the total number of speech acts identified in the analysis of data in this study.

The data recorded 1789 messages that were coded according to the discourse function they seem to perform. As seen Table 3 from the 1789 messages, 1767 represented almost 99% of the main five discourse functions identified from the data. Another 22 messages were coded for some lesser used discourse function such as fillers that did not directly contribute any useful information to the topic of discussion but rather used as a delaying tactic used to sustain discourse. The five main discourse functions are:

1. seeking information
2. providing information
3. agreeing with information shared
4. disagreeing with information shared
5. sustain group harmony

As seen in Table 3, this study found that the forum-members mainly came to the web-forums to share information (43.1%) while 16.7% of forum members came to ask for information. Altogether these two discourse functions totalled-up to 59.8% of the sum of discourse functions identified from the data. Every request for information is met with messages asking for more detail of the issues faced by the thread-starter, and in the process fellow forum members start providing answers to the request raised. The discourse function of seeking and providing Information normally involve exchanges of *questions, giving suggestions or advice, and/or explanations*. These exchanges helped the process of co-construction of new information that forum-members sought after. By using mainly these speech acts, forum members asked for clarification, elaboration or explanation. Thus, when forum members collaborate with each other for the purpose of information seeking, it allows forum-members to pull together resources which could be based on knowledge, skill and/or first-hand experience from other members that can become new information to other web-forum members.

The study also revealed that forum-members were seen to hold a cooperative attitude so that the group harmony is sustained (16.1%). This study found that the forum members acknowledged (14.4%) other forum members for providing answers to their

TABLE 4: Distribution of Discourse Function in Web-forums.

Discourse function	Frequency (n)	Percentage (%)	Example
Seeking information	299	16.7	Hi guys, I have a question related to MLTA. As far as I know, it is essentially a life insurance that designed to pay off your debt for property (and perhaps some cash too). However, Please enlighten me. (F7INS#115wiind)
Providing information	770	43.1	Hi wiind, I have to tell you the whole picture of MLTA including MRTA so that you will understand the reason why people will say MLTA is "transferable" and how it "linked" to your property.....(went on to explain using another 600-650 words) (F7INS#116ExpZero)
Refuting claims	152	8.5	sorry for this question... 1~if we pay cukaipintu to maintain road...then y are we paying roadtax for..? 2~last time indah water doest exist...and it is included in the cukaipintu... but y now we gota pay separately? (F6CUKAI#187maximus6887)
Acknowledging claims	258	14.4	Thank you very much for your reply! This is definitely much clearer than most explanations I could find on the internet! Not only that you answer my question clearly and precisely, I really appreciate this and I shall literally note this down for future reference! (F7INS#117wiind)
Sustain group harmony	288	16.1	Thanks for fact checking my calculation and having no issues with it (not calling me a macai and kangkung cool too) (F3GST#222coolsarawak)
Total	1767	98.8%	

queries by agreeing, thanking, or greeting. For example, the language function *to greet* and *to thank* which were used to denote the coming together and taking leave of forum members were found to be essential for the establishment and maintenance of online interpersonal relationship. The forum members seem to word their messages to maintain a climate of harmony so that the experience of sharing and seeking information online can be fruitful. When members refute claims (8.5%), they regulated their language behaviour so as not to hurt the feelings of others as seen in the third example given in Table 3. These language functions regulated cordial web-forum interaction.

4.1. Online Discourse Pattern

The study found that forum-members in Malaysia used different speech acts to achieve four different communicative discourse functions which all pointed to the purpose of seeking, sharing and exchanging information. The discourse pattern is portrayed in Figure 2.

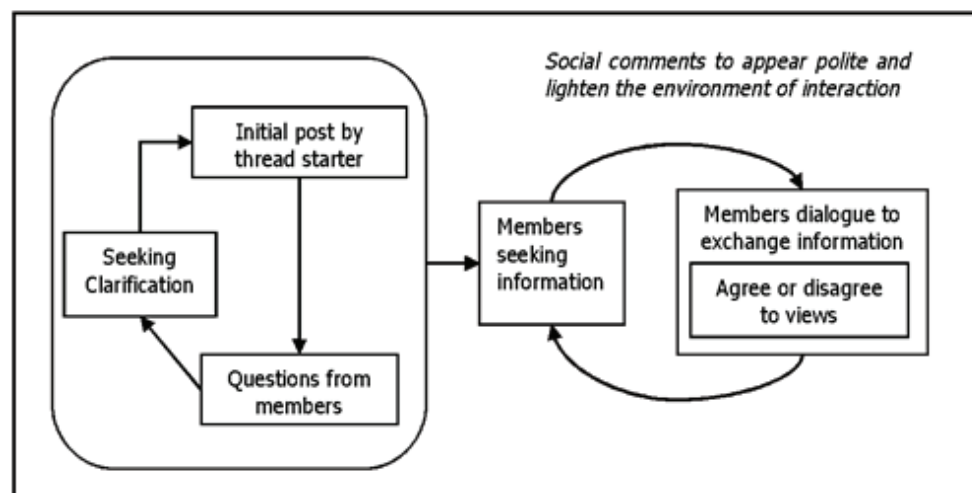


Figure 2: Discourse Pattern in Web-forum.

As seen in Figure 3, the web-forum interaction is divided into two phases. Phase I involves seeking information by forum members after the thread-starter had put forward a **request** asking for views and opinion on an issue. Next, they move on to Phase II of the discussion where after having sought the relevant information from Phase I. In Phase II forum members have a “dialogue” to share and exchange information, and in the process of discussion forum members agree or disagree with the views posted by other forum members based on their experiences, expertise and/or knowledge. Further in the process of dialogue when forum members agree or disagree, they explain each other’s stand and might ask follow-up question before they conclude the discussion by giving suggestions or advice.

Finally, when forum-members seem to have received a favourable answer to their queries, the discussion usually shifts to another area or angle. Hence, the closing of that particular area of discussion does not signal the end of the web-forum interaction because other forum-members come up with another set of queries pertaining to the same topic of discussion, but from a different angle or perspective, thus expanding the depth of discussion within the topic of discussion. Therefore, in online information sharing practices the formation of a mutually beneficial relation is essential to ensure the information sharing process in web-forum is successful.

5. Conclusion

This study reports on the discourse functions found in web-forums centred in Malaysia on how they use different language functions to seek, share and exchange information in

web-forums. By using these discourse functions, they sought, provided, acknowledged, and refuted ideas to share information in a collaborative manner. Even though at times some web-forum members display a non-cooperative attitude, yet as an online community, other forum members will either advise or criticize them so that forum members will regulate their language so as not to upset the flow of thoughts in the web-forum discussion. Overall this study found that forum members usually come into a web-forum for a reason which is either to seek or share information by using different language functions but mainly the speech acts to achieve their communicative purposes.

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Conference Paper

Influence of the English Language in Shaping Islamic Identity Among Religious Secondary School Students

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Abstract

Identity refers to how people understand their relationship to the world, how that relationship is constructed across time and space, and how people understand their possibilities for the future. This research examined some claims made that learners of the English language as a second language have associated themselves with the culture and practices of the native speakers thus eroding the identity of the learners as good Moslems. This research aimed at investigating this phenomenon, to what extent the changes existed, if any. The main topics to discuss were the influence of the English language towards religious secondary school students' identity and to what extent the students could retain their identity as Moslems. There was one theory employed in this research called Self-Identity Theory. 90 religious secondary students and 8 teachers were used as respondents by conducting focused group interviews and face to face interviews with them. They came from urban, sub-urban, elite and rural schools respectively. The findings revealed that there were mixed responses from the respondents on the issues. 85 students, making up 94.5 % of the whole respondents, asserted that the English language did not change the students' Islamic identity. Meanwhile only 5 students, comprising 5.6% of the respondents, were of the opinion that the students had been influenced by the culture of native speakers of the English language thus eroding their identity as good Moslems. In a positive note, it was also found that there were some good values instilled in the teaching of the English language such as confidence, helping each other, teamwork, etc.

Keywords: self-identity, religious school, English language, Terengganu, Malaysia

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1. Introduction

Language is the primary source of communication. It is the method through which one shares their ideas and thought with others. Some people even say that language is what separates us from animals and makes us human. At the moment, there are thousands of languages in the world. Apart from some varieties of local languages spoken and understood by their people in different regions, countries usually have their own national

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languages. Language acquisition is essentially needed to sustain human socialization through communication towards one another. The language itself can literally support the continuity of human life in the work, business and education (Wijaya & Nasution, 2018).

English was originally the language of England, but through the historical efforts of the British Empire, it has become the primary or secondary language of many countries that once colonized by the British colonies, such as Canada, Australia, India, the United States as well as Malaysia. At the moment English is used in many fields of life, from business to culture. As such, it is a very useful and necessary language to know and master in the world. And the English language is the most common foreign language in the world. For example, two people from two different countries usually use the English language as a common language to communicate.

Malaysia is one of the Asian countries that is adopting a bilingual system of education. The aim is to establish a balance between national and international needs and challenges manifested through linguistic educational policies (Gill & Kirkpatrick, 2013). With reference to the Malaysian education system, the English language is placed as the second language and in line with the education policy, English language is made a compulsory subject at all levels of education. The English language is widely used in speaking, and sometimes official functions, as the language of politics, the media, jurisdiction, higher education and other such domains (Thirusanku & Melor, 2012). Reflecting on the Malaysian pluralist society, the learners are commonly bilingual, trilingual or even multilingual.

In Malaysia, the Malay language is accepted to unite the culturally multilingual society of the Malaysian. On the other hand, the English language has a functional role because it is used as an international language of communication in the economy, thus, demonstrating its pervasive influence through its role in the education system. A good command of the English language among graduates will ensure employment and consequently will offer them to go global and international (Ramiza & Peter, 2013).

In Malaysia, the establishment of Sekolah Menengah Agama or Islamic Religious Secondary Schools was in line with the modernization efforts of the National education system. The process of improving the Islamic education system in religious schools is in line with the current developments. Most religious secondary schools have prioritized Islamic Studies and Arabic but now have included mainstream subjects to their syllabus. One of the subjects taught is the English language. The religious secondary schools aim to educate students with Islamic personality, providing knowledge that fulfills worldly

demands and hereafter, besides developing the potential of students in terms of interest, creativity, personality and leadership.

This research examined some claims made that learners of the English language as a second language have associated themselves with the culture and practices of the native speakers thus eroding the identity of the learners as good Moslems. This research aimed at investigating this phenomenon, to what extent the changes existed, if any. The main topics to discuss were the influence of the English language towards religious secondary school students' identity and to what extent the students could retain their identity as Moslems.

2. Literature Review

In the global world nowadays, there is no more the so-called border. People keep moving to enjoy better quality of life by migrating to find better jobs. So, the exodus of excellent brains from a developing country to a more advanced and developed country is nothing strange now. One of the factors enabling this migration is the ability of someone to speak a language that becomes the medium that can be understood by most parts of the globe. To shortlist among some of mostly spoken languages in the world, English language has its own role and pedigree due to its wide use in the world such as in economy, politics, culture, sports, etc. Our world nowadays does not seem to be able to link and communicate without this international language (Abdullah, 2018).

There is no doubt in the fact that English language has gained the status of the global language. It is spoken and taught in many countries as a native and a second or a foreign language. It is taught in schools, colleges, and universities in almost every country in the world. English is spoken by over 350 million people as their native language and about 250 million people around the world use it fluently as a foreign language. It is learnt that English language has been regarded as an international medium or passport in order to communicate with the entire world (Hossain, 2013).

Identity refers to how people understand their relationship to the world, how that relationship is constructed across time and space, and how people understand their possibilities for the future (Norton, 1997). Identity is a crucial non-cognitive factor that influences adolescents' classroom behavior and attitudes toward schooling (Flores-Crespo, 2007; Hejazi, Lavasani, Amani, & Was, 2012). Adolescence is a very important period of identity formation, during which young people are given opportunities to explore their own identities as they relate to their own interests, goals, and talents and negotiate with the standards of their social environments (Good & Adams, 2008).

One theory employed in this study is called Self-Identity Theory. According to Self-Identity Theory, the word identity itself refers to continuity in a sense of self within a person, and the word also refers to how that person is socially regarded (Horowitz, 2012). The identity of a person, within a culture, is a topic of concern throughout the humanities, cognitive science, psychology, and psychoanalysis. In psychodynamic sciences, the complexity of multiple self-experiences and social presentations in an individual is addressed in terms of person schematization (Horowitz, 1991).

Although identity theory does focus more on behavior, it also draws upon underlying socio-cognitive processes such as reflected appraisals (McCall and Simmons, 1978), role-taking (Stryker, 1980), the definition of the situation (McCall & Simmons, 1978; Stryker 1980), and self-verification and dissonance reduction (Burke, 1991a).

Scientists and linguists have conducted various studies and researches on how language shapes the way people think and behave. Language is a part of culture and culture has an effect on the way a person thinks, which initiates behaviors (Racoma, 2018). Culture is deemed as part of language and communication. However, that is not the same as culture being linked to a particular nation such as the UK and the US. For instance, the English language can be learnt in order to communicate and learn about other cultures from many aspects. It is noted that this can result in constructing new hybrid and liminal cultural groupings among the language users.

There was a research conducted to 200 students of Jahangirnagar University in Bangladesh where researchers sought to find out the impact and influence of the English language on the lifestyle of the tertiary level students in Bangladesh. The research analyzed the various ways in which the students of Jahangirnagar University used English language for various purposes. It also showed that the whole lifestyle of the student was affected by the English language (Hossain, 2013). Some findings were related to dressing style and eating habit of the students as the results of the English language which were elaborated below.

The research tried finding out if the dressing style of the students was influenced by the English language. It was thought of by some scholars of recent time that language carries culture and a language can have influence over other cultures. From the research, it was found that 171 students (85%) thought that English language had no influence over Bangladeshi garment style. The rest of the respondents, however, thought otherwise. They showed that the English language had a kind of impact over Bangladeshi University students. They wore some dresses that were produced in the west.

With regard to the influence of English language over the eating habit of Jahangirnagar university students, it was revealed that only 7.5 percent of the students thought that their eating habit was influenced by the English language and culture. Meanwhile, 184 students or 92 percent of the students found no influence of the English language over their eating habit and 1 student did not answer.

On another note, one lecturer of the Jahangirnagar University opined that English media played a very important role in learning English language and culture. And she added that speaking good English brought changes in the psychology of the students because it was a kind of sophistication to some of them and it created a kind of superiority complex among them. It was also seen that almost all the teachers agreed that the English language created a kind of superiority complex among the students. (Hossain, 2013).

3. Research Method

Design of this research employed qualitative approach where 90 religious secondary students and 8 teachers in the state of Terengganu, Malaysia were used as respondents. Focused group interviews were conducted with the students, meanwhile face to face interviews were conducted to the teachers. They came from one urban school, one sub-urban school, one elite school and two rural schools. All of the five schools were from the Islamic religious secondary schools. By gender, the respondents consisted of 39 male students and 51 female students.

The focused group interviews were conducted to 90 students from 5 religious secondary schools by 5 researchers from Universiti Sultan Zainal Abidin, Malaysia where a semi-structured interview was carried out. Interview sessions were conducted in a separate session between male students and female ones as a common practice in an Islamic religious secondary school to solicit and disseminate information from the respondents. Meanwhile, face to face interviews were conducted with each school's language coordinator. They were either from English language teacher or Arabic language teacher. For the purpose of this research, answers from the English language teachers were mostly used in order to meet the research objectives. All collected data were transcribed and analyzed using thematic analysis.

4. Result and Discussion

Research findings or results of this research are described and explained in line with the questions posed during the focused-group interviews to 90 religious secondary school students. Meanwhile research findings and results of face to face interviews with 5 teachers are also described based on the questions posed. For easy reporting and explaining purposes, all items or questions are numbered. Subsequently, some discussion is given to shed light on the phenomenon being discussed.

4.1. Focused group interviews with 90 students

4.1.1. Focused group interviews with 90 students

When posed with the first question as to their reasons to enroll in the religious secondary school, most of the students answered that it was mostly their own choice besides the request of parents who wished to have children excelling in both academic and Islamic religion. Most of them have already known some information on the environment of the religious schools that was highly Islamic thus making it a conducive place for learning. The situation and environment help them in their studies, including the learning of the language studies, be it in the Arabic language or in the English language.

Other reasons for the students to enroll in the religious secondary schools are: they believe that the religious schools are respected by the society, especially in the state of Terengganu where majority of their population are Moslems. Besides, most of the students have been familiar with Islamic studies or Arabic language studies when they are still in the primary schools. Their familiarity with the Islamic and Arabic language subjects, coupled with their Islamic environment in their own life has resulted in them choosing to enter the religious schools and that is a mutual choice both by the students and their parents.

4.1.2. To what extent both students and instructors understand the elements of self-identity in relation to learning of a language.

On the first question posed to the students on the meaning or notion of “self-identity”, they came up with varied answers. Some responded that self-identity has something to do with attitude, personality, opinion, and self-confidence, principle of life, moral, belief, pride, courage, leadership, and vision.

There are some manifestations in relation to the self-identity among the students such as: never failed to perform their prayers, respecting others, helping each other, always be polite to people, covering their private parts that cannot be exposed. They also insisted on sticking to the Islamic values and teachings due to some reasons such as from the knowledge they learnt at school, their self-awareness in keeping their good image, to be closed to Allah-God the Almighty, encouragement from their parents and the Islamic environment of their school. They believed that the school where they are studying now helps them shape their self-identity towards more Islamic.

On a specific question, when the students were provoked with a question whether they felt proud if they could speak English well, most of the respondents answered that they were very proud of it, some proud of being praised by others too. This feeling was in line with the self-identity theory (Horowitz, 2012) and reflection of appraisals (McCall and Simmons, 1978), role-taking (Stryker, 1980). They also had good and kind heart to help others who need help in their English language. They also felt that they should not behave or feel like someone from the UK or from the USA in terms of speaking or dressing. They felt that they were keen to learn the language without having the intention to change their culture, dressing or personality. They still felt that they were from the Malay root who wanted to maintain their own Malay culture.

4.1.3. To what extent the syllabus in the language subject contains elements of self-identity.

Most students asserted that the language they studied also influence their way of life and self-identity. They opined that when learning a language, students need to know the origin of the language, the original users of the language as well as their culture. However, they believed that students must be selective and smart in filtering the good and bad influences of the culture of the language that they are studying in order to contain some bad influence towards the local Moslems.

On the assumptions that learning English language can make someone trapped and influenced by bad influence of the culture of the native speakers, 85 students (94.5% from the whole respondents) disagreed with the statement by leaving it back to each individual. Any language, be Arabic or English language are only languages. It is the person that should filter and subsequently follow the good lessons from each language. If there are bad cases involving students who are good in the English language, the culprit should not be towards the English language itself. It may be caused by the students who happen to be lack of Islamic knowledge and it has nothing to do with the

English language. These group of respondents think that the English language is very important and needed in order to gain knowledge since a lot of books are translated into the English language.

On a specific question asking respondents on learning the English language in relation to their self-identity for being a good female Moslem, they seemed to have varied answers. Some respondents were realistic and pragmatic by giving an example of the use of social media as platform like YouTube in watching Islamic contents such as a talk on religion or a forum. They opined that they could learn two things at one time, learning contents of Islamic teaching and the English language if the programme is delivered in the English language, especially if the person giving talks is an English-native speaker. However, 5 students (5.6% of the respondents) were a bit skeptical about the English language and asserted that the English language can make them go astray or less Islamic in terms of social life, attitude and appearances.

When comparing the perception that the learning of the Arabic language can lead and shape someone to be more Islamic and the English language cannot, the students also had some split opinions. Most of them opined that the statement was merely a perception. They gave an analogy that students who learned the English language and good at the language but they had strong Islamic knowledge and background can make him or her a good person in the English language as well as having strong self-identity as a devout Moslem. Likewise, it is not guaranteed that the students who learn the Arabic language will automatically make her or him a good Moslem.

4.1.4. If any improvements are needed in the syllabus of the religious secondary schools to uplift the element of self-identity especially in learning the English language.

Many students feel that the syllabus should be improved and revamped by including more figures and characters from the Islamic world but written in the English language. For example, they proposed to include more outstanding figures or heroes from the Islamic world of the past and today to be included in the English language text books. This will increase the interest of the readers to read the English text books or literature.

But the students are also of the opinion that there have been some values of self-identity applied in the teaching and learning of languages learnt at school, be it in the Malay language, the Arabic language and the English language. Some of the good values of self-identity exposed are: helping each other, teamwork, physical and mental fortitude, being fit in life, how to build self-confidence via presentations and there is

the gut to talk to the native speakers of the foreign languages. On specific note, some students asserted the importance of including element of leadership in the teaching and learning to enable this country to produce their future leaders that can lead the country.

On a specific note, a sizeable number of respondents are of the opinion that there are some good values of self-identity applied in the teaching of English language in the class room such as to stimulate and encourage students to speak in the English language, have a courage to answer in the class room using the English language. Some students also suggested to have outdoor English camp involving students from other schools and if possible, to involve English native speakers as facilitators since in the state of Terengganu, Malaysia there was a special programme arranged by the state government to bring in young English teachers from the USA to teach at some selected secondary schools in Terengganu, Malaysia. Besides, they also proposed to gazette “English speaking Day” for certain days in a week at school to encourage the students to speak the English language.

4.1.5. Role and preparation of instructors and school administrators in applying patriotism values in the education system.

The students are of the opinion that the teachers, especially the English language instructors, play their important role since the students needed a role model to emulate since most of the students’ time was in school. Some students were a bit critical about their teachers’ dressing codes during class time. They observed that many female Arabic language teachers wore long scarf to cover their head and instilled in the Islamic values in their lessons, meanwhile Malay language teachers and English teachers did not wear long scarf and did not insert much Islamic knowledge in their lessons.

In short, the teachers are very important in shaping the self-identity of their students at schools. The influence of the teachers towards the students, especially towards female students, is very great through their appearance and delivery in the class room, including during the teaching and learning of the English language.

4.2. Face to face interviews with 8 teachers of the religious secondary schools

4.2.1. Influence of the English language towards the students' self-identity.

In general, two foreign languages were given due emphases at the religious secondary schools, they were the Arabic language and the English language besides the Malay language as the national language. It was noted that at the elite religious secondary school, most students were more proficient and fluent in using the English language compared to the Arabic language.

One teacher was of the opinion that the students who were good at the English language could have good behaviors in their life, they could behave well and did not emulate some bad values or characters from the cultures of the English native speakers. She asserted that these students were active and it was manifested in their characteristics where they were more outspoken and had a high self-confident level.

4.2.2. Improvement that needs to be made in the school's language syllabus.

The school syllabus, especially in the teaching of languages, also include some good values including to build one's self identity. However, the time and application of the good values were sometimes seasonal or on certain time only. For example, to instill in the value of patriotism, it was only stressed and encouraged during the month of the Independence Day celebration but was given less attention during other months. This value needed to be instilled every now and then to make them more patriotic to their homeland and country.

Another room for improvement is on the use of English language text books. The teaching and learning of the English language now is using Common European Framework of Reference for Language (CEFR) with many sources from the UK. Text books for form 1 and form 2 students were fully from the UK including the contents, and setting in the UK. To some students, they found it rather difficult to familiarize themselves with the contents and settings. Some of them might be disappointed but the teachers had guided on how to use the books. However, some students still found them rather difficult.

Fortunately, some students in the state of Terengganu now can get books from the Terengganu Royal Foundation that cater to the students for teaching contents with the settings and context of the local setting and environment in Terengganu. The students

had enjoyed themselves learning with contents of the local thus indirectly preserving the treasures of our country and strengthening the self-identity of our students.

4.2.3. Teachers' observations on students who are good in the English language

Most teachers observed that the students who were good at the English language would have more self-confidence in themselves compared to students who were not that so good. The good students in English would feel more confident when they spoke and it was very obvious that these students liked to try new things. These students could give more positive impacts to themselves as well as to others.

It was also seen that the students who were good at the English language would involve in many activities at schools such as debates, lectures, etc. Although these students were active users of the English language, they still could retain and maintain their self-identity as local Malay students who rooted their culture and religion basis.

On a sad note, one teacher noted that there was a skeptic remark among the students or learners that jokingly considered the English language as a colonizer language. In her observation, she opined that these group of students were just a bit lack of confident in speaking the language thus refusing to learn and speak in the English language.

5. Conclusion

The research concluded that there were mixed responses from the respondents on the issues of the influence of the English language towards students of religious secondary schools in the state of Terengganu in Malaysia in conjunction with their identity as Moslems. Majority asserted that the English language did not change the students' identity, meanwhile, only a small section of respondents thought that the students had been influenced by the culture of the English language. There were some positive notes in the build-up of self-identity among students who can speak English language well in conjunction with the self-identity theory where they feel proud of being able to speak English well as part of appraisal from others and recognition of their ability. Besides, it was also found that there were some good values instilled in the teaching of the English language such as confidence, helping each other, teamwork, etc.

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Conference Paper

Views of Instructors Towards Students Learning English Public Speaking at a Malaysian University

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Abstract

Public speaking was one of the most feared situations faced by many people, including public speaking in the English language. Speaking English in front of the public was really a daunting task for many people, including students of universities. This study addressed issues related to English public speaking at the university from the views of instructors who taught the English public speaking course. Some topics discussed were the common weaknesses of university students in delivering English public speaking, the causes of the weaknesses and some recommendations for students to improve their English public speaking. This was a qualitative research design where eleven instructors teaching English public speaking were interviewed and the gathered data were analyzed using thematic analysis and presented using Atlas. ti version 7. One of the theories employed in the study was the Uncertainty Reduction Theory that made their anxiety level increase. The study revealed that some common weaknesses of students were lack of confidence, limited vocabulary and grammar. Some contributing causes of the weaknesses were lack of reading, lack of ideas, and lack of self-esteem. Some recommendations were then forwarded to solve the problems such as giving the motivation to the students to speak, read and think in the English language and make a lot of practices.

Keywords: English public speaking, university, students, Instructors, UniSZA, Malaysia

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1. Introduction

In the context of tertiary education in Malaysia, English is taught as one of the compulsory subjects to take and pass. The importance of mastering good English has been emphasised by the government by introducing more and more improvements in the syllabus of the teaching and learning of English starting from the primary school up to university. This effort is aimed at improving the quality of the teaching of English thus enabling to produce students or graduates who are competent and proficient in the English language.

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There are some common courses offered at the university level in Malaysia as far as the English language is concerned. The English language courses have been designed to meet the need of the students during their studies. A course like Academic Writing will help students in their studies to enable them to write in proper English writing. Some other English courses will equip graduates with practical knowledge in English once they complete their studies. Two examples of this kind of course are: English for Occupational Purposes or Business English, and Public Speaking. The importance of public speaking is in dire need especially in Business English classes to enhance good communication and presentation skills.

Public speaking in English as one of the offered subjects or might be a part or component of an English course at the university will help students in the preparation and presentation of a decently accepted English public speaking. This course will equip students with the necessary knowledge, skills and above all exposures. Some factors do influence and affect the students with regard to their achievement in English public speaking. Characters of the instructors, in terms of personality or teaching styles, coupled with their method in delivery or teaching will be some important and deciding factors in the success of the students in English public speaking.

2. Literature Review

Unlike daily conversation, an oral presentation or public speaking needs more detailed and complex preparation since it has to adhere to some characteristics and conditions in order to meet its objectives. Three elements or characteristics of a good oral presentation are stated by Choo Wan Yat, Yee Sook Fen & Yeoh Wei Tzee (2006) as follows:

Firstly, an oral presentation is highly structured. It needs detailed planning and preparation. The management of time is very important since a speaker will only speak in a specified time. A well-timed and planned presentation is needed to meet the objective of the presentation. The audience might not pose questions during the presentation but they can be raised after the presentation. In that case, a presenter needs to anticipate any possible questions that are posted.

Secondly, an oral presentation uses a more formal language. The choice of words or phrases in the conveyed speech is very crucial. A speaker cannot use a language deemed too strong or too colloquial since it can cause a negative reaction from the audience. A speaker is also expected not to use some slangs, jargon as well as bad grammar since it can enable the audience to give a bad impression on the speaker.

Thirdly, a good oral presentation needs a certain method of delivery. Unlike in daily conversation where people use a lot of interjections such as "you know" or "you see" and adopt a casual posture and use pauses and fillers such as "err" or "hmm", in an oral presentation a speaker needs to avoid these. Being an effective speaker one must make sure that he or she has a good projection of voice as well as a good posture in front of the audience.

The English language has become an international medium of communication among the people on earth. The mastery of good English is deemed as having an edge and can bring a lot of advantages in many ways. We cannot imagine how two people from two countries whose mother tongues are not English would contact and communicate with each other. A native person from Africa and a Malaysian would only be able to communicate if they had a shared language that can be understood by both sides. This international language is not only used for communicational purposes but also in the fields of technology, commerce, education and many other aspects of life (Ahmad Taufik Hidayah, 2007).

From a communicative, pragmatic view of the language classroom, listening and speaking skills are closely intertwined. More often than not, ESL curricula that treat oral communication skills will simply be labeled as "Listening/Speaking" courses (Brown, 2007). There are some issues related to oral communication skills in pedagogical research such as conversational discourse, teaching pronunciation, accuracy and fluency, affective factors, interaction effect, questions about intelligibility, the growth of spoken corpora and genres of spoken language (Brown, 2007).

There are some principles for teaching speaking skills in the classroom (Brown, 2007). Firstly, focus on both fluency and accuracy, depending on the objectives. Secondly, provide intrinsically motivating techniques. By giving ample techniques will make the students motivated in their speaking. And then, try encouraging the use of authentic language in a meaningful context. The next step is, to provide appropriate feedback and correction when the speaking activity is done.

Another approach in teaching speaking in English is proposed by Chitravelu, et.al (2005) as outlined in her book, *ELT Methodology: Principles and Practice*, where the process of teaching speaking in English must consider the following factors. First, the teacher or instructor should take account of the student as a person. The teacher has to be sensitive, sympathetic and encouraging. Besides, the selection of materials should be motivating and within the ability of the students. Secondly, the teacher must help reduce anxiety of the student by moving from easy to more difficult lessons.

Public speaking, as one of the course contents in English language subject taught at the university, has been the subject that many students perceive as difficult and quite challenging for them. The researcher involves discussions on English public speaking from the perspective of students themselves; characteristics of instructors or lecturers teaching the subjects as well as the methods used in teaching English speaking, including English public speaking.

Roya and Saeideh (2016) investigated characteristics of an effective English language teacher (EELT) as perceived by learners of English. It aims at characterizing and investigating qualities of an effective English language teacher perceived by Iranian English language learners. The findings showed that what the students perceived as characteristics of effective English teacher are the one who can develop proper relationships with students, she or he must be able to build students' confidence as well as ability to maintain discipline in the classroom deemed as the most important points. And to make their teaching activities more effective for learners, the teacher is also expected to know the need of the learners. In short, the teacher is also expected to be caring and responsible to their students.

In a study on psychological problems and challenge in EFL speaking classroom conducted by Win Listyaningrum (2017) from Gadjah Mada University, Indonesia, it was revealed that some psychological problems involved in speaking classroom were due to some factors such as: less-confidence, speech anxiety and low self-esteem. Students who have low of self-confidence level are hardly able to control themselves for public speaking in the classroom. He/she had difficulties in handling his or her own behaviour. Besides, they lose belief in themselves and thinking that his or her friends in the classroom miss-appraise them. Besides, they were also afraid of making mistakes in their presentation.

Some studies show that both teachers and students perceive speaking as an important language skill. In a research study, it was showed that 44.5% of teachers believe that speaking is very important and the students also rated speaking skills as important skills to master with 45.4 %. Both teachers and students perceive speaking skills as the most important skills compared to reading, listening and writing skills (Clarvie & Fauziah, 2013). However, there are some challenges in teaching English speaking, especially when it comes to public speaking in English. One of the he main issues in English public speaking deals with effective ways to teach speaking in English including in teaching of public speaking.

Other techniques that can be used by teachers are to be generous with praise to the students, every time they have presentation. This will boost their confidence and

subsequently make them love the subject. At the same time, a teacher also has to be patient with the students since they are different in terms of academic level as well as their proficiency and competency in English language. For the students, they have to practice public speaking tasks given by the instructors. It is advisable for students to practice public speaking task by using updated issues relevant to the lesson materials (Rahmah & Puspita, 2012). It is advisable to use appropriate materials, especially from the local culture or materials or issues close to the learners (Chris Asanti, 2018).

Another way of teaching public speaking is through drama techniques. A study by Mine (2014) showed that drama could help reduce speaking anxiety in foreign language classes. It was found that drama application contributed significantly to the emotional quality of the English class. Students perceived that they felt much better and became eager to come to class. The drama medium could also help lower the speaking anxiety of the participants where the students started to speak English without the fear of making mistakes. In short, they enjoyed taking part in English speaking situation and setting.

In affective strategy, the students were asked to prepare a speech individually and also in a group. This strategy helps them forge cooperation where they work together using English in naturally relaxing situation. In social strategy, which is almost similar with affective strategy, the students were given task but in the form of composing paragraphs of speech text only. And lastly, they used other strategy using game activities. This strategy was to build up fun activity by providing game. This activity could provide chunks of the speech text and they subsequently discussed it together in the classroom before a complete speech text could be completed.

3. Research Method

This research is designed by using qualitative approach by using interview as instrument to solicit data from the respondents. Posted interview questions were sent via email. A set of interview questions depicting some questions on the process of teaching and learning English, especially on English public speaking component to students, was devised. For the sake of uniformity, the same set of questions were sent to all English teachers. Subjects for the interview are 11 English teachers who have had experiences in teaching English subject coded UBI 3012 at Universiti Sultan Zainal Abidin (UniSZA), one of the public universities in Malaysia.

4. Result and Discussion

Analysis is based on the posted interview questions to 11 English language instructors at Universiti Sultan Zainal Abidin. All of the answers are presented in narrative way to get the essence of the interview content.

4.1. Why is english public speaking important to students?

There were 11 English teachers answered these questions. They had some differences as well as similarities in nature of their answers. Teacher 1 commented that English public speaking is the best and quickest way to see how fluent and competent a student is. She also opines that it also serves as a good medium for the students to express themselves verbally and physically. On the other hand, teacher 2 stresses on building confidence. He also added that besides building for confidence, public speaking also allows for real practice/usage of the language, ensures students to study and function in English before the public speaking event is conducted. In addition, Students will become better listeners and participate more in general discussions. Public speaking also teaches them how to be critical in their life (Gina, 2009).

In other word, public speaking skills actually can develop critical thinking among its speakers. With good skills of public speaking, someone can sharpen both their critical thinking and problem solving skills because when one delivers a speech in front of the public to a group of people or audience on any topic, the speakers will try articulating and conveying the message in such a way to make sure that everyone can understand it since the public speaking is more audience-centred (Osborn & Osborn, 2003).

Teacher 4 and teacher 5 also share their similar views on the importance of building confidence as the outcome of the English public speaking. As a speaker continues getting involved in public speaking activities, she or he normally will become more fluent or seasoned thus making them a better speaker and it automatically will make them more confident. In contrast, teacher 3 sees other angle for the activity of public speaking. She seems to be more far-sighted by foreseeing the importance of mastering public speaking in the future workforce. She added that a successful public speaker will have a better chance in the future employment since they will be able to compete in job market as well as to go further in their future career. Someone who is good in public speaking will have some advantages during a job interview since he or she can maximize the interview skills that are very essential in the process of securing a good job.

Teacher 7 expressed slightly different angle of thinking on this matter by mentioning that Public speaking helps her see how fluent and confident the students are in delivering their thoughts in English language. She firmly believes that English public speaking is important for students as it helps them to demonstrate their level of proficiency and at the same time give them an opportunity to share their thoughts confidently. Public speaking can also help the speakers grow their knowledge base. When someone prepares a speech or a talk, she or he has to be knowledgeable with the topic to be prepared. Unlike daily conversation, an oral presentation needs more detailed and complex preparation and it has to comply with some characteristics to meet its objectives (Choo, et.al, 2006).

Another opinion comes from teacher 8 who stressed out the importance of English public speaking as an avenue for the students to start using their critical thinking and at the same time they can start training how to control their anxiety to talk in front of audience. The same ideas were also shared by teachers 9 and 10 respectively. Public speaking is now very important for professionals especially when involving persuasion. Having the ability to persuade leads to convincing other people to undertake actions of the interest of the speaker.

4.2. What do you expect students to get at the end of your english public speaking class?

A discussion with regard to the expectations from students after taking English class, it is noted that most teachers hope that the students will have a much higher confidence level. With confidence, students are expected to have positive and realistic views of themselves and their situations. Self-confident people trust their own abilities, have a general sense of control in their live, and believe that, within reasons, they will be able to do what they wish, plan and expect (Eldred, et.al, 2004). Besides, students are also expected to have a broader scope of thinking and vision and can give opinion on some matters soundly. By having a sound confidence, coupled with the mastery of techniques of doing public speaking properly, the students should be able give ideas clearly in a very convincing way. They must be confident that they can do it.

Another concerned teacher also gives opinion that besides confidence and fluency talking in front of the public, a student also still needs to give attention to the rule of language, which is grammar. According to her, the mastery of good grammar will show the proficiency of someone in the language. This, according to her, will benefit the students in the long run. Another teacher gives a little bit moderate opinion by

emphasizing that the public speaking class is expected to produce students who can express their ideas, even in simple way.

Another expectation of the instructors from the students upon completing their English speaking class is their ability to participate more in meaningful discussion, to share their knowledge with others, being an active listeners and participate more in discussions. According to De Vito (1998), one of the purpose of communication is to discover the external world by engaging in a communication via discussion. Besides, a discussion can be a good platform for the students to express their ideas clearly and communicate well with other people.

Next, through the English speaking class, the students are expected to overcome their anxiety in speaking in front of the public. At first, the students should focus on both fluency and accuracy of the language (Brown, 2007). The instructor plays a very important role to help reduce anxiety of the student when delivering their speech by giving motivation and giving lessons that can boost their confidence (Chitravellu, 2005). With proper practices, the students are expected to overcome their stage fright or nervousness so they can become very confident speakers.

4.3. What are common weaknesses of your students in delivering their english public speaking?

One of the most obvious weaknesses of the students during English public speaking is with regard to the eye contact. The students seem not to have good eye-contact during a public speaking where they do not look at the audience. Instead, they simply just read as if there are no audience in front of them. A poor eye-contact shows that a speaker is not confident with his presentation and from the audience side, it is not considered respectful. At the same time, eye contact also functions to maintain the attention of the audience. The failure to maintain the audience's attention will result in the speech gone unheeded and unheard. A poor eye contact also reflects less confidence and low self-esteem from the speaker (Win Listyaningrum, 2017; McDonald, 2001; Hysook & Adam, 2006; Phillips, 1992; Gholam, et. al, 2013). The problems of poor eye contact, lack of confidence and low self-esteem during an English public speaking presentation were also expressed by most of 321 students in the study when they presented individually.

Other common weaknesses are their poor mastery of grammar and their limited vocabulary in the English language (Mine, 2014; Bandar & Abdul, 2017). If they do not have much knowledge on grammar and vocabulary, they will find it difficult to speak since they cannot express their mind properly due to the limitation of words

and the structures of the language. For example, if they are in the middle of public speaking presentation, they run out of ideas and do not know what to say, it will give bad impression to the speakers. The problems of lack of grammar and lack of vocabularies were also expressed by majority of undergraduate students of Universiti Sultan Zainal Abidin when they delivered their English public speaking based on their opinion when individual presentation was conducted to 321 respondents.

Another weakness of the students' presentation in English public speaking is that, most of the students are afraid of making mistakes (Ahmed, 2016; Win Listyaningrum, 2017). The students are so highly conscious that the mistakes made during a public speaking presentation is considered as failures. For a public speaking presentation, there is a balance between both fluency and accuracy (Brown, 2007) where the students should not be worried too much if they make mistakes, provided the message is delivered fluently.

Some students also have a high level of shyness during a public speaking that impedes their presentation (Ahmed, 2016; Jafar, Noorizah & Rosniah, 2016). The shyness should be avoided if someone wants to speak and express their ideas freely and confidently in front of the audience. Being shy in front of the public will only give bad impression. Besides, the prepared speech cannot be fully conveyed if the speaker is not free to express themselves. It also goes to nervousness to the speaker that can impede the good flow of the presentation. If someone is nervous, he or she can have shaky hands, dry mouth, blank mind, shortness of breath, trembling legs, etc. (Coopman & Lull, 2012) that will completely disturb the presentation.

Lastly, poor delivery, monotonous presentation, bad voice projection also contributes in the poor presentation. A speaker has to be energetic, enthusiastic and cannot be monotonous in front of the public. Likewise, bad voice projection will give bad effects towards the presentation since the audience cannot clearly listen to what the speaker says and delivers. Poor body language can also cause a presentation dull and not interesting since the speaker stands still without making proper movements in tandem with the presentation made.

4.4. What do you think are the causes of your students' weaknesses in delivering their english public speaking?

The first cause of the weaknesses is due to shyness (Jafar, Noorizah & Rosniah, 2016; Ahmed, 2016). The shyness experienced by the speaker will result in a presentation not fluently or smoothly done. Secondly, the notion that many students do not like the

English language due to some reasons. One of them maybe due to their background, or lack of exposure to the language as well as due to the teaching of the subject that doesn't interest the learners. Third, the culture of not reading among the students has caused them not to have enough vocabulary to use in delivering their English public speaking. Besides, many students use English language but they still think and perceived their mind using their mother-tongue or their first language. This will impede the process of good flow in the composition and delivery of a good speech in English.

The next reasons are due to limited possession of vocabulary and limited mastery of the English grammar (Mine, 2014; Bandar & Abdul, 2017). If a speaker does not have good knowledge of grammar and at the same time have only limited vocabulary, he or she will have hard time to have good delivery of a public speaking in English. Next, lack of motivation in learning English and improving the public speaking skills also contributed to the deterioration of the English public speaking skills (Nguyen & Tran, 2015; Bandar & Abdul, 2017). A motivated speaker will put their full effort and resources to ensure that the speech is perfectly delivered with confidence.

Low self-confidence level and low self-esteem play a crucial role in ensuring a success of a public speaking. If someone has low-self-confidence and low self-esteem they cannot execute and deliver a speech well (McDonald, 2001; Gholam, et.al, 2013). Meanwhile, a speaker with a lack of ideas in their mind will not be able to give a good presentation since they do not have ideas to deliver to the audience. And the last cause of the weakness in the English public speaking is lack of preparation or practice from the speaker since the English language is not given due emphasis or priority by the speaker.

4.5. Can you give comments on their english linguistic competence (the use of english language grammar) when delivering their english public speaking?

Although grammar is not the only factor that plays in the delivery of a public speaking, the mastery of a sound English grammar will give some added value to the speaker. From the observation of the English teachers, most of the students still lack of good grasp of English grammar. For example, they still struggle to fully understand the basic tenet of grammar in the form of tenses or parts of speech. The other most commonly made mistakes is in the use of subject-verb agreement in a sentence. Mostly they are trapped with errors but continue speaking although with a broken grammar (Richards, 1971; Dulay, et.al, 1982).

Another issue in the use of language during public speaking is the influence of their mother-tongue, especially in Malay language. Even in one of the interview conducted to the students, they admit that English is not their mother tongue. They do speak Malay language daily, even speak in their dialect. This factor helps impede the fluency of the students to speak in English, let alone, to speak in front of the public. But if they want, they need some practice, practice and more practice to use the language to make them get used to using the language.

Other English grammar that the students need to improve are with respect to the tenses, parts of speech, formation of sentences and improvement of their vocabulary. A wrong tense used in the sentence will result a sentence to be ungrammatical that can change the meaning. A wrong word used in a sentence can also lead to confusion to the listeners. In order to make a speaker good at using the English grammar, he or she has to expose themselves by writing, reading and subsequently making presentation to build confidence with their linguistic competence in English language. The same types of errors in the English spoken language were also found in previous studies conducted by Nesreen (2014) and Akhadiyatus (2017).

Other obvious errors in the English spoken language made were on the use of subject-verb-agreement (Rula & Islam, 2013). Some examples are: *I am afraid, my grammar are wrong* (Correction: *I am afraid, my grammar is wrong*), *My face become red and I have dirty palms* (Correction: *My face becomes red and I have dirty palms*). The errors in the use of subject-verb-agreement were made by most of the students from each faculty at the UniSZA who were involved in the study.

4.6. Did you see and observe any sign of anxiety or fear of speaking among your students in delivering their english public speaking? (If Any): What do you think caused those anxiety or fear?

The feeling of anxious or anxiety or sometimes called stage –fright is very common in speaking in public (McCroskey, 1982). According to the teachers, they observe a sign of anxiety, even before a student makes a presentation. The feeling of nervous or anxious has captured their mind thus making them more difficult to focus and deliver their speech. But according to the teachers, if a student is prepared with their preparation, normally the student can deliver a speech. So, in this case, preparation is not enough. This finally haunts them to present and do not know what to present. Lack of preparation was also cited by undergraduate students of UniSZA as one of their problems in the English public speaking that was disseminated during their individual presentation.

However, one teacher opined that, actually the feeling of anxious or anxiety is not obvious during presentation. What is obvious there is the intention of the student to finish her presentation as soon as possible. This action can cause them lose some good ideas and the delivery of presentation cannot be done perfectly as planned. They seem not so confident and look nervous in front of the public.

Again, the elements of nervousness and stage-fright occur since the students do not have high level of self-confident. If the students have low self-confident (McDonald, 2001; Hysook & Adam, 2006) and low self-esteem (Phillips, 1992; Gholam, et.al, 2013) the speakers will not be able to deliver their speech well as planned. Besides, the speakers also lack of practice and preparation (Mine, 2014; Jafar, et.al, 2016) that cause their presentation a failure or imperfect. This problem will be worsened with the poor grasp and mastery of grammar and limited vocabulary by the speaker that leads to a presentation that is not properly organized. These matters were also revealed in past studies conducted by Win Listyaningrum (2017) and Bandar and Abdul (2017).

4.7. What would you recommend your students do in order to improve their english public speaking skills (In terms of competence and performance)?

Indeed, there are some good recommendations given by the English teachers in the efforts to improve their English public speaking skills and performance. The first one is to advise students not to be scared of English language. They are encouraged to speak more and to use more the language. By using the language daily basis, they will have more confidence to use it. Another teacher recommended students to think in English in order to speak better. Thinking in English actually means that the students should master many vocabularies in order to make them stay in the discussion or presentation. Lack of vocabulary usually will impede students from speaking more.

There is also another piece of advice from a teacher where she does not give focus on the mastery of grammar so much since what she thinks more important in public speaking is the fluency during the presentation. She doesn't want the students to be tightly bound by the boundary of grammar world till they are overly scared to open their mouth fearing of making mistakes in grammar. Besides, she advised to use a better body language during a presentation. And finally, ample practices will be the best thing to do since a speaker is not born but trained, day by day, month by month before someone is deemed as a seasoned speaker.

Reading is another way of helping the speakers build their confidence when doing the English public speaking. By having enough vocabulary in their storage it will make the process of public speaking more smoothly done since the speakers are always ready with ample vocabularies to be delivered during the English public speaking. Besides, the more the speakers read, the more vocabularies she or he has and at the same time, he or she can pick up knowledge of grammar indirectly due to intensive reading of the language.

4.8. Could you share your best teaching method that you think can help students to improve their english public speaking skills?

There are some good techniques used by the English teacher in teaching English language in the class, including teaching of public speaking. One of the popular techniques is by using story telling. This activity looks simple, but it actually carries a lot of messages and needs a sound skill to execute it. Not everyone can be a good story teller. Story telling will train someone with controlling the language, the use of emotion and a lot of body movement to make a story livelier.

Some teachers also like to use technology in teaching, such as the use of audio recording or video showing to arrest the attention of the students. Besides, these materials now are easy to find and they are very interesting and up to date. Many young learners now prefer the use of technology in class rather than the old way of talk and chalk. It is found now that the students prefer using YouTube in the learning process (Stella, K & Dimitris, 2013). This idea has been mentioned by Watkinsand (2011) in his research by inserting that YouTube is a valuable tool that can improve multiple foreign language skills.

Another popular method used now is with presentation matrix. This technique helps students outline their ideas for a presentation from start to finish. The outline works for short or long presentations, and can easily be remembered and followed. The use of this presentation matrix is fully controlled and monitored by the instructor as to ensure the objectives of the lessons can be achieved (Chitravellu, 2005).

Other practical way in teaching English public speaking is to use the instructor as the role model for the students to emulate. In this case, the instructor should show a good model to students to follow in terms of pronunciation, stress, range of vocabulary, body language, facial expressions, structures, etc. (Chitravellu, 2005). If that is the technique used, it is to ensure that the instructors should have some characteristics.

Firstly, the instructor must be proficient in English. Secondly, he must know pedagogical knowledge, organizing the class and has good communication and socio-affective skills.

Other techniques commonly used are role play and language games (Muamaroh, 2017). This technique will allow the students to be creative and use their creativity to think and execute the games in English using their skills in English grammar and spoken language as well. In role play, a speaker is trained to emulate someone or a certain character, from the pronunciation, structures of words, body language, etc. Meanwhile language games teach the students some fun games related to English language where the learners can use inferential learning where they use the English language while learning the language without being realised.

Other techniques are also popular such as experience sharing in the class where every single student will share their stories in English and others will ask questions accordingly. But the best way to make students confident in their presentation is by allowing the students to come up with their own topic to choose. By having their own topic, it will make them much easier to develop the topic thus resulting in making a good speech where all the contents come from the students. The role of teacher or instructor here is just to monitor and guide if the students need help (Chitravellu, 2005).

5. Conclusion

The English teachers at Universiti Sultan Zainal Abidin have given their constructive comments and remarks on the students' performances, attitudes as well as suggestions on how to improve the English public speaking.

The English language instructors are of the opinion that English public speaking is important to students because it can build confidence for the students and at the same time, the students can express their ideas clearly and critically. Besides, the English public speaking can give them an edge in the workforce in the future where the English public speaking can nurture their communication skills and fluency in speaking which are crucially important in the job market.

The English instructors also expect the students to gain something at the end of their English public speaking class such as the confidence to speak in front of the public, manage to attract audience interest in speaking, manage to involve in discussions, use English in daily life and most importantly is to overcome anxiety during a public speaking delivery in order to communicate well with the audience in terms of expressing their ideas.

Some weaknesses of the students are identified by the English instructors when the students deliver their English public speaking, such as: poor eye contact, cannot maintain the attention of the audience, poor voice projection, cannot organise ideas properly, lack of grammar knowledge, limited vocabulary, lack of confidence, poor body language, too shy, afraid of making mistakes, nervous, monotonous, and poor delivery in general.

When it comes to discussion on the causes of the students' weaknesses in delivering their English public speaking, the instructors cited some factors such as: shyness, students dislike English and English is not their priority, lack of reading thus limiting their vocabulary, not functioning in English, lack of motivation, lack of grammar and vocabulary, lack of practice, low self-confidence, low self-esteem and lack of ideas.

Commenting on the students' linguistic competence in the use of English language grammar when delivering their English public speaking, the English instructors gave their comments as follows: There is a great influence from the first language (L1) of the student, the grammar is rather broken, lack of vocabulary, making a lot of incomplete sentences, very weak in using subject-verb-agreement, the use of wrong tenses, the use of wrong parts of speech. There are also problems with pronunciation among the students.

Commenting on their observation of the students with respect to stage fright or anxiety when the students deliver their English public speaking, the English instructors gave varied answers. A few instructors think that the fear or stage fright is not that obvious. But mostly, the instructors opine that most students experience nervousness, anxiety, stage fright during presentation. It also shows the students have low self-confidence level.

The instructors also recommend some ways to the students to improve their English public speaking with the following suggestions: not to be scared of English language, to speak more actively in English, to read more English reading materials, to think in English language, when speaking not to focus on grammar but fluency, improving body language when delivering a speech and most importantly is to motivate themselves in improving their English by practising more and more.

On the ideas of the best teaching methods in teaching English public speaking to undergraduate students at UniSZA, the instructors give some techniques as follows: to share their own experiences as topics, storytelling, using presentation matrix, making an instructor as a good role model in speaking, making guided outline speech, allowing students to present their own topics of their choice, showing videos on public speaking, language games, role-plays and impromptu speech.

As general conclusion, the English teachers at Universiti Sultan Zainal Abidin have given their constructive comments and remarks on the students' performances, attitudes as well as giving suggestions on how to improve the English public speaking. The main reasons for the poor public speaking presentation are due to nervousness, lack of preparation, lack of vocabulary has caused this problem. Some suggestions have been forwarded by the English teachers for the students. These findings support the theory of communicative competence that was coined by Dell Hymes (1972, 1967) that was cited in Brown (2007).

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Conference Paper

The Effectiveness of Comic Strip As Media to Improve the Students' Reading Comprehension on Narrative Text of MTs Ar-Rahman Langkat

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Abstract

In this research, the writer would deal with reading skill based on the consideration that success in reading will be very important for students both for academic and vocational advancement. For more than a quarter of a century language teachers have been dominated by the idea that speech is the primary form of language, writing is secondary. So, it is logic that there is such a common sense that teaching language is nothing more than a remedial stage of preparation to the more rigorous. Moreover, reading is regarded as somewhat dull because today's generations get their philosophy from the movie. In fact, studying literature can assure intellectual stimulation even at the beginning stages of learning.

According to the statement above, there is a challenge on the foreign language teacher to provide exposure to language and to provide opportunities for learning through classroom activities. In class, teacher has significant role to bring out the fun class to the students. So, teacher should try to get students read and develop their skills that are aimed to improve their ability and will to read. They should be a good facilitator in creating and building an effective reading class. One way to conduct the class to be more interesting is by using a fresh and interesting material to be brought to class. This case is also happened in MTs Ar-Rahman Langkat that only some of material in the book about reading comprehension and many students can not understand what the next talk about.

In other words, comic is unification, work of art among fine literary works in which there are usual forms are the verbal explanation in fixed sequence and has cartoon story as theme. Reading comics is more than the material in hand, that it involves a certain immersion into the cultural of the comics that one readers to get the right visualization. Teacher should be selective in choosing teaching media/ aids. In the writer's opinion, teaching English on reading skill using comic strips was one of teaching aid which student's were given chance to learn English more fun.

1. Introduction

Keywords: effectiveness, comic, reading comprehension.

1.1. Background of study

Reading is a kind of activity in receiving messages thought written text. In getting the information from a written source, people must have good reading comprehension ability, in order to comprehend the information. Reading is a process where by one looks at

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and understand what has been written. The keyword here is comprehend or understand, merely reading aloud without understanding does not count as reading. (Salim razi, the effects of cultural schema and reading activities on reading comprehension: omsekiz Mart, Turkey, P.2) Reading is the process of constructing meaning from written text. It is a complex skill requiring the coordination of a number of interrelated sources of information. (Anderson et al. definition of reading, 19885. P. 14) Reading is the process of constructing meaning through the dynamic interaction among: the reader's existing knowledge, the information suggested by the text being read, and the context of the reading situation. (Wixson, Peters, Weber & Roeber, 1987, citing the new definition of reading for Michigan. P.276) Reading is the process undertaken to reduce uncertainty about meanings a text conveys. The process results from a negotiation of meaning between the text and its reader, the knowledge, expectations, and strategies a reader uses to uncover textual meaning all play decisive roles way the reader negotiates with the text's meaning.

Reading does not draw on one kind of cognitive skill, nor does it have a straightforward outcome most texts are understood in different ways by different readers. Reading is a basic life skill. It is a cornerstone for a child's success in school, and indeed throughout life. Without the ability to read well, opportunities for personal fulfillment and job success inevitably will be lost. Becoming a nation of readers: the report of the commission on reading. Reading as the process of constructing meaning from written texts. Skills reading are:

- constructive: learning to reason about written material using knowledge from everyday life and from disciplined fields of study
- fluent: mastery of basic processes to the point where they are automatic so that attention is freed for the analysis of meaning.
- Strategic: controlling one's reading in relation to one's purpose, the nature of the material and whether one is comprehending
- Motivated: able to sustain attention and learning that written material can be interesting and informative and
- A lifelong pursuit: continuous practices, development and refinement (Richard Anderson and the commission on reading define)

Reading comprehension is a process of making sense of written ideas through meaningful interpretation and interaction with the language abilities. (Grabe and Stoller. 2002. Teaching and researching reading. England: Pearson Education, p.9) Here, the reader must have available ability in the process of interpreting the text

appropriately in comprehending the text. Reading comprehension is the ability to read the text is influenced by their traits skills, one of which is the ability to make inferences. If word recognition is difficult, students use too much of their processing capacity to read individual words, which interferes with their ability to comprehend what is read. There are a number of approaches to improve reading comprehension, including improving one's vocabulary and reading strategies. Reading comprehension is defined as the level of understanding of the text/message. (Keith rayner, barbara foorman, charles perfetti, david pesetsky, and mark seidenberg (november 2001) "how psychological science informs the teaching of reading")

That's why the writer wants to conclude this matter under the title:

"The Effectiveness Of Comic Strip As Media To Improve The Student's Reading Comprehension On Narrative Text At The Eight Grade Students Of Mts.S Ar Rahman, Langkat"

2. Literature Review

2.1. Significance of study

2.1.1. Theoretical

The writer expects this research had some significance. They were limited below:

1. This experimental research: could be used as process to improve the teaching performance both teacher and researcher
2. For students: it might motivate students to improve their interest in reading since they would find out that english reading material was not complicated, boring and monotonous.
3. For teachers: it might show teacher that comic and other forms of interesting material could be used for teaching reading. This study also could give motivation to the english teacher to create new ways or media in teaching learning english
4. The other researcher: it can be used as a comparison and references to make the same research deeply or to make the new research in a new title on this title

2.2. Theoretical concept

2.2.1. Improving reading comprehension

Improve in become or make better. (Oxford dictionary (fourth edition), (London: oxford university press:2009)) Reading as comprehension is defined as the level of understanding of a writing text. In this case, reading comprehension allows them to understand what text being written.

Allah says: “ *recite in the name of Allah who created, created man from a clinging substance. Recite and your Lord is the most generous, who taught by the pen- taught man that which he knew not*” (Qs. Al-Alaq: 1-5)

History: we have explained in the introduction, when the angel said to the prophet (peace be upon him). Read, the latter replied i cannot read! This indicates that the angel had presented these words of the revelation before him in the written form and had asked him to read them. For if the angel had meant that he should repeat what he recited, he should not have replied, saying: i can not read!

Means: Allah was command to us should read than you know anything. Wiseword said that library is windows of world and books are the way to around the world.

According to the verses above, it is clear that wuran emphasizes reading skill to build knowledge and understanding in order to mastery the world. As we enter to twenty first century, distorting and changing of global demographic, technology, science and information are leading to unprecedented level of intercultural contact in both domestic and international areas. Meanwhile, reading is known as a tool for human being to access worlds of ideas and feelings. Thus, reading itself can be regarded as well as the knowledge of the ages and visions of the future. (Mahmud Y. Yazid, the quran english translation of the meaning of the quran (Lebanon. Dar Alchaura, 1980), p.457)

It is commonplace, perhaps inevitably to bring and match the global condition into the curriculum in formal education. In school there are four skills that the students have to master. They are speaking, listening, reading and writing.

This aim is reasonable since the punch line of the teaching foreign language is to be able to communicate in other language. Communicative using other language is not simple as talking in native language because it means shifting frames and norms. There is something we should not say or taboo. Shortly, studying other language involves not only words and structures, it is kind of thinking differently about language and communication. The end of process in studying other language is cross culture understanding. The big question is how can we begin to understand another way of thinking? The answer is by reading.

3. Research and Discussion

3.1. Research design

This research was conducted by classroom action research (CAR). According to Wallace that classroom action research is different from conventional types of research. (Wallace M,J 1998. Action research for language teacher: united kingdom: cambrige university)

Classroom action research consisting of three words that could be understood as follows understadning:

1. Class -is a group of students who are in the same recieving the same lesson from teacher. Not a form of classroom but a group of students who were studying by combining the understanding of three word limit could be concluded that the research was a class action againts activities that are deliberately raised and occurs in a classroom
2. Action -something movement activities that are deliberately made with a specific purpose, which is this study from a series of cycles of activity.
3. Reserach - examine the activities of an object, use the rules of a particular methodology to obtain data or information useful to improve the quality of a thing that interest and important for researcher.

Action research has three conditions that must be exist. Firstly, a project relates to a social practice , regarding as form of strategy action susceptible of improvement. (David Hopkins, Looc cit, p. 112-113)

Thus, action research aims at improving student's learning and the outcomes of teaching learning process. Moreover, it concerns to four steps namely: planning, action, observation and reflection.

The development of the idea of action research is generally attributed to Kurt Lewn, who in the immediate post-war periode used it as a methodology for intervening in and researching the major social problem of the day. Lewin maintained that through action research advances in theory and needed social changes might simultaneously be achieved. (David Hopkins, A teacher 's guide to classroom research, open university press, england. P 48)

It is focused on individual or small group professional practice and it is not concerned it general statement. Instructors use data readily available from their class in order to answer practical question about teaching and learning in the classroom.

Put simply, action research is “learning by doing” it is conducted by the researcher as the teacher. She/he needs to know what is actually happening in the classroom, collecting the data and evaluating her/his effort are. And if it is not satisfying, try again until showing the increasing changing.

Based on the statements above it can be stated that classroom action research (CAR) aims to effectiveness of comic strip and the outcomes of teaching learning process by changing in many aspects of learning, one of them is strategy in order to make a good quality of learning process, it also done in a class.

3.2. The time and place of study

This research will be held in the second grade student of Mts Ar Rahman Langkat

No	Male	Female	Total
1	13	11	24

3.3. Population and sample

The population of this study was second grade student of MTs S Ar Rahman Langkat.

Author follows the research based on the following consideration:

- The writer has observed english teaching in MTs S Ar Rahman Langkat and it found that the students seemed do not understand what is being reading sentence, paragraph or story. And it is also proved by the test given by the teacher that some of them couldn't answer some questions given by the teacher
- There are many students sleepy when the lesson time, so the writer want to apply this material that has never done before.
- The school is a place when the writer studied, so the witer wand to build up the increasing reading comprehension to all the students there.

3.4. Operational definition

To avoid misinterpretation of terms and in order to focus on the variable of this study, here will provide the terms used in this study that students' to effectiveness comic strip on reading comprehension.

The indicators in effectiveness comic strip as media on reading comprehension the result will be given to them they are:

- The students can understand about the meaning of their narrative text, because use comic. They can get the meaning by look the comic.
- The effectiveness of comic strip as media to improve the students' reading comprehension

3.5. Instrument of collecting data

3.5.1. Observation

The objects of the writer observation are:

- Observation sheet: Observation sheet will be used to identify all the conditions that happen duringn teaching and lernaning process. The researcher use obser- vation to find out the scope of obervation, they are location, facilities, teaching learning process, the condition of students and condition of class at the location of research.
- Test: Test is sequence practice which is used measure skills, intelligence, ability and aptitude own by individual or group. There are two kinds of this classroom action research (CAR). Test is used to measure language skill of the subject being researched. Instrument in form of test can be used to find out the basic compe- tence and achievement. (Ibid, P.223) Test is a set of questions and exercises used to measure the achievement or capacity of the individual or group in order to discover how students are thinking and using the target language (english). Test is used to measure the person's competence and to achieve the objective. This methode was used to get subject's score in reading comprehension. The form of test which was used completion.

1. Pre test

Pre-test is the test before use the comic strip

2. Post test

Post-test function is to know th emeans of the score experimental group.

The procedures of this test done like:

Before the procedures of data collection begin, reading evaluation will be given to the students in the first meeting to know the basic knowledge of teh students in reading comprehension.

1. Than, the students will hear the explanation from the teacher how to do the media.

2. Students will be given time to read the comic strip and answer the questions
3. Collect the test from the students when time is over
4. And the last, make evaluation and give score to the students answer.

Arranging instrument of the test

1. Controlling material would be assessed was reading comprehension skill of narrative text.
2. Set the type of test format

The objective of this research is to find out the effectiveness of comic strips to improve students' reading comprehension skill of narrative text. Abundant examples of reading comprehension questions can be found in every teacher's testing file, as well as in literature and in standardized language test available commercially. Reading comprehension skill is not more understanding information in a text. However, comprehension abilities are much more complex than it. There are other processes required for reading comprehension such as connecting text to background knowledge, summarizing information, making inference, paying attention to text structure, guessing the meaning of a new word from content, and also reflecting on what has been learned from the text. Therefore, type of test used in this research is completion.

- Interview

Interview will be used to know the feeling, problem and other condition of the students or teacher. It can answer activities which is done by researcher that asked with english teacher and students to collect instrument about the students when teaching learning process.

Teacher and students are the objects of interview in finding some information related to the research. The question include the situation in the class during learning process, include the students' ability in reading. The research does the interview to the teacher at the first time by phone and meet several times before the research held and the researcher interview the students in the classroom after the application of comic strip in the class.

- Document

- According to Arikunto, documentation refers to the method where the researcher investigates written object such as books, magazine, etc. (Suharsimi arikunto, prosedur. P.158)

1. The Data

This study applied qualitative and quantitative data. The quantitative data were taken from the mean of the students in making multiple choice tests.

The qualitative data were taken from observation sheet, documentation, diary notes, and interview. The data were taken only one class. This research were done in two cycles. There were two topics and each topic consisted of three meetings and two meetings. Every cycle consisted of four steps of classroom action research, namely: planning, acting, observing, and reflecting. The first cycle was done in three meetings, included of orientation test and the second one were done two meeting. So, totally there were five meetings in this research.

(a) The Quantitative Data

The qualitative data were taken from the result during conducted research in five meetings. The reading test was given to the students in forms of pre test, post test of cycle I and post test of cycle II, the first test as pre-test was given before conducting action in the first cycle. So, the test was given to the student without any treatment. The last of cycle I and cycle II were given to the students after teaching for each cycle had been completely finished.

(b) The Qualitative Data

In the qualitative data there were some instruments used: observation sheet, interview, diary note and documentation.

i. Observation Sheet

Observation sheet was used to identify all the conductions that happened during the teaching learning process. The observation was focuses on the situation of teaching learning process in which comic strip as media was applied, student's activities and behaviour, and interaction between teacher and students in the class. And it can be seen in appendix.

In the observation sheet, it noted that the students were interest and enthusiastic and enjoyable in learning reading comorehension by comic strip as media.

ii. Interview Sheet

Interview sheet was used to know the feelings, problems, and other conditions of the students or to collect information about students' attitudes, perception, and point of view in learning english especially comprehend- ing the text. The research gave interview sheet twice: in the first interview was done before conducting this research, and the second interview was

done in the last cycle. The researcher interviewed the teacher and students. In the first meeting, they were interviewed about their problems in reading comprehension. While the last interviewed, they were interviewed about their respond or comments about the effectiveness comic strip as media. The interviewed which was done in the last meeting with teacher and students gave good response or opinion about the effectiveness comic strip as media which can be improved the students' achievement in reading comprehension on narrative text. Based on the interview, it can be conclude the students had understood about the reading text. And they could understand the stories by using comic strip media. They said that media help them in comprhending the text. The interview sheet with english teacher can be seen in appendix and interview sheet with the students can be senn in appendix.

iii. Diary Notes

The diary note was used to save the observation result of the writer herself during the research and it would be written dialy. The research used diary note to note all result of observations which contained all of te activity and progress during learning process including reflection and evaluation of comic strip as media in teaching reading comprehension. Here are some example of notes: it was found that the students were focused in comprehending the text in the begining of the research. And there were some students who did not know what the text about. They seemed lazy and confused to begin the reading. But after they listened the teachers' explanation aboyt the text and comic strip as media, they were serious in reading and they could understand the story easily. They did not confuse anymore about reading the text, because comic strip as media guided them in constructing the stories.

2. Data Analysis

The distribution of gaining score on reading test of pre-test

P1 = unsuccessful = 21 students = 87,5 %

P2 = successful = 3 = 12,5 %

It was conduct that the students's achievement in reading comprehension was still low.

The distribution of gaining score on reading test of post-test 1

P1 = unsuccessful = 5 students = 20,8 %

P2 = successful = 19 students = 79,2 %

It could conclude that the students' achievement in reading comprehension was improved.

The distribution of gaining score on reading test of post-test II

P1 = unsuccessful = 0 student = 0 %

P2 = successful = 24 students = 100 %

Post-test cycle II was categorized success. The result of standar of (SKM) criteria success minimum > 65 score achieved. Student's achievement in reading comprehension on post-test II was classified success.

3. The Second Cycle

The first cycle was started at the first meeting until the third meeting. In the second meeting, the researcher was expected that the result from the students was better than the first cycle. The second cycle was done but the researcher in order to get the better improvement of the students. In the second cycle, the researcher felt better to begin because the researcher had already got the reflection from the first cycle to be used as the information on the students' problem. Similar to the first cycle, the researcher conducted to the second cycle with the same steps as follows:

Planning: In the cycle, comic strip as media was applied in teaching learning process. In this cycle, teaching learning process more emphasized students in reading comprehension to distinguish them. The researcher through comic strip as a media that in short story. Especially in descriptive text that can make the students more understand, interest, and enjoy in learning reading.

Action: The research was tried to the students and was motivated them to increase their achievement in reading comprehension by used comic strip as media.

Observation: The observation was done for the second cycle. The students' activity during teaching learning process had been observed.

- (a) The students were not confused about the steps and ways of comic strip as media
- (b) Many students were active in doing ask, even some of them were make noisy when teaching-learning process
- (c) Many students tried to express their opinion confidently
- (d) The researcher also saw they did not have any problem in doing their exercises.

Reflection: In this phase, the feedback of the teaching – learning process was taken from the result of the observation. As the observation and result test, the researcher could be concludes as follows:

- (a) The researcher could be increase on the student's achievement in reading comprehension by using comic strip as media. It was based on the observation sheet that showed and improved every meeting. Every students had braveness to ask what they did now know and gave their opinion.
- (b) Students' score had improvement too. It was based on the percentage of the students' score there were 79,2 % at the post-test of cycle I and there were perfect 100% at the post-test of cycle II. The improvement of the students' score from the post-test of cycle I and cycle II was 20,8 %. It made the researcher felt that the cycle could be stopped because the students could be mastering in reading comprehension.

(c) Researcher finding and discussion

Applying comic strip ad media in teaching learning process improved the students' reading comprehension. It was proved by the data, that showed the progression mean of the students. The mean of the first cycle was 79,2% while the mean of second cycle was perfected. It was indicated that the scores and the men in second cycle were better than first cycle.

The percentage of students who got point >65 also grew up. In the pre-test, the students who got point >65 were only 3 students (12,5%). In the post-test of cycle I students who got point >65 there were 19 students (79,2%). The post-test of cycle II, students who got point >65 there were perfected (100%). For the total imporvement of the students' score from pre-test to post-test of cycle II was 87,5%. In other words the students' achievement reading comprehension was become well in the first meeting to the next meeting.

The researcher also used qualitative data, besides the quantitative data. The qualitative data were organized from the diary notes, interview, observation sheet and documentation indicated that the students got improvement in comprehending the text, and the students given their attitude and response during teaching learning process. Based on the result of the quantitative and qualitative data, it was indicated that the action and applying of comic strip as media had been improve the students' achievement in reading comprehension.

4. Conclusion and Suggestion

4.1. conclusion

1. After analyzing the data, it was found out that the students' achievement in reading comprehension before applying the comic strip as media was low. It was showed from the mean of pre-test was 12,5 %. Where there was only 3 students who got successful score criteria above 65 or it was only 12,5 % and 21 students who got unsuccessful or it was 87,5 %
2. In post-test cycle I and post-test cycle II, after the comic strip as media was applied. By using the comic strip as media the students are interested, actively, enthusiastic and joyfully in teaching learning process. From the score of students' test, it was found the students' achievement in reading comprehension got improvement through comic strip as media. The result of the data analysis showed that here was an improving on the students' achievement in reading comprehension from each cycle. After doing post-test I, there was an improvement of the result of the students mean was 79,2 %. Where 19 students who got successful score criteria above 65 or it was only 79,2 % and 5 students who got unsuccessful score criteria above 65 or it was 20,8%. The doing an improvement in second cycle after reflection in the first cycle, there was an improvement of students' mean perfected. Where all the students who got successful score criteria above 65 or it was 100%. In other words, the students' achievement in reading comprehension was improved. And based on interview sheet, observation sheet, diary notes, and documentation, it showed that the expression and excitement if the students were also improved.
3. Based on the result data analysis, showed that there was an improvement in the students' achievement in reading comprehension if taught comic strip as media. It was showed from the observation sheet, interview shett and diary notes. It was found that the teaching learning process run well. The students were active, enthusiastic, interested, and enjoyable in following teaching learning process. In brief the research finding showed that comic strip as media significantly improved students' achievement in reading comprehension. Based on the research finding, it could be concluded that teaching reading through comic strip as media could improve the students' achievement in reading comprehension in MTs S Ar Rahman Langkat and it denotes that the research hypothesis is accepted.

4.2. Suggestion

Having seen the result of study, the following suggestions are offered to be considered:

1. For the English teacher, should apply comic strip as media in teaching reading comprehension so that the students can be more interested, active, enthusiastic and enjoy during the teaching learning process.
2. For the student, it is suggested to use comic strip as media in learning English because this media can help the students to make them understand the text by seeing the comic strip as media and the students can create their own imagination. Comic strip as media can enlarge their knowledge in learning English.
3. The other researcher, increase some information to get the good media to improve reading comprehension.

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Conference Paper

English to Persian Translation Accuracy of “Rules and Regulations” of In-Ternational Banking System

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Abstract

This study comparatively analyzed the English to Persian translations of “rules and regulations” of the international banking system, at lexicon, phrase, sentence and paragraph levels to find out if the translations had been semantically comparable to their English versions. The translated texts, together with their English source texts, were handed in to raters to assess and score semantically based on a three-point scale of “incorrect”, “fair” and “correct”. According to the results, the majority (96%) of lexicons had been translated correctly into Persian, while a small percentage of translated lexicons (3%) had a fair quality and an even smaller percentage (1%) were incorrectly translated. As for the phrases, most of them (86%) had been translated correctly into Persian, while a small percentage of translated phrases (8%) had a fair quality and an even smaller percentage (6%) had been incorrectly translated. Regarding sentences, 44% of their translations had a good and 44% had fair quality, whereas some smaller numbers (12%) had been incorrectly translated. Compared to previous components, i.e. lexicon and phrases, the percentage of incorrect translations had noticeably increased at the level of sentence. Yet, the mean words in Persian sentences (i.e., 23.48) were rather similar to the source language sentences (i.e., 25.72). Regarding paragraphs, the majority (40%) of the translations had either a good or fair quality, while a significant number (20%) had been incorrectly translated. So, unlike the lexicons and phrases, a significant number of sentences and paragraphs had semantically been inaccurately translated. In addition, the mean number of words in Persian paragraphs (64.6) was considerably smaller than the mean words in English paragraphs (71.1).

Keywords: Semantic accuracy in translation, English to Persian, Banking rules and regulations

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1. Introduction

Translation has played a significant role in establishing communication links between human beings since long time ago, but recently, with rapid advances in different areas of technology, including digital translation tools, translation has undergone fundamental

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changes (Doherty, 2016). Along with the development of translation tools, translation studies have also increased significantly, and are expected to grow even further in the 21st century (Lefevere, 2004).

Translation of field specific, technical texts, like those of the the banking system, is of special importance. Translation in such sectors requires specialists who are familiar with both the source and target legal systems. That is why an advanced level of expertise is required in field-specific translations. As such, a person who does not have the necessary expertise of the materials under translation may ignore the main concept when translating technical terms (Goyal, 2013; Alwazna, 2013; Lefevere, 2004).

With these points in mind, the researchers in this study are intended to find out if the banking rules and conventions have been accurately translated from English into Persian at different levels, from vocabulary items to paragraphs and longer texts. So, bearing in mind the significance of translation in banking system, the current study is intended to investigate the translation quality of “rules and regulations” of the international banking from English into Persian.

2. Literature Review

Field-specific translation, including that of the banking system texts, has its own status in various respects (Cao, 2007). The translator should be completely aware of the exact purpose and meaning of the source text as it is a kind of translation of the language used for a specific purpose (Alwazna, 2013). There are people who use online translation machines (e.g. Google Translate) to get a general grasp of the foreign text taken from an email, Web pages, or other computer-based sources. However, on-line translation machines still lag behind in producing an accurate equivalent, similar to what could be done by a human professional translator, while inaccuracy in translating sensitive texts, like the banking system, can have grave consequences (Aiken & Balan, 2011).

The translator must have expert knowledge in the particular field he or she is translating; that is, the translator should be armed with subject knowledge, writing skills, research skills, text type familiarity, and sufficient translation skills to render a proper translation of the source text (Byrne, 2006). So, the translator’s subject knowledge and his/her translation ability are extremely important in achieving good translation (Byrne, 2006). Then, the translators should do their best to make the target text semantically look like as closely as possible to the source text (House, 1997; Harvey, 2002).

As such, precision is of special significance in translating legal texts in the banking system. In all texts, including legal and official texts, pragmatics and the main sense

of the text is of paramount importance. Evaluation of translation precision would then require the study of the source and target texts in detail with due attention to semantic and pragmatic issues under focus (Robinson, et al, 2006). To make sure if a legal text in the banking system follows a semantically accurate translation, the professionals need to find out if the translated texts are lexically and semantically comparable to their original texts. (Zhao, 2000; Sarcevic, 1997).

Hence, for success in translation, the translator has to be familiar with field-specific terminologies and expressions. Banking can be defined as a professional activity which involves accepting and keeping other individuals' money, lending out this money in order to earn a profit while a banking system can be defined as a mechanism in which the money of a country is supported and controlled. So proper knowledge of field related words and expressions can help to achieve more accurate translation of sensitive concepts, when translating banking documents from source to the target language (Goyal, 2013).

Banking translation consists of a very sensitive process. Appropriate and conversant translators should be taught how to translate banking texts which are different from other documents in the language they use and the purpose they follow, and the translators should accordingly be prepared to adopt the right diction to transfer the intended aims and objectives from the source into the target text. This way, the translated texts would share the semantically sensitive features of the specialized source texts (Zralka, 2007; Doherty, 2016).

Loyalty to the concepts of the source text is also of special importance in rendering highly sensitive materials like the Banking materials. Lack of conceptual accuracy in such texts can have grave consequences, particularly in that capital loss can happen if the concepts have not been semantically well transferred. Comparative analysis of vsemantic concepts is a suitable way of assessing the accuracy of the translated texts (Nord, 2006). This way, paragraphs, and their components like phrases and sentences will be semantically compared to find out how accurately they have been rendered into the target language. Then the author can find out whether the translators observed the principle of faithfulness, as indicated in Nord's (2006) and Chirila's (2016) assertions in converting source materials into the intended target language.

With these issues in mind, the researchers were curious to find out if Persian translations of "rules and regulations" of the international banking system, were similar in meaning to their English equivalents. The researchers' initial review indicated inaccuracies at phrase and sentence levels, but they intended to find out whether the inaccuracies were statistically significant. So, to make sure of the size and nature of

the inaccuracies, the researchers decided to formulate a research project in order to semantically investigate the quality of translations. To this end, the researchers randomly selected a sample of the translations at word, phrase, sentence and paragraph levels and compared them against their English versions semantically to know how accurately they had been translated.

3. Research Method

In line with the study's objectives, the researchers postulated and tested a number of research questions (RQ), as follows:

RQ1. Is Persian translation of the banking system "rules and regulations" semantically comparable to its source text in English at the level of lexicon?

RQ2. Is Persian translation of the banking system "rules and regulations" semantically comparable to its source text in English at the level of phrase?

RQ3. Is Persian translation of the banking system "rules and regulations" semantically comparable to its source text in English at the level of sentence?

RQ4. Is Persian translation of the banking system "rules and regulations" semantically comparable to its source text in English at the level of paragraph?

3.1. Selection of the texts

Given the scope of the study and the sheer size of the booklet on "Rules and Regulations" of the international banking system, the researcher had to choose the necessary materials before taking them to the raters for evaluation and scoring. Random selection was the main criteria for selecting the texts. As such the following procedures were adopted in randomly choosing the intended items.

Lexicons: To answer the first research question, 100 lexicons were randomly selected from the even pages of the "Rules and Regulations" document, with three words per page on average. Then the raters were asked to assess and rate the translation of each lexicon in terms of comprehensibility, accuracy, and appropriateness, on a three-point Likert scale, comprising "Incorrect", "Fair", and "Correct".

Phrases: 50 phrases were randomly selected from the even pages of the document, with two phrases per page on average. Attempts were made not to select phrases whose lexicons had previously been selected. Rating was performed similarly to the

case of lexicon. Here, the words in English and Farsi phrases were also enumerated and compared.

Sentences: 25 sentences were randomly selected from the odd pages of the document, with one sentence per page on average. Rating was performed similarly to the case of lexicons and phrases. Here, too, the English sentences and their Persian translations were carefully assessed, compared and scored by the raters.

Paragraphs: To answer question number 4, the intended paragraphs were selected from the entire document while excluding paragraphs with parts (i.e., lexicon, phrase, or sentence) had previously been selected for word, phrase and sentence analyses. This way, a total of 10 paragraphs were randomly selected from the remaining texts and handed in to the raters for further analysis and scoring.

3.2. The raters

Two raters, besides the researcher and the supervisor, were involved in the assessment and scoring procedure. The main role of the researchers was the selection, collection and tabulation of the data. The researchers provided the data, and then handed them in to the raters for analysis. The raters were briefed on the main intention of the study and their duties in analyzing and scoring the texts. The raters were expert in their field of study. They were EFL teachers with a post graduate degree in applied linguistics. They were well familiar with text evaluation and rating. They were supposed to rate the translated texts based on the Likerts scale for lexicon and semantic accuracy, in line with the research questions of the study. Familiarity with banking text and native-like English proficiency were two important criteria in choosing the raters.

3.2.1. The overall procedure

The English version of “rules and regulations” of the international banking system, serving as the source text, was obtained from the documents available in the “Parsian Bank” in Tehran. The Persian translation of the same text that is commonly used in the Iranian banking systems was also collected from the Parsian Bank. Then the randomly selected texts from both versions of the documents, i.e. the Source in English and the target texts in Persian, were handed in to the raters to read, judge and score. In a session arranged by the researchers, the raters were briefed on the aims of the study, with the necessary instructions on the evaluation and rating procedures, including

ways of scoring the texts based on a Likert Scale. The raters were well familiar with the marking procedure of its implementation in scoring the texts.

Some example sentences on the intended manner of rating and scoring were presented to the raters. After detailed discussion on what the raters were expected to do, their questions were discussed in detail to remove any ambiguities left. All the materials were then handed in to the raters to carry out the rating task. The two raters were asked to compare the source materials and their target translations and then score each section (i.e. words, phrases, sentences and paragraphs) separately based on a three-point scale, with score 1 denoting incorrect, 2 signifying fair and 3 indicating good.

Following the rating procedures, the raters returned the stuff with the scores considered for the translation on different components of the texts back to the researchers. As already been indicated, they rated the words, phrases, sentences and paragraphs separately. Due to time limit, and the scope of the study, they were told to evaluate and rate just a selection of the materials. Of course random procedure in material selection was of special importance and was followed with great care. The scores obtained on different sections of the data were then tabulated and subjected to a number of statistical analyses.

4. Results and Discussion

The analyses deal with the statistical analyses, mainly the accuracy rate in percent and mean average, carried out to test research question. The analyses for each component (i.e., words, phrases, sentences and paragraphs) were considered separately, along the lines of research questions as follows.

Research Question 1 aimed at comparing the Farsi translation and the original English text at the level of lexicon. The raters had compared the translation of each lexicon in terms of comprehensibility, accuracy, and appropriateness, on a three-point scale, comprising "Incorrect", "Fair", and "Correct". Based on the results, a majority (96%) of lexicons had been translated correctly into Persian, while a small percentage of the translated lexicons (3%) had a fair quality and an even smaller percentage (1%) had been incorrectly translated. Therefore, the Persian translation of the banking system rules and regulations is semantically comparable to its English counterpart at the level of lexicon.

Research Question 2 aimed at comparing the Farsi translation and the original English text at the level of phrase. In line with this question, the raters checked the semantic

accuracy of the phrases using a three-point scale of "Incorrect", "Fair", and "Correct". The majority (86%) of the phrases had been translated correctly into Farsi, while a small percentage of translated phrases (8%) had a fair quality and an ever smaller percentage (6%) were incorrectly translated. Furthermore, the mean number of words in English (3.28) and Persian (2.92) phrases was rather similar.

Research Question 3 aimed at comparing the Persian translations of sentences with their original English sentences. Rating was performed similarly to the case of lexicons and phrases. According to the results, the majority (44%) of translated sentences had either a good or fair quality, whereas a smaller number of the sentences (12%) had been incorrectly translated. Compared to previous cases, i.e. lexicon and phrases, the percentage of correctly translated cases has decreased a lot at the level of sentence. Yet, the mean number of words in English (25.72) and Persian (23.48) sentences was relatively similar.

Research Question 4 aimed at comparing the Persian translations and the original English texts at the level of paragraph. Rating was performed similarly to the previous cases, and the number of words in English and Farsi paragraphs was counted and compared. The majority (40%) of translated paragraphs had either a good or fair quality, while a smaller proportion of the paragraphs (20%) had been incorrectly translated. Similar to the case of sentences and contrary to the case of lexicons and phrases, the percentage of correctly translated cases is low. In addition, the number of words in Persian (64.6) paragraphs is considerably smaller than that in English (71.1) paragraphs.

Based on the results, at the level of lexicon and phrase, the Farsi translation of the mentioned texts is semantically comparable to the original English version, and the number of words (at the level of phrase) is also comparable across the two languages. At other levels, however, the Persian translation distanced itself from its English counterpart, and the number of words in the two languages also differed considerably. Therefore, when considered at the larger scale of sentences and paragraphs, the problem issues in the Persian translation become apparent, while such problems were not present at the level of lexicon and phrase.

The precision problem in Persian translation of the documents contradicts the translator's commitment to equivalence in source to target translation of the text. This way, the translator fails to remain loyal to the original text as closely as possible, that is the banking documents with highly sensitive connotations. So, bearing in mind the significance of accuracy in such translations, greater precision is required of translators (cf. Gawron-Zaborska 2000, Kasirer 2000: 57). In the current study, the translator had semantically achieved suitable accuracy at word and phrase levels, with 96% and 94%

accuracy rates. However, translations at sentence and paragraph levels, with 88% and 80% accuracy rates, fell short of the expected precision level for important documents like the internationally used banking “rules and regulations”. This contradicts the UN *Instructions for translators*, maintaining that “fidelity to the original text must be the first consideration” (quoted by Sarcevic 1997: 16).

Similarly, precision in translation goes beyond semantic accuracy to include the length of text as well. Translators are advised not to alter the length of sentences to avoid imposing their own interpretation (Beyer & Conradsen 1995: 164). Such literal view of fidelity shows the positivist tradition in legal interpretation, which maintains that the meaning of a legislative text is “declared,” but not created, by the translator (Kasirer 2000:57-59). A similarly narrow view of loyalty is indicated by court interpreters (Morris 1995: 266). Since lawyers are well aware of the empowering nature of language, they do not want to grant the translators the free choice of words. In the current study, the translator had partially ignored the fidelity principle by reducing the size of the translated texts at phrase, sentence and paragraph levels.

So if the translators of the bank documents want to achieve source-to-target translation equivalence, they should pay due attention to both the meaning and the length of the texts under translation. Precision in meaning could avoid conceptual misunderstanding and loyalty to text size could produce the same concepts as intended by the writer of the source texts. Added to these is the skill of the translator in producing high quality translation. Given the significance of bank documents and grave consequences caused by their inaccurate translation, they should be translated by professional translators, with sufficient experience in rendering texts from the source into the target language. This way, the texts that are re-contextualized into the target language could be relied on with no worries about precision in their meaning and length.

5. Conclusion

This study dealt with accuracy of translations of banking rules and regulations that are of common use in Iran and other countries worldwide. Based on the results, the researchers concluded that the Persian translations of the banking rules were not semantically comparable to their English counterparts at sentence level. Nor were they semantically comparable to their English counterparts at the level of paragraph.

Translations of banking rules and regulations is just one of many banking documents that are left unattended thus far; there are many other banking texts that have been

translated and used in our daily banking exchanges, but few studies have been conducted to investigate the translation quality of such texts. Lack of translation precision in such documents could have grave consequences for the banking system and similar financial sectors. The issue gets more serious when it is born in mind that nearly all human beings all over the world deal somehow with the bank and banking issues. If so, then high quality translation would be in favor of all citizens globally, while improper translation could harm anybody dealing with the banking system.

The banking sector can help the economy of the country a lot by adopting a suitable, internationally well recognized language of exchange. Otherwise, a chaotic condition in financial sector, due to misunderstanding of banking documents, could happen, affecting different sections of the society. So seems safe to conclude that performance of a healthy banking industry is, to some extent, at the stake of precision in translation of internationally used banking documents, of which banking “rules and regulations” is just one instance.

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Conference Paper

A Case Study on Week without Walls (WWW) in UiTM Negeri Sembilan: Critical Reading and Creative Writing beyond the Second Language Classrooms

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Abstract

Teaching and learning critical reading and creative writing in the second language have gone beyond the four walls of classrooms and language classrooms. Apart from flipped classrooms, where lessons and assignments can be conducted and done during weekends, public holidays and festive breaks, Universiti Teknologi MARA has moved another step in implementing Week without Walls (WWW) where students learn in a less structured way outside the classrooms. Qualitative method namely case study is used to design the research methodology for this study. The focus on the case study is to see how learning is demonstrated through the use of social media. The case study on diploma and degree students from three faculties found that WWW has increased motivation and interest in teaching and learning of second language reading and writing. Other than using the usual teaching videos, notes on the online platform, students are asked to read Reader's Digest magazines and post a caption of an interesting article or activity they have read on the social media. Using social learning theory, analysis of the students' narratives on social media postings reveal that given the freedom to demonstrate their learning experience, students can be creative by posting pictures and videos of what they have read on their social media and realize that learning is not just for assessments.

Keywords: week without walls, learning beyond the classroom, second language, social media, social learning theory

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1. Introduction

UiTM Negeri Sembilan, Seremban Campus offers English courses to diploma and degree students from Faculty of Computer Science and Mathematics, Faculty of Sport Sciences and Faculty of Science Administration and Policy. These diploma and degree students take English courses in Semester 1 until Semester 4. The contact hours for the diploma students are 4 hours, two hours for each class and two hours for degree students. The semester system in Universiti Teknologi MARA is a 14 week of instructions

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followed by a week of study leave before the final examination which normally takes three to four weeks.

Throughout the semester, there will be four to six weeks of blended learning sessions where students access the lessons on an online platform known as i-learn. The blended learning weeks uses the flipped classroom principle (Fulton, 2012) to allow self-paced learning. Of late, there is a shift from final examinations to ongoing assessments which are conducted during the semester. The last two semesters have seen a new approach introduced in the middle of the semester, namely Week Without Walls (WWW). During this week, lecturers are given the flexibility to allow second language learning and teaching outside the classrooms.

From Week three of the semester, students are on blended learning study mode, other than face-to-face classroom instructions. During this blended learning sessions, students access the teaching materials in the forms of PowerPoint notes and videos on i-learn. The teaching materials correspond with the syllabus of the particular course. Apart from the prescribed textbooks for the respective diploma and degree courses, students are also required to read Reader's Digest magazines and write in their respective journals. They are encouraged to reflect on the stories that they have read, or take note of the new vocabulary that they have learned.

This paper shares how Reader's Digest magazines are used outside ESL classrooms during the Week Without Wall where students are asked to read Reader's Digest magazine, as the authentic reading material and share their reflection and reading experience on the social media. The out-of-class activities are done to spice up the reading and writing activities by giving students options to display their learning experience creatively in a manner they enjoy most.

2. Literature Review

One of the challenges for educators in second language at schools and higher education institutions is to create a fun, engaging and motivating reading program for second language learners. This means to prepare students not only to do well in examinations but also to be lifelong learners. Heavy dependence on the reading textbook make students struggle to understand the English language textbooks and they might find the textbooks irrelevant, uninteresting, and culturally unfamiliar. More importantly, acculturating reading for pleasure would help to combat social exclusion and raise educational standards (Department of Education UK, 2017).

The social learning theory explains human behavior as a result of their interaction with their environment and other people from cognitive, behavioral and environmental determinants (Walther, 1992). Outdoor learning activities have an influential and effective impact on students' academic performance on learning as reported by Dhanapal's (2013) study on students' enthusiasm on learning science outdoor. Therefore, organizing an outdoor reading activity using Reader's Digest magazine can also increase motivation to read the magazine. Kelly et al. (2002) and Polio (2014) propose effective ways for teachers to choose and use authentic materials with ESL/EFL students. This can be done by doing reading and writing activities outside the classroom involving teamwork and collaborative learning, in an outdoor setting with friends and family members.

Biggs and Tang (2007) argued that the most important aspect of courses is they should be "constructively aligned", where students demonstrate the desired learning outcomes. Due to the positive reviews on flipped classroom approach (Butt, 2014), there is a high support for student-centered learning such as active learning and outdoor education.

3. Research Method

Qualitative method namely case study is used to design the research methodology for this study. The focus on the case study is to see how learning is demonstrated through the use of social media. Students who participate in this WWW are 39 diploma students from the Faculty of Computer Science and Mathematics in UiTM Seremban campus. They are in their second semester of their studies. During the WWW session, students are asked to take pictures and videos documenting their reading activities outside the classrooms. Reader's Digest magazine is used because using authentic reading materials also motivate learners to communicate and prepare learners for real world communication (Lansford, 2014). These students are allowed to be as creative as possible and add a caption to the pictures and videos. Those postings are shared on the social media such as Instagram and Facebook page are used as evidence on their learning experience to demonstrate their learning experience. This postings are also analyzed using the social learning theory after tabulating the captions and descriptions of the captions.

The sampling technique used in this study is convenience sampling. The selection of samples was made from the students' postings in the social media. For the purpose of this study, Facebook and Instagram are used as the platform to collect the samples from the students. The data collected in this study does not represent the entire population

of students of UiTM Negeri Sembilan. However, it can be a starting point for future studies.

4. Result and Discussion

Analysis of students' narratives and social media postings reveal their creativity and engagement not only with the authentic reading materials but also with people around them (See Appendix). Students are enthusiastic to be given the freedom and creativity to express and share their learning experience as seen posted on the FB page <https://www.facebook.com/CRewRD/>. The background for postings are found not only at home, hostel but also in the nature as long as it fits the week without wall theme, that is reading beyond the English Language classrooms. Some students posted the pages of the magazines that they were reading. Some students came out with captions and videos to reflect on their learning activity and some let the pictures speak for them. Appendix B shows the captions written by the students in the social media postings and how it is posted either the magazine itself, the students' picture or their pictures with family members such as their mother, father or friends.

Most postings come with hashtags and some comes with simple and catchy captions such as

A well-written novel can transport you to other realms, while an engaging article will distract you and keep you in the present moment, letting tensions drain away and allowing you to relax

#weekwithoutwalls

#uitms3ns

#readersdigestmagazine

A caption can be a simple sentence such as

Start our day's with a positive vibes

#weekwithoutwalls

#uitms3

#readersdigest

Chih-Hsiung (2000) posits that social learning requires cognitive and environmental determinants to enhance on-line social interaction. In UiTM context, WWW can complement Blended Learning which is practiced four to six weeks during the semester for the undergraduate students.

5. Conclusion

Integrating critical reading and creative writing using authentic reading materials such as Readers' Digest during WWW in UiTM as well as using the social media has indeed motivated students to learn beyond the confines of the second language classrooms. Before posting anything on the social media, students have to read and think of the best captions to their pictures and videos. This requires some cognitive and behavioural work as students take their social presence on the social media seriously. When applied in second language learning instruction, social presence in the social learning experience can be a critical factor for motivation and learning retention. Further studies can include analysis of the students' choice of background and social media postings.

Other than learning engagement in constructing meanings and learning new knowledge from the magazines, WWW gives positive second language learning experience to the undergraduate students. In addition, higher social presence will lead to the retention process of social learning (Chih-Hsiung, 2000) as supported by Bandura and Vygotsky's works. The dynamics of social presence can be further analysed in how student learning can be applied in socio-cultural learning context and interactivity with the learning texts. Further studies can be done to see the changes in the social interactions between actors and social networks to get a clearer picture on how social learning impacts students' second language learning outcomes.

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Appendices

Appendix A Students' postings on social media







Appendix B Analysis of the captions on Instagram as shared on FB Page <https://www.facebook.com/CRewRD/>

NO	CAPTIONS	DESCRIPTION OF THE POSTED PICTURE
1.	March 2018 Edition #weekwithoutwalls #uitms3 #readersdigest	Self-portrait
2.	#weekwithoutwalls #uitms3ns #readersdigestmagazines	Self-portrait
3.	No caption	Pictures of mother and daughter
4.	Start our day's with a positive vibes #weekwithoutwalls #uitms3 #readersdigest	Self-portrait

NO	CAPTIONS	DESCRIPTION OF THE POSTED PICTURE
5.	While waiting for breakfast...Let's read readersdigest~~ and spend our time with family on holiday #weekwithoutwalls #uitms3 #readersdigest	Self-portrait with a picture of quote
6.	#weekwithoutwalls #uitms3 #readersdigest	Self-portrait
7.	So I have been struggling with calculation these two days, I think I should play with some words #weekwithoutwalls #uitms3ns #Reader'sDigestmagazines	Magazine only
8.	Reader's Digest <3	Self-portrait
9.	While waiting for my food #ELC501 #weekwithoutwalls #uitms3 #readersdigest	Self-portrait
10.	Bila kau rasa lelahnya belajar, maka kau akan rasa peritnya kebodohan : imam as syafie Keep reading untill you successful #uitms3 #weekwithoutwalls #readersdigest #wanzumusni	Self-portrait

NO	CAPTIONS	PICTURE
11.	Read before you think To gain more let's read readers digest. Go and grab yours at the nearest bookstore #weekwithoutwalls #uitms3 #readersdigest #elc501	Magazine only
12.	Reading increases vocabulary and intelligence in the same time boosts up our brain power. It helps us to relax and reduce stress while improving analytical thinking, memory also writing skills What else do you want? #weekwithoutwalls #uitms3ns #readersdigestmagazines	Magazine only
13.	"There is no friend as loyal as a book."—Ernest Hamingway #weekwithoutwalls #uitmseremban3	Self-portrait only
14.	Gonna read reader's digest! The more that you read, the more things you will know. #weekwithoutwalls #uitms3ns #readersdigestmagazines	Magazine and self-portrait
15.	You can find magic wherever you look. Sit back and relax, all you need is book. #weekwithoutwalls #uitms3ns #readersdigestmagazines	Magazine only

NO	CAPTIONS	PICTURE
16.	“When ‘I’ is replaced by ‘WE’ even Illness becomes Wellness” #weekwithoutwall #uitms3 #readersdigest	Self-portrait only
17.	the more that you read. the more things you will know. the more that you learn. the more places you’ll go.	Self-portrait with a picture of quote
18.	#weekwithoutwalls #uitms3ns #readersdigestmagazines	Self-portrait
19.	By reading, phantasy is created. #weekwithoutwalls #uitms3ns #readersdigestmagazines	Self-portrait
20.	Never trust anyone who has not brought a book with them. So trust me okay? Hehe pi pantai bawak Reader’s Digest. #weekwithoutwalls #uitms3 #readersdigest	Self-portrait
21.	Chillin’ #weekwithoutwalls #uitms3ns #readersdigestmagazines	Self-portrait
22.	There can be miracles when you believe. Though hope is frail, it’s hard to kill. P/S: Read a book doesn’t make you a nerd but it make you smarter and obviously it helps you to escape reality. #weekwithoutwalls #uitms3ns #readersdigestmagazines	Self-portrait
23.	Science is showing that how you feel isn’t just about what you eat or do you think. It’s about what you believe. #weekwithoutwalls #uitms3 #readersdigest	Self-portrait
24.	“reader’s digest” #weekwithoutwalls #uitms3ns #readersdigestmagazines	Self-portrait
25.	#weekwithoutwalls #uitms3ns #Reader’sDigestmagazines	Self-portrait
26	The more that you read, the more things you will know, the more that you learn, the more places that you will go.	Self-potrait
27	Reading reader’s digest during free time. Interesting article about Futuristic Hotel Room #weekwithoutwalls #uitms3ns #reader’sdigestmagazine	Self-potrait
28	A well-written novel can transport you to other realms, while an engaging article will distract you and keep you in the present moment, letting tensions drain away and allowing you to relax #weekwithoutwalls #uitms3ns #readersdigestmagazine	Self-potrait

NO	CAPTIONS	PICTURE
29	#weekwithoutwalls #uitms3 #readersdigestmagazine	Self-potrait
30	"Find the knowledge that a good book is awaiting me at the end of a long day makes that day happier"-Kathron Noris #weekwithoutwalls #uitms3 #readersdigestmagazine	Self-potrait
31	I really love reading..serious #weekwithoutwalls #uitms3 #readersdigestmagazine	Self-potrait
32	#weekwithoutwalls #uitmseremban3 #readersdigestmagazine	Self-potrait
33	Reading is good to increase your knowledge #weekwithoutwalls #uitms3 #readersdigest	Self-potrait
34	#weekwithoutwalls #uitms3 #readersdigest	Self-potrait
35	#weekwithoutwalls #uitms3 #readersdigest	Self-potrait
36	#weekwithoutwalls #uitms3 #readersdigest	Self-potrait
37	#weekwithoutwalls #uitmseremban3 #readersdigest	Self-potrait
37	#weekwithoutwalls #uitms3 #readersdigest	Self-potrait
38	"if you don't like to read, you haven't found the right book" J.K Rowling #weekwithoutwalls #uitmseremban3 #readersdigestmagazine	Self-potrait
39	My favourite part in reader's digest #weekwithoutwalls #uitmseremban3 #readersdigestmagazine	Magazine

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Conference Paper

Performance of *Marhata Unjuk* in Batak Toba Wedding

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Abstract

Batak Toba ethnic has a wealth of culture. One of them is the wedding. The wedding is a bond carried out by human witnessed by the families of bride and bridegroom and held in accordance with the applicable rules in their respective environment to build a new household. One of the parts of Batak traditional wedding is *marunjuk*, in which the implementation is guided by *Dalihan Natolu* (as the third cultural value with the attitudes) and led by a Raja Parhata (The customary performer in *Toba Batak* life cycle stages of customary traditions). This article is discussed with the anthropolinguistic approach, which focuses on the text, context, and co-text conveyed by *Parhata* (guide to the course of the ceremony). The study is descriptive qualitative using Miles' and Huberman's methods (1988) to analyze the data. The purpose of qualitative research is to find the performance of *marhata unjuk* Batak Toba wedding. The results of this study were obtained by looking at the language performance delivered by *Parhata* in *marunjuk* ceremony, namely the delivered text, co-text or the accompanying text and the context of the conversation in the ceremony.

Keywords: Anthropolinguistic, *Marhata unjuk*, Performance

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1. Introduction

The *Toba Batak* community has various cultures and customs. One of them is a traditional wedding. Wedding is a combination of the essence of life between men and women into one in fostering a new household. As in other ethnics, wedding in the *Toba Batak* is a must for every human being, besides the natural vocation, it is also considered sacred and happiness to continue the offspring.

The traditional wedding is a bond carried out by human beings witnessed by the families of both parties and held in accordance with the applicable rules in their respective environment to build a new household. The wedding for the Toba Batak community is one of the customs that is very concerned with speaking. Language plays an important role in supporting the wedding. (Gurning, 2004: 15).

Marunjuk (traditional wedding event or traditional party) is an event during the wedding of the traditional Toba Batak. At this *marunjuk* event, the steps of weddings will

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be held starting from 1) *Marsibuha-buhai*, which means the beginning of the *marunjuk* (ceremony of *unjuk*), 2) *Manjalo pasu-pasu parbagason*, which means accepting the blessing of wedding in a church, 3) *Panomu-nomuan* which means the procession of entering the venue of the event that held by welcoming and receiving all invitations, 4) *pasahat tudu-tudu sipanganon dohot dengke simudur-udur* which means the surrender of signs of traditional Toba Batak food, 5) *pasahat tumpak* that means giving a donation to the groom's family which is the party of all invitations or relatives, 6) *pasahat sinamot*, which means giving dowry 7) *Mangulosi*, which means giving *ulos* to the bride and family while giving advice, 8) *Paulak une*, which means the bridegroom's family brings *tudu-tudu ni sipanganon* (portions of meat) which will be given to the bride's family, 9) *Mangujungi ulaon* which means the closing event where the performance party will be officially finished by concluding all the customary events (Simatupang, 2016: 66).

In the wedding tradition, the Toba Batak people, especially in the *marunjuk* event, are controlled by a spokesman called *Raja Parhata* (The customary performers in Toba Batak life cycle stages of customary traditions). The success of the *marhata* event in the dominant Batak Toba traditional ceremony was determined by a spokesman.

A *Raja parhata* must understand all the intricacies of Batak customs in general and the customs applicable to the family members in particular. It absolutely concerns the history of the Batak ethnic, including an understanding of its culture which includes the kinship system of *Dalihan Natolu* (as the third cultural value with the attitudes of *somba marhula-hula* "being respectful for the wife giver", *elek marboru* "being persuasive to the wife receiver", *manat mardongan tubu* "becareful to the same surname"), customs, genealogies, speech language, use of *ulos* (Tradition woven cloth), distribute of *jambar* (distribution in the form of meat to someone who is entitled to receive according to traditional Batak), and others that deserves to know (Pardede et al. 1981: 90-91).

This paper aims to determine the performance of *marhata unjuk* by using the approach of the anthropolinguistic concept, which focuses on the text, context, and co-text that conveyed by *Raja Parhata* that can be used as a material for learning to know about *marunjuk* at the Toba Batak wedding.

2. Literature Review

2.1. Anthropolinguistics

Anthropolinguistics focuses on the relationship between language and culture in a society (Sibarani 2004: 20). Kridalaksana, then, uses the term anthropolinguistic study

as a study of linguistic language, while this linguistic language is a branch of linguistics that discusses the variation and use of language in relation to language patterns and language relations related to social groups, religion, work and kinship (Sibarani 2011: 134).

Linguistic anthropology, is also called ethnolinguistics analyzes not only its structure but also its function and usage in the context of socio-cultural situations. Through linguistic anthropology, we look at what people do with language and speech produced; silence and gesture associated with the context of its appearance (Duranti, 2001: 1).

In study of language, culture, and other aspects of human life, the attention or the main focus of anthropolinguistic is emphasized on three important topics, namely performance, indexicality, participation (participation). Through performance, language is understood in the process of activities, actions, and communicative performances, which require creativity. Language as a lingual element that stores cultural resources cannot be understood separately from the performance or language activities (Duranti, 1977: 14).

2.2. Marhata

Marhata is an official dialogue between two parties, namely the bride's parents and the groom's parents who are usually preceded by a joint meal. Marhata is to discuss and realize the purpose of each traditional ceremony by using the language of parhataan speech, (Pardede, T. Bertha, 1981: 7).

3. Research Method

This research is a qualitative descriptive study by using descriptive inductive methods that data is used purely and naturally by looking at the patterns that exist in conversations on the performance of the Toba Batak wedding, so the results of this research explain the actual reality. The purpose of qualitative research is to find the performance of *marhata unjuk* Toba Batak wedding. The location of this study is in the Tipang, district of Humbang Hasundutan, North Sumatra Province.

The method of collecting primary data "*marhata unjuk*" event that applied in this study is the Observation Method, both participatory observation (Direct, Participatory Observation) and Non-Participatory Observation. The researcher observes the description of activities, behavior, actions, social interactions, and social processes of the Toba Batak community, observes without participation, raises the verbalized information, and

also follows scientific background. This method is applied by recording and photo techniques through video tapes. This technique is used for data collection in the form of conversations when the event of *marhata marunjuk*. Then the data was taken by recording techniques in the form of transcription. Then, the form and content of the speeches on the traditional wedding events that have been transcribed from the Toba Batak language are translated into Indonesian.

The collection method of the secondary data of "*marhata unjuk*" is Library Method as supporting data of primary data. This method is applied by taking notes. Speeches that are not clear, especially the use of *umpasa* and incomplete language are compared with existing library data. In addition, the interview method from spokesman is also applied to know the meaning of speech and the relevance of the every response from the spokesperson and to reading the data with several other spokesmen (triangulation). The procedure according to the model of Miles and Huberman was used to analyze in this study. (Miles and Huberman, 1988: 23)

4. Result and Discussion

4.1. Performance of *Marhata unjuk* the ceremonial wedding Batak Toba

The batak's tradition party is held every where, that is not as same as the reception party that ever seen in the city. The party means to give congratulations to the people who have the party by guest or just listen a speech or advice after or before the guests are invited to eat. It is not as same as the party that asks the guests to eat with the French people's way of having dinner without waiting for other guests. On the other hand, in Batak's tradition party, we can see some programmes which are arranged based on traditional rule. The Bataknese, any where, who are involved in this tradition will do all the programmes. The party of Bataknese tradition is visible for us as to have a communal feeling based on the principle of *Dalian Na Tolu*, if it is not based the tradition, *Dalian Na Tolu*, this is not batak's traditional party.

The inviter , who is wife or husband is called *Suhut*. Husband can not separate from all his brothers with their each wife. All of them are *Suhut*. The owner of the party is called *Si Sada Hasuhuton*. So, to make distinction between *Si Sada Hasuhuton* and the host, therefore the host is called *Suhut Tangkas* or *Suhut Sihabolonan*. *Suhut tangkas* usually arranges the programme passively. He is only given a chance to *Mangampu*. He is usually to say thanks to all of the guests before the party is over.

The traditional wedding is held at the house of the person who holds the party. The mother in law is invited as well as their lineage and their bori. They sit face to face on the mat, in where the party is done. *Suhut* their similar liniage and boru sit at one side, while on the other side, the father in law with their similar lineage and *boru* sit in front of the *suhut*. They are *hula-hula* from the host.

There are two inviters, namely the man's parents and the woman parents. Father in law with his group always brings rice in storage bag (*Tandok*) if they come to the *boru's* party. The rice is brought namely the rice of soul strengthener (*Boras Si pirni Tondi*). The rice will give an important meaning according to bataknese ancetor. It shows the hope which can be seen in the proverd: "*Horas Tondi Madingin, Pir Tondi Matogu*". it can be concluded in one word namely *Horas* (congratulation). Besides, the father in law also brings *Dengke Sitio-tio* (gold fish) which is give to son in law. *Dengke sitio-tio* usually is gold fish which is put on the small tray.

Pesta unjuk is a joyous celebration of the wedding of sons and daughters. The men's parties called it with the term "marunjuk" and the women's parties called it *mangan boli* or *mangan juhut ni boru* (eat a plate of pork given by the bride's family).

4.2. Text analysis *marhata unjuk* in the wedding of the Toba Batak

4.2.1. Text on the *marhata marunjuk* event that is conducted by *Raja Parhata*

TABLE 1: Text on the Marhata Marunjuk Event by Parhata Paranak.

RAJA PARHATA	TEXT on the MARHATA MARUNJUK	MEANING
<i>Parhata Paranak</i>	<p><i>Mauliate ma di Tuhanta, ala asi ni roha-Na boi hita marpungu di bagasan manogot on. Raja nami, bangko do di hita jolma, molo balga anak pangolihononhon, magodang boru pamulion. Tangkas di na laho mamungka buha ni ari on hita, di buha ni na uli, di na laho mamboan anak dohot parumaenku tu bagas joro ni Tuhanta annon, ima boru ni raja i dohot anak nami. Laho manjalo pasu-pasu parbagason pardongan saripeon sian Tuhanta marhite-hite naposo-Na. Asa gabe sada keluarga na imbaru nasida di tonga-tonganta, ima anak nami na gabe helamu dohot boru muna na gabe parumaen nami. Mardomu tu si raja nami, ro hami nuaeng mandapothon raja nami di bagasan manogot on ima na laho pasahathon tudu-tudu ni sipanganon tu hamu na hula-hula nami na huparsangapi, parhitean nami pasangaphon raja hula-hula nami. Molo tung songoni pe ulaon namasa on, dang na holit nami, dang tois nami. Tung songoni pe na boi tarpatupa hami, las ma roha muna manjalo raja nami. Songon hata ni natua-tua mandok: Sitiptip ma sigompa Golang-golang pangarahutna Otik so sadia pe na tupa Sai godang ma pinasuna las ma roha muna manjalo</i></p>	<p>Married male family (<i>parboru</i>) respecting <i>hula-hula</i> by providing food</p>

RAJA PARHATA	TEXT on the MARHATA MARUNJUK	MEANING
	<p>Thanks God, because of His blessings so we can gather this morning. Our king, it has become a habit for us, if our sons and our daughters are adults, they must be married. We will start today, start well, to bring my son and daughter-in-law to the house of worship of God, namely the daughter of the king and our child. They will receive the blessing of wedding from our Lord through the Pastor. In order for them to become a new family in our family, our son is your son-in-law and your daughter is our son-in-law. For that, our king, we are coming now to visit our king this morning to give <i>tudu-tudu ni sipanganon</i> (portions of meat) to the <i>hula</i> that we respect with the aim of honoring our <i>hula-hula</i>. Even though this traditional party look like this, not because we are stingy, not because we are arrogant. If this is what we can give, rejoice in accepting this, our king. As the proverb says: <i>Sitiptip ma sigompa</i> <i>Golang-golang pangarahutna</i> <i>Otik so sadia pe na tupa</i> <i>Sai godang ma pinasuna</i> Have a lot of blessings and rejoice to receive it</p>	
<p><i>Parhata Parboru</i></p>	<p><i>Mauliate ma Amangboru. Ido tingkos do songon na didok muna i. la nunga tangkas dipaboa Amangboru taringot tu ulaonta sadari on, ima na laho mamboan boru nami dohot hela nami tu bagas joro ni Tuhanta i. Asa anggiat gabe sada keluarga na imbaru nasida di tonga-tonganta. Di hamu Amangboru nami, di son hupasahat hami dengke simudur-udur, dengke na mokmok dohot indahan na las, anggiat ma tu ari na naeng ro lam tu mokmok na hamu saluhutna dohot lam tu las na ma angka partondion muna. Rap mudur hamu tu dolok dapotan las ni ari, mudur tu toruan dapotan mual na tio. Dung i, asa rap sarapan ma hita saluhutna dohot laos sae on ma hita borhat mamboan boru dohot helaku tu bagas joro ni Tuhan i. Asa songon na didok ni natua-tua: <i>Sahat-sahat ni solu</i> <i>Sahat ma tu topi ni tao</i> <i>dengke na hupasahat hami</i> <i>Las ma roha muna manjalo</i></i></p>	<p>Women's family (<i>hula-hula</i>) present a giving of fish to man's family (<i>parboru</i>) to give sign of gratitude for being treated in the wedding.</p>

RAJA PARHATA	TEXT on the MARHATA MARUNJUK	MEANING
	<p>Thank you <i>Amangboru</i>. It is true as you say it. <i>Amangboru</i> has been very clear about our party today, to bring our daughter and daughter-in-law to our Lord's house of worship. So that they become new family in our family. To our <i>Amangboru</i>, here we will give <i>dengke simudur-udur</i>, goldfish and warm rice, hopefully in the future it will be healthier and more joyful for all of your souls, As the proverb says: <i>Sahat-sahat ni solu</i> <i>Sahat ma tu topi ni tao</i> <i>Dengke na hupasahat hami</i> <i>Las ma roha muna manjalo</i></p>	

The text is delivered by the *Raja parhata paranak* to the bride's family that contains *umpasa* or Batak's poem "*Sitiptip ma sigompa Golang-golang pangarahutna, Otik so sadia pe na tupa Sai godang ma pinasuna las ma roha muna manjalo*" indicates that through the *umpasa*, their giving had conveyed happiness to those who received it.

4.2.2. Co-text in *Marunjuk* traditions

Co-text as a complement to the text that delivered by *Parhata* in the *marunjuk* event is in the form of *dengke sitio-tio* and in the form of *Tudu-tudu sipanganon* (portions of meat), that the literal meaning of the banquet marker (commonly called in batak tradition is *na margoar*). *Tudu-tudu sipanganon* is a certain parts of animal slaughter which are placed in the middle as a symbol of *Hasuhuton* respect to the invitation, especially to *Hula-hula* (woman's family).

4.2.3. Context of *Marunjuk* traditions

The context that is in the point of view in the custom of the Toba Batak wedding is the Ideology context. The ideology context of *Marunjuk* at the Toba Batak wedding party as a belief system of the Toba Batak indigenous people views custom as a customary belief adapted to Dalihan Natolu.

In the *marunjuk* traditions, the male family (*parboru*) respected the Woman family called *Hula Hula* by giving *Tudu - tudu sipanganon* (potions of meat) and the woman

Family (*Hula - hula*) rewarding them with *Dengke simudur-udur* (gold fish) as a sign of gratitude to the man family (*boru*).

5. Conclusion

Based on the previous analysis and discussion, a number of conclusions were stated as follows: In the *marhata unjuk* at the Toba Batak wedding, the following are:

1. At this *marunjuk* event all weddings will be held starting from 1) *Marsibuha-buhai*, which means the beginning of the show (demonstration party), 2) *Manjalo pasu-pasu parbagason* means accepting the blessing of wedding in a place of worship, 3) *Panomu-nomuan*, which means the procession of opening the venue for the event was held by welcoming and receiving all invitations, 4) *pasahat tudu-tudu sipanganon dohot dengke simudur-udur* which means the surrender of signs of traditional Toba Batak food, 5) *pasahat tumpak* that means giving a donation to the groom's family which is the party of all invitations or relatives, 6) *pasahat sinamot* means giving dowry 7) *Mangulosi*, it means giving ulos to the bride and family while giving advice, 8) *Paulak une*, that means the bridegroom's family brings *tudu-tudu ni sipanganon* (portions of meat) which will be given to the bride's family, 9) *Mangujungi ulaon* meaning the closing event where the *marhata unjuk* ceremony will be officially finished by concluding all the customary events.
2. In the *marunjuk* ceremony the man family (*Boru*) gives *Tudu-Tudu Sipanganon* and the woman family (*Hula-hula*) to give Goldfish as a sign of mutual respect in the traditional wedding tradition in Toba Batak.

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Conference Paper

Arabic Learners' Corpora in Pesantrens for Developing Arabic Language Researches in Indonesia

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Abstract

Arabic corpora in the Middle Eastern countries have showed a considerable increase in availability and quantity. Unfortunately, Arabic corpora outside Arabian peninsula have still been deemed something new. Existence of a rich variety of linguistic products of Arabic language in Indonesia has the potential for the birth of, among others, Arabic learners' corpora. The corpora will provide concrete evidence of abundance and continuity of the Arabic learners' corpora and will lay a sound foundation for future Arabic language research and teaching. This study aims at identifying existence of Arabic learning and teaching products as useful raw materials for creating Arabic corpora in Indonesia. Methods employed in this study are conducting surveys to three *pesantrens* (modern Islamic boarding schools) located in Jakarta, Central Java, and East Java, distributing questionnaires, and carrying out interviews. As for interviews and questionnaires, they are carried out in order to mine substantial data out of the teachers as respondents chosen at random. The study concludes that activities that produce the Arabic learning and teaching products can be categorised into three categories; formal activities in the form of class instructions, non-formal and informal activities in the form of trainings of Arabic mastery. The products of Arabic learning activities vary accordingly, such as the teachers' works, the students' works, and popular works. The Arabic linguistic products are commonly identified as hand-written texts, which still must be processed digitally in order to be corpora materials, due to lackness of Arabic linguistic products that had been digitalized.

Keywords: Arabic learners' corpora, Arabic corpora in Indonesia, Arabic research and teaching, Arabic language in *pesantren*

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1. Introduction

Existence and quantity of Arabic corpora in Middle Eastern region, despite relative novelty, have been increasing. The increase is followed by development of group variety as well as corpus data volume. Nevertheless, this phenomenon occurs limitedly within Arab countries (Zaghouani: 2014). Outside the Arab region, varied Arabic corpora have

not yet been discovered so far. However, an Arabic corpus-collection work published by arabicconcordancer.com is an exception. The Arabic corpus compiled by Hassan and Galib is an academic Arabic corpus ranging from academic final theses, seminar proceedings, and journal articles issued internally by International Islamic University of Malaysia (Hassan & Galib: 2010).

Except this corpus engine, out of the Arab vicinity, there have been no other Arabic corpora representing practice and use of Arabic language in any region on the globe. The absence of Arabic corpora particularly in Southeast Asian zone creates problem and, at the same time, challenge in context of multidisciplinary as well as modern linguistic research development. It necessarily stresses the importance of Arabic corpora as real linguistic data documentation which will become valuable research object.

Considering the great width of practice and of use of Arabic language in Indonesia, the problem of Arabic corpora absence could have been solved. A great variety of Arabic written works are discovered and found in many a formal and non-formal educational institutions as well as in their continuous teaching practices, not to mention individual manuscripts written in Arabic. All the sources only emphasize that Indonesia is rich in Arabic corpus raw materials. Uniquely, the corpus materials are written and created by Indonesian native speakers living far away from Arab peninsula. They must be seen as very valuable components in order to make a path of compilation of Arabic corpora in Southeast Asian territory, especially in Indonesia. The path, however, takes big challenge in terms of corpus collection mechanism and corpus documentation system.

It is interesting to study how many kinds of raw material there are in the context of Arabic teaching and learning that are able to be documented out of abundant Arabic corpus raw materials. According to corpus classification, this kind of corpus is a learner corpus, produced by learners, in this case Indonesian language speakers, as learners of Arabic language as a foreign language through the process of learning and teaching in educational institutions. A kind of the institutes providing Arabic education and instruction is *pondok pesantren*. The institution is widely known for its creatively, innovatively, and continuously teaching of Arabic language. In *pondok pesantren*, students learn Arabic in their classrooms and speak as well as write it actively in their daily life; they are also encouraged to be creatively holding lots of activities supporting and sharpening Arabic language skills. Besides the activities, the *pesantren* students are mentored by their teachers to innovate in outside-classroom learning models. This process is carried out systematically and continually in their study time until they acquire qualification and get certain proficiency level. Thus, it can be assumed that *pondok pesantrens* have plentiful Arabic learning products that can be documented as corpora.

Referring to the problem, the situation, and the background, this study aims to elaborate on the types of activities in Islamic boarding schools relating to learning Arabic and to identify the variety of learning materials produced through these activities that can be utilized as corpus materials. In addition, the identification is also directed at the format of the material, whether it is still in the form of conventional handwritings or printed material that should first be processed into digital text, or whether it is already in the form of digital text written and processed with a text processing application (word processor). The real condition of the corpus materials greatly determines the process and mechanism of digitization through scanning and/or rewriting. The better the condition of the materials, the easier it is to scan and it only takes a little time to edit it. Conversely, the corpus material difficult to read requires researchers to rewrite into digital text. This is not the case when the material is already in the form of a digital document. The formatted material only needs converting into a special format and then needs editing before it is made into a corpus.

The identification is expected to be used as a reference map on the variety and format of learner corpus raw material obtained from *pondok pesantrens*. The reference map in turn can be used as a guideline to carry out similar identification more broadly in *other pondok pesantrens*. It is possible to modify the reference map for research on educational institutions such as *madrasas*, public schools, or non-formal educational institutions providing Arabic language instruction, depending on the specificity of their respective institutions. In relation to the purpose and sustainability of this research, this reference map can reflect the novelty of this research which can be developed innovatively in future studies.

2. Literature Review

The existence of Arabic language teaching and learning in Indonesia is inseparable from its relation to the history of Islamic education in *pondok pesantrens* and *madrasas* since several centuries ago. Baharuddin noted, *pondok pesantrens* in the archipelago were erected in the context of the socio-religious dynamics of traditional communities in Java, Sumatra, and other regions in the archipelago. Learning Arabic in *pondok pesantrens* is also closely related to teaching Islamic values and Islamic principles to the people of the archipelago in the context of *da'wa*. When the first scholars taught Islam by referring to Arabic-language literature, such as the Koran, *Hadith*, and other books, there was language contact and cultural interaction of the Muslim community in the archipelago with Arabic language in the form of assimilation and

acculturation of Islamic values through a number of Arabic terms and concepts with their meanings and explanations. As a result, a number of Arabo-Islamic terms were absorbed, assimilated, adopted, and adapted into the archipelagic languages (Maulana: 2018). Over time, in the process of *da'wa* and teaching, several Islamic *pesantrens* compiled curriculum, teaching materials, even written works in Arabic. This creation is not only limited to Arabic language material but also broader Islamic studies materials (Baharuddin: 2014). The Arabic linguistic works had emerged along the development of the methodology of teaching Arabic language in the archipelago. In general, the methodology of Arabic teaching in pondok pesantrens is divided into two approaches, namely the traditional-classical approach and the modern approach. Both approaches, with all their advantages and disadvantages, have been tested for a long time and have produced works that are locally, nationally, and even internationally known (Nurkholis: 2018).

In the modern period of Indonesian history, most of the Arabic works had been documented, both conventionally and digitally, and become the object of multidisciplinary research conducted by experts. In particular, in the context of this study, documentation of linguistic products was directed at the creation of corpus, namely a special digital format of written and oral linguistic products that are transcribed and could be processed by means of certain computer applications. Corpus itself has many varieties. The various corpora are mentioned by Nesselhauf (Nesselhauf:2011) and Sketch Engine (Engine: 2018) and summarized by Hizbullah and Rachman into seven categories (Hizbullah & Rachman: 2017).

Various Arabic writing and spoken works produced through the process of learning Arabic can be categorized as a learner corpus. One of the existing learner corpus of Arabic language is Arabic Learner Corpus (Alfaifi & Atwell: 2013a) (Alfaifi, Atwell, & Ibraheem: 2014) (Alfaifi: 2015). This corpus captures data from a number of Arabic native speakers-learners and some Arabic-as-a-foreign language learners. Other corpus in the context of learning is children's Arabic language corpus (Arabic Children's Corpus) which is a compilation of a number of texts contained in textbooks and stories for early-age students (Al-Sulaiti, Abbas, Brierley, Atwell, & Alghamdi: 2016) . Alfaifi and Atwell project that the existence of this kind of learning corpus can be used for various fields of research, including intra-language contrastive analysis, learner dictionary creation, second language acquisition, design of learning materials, and optical character recognition (OCR) techniques (Alfaifi & Atwell: 2013b) .

3. Research Method

This research is a survey research based on qualitative method. The survey is directed at three modern pondok pesantrens located in Jakarta, Central Java and East Java. The modern pesantrens were chosen on consideration of the large variety of Arabic-language activities and the number of products created through these activities. In the survey, interviews and questionnaires were carried out on a number of randomly selected Arabic language and Islamic studies teachers. In addition, observations were also carried out to identify forms of Arabic language materials produced by involving parties in learning and teaching Arabic language in these pesantrens. The findings of the survey are described descriptively and presented in table form.

4. Result and Discussion

Based on a survey conducted on three pesantrens as the object of this research, the following is a summary of the findings of Arabic language products based on the categories of activities carried out in these institutions.

TABLE 1: Classification of Arabic-using activities and their possible corpus raw materials.

No.	Activity	Sub-activity	Product	Format
a.	Formal-curricular	1) Classroom Arabic instruction: <i>Muthola'ah</i> (Arabic Reading), <i>Tamrin Lughah</i> (Arabic Workbook), <i>Insya'</i> (Arabic Composition), <i>Muhadatsah</i> (Arabic Speaking Practice), <i>Nahwu</i> (Arabic Grammar), <i>Sharaf</i> (Arabic Conjugation), etc.	a) Textbooks and modules b) Exercises, speech performance, and structured tasks.	Spoken (raw) and written (raw as well as digitalized)
		2) Classroom Islamic Studies instruction: <i>Fiqih</i> , <i>Ushul Fiqih</i> , <i>Tarikh Islam</i> , <i>Musthalah Hadits</i> , <i>Tarbiyah</i> , etc.	a) Textbooks and modules b) Exercises, speech performance, and structured tasks.	Spoken (raw/undigitalized) Written (raw as well as digitalized)
		3) Mid-year Examination and Year-End Examination	Examination answer sheets	Written (raw)
		4) Practicum teaching (<i>Amaliah Tadris</i>)	Lesson plan notebooks	Written (raw)
		5) Classic Islamic Books Reading (<i>Fathul Kutub</i>)	a) thematic-descriptive analysis b) Academic paper	Written (raw)

No.	Activity	Sub-activity	Product	Format
		6) Scholastic orientations	Activity Guideline Book	Spoken (raw/undigitalized)and written (raw as well as digitalized)
		7) Curriculum plan	Curriculum Book	Written (raw and digitalized)
		8) Academic achievement report	Diploma certificate and report book	Written (raw and digitalized)
b.	Nonformal/ Extracurricular	1) Weekly conversation practice (<i>Muhadatsah Usbu'i</i>)	Structured practice	Spoken (raw)
		2) Weekly public speech training (<i>Muhadharah</i>)	Public speech texts	Written (raw)
		3) Daily announcements	Announcement texts	Written (raw)
		4) Language mastery competitions	Competition texts and materials	Spoken and written (raw and digitalized)
		5) Study tour	Language practice	Spoken (raw)
		6) Weekly flag ceremony	Ceremony texts	Spoken and written (raw)
		7) Security section's disciplinary action	a) disciplinary motivation guideline book b) general discipline-breaking court	Spoken and written (raw) Spoken(raw)
		8) Language section's disciplinary action	a) Language disciplinary motivation speech and guideline book b) Language discipline-breaking court	Spoken and written (raw) Spoken (raw)
c.	Informal	1) Vocabulary enrichment	Vocabulary using exercises	Written (raw)
		2) Published books	a) Popular articles b) Annual publications	Written (raw and digitalized)
		3) Language using atmosphere conditioning	Writings, graffitis, announcements, pamphlets, banners, security section documents, language section documents, students organization documents	Written (raw and digitalized)

The table illustrated in general Arabic-using activities in the modern pesantrens are divided into three groups, namely formal-curricular, non-formal or extracurricular activities, and informal activities. The division is actually also related to the system of distribution of the student activities in general. However, the parallelization of activities

with linguistic aspects is unique and special. This was inseparable from the motives and orientation of the pesantrens which strongly emphasized the importance of mastering foreign languages, in this case Arabic and English, by their students and even it was carried out by involving all elements of the educational agents in it, such as teachers, guidance counsellors, daily workers and others. It is also seen that the scope of Arabic-using activities is very broad and reaches not only fundamental aspects of education, but also technical and specific aspects of practical daily life.

Generally, it can be identified that variety of formal-curricular sub-activities emphasizes Arabic aspect in the scientific and academic field. Apparently, not only Arabic-themed lessons were delivered in Arabic. Many other lessons, especially in the field of Islamic studies, were also conveyed in Arabic and using Arabic textbooks. The shape of the products created as corpus raw material is actually very diverse and unique. However, most of its format is still in the form of conventional handwriting by students or teachers, although there are already some materials in the form of digital data. In this part, the students' Arabic works in the form of filled-exercises, structured assignments, and narrative/essay exam answer sheets are important and interesting and are examined to see how far their Arabic language skills are academically in the context of certain lessons. Likewise, the preparation of teaching practice materials and scientific articles that are written and spoken through book review activities.

Apart from formal-curricular activities, the variety of non-formal/extracurricular activities are complementary in character. However, the weight of the activity is aggravated by a disciplinary approach, in the sense that pesantren students are directed to carry out these activities with commitment and compliance and will face the consequences of disciplinary action for their non-compliance. Despite extracurriculum, the linguistic products of the students produced through these activities can also reflect their language skills more generally and broadly, and no longer limited to the academic realm. In public speaking trainings (*Muhadharah*) and language competitions, for example, the students are accustomed to speaking and writing on various topics. The recording and documentation of materials is also very important as an indicator of the students' Arabic proficiency on a wider scale.

The various informal activities is generally carried out outside the classroom and closer to the daily lives of students, such as in dormitories, sports venues, courses, mosques, and so on. In the dormitory, the students get daily vocabulary enrichment and are strengthened by vocabulary mastery exercises. In addition, in small-scale courses and publishing institutions, the students also learn to write in Arabic and the writings are published in wall magazines or simple print publications. There is also an annual

publication in three languages, one of which is Arabic, which is more like an annual report for public consumption. What is quite unique is the use of Arabic in almost all areas of the pesantren life, including tools, equipment, documents, displays and others that come in direct contact with the lives of the students, for instance, billboards, bulletin boards, signs, storage media, licensing cards, certificates and so on. It can all be categorized as a Arabic learner corpus considering the motive for making it is in order to educate students to be familiar and familiar with the use of foreign languages in everyday life, besides being factually made by the students themselves or the teachers. It is interesting to study in this aspect, for example, about language variations, vocabulary, grammaticality, and the frequency of vocabulary use in certain domains. However, the digitalization of the abundant materials that are still in the form of conventional data requires more time and effort.

Considering the depth, breadth and specificity of the existence and availability of Arabic-using activities documents that can be used as corpus materials, it can be said that modern pondok pesantrens are very open areas for corpus-based Arabic research. Although the materials are more of a learning corpus material, however, given the breadth of the educational horizon in the pesantrens, researches on the Arabic corpus can also be carried out in linguistic and translation levels, in addition to the study of teaching Arabic, obviously. Thus, it is important to document linguistic products in pondok pesantrens in a more massive, structured and sustainable manner so that the quality of Arabic language teaching in them can be improved and corpus-based researches on Arabic language in pondok pesantrens can be further developed.

5. Conclusion

This study concludes that raw materials having the potential to be a learner corpus of Arabic in pondok pesantrens can be obtained through three types of activities, namely formal-curricular, non-formal/extracurricular, and informal activities as well as sub-activities included in it. The learner corpus in pesantrens is very broad, diverse and specific, yet only a few Arabic learning products have been digitalized, while most of them are still raw materials, both oral and written. Seeing the breadth and variety of Arabic linguistic data in pondok pesantrens, opportunities and challenges are open to further explore the real situation and conditions of Arabic teaching and learning through corpus-based multidisciplinary research.

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