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3rd International Seminar on Linguistics (ISOL-3)**

Language and Social Change

**August 24, 2017
Universitas Andalas,
West Sumatera, Indonesia**

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Language and Social Change

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Preface

It is undeniable that, like human being, language also changes. The lexicon once used in a language may no longer be used in the next few years. In contrast, a lexicon that did not exist before appeared and was widely used in the next period. The pronunciation of a word may change from time to time.

Many factors can cause language changes. Contacts between cultures or speakers of different language, language policies made by the authorities or government and the advancement of science and technology are among the factors responsible for the change.

Social change in a society is triggered by various factors. In Indonesia, reform is one of the causes of change in various aspects of social life, including government, politics, economy and culture. All these changes are recorded by or reflected in language.

To respond to the effects of the social change to the language, the Graduate Program in Linguistics, Andalas University (UNAND), in cooperation with the Indonesian Linguistic Society of UNAND branches, implemented the 3rd ISOL with the theme 'Language in Social Change.'

This seminar is aimed to facilitated linguists, researcher, scholar, students, policy maker from to discuss the issues of language and social change.

We would like to express our deep gratitude to the keynote speaker, Prof. Dr. Dadang Sunendar, M.Hum as Head of Balai Bahasa Republik Indonesia, and the invited speaker, Prof. Madya. Dr. Marlyna Maros (University Kebangsaan Malaysia, Malaysia), Faizah Sari, Ph.D. (Surya University, Indonesia), Gusdi Sastra, M.Hum, Ph.D, (Universitas Andalas, Indonesia), and Dr. Djusmalinar Djamarin, M.A. (Prince Songkla University, Thailand).

We are very grateful to Governor of West Sumatra, Prof. Dr. H. Irwan Prayitno, S.Psi., M.Sc for his support to the seminar and for welcoming all the participants at his place in the opening ceremony and for Mayor of Padang, Ir. H. Mahyeldi, S.P to provide closing ceremony and dinner at his place. Our gratitude also goes to the Rector of Universitas Andalas, the Dean of Faculty of Humanities, LPTIK, and our sponsor Bank Nagari.

Managing Director

Dr. Reniwati, M.Hum

Acknowledgments

The current *International Seminar on Linguistics (ISOL-3)* entitled: Language and Social Change. This theme is relevant to linguistics today. What things do the social change it refer? It includes language and culture, media change, cross communication, national integration, language teaching, politeness, the language in literature and script, and the role of language in MEA. These sub theme will be discussed in the current seminar which can be referred by the articles in the proceeding.

The seminar and the proceedings, I think, is about to assert that language not only portrays itself as a means of disclosure and explanation of the social change, but it is at the same time the protagonist in the social change. Because of social dynamics from any point of view, whether idealistic (begins with the dimension of cultural or ideological value system) or materialist point of view (begins from material dimensions such as ecology, demography, economics, technology), the mediator is still the language. Once the central role of language in the human life, even language is sometimes considered more important than thinking. There is no thinking without language, *bak si bisu barasian* 'like the mute dreaming'? No matter how good the ideas, but languages come to articulate it. It is impossible to understand and develop ideas without a language. Therefore, on behalf of Faculty of Humanities Universitas Andalas management, we support and give high appreciation to the committee, presenters, and participants of this seminar.

On this occasion, allow us to express our sincere thanks to Prof. Dr. Dadang Sunendar, M. Hum (Head of Development and Development Agency of Bahasa Kemendikbud RI) as a keynote speaker and invited speakers from various countries. Moreover, greatest gratitude also addresses to all presenters who have contributed in the seminar, as well as to enrich the proceeding. Of course with the hope that all ideas submitted and written will contribute positively to the development of language and social change to a better state over.

Finally, our gratitude to all the organizing committee members who have worked hard to conduct the seminar well. And also support from various institution range from public and private institution who have supported this seminar. May Allah reward them for the charity.

Padang, Agustus 2017
Dekan,

Dr. Hasanuddin, M.Hum

Table of Content

Preface

Acknowledgments

Table of Content

Endorsing Simulation for EFL Context as a Means to Facilitate Second Language Acquisition <i>Abdulkhaleq A. Al-Qahtani</i>	1
Bioacoustic Analysis By Using Spektogram Speech Analyzer to Verify The Verbal Competence of Down Syndrome in Different Age: The Case Study of Peli and Sutan in SLB Negeri 1 Padang (A Neurolinguistic Review) <i>Anita Angraini Lubis, Gusdi Sastra, Ike Revita</i>	11
Politeness Strategy and Social Dimension in Pygmalion Film, Sociolinguistics Study <i>Aprilia Sasmar Putri</i>	18
Linguistic Style in Character Name in <i>Negeri Perempuan</i>, A Novel By Wisran Hadi <i>Armini Arbain</i>	32
Minangkabau Language Greeting Pattern Based on Social Factors: A Case Study at Andalas University <i>Aslinda, Mohammad Fadzeli Jaafar, Norsimah Mat Awal</i>	39
The Transitivity in <i>Kaba: Puti Nilam Tjajo Dengan Dang Tuanku Gombang Alam</i> <i>Ayendi</i>	47
Playing with Politeness: The Strategy Used by Authors to Bring about Solidarity and Respect in Selected Economic Journals <i>Budianto Hamuddin</i>	57
Speech Verb in Japanese Idiom <i>Darni Enzimar Putri</i>	67
Linguistic Features of Bali Tourism Advertisements <i>Desak Putu Eka Pratiwi, Putu Nur Ayomi, dan Komang Dian PuspitaCandra</i>	75
Teaching English Literature in Efl Classroom as The Strenghtening of Language Use: from Ancient Pedagogy to Modern Academy <i>Dodi Oktariza</i>	89
Interjection in Minangkabau Language <i>Efri Yades, Leni Syafyahya</i>	94
Spoken Language Tradition as the Object of Research for Formulating the Noble Values of Minangkabau Cultures for the Younger Generation <i>Eka Meigalia, Reno Wulan Sari, Wasana</i>	101
Teachers and Parents' Awareness of On-Instagram's Sexual Communication Subtleties <i>Eky Edel</i>	108
Exploring Methodological Issues in Linguistic Research <i>Faizah Sari</i>	117

Word Reduction in French Facebook Conversation	125
<i>Fierenziana G. Junus, Myrna Laksman-Huntley, Lilie M. Roosman</i>	
Verbal Disabilities of the Mentally Handicapped And Their Therapy Model	131
<i>Gusdi Sastra, Hendra Permana, Yoffie Kharisma Dewi</i>	
Learning Foreign Language in Pre-Puberty Age Base on the Function of The Brain's Hemisphere	138
<i>Gusdi Sastra</i>	
Language Attitude and Sense of Brotherhood During Bargening Reflected in Minang in Rantau	148
<i>Handoko, Dwi Anggreini Waskito Putri</i>	
The Speech Act Uttered by People in West Sumatra After Earthquake: Review for Classy FM Listeners	157
<i>Helmita</i>	
Orlando Shooting: Is Muslim Negatively Portrayed in Crime News?	170
<i>Hengki Agus Rifa'i</i>	
Assessing of Indonesian EFL Students' Ability in English Texts Translation	177
<i>Herd, Refika Andriani, Destina Kasriyati</i>	
The Element of Truth Claim Behind the Sign of Da'wa Salafi on Social Media Instagram: A Semiotics Analysis	182
<i>Herpindo, Mauli Denil</i>	
Politeness of Announcements Announced at Tokyo Station Japan	191
<i>Idrus</i>	
Andriod Based Bilingual Dictionary of Graphic Technique as Enrichment of English Course in Graphic Technique Department	198
<i>Ika Agustina, Syahripal Putra</i>	
Medical Pragmatic Analysis of Activities of Women Trafficking in West Java: The Portrait of the Victims	204
<i>Ike Revita, Rovika Trioclarise</i>	
Politeness Violation in The Court Session "Kopi Sianida": Pragmatics Analysis	209
<i>Inestie Printa Elisya, Herlin Triana</i>	
Ergativiy and Subject Deletion in Stylistic-Grammatical Constructions of Minangkabaunese	215
<i>Jufrizal</i>	
Politeness in Language: A review on the Usage of Pronouns and Unique Expression of Kelantan's Malay Society	223
<i>Khuzaiton Zakaria</i>	
Malakok as a Basis of Integration by Ethnis Minangkabau in Dharmasraya District West Sumatera Province	229
<i>Leni Syafyahya, Efri Yades, and Fajri Usman</i>	
The Role of Same Bipa Program for The Execution of Economic Diplomation	236
<i>Lilik Rita Lindayani, Nurmin Suryati, Ahmad Marhadi</i>	

Indonesian Interrogative Sentences: A Study of Forms and Functions	243
<i>Lindawati</i>	
Kinds and Characterization of Verbal Construction Based on Morphosemantics analysis Used in Minangkabau Found in <i>Kaba Cindua Mato</i>	257
<i>M. Wahyudi, Welda Rahmayeni</i>	
Language Change in Compliment Responses Among The Malay Generation Y	264
<i>Marlyna Maros</i>	
Expressive Complaints of Toy Traders in Solok City Park: Sociopragmatik Review	273
<i>Meksi Rahmanesti, Armita Sari, and Nidia Eka Putri Apriyus</i>	
Translation of Islamic Terms in Laskar Pelangi into Japanese Novel <i>Niji no Shoonentachi</i>	279
<i>Mike Nurjana, Sonnya Heliantina Dewi</i>	
Improving Students' Achievement in Writing Narrative Paragraph Through Statement, Extension, Elaboration (SEE) Method	284
<i>Misdiana</i>	
Emergent Scales in the 2017 Jakarta Gubernatorial Election	289
<i>Moniek van Rheenen</i>	
AFFIX <ter-> in Indonesian: A Language Description	297
<i>Muhammad Yusdi</i>	
Translation Challenges in Online News Articles Translation	305
<i>Muhammad Ersan Pamungkas</i>	
Website Design Dictionary “Bahasa Gaul – Indonesia” Android Based	314
<i>Nelfira, Yessy Prima Putri</i>	
Acronymization in the Budget Document at Andalas University, Padang: Study of the Form and the Processes	323
<i>Noviatri</i>	
Discourse Structures of Terrorist Indoctrination: Theory of Doctrine, Human Cognitive Programming, And Weaponized Cognitive Design For Political Violence	332
<i>Novra Hadi</i>	
Malay and Minangkabau Language In Minangkabau Manuscripts Writing	341
<i>Pramono, M. Yusuf</i>	
Batak Clan Names: <i>Saragih, Saragi, And Seragih</i>	348
<i>Purnama Rika Perdana</i>	
The Language Use in the Yogyakarta Public Advertisement	356
<i>Putri Ayu Rezkiyana</i>	
Understanding of Minangkabau Culture Through Use of Simile Language Style in Novel <i>Persiden</i> By Wisran Hadi	364
<i>Putri Dian Afrinda</i>	

<i>Isogashii Tokoro From Hairyo Hyougen Point of View: A Study of Politeness in Japanese Society</i>	377
<i>Radhia Elita</i>	
Comparison of Throne Verse Translation Results in Indonesian and Japanese	384
<i>Rahtu Nila Sepni</i>	
The Dialectological Comparison of Minangkabau Language in used at the original area in West Sumatera to the shoreline area in Riau Province and Malaysia	391
<i>Reniwati, Noviatrri, Gusti Asnan</i>	
Improvement of The Indonesian Wrong Words through Technology Based Applications	397
<i>Ria Febrina</i>	
Implicature in Blackberry Messenger Display Picture about the Rising of Fuel Prices	405
<i>Rini Afrilesa. J</i>	
A Study of Classical Text As a Development Source of Minangkabau Lexicography	411
<i>Rona Almos, Pramono, Herry Nur Hidayat, and Seswita</i>	
Indonesian Language Error on Foreign Speaker: Rubrics Case Study "Taman Dongeng" KBS World Radio, South Korea	415
<i>Ronidin</i>	
Comparative Study of Filipino and Indonesian Language (Specific in Verbs, Pronouns, Nouns, and Adjectives)	422
<i>Ruth R. Bepinoso</i>	
Investigating the Extreme Aspects of Terrorist's Strategic Discourse Engineering in Imam Samudra's Last Letter	429
<i>Sawirman</i>	
Social Factors in Language Use: How Speakers of Banten Javanese Language Maintain Mother Tongue as Identity Marker	435
<i>Siti Suharsih</i>	
Language Using in Communication Inter-Indonesian in South Korea	442
<i>Sonezza Ladyanna</i>	
The Variation of English Language Used by the Local Teachers in Padang, West Sumatra Indonesia	448
<i>Sri Imelwaty, Yendra, Willy Satria</i>	
Diathesis System in Mandailing Language	453
<i>Sri Indah Rahmiati Nasution, Najmia Riani, Ruli Oknita Sari</i>	
The Minangkabau Local Wisdom in Numeral Classifier for Food Ingredient Counter Case of Halaban Isolects, Lima Puluh Kota District	460
<i>Sri Wahyuni, Nadra, and Ria Febrina</i>	
Teaching English with Natural Acting and Natural Talking (TENANT)	470
<i>Syaifullah</i>	
Nonstandard Words On News Titles In the West Sumatra Newspaper	479

Titiek Fujita Yusandra

Teenager on Instagram: Neurolinguistic Perspective	491
<i>Winda Trisnawati</i>	
Ideology and Power in Arab-Malay Discourse of Sheikh Batang Kabung's Works	496
<i>Yasirly Amrina, Nidia Eka Putri Apriyus, and Anita Angraini Lubis</i>	
#AdaAQUA	504
<i>Yessy Prima Putri</i>	
The Role of Local Knowledge For Disaster Education	512
<i>Yoko Takafuji</i>	
The improvement of students' speaking skill by using guessing games technique	519
<i>Yuni Elisdawati</i>	

Endorsing Simulation for EFL Context as a Means to Facilitate Second Language Acquisition

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Abstract

Simulations have been used in ESL classrooms as an effective learning and teaching technique. It has been argued that learning a second/foreign language occurs mostly when the need for communication in the target language (TL) arises. The simulations as a technique make available a simulated environment in which second language learners venture using the TL; the learner tests his/her hypotheses about the system of L2 where the end objective is to communicate messages in the TL. It is also seen that simulation is a means of getting learners use the TL in a communicative mode while providing them with a secure/unthreatening environment.

In principle, simulations should work perfectly fine in creating an optimal learning environment. As it has been established in the literature, there are eight factors/conditions for optimal language learning environment. Luckily, a single good simulation might facilitate all the eight conditions/factors in a single class period. As one can see, each and every factor of the eight can be actualized while participating in a well-designed simulation.

This presentation/paper attempts to link the practice of simulation to the eight conditions/factors of the aforementioned optimal learning environment. It highlights the power of simulations as an effective teaching instrument. It also identifies three types of possible simulations that can be utilized in any EFL/ESL classroom. Each type is elucidated in the light of current research and accumulated evidence. Then the presentation/paper concludes with a suggestion of when each type of simulation is more appropriate for use than the other two, taking into account learners' psychological variable.

Keywords: *acculturation, convergent simulation; divergent simulation; neutral simulation, optimal language learning environment, personality factors, psychological distance, social distance.*

INTRODUCTION

Recently, simulations have been used in ESL classrooms as an effective learning and teaching technique. It is argued that learning a second/foreign language occurs mostly when the need of communication in the target language (TL) arises (Crookall and Oxford, 1990). The simulations as a technique make available a simulated environment in which second language learners venture using the TL; the learner tests his/her hypotheses about the system of L2 where the end objective is to communicate messages in the TL. It is also seen that simulation is a means of getting learners use the TL in a communicative mode while providing them with a secure/unthreatening

environment. This type of security is considered a salient advantage of simulations. Learners are supposed to have nothing at stakes when they participate in simulations, yet they perform in semi-authentic situations to communicate and negotiate meaning. At times, simulations take on a life of their own and thus become even more authentic.

THEORETICAL FRAMEWORK

Optimal language learning environment.

In principle, simulations should work perfectly fine in creating what is called "an optimal learning environment" which was suggested by Egbert and Hanson-Smith (1999). The two authors synthesized eight factors/conditions for optimal language learning environment based on, then, up-to-date consensuses reached by researchers in SLA field (see table 1). Luckily, a single good simulation might facilitate all the eight conditions/factors in a single class period. As one can see, each and every factor of the eight can be actualized while participating in a well-designed simulation. The learners, ideally, will be attached to their roles and an acceptable degree of authenticity will be attained. Participants will interact, negotiate, and practice the TL. In addition, they will have a stress free environment, a degree of autonomy, and constructive feedback (linguistic and behavioral) during the debriefing stage.

Table 1: Adopted from Egbert & Hanson-Smith (1999)

Conditions for Optimal Language Learning Environment
Learners have opportunities to interact and negotiate meaning.
Learners interact in the target language with an authentic audience.
Learners are involved in authentic tasks.
Learners are exposed to and encouraged to produce varied and creative language.
Learners have enough time and feedback.
Learners are guided to attend mindfully to the learning process.
Learners work in an atmosphere with an ideal stress/anxiety level.
Learner autonomy is supported.

For the same reason, a bad-designed simulation could just do the opposite. More likely, students will not be attached to their roles, and consequently, the majority of the eight conditions will not be facilitated. As an initial effect of the detachment of the roles, there will be no authenticity. Destructive as it could be, a badly designed simulation could raise students' inhibition and other collateral damage may linger for extended periods of time in those students.

It is understood that the end objective of any EFL/ESL course is to create optimal conditions for language acquisition. Simulations are meant to help in creating those conditions. They provide learners with approximate realities to rehearse and put their developing language in use. Though the simulated

situations are not real in the sense that they do not actually represent the realities lived and experienced by the learners, they can get close to reality if the learners attached to their assigned/chosen roles. Thus, the major advantage, which simulations often boast, is that they lower students' anxiety and consequently a better learning environment is provided. It is assumed that learners will have a chance to hide their actual identity and therefore they will not have much at stakes when they play their roles. Everything is provided for them: the roles, their main dispositions, their basic arguments, and the context in which the events of the simulation take place; their actual thoughts, feelings, and own-selves are spared from exposure to others. This for many researchers in the field should furnish the optimal environment for language use and eventually language acquisition.

However, the type of anxiety that simulations are trying to lower is only one type of many anxieties. Actually, there are many personality factors such as self-esteem, language and/or cultural ego, anxiety, introversion and extroversion, motivation orientation, self-perception, perception of TL culture, etc. These factors are all involved in language learning, and in spite of this fact, many simulations are not sensitive to them. It is true that when a learner plays a role of someone else, he/she will be less anxious than speaking on his/her own behalf. But it is not always the case. If that role is designed to represent a culture or a group-specific trait and that culture is represented in the same classroom many other anxieties will surface and might ruin the benefits of that simulation altogether.

This leads us to the main questions that this article is attempting to answer, what are the characteristics of better simulations? What kind of simulations should teachers run in their classrooms?

The better simulations should furnish an optimal learning environment in which acquisition of the TL is facilitated. It is now accepted that learners' variables play a vital role in up keeping that environment. However, some of those variables are not controllable by the teacher like the age variable, but many other variables can be tuned to facilitate maximum learning. Self-esteem, ego permeability, and cultural identity, for example, are factors that usually raise learners' inhibition. Lowering inhibition is one of the most desired results that better simulations must attain to fulfill their teaching/learning objectives.

It is not always handy for teachers to lower every student's inhibitions, but at least teachers should never allow any activity inside the classroom that may heighten them. Simulations can very well heighten/raise those inhibitions in many learners. If, for instance, a simulation was run and participants in the simulation attacked/criticized a fellow learner's culture, belief, or language, it may result in unfavorable conditions of learning for that learner. The situation may worsen if the simulation ended with a condemnation of that culture/language/belief. Better simulations should never do that.

The psychological and Social Distance.

In his acculturation model, Schumann (1978) suggested two kinds of distances that exist and work for or against learners' language acquisition: social distance and psychological distance. As for the social distance, Schumann contended that the greater the social distance between L1 and TL groups the more difficult second language learning becomes. The social distance is usually created because of living conditions that learners and teachers have little or no control over. For example, the distance between English-speaking American community and an enclosed Spanish community in one of the US cities. On the other hand, the psychological distance is the part of Schumann's model that matters in teaching and learning endeavors in classrooms because it relates to individual learners' feelings and perceptions. Schumann asserted in his explanations of the psychological distance that individual learners' attitudes toward the TL and its speakers and also the type and degree of motivation govern that distance. Positive attitude, ego permeability, and sufficient motivation will subside the psychological distance.

Based on the psychological distance model, one can subsume other flexible personality factors under the tenet of this model. The self-esteem, for instance, is part and parcel of the ego permeability; a learner who has high self-esteem will have enough confidence to allow the TL into his/her system, the lack thereof would inhibit the TL from accessing his/her Interlanguage (IL). Also, the motivation of all kinds (extrinsic and/or intrinsic) is a factor that intertwines with other personality variables such as attitudes and anxiety (Al-Qahtani, 2016). It is, therefore, appropriate to extend Schumann's psychological distance model to cover the majority of the personality factors.

The classroom should provide an encouraging environment that fosters lesser psychological distance. Simulations as classroom techniques should, therefore, work in line to maintain closer distances between L1 and the TL within each learner. It is therefore prudent to have every simulation undergo careful scrutiny to validate its positive impact on learners before it is run in the first place. One could argue that one cannot know unless the simulation is run first and then to learn how to avoid the drawbacks found as a result of the trial. Unfortunately, this side of the argument does not take into account the scope of possible damages that might happen after even a single trial. Yet, one should not exclude the trial technique altogether, it is advisable to validate the simulation against certain criteria like the psychological distance model. For example, a simulation should not imply a negative attitude towards any participant's culture, belief, or feelings, and so on. The list of the validation criteria could grow longer as deemed suitable for each classroom situation. Better simulations, therefore, should be prudently validated against viable criteria that conform to the acceptable norms of optimal language learning environment.

This will lead us to answer a sound question, what kind of simulations should teachers run in their classrooms? There are two types of simulations identified by researches in the field like Christopher & Smith (1990). The first one is called convergent and the second is called divergent. In the following section, the two types will be presented and discussed as they relate to learners' inhibition and then I will propose a third model of simulation, which is the neutral model.

DISCUSSION OF THE THREE MODELS

The convergent model of simulation is based on the assumption that there are norms, acceptable behaviors, and consensuses among people living in a given society that must be preserved when running a simulation. Since simulations reflect the actual social organization, it must, therefore, conform to those norms. In this model, there is 'good' and there is 'evil'. Better simulations must steer a simulation to the direction of events to reward good and punish evil at the end. Of course, there are good and bad traits that could be universally agreed upon like murder. On the other hand, there are countless acceptable traits in different cultures that are considered illegal, disgusting, and/or perhaps mere counterintuitive to some other cultures.

The convergent model usually imposes one single society's worldview on the participants of a convergent simulation. Those participants must abide by the rules of that society and get converted to the inevitable end. Then the convergent model "promotes consensus and reconciliation, celebrates shared social norms, values, and beliefs" (Christopher & Smith, 1990: p. 48). Coupled with possible conflict with participants' original beliefs/culture, their own culture might become under attack when that simulation criticizes or questions the values of that culture. Kamimura (2002) reported a real incident that happened to her which shows the degree to which such convergent simulations can be destructive when run without considering the cultural background of the audience. Kamimura reported her feelings as she watched and listened to a simulation of her own creation that was running in one of the classes. She was setting there as a spectator monitoring the progress of her simulation. Though she was the expert who designed the simulation, yet she was insulted and felt humiliated when participants criticized her country, Japan. Natural as it sounds, the degree of pain that a normal participant might experience will be greater than that experienced by Kamimura because at least she could blame part of the pain on herself for she was the designer and the monitor.

In Kamimura's example, one can clearly see how the convergent model could yield negative impact on players. Kamimura's problem was that she designed a convergent simulation with her Japanese worldview, knowingly or unknowingly, for people in an American university where the American worldview is dominant. Even if some of the participants were not Americans, they will still reconcile to the expected norms of the host society. The conflict here is quite understandable and the outcome of the simulation should conform

to the norms of the dominant society, even if the intended outcome was to, at least, accept the Japanese worldview as valid. A case in point here is that regardless of the intended norms that a designer is trying to satisfy, some simulations take a life of their own and change the direction to satisfy the norms of the dominant community even if those norms are not the longed for by the designer. This also illustrates and supports Schumann's acculturation model referred to earlier.

Another case in point is that convergent simulations are not sensitive to the diversity of ESL classes. In a single class, there are possibilities of having from one to, say, ten cultures represented. When all these cultures come together, the designer of a convergent simulation would have to either subscribe to the norms of one culture at the expense of the others or to look for shared values of all the represented cultures, which is very difficult to achieve. Usually, most convergent simulations shoot to satisfy the norms of the local communities in which those simulations are run. At times, the same simulation could have different results when running in two different cultures. Therefore, the dominance of the host culture is the defining factor. For example, a simulation designed by a Chinese colleague about the Panda bears was run here in the United States and in China. Basically, the simulation is about funds that have been sent to china from some US organizations for the preservations of the Panda. The Chinese local government "seized" the money and decided to invest it in promoting the welfare of the local children. A meeting between the US organizations representatives and the Chinese authorities held to discuss this issue and then decide where the money should go. I, personally, participated in the one run in the US. Of course, we decided to give the money to the Panda because this conforms to the norms of the dominant community. However, when the simulation run in china, the money was allocated to children's education.

It is interesting to know that my Chinese friend was present in the classroom when we were accusing the Chinese authority with theft and dishonesty. We went further to criticize their overt crudity of having to even discuss the issue with us. It was obvious that our colleagues who were representing the Chinese argument were at a clear disadvantage. We were very vocal and very aggressive. During the debriefing stage, the friends on the Chinese side expressed their relief and happiness because it was over. I was concerned about my Chinese friend's feelings and I asked her how she felt and she said, "you just don't understand." After the administration in china, I learned that the money was unequivocally given for the children cause!

In the previous discussion, there are two points. First, cultural dominance determines the convergence direction of a given simulation. Indeed, it is usually the host community's norms that should prevail especially when the community is represented in the same class even if it is only the teacher. We have seen that in the Chinese example. Second, convergent simulation designers should not involve any represented culture in any possible

conflict to avoid hurt feelings and possibly heighten inhibition. It is definitely not the job of the simulation designer/language teacher to convert peoples' way of thinking. The job is to teach language and to create suitable conditions for language acquisition.

Divergent simulations. At the opposite side of the convergent model stands the divergent model. In this model, there is nothing to be converted to at least theoretically. While the convergent model builds on shared values and norms to which the simulation should conform, the divergent model does not draw on previous ideas. In another word, there is no particular outcome that the simulation is designed to fulfill. In their attempt to define the divergent model Christopher & Smith (1990) wrote the following:

The divergent scenario inclines participant to question social assumptions that some things, people, event, and actions are intrinsically more important than others. ... The players are led to ask what "winning" and "loosing" really mean in terms of human endeavor. In the divergent model, conflict is evoked for a different purpose than in the convergent.(Christopher & Smith, 1990: p.p.49-48)

The divergent model has its own advantages over the convergent one. Though many simulation designers/teachers cannot set distinctive lines to separate the two, the divergent model is more appreciated by many. Dixon (2002), for example, contended that simulations cannot be pure convergent or pure divergent but could fall between the two ends. Her example simulations were intended to be more divergent in nature than convergent. To her, the divergent should not have detailed roles as the convergent. As I understand it, this should give the participant the autonomy needed to express a divergent view instead of having to be tied to a detailed role that ultimately converges the participant to an inevitable end.

Moreover, Dixon's contended that other differences between the two models include the distance of participants to the actual conflict of a simulation. To her, when participants are part of the conflict then it is convergent while on the other hand when the participants are doing their part as outsider jurors relating to someone else's conflict and discussing them then it is divergent. Her example was a simulation where jurors had to convene to decide on the better distribution of an inheritance. The idea is that since the jurors are not inheriting anything, or in other words are not the people who will get the inheritance then they are distant from the possible conflict and this would make the simulation divergent instead of convergent. Well, I participated myself in that simulation, and we had our own conflict as jurors. Every member of the jury had his/her own standpoint that he/she must defend. That draws us back to the distance idea as a valid distinctive feature between the two models. We cannot lower conflict by merely distancing the main plot from main participants one or more steps. Well, I would submit that once a person takes a role in a simulation (detailed or not, direct or indirect) that person would have to defend his/herself against other roles, and that would

make the conflict inevitable whether it's the original conflict or a new emerging conflict as that happened with us in Dixon's "divergent" simulation.

It is worth noticing that out of the numerous simulations that I have read and/or participated in only one or two were identified as divergent though one can question the degree of its divergence. However, even though the divergent simulations are scant, the sheer ideals can create problematic situations for ESL students. First of all, in essence, the divergent model is the counterpart of the convergent, so if the convergent imposes the dominant community's norms, the divergent is imposing questioning these norms and possibly questioning participants own norms, which could be as much harmful as the other. However, the divergent is still better than the convergent for ESL classes for at least the divergent is less demanding in making participants adopt certain values.

Though the distinction between the two models has not been cleared out as of now, there were attempts to draw a distinction between the two by people like Christopher & Smith and Dixon. However, the distinction is still problematic. To me, there are two ways out of this problem. One is to analyze each one's characteristics and attribute each characteristic to its model without mixing them. Second, is to identify a third model that could fall in the everlasting gray area between the two.

As for the first solution, one can clearly see that both models are singing the same song but they differ in the approach. In the convergent model, people are supposed to converge to the norms of the dominant community. This notion fosters the conservative side of a given society. Convergent simulations are, herefore, ideological ideals that simulation designers want, intentionally or unintentionally, ESL students to embrace. On the other hand, the divergent model (as defined by Christopher & Smith) is supposed to provide an open-minded discussion to question and may reject the norms of a given society. The notion underlies this model is fostering a liberal tendency, which is an ideological school of thought in its own right, so it is convergent in this sense, too.

Neutralsimulations. The concern here is that none of the two schools would really foster the ideal environment for SLA when it comes to diverse ESL classes. The reason for this problem is that each model is convergent in one way or another. This calls me to think of another model that would satisfy the needs of diverse ESL classrooms. Here, I propose a neutral model. This model will not impose contentions, beliefs, or ideals. It is purely technical and has little to do with students' backgrounds. Therefore, it will not heighten their inhibition. The model will be based on tasks that students perform as a group(s) and the roles are purely technical. For example, a simulation about collecting data for a certain project or about solving a technical problem that students are usually encountering in their field of study would be just fine.

Interestingly enough, this model has been in practice for some time now. Unfortunately, there was no term for it. It is usually subsumed under the

convergent model. It is because of the over reliance on the field of social science where the two original terms were adopted. It is assumed that social organizations hold either convergent or divergent worldviews, and so were simulations. Even math results were considered convergent since they had predetermined answers. Well, to me this is a needless stretch. There is a huge difference between the convergent force to embrace a predetermined idea by a given society and a scientific result that cannot be interpreted otherwise in any part of the world. It is clear from this example that $1+1=2$ before and after any simulation and no one can argue about it. Therefore, stretching the convergent model to cover science and math and many tasks of academic pursuits, for that matter, is a methodical oversight. The need for identifying a new model to account for that was necessary from the beginning. The field of simulation and gaming has gone far enough to devise its own terms independently, if necessary, from the social sciences.

I will provide two examples of this new model. The first example is a simulation done by Moder et al. (2002). It is called the CIMARRON VALLEY. The tasks were designed to fulfill certain requirements that are independent from students' background. They had to go out of their classroom and collect data and write technical reports about their findings. There is almost nothing convergent or divergent, for that matter, about the tasks. The other example is a simulation devised by Halleck et al. (2002), which is about organizing a professional conference by the students. The students do not have to, as I understand it, suffer from any foreign ideals imposed on them that might insult or raise their inhibition. Students would simply embark on a work experience that no given culture would argue against. As one can see, there is nothing convergent about these two simulations, and yet there was no special name for them. I name them neutral simulations.

CONCLUSION

In the attempt to establish the theoretical stance of this article, one can assert that better simulations are those that foster the optimal environment for language learning outlined in table 1. Both original models of simulations can actually provide such an environment. The defining line, which determines the feasibility of one over the other, is the teaching situation itself. It is entirely dependent on where and who the students are. For example, in a homogenous classroom where everybody belongs to the same community, a convergent simulation would be more than acceptable. Here the participants will celebrate their own values and punish what is genuinely deemed bad. The divergent however could work fine in societies where liberal thinking is encouraged. Teachers must not lose sight of their goals. Teachers should be only language teachers without political, religious, or moral agenda especially in diverse EFL/ESL classrooms. Throughout this article, there is enough evidence of how the psychological and social dimension affects students' acquisition of the second language. Thus, we can conclude that the choice of the right type of

simulation as a viable teaching tool could determine the extent to which students benefit from this technique.

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Bioacoustic Analysis By Using Spektogram Speech Analyzer to Verify The Verbal Competence of Down Syndrome in Different Age: The Case Study of Peli and Sutan in SLB Negeri 1 Padang (A Neurolinguistic Review)

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Abstract

This research is aimed at describing the verbal competence of down syndrome in a different age of Peli and Sutan based on bioacoustic analysis by using spektogram Speech Analyzer. Objectives of the research are to analyze the competence in phonology and morphology and to identify the factors which affect the difference of verbal competence between P and S. This research is a case study of two students at SLB Negeri 1 Padang. Methods used to collect data are observation and analytics, session study, and preobservation. Participancy observation (SLC), non participatory observation (SBLC), recording, note, taking recording by using speech analyzer, flash card, are the technique. In data analysis used articulator to present the result of the analysis is implemented the formal and informal method. The source of the data this research is oral data which are taken from the patients of down syndrome said, they are P and S. Based on the data analysis, the result of productivity competence of P based on bioacoustics analysis by using spektogram SA audacity and the research instrument in form of flash card (FC), it is in the range of 20,30 dB. While the result of productivity competence of S based on bioacoustics by using spektogram SA audacity and research instrument in the form of a flash card (FC), it is in the range of 14,25 dB. P is able can understand the affixation usage outline of flash card (FC) showed to him. There are 6 kinds of affixations produced by P and 11 form by P. Different from S who has not able to produce affixation at all, because syllable which has been able to produced tent to the end of the sylabllle for every flash card which is show to S. The factors which influence the difference of verbal competence of DS in different age for P and S, they are disturbance of attention, memory interruption, disturbance of emotions and feelings, and psychological factor.

Key words: *verbal competence (fonology and morfology), Speech Analyzer, Down Syndrome.*

INTRODUCTION

The process of formation of sound or sound begins from the message in the brain to be conveyed to others. According to Purnawinadi (2012), sounds are mechanical compression or longitudinal waves that propagate using a medium with a certain speed. A study that deals with sounds related to living

things, especially humans is called bioacoustics. Bioacoustics is a field of knowledge that studies sound characteristics, organ of sound, functions of sound, physiologies of sound, and sound analysis. Bioacoustic analysis means to examine which will break the linkage between sounds, sound waves, vibrations and sound sources. Bioacoustic analysis of persons with disabilities has been done by Literature, et al (2015), in terms of testing the improvement of communication skills. One of the methods used in this research is Speech Analyzer Spectrometer. This test tool is a linguistic software that has been widely applied in Europe and America, but in Indonesia is still very rare.

The ability to speak of a normal child is certainly different from a child who suffers mental retardation. The difference is considered as a developmental disorder as occurs in children with Down Syndrome, which will then be abbreviated as DS. DS is a disorder that occurs in children who are developing mental retardation. This disorder is caused by chromosome number 21 which is not composed of 2 chromosomes given properly. In this case, there are three chromosomes revealed by the child. The abnormalities are not only in health but also mental and central nervous system disorders. Thus, there will be interference with the function of the human brain (Kusumawati, 2014: 5).

According to Dewi (2014: 2), children with DS have some physical disorders such as hearing loss, heart abnormalities, visual impairment, obesity, and low immune system. In some cases, it is exacerbated by minor brain disorders, hearing loss, and respiratory distress. The language development of children with DS is both slow in terms of expression and understanding.

The reason for choosing this case is to look at the phenomenon in the community related to the care of children with special needs. The children deserve the same treatment as normal people. This study shows how bioacoustic analysis is applied into SA spectrogram to find out the verbal ability of DS sufferers from different ages with a level of knowledge and understanding in language. This research was conducted at SLB Negeri 1 Padang. The reasons for the selection of SLB Negeri 1 as the place of research are the location of the school is easy to reach and this SLB has also been used by the researcher to complete data related to previous neurolinguistic courses. By considering the condition of the school with the variety of special needs of each student in this school, the researcher is interested to observe the ability of two different age children with DS. Older age in DS sufferers does not guarantee better understanding and more vocabularies mastery of younger children. It became an interesting phenomenon found by researchers in the field. Apparently, the younger child is called Peli, hereinafter abbreviated as P has more vocabularies than Oot call that is often referred by the people around in Sutan, hereinafter abbreviated as S.

Theoretically, this research is useful to enrich the field of linguistic scientific treasures, especially psycholinguistics and neurolinguistics which cannot be mutually combined in this field of science. Practically, it can be used as an additional reference for the field of linguistics about the language patterns

that are often raised by DS sufferers. Other fields of medicine such as medicine or extraordinary education can gain advantages from this research so that medical teams and therapists or tutors may be able to measure a child's verbal skills in vocabulary mastery. Based on this, the relevant parties who are professional in running children with special needs can provide appropriate therapeutic and therapeutic solutions to cope children with the DS category in this study. Then, the long-term target of this research is the presence of a better linguistic software and can be perfected by the experts of information technology and can be accessed by anyone.

METHODS

The methods and techniques put forward by Nunan, 1992 (in Literature, 2005: 149-154), describes that there are 3 stages in collecting data among others, the analytical and analytic, the study of the case, and the original attention. In this first stage, the rules of observation and analytics explain that researchers can directly know a language data based on intuition and linguistic ability. Conversely, in analytic rules, the researcher has knowledge of the language data to be studied. In the second stage, the study of kes is an exploratory stage, description, and analysis of the subject data. The characteristic of this study is the individual subject or at most several subjects observed. The third stage, the original attention so, the researcher put himself as an observer of the patient's speech with the environment, and researchers as opposed to the patient's speech.

The method of support used in data collection is the method of referring, ie listening to the use of language to obtain lingual data (Sudaryanto, 1993: 133). In addition, the researchers also used the technique of referring (1) *Simak Libat Cakap* (SLC) in which the researcher directly asks the subject of research and involves the interaction and (2) *Simak Bebas Libat Cakap* (SBLC) in which the researcher acts only as observer when the subject interact with the people around him. The researcher records data by showing the picture card to the research subject and then store it into the mobile phone used as a special recording tool noted, the researchers recorded some things that are not recorded, record with speech analyzer (Menno, 2001). Researcher moves the recording from a mobile phone into the SA software. Then, the software read the record so that it can be used as a preliminary process of analysis of every speech and research subjects error in using sound change theory (Crowley, 1992). Flash card technique (Arsyad, 2011) is a technique used to lure a child out his speech by mentioning what images or things a person does in a picture card. The articulatory articulation method for the data analysis phase is a method that the human articulation tools are used as the main subject of data collection from a research subject. Formal and informal methods show presentation stage of the data analysis. Sources of data in this study are the oral source. Data is taken from the speech of patients with Down syndrome, namely P and S. Through the methods and techniques of collecting, analyzing to

present the results of data analysis, the researcher can also found factors that affect the verbal ability between the two subjects of this study based on Prins theory (2004).

RESULT

Data P

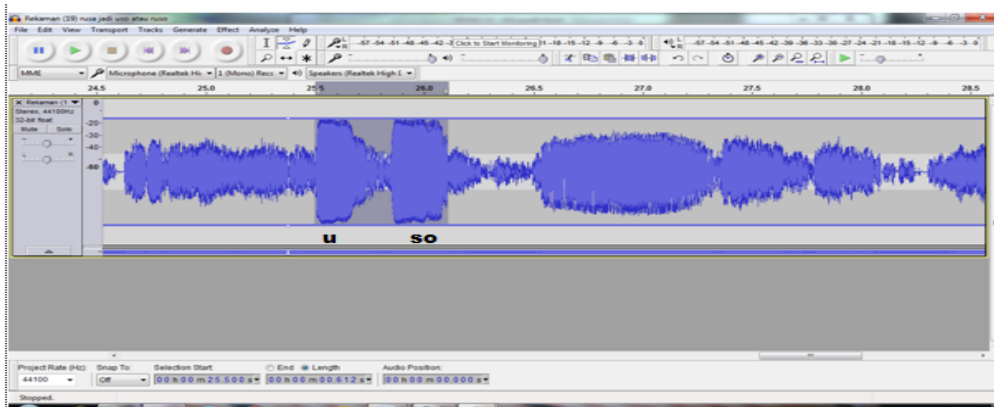


Figure 1. Transcription of the sound form of the *rusa* into *uso*

Data S

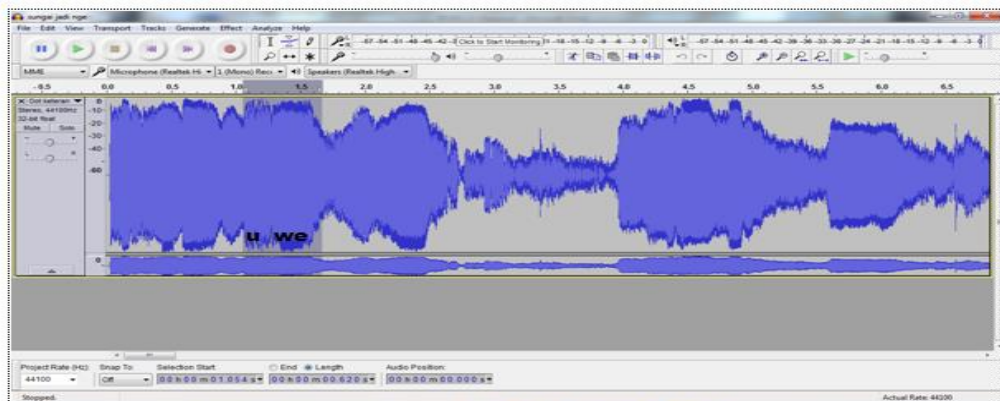


Figure 2. Transcription of the sound form of the *sungai* into *uwe*

Based on the bioacoustic analysis using the spectrograph, P can produce the sound of a pronoun *rusa* as *uso*, with stereo used in an audio test using 44100Hz / 32-bit float. The sound of phoneme / *u* / is clearly pronounced by P at the sound wave ratio of 15dB, with a duration of 0.3 seconds pronunciation. Silaba sounds are in the ratio range of 18dB sound waves with a duration range of 0.5 seconds. The entire duration of the conversation time reached 31.06 seconds. By comparing sample data, it can be seen that the form of *rusa* become *uso* produced by P. There is 2 processes of sound change that

happened, that is as follows. *rusa* > *uso r* > *ɤ* → *delisi*; *a* > *o* → *fortisi* based on the bioacoustic analysis using the spectrogram.

S pronounced *sungai* as *uwe*, with stereo used in an audio test using 44100Hz / 32-bit float. On phoneme sound vowels / *u* /, sound waves tend to be too tight, the resulting ratio is around 5dB with duration of pronunciation time of 1 second. The silvery sound *we* show that the sound wave image is very tight because the sound of the vowel sounds / *e* / which is spoken with a high tone is pronounced in about 3 seconds. With the overall duration of the conversation, time reaches 1.48 minutes. At S, it is seen that there are some sound changes in the form of the *sungai* into *uwe*, the sound change pattern is as follows. *Sunai* > *uwe*; *s* > *ɤ* → *delisi*; *ŋ* > *w* → *lenisi* ; *ai* > *e* → *monophonization*

DISCUSSION

Based on the comparative data between P and S, it shows that some of the P's data tend to produce fortification sounds or sound reinforcement in the sound change pattern or rules. Furthermore, the spectrograph wave also shows the high desibell unit produced by P. Meanwhile, S is more likely to produce weak sounds or lenisi on the pattern or rules of sound change. Spectrograph waves show a low desibell unit produced by S. The result of P and S productive ability based on bioacoustic analysis using SA audacity spectrograph and research instrument in the form of picture card (FC) are 20,30dB and 14.25dB. Based on this result, it can be seen that the emotional disturbance factor and the feeling affect both research subjects, P shows a higher level of emotional tendency than S. The forms of inconsistency sound produced by the research subjects indicate a memory disorder, on the other hand, attention distraction in the form Class word class errors are also imposed by the subject of research, in the form of class word classification mistakes it produces. Based on the results and discussion that has been done, it can be seen that both subjects show low function of the left and right hemisphere. It is found through the pronunciations produced by both subjects of research as well as various disorders of thinking in a holistic manner that has not been able to be done by both subjects. That is, the child's holistic ability or the ability to think by interpreting the information received thoroughly or based on the context of communication cannot be completely carried out by both subjects.

CONCLUSIONS

Based on the results of biochemical analysis using SA spectroscopy, it shows that this device works quite effective to detect the level of ability and error sound forms generated by both subjects of research. By using the rules of phonology in the form of sound maps indicator, which serves as the basis, In P case, each sound of a vowel phonemes such as / *i* / and / *u* / is spoken high while phonemes such as / *a* / and / *e* / are spoken with a low tone. In semi-vowel sounds such as / *w* / and / *y* / are read vaguely using this tool, because

the sounds are included in the category of weak sounds. This also corresponds to sound rules. At S, vowel phoneme sounds such as / i /, / u /, / a /, and / e / are pronounced in low and flat tones. The sound pronunciation that S generates is also almost always weakened. Thus, through the SA spectrograph, it works quite effective for both subjects. It can be one indicator to see the severity of the disturbance experienced between the two in which S is experiencing a more complex disorder than P.

The ability to produce sounds and vocabularies known by S is still quite far behind P. On the basis ability of the production of sounds and vocabulary form, P tends to be better than S, however in some cases P make some inconsistency of the sound produced, either in the form of sound replacement, or the sound and syllabic errors of the word class categories. P is also capable of producing affixed forms of prefixes and suffixes although still in very simple form, while S has not been able at all. S language skills are related to his capability to produce new pronunciation and understanding. Because DS disturbance he suffers is the forms of beheading on the initial silaba, so he tends to only able to pronounce final silaba of the sound forms. The pattern of sound changes generated by the subject of this study is called compression. Compression can be interpreted as a process of shortening or compressing one or silaba in a word. Thus, it can be deduced that the form of layout often produced by S is the left-handed or the disappearance of the form on the left-hand sound.

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Politeness Strategy and Social Dimension in Pygmalion Film, Sociolinguistics Study

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Abstract

This paper attempts to identify politeness strategy from the sociolinguistic point of view, which is built upon social dimensions. Using a qualitative-descriptive method in the analysis, this research will examine the intention and rule of politeness strategy involved, also the social dimension that affects the strategy. The scene and the script of Bernard Shaw's first-film-version Pygmalion, which is directed by Gabriel Pascal, are used as the data. From the analysis, it can be concluded that some parts of this film reflect the movement from some characters making the politeness strategy in communicate. It can be concluded then that one's diction and way of speaking, in which politeness strategy involved, can help them to communicate well.

Keywords: *politeness strategy, Pygmalion, social dimensions, Sociolinguistics*

INTRODUCTION

The complementary relationship between people in a region with a growing language in it is a definite link that cannot be denied anymore. The linkage between these two things makes the linguists consider that it is necessary to review this relationship into a particular field of study, which is known as sociolinguistics. This interdisciplinary study also explained about 'events' that occur during the process of habituation oneself in terms of communicating with others who have a different language from his or her own language. This makes the involved parties in the process of speaking obliged to choose specific strategies so that the intention of the communication can be well delivered. The strategies in communication have lots of variety; one of them is called as a politeness strategy. This strategy has a closed knot to the application of language in different social contexts.

Politeness strategy itself is a kind of pragmatic strategy that is often discussed in several sociolinguistic analysis. The strategy, which was first described by Brown and Levinson (1992 [1978]), discusses how someone did deliberately (with an intention) put clauses or certain words on his/her spoken words. According to him, this politeness strategy is closely associated with the social situation. He also said that "their [politeness'] status as universal principles of human interaction" can be clearly illustrated in human's communication activities in a society. This strategy often characterizes how a person moves forward or backward in order to obtain the same position (or

nearly identical) to the person s(he) was talking to. In addition, Brown and Levinson (1987) split the group on these strategies into two terms, namely a) positive politeness and b) negative politeness. In both of these terms, Brown also subdivides it into several strategies in accordance with the objectives of related parties while using this strategy.

Regarding this politeness strategy, Bonvillain (2003) claimed to agree with this statement. He said, to quote what was said by Lakoff (1973), that being polite is very important compared to become clear in communicating. Bonvillain acknowledges the three postulates (Lakoff, 1973: 298) in politeness strategies, such as a) do not impose, b) give options, c) make A feel good - be friendly. From each of these postulates itself, there are specific strategies undertaken by people when they decide to perform the politeness strategy.

In analyzing the emergence of an act in a sociolinguistic study, we should know a clear measurement first. Holmes (2001) in his book formulates benchmark with the term "social dimension". The social dimension, which is divided into four parts, is a continuation of the "social factors" that he mentioned earlier from his theory. Holmes (2001) wrote that the important "scales or dimensions" in every sociolinguistic-related analysis is divided into four sections, they are: social distance or solidarity; social status or power; formality; and speech's function. In this research, the author would prefer to borrow this phrase, social dimension, from Holmes to reveal the related causes with the existing politeness strategies.

This research will analyze the object of Eliza, one of the main characters included in Bernard Shaw's masterpiece, *Pygmalion*. This Dublin-born author has adapted the Greek myth with the similar name as the manuscript. The data is not from the original manuscript written by Shaw, but from the scene and script in the first film version directed by Bernard Pascal. The clear-seen gap on the social dimension from Eliza and other characters, which influence her politeness strategy, makes the author decide to analyze her a lot in this paper.

For the purpose of the above interest, the author felt the need to discuss these issues in order to answer some of the questions, ranging from what is politeness strategy contained in *Pygmalion* film? What are the social dimensions which affect the emergence of this strategy and the relationship between them? By focusing the problems on forms of speech in terms of demand and apology, without comparing the context among all conversation parts, this research attempts to describe and analyze about politeness strategy and the social dimension in this film.

THEORETICAL REVIEW

Sociolinguistics

In communication, a lot of obstacles could cause loss or gain in delivering the meaning. From the perspective of sociolinguistics, which means "study the relationship between language and society" (Holmes, 2001: 1), one of the obstacles is influenced by the differences in how each person speaks. As

a result of social culture among different regions, cultures ambiguous to be equated, and so forth, this dissimilarity occurred. Furthermore, this diversity of communication also written by O'Grady in his book, "[t]he uses of language examined the real world. Utterances are given in their natural form and are not edited or censored with respect to content or choice of vocabulary" (1996: 540).

In addition, the etymology of sociolinguistic itself is formed by the morpheme of **socio-** and **linguistics**. The society becomes the most appropriate meaning for its socio- morpheme. Society in sociolinguistics means a social community. This is related to Hornby explanation in his book, "society... social way of living; customs, etcetera of a civilized community; a system whereby people live together in organized communities" (1994: 818). On the other words, sociolinguistics is a discussion of the language that is associated with society, as it is termed by Chomsky (1965, pp. 3-4), as the "Speech Community" (Wardhaugh, 2006: 3).

Politeness Theory

Politeness becomes importantly needed in people's interaction because of its foundation of human's social life, as it is written by Brown and Levinson,

"politeness is basic to the production of social order, and a precondition of human cooperation, so that any theory which provides an understanding of this phenomenon at the same time goes to the foundations of human social life" (1987: xiii).

Moreover, Bonvillain (2003) also agree with this statement. He wrote, quoted from Lakoff's statement in 1973 that becoming polite is more needed than becoming clear in the communication process. Bonvillain divides this strategy into three postulates (Lakoff, 1973: 298):

1. Do not Impose
2. Give options
3. Make A feel good – be friendly

From those three postulates, Bonvillain explains about three abstract *rules* which define the level of politeness, which is:

Rule 1. (Do not Impose) related to the use of passive or active words in offering something to other people. For example is the use of the passive word '**served**' in "**Dinner is served**" has a higher level of politeness than the phrase "**Would you like to eat**" when offering food to someone. According to him, the use of the first sentence can reduce the gap of people who communicate.

Rule 2. (Give Options) related to the use of hedges and mitigated expressions. Bollivain wrote that the sentence "**It's time to leave isn't it?**" has a higher level of politeness than the sentence "**I guess it's time**

to leave”. It is evident that the first sentence showing the option from the speaker so that the hearer knows that (s)he has their own right to answer the statement.

Rule 3. (Make A feel good – be friendly) is the well-known variable which is mostly found in cultural life. This includes many models and norms in the behavior of each party involved. The manner in which the position for both hearer and speaker is never fixed, mutually maintain the feelings of each party is just one example of this rule’s result.

The politeness strategy is also divided into two parts based on “the intention and the strategy” of the communication. Brown (1987) wrote this as the term of the face, which is described as “an individual’s self-esteem” or “the public self-image that every member want to claim for [him- or herself]” (1987:2, 161) positive politeness and negative politeness. Please see the below table to know about the basic reason for the division of these two parts:

Table 1.

<i>Positive Politeness</i>	<i>Negative Politeness</i>
1. <i>Claim common ground</i>	1. <i>Be direct</i>
2. <i>Convey that S and H are cooperators</i>	2. <i>Don’t presume or assume</i>
3. <i>Fulfil H’s want for some X</i>	3. <i>Don’t coerce H</i>
	4. <i>Communicate S’s want not to impinge on H</i>
	5. <i>Redress other wants of H’s</i>

The variable, such as “requests, complaints, and apologies” (Trosborg, 1994) has also contained the politeness strategy. In addition, the variable of address terms or how to say hello, which is also included in the application of positive politeness strategy, also significantly shows the determination of close or not close (intimate or distant) between the parties in a conversation. It is stated also by Wardhaugh (2006) in the same book. He wrote, based on Ervin-Tripp words,

“[s]uppose the speaker, but not the listener, has a system in which familiarity, not merely solidarity, is required for use of a first name. He will use TLN [(the last name)] in the United States to his new colleagues and be regarded as aloof or excessively formal. He will feel that first-name usage from his colleagues is brash and intrusive. In the same way, encounters across social groups may lead to misunderstandings within the United States. Suppose a used-car salesman regards his relation to his customers as solidary, or a physician so regards his relation to old patients. The American . . . might regard such speakers as intrusive, having made a false claim to a solidary status. In this way, one can pinpoint abrasive features of interaction across groups. I might add that the use of a person’s first name in North America does not necessarily indicate friendship or respect. First names are required among people who work closely together, even though they may not like each other at all. First names may even

be used to refer to public figures, but contemptuously as well as admiringly” (Wardhaugh, 2006: 269).

Social Dimension

To analyze the act on sociolinguistics study, we have to know first which benchmarks we stand for. Holmes, in his book, called this as “social dimensions”. The main factors of this dimension are grouped into for main questions, which are:

1. **Who:** the participants (the speaker and the hearer). It would much affect the linguistic choice in a conversation.
2. **Where:** the setting or the context. The place and the context of the conversation matter the intimate of it.
3. **What:** the topic. The more urgent or formal the topic, the less the joke occurred in that conversation, and vice versa.
4. **Why:** the function. The involved parties will prefer to speak in the same way when they have the same goal, or even entirely different when they assume their goals are different.

Four parts of social dimension is divided into social distance or solidarity; social status or power; formality; and the function of the conversation - affective and referential. This four dimension has a closed-related interpretation is related to the social factors that occur in the conversation (Holmes, 2001: 8-9).

a. Social Distance or Solidarity

“The better you know someone, the more casual and relaxed the speech style you will use them. ... And how well you know someone or how close you feel to them – relative social distance/solidarity – is one important dimension of social relationships.” Holmes (2001:224)

The above quotation shows the intimacy of a person with others will affect how that person speaks. The more they feel familiar with someone, the more relaxed the conversation will be, and vice versa.

There are several different terms of closeness or intimacy dimension. Oatey says in his book that “distance / social distance, closeness, familiarity, relational intimacy” are also recognized as a designation or other terms of solidarity. Holmes prefers to use the term of intimate for a high level of solidarity while the term of distant is used for a low level of solidarity. Here is a diagram that well describes it,



Figure 1.

b. Social Status or Power

Someone who has a power or a high social status in a society would tend to use a high-class word while talking to others. In contrast, people who have less power will usually choose the moderate language in speaking. This is reflected by Oatey in the below quote,

“[o]ne person may be said to have the power over another to the degree that he is able to control the behavior of the other. Power is a relationship between at least two persons...There are many bases of power – physical strength, wealth, age, sex, institutionalized role in the church, the state, the army, or within the family” (1994: 9).

The influence of physical strength, health, age, gender, the level of religious, residential, and condition of the family affects one’s capacity to power or status in a conversation. This has resulted in the emergence of speech’s discontinuity between the parties involved. Holmes formulated the diagram to show the distinction of each status by focusing the relation between the hearer and the speaker. Here is the diagram,

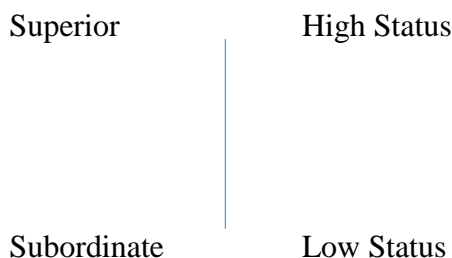


Figure 2.

Besides that, there is also the term of “high - equal – low” which is often used by some linguists when mentioning the dimensions that occur in relation to power. It has a similar pattern to what was described by Holmes, but the experts insert the term of equal because they think there are circumstances in which the hearer and the speaker become equal (equal).

c. Formality

Formality, as Holmes uttered in his book, is “[a] very formal setting... will influence language choice regardless of the personal relationships between the speakers” (2001: 10). People involved in a formal conversation would use a formal language and speak in a casual or formal way.

Giles’ statement on his book also add that,

“[i]t was argued that the presumed role of formality-informality of context and the criterion of "attention to speech" that was seminally associated with the prestigiousness of speech styles by Labov could be reinterpreted,

at least in part, as having been mediated by interpersonal accommodation processes.” (2008: 5).

The formality of the context and the attention-given criteria in an actual conversation affects how fluent a person speaks and communicates to other persons. People usually prefer choosing to use politeness strategies when the context of speaking is formal.

See the below diagram to show this dimension based on Holmes’ formulation as the effect of formality in a conversation,

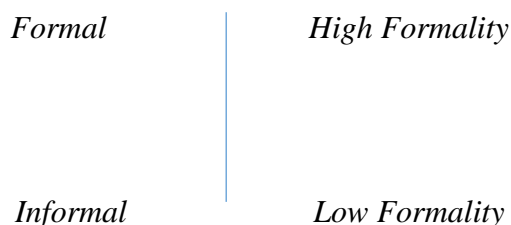


Figure 3.

It clearly can be seen that the more formal setting happened in a conversation, the higher level of formality will be contained in it. This becomes important since the conversation’s setting will influence the choice of language used.

d. Purpose – Affective and Referential

The purpose of the conversation is the last dimension that affects the strategy involved. In one dimension, there are two important things contained in this dimension. The first one is the affectivity. The affectivity in a conversation would normally itemize on interpersonal communication or related to emotional or feeling of hearers and speakers. Another one is the reference (referential). It is closely related to the reference or object of a conversation. It itemizes the communication or information exchange that can be obtained in a conversation, whether mutual or just profitable side of the question.

Both dimensions are related each other, merged into the dimension of the speech function. This also closely related to the purpose or the main topic in the interaction (Holmes, 2001). For example, when we talk to a next-door neighbor who rarely met before, we tend to make a conversation with a useless topic such as the weather on that day or a happening event. It proves that we include more affective dimensions rather than the referential one in that conversation. This is due to the intention of a simple way of conveying a feeling to the stranger, not to actually exchange the information related to the existing weather.

See this diagram from Holmes’ book,

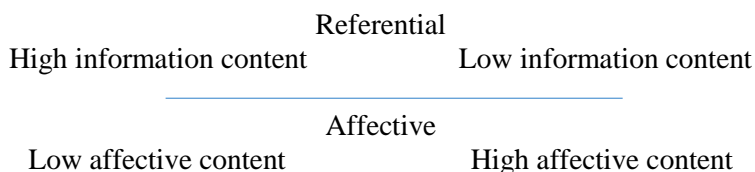


Figure 4.

As illustrated in the diagram above, the dimensions of which are owned by the referential dimension are inversely proportional to that of the affective dimension. Holmes puts it with the following sentence, "[b] y contrast, the which interactions are more concerned with expressing feeling often have little in the way of new information to communicate" (2001: 10). To emphasize, the more emotional a conversation is, then, according to Holmes, the fewer new information c ontained therein.

DISCUSSION

Please take a look the analysis of three discussions found by the author. The object of research is taken from the first film version by seeing the first scenario script of Pygmalion film. The data in this video, downloaded from http://www.youtube.com/watch?v=tmdPj_XbF30, is classified by using the descriptive-qualitative method.

1. First data (scene 05:47 – 06:07)

Synopsis:

In this part, with duration 20 seconds, there is a scene involving a dialogue between two people, the flower girl (Eliza) and Colonel Pickering. She offered her flowers at a man who was sheltering nearby. From his appearance, that man looks like a wealthy person. As captain, Eliza dared to peddle her flowers to the strange man, who was then still she does not know his full name.

*THE FLOWER GIRL (taking advantage of the military gentleman's proximity to establish friendly relations with him) Oh cheer up **Capt'n**. If it's raining worse, it's a sign it's nearly over. **Buy a flow'r off a poor girl.***

THE GENTLEMAN. (British accent) I'm sorry. I haven't any change.

THE FLOWER GIRL. G'on, Captain. I can change half-a-crown.

THE GENTLEMAN. Now dont be troublesome: theres a good girl.

(Trying his pockets) I really havnt any change. Here's a tuppence.

*Taxi! THE FLOWER GIRL (disappointed, but thinking three halfpence better than nothing) Thank you, **Capt'n**.*

Analysis:

Politeness strategies here reflected by the way Eliza puts repeatedly an address term in the spoken sentences. She appends the word "Capt'n", which

actually means ‘captain’ when greeting the gentleman. The addition of the address term makes the politeness strategy here as a positive politeness.

Eliza, who has a lower social status than Colonel Pickering, caused by her job, chooses to use a more polite diction while offering her wares and asking Colonel Pickering to buy it. Her polite way of speaking shows the respect to the new person she knew. However, despite Colonel Pickering’s power status is higher than Eliza’s status, Colonel Pickering’s ways of speaking show a strong solidarity towards Eliza. Evidently, his diction is not too high when talking to Eliza, in order to make her easily understand about it.

In this scene, the author assumes power, solidarity, as well as affective function, is the three social dimensions consisted strongly, in a positive direction. The movement that occurs in the scene this time is:

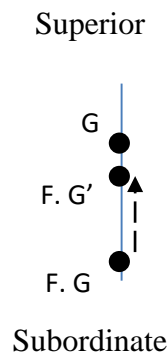


Figure 5. The diagram of power dimension between the flower girl and the gentleman

The diagram shows that the gentleman (G) has a much higher position than the flower girl (F.G). This causes the pointer of G close by a superior position, while F.G is much far to a subordinate position. However, with a choice of diction used by F.G, the pointer of F.G approaches G near to the superior position (be F.G '). By choosing a polite diction to mention the word "Capt'n" and demeaning herself by saying "a poor girl, she makes her position upward, at least near to G.

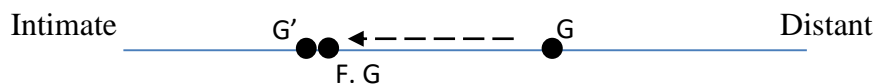


Figure 6. The diagram of solidarity dimension between the flower girl and the gentleman

The diagram of solidarity dimension above shows the movement conducted by the gentleman (G). This movement or strategy makes G near to the flower girl (F.G), to be G'. It shows a high solidarity, or by which Holmes said as an

“intimate” (2001) term. The dotted lines in the above diagram indicate that the movement happens, but not literally exists. The intimacy between them could not be described concretely because the concept of solidarity itself is an abstract concept.

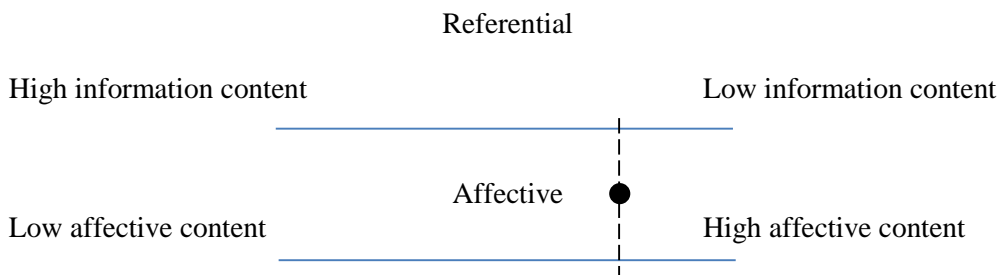


Figure 7. The diagram of speech function dimension between the flower girl and the gentleman

The conversation in this scene shows more affective function for social dimension, not referential. The purpose of the conversation just to offer flowers. There is no important-exchanged information included in the conversation this time. As described by Holmes (2001), if a conversation has no information exchanged, but only containing an interpersonal communication, the function of existing conversation will tend to show an affective rather than referential function. It also occurs in this scene. In this conversation between F.G and G is not intended to exchange information on interest. The scene and script show a bargaining situation in the context of buying and selling flowers.

2. Second data (scene 25:10 – 26:27)

Synopsis:

In this part, with duration 1 minute 17 seconds, there is a scene involving a dialogue between two people, namely Mrs. Pearce and Higgins. This scene takes place in the dining room and during the day. Mrs. Pearce, who acted as Higgins’ housekeeper, reminds him about his treatment to Eliza. Although, they both already know each other for a long time, but Mrs. Pearce still chooses to mind her diction showing courtesy to her employer.

See the scenario script below,

MRS PEARCE. Excuse me, Mr. Higgins. I’d like to trouble you, if I may.

HIGGINS. Yes?

MRS PEARCE. Mr Higgins: will you please be very particular what you say before the girl?

HIGGINS (sternly) Of course. I’m always particular about what I say.

*MRS PEARCE (unmoved) No, sir. It doesn't matter before me, I'm used to it. **But you really must not swear before the girl.***

HIGGINS (Most emphatically) I never swear!! What the devil do you mean??! (knocking the spoon to the table)

MRS PEARCE (stolidly) That's what I mean. I don't mind your damning and blasting, but there is a certain word I must ask you not to use. The girl used it in the bath, because the water was too hot. It begins with the same letter as bath.

HIGGINS (loftily) I cannot charge myself with having ever uttered it, Mrs Pearce. (She looks at him steadfastly. He adds, hiding an uneasy conscience with a judicial air) Except perhaps in a moment of extreme and justifiable excitement.

MRS PEARCE. Only this morning, sir, you applied it to the boots, to the butter, and to the brown bread.

HIGGINS. Oh, that, a mere alliteration. Natural to a poet. Is that all?

*MRS PEARCE. No, sir. **You'll have to be very particular as to her personal cleanliness.***

HIGGINS. Yes, certainly, certainly. Most important.

*MRS PEARCE. **Might I ask you** not to come down to breakfast in your dressing gown? Or not to use it as a table napkin, if you do. **And will you please remember** not to put the porridge saucepan onto the clean tablecloth. **I hope you're not offended, sir.***

HIGGINS (shocked at finding himself thought capable of an unamiable sentiment) Oh, no, not at all, not at all Mrs Pearce. Is that all?

*MRS PEARCE. Oh, no, sir... I really don't think I can put the girl back into these. **Might she wears** one of those Chinese garments you brought from abroad?*

HIGGINS. (muffled speech) Certainly, certainly.

Analysis:

It shows how Mrs. Pearce chooses her words that she used to be very polite when he talked to Higgins. Mrs. Pearce, even before said at length Higgins asked beforehand to talk to him. This was proved by the speech Mrs. Pearce in the quote "[e]xcuse me, Mr. Higgins. I'd like to trouble you, if I may." The use of the title affix **Mr.** as well as additional pleasantries "[i] 'd like to trouble you, if I may" is used Mrs. Pearce to declare her disinclination on Higgins in speaking.

The social dimensions involved in grouping footage this time is power and formality. As we know, Higgins has a higher scale of power than Mrs. Pearce because he is an employer. However, choosing a lot of formal words makes Mrs. Pearce managed to raise his social status to parallel to Higgins so that she can convey her purpose in that conversation.

The movement happened in this conversation can be well described by the diagram below:

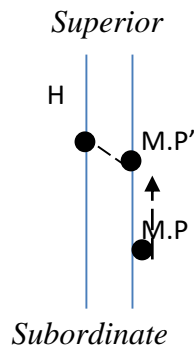


Figure 8. The diagram of power scale between Higgins and Mrs. Pearce

The diagram shows that Higgins (H) has a higher position than Mrs. Pearce's (M.P). This causes a pointer of H close to the scale of superior, but M.P pointer close to the subordinate. However, with a choice of diction used by M.P, the pointer of M.P approaches H, closer to a superior (be M.P').

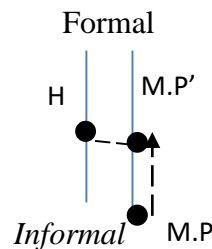


Figure 9 The diagram of formality scale between Higgins and Mrs. Pearce

The second diagram shows that Higgins (H) is much closer to the point of formal, or in Holmes' term "high formality", while Mrs. Pearce (M.P) is closer to the position of informal. By selecting the diction, Mrs. Pearce's position moved from M.P to M.P '. This movement is moving towards a more formal and adjacent to the H position indeed.

CONCLUSION

The conclusion that can be drawn from the study of politeness strategies and social dimensions are:

1. There are several parts of the conversation in this film using special politeness strategies. By showing certain politeness strategies, for example appending the clause "if I do" after the phrase "I do not mind" when answering a request Pickering, Eliza wants to show a postulate of politeness strategy (make A feel good - be friendly) to Pickering. In addition, politeness strategy can also be seen when Mrs. Pearce affixes address terms 'Sir' while greeting Higgins, her employer. It seems to

describe that Mrs. Pearce makes a positive part of politeness in the sentence. Overall, the data presented contains a lot of positive politeness strategy, reflected in the address prefixes term on it and with the intention of make A feel good and give options.

2. The social dimension in this film shows a different capacity level. For example, the social dimension of solidarity most widely perceived by the author appeared in the dialogue involving Pickering and Eliza. Although the positions of both are different, which shows Pickering domiciled higher than Eliza, the way he controlled his words can make a good communication with Eliza. He avoids using the high-class terms that Eliza might not understand. It describes a dimension of solidarity, which makes a visible movement toward Eliza, helping them to achieve the purpose of communication. It is evident that the two most influential dimensions in the process of politeness strategies in this film are the power and solidarity dimensions. Both parts often dominate the reason why some figures, like Eliza, Mrs. Pearce, the parlor maid, made a choice how to speak differently on each side in this film.

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- [21] http://www.youtube.com/watch?v=tmdPj_XbF30

Linguistic Style in Character Name in *Negeri Perempuan*, A Novel By Wisran Hadi

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Abstract

*Language is upstream for the literary work. In literature, language is not only a means of communication but also a means to express aesthetic. To maintain the aesthetic, the author using several form connotative, emotive, and aesthetic language. A famous author in West Sumatra, Wisran Hadi, in his novel entitled *Negeri Perempuan* expresses language creativity in naming the characters. Each name of the character in the novel has the meaning which related to the character it represents. Moreover, it also associated with the background of the work of the cultural background of Minangkabau culture. This research aims to discuss language creativity and social conditions of Minangkabau culture represent in the novel.*

Keywords: *Compound, name, character, meaning, social culture*

INTRODUCTION

Language is upstream for the realization of a literary work. In literature, language is not only a means of communication but also a means to achieve beauty. To accomplish such beauty, writers tweaking the word to create connotative, emotive, and aesthetic meaning. There are many things that writers do to achieve aesthetic, such as using the linguistic style in naming the characters. However, usually, the system in creating the name is frequently regarded as a minor issue for some authors. According to Umar Junus (1983: 9) many people do not think of naming characters in literary works, so it is frequently neglected. Even people never think character naming has it is own system or rule.

In fact, Wisran Hadi, a senior writer from West Sumatra had noticed the issue. For Wisran, naming is very important in expressing beauty and building the local color of his novels. Therefore, in creating the characters in his novel he composed words that morphologically build a new meaning. Furthermore, the naming of the character is related to the character played by the character. Thus, to understand the Wisran works, it requires the reader to contemplate toward the naming system of characters and meaning they represent. The reader can not rely only on literal meaning but have to interpret the names of the characters according to based on the context.

Interpreting a text by focusing its relation to the context belongs to the Hermenutic study. According to Paul Ricour, (1981: 43) Hermeneutics is the theory to understand and interpret the signs. It means that the sign can be

interpreted with an understanding by looking at the correlation between the text and the referenced fact or reference. In Wisran work, the reference is related to the Minangkabau language and culture. For that, in reading and understanding the novel Wisran Hadi *Negeri Perempuan* needed knowledge of language and culture of Minangkabau.

RESEARCH METHOD

The current research is using a descriptive explanation as characteristic of qualitative research. Qualitative research is a study aimed at understanding the phenomenon of what the subject of research is experiencing holistically and by way of description in the form of words and language, in a specific context that is natural and by using various scientific methods (Moleong, 2007: 6). The scientific method used in this paper is hermeneutic. The words or the naming list of the characters used by Wisran in his work are associated with the Minangkabau cultural and language. Since the names are creatively composed by the author, which create new meanings, then a morphological study is required.

DISCUSSION

Dalam karya sastra, dalam hal ini novel (prosa), tokoh merupakan unsur penting dalam struktur cerita. Tanpa tokoh sebuah cerita tidak akan wujud. Menurut Nurgiantoro (1995: 164) Setiap tokoh memiliki karakter atau penokohan. Berdasarkan penokohan itulah terbangun peristiwa demi peristiwa yang pada gilirannya menjadi cerita. Setiap cerita yang dihadirkan pengarang memiliki tujuan sesuai dengan tema yang akan diungkapkan pengarang. Karakter tokoh bisa dibangun secara analitik, dramatik, campuran analitik dan dramatik. Selain itu, karakter tokoh juga bisa terlihat dari namanya.

Bagi Wisran Hadi, nama tokoh bukan sekedar rangkaian kata tanpa makna karena penamaan yang diberikan pada tokoh dalam bahasa Minangkabau di samping kata-kata tersebut diutak-atik juga sekaligus dari nama tersebut terkandung suatu tujuan dan mungkin juga sebuah ideologi. Hal tersebut dimaksudkan agar warna lokal Minangkabau terlihat kental dan tentu cerita lebih hidup.

Bertitik tolak dari judul novel ini yakni *Negeri Perempuan* dapat diinterpretasikan bahwa latar cerita ini adalah Minangkabau, etnis yang memiliki sistem kekerabatan matrilineal. Bila dikaitkan dengan nama tokoh, juga terlihat bahwa sejumlah nama tokoh dalam novel ini berasal dari Bahasa Minangkabau seperti nama Bundo, Nini Ariang atau Ninik Ariang (Nini Kariang), Ibu Lansia, Ameh Urai, Masam, Diringgiti, Rendotapi, Merajutti, Burik, Pa Sati, Barajoan, Rajasyah dan lain-lain. Dalam makalah ini hanya dipilih beberapa nama. Pemilihan ini didasarkan pada nama-nama yang mengalami proses morfologis bahasa Minangkabau dan merupakan nama tokoh utama yang sangat berperan dalam cerita.

In literature, in this case, the novel (prose), the character is an important element in the structure of the story. Without a character, a story will not be a well plotted. According to Nurgiantoro (1995: 164) each character has a character or characterization. Based on characterizations that influence events which come one after another to become a story. In each story the author has a purpose in accordance with the theme, sometimes it is hidden. Character figures can be developed analytically, dramatically, and mixed. In addition, character figures can also be seen from the character's name.

For Wisran Hadi, the name of the character is not just a sequence of words without meaning because naming characters beside using Minangkabau language also designed which represent certain purpose and may also contain an ideology. It is intended brush local colors of Minangkabau and to enliven the story.

The starting point of this novel's title is *Negeri Perempuan* can be interpreted that the background of this story is Minangkabau, ethnic who have a matrilineal system. When associated with the name of the character, there is character's name in this novel that using Minangkabau language such as Bundo, Nini Ariang atau Ninik Ariang (Nini Kariang), Ibu Lansia, Ameh Urai, Masam, Diringgiti, Rendotapi, Merajutti, Burik. Pa Sati, Barajoan, Rajasyah dan lain-lain and so on. This paper only represents several common character names from the novel. The selection is based on the morphological process of Minangkabau language and the main characters of the novel.

Table 1 Character naming as reflected morphological processes

No	Character	Morphological processes	Meaning in Minangkabau language	Role in the story
1	Barajoan	Ba- rajo-an confix <i>Ba—an</i>	The man who regarded as king without royal blood (as if a king)	The man who is not the descendant of the king but forces people to regard him as a king because he has power
2	Ninik Ariang- Nini Karing	Ninik Ariang – Nini Kariang (phonem shifting)	A smelly old woman	A disgust and stupid women who designed to be powerful old woman
3	Masam	Mas-Sam (phoneme deletion)	Sour	Orang yang hidupnya selalu susah namun sangat penting dalam melaksanakan tugas tokoh utama

4	Diringgiti	di-ringgit-i (affixation)	Ringgit is the currency used during the Dutch period. Given Ringgit repeatedly and the people get rich	An unlucky man who has major role in the story A poor man who becomes rich, he feels the richest man and needs legitimacy to be considered as royal decendent.
5	Merajuti	Me-rajut-i (affixation)	Making knitting repeatedly	A woman who done anything to make her brother (his people) be part of the royal family
6	Rajasyah	Raja- syah (sah) compound	A reak king who descendant royal blood	A king who has nature as a king and the decendent of royal blood
7	Ameh Urai = Ameh (Ba)urai	Ameh = Emas baurai= berderai (affix deletion)	A grained gold	A rich woman (entrepreneurs) who loves to raise money for social service
8	Bapa Soan	Ba- paso-an Paso = paksa = dipaksakan (Affixation)	Done to be pushed	Someone who is forced to do something that is not part of his expertise
9	Simarajo (penghulu)	Si-Marajo (the use of article <i>si</i>)	Marajo is a prime king or title for a man in Minangkabau	A nobel man who has the ability to solve problems in <i>nagari</i>
10	Bu Lansia	Bu Lansia (from Bahasa Indonesia, <i>lansia</i>)	A train	Perempuan yang suka mondar- mandir mengusahakan agar suaminya Barajoan diangkat menjadi penghulu An ambisous woman who pursue to make her husband <i>Barajoan</i> appointed as <i>penghulu</i> (noble man)

Based on the table the above, it can be seen the names of characters used Wisran commonly refers to the Minangkabau language. From the names, it can be seen the morphological processes of the formation of the word. The

morphological process found are affixation, phoneme deletion, shifting of phoneme position, affix deletion, use of the article, and pronunciation of words in Minang language.

From the characters name, it also can be seen the role of characters in developing the story. The character Barajoan is a regional head who feels the need for a traditional title for the splendor of his position so that he forced himself to have a customary title even though he is not a descendant of the king. It means that this character is portrayed as a figure who likes to impose his will on others. This figure is assisted by his wife named Bu Lansia. As pronounce in Minang language, not in Indonesian. So the word *lansia* means going back and forth or back and forth (Saydan, 2004: 218). In this case, Bu Lansia is portrayed as a woman who did anything to make her husband have social pretidge. For that, this character will justify any means to make her husband be a *penghulu*.

To achieve their goal, Barajoan and Bu Lansia are assisted by Bapasoan. The word *Bapasoan* is a morphological process for word *paso* mean forced that transfers the biblical comics. It means something forced. This figure plays a role in building *Rumah Gadang Sembilan Ruang*. Actually, this figure does not have any skill to be a contractor but because he is a brother-in-law *Bu Lansia* (*Pambayan* of *Barajoan*), then the construction is hendled by him. This is done by Barajoan to show that he is a powerful man. As a result, the construction of the *Rumah Gadang Sembilan Ruang* was stalled because Bapasoan did not understand the people around him. With the wisdom of Simarajo character, the construction can be done well. Simarajo is a prince who is also a descendant of the king, he was able to see the situation conditions that exist in his country.

The basic word is the *ringgit* (with the suffix *-i*) which refer to currency which represnet gold and jewelry in the story. He is a wealthy figure but not a descendant of the king so as to raise his pride he needs to set up a *rumah gadang limo ruang* and legitimize himself as a *penghulu* by looking for a clan whose has no *penghulu*. To get it, Diringgiti spends a lot of money. His efforts are helped by his sister named Merajuti and Rendotapi, his wealthy wife. Diringgiti is potreyed as a figure who value something with money or wealth.

Furthermore, the name Merajuti, comes from the word *rajut* (knit) with confix *Me-i*. The character who seriously strives for his brother to become a *penghulu*. This is done so that his family becomes a royal family. By her brother's wealth, she pesues to achieve her wishes.

The process of shifting the phoneme position is seen from the name of Ninik-Ariang to Nini-Kariang. A girl frequently bed-wetting is transformed by the employees of the Tourism Office as if being a powerful woman. This is done by pak. Abu (official Department of Tourism) to turn the history and at the same time for the attraction of visitors Puri Alam. Spreading the news that Puri Alam has a descendant of a powerful king named Nini Kariang who is actually just a girl who smells of kinky.

From the above description shows that there are a number of words with the morphological process and create a new meaning. The creation of the name is related to its meaning and also shows the role of the characters. The character was chosen by the author to describe event after event in the story. According to Stanton (2012, 34) the name and articulation of the name itself can lead the reader to the character's trait or character's potency.

The character of Barajoan (an official) and his wife, Bu Lansia, can be interpreted as a ruling figure in an area to assume that what is in his territory should be subject to him. Matters relating to customs in his realm of power are not his area of dominion but are still mixed up. Even this figure also forced himself to be a *penghulu*.

In term of government issue, the official of the Tourism office tries to deflect history of his good to get public opinion to accept that Nini Kariang is legitimate decendent of Nagariko realm. The misleading opinion is then uncovered when Nini Kariang gets pregnant. After Nini Kariang's pregnant, pak Abu figure disappeared. Finally, people know that the magic of Nini Kariang is designed by pak Abu.

Meanwhile, figures Diringgiti (conglomerate) and his sister Merajuti are figures that can be interpreted as people who consider that money is everything so that everything gets by money. This shows that there are characters who deflect history according to their own interests.

Thus, through the tampering name of a character who then shows the character that can be interpreted as a desire to change history, it appears that the author wants to criticize a situation. Today, what happened in Minangkabau. Many people who want to be called the descendants of the king so that there are many appointments *pengulu* which is actually uncommon in Minangkabau culture. Thus, the naming of characters in this work serves as a tool to criticized the uncommonness that author reflects in his neighborhood.

CONCLUSION

From the description above it can be concluded that in the novel *Negeri Perempuan*, Wisran Hadi uses words from the Minangkabau language for naming the characters. The names are designed by the author by using several morphological processes. By the word formation it comes a new meaning. As a result, the new meaning can not be understood literally without analyzing the word formation.

Naming is also associated with the character. Every name played by a character shows his/her role. The characters create events which later on make up the whole story. The naming may be a satire and even a criticism of the present condition in the Minangkabau society.

Since the naming of the character is related to the language and cultural background of Minangkabau, so to understand the character and the story, the reader must have knowledge and insight about the language and socio-cultural condition of Minangkabau. Therefore, reading the novel *Negeri Perempuan*

without understanding the morphological process of naming the characters and Minangkabau cultural background will lead to misinterpretation.

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Minangkabau Language Greeting Pattern Based on Social Factors: A Case Study at Andalas University

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Abstract

Greetings are one of the most important aspects that should be focussed in communication as they are situated at the beginning of a conversation and determine the form of subsequent conversations. Based on a preliminary study conducted in Padang, specifically with students from Universiti Andalas, a substantial number of students did not use the appropriate greeting forms that are polite and adhere to the Minangkabau culture. Therefore, this study aims to explore the patterns and strategies of greetings used by the students and the greetings used that are against the Minangkabau social, cultural values. This study adopts the sociopragmatic approach as proposed by Akindele (1990). The methods used were questionnaires that are based on Blum-Kulka, House and Kasper's (1997) Discourse Completion Task (DCT) which were distributed to 300 respondents and 94 informants were interviewed. This study also applied Brown and Levinson's (1987) model on politeness and the Minangkabau's Kato Nan Ampek proposed by Navis (1998). Findings of the study showed that there were 16 forms of greetings employed by the students. The four most often used forms were „greetings in a foreign language“, „using titles in greetings“, „empty form“ and „non-greeting“. The students were more inclined to use greetings in a foreign language as they were considered as more prestigious, especially among female students.

keywords: *geetings, sociopragmatic, Kato Nan Ampek, social factor, DCT*

INTRODUCTION

The important aspect of starting a conversation or conversation is a greeting. According to Soeseno Kartomihardjo (1987), the most important and special attention of sociolinguistic members is summons, greetings, and address, the term of address. In this study, the term used is a greeting, not someone to greet (greetings). This option because the study is only the word of the speaker, not the reciprocal of both the speaker and the listener. Next, as explained "In many language societies, the greeting is often regarded as a fatigued expression. Communication aimed at establishing good interactions between speakers and listeners. Therefore, when a lazy acquaintance submits a reprimand is considered intimate, arrogant, selfish and so forth. Soeseno is further described, in America people will feel offended if a friend who sees him does not greet him. Similarly, in Minangkabau, when met with someone he knows, and they do not greet, then the person is considered to be an arrogant person, walking past and without the other (Navis, 1998; Aslinda, 2000).

Importantly, the role of greeting can also be read in "Language, Society, and Power" by Linda Thomas and Shan Wareing, Sunoto et al. (2007) which states that:

"The word you use to greet others can be crucial to how you position yourself about others, whether it creates social distance or builds intimacy, or is respectful or demeaning and contemptuous, all of which can be conveyed through a greeting system in the language. "

Asmah Haji Omar (2008) mentions "People relate to one another show language refinement when they comply with the sociolinguistic rules." The sociolinguistic rules are, with whom to speak, where and to what extent. One of the common features used as the word greeting and self-reference by its place. Wardhaugh (2006) summarizes various social factors that can influence the word choice by considering a specific time, social status or rank, gender, age, family relationship, hierarchy Employment, transaction status, ethnicity or stage of intimacy between speaker and audience.

Semitic greetings or greetings are blank, frozen or routine items that have been formulated, according to Searle (1969), Wilkins (1976), and Kasper (1989). Meanwhile, Laver (1981: 304) has different views. For Laver, the greeting is not something that is relatively meaningless and a mechanical behavior of a mechanic. Akindele (1990) argues that greeting is a very important strategy for social negotiation and control of identity and social relations between participants (actors) in a conversation.

Greetings can be found in every field, every culture and every language. One of the languages that have a greeting is Minangkabau. The acronym used by the community is closely linked to the Minangkabau socio-cultural and custom values system contained in "Kato Nan Ampek". Therefore, for the incompetent community to use the greeting by the customs and socio-cultural Minangkabau, it is said that one of the behaviors that "indulged in" is "not aware of the four" (Suparman Khan 1996).

The discussion on the conduct of a person's initial greeting to meet other people, whether the speaker uses the word greeting or not, or using another form, seems interesting to be studied. Sometimes it's sometimes just a smile, nodding or hand picking comes from a greeting or just a few words without a word greeting. This discussion only outlines two problems, namely 1) Identify the form of the passage of Minangkabau students on the campus of Universitas Andalas. 2) what are the greeting pattern Minangkabau language used by students in at Universitas Andalas?

METHOD

The current research uses a completely valid data acquisition method of triangulation. The basic concept of triangulation includes triangulation of data or sources and triangulation of methods and techniques (Subroto, 1992: 35). The triangulation of data in this study is the greeting data not only obtained

through the Task of Improving the Discourse (from now on abbreviated as TPW), but also the observation and observation. TPW represents the most widely used (and still used) instrument to derive linguistic language data in cross-cultural and pragmatic investigation crosses. This is because of the advantages that allow reviewers to easily gather large amounts of data on various linguistic phenomena, escorting the social/situational modifiers involved in each of the circumstances tested (Billmyer and Varghese 2000: 518).

This research was conducted at Universitas Andalas, Padang. The location is selected because this university is the oldest university on the island of Sumatra which is attended by the best student throughout the nation. It can be seen by the high enthusiasts of entrance process which is very competitive.

To solved problem, this reseach is designed to meet the six domains that are in the campus environment, namely Domain Formal which consists of three ie 1). Library Office (KP), 2). Academic Office (KA), 3). Class (Ks). When the Non Formal Domain also consists of three ie 4). Corridor faculty abbreviated (KF), 5). Campus Cafe (KK), and 6). Colleague (Kj)

DISCUSSION

As the basic concept of the greeting in this study, Akindele (1990) thought that greetings are very important strategies for negotiation and control for social identities and social relations between participants in a conversation.

A. Forms of Student Greetings

The discussion of this study is to know the exact form of greeting and greeting patterns of Minangkabau ethnic students on the campus of Andalas University in the city of Padang. As a guide to the determination of greeting patterns in this study, the authors are concerned with the scientific papers on greetings in initiating conversations that up to this point there have been at least four studies conducted in Malay, ie the study conducted by Mohammad Fadzeli Jaafar, Marlyna Maros and Maslida Yusof (2009) who examines the opening of words in the high-learning domain which is the division of the app review. The opening words discussed by Mohammad Fadzeli Jaafar et al. dimodification of Byon's (2004) opening words were distributed to four categories of opening words ie greeting, attention getter, title and name. In more detail described Mohammad Fadzeli Jaafar et al that the word *alu-aluan* is an element in the form of the word *alu-aluan* or social formula that serves to attract the attention of listeners such as "*Assalamualaikum*", "*Apa khabar?*". While attention-grabbing is an element in the form of 'attention-grabbing' to circulate the listener such as "Apologize." The title is in the form of 'job title or certain roles of rank, vocation or greeting' to attract the attention of listeners such as "*Cikgu, Prof, Dr, Puan, Tuan, Encik, Cik* "). The name is also an element in the form of a surname or first name to attract the attention of listeners, such as "Ali Ahmad".

The next study was conducted by Aslinda, Mohammad.Fadzeli Jaafar & Norsimah Mat Early (2009) with the headline of the Minangkabau Strategy of Greeting: A Sociopragmatic Study. Although both are opening speech, this study is not conducted in the education domain, but rather in the public domain, such as retail stores, markets, terminals, and surau. It is also possible that different studies are examined by studies conducted in the educational domain. Meanwhile, Marlyna Maros, Aslinda and Muhammad Baharim Mahidin (2010) distributed greeting patterns to 10 categories, including non verbal, assalamualaikum / hi / hello / salam / af + hi / hello / salam / salah / response, not responding.

The forms of greetings obtained from the probing questions disseminated in this study were obtained by 16 forms. As shown in the following schedule.

Table 1 Greeting form of Universitas Andalas students

No.	Greeting
1.	Penarik Perhatian (SPP)
2.	Kata Aluan (SKA)
3.	Sapaan Nama (SN)
4.	Sapaan Hormat (SH)
5.	Sapaan Bahasa lain (SBL)
6.	Sapaan Rambang (SR)
7.	Sapaan Olok-Olokan (SOO)
8.	Sapaan Timang-Timang (STT)
9.	Sapaan Kata Ganti (SKT)
10.	Sapaan Kata Seru (SKS)
11.	Tanpa Sapaan (TS)
12.	Sapaan Kinesik (SK)
13.	Sapaan Campuran (SC)
14.	Sapaan Ganda (SG)
15.	Tidak Menyapa (TM)
16.	Jawapan Kosong (JK)

B. Greeting Pattern Based on Social Transformation

There are four variables and strategies designed to capture all the information about this greeting. First is social power, which is a person who has power over the students, such as lecturers, clerks, seniors and others. Second, social distance, that is in close and unrelated relationships between the two participants of the conversation. While the third is gender, that is, to observe the gesture differences used by men and women. But in this paper will only be the issue of social power.

Social power is the relative power in a real interaction that is quite difficult to identify, Normah (2012). It happens because there are many factors to consider. However, according to Leech (1993), the overall service level, in a given speech situation, depends on relative relative factors such as status, age, intimacy, temporary role of a person to others. Social power in this study

further divides it into the roles of all individuals within the campus environment in higher learning domains, conversations with lecturers, conversations with clerks, to college principals, conversations with seniors, and junior conversations.

Social power factors can be understood through the study of Amateur Juhari Moain (1989), Awang Sariyan (2007), and Rohaidah Haron (2009) who find that the title and status of a person are important to produce an accurate and perfect aptitude in Marlyna Maros et.al (2011). Based on the results of this study, it can be concluded that a person's title and status is important to know before beginning the conversation to ensure the proper accuracy of the appropriate nomination process.

1) Greetings to Lecturers

A lecturer is a person who has a high level of power compared to an accomplice, in the area of PP, PA and KL. Lecturers are highly regarded by students as they relate to scoring and other activities in the world of higher education. When there is a problem with academic questions, lecturers have the power to manage it, including the granting and selection of scholarships for students. Therefore, it is undeniable that the pattern of the passwords used by the students is quite different from the others.

In the following figure, the applicant's pattern of applicant's choice to be used for lecturers is 8 forms, namely SKA, SH, SBL, SK, SC, SG, TM and JK. What can be said here is that the student's choice of non-greeting and empty answers is very low even though it is still found, which is less than% 1. In the data collection interviews it was found that students who did not greet as lecturers seemed very busy, so shy to say hello, and others answered despite not being busy, they were still shy and partly afraid to say hello. While the most frequently used option of the students is SH and SC, then SL and SG. The choice of this greeting form is understandable because lecturer is personally worthy of respect and respect. Through his knowledge of science reach the students, and with his knowledge he is a student to become a scholar or a doctor and so on. Additionally, lecturers have the authority over the scores to be gained and the scholarships to be acquired. This can be read in Figure 1 below.

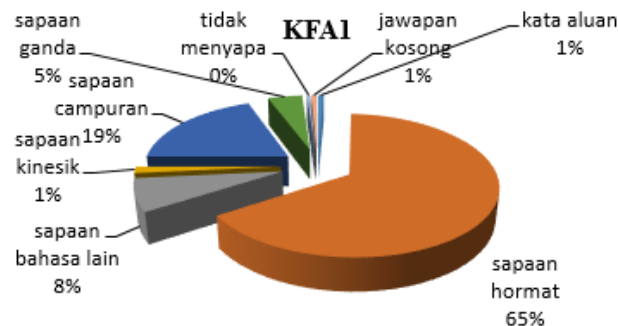


Figure 1. Greeting Pattern of Students to Lecturers

2) Greetings to Officers

Greeting patterns to officials or academic in different places and different necessities can be inferred from the context. First in KK, a greeting pattern when students meet campus employees when going to cafe there are 9 shapes, but their use appears to be dynamical. Appearing only a salient respectable greeting used by students to greet officers/clerks. The rest are very few variations of the greeting pattern that students use in the opening conversation. It seems that all individuals are in a state of hunger. Therefore there are not many variations of the form of greeting that students use.

When observed the pattern of student greeting in the PP area, the greeting when the student met the library officer to inform that the book they were looking for was not discovered or without them knowing that the student had been fined, the greeting pattern seemed more varied.

3) Greetings to Head of Department

Greeting pattern used by students in the KJ area when meeting Head of Department as they go through more dormitory offices, which are 12 forms. Greetings used by students in this area are SPP, SKA, SN, SH, SBL, SOO, SKS, TS, SK, SG, TM, and JK. If we examine the gesture pattern in this domain, students are more likely to use SH. Interestingly, however, the second option that the student uses is TM. Still in the KJ domain, the greeting pattern when the student complains about the lack of complete college facilities, for example, students do not find a place to throw trash, the passwords used by the students are 9 forms, namely SKA, SH, SBL, SKS, TS, SC, SG, TM, and JK. The most common form of student choice is SBL. But beyond estimates is the next most preferred choice of students to choose JK. The next form used by the students is SH. After that there are 3 forms that are almost the same as students, TS, SC, and SG. There are 3 shapes that are less than 1% used by students for word opener, namely SKA, SKS, and TM. Based on interviews with students, the use of SBL forms is due to the lack of close contact between students and head of the department. Therefore students prefer to use SBL. The JK option is used by students for two reasons only because they do not feel that they have lived in KJ and because of the low concern of the students towards their environment.

4) Greetings to Senior

The pattern of this greeting is happening in the PP domain, which is when students meet with senior when looking for a book on KP. There are 12 forms of greeting that students use when they meet their senior, namely SPP, SKA, SH, SBL, SR, SKS, TS, SK, SC, SG, TM and JK. The most commonly used forms of students in this domain are SH. Next students are more likely to use SBL and SK. TM forms are also the choice of students in interacting with their seniors. There are 5 forms of greeting below 1% used by students, namely SPP, SKA, SR, SKS and TS. The most prominent forms are four, SH, SBL, SK and

TM. SK and TM are the choices of students because of their condition in the library. So they do not want other students to be distracted by their voices, so just smile or nod or not say hello to the students.

5) Greetings to Junior

The next greeting pattern is to junior in KF domain. In this study found 13 shouting shapes to open a conversation with their junior. The form is SKA, SN, SH, SBL, SR, SKG, SKS, TS, SK, SC, SG, TM, and JK. Among all the forms, the most commonly used students are SR, after which SN and SBL. Meanwhile, four further forms of greeting are less than the% 1 used by the students namely SKA, SH, SKG, SG.

After observing the pattern of students' imagination from the one who has a strong force so that no power at all appears to be the choice of the gesture of his gossip. It appears that the less power of the listener, the more freely the passive behavior that the student uses to initiate the conversation.

CONCLUSION

All forms of greeting are adopted by students to greet colleagues on campus. But there are some things that differentiate the form of a student greeting. Overall the shape of SBL and SH is the most balanced and balanced form used by students by the background domain of the use of the greeting. The next shady form is SG and SC

In formal domains, students are more likely to use SBL than SH. In this case, the language spoken by students tend to Bahasa Indonesia. However, in the informal domain, SBL used by students, in addition to Indonesian, as well as foreign languages and dialects Jakarta. The language of the foreign language used by students is '*Prend, Sister, Bro, Mom, dan Dad (Dady)*', while the dialect of the Jakarta dialect is used as "Om, Tante". In the informal domain, students prefer to use " , Uda, Uni ". Almost no students use the "Prof. Dr." greeting. This is because of being carried away from the primary school again, in order to honor the teachers of all students accustomed to calling the Capital and Father. But in the life of the children, the children are taught to greet others with the greeting of '*Pak, Bu*' so that if students or anyone respect and appreciate others, they simply greet with the title of *Ibuk* for women and the Father for men. But it will be different from the department And professionals, such as the Rector, the Dean, the doctor (medical), the student or the other academic are used to using the job for his greeting even though the '*Pak, Buk*' greeting is for him, such as Mrs. Dean, Mr. Rector, the doctor.

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Transitivity in Kaba: *Puti Nilam Tjajo Dengan Dang Tuanku Gombang Alam*

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Abstract

The purposes of this research were to describe the transitivity that reveals experiential function interpreted by the process, participant, and circumstance types, and to find the reasons for the most dominant of the process, participant, and circumstance types to be required. The kind of this research was qualitative descriptive helped with a statistic. The data were all of the simple clauses of kaba PD manuscript. The method of collecting the data was an observational method. The method of data analysis dealing with transitivity used the combination of distributional and identical methods that refer to LFS analysis model. The method of reporting the results of data analysis used the informal method. The findings were, first, the most dominant process type was a material process. That fact was caused by kaba PD is characterized into narrative genre text. Second, the type of participant that was more dominant was non insane. That fact was caused by the language in kaba PD favors with symbols. The role of the participant that was the most dominant is carrier-attribute for the relational process. That fact was caused by other processes often do not require participant I with participant II simultaneously. Third, the type of circumstance that was the most dominant is location. That fact was caused by kaba PD is about past activities or events that they require circumstances of location and time to go on the activities or events.

Key Words: *transitivity, kaba*

INTRODUCTION

The Systematic Functional Linguistic Theory (LFS) was developed by Halliday. The LFS theory has the implications of a functional approach to grammar. LFS specifies that language has three functions in human life, that is to describe the ideational function, interpersonal function, and textual function. These three functions are called language metafunctions. The meaning of experience (ideational) is expressed through transitivity, with the choice of the type of process that implicates the role of participants and circumscision.

The concept of processes, participants, and circumstances is a function label that explains in general how the phenomena of experience of the world are described as linguistic structures. The processing element is a mandatory component, while the circumstantial element is an additional option of the clause. Participants are entities embedded in the process. Each type of experience of the clause has at least one participant and the other type has more

than three participants (Halliday and Matthiessen, 2004: 175; Halliday, 1985: 102).

Furthermore, LFS theory has an advantage over other theories or linguistic schools in three respects, firstly its pedigree in the social context of language study, both the balance of form study and the meaning of language and the three focuses of its study on text or discourse. With these three advantages, LFS is a transdisciplinary theory that can be used to describe and become intruders to various studies and usage of language in other fields. It is now enrolled more than 20 fields of application, such as newspapers, political speech, legal language, law, language teaching, translation, therapy, medical, literary criticism, radio broadcasting, advertising, debate, and so forth. LFS is now worldwide with an indicator of the number of publications, the excellent LFS website, which can be downloaded at [http: www / wagsoft / com / Systemics /](http://www.wagsoft.com/Systemics/) and LFS conferences around the world.

Transitivity is the object in the title of this study. As for the data in this study is the data written text script kaba Minangkabau Puti Nilam Tjajo with Dang Tuanku Gombang Alam composed by Sjamsuddin Sutan Radjo Endah. The text is abbreviated kaba PD. Based on the research of sociology literature review conducted by Fatma (2009), it is concluded that kaba PD describes the reality of the social condition of Minangkabau society which is full of problems related to the magical matter. This magical issue relates to the routines and actions taken by the community towards the events they experience.

In general, kaba is a type of traditional Minangkabau literature in the form of rhythmic narrative prose and is a long story. Kaba in the process of literary life in Minangkabau experienced three stages of development. In the early stages, kaba is delivered from the mouth of kaba's teller to the listener. Like oral literature, kaba is memorized and sung by the kaba's teller to the listener. Before written in Latin letters. Kaba is written in the form of manuscripts (handwriting) that use Arabic-Malay letters. This stage characterizes the second stage of kaba's existence in Minangkabau. Kaba printed in the form of a book is the third stage of kaba's life in the existence of Minangkabau literature. Based on these three stages, there is a shift kaba which formerly lived among the community and belongs to the community as solace, is now almost experiencing extinction. It is necessary to deep appreciation to those who have recorded kaba text in printed version so that its preservation can be maintained.

There are two reasons why kaba PD needs to be studied and studied seriously in the LFS theory perspective. First, information on linguistic research applying LFS theory, especially transitivity to analyze kaba, especially kaba PD, does not yet exist. Previous research is generally intended to express the meaning of literary works through the disclosure of abbreviations of story content, themes, mandate, and analysis of cultural values contained in kaba. Second, the existence of symptoms of decreased presence

of speakers and enthusiasts kaba as a cultural heritage in the midst of Minangkabau society, especially among the younger generation. If this phenomenon is allowed to continue, it is not impossible, at some point kaba will disappear and Minangkabau society in the future will not know it anymore. Thus, the precious values contained in the kaba disappear, can not be developed and utilized for future life. It is certainly a loss, not only for the people concerned but also for the Indonesian nation.

One effort to find out information about transitivity system in kaba, especially kaba PD, and preserve kaba Minangkabau in Indonesia is by doing research using the theory in kaba, especially kaba PD. The specific objectives of this research are (1) to analyze the transitivity to know the type of process, the type, and role of the participants, and what type of circumscision is most dominant in Kaba PD; (2) describe the reasons for the transitivity cultivation realized by the type of process, the type and role of the participant, and the circumstantial type in the Kaba PD.

METHOD

Research on transitivity in kaba PD is a descriptive qualitative research assisted by simple descriptive statistics in the percentage of use of the elements of the problem studied. In relation to the descriptive statistical data used, Givon (1985: 10-11) argues that examining the text and functional distribution of various structures within the text may involve quantification and statistical analysis.

Data in this study are all simplex clauses or equivalent categories describing the experience termed as ideational function contained in kaba PD. The substantive source of data of this research is written text script of kaba PD. As for the locational source of this research data is kaba PD composed by Sjamsuddin Sutan Radjo Endah.

The method used in collecting the data is the observational method. The basic technique for collecting data is by reading and taking into account all written speech data contained in kaba PD. The advanced technique in collecting data is done technique note.

The method of data analysis in this study relating to transitivity used a combination of distributional method and method of referential identity (Sudaryanto, 1993) both of which refer to LFS Halliday analysis model. The original method is the part of the language in question. The technique of the distributional method used is the technique for the direct element or technique of *BUL*. So called because the method used is to divide the lingual unit data into several parts or elements. The basic technique of the method used is the technique of deciphering elements or techniques *PUP* technique. The tool is a referential mental reference that is owned by researchers to divide the lingual unit into several types.

Referring to LFS's approach to grammar and discourse put forward by Saragih (2002: 48-50), clauses as texts can be divided or sorted according to

their functional label components into the process, participant, and circumstantial types. To determine whether a process is a material process or not a material is used a contextual test by looking at the semantic or syntactic nature of the process.

RESULTS AND DISCUSSION

Based on the analysis of transitivity realization that has been done, it can be obtained the results of the frequency distribution (1) type of process, (2) the type and role of participants, and (3) the circumstantial type. Table 1 below is the distribution of process-type frequency distribution (material, mental, relational, verbal, behavior, and form) obtained from data analysis in kaba PD consisting of 3,151 simplex clauses.

Table 1. Results of process frequency distribution

No.	Process Types	amount	Percentage
1	Material	1.351	42,9 %
2	Mental	376	11,9%
3	Relational	949	30,1%
4	Verbal	260	8,3%
5	Behavioral	151	4,8%
6	Existence	64	2%
	Total	3.151	100%

Based on table 1 it can be seen that in kaba PD which as whole consists of 3.151 simplex clause tends to have the most dominant requirement level for the material process, that is 42,9% (1,351). After the material process, this kaba PD also has the second dominant need level of the process type ie the relational process with the 30.1% percentage (949). The level of the requirement of third, fourth, fifth and sixth successive process type, ie mental process 11,9% (376), verbal process 8,3% (260), behavioral process 4,8% (151), and 2% existential process (64).

The number and percentage of the needs of the type of material process as shown in Table 1 when compared with the other five types of processes, the material process is the most dominant, ie 42.9% or less half of all process types in kaba PD. Verbs or verbs of the material process used in the kaba PD include: *mandi, mambao, balaia, dikumpa, datang, masuaklah, bakibaran, mananti, disonsong, manamui, maratjak, tibo, dikirim, tabang, malarikan, naiklah, mandjapuik, babarih, kalua, dibunuah, hinggok, djatuah, mandjua, mambalah, dimakan, mantjari, masuak, dipunggang, dibae, balari, diburu, dikabek, dibasuah, tasanda, ditangkok, dapek, tabao, basalin, pulang, suruik, badiri, and etc.*

Some examples of findings as representations of the realization of the material process in kaba PD can be illustrated in Figures 1 below.

1. *Tabanglah pipik duo tigo*
 Terbanglah pipik dua tiga
 ‘Terbanglah dua atau tiga ekor pipit’
 ‘Fly two or three sparrows’

<i>Tabanglah</i>	<i>pipik dua tigo</i>
Pro: mat	Actor

2. *Kapa balaia ka Bangkahulu*
 Kapal AKT-layar ke Bangkahulu
 ‘Kapal berlayar ke Bangkahulu’
 ‘Sailing ship to Bangkahulu’

<i>Kapa</i>	<i>Balaia</i>	<i>ka Bangkahulu</i>
Goal	Pro: mat	Sirc: Location: Place

The material process clauses in Figure 1 appears to be realized by verbs or verbs of *tabanglah* and *balaia*. Both of these verbs in the column immediately below them are labeled the Process Materials function. Both of these action verbs relate to the actual activity or physical activity of the actors so that it can be observed with the senses.

The results of the participant type (human/non-human) analysis obtained from the overall 3,256 participant type of nature in Kaba PD can be made the statistical picture as in graph 1 below.

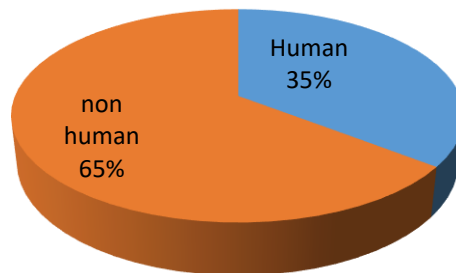


Figure 1. The results of the analysis of participant type properties

Figure 1 illustrates that in the kaba PD which is composed entirely of 3,256 participant characters, tends to have a more dominant level of need for the participant type of non-human or non-human nature (2,101 participant properties). This type of non-human participant in the kaba PD as a whole is manifested by circumcised, metaphorical, concrete, animal and plant.

The results of participant that play a role or called participant I, and participants who take part in the process or called participants II of the six types

of processes (Actor-Goal, Sensor-Phenomenon, Carrier-Attribute, Token-Value, Possessor-Possession, Sayer-Verbiage, behavior, and Existence) can be seen the distribution of the frequencies of its appearance simultaneously in kaba PD contained in 1,022 simplex clauses as shown in table 2 below.

Table 2: Results of participant role analysis

No.	Participant Role	Amount	Percentage
1	Actor-Goal	50	4,9%
2	Senser-Phenomenon	43	4,2%
3	Carrier-Attribute	508	49,7%
4	Token-Value	219	21,4%
5	Possessor-Possession	82	8%
6	Sayer-Verbiage	15	1,5%
7	Behaver	65	6,4%
8	Existent	40	3,9%
	Total	1.022	100%

Based on the results of the frequent distribution of table 2, it can be explained that the overall role of participants in kaba PD contained in 1,022 simplex clauses tends to have the most dominant level of need for the role of Carrier-Attribute participants 49.7% (508). After Carrier-Attribute, this kaba PD texts also have a second dominant need level for the Token-Value participants role of 21.4% (219). Furthermore, the level of needs of the relatively small participant roles ranging from big to small is Possessor-Possession 8% (82), Behaver 6.4% (65), Actor-Goal 4.9% (50), Senser-Phenomenon 4.2% (43), Existent 3.9% (40), and Sayer-Verbiage 1.5% (15).

The results of circumstantial type analysis consisting of (Extent, Location, Manner, Cause, Environment, Accompaniment, Role, Matters, and Viewpoint) obtained in kaba PD consisting of 1431 circumstance, can be seen distribution distribution frequensinya in table 3 below.

Table 3. Results of circumstantial type analysis

No.	Circumstantial types	Amount	Percentage
1	Extent	162	11,3%
2	Location	685	47,9%
3	Manners	352	24,6%
4	Cause	56	3,9%
5	Environment	28	2%
6	Accompaniment	104	7,3%
7	Role	34	2,4%
8	Matters	3	0,2%
9	View point	6	0,4%
	Total	1.431	100%

Based on table 3, it can be understood that in the overall Kaba PD consisting of 1,431 circumstances, tends to have the most dominant level of need for the Location type 47.9% (685). After Location, this kaba PD also has a second predominant level requirement for the circumstantial type of Manners that is 24.6% (352). Furthermore, the level of needs of relatively small participant roles ranged from large to small, ie Extent 11.3% (162), Accompaniment 7.3% (104), Cause 3.9% (56), Role 2.4% (34), and Environment 2% (28). The circumstantial type whose level of demand is very small is less than 1% so it is not visible in graph 6 above, respectively from a large viewing angle of View point 0.4% (6), and Matters 0.2% (3).

Based on the summary of the results of the previous analysis it can be seen that in the kaba PD which as whole consists of 3.151 simplex clauses tends to have the most dominant level of demand for the material process type is 42.9% (1.351). The reason why the type of material process has the most dominant level of need is that kaba PD has a narrative story or type of genre, which is about events or events in the past which, of course, in the clauses contained in the kaba PD are most dominantly realized with the word Work or action verbs.

The findings on the reasons for the above-mentioned type of material process nominations are also supported by Knapp and Watkins (2005: 221) on the grammatical features of the narrative genre, which states 'When sequencing people and events in time and space, narrating typically uses action verb ...'. Knapp and Watkins (2005: 221) states that when composing or perpetrating the perpetrators with activities or events, which in the event there is a description of time and space/location, then typically the verb or verb used in the narrative genre is the action verb or equivalent is called the material process.

A summary of the previous graph shows that in the overall Kaba PD consisting of 3,256 participants nature tends to have a more dominant level of need for the participant type of non-human or non-human nature (65%) when compared with human or human (35%). From the analysis conducted on Kaba PD to find the reason of the nominality of the participant type of non-human nature, three findings were obtained. First, in kaba PD there are other main literary forms such as parables, *pantun*, *talibun*, and *petitih*. In the parable, *pantun*, *talibun*, and *petitih-petitih* are generally found participants of non-human nature. Secondly, in kaba PD, based on the findings of the type of process in Table 1 it is known that 30% of the types of processes are relational, which is at the second level after the material process. In general, the participants of this non-human nature are found in relational process clauses, which characterize or identify one entity with an intention or another environment in intensive, circumstantial, and proprietary relationships by means of identification and attributes. Third, the language style in kaba PD is full of symbols. His style is not the same as the language used in everyday life by members of the Minangkabau community. Kaba PD language style is also

different from the language styles contained in the Indonesian literary works, newspapers, and magazines. The symbols are generally realized by participants of non-human nature.

The results of the analysis in Table 2 on the role of participants are contrary to the results of the analysis in Table 1 on the type of process. The analysis of the dominant type of process in kaba PD shows the most dominant level of need in the material process, whereas the analysis of the dominant role of participants is the Carrier-Attribute which is the role of participants in the relational process rather than the Actors-Goals for the material process.

Based on the analysis performed in kaba PD, the role of the Carrier – Attribute participant becomes dominant because of the participant's role. The perpetrator often does not require the role of the Gol participant, and the role of the Gol participant often does not require the Performer. Likewise, for mental and verbal processes, the two often do not require consecutive participant roles of Fenomenon and Words, nor are the two processes often requiring participant I roles in a row for the Sensor with the Speaker. This is because the kaba language pattern is not like the Minangkabau language in general, which consists of gatra-gatra (sentence fragments) with the number of syllables that are relatively fixed and short so that the consistency of the syllables is what allows the rhythm in the kaba language. The roles of participants I and II such as Actors, Sensors, Sayers, Behavers, Goals, etc. are usually known from the context as mentioned at the beginning of each section of the gatra.

The result of the analysis of the reason for the circumstance type of the location in Kaba PD is because kaba PD has a text type of past activity/event, which of course requires interpretation or description of the nature of the nature of the activity or event, which is realized by the circumstance of the location consisting of place and time . Even one subtype of the circumstance of a location, such as just place or time alone, has the most dominant level of need when compared to other circumstances.

CONCLUSION

The findings of the reason for the above-mentioned circumstantial type of Location are also supported by the opinion of Knapp and Watkins (2005: 222) which states "Formally, narrative sequences of people/characters in time and space." Percepat Knapp and Watkins (2005: 221) , The type of narrative text composes or specifies the person or character in the description or circumstances of time and place or space.

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Playing with Politeness in Economic Journals: The Strategy Used by Authors to Bring about Solidarity and Respect

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Abstract

This study tries to analyse the dominance strategy of politeness used by authors to bring about solidarity and respect in selected economic journals. The corpus consists of 78.064 words from 12 different articles from one reputable Economic journal in the United States namely the Economic Growth Journal (EG). The data were taken from six years latest where this study conducted in 2012. The conceptual framework of the present study based on the politeness theory by Brown and Levinson (1978) alongside the application onto scientific writing by Myers (1989) and persuasive tactics proposed by Mulholland (1994). This study calculated in a total of 591 times the authors employ the tactics to maintain solidarity and respect in their articles. Positive politeness strategies seem to be the highest frequency (258 times) than the other three strategies. The data also reveals that EG authors have used eight tactics in this strategy and it seems the three most used tactics was; by using in-group identity marker (62 times), using an in-group pronoun (59 times), and by informing readers about their research (40 times). This study clearly sees that the strategies and tactics employ by the authors in EG journal has a purposes to bring about solidarity and respect used by EG authors in their articles somehow used to reach the demands of the academic discourse community that expects scientific language to be objective and formal however not losing its intimacy with the economic community members and this is seems in line with the nature of positive politeness strategies.

Keywords: politeness, strategy, economic, solidarity, respect.

INTRODUCTION

The study of politeness strategies has become one of the most active areas of research in the area of discourse both in spoken and written. This phenomenon began rises when Goffman published “On face work” in 1955 then followed by Myers in 1989 when he published his article, “The Pragmatics of Politeness in Scientific Articles”, and found that the model proposed by Brown and Levinson (1987) could also be applied to interpret the culture of scientific writing.

Since then, many scholars have extended the concept of politeness strategies onto written discourse such as on current research issues (Kasper, 1990), business letters (Maier, 1992), written business discourse (Pilegaard,

1997), scientific texts (Kwok, 1997), persuasion in writings (Cherry, 1988), thesis writing (Faridah Mohd. Noor, 2000), research articles (Dahl, 2008), blogs (Thayalan, 2011), Economic Journals (Hamuddin: 2012).

The present study is interested in studying the positive politeness strategies in economic journals. What makes economics special and selected to be analysed in this study, Holmes (2001), mentioned the economic field is prototypical of the social sciences which combine both science research issues related to human behaviour and science of mathematical economic models. Dahl (2009: 2) stressed in his article that economic writing is a combination of “soft” science research issues related to human behaviour and the “hard” science of mathematical economic models. Moreover, this study has chosen to explore economic journals to explore the dominance strategies or the most used tactics of politeness to bring about solidarity and respect among authors and readers in the economic community.

Politeness Strategy in Economic Articles

Since the early 1980s, the discussion of various controversial issues in the economics discourse community has led to increasing debate among concerned economists about the ways that they communicate with each other, as well as with non-economists. This debate has been vigorous and has also influenced the direction and nature of the research into economics discourse by linguists.

Economists’ assessments of their discourse have contributed to a growing awareness by many that the ways they communicate their ideas in economics do not accurately correspond to the ways they actually “do” economics. The debate leads to asserts that economists have two attitudes to their discourse, termed the "official and unofficial, the explicit and implicit." The explicit official attitude (rhetoric) reflects a scientific methodology which is "modernist", that is, a modernism which consists of "an amalgam of logical positivism, behaviourism, operational, and the hypothetic-deductive model of science" (Mc.Closkey: 1986; Gal, 1989; Henderson : 1986; Mauranen:1993; Tadros:1985; Allen & Pholsward: 1988) and Cameron: 1991).

However, most of the scholars above shared similar view that economists, along with other academic writers, use linguistic and rhetorical devices to persuade readers of their point of view and that there is an intellectual hesitancy to see the use of such devices as acceptable within the conventions of the scientific methods. Therefore this study is on the right track by using the concept of politeness based on Brown and Levinson's classical politeness theory (1978, 1987) alongside Myers (1989) and Mulholland's (1994), this theory will enlighten major concept of politeness theory as an arrangement of politeness used by author of EG journal.

METHODOLOGY

Classical politeness theory proposed by Brown and Levinson (1978) alongside two others studies namely; politeness in scientific articles by Myers (1989) and Mulholland's (1994) compilation of persuasion tactics. These three studies were used dynamically to explain the strategies and tactics found in Economic Growth (EG) journal.

A quick observation on three randomly chosen university libraries and internet search indicated that there is a wide range of economic journals. These cater specifically for specific fields of economy, such as management, human resources, marketing and so forth. However, following two interviews conducted with two senior lecturers (one Associate Professor and one head of department) from the Faculty of Economy, University of Malaya, it was suggested to focus on journals published by the economic association. Therefore, this study selected Economic Growth which is published by the American Economic Association.

RESULT

This section presents the findings based on the analysis of politeness strategies in EG. The analysis explored 78.064 words from 12 articles from time to time (span six years) as the corpus of this study. The data calculated EG authors have explicitly used four strategies namely, positive politeness, negative politeness, bald-on-record, and off-record politeness strategy. The corpus also recorded that EG authors were employed 591 politeness tactics. The table below showed us that positive politeness came out to be the dominance strategy among others with eight tactics and 285 times are being used in EG.

Table 1: Choice of Politeness Strategies

Politeness Strategies	Economic Growth (EG)		
	Tactics	Quantities	Percentage(%)
1. Positive Politeness	8	258	53.31
2. Negative Politeness	4	249	51.45
3. Bald-on Record	2	56	11.57
4. Off-Record	2	28	5.78
Total	16	591	100%

EG authors were found employ 591 politeness tactics with eight (8) tactics to be polite in the writing of economic journals. Even though these eight tactics distributed almost in every section of the journal somehow, in the introduction, methodology, and result seems to be the most favourite sections for the authors to employ the positive politeness as seen in table 3.2 below.

Table 2: Distribution of Positive Politeness Strategies in EG

NO	TACTICS USED	FREQUENCY						Total	Percentage (%)
		Abstract (abs)	Introduction (intro)	Method (meth)	Result (resl)	Discussion (disc)	Conclusions (concl)		
1	By using in-group identity marker	5	18	17	15	5	2	62	24.03
2	By using in-group pronoun	2	24	8	11	8	6	59	22.86
3	By informing readers about their research	4	10	9	7	5	5	40	15.50
4	By sharing similar view	-	12	11	11	3	-	37	14.34
5	By giving reasons	-	8	5	5	2	3	23	8.91
6	By acknowledging the contribution of others	-	14	4	-	4	-	22	8.52
7	By showing humility	-	5	-	2	2	-	9	3.48
8	By sharing emotional response	0	3	1	-	2	-	6	2.32
TOTAL		11	94	55	51	31	16	258	
		4.26	36.7	21.3	19.76	12.01	6.20	100%	

The analysis of the corpus revealed in a total of 258 times in EG journal. It consisted of 8 different tactics in this strategy, and it seems three most used tactics were; by using in-group identity marker (62 times), using an in-group pronoun (59 times), and by informing readers about their research (40 times) as seen in table 3.2 below:

Table 3.2: Positive Politeness Tactics in EG

No	Tactics	Frequency	Percentage (%)
1	by using in-group identity marker	62	20.37
2	by using the in-group pronoun	59	19.34
3	by informing readers about their research	40	13.11
4	by sharing a similar view	37	12.13
5	by giving reasons	23	7.54
6	by acknowledging the contribution of others	22	7.21
7	by showing humility	9	2.95
8	by sharing the emotional response	6	1.96
1	TOTAL	258	100%

As seen in Table 4.2, a total of 258 positive politeness tactics were found in the EG corpus. The top three tactics employed are by using in-group identity marker (20.37 %), followed by using an in-group pronoun (19.34%) and by informing the readers about the research (13.11%).

Tactic 1: By using in-group identity markers

The tactic is the most used tactic by EG's author in this study. It is found that they used this tactic to indicate group membership and to bring about the elements of closeness to show solidarity as well as to close the distance between author and readers. These tactics according to Brown and Levinson: 1978; Myers: 1989) allowed the authors convey in-group membership and they include in-group usage, address forms of intimate terms, technical terms, jargons or slogan

- (1) ... thus producing big equivalent **ad valorem** rate changes, that is, big changes in percentage rate.
(EG-04/01/met. p.8)
- (2) Since the inclusions of initials **GDP per capita** in a dynamic panel can lead to biased coefficients (Nickell, 1981), we also provide a consistent specification that uses lagged **GDP per capita** as an instrument
(EG-04/01/dis. p.12)
- (3) We can construct; the ratio of agricultural prices to the economy-wide labor supply (**LANDLAB**); the ratio of agricultural land the economy to industrial prices (**PAM**); the ratio wages rates to farm land rents (**WR**); total factor productivity in agriculture (**TFPG**); and labour productivity in manufacturing (**INDPROD**)
(EG-05/02/meth p.11)

As seen in Examples (1-3), authors used technical terms such as 'ad valorem, GDP per capita, LANDLAB, PAM, TFPG and INDPROD' as a way to inform others, using shared knowledge among the economists. Technical terms are usually understood by people in specific research areas; this could be seen as a politeness tactic. It concurs with the work of Mulholland (1994), who state that author can be viewed as being polite when they use technical terms to indicate in-group identity markers.

Tactic 2: By using in-group pronouns

According to Myers (1989), in-group markers such as pronouns are used to show solidarity with scholars, researchers and people in the scientific community. In this study, it was found that author use pronoun such as "we, us, our" to express that the writers *do not stand alone* but as an extended family. The following Example (4) shows the case.

- (4)...The conventional approach to these question is driven by what **we** might call the 'fundamentals' view of the world.
(EG-07/04/intro p.2)

In Example (4) author used the pronoun 'we' that appears to represent 'everyone' in the economics. The use of the pronoun 'we' appears to show that author are in solidarity and are in the same position with the others, in

addition to standing as an extended family. Thus, it was possible for an author to mitigate any claims they make in the article.

In the following Examples (5-7), author uses the pronoun ‘our’ and ‘we’ to represent themselves and their co-researchers:

- (5) **Our** approach has a different micro foundation than either of these and yields an empirical examination that is much more fine-grained.
(EG-07/04/intro, p.3)
- (6) To check the robustness of **our** findings against these concerns, **we** have also constructed **our** measures with the World Trade dataset which...
(EG-07/04/meth, p.11)
- (7) This allows **us** to study the extent to which the VRS model...
(EG-06/03/intro, p.6)

As is seen in Examples (5-6) author used the pronoun ‘our’ and ‘we’ that represent themselves and their co-researchers. Also, in Example (7) author used the pronoun ‘us’ to also represent the esoteric audiences. This shows that author could mitigate any claim they make in their criticism while minimizing the FTA by including themselves in the criticism. Thus this can be viewed as a politeness tactic that brings about solidarity.

Tactic 3: By informing readers about their research

It is found that author used this tactic to inform readers on the possible contributions to economics, the strength of their study and steps taken by the researchers in conducting their studies. In the following Examples (8-9), the author informed readers about the possible contributions of their study:

- (8) **These papers offer explanations** based on changing export market growth or transportation cost decline.
(EG-04/01./abs, p.1)
- (9) **We present in this paper** a complementary argument that emphasizes the idiosyncratic elements in specialization patterns. . .
(EG-04/01./intro, p.1)

Examples (8-9) above shows author used phrases such as ‘These papers offer explanations’ and ‘We present in this paper’ as a way to inform others of the strengths and the possible contribution of the study. It concurs with the work of Myers (1989) and Mulholland (1994), who stated that writers could be viewed as being polite when they inform readers of the strengths, advantages or the possible contributions of their study.

The study found that author also informed readers about the strengths of their research. This could also be viewed as a politeness tactic as revealed in Example (10):

- (10) This paper **exploits recently-collected data** documenting relative factor price trends over the very long run and **points out** that there was another, equally radical structure break which occurred in north-west Europe. . .
(EG-05/02./intro, p.1)

In Example (10) author informed readers of the strength of the paper as it ‘exploits recently-collected data’ and ‘points out’ something which could satisfy the positive face of the readers. The data also revealed that author informed readers of the steps taken in their studies. It can also be viewed as positive politeness as this could satisfy the curiosity of readers of the steps taken in collecting data. In Example (11), the author informs readers of the steps taken in their study:

- (11) **We also include human capital as a regressor**, since it plays a role in our theoretical framework. **We add the (physical) capital-labor ratio and a rule of law index** as well to account for neoclassical explanations for economic growth. Finally, we show both OLS and IV result.
(EG-07/04./meth, p.18)

In this Example (11) author explained the details of their study by informing the steps taken in their study such as ‘We also include human capital as a regressor’ and ‘We add the (physical) capital-labor ratio and a rule of law index.’. This tactic could be seen as a politeness tactic as it allows the author to guide readers to the methodology of the study.

CONCLUSIONS

This study found that all four strategies of politeness seem have been employ by the EG journal authors in their articles. However, positive politeness seems become the most dominance strategy in were employed the pattern of use reflects the preference of certain politeness strategies over others with the purpose. Quantitative data showed that EG journal authors employed more positive politeness strategies in 8 different tactics. These tactics distributed in almost every section of the article.

Furthermore, this study realized in the use of positive politeness in EG appeared to be intended showing professionalism in their writing without losing the sense of intimacy. Moreover, it is important to note also that positive politeness strategy becomes more and more effective dominance to use as its nature to create direct and efficient sentences in the journals. This study underlined that every tactic in positive politeness employ to create a friendly atmosphere and to mitigate the impact of imposition in economic journals. Finally, this section leads to highlights the findings that positive politeness leads regarding frequency and number of tactics used. However, the result of the present study as mention above also showed that there are only small differences in the use and production of positive politeness strategies in Economic Growth (EG) compare to the other three strategies namely Negative

politeness, bald-on record as well as off-record politeness strategies, therefore, every tactics or strategy that can be used to employ to create a friendly atmosphere in journal can be used.

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Speech Verb in Japanese Idiom

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Abstract

The speech verb in the Japanese idiom used in this paper is limited to Japanese idioms that use the name of the parts of the body. This research is descriptive qualitative, and the data are taken from library research. This aim of this study is to reveal the semantic prime and semantic structure of speech verbs in Japanese idiom by using the theory of Natural Semantic Metalanguage (Goddard and Wierzbicka, 2014). The method used in collecting the data is an observational method with tapping techniques as the basic technique and note taking technique as the advance technique. To express the semantic prime of verb speech, the data analyzed by applying distributional method with form changing technique and insertion technique. Furthermore, the distributional method with paraphrase technique is used to formulate the semantic structure of idiom of the Japanese language. The results show that the semantic structure of Japanese idiom formed from the elements SAY with FEEL, THINK, and WANT. Based on that reason, the polysemy which is formed are SAY/FEEL, SAY/THINK, and SAY/WANT

Keywords: *speech verb, Japanese idioms, natural semantic metalanguage, semantic primes, and semantic structure.*

INTRODUCTION

The speech verb in Japanese idiom has a semantic structure formed from the configuration of the word meaning that reflects its supporting culture. Such semantic structure can be very complex and complicated depending on the background of the culture. However, this can be studied with a set of universal semantic structures contained in the Natural Semantic Metalanguage (NSM) theory. This article discusses the semantic structure of speech verbs in Japanese idioms. The focus of the study is how the semantic structure of speech verbs in Japanese idiom.

METHOD

The approach applied in this research is a qualitative approach. The data were collected using an observational method with tapping as the primary technique and note taking as the advanced technique. Note taking technique is used to identify speech verbs used. The next step is classifying the data based on a semantic prototype that refers to a universal default lexicon. Then the data were analyzed using the distributional with the changing form technique, insertion technique, and paraphrase technique.

The Concept of Natural Semantic Metalanguage

The Natural Semantic Metalanguage theory pioneered by Wierzbicka (1996), can explain the semantic prime and semantic structure of speech verbs in Japanese idioms. The basic assumption of this theory relates to the semiotic principle, where according to the principle the analysis of meaning will be discrete and complete. That is, any complex meaning can be explained without spinning and without residue in any combination of other discrete meanings (Goddard 1996a: 24, Wierzbicka 1996a: 10). There are three basic concepts of NSM used in this article, namely; (1) non-composition polysemy; Is a single lexicon form that can express two different default meanings, and has no composition relationship between one exponent and another (Wierzbicka, 1996d: 27-29), (2) universal syntax; Is a combination of lexicons of the semantic prime that form a simple proposition in accordance with the language's corresponding morphosyntactic device, and (3) the semantic prime; Is a set of meaning that cannot be changed and the meaning has been brought by human from birth (Goddard, 1996b: 2; Sudipa, 2010: 8). Here are 65 semantic primes proposed by Goddard and Wierzbicka (2014: 12).

Tabel 1. Semantic Primes

No.	Component	Element of Semantic Primes
1.	<i>Substantives</i>	<i>I, YOU, SOMEONE, SOMETHING/THING, PEOPLE, BODY</i>
2.	<i>Relational Substantives</i>	<i>KIND, PART</i>
3.	<i>Determiners</i>	<i>THIS, THE SAME, OTHER</i>
4.	<i>Quantifiers</i>	<i>SOME, ONE, TWO, MANY/MUCH, ALL, LITTLE/FEW</i>
5.	<i>Mental Predicates</i>	<i>THINK, KNOW, WANT, DON'T WANT, FEEL, SEE, HEAR</i>
6.	<i>Speech</i>	<i>SAY, WORDS, TRUE</i>
7.	<i>Action, events, moment, contact</i>	<i>DO, HAPPEN, MOVE, TOUCH</i>
8.	<i>Evaluator</i>	<i>GOOD, BAD</i>
9.	<i>Descriptor</i>	<i>BIG, SMALL</i>
10.	<i>Time</i>	<i>WHEN/TIME, NOW, BEFORE, AFTER, A LONG TIME, A SHORT TIME, FOR SOME TIME, MOMENT</i>
11.	<i>Logical concepts</i>	<i>NOT, MAYBE, CAN, BECAUSE, IF</i>
12.	<i>Intensifier, augmentator</i>	<i>VERY, MORE</i>
13.	<i>Similarity</i>	<i>LIKE/WAY /AS</i>
14.	<i>Life, Death</i>	<i>LIVE, DIE</i>
15.	<i>Location, Existence, possession, specification</i>	<i>BE, THERE IS, BE(SOMEONE)'S, BE(SOMEONE/SOMETHING)</i>
16.	<i>Space</i>	<i>WHERE/PLACE, HERE, ABOVE, BELOW, FAR, NEAR, INSIDE SIDE</i>

DISCUSSION

Speech Verb n Japanese Language Idiom

Speech verb in Japanese language idioms that use the names of parts of the body is represented by the type of SAY. According to Wierzbicka (1996), there are three semantic primes included in the speech prototype, that says, words, and true. In this study, only the semantic prime of prototype 'say' that

can be applied. The syntactic pattern of the semantic prime is 'X says something to Y'. Some Japanese idioms which represent the verbs of speech, such as, *kuchibiru o togarasu* 'complain', *kuchi ga umai* 'bragging', *kuchi ga warui* 'criticize', *kuchi o kiku* 'chat', *ago de tsukau* 'to order', *Hiji deppou o kuu* 'reject', *kuchi guruma ni noru* 'persuade', *Yubi ippon mo furesasenai* 'tease', *hana de warau* 'insulting', *ageashi o toru* 'tattle', *kuchi o hasamu* 'interrupted', *shita o dasu* 'mock', *hana ni kakeru* 'pride themselves'. In this article not all analyzes of the speech verb are presented, but only the representation of the finding of the research.

Idiom *kuchibiru o togarasu* 'complain.'

Idiom *kuchibiru o togarasu* is formed from lingual symbol *kuchibiru* 'lips' and *togarasu*. 'tapered.' This lingual symbol is connected by the *o* particle, where the *o* particles functions to connect the nouns and verbs. Lexically this structure of this idiom means 'tapered lips,' and is idiomatically meaningful 'to complain.' The semantic structure of this idiom is generated from the polysemy SAY / FEELING, and the syntactic pattern is 'X says something to Y'. This idiom is related to the utterance that comes out of someone's mouth since experiencing something bad, like distress, suffering, and pain. Someone at the moment complains, hopes the other knows what he feels, and this can be formulated with the component of meaning 'X tells this, so Y knows that X feels something bad'. Besides, someone who complains also hopes that others will feel what they feel, this can be mapped to a component of meaning, 'X says this so that Y feels what X feels.' The idiom's semantic structure can be seen below.

***kuchibiru o togarasu* 'complain.'**

X says something to Y

X tells this, so Y knows that X feels something bad

X tells this, so Y feel what X feels

X wants Y to do something for X

X says something like this

Idiom *kuchi ga warui* 'to criticize.'

The *kuchi ga warui* idiom is formed over the lingual symbols of *kuchi* 'mouth' and *warui* 'bad.' This lingual symbol is connected by the particles *ga* that function to indicate a thing or condition. Lexically this idiom means 'bad mouth' and idiomatically means 'to criticize.' The semantic structure of the *kuchi ga warui* idiom is composed of a mixed polysemic SAYING/ THINKING, and the syntactic pattern is 'X says something to Y'. The meaning of 'criticism' relates to one's views or responses to the actions or opinions of others. Usually, this is done to influence other action because the person does not agree to the things done by others. It can be formulated with 'X says this because X does not want Y to do something.' Criticizing is not a bad thing, and it is not always a negative act. If someone criticizes, it means that he wants a

change in the future, it can be formulated with the component 'X think Y can do something better.' Paraphrase *kuchi ga warui* idiom as follows.

***kuchi ga warui* 'to criticize'**

X says something to Y

X says this because X does not want Y to do something

X thinks that Y can do something better because of this

X says something like this

Idiom *kuchi o kiku* 'chatting.'

The *kuchi o kiku* idiom is formed from the lingual symbol of *kuchi* 'mouth' and *kiku* 'ask.' These two lingual symbols are connected by particles *o*. The lexical structure of this idiom means 'questioning the mouth' and idiomatically means 'chatting.' The semantic structure of *kuchi o kiku's* idiom is formed by a combination of polysemic SAYING / THINKING, and the syntactic pattern is 'X says something to Y'. The meaning of 'chatting' contained in this idiom is often interpreted as casual conversations without a specific subject between the speaker and the hearer. As contained in the component of meaning 'X says something to Y' and 'Y also says something to X'. While chatting, speakers and hearer will discuss and think the same topic in their conversations so that it can be formulated with the components of the meanings 'X and Y think of the same thing'. The meaning of the idiom can be explained as follows

***kuchi o kiku* 'chatting.'**

X says something to Y

Y also says something to X

X and Y think of the something

X and Y say like this each other

Idiom *ago de tsukau* 'command'

Idioms *ago de tsukau* formed from lingual symbols *ago* 'chin' and *tsukau* 'use'. These two lingual symbols are connected by *de* particles. Lexically this idiom means 'to use on the chin', and idiomatically means 'command.' The semantic structure of *ago de tsukau's* idiom is formed by a mixed of polysemic SAYING / THINKING, and the syntactic pattern is 'X says something to Y'. The meaning of 'give the command' in this idiom implies others to do something, thus containing the semantic component 'X says this because X Want Y to do something.' In this case, the messenger has to do something as what the ordered or principal said or want so that the semantic component of 'X thinks Y should do something as he says.' Usually, in this case, the principal has more power than the messenger. Following are the paraphrase of the semantic structure of *ago de tsukau's* idiom.

***ago de tsukau* 'command'**

X says something to Y

X says this because X wants Y to do something

X thinks that Y has to do something as he said

So that, X says something to Y
X says something like this

Idiom *kuchiguruma ni noru* 'persuade'

Kuchiguruma ni noru's idiom is formed from *kuchi* lingual symbol 'mouth', *guruma* derived from the word *kuruma* means 'car' and *noru* 'ride.' The lingual symbol is connected by particle *ni*. Lexical structure of this idiom means 'up into the mouth car,' and idiomatically means 'persuade.' The semantic structure of *kuchi guruma ni noru*'s idiom formed from the combination of polysemy SAY / WANTS, and the syntactic pattern is 'X says something to Y. Idiom *kuchi guruma ni noru* implies that the speaker praised the addressee by saying good things about addressee so that it can be formulated with the component 'X says something good about Y'. The speaker's interest to persuade the hearer to do something like as he wants, as well as mapping component 'X said this because X wants Y perform as what is wanted by X'. Although being persuaded there is no guarantee the addressee will follow the wishes of the speaker, because of the possibility of rejection from the opponents, such as following syntactic component mapping 'X knows that Y does not want to do the desires of X'. To overcome these conditions, a speaker will persuade the hearer to say all sorts of reasons that the hearer wants to follow what the speaker wants. Hence, this can be formulated by, X says something to Y'. The semantic structure of the idiom is expressed as follows.

***kuchiguruma ni noru* 'persuade.'**

X says something to Y
X says something good about Y
X says this because X wants Y do something like X wants.
X knows that Y does not want to do X desire
So, X says something to Y
X says something like this

Idiom *hana de warau* 'insulting.'

The *hana de warau*'s idiom is formed from the lingual symbol of *hana* 'nose', and *warau* 'laughs.' These two lingual symbols are connected by the *de* particle. The lexical meaning of this idiom is 'laugh with the nose,' and its idiomatic meaning is 'insulting.' The semantic structure of *kuchi guruma ni noru*'s idiom is formed from a mixture of SAYING / FEELING polysemic, and the syntactic pattern is 'X says something to Y'. This idiom refers to the act of despising the speaking partner. The offensive act occurs because the speaker does not like the speech partner. It can be formulated with 'X saying this because X feels something bad against Y'. Speakers insult the speech partner because the speaker assumes that the partner has done something bad to him. It is formulated 'Y has done something bad to me.' Further, the speakers cannot accept it, and this can be formulated with the component 'I do not want to be treated like this.' Here is the semantic structure of the idiom *hana de warau*.

***hana de warau* ‘insulting.’**

X says something to Y

X says this because X feel something bad toward Y

X thinks like this:

Y has done something bad to me

I don’t want to be treated like this

Y will feel something bad because of this

X says something like this

Idiom *ageashi o toru* ‘gossip.’

The structure of *ageashi o toru*’s idiom means 'catch the legs' lexically, and it idiomatically means 'gossip.' The semantic structure of this idiom is formed by a mixture of SAYING/ DESIRING polysemic, and the syntactic pattern is 'X says something to Y'. This idiom implies that someone talks about the deprivation or ugliness of another (Z) so that the opposite (Y) knows something bad about Z so that the subcomponent formed 'X wants Y to know something bad about Z'. By gossiping, the speaker wants the other person to think of something bad against Z. It can be formulated with 'X saying this because X wants Y to think something bad about Z'. The effect of gossip will make the person being gossiped will experience and feel something bad, such as being humiliated, excommunicated and berated so that it can be formulated 'because of this, X thinks that Z will feel something bad.' Here is the semantic structure of the *ageashi o toru*’s idiom.

***ageashi o toru* ‘gossip’**

X says something to Y about Z

X wants Y knows something bad about Z

X says this, because X wants Y to think something bad about Z

Because of this, X thinks that Z will feel something bad

X says something like this

Idiom *kuchi o hasamu* ‘interrupt’

Idiom *kuchi o hasamu* is formed over the lingual symbol of *kuchi* 'mouth' and *hasamu* 'hampers.' This lingual symbol is connected by particles *o*. This idiom is lexically meaning to 'wedge' and idiomatically means 'to interrupt.' The semantic structure of the *kuchi o hasamu* idiom is formed by a mixed polysemic SAYING / THINKING, and the syntactic pattern is 'X says something to Y'. Interrupting, in this case, is interrupting one's conversation. Someone who interrupts someone else's talk can be formulated with 'X saying something when Y is talking.' The purpose of someone interrupting is to let the other person know something from him. It is formulated with the component 'X says this because X thinks Y can know something from X'. The explanation of the semantic structure of *kuchi o hasamu*’s idiom can be described follows.

***kuchi o hasamu* ‘interrupt.’**

X says something to Y

X says something when Y is speaking

X says this because X thinks Y can know something from X

X says something like this

Idiom *shita o dasu* ‘mock.’

Idiom *shita o dasu* is formed on the lingual symbol of *shita* 'tongue' and *dasu* 'eject,' and the lingual symbol is connected by particle *o*. This idiom lexically means 'to remove the tongue,' and idiomatically means 'to mock.' The semantic structure of idiom *shita o dasu* is formed by a mixture of SAYING / FEELING polysemic, and the syntactic pattern is 'X says something to Y'. Mocking is interpreted by saying a sarcastic thing. This is done by the speaker when he feels displeased with the speech partner, so that the semantic component 'X may feel something bad against Y'. The reason of the speaker to mock because he wants to influence the action of speech partner. In the speaker's view, the speech partner will feel something bad when being mocked, such as the semantic component mapping 'X says this because X wants Y to feel something bad.' Here's the semantic structure of the idiom.

***shita o dasu* ‘mock.’**

X says something to Y

X feels something bad toward Y

X says this because X wants Y feels bad

Y does not like this

X does something like this

CONCLUSION

The semantic structure of speech verbs in Japanese idiom belongs to the SAYS type and is generated from polysemic SAYING/FEELING, SAYING/THINKING, AND SAYING/ WANTING with the syntactic pattern 'X says something to Y'. The semantic structure of speech verbs in the Japanese idiom is formulated from some polysemic and combinations between elements of the semantic prime so that the similarities and differences of the semantic structure of the Japanese idiom can be seen.

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Linguistic Features of Bali Tourism Advertisements

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Abstract

Tourism in Bali has increased significantly since 1970's and recently many people from foreign countries come to visit Bali every single year. It provides excellent opportunities for locally, and non-locally owned businesses in the tourism sector, including travel agents, hotels, and villas, restaurants, bars, cafés, spas, etc. The advertising industry is also growing with companies in the tourism sector competing to sell their products and services to the tourists through advertisements. Tourism advertisements have their characteristics by a combination of different components in their own lexical, morphosyntactic and textual patterns which are identifiably unique and very interesting to analyse. This study aims at discovering the linguistic features of Bali tourism advertisements and the implicit meaning of verbal expressions used in Bali tourism advertisements. The data were taken from Bali tourism magazines: Bali & Beyond, Now Bali and Hello Bali. Observation method and note taking technique were applied to obtain the qualitative data. Theory of English advertising by Leech (1966) is used to analyse the linguistic features used in Bali tourism advertisements. The findings and discussions are presented through formal and informal methods. Our findings show that Bali tourism advertisements are characterized by the use of particular verbs and adjectives. The advertisers use different syntactic patterns such as declaratives, imperatives, interrogatives and exclamatives. The use of ambiguity and rhetorical devices are also found in the advertisements i.e. personification, hyperbole, synecdoche, and metaphor.

Keywords: *advertisement, linguistic feature, tourism*

INTRODUCTION

Natural panoramas, unique cultures, and Balineseritual activities are the main fascinations of tourism in Bali. Tourism development in Bali is also supported by the development of tourism products and facilities. Tourism products include travel agents, hotels, villas, resorts, spa, bar, café, night clubs, shopping centers, etc. They are essential in facilitating the tourists during their stay in Bali. Without proper facilities, it is impossible that tourists will stay comfortably in Bali. It results in rapid economic growth in Bali, especially in the tourism industry.

Advertisements play a very important role in promoting Bali as world's tourism destination. The government and private companies in tourism sectors

still have to make efforts to realize sustainable tourism development in Bali. Many private companies compete to launch their products and promote them through advertisements both in printed and electronic media. Advertisements should deliver messages which influence the consumers' attitude and behavior which is beneficial for the companies. The advertisement is persuasive communication which can change the public behavior. The advertisements are designed attractively to remind the public toward particular images. To create a positive image, the advertisers often use unusual and unique verbal and visual signs.

Verbally, advertisements must be presented in a language which is extraordinary and trendy. The advertisers often use words which are strange, out of context and even intentionally misspelled. The uniqueness of language of advertisement is very interesting to analyze, both its form and meaning. The aims of the study are to identify the linguistic features of Bali tourism advertisements and investigate the meaning of verbal signs used in those advertisements. By identifying the linguistic features, we can find out the patterns of lexical choices, sentence structures and rhetorical devices used in Bali tourism advertisements. It is also crucial to analyze the meaning of the verbal signs to discover the messages and values behind those advertisements.

METHOD

The data were taken from Bali tourism magazines, such as Bali & Beyond, Now Bali and Hello Bali. They were chosen as data source since they are considered as the most trusted tourism magazine in Bali which specifically reports about tourism spots in the island including news about Balinese life and traditions, the recent events or upcoming festivals held in Bali. Also, they also consist of various advertisements promoting tourism products, facilities and service which available in Bali. The data were collected through observation method and note taking technique. The data were classified based on the linguistic features such as lexical choices, syntactic patterns, ambiguity and rhetorical devices found in the advertisements. The linguistic features were analysed using the theory of English advertising by Leech (1966). The theory of semantic proposed by Palmer (2001) was applied to find out the meaning of verbal signs used in the advertisements to find out hidden messages delivered by advertisers through those advertisements.

RESULTS

The finding shows the typical linguistic features used in Bali tourism advertisements. First, the lexical choices can be seen from the use of particular verbs and adjectives. The most frequent verbs used in Bali tourism advertisements are *taken*, *stay*, *enjoy*, *come*, *experience*, *make* and *discover*. The most frequent adjectives used in the advertisements are *new*, *romantic*, *best*, *luxurious*, *magic*, *perfect*, *longest*, *chic*, *lush* and *exclusive*. Second, the syntactic patterns found in the advertisements are declaratives (67%),

imperatives (24%), interrogatives (6%) and exclamatives (3%). Third, rhetorical devices found in the advertisements are personification (43,5%), hyperbole (28,3%), synecdoche (17,4%) and metaphor (11%). It is also found the ambiguity in several advertisements which will be presented in the discussion.

DISCUSSION

Word choice in language of advertisements is very crucial. It plays the most important role in influencing and convincing the readers or viewers. The linguistic patterns of tourism advertisements can be seen through the use of typical verbs and adjectives, syntactic patterns, ambiguity and rhetorical devices.

Lexical Choice

The finding of the research shows some verbs which frequently used in Bali tourism advertisements, such as *take, stay, enjoy, come, experience, make* and *discover*. It shows that tourism advertisement discourse has a different lexical choice in comparison with the other types of advertisements like the advertisement of food and beverage product, cosmetics, cigarette, etc. Tourism advertisements promote tourism products or service like accommodations, tour packages, restaurants, café, bars, night clubs, spa, shopping centres, etc. The verbs used in Bali tourism advertisements invite people to come, to try, to enjoy and to experience something very special during their holiday in Bali. The examples can be seen as follows:

- a. *Take home the spirit of Bali, take home an Atlas South Sea pearl. (Iklan: Atlas Pearls and Perfumes)*
- b. *Stay smart, stay sensible and stay Sens for each and every stay! (Iklan: Sens Hotels and Resorts)*
- c. *Enjoying the comfortable stay with us. (Iklan: Puri Resort)*
- d. *Come home to comfort & warmth. (Iklan: Awarta Villa & Spa)*

In sentence, a, the advertiser convinces the readers that by wearing Atlas south sea pearl you will feel like taking home the spirit of the island. The spirit of the island means the beauty of Bali. So when you wear this jewelry, you will be as beautiful as Bali and always be the center of attention. While in sentence b, the advertiser implicitly says that if you were smart and sensible, you should make a right decision by choosing Sens Hotels and Resorts to stay. In other words, if you did not choose Sens Hotels and Resorts, it means you are not smart and sensible.

Sentence c invites the readers not only to stay but also to enjoy a comfortable stay at Puri Resort. It indirectly says that Puri Resort is not only a place to stay but also provides a place with traditional Balinese surroundings

in which the guests can feel and enjoy the atmosphere of Bali rural areas. Sentence d also persuades the readers to stay at Awarta Villa and Spa which offers a 'home' concept where comfort and warmth await. It promises a luxurious villa with homey surroundings so that the guests feel comfortable and warm like in their own house.

In term of lexical choice, the advertisers also use particular adjectives in Bali tourism advertisements. Here is list of ten adjectives that frequently used in Bali tourism advertisements such as *new*, *romantic*, *best*, *luxurious*, *magic*, *perfect*, *longest*, *chic*, *lush*, and *exclusive*. Among those adjectives, the most dominant ones in Bali tourism advertisements are *new*, *romantic*, *best*, and *luxurious*. The examples can be seen as follows:

- a. The new tower is a spectacular setting for a romantic or family getaway. (Iklan: RimbaJimbaran Bali)
- b. Experience a secluded romantic retreat in the lush surroundings of contemporary Balinese interiors and design. (Iklan: Conrad Bali)
- c. 100% holiday in just one day! The best way to explore Lembongan and Penida Island. (Iklan: Bali Hai Cruises)
- d. The arts of luxurious living at RimbaJimbaran Bali by Ayana. (Iklan: RimbaJimbaran Bali)

The word 'new' means something which has never been existed before, never been seen or used by anybody. The advertiser used this word to attract people's attention by highlighting that their product is newly made, designed or launched. The advertisers assume that the tourists will be very interested in something new, instead of something mainstream. The word 'romantic' also frequently occurs in Bali tourism advertisements. It is used to describe Bali as a romantic island; a must visit place for couples. Many public figures even international artists choose Bali for their wedding venue and honeymoon. It then becomes a trend for other couples. The word 'romantic' is very influential to build an image for the advertised products, especially for accommodations like hotels, resorts, and villa which are the vital need for tourists.

The word 'best' is also often used in Bali tourism advertisements to show the excellent quality of the products and to convince people that they wouldn't find any better products out there. The use of the word 'best' implies that the advertisers are very confident and optimistic about their products. The word 'luxurious' also appear frequently in Bali tourism advertisements. Luxurious means extremely comfortable, elegant, or enjoyable, especially in a way that involves great expense. When an advertisement uses the word 'luxurious,' it represents a place which is very exclusive and classy. It attracts people who seek for the luxurious side of the island.

Syntactic Patterns

It is found that Bali tourism advertisements use various sentence structures. Among those sentence structures, the most dominant one is declaratives followed by imperatives, interrogatives and exclamatives. A declarative sentence is a sentence in the form of a statement, for example:

- a. *Using carefully selected ingredients, we follow time tested recipes to bring classic food traditions back to life. (Iklan: Manisan Restaurants)*
- b. *Here, Bali's nature, culture and tranquility are blended seamlessly into one for a perfect escape. (Iklan: The Sanctoo Villa)*

In printed advertisements, declarative sentence is started with a capital letter and always ended by a period. Meanwhile, in electronic advertisements, it is characterized by flat and neutral intonation. A declarative sentence is a fact, not an opinion. As seen in sentence a, the advertiser stated that Manisan Restaurants use classical ingredients of Indonesian archipelago since the specialty of this restaurant is Indonesian culinary. The basic concept is to revive the classic food traditions in this global era. In sentence b, the advertiser explained that the Sanctoo Villa is designed as a perfect escape where the guests can enjoy the harmony of nature, culture and peaceful atmosphere. This sentence describes the surroundings of the villa and what the guests can enjoy around the villa. It is a very interesting offer for the ones who adore Balinese nature and cultures.

An *imperative sentence* is a type of sentence that gives advice or instructions or that expresses a request or command. Orally, it is uttered with raising intonation at the beginning and ended with lower intonation. In advertisement discourse, the imperative sentence is commonly delivered delicately to avoid coercive impression. The example can be seen in the following sentences.

- a. *Enjoy one of the vibrant local night clubs with so much on offer. The choice is yours. Do everything or nothing. (Iklan: Bali, Indonesia Travel Guide Video)*
- b. *Make your adventure unforgettable. (Iklan: Bali Tourism Promotion Video)*
- c. *Be among the first to taste our signature creations. (Iklan: Paon Bali)*

In sentence a, the advertiser initially gives information about local night clubs with various offers you can find in Bali. Then the advertiser allows the audience to choose whether they want to do everything or nothing at all. Although it seems like giving choices to the audience actually it tells the audiences to enjoy the night clubs during their holiday, or they will regret it. In sentence b and c, the imperative sentences are delivered in the form of advice. Through those sentences, the advertisers told the viewers or readers to

do something by suggesting them, not commanding. Some interrogative sentences are found in Bali tourism advertisements. Questions can arouse interest and curiosity of customers to draw their attention and leave a deep impression. The examples can be seen as follows.

- a. *Culinary? We have food that flavor and atmosphere you will not find elsewhere in the world. (Ikan: Bali at Glance Video)*
- b. *Why not hire a surf board and hit the waves on famous Kutabeach? (Iklan: Bali, Indonesia Travel Guide)*
- c. *Why not experience some of local cuisine in a beach side restaurant? (Iklan: Bali, Indonesia Travel Guide)*

In sentence a, the question does not need an answer since the advertiser has provided the answer. In this case, the advertiser use question to offer culinary choices available in Bali and to inform that Bali has special culinary which flavor and atmosphere couldn't be found elsewhere in the world. Both sentence b and c use 'why not' question. The *only* time the advertisers should ask a question is when they can make a relatively accurate prediction of what the answer will be—and in most cases, the answer they're looking for should be "yes." A question also engages the audience and helps persuade them to come to a conclusion on their own, which has a greater effect then simply telling the audience to do something.

Exclamative sentences are also found in Bali tourism advertisements although it is not as many as the previous sentence structures. These are used to express strong feelings, strong emphasis or emotion, like the following examples.

- a. *100% holiday in just one day! (Iklan: Bali Hai Cruises)*
- b. *Opening soon! (Iklan: The Golden Tulip Jineng Resort)*
- c. *Have a wondroarr-ful day! (Bali Safari & Marine Park)*

In sentence a, the advertiser expressed the feeling of amazement and enthusiasm that using Bali Hai Cruises people can go to two different islands just in a day, Nusa Lembongan and Nusa Penida, which are very well known with their stunning beach and peaceful atmosphere. In sentence b, the advertiser expressed that he/she is very enthusiastic for the opening of the new hotel, The Golden Tulip Jineng Resort. By using the exclamative sentence, the advertiser can influence the readers to feel the same way and make them curious about the new concept offered by this hotel. The curiosity will lead people to try to stay in this hotel during their holiday in Bali.

There is a unique word play in sentence c. The 'wondroarr-ful' is formed by two different words, 'wonderful' and 'roar.' Wonderful means are extremely good and marvellous. Roar is loud sound of a wild animal (such as a lion). The word 'roar' represents a wild animal or wild life. While the word

‘wonderful’ represents the marvellous journey people can experience in Bali Safari and Marine Park. The advertiser uses the word ‘*wondroarr-ful*’ as an interjection to express multiple meaning in one word. It represents the image of Bali Safari & Marine Park which is wild and marvellous. Bali Safari & Marine Park took the guests on a safari to see wild animals directly in their habitat, feed the animals, in touch with well-trained animals and watch attractive animal’s shows.

Ambiguity and Rhetorical Devices

The use of ambiguity is very common in advertisements. The ambiguous statement is so elusive for the readers or viewers and potentially helpful for the advertisers since it has the power to make people “come again” to decipher what a particular message means. The examples of ambiguity in Bali tourism advertisements can be seen as follows.

- a. *SKAI Beach Club. SKAI is the limit. (Iklan: SKAI Beach Club)*
- b. *Well-appointed interiors and chic contemporary décor make a luxurious home away from home. (The Kayana Villa)*
- c. *Welcome to paradise. (Iklan: Beach Walk Shopping Center)*

In sentence a, the word ‘SKAI’ is ambiguous which can lead to various interpretation. SKAI is the name of a beach club in Bali. SKAI has the same pronunciation with the word ‘sky’ which makes it ambiguous. The sky is limitless. So the sentence ‘*SKAI is the limit*’ means there’s unlimited happiness in SKAI Beach Club. Sentence b also carries ambiguity. It can be seen in ‘*a luxurious home away from home*’ which is confusing. ‘Home’ here doesn’t refer to a home in its literal meaning. It refers to The Kayana Villa. So it means that The Kayana Villa is a luxurious villa which is designed as comfortable as home. The homey atmosphere makes the guests feel very convenient and luxurious designed will make them feel so exclusive and classy at the same time. In sentence c, the word ‘paradise’ is ambiguous. ‘Paradise’ literally means “the place, sometimes imagined to be in the sky, where God or the godslive and where good people are believed to go after they die, so that they can enjoy perfect happiness”. But in this sentence, it is not used literally. It is used to describe Beach Walk as the best place for shopping. It is compared with paradise where people can enjoy perfect happiness.

The use of rhetorical devices in tourism advertisements are also very interesting to analyse. They are employed in advertising to achieve vividness and humor and to appeal more readers. In this rhetorical study devices refer to the use of figurative language. There is four common figurative languages used in Bali tourism advertisements, such as personification, hyperbole, synecdoche, and metaphor as seen in the following example.

- a. *The sun that visits the island all year long. (Iklan: Bali Tourism Promotion Video)*
- b. *For forty years the world has come to Poppies Restaurants. (Iklan: Poppies Restaurant)*
- c. *Travelling in land, you'll find the spectacular mountain of the interior rising majestically into a sky shadowed in clouds where visitors can see extinct volcanoes set among last tropical jungle. (Iklan: Bali, Indonesia Travel Guide)*
- d. *Morning spirit from Lumbung where a million of smiles await you home. (Iklan: Hotel Villa Lumbung)*
- e. *Crystal clear emerald water. (Iklan: Bali Tourism Promotion Video)*

Personification is a figure of speech in which a thing, an idea or an animal is given human attributes. The non-human objects are portrayed in such a way that we feel they have the ability to act like human beings. For example: '*The the sun that visits the island all year long*'. The sun is given human attribute as if it could do an action 'visit'. This sentence implicitly describes that Bali is an exotic island with a tropical climate which makes it warm all year long.

Sentence b and c show the use of hyperbole. It is a figure of speech which involves an exaggeration of ideas for the sake of emphasis. There is an exaggeration in sentence b since it is impossible that all people over the world have visited Poppies Restaurants. There are many countries in the world with population/people that have different economic and social background. So, not all people can travel abroad, and not all people have the same culinary taste. There is also exaggeration in sentence c which characterised by some words i.e. *spectacular, majestically, extinct volcanoes, and last tropical jungle*. Those words are used to describe the background panorama of UlundanuBeratan water temple which located in Bedugul. Those words are purposively used to create dramatic effects and make the viewers fly to the beautiful imagination. Finally, it will convince them to visit the place.

Sentence c used synecdoche *pars pro toto*. It uses part of something to refer to the whole thing. As seen in sentence d '*Morning spirit from Lumbung where a million of smiles await you home*.' The Word 'smiles' represent the hotel's staff and their hospitality. Sentence e '*Crystal clear emerald water*' used metaphor. It is a figure of speech that refers, for rhetorical effect, to one thing by mentioning another thing. It may provide clarity or identify hidden similarities between two ideas. As seen in sentence e, water is implicitly compared with emerald which is as clear as crystal. It is used to describe the fascinating beaches you can find around the island.

CONCLUSION

Based on the data analysis, it can be discovered the typical linguistic features used in Bali tourism advertisements. Verbs in tourism advertisements are used to persuade people to come, to try, to enjoy, to experience or to

discover something special from particular places. The use of adjectives also plays a great role in Bali tourism advertisements to describe the specification and the excellence of the promoted products. While, the most dominant syntactic pattern in Bali tourism advertisement is declaratives and followed by imperatives, interrogatives, and exclamatives. Declaratives are used for giving information and describing products. Meanwhile, imperative sentences are forceful and tempting. Readers are directly encouraged to do the activity without delay. The use of rhetorical questions aims to convince consumers of something while leaving the decision to act upon that notion to their discretion. Not many advertisements use exclamatives since the advertisers try to be more objective in delivering the message. They avoid expressing personal opinion, feelings, and emotions. Linguistic features of tourism advertisement are also characterized by the use of figurative language. Using figurative language is an effective way of communicating an idea that is not easily understood because of its abstract nature or complexity. Although figurative language does not offer a literal explanation, it can be used to compare one idea to a second idea to make the first idea easier to visualize. The result of the study can give contribution not only to linguistic field but also tourism industry in Bali. In linguistic field, it gives contribution to the development of discourse analysis particularly in tourism advertisement discourse. This research is also beneficial for local government to see how Bali is packaged and commercialized in mass media. This research can be used as a reference to make further policies in tourism sector to support sustainable tourism development in Bali.

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Malay Language in Southern Thai Literature

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Abstract

The research aims to see the dynamism of the Malay language in southern Thailand based on its literary works. Language and literature cannot be separated in the lives of its people as well as the development of the media that affect its spread over the years. Interaction approached has been used to find the expected result. The findings show that the development of the Malay language in this literature is influenced by the characters used. The development of the characters that existed in the written form began with the Jawi script of Hikayat Patani. Furthermore, Jawi script remains to spread in some magazines containing literary genres published in the 1970s. The developments cause more improvement especially in the 2000s using the Rumi script and Thai script so that the literary genre was changed.

Keywords: *Southern Thailand, Malay, Jawi, Rumi, and Thai.*

INTRODUCTION

The development of writing in southern Thailand, both literary and non-literary is not as good as in Indonesia and Malaysia. The first writing literature found in southern Thailand is Hikayat Patani contained in the library of Language and Library Board Kuala Lumpur, Malaysia. This saga is originally written in Jawi-Arabic languages and uses palm leaves. Then by Malaysian researchers, Hikayat Patani is converted to Rumi-Roman script by Siti Hawa bint Saleh (1992).

Furthermore, literary writings can only be found in religious books written by Tok Guru in Jawi and insert them on the final page of the book. Generally, literary writing is only one page and shaped *nazam* advice.

Then the educated society who thirst for literary reading, especially in the 1960s can only read *Pengasuh* magazine published and circulated by the Kelantan state kingdom, Malaysia to Patani. This magazine sells here because it uses Jawi writing.

The influence of *Pengasuh* magazine gave a positive breath on the young Muslim generation in Patani to issue a magazine in the 1970s. This magazine is fostered on the initiative of intellectual youth who graduated from collage or boarding school and at the same time students of Tok Tok Pondok or head of pesantren in Patani. They make a group which is under the supervised of Islamic religious schools of Patani.

The magazine, first launched by a group of intellectual youths, took place in 1972 with title *Azan*. The magazine was first issued in the month of Shawwal in 1972. The *Azan* magazine can last for three years with seven volumes or editions. *Azan* magazine listed as a magazine that can last a long time compared to other magazines, such as *Sirrul Islam* in 1972 which only issued once (Nawawee Mohammad, 2013: xviii).

The *Azan* magazine contains a scientific, religious, social plan, and does not forget the language and literary room consisting of *pantun*, *rima*, and short stories. Elements of literature (Islam) is very strong for this Patani Malay society because it has no preamble or words through the opening and the closing words every religious book written by great scholars such as Sheikh Sheikh Daud al-Fathoni, Sheikh Ahmad Muhammad Zain al-Fathoni, and Sheikh Zainal Abidin al-Fathoni

The development of literary writing in Patani after the *Azan* magazine did not exist and became dimmer. It is because there is no medium to channel the talents of artistic youths. This medium disappeared as it is triggered by the increasing number of these intellectual youths going on to study abroad such as Madinah, Egypt, Malaysia and Indonesia.

Echoes of literature resurfaced when the Faculty of Humanity and Society, Prince of Songkla University Pattani Campus organized a " *Malam Puisi* " in 1984. The first night of this first poem may spawn anthology or anthology of poems " *Dahan-dahan Berbunga* " of the soul spark young children Patani. The success of the event was followed by the second " *Malam Puisi* " in 1987 with a collection of poems or anthologies under the title " *Dahan-dahan Berbunga II* ". These two poems or anthologies are visible to their siblings or conscience; Malay Patani's conscience.

Further developments of young writers only save their writing files due to lack of writing media. There are only one or two people who have a place to write in Malaysia. Then in 2013, Nawawee Mohammad trying to gather such personal works to be distributed in written works, then it published as a book by Dewan Bahasa dan Pustaka Malaysia entitled " *Di Bawah Langit: Rampai Sastra Melayu Baru Patani* ".

Furthermore, the spread of southern Thai literature uses the Thai or Thai script. It found only two people who managed to get a place and can publish it in book form.

This study is limited to the analysis of characters, diction and style of language used in literature Malay community in southern Thailand on the magazine *Azan* and *Kenangan*, anthologies *Dahan-dahan Berbunga* I and II, and personal Short Story and Poetry. The scripts are used to view author interactions with the reader or audience. The dictionary is used to see the author's selected title and selected words in his work. Language style is used to see how the author submits to his readers.

METHOD

This research uses the qualitative method. Qualitative method is the research method which focusing to one by one data, and the result is described with words. The data collected by collecting the data obtained then separated, analyzed one by one and last categorized. The data obtained are distributed to primary and secondary data. Primary data is authentic data that can be viewed and documented. Secondary data is additional information obtained when interviews with authors or the public.

CONCLUSION

Media is a creative means for the author to express their writings to the reader. This media is useful for disseminating writings that talk about the state of society that authors speak about their communities. The literary work of southern Thai society is not much due to the limitations of the containers that accommodate it.

This media changes over times. The first media takes the form of a magazine using Jawi script. The second media is an anthology with the Rumi script. The third media is an individual book with Thai script.

Each author has their style in their writing. There are various styles of his writing, such as lecture or *khutbah* style and narrative style in short stories. While the style of dialogue is more dominant in the poem, in addition to the style of the narrator. Choose a word reflects the story content in the short story or the resulting poem.

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Teaching English Literature in EFL Classroom as The Strengthening of Language Use: From Ancient Pedagogy To Modern Academy

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Abstract

The paper discussed the teaching of English in EFL classroom generally seen as a regular activity as well as the teaching of English literature as a rich source of authentic material of English language teaching itself and the strengthening of English language use. For many years, English literature has been taught at a secondary or tertiary level even at University level. However, teaching English literature has not been given yet much emphasis on an appropriate methodology of teaching due to it is still considered as one of the most difficult subjects to teach. There are two terms of methodology that mostly discussed by experts, namely ancient/traditional pedagogy and modern academy. Learning about traditional, it has its roots in the ancient pedagogy of classical language instruction. The points are students only mimicking and parroting their teacher's knowledge. In fact, such pedagogy was being successful in beginning Latin and Greek classes. In contrary, we do not intend to suggest that students learn only from their teachers, who transmit their knowledge and understanding freely, but what do we mean that pedagogy frames course content and different frames invite different kinds of understanding of content and that parts of the modern academy. At last, central to teaching literature in the classroom is giving the students' right to be involved freely in their experiences and let them observed literary as part of their life more closely.

Key word: *Teaching English literature, Traditional Pedagogy, Modern Academy*

INTRODUCTION

Whether we consider or not the discipline of English Literature is 'in crisis' now. It is something that we consider right to start of writing this paper. What I meant by crisis is when we observed more, the process of studying and teaching of English literature is mostly shaped and influenced by our students' purposes and the conditions in which they live as well as the nature of the discipline. As part of teaching English, in the case of strengthening of language use, traditional pedagogy in literature classes has its roots in the ancient pedagogy of classical language instruction. This was a pedagogy aimed mostly at students as known 'getting it right.' The beginning stages of Latin and Greek did not give sufficient opportunity for students showing their interpretation or evaluation of the literary work. In other word, students can't *have* independent opinions about the literary work seeing from semantics point of view, syntax, tenses, inflections and the like (Sage. 2006). However, we are

realized that the strengthening of language use or linguistics richness are influenced even the right interpretations and meanings came not from students' thought but the right instruction.

Meanwhile, a kind of pedagogy we often see now is maligned – students mimicking and parroting their teachers' knowledge. In fact, the pedagogy was successful in beginning Latin and Greek classes. Once beyond the beginning stages, the content of classics classrooms was of course not English language as such, but Greek and Latin philosophy and literature (Horace, Cicero, Seneca, Homer, Sophocles, Plato, Thucydides, Aristotle). Thus, the process of translating such work increased to interpret.

By seeing the phenomenon, what the writer wants to offer is showing the teaching of English literature not merely trapped in the old perspective and style. In other words, teaching literature is not created to make students less their ideas by losing the language but how to make them interested in such interactive pedagogy by emphasizing on course content through developing their own interpretative opinions and notions. It can be obtained, however, by seeing and understanding the appropriate methodology in teaching literature due to the right methodology can help getting the right values in teaching. In the brief paper, the writer tries to show the readers about one of the methodologies in teaching literature which called as a modern academy. This way, in fact, has shown its role effectively in creating and strengthening language use, especially English for non-English speakers.

METHODS

In briefly, the writing of the paper is supporting by library research as part of the finding process. Moreover, the comparative study of some theories was also conducted to support the writer's analysis.

RESULT

After comparing some theories or methodology related to the teaching of English literature, in the case of comparing two popular methodologies called as a traditional and modern academy. This two methodology were mostly used by teachers for many years. Moreover, the writer merely found that traditional approach or pedagogy only taught to the students how to get it right without trying to understand how it was right. The process of teaching English literature basically won't be sufficient if only created students to be mimicking from their teachers. In contrast, it should create a kind of an interactive discussion between students and teachers. The process of interactive learning will help teachers giving the students an opportunity in developing their language skill freely.

DISCUSSION

Having mentioned about traditional approach, the writer describes modern academy as the main of the discussion. This approach offers some benefit or advantages in strengthening language use of students, especially English language for the non-English native speaker. Modern academy in its developing started by offering some agenda that giving great advantage for teacher, namely;(Sage. 2006)

Course Provision

The modern academy offers some provision in helping teachers reestablished their preparation of teaching, especially teaching materials. The agenda can be started from the periods and style of literary works. This agenda helps teachers to choose the right period of English literature such as 'Medieval Literature,' 'seventeenth period,' 'Victorian Literature or Modernist Literature. This period can help students to enrich their knowledge about English literature by focusing on close reading skill and values.

Also, teachers can also share the clusters of English authors based on their genres. For instance, Shakespeare with his sonnets and drama, Milton with his novels. Besides, the nineteenth century British novel Novel, Anti Apartheid Themes in South Africa Literature 1945-1975, or American Shortstories of the 1950s'. Some courses on comedy and Tragedy can also be included in this category.

Moreover, the modern academy also offers about the role of women's writing/feminist. This offer can not be separated from the strengthening of language use since it gives students wider perception about the women in the literary world. Teachers can emphasize on the women writers and their role in developing the literary works unti now. The role of Jane Austin and her themes, for instance, will always be remembered by literary readers. Some political and social movements of women writer have made literary being coloured.

Determining the themes of literary works also give the influence of literature itself. Themes in this case, indirectly give some values for, especially when themes combined with periods or genre of literature. For instance, "Comedy and Politics in Restoration Drama" can be one alternative for teachers in helping students understanding about the work.

To support teachers developing material for teaching English literature, the modern academy also suggests offering literature seeing from the regional. It, then, known as regional literature such as 'South American Literature,' "Introduction to Australian Regional" or "African-American literature.this offer, basically can introduce students about regional specialist look like and bring them to develop later. For the last part of course provision, post modernism issues and Themes can also be offered to teachers. Postmodernism always develops through many years, and the issue of "gay power; or "black power" can be discussed with students. The points above can be applied in kind of discussion and reading between teachers and students.

Intellectual and Personal Development

As we know that, the process of teaching English literature is not merely about cognitive achievement but it also about the developmental of students' ability, especially in their language use. In other words, the process of teaching at the end is showing about the intellectuality growing or mature personally. It can be achieved if the teachers can develop their students' intellectual and personal development through literature. This development can be easier obtained when teachers understand how to organize an affective engagement by having narrative power and literary experience and learning. An affective engagement effect is when teachers want to let their students' experience the same kind of excitement when they involved in literature. The point of narrative power is depended on teachers ability in developing the sense and values of a literary work. Finally, literary experience and learning is not merely helping students ability in understanding about literary work but also helping students' being mature in their intellectual growth and having confident.

CONCLUSION

Teaching English literature can not be ignored that has an important role in the development of language use or practice. It more particularly felt for many non-English speaking countries. Through the paper, it can be concluded that teaching English literature by using modern academy principles, basically help teachers to be easily arranged their materials before teaching. Thus, by having some agenda in teaching teachers also know what are the right materials for students or learners of English and helping them using their language by reading and discussing the material chosen. Then, teaching English literature as part language program can help students or learners develop their language use. It is also stated by (Obediat. 1997), literature helps students acquire a native-like competence in English, express their ideas in good English, learn the feature of modern English, learn how the English linguistics system is used for communication.

A the end, teaching literature is not only a tool for helping students develop their competence in language use, written or oral but also helping a student in opening their perception widely about English as part of the language.

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Interjektion in Minangkabau Language

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Abstract

In this article will be discussed on interjection in Minangkabau language. Things that will be discussed is the form of interjection, kind of interjection, and the types of the sentence that follow interjection in Minangkabau language. Data obtained from the Minangkabau language used orally. The methods used to provide data is the method of observation and interviews. After that, the data that has been analyzed by using the method of distributional and frontier. Based on data analysis, found the form of interjection in Minangkabau language, kind of interjection in Minangkabau language, and types of the sentence that follow interjection in Minangkabau language. Based forms interjection in Minangkabau language consists of two types, basic and derivative form. Based on the expression of feeling, interjection in Minangkabau language consists of eight types, calls, wonder, pain, sad, disappointed, shock, relief, and disgust. Interjection in Minangkabau language usually followed by the imperative sentence, interrogative sentence, and declarative sentence.

Keywords: *interjection, language, Minangkabau*

INTRODUCTION

Minangkabau language is among the regional language in Indonesia. The Minangkabau language is used by Minangkabau people living in the province of West Sumatra and outside West Sumatra to communicate between Minangkabau people. The Minangkabau language is the mother tongue or the first language for native speakers in an intraethnic environment to express their feelings and thoughts. Also, Minangkabau language is also used in traditional ceremonies and the Minangkabau traditional literature writing. This is why the Minangkabau language has a high position and function for its speaker community (Job, 1993: 13-14 and Moussay, 1998: 9).

Many researchers have long done studies or research on Minangkabau language. The study of the Minangkabau language began in 1870 and still done today (Moussay, 1998: 12). However, there are many aspects of Minangkabau language that need to be studied. Based on the description above, the writer considers research on Minangkabau language should not stop because its position and its function is very important for Minangkabau society. Also, the Minangkabau language also has many up until today. Also, among the nature of language is its dynamic or change from time to time. It also happens to Minangkabau language. The change of a certain language is a social and

cultural symthons that need to be documented. On this occasion, the researcher will examine one aspect of the Minangkabau language, that is interjection or exclamation.

The analysis is focused on form and type of interjection and emotional state it refers. The analysis also describes the sentence form follows the interjection. This study aims to describe the interjection form in Minangkabau language, the type of interjection in Minangkabau language based on the emotional expressed.

Interjections are categories that serve to express the speaker's feelings. In this case, it is syntactically unrelated to other structure in speech. In another word, the interjection is a constituent separated from the speech or extra sentence. Kridalaksana (2005: 120-121) states that the interjection is an independet or stand-alone constituent. Furthermore, Kridalaksana explains there are two forms of interjection: the basic form and the derived form.

According to Kridalaksana (2005: 121), interjection can be grouped based on feelings expressed: expretion, admiration, pain, sadness, disappointment, shock, relief, and disgust. Sentences according to its function can be divided into sentence statement (declarative), question (interrogative), command (imperative), and exclamation (Arifin and Junaiyah, 2008: 70). A statement function is a sentence that serves to declare something. A question function is a sentence used to ask something. A command function is a sentence that states the command or ban of the speaker. An exclamation is used if the speaker wants to express his feelings.

METHODS

This research employs three stages, including: (1) data collection, (2) data analysis, and (3) presentation of data analysis result (Sudaryanto: 2015: 6). The interjection in Minangkabau language is derived from the use of oral Minangkabau language. The data is obtained from the source using methods and techniques used together to complement each other. As a first step, the authors observed the object of research by using the method of insrospection (Djajasudarma 2010: 25). The next step used the observational method and noting method. (Sudaryanto, 2015: 137). Then the data are analyzed by using distributional and reference method (Sudaryanto, 2015 and Djajasudarma, 2010). The reason for the use of these two methods is because the utterance of the appeals uses the elements outside language and language itself.

RESULT

This section describes the results and discussion of the study. The results of the study are described based on the problems that have been formulated, including the form of interjections, types of interjection, and types of sentences that follow the interjection in Minangkabau language. Furthermore, each study result will be discussed by the research methods. The interjections in the Minangkabau language can be distinguished according to the emotional

expression. The types of interjections, including exclamation, admiration, pain, sadness, disappointment, shock, relief, and disgust. The following will explain each type of interjection with an example of its use.

a. Exclamation of Call

Call interruption is also called interruption. This interruption is used to summon the listener to come or to follow the order from the speaker. Here's an example of its use.

1. Oi, ka nyiak lah!
'Hey, come here!'
2. Warni, singgahlah lu!
'Warni, please come by!'
3. Ai, jan duduak di sinan!
'Ai, do not sit there!'

Sentences in data samples (1) to (3) begin with interjections. These sentences include imperative sentences. Sentence (1) begins with interjection *oi*, sentence (2) begins with interjection *warni*, sentence (3) begins with *ai*. Subsequently, the sentences (1) and sentence (3) begin with the interaction of the basic form, sentence (2) begins with interjection derived from the personal name, i.e., *Warni*, Sentences (1) to (3) are sentences containing interjection which belong to the type of call. Sentence (1) contains the interaction of the call to the other person to meet the speaker. Sentence (2) contains an interruption of an appeal to a listener who uses the opposite name of the speech so that he or she drops in at the speaker's place or simply as a polite expression. Sentence (3) there is a call interruption that prohibits the listener from doing something. Thus, the sentences in examples (1) to (3) are referred to call. This is indicated by the meaning of the sentence that follows the interjection.

b. Amusing

Interjections of amazement or admiration are interjections of the speaker's expression of feelings toward an object. With this interjection, speakers express a feeling for what they see or experience. Consider the following examples:

1. Eee, kok tau rumah wak?
'Eee, how do you know my address?'
2. Eh, baa lo du?
'Eh, how could it be?'
3. Eee subanallah, rancaknyo paja tu!
'Eee *subhanallah*, how beautiful she is!'

Sentences (4) to (6) contain interjection located at the beginning of a sentence. Sentences (4) and (5) include interrogative, while sentences (6) include imperative sentences. Sentence (4) uses eee interjection, Sentence (5) there is

interjection *eh*. Sentence (6) using *eee subhanallah* as an interjection. Further, sentences (4) to (6) used basic and derived the form of interactions. Basic shape interactions are found in sentences (4) and (5). The basic and derived interface interactions are used in sentences (6).

The interjections contained in sentences (4) to (6) include interjections of the expression of amazement and the admiration of the speaker toward a thing or person. Sentence (4) shows the speaker's astonishment toward the opponent who knows his address. Sentence (5) shows the speaker's surprise to an event. Sentence (6) contains the admiration of a speaker to the listener.

c. Pain

Intermediate pain is an interjection that expresses the painful experineced by the speaker. Here's an example of its use.

1. Aduah, sakik bana!
'*Aduh*, what a pain!'
2. Ondeh mak, baa coiko bana sakikno?
'*Aduh* ibu, why so hurt?'
3. Nde, sakik kapalo den.
'*Aduh*, my head hurt.'

In the sentences (7) to (9), there is the use of interjections. Sentence (7) includes imperative sentences, sentences (8) includes introgative sentences, and sentences (7) includes declarative sentences. In sentence (7) consists of an interjection *aduah*, sentence (8) consists of *ondeh mak*, sentence (9) consists of *nde*. All the interjections are located at the beginning of each sentence.

In the sentences (7) to (9), there is the use of interjections which include the type of interjection of expression in pain. In sentence (7) there is an interjection of the expression of the pain of the speaker, the sentence (8) contains the interjection of the expression of the pain feeling experineced by the speaker, the sentence (9) there is an expression of pain on the speaker's head.

d. Sadness

The interjection of sadness is an interjection that contains expressions of the sadness of the speaker to the state of himself and others emotion. Here, consider the following example:

1. Onde, malangnyo nasib den.
'*Aduh*, how poor am I.'
2. Ahai, anak surang payi bulo.
'*Aduh*, the only boy has gone.'
3. Aduah, baa nasib den ko lai?
'*Aduh*, what about me?'

Sentences (10) to (12) use interjections located at the beginning of a sentence. Sentences (10 and (11) include imperative sentences, while sentences

(12) include interrogative sentences. Interjection in sentences (10) is *onde*, interjections in sentences (11) are *ahai*, interjections in sentences (12) is *aduah*. Interjections in a sentence (10) to (12) are categorized as a basic form of interjections. All interjections used in sentences (10) to (12) include expression of sadness. In sentence (10) there is an interjection to express the sadness of the speaker to his destiny. In sentence (11), the interjection refers to expressions of feeling toward himself as well as in sentence (12).

e. Disappointment

The interjection of disappointment is an interjection that contains expressions of the speaker's disappointment toward others or something. The following example shows the use of interjection to shows disappointment.

1. Ee, muak den mah!
'*Ee*, what a boring!'
2. Oi, rasaanlah dek gau!
'*Oi*, you got it!'
3. Oih, manga koa?
'*Oi*, why so?'

The use of interjections is found in sentences (13) to (15). The interaction used is the basic form interjection. Sentences (13) and (14) are imperative sentences while sentence (15) is an interrogative sentence. The form *ee* is found in sentence 13; interjection *oi* is in a sentence (14), interjection *oih* is used in a sentence (15). All interjections used in sentences (13) to (15) is used to express disappointment toward people and circumstances. Sentence (13) is an expressions disappointment toward circumstances. Sentence (14) refers to disappointment toward the listener. Sentence (15) denotes the speaker disappointment toward listener or others.

f. Shocking

Interjections of shock are interjections that contain expressions of the shocking for things or circumstances.

1. Eeh, ado juo ciek layi!
'*Eh*, one more!'
2. Astagfirullah, aa du?
'*Astagfirullah*, what?'
3. Astaga, iyo sabana gadang inyo!
'*Astaga*, how big he is!'

In the sentences (16) to (18), there is a form of interjection used. Sentences (16) and (18) include imperative sentences and sentences (17) including interrogative sentence. The interjection lies at the beginning of the sentence. The interjections in these sentence are basic form and derive form. The basic form is used in the sentence (16) i.e., *eeh*, whereas the derived forms are used in the sentences (17) *astagfirullah* and (18) *astaga*. All interjections

used in sentences (16) to (18) include expressions of shock or surprise toward circumstances or things. The sentence (16) is expressions shocking toward an object. The sentence (17) is an expression of shocking toward something that appears suddenly in front of the speaker. The sentence (18) is an expression of shocking expression toward an object.

g. Relief

Interaction of relief is interjection used to express satisfaction toward person, circumstances, and things. Here examples of satisfaction by interjection.

1. *Aaa, tu nyo a.*
'Aha, itu dia.'
2. *Alhamdulillah, makasih yo.*
'Alhamdulillah, terima kasih ya.'
3. *.Syukurlah, lai ditarimo.*
'Syukurlah, diterima.'

The sentences (19) to (21) are used interjections which lie at the beginning of the sentences. Sentences (19) to (21) include imperative sentences. Its use basic form and derivative forms of interjection. The basic forms are found in the sentence (19), *aa*. In contrast, derived form is found in sentence (20) *alhamdulillah* and (21) *syukurlah*. The interjections in sentences (19) to (21) are an expression of relief toward herself and circumstances. Sentence (19) is used to expression relief for finding someone he is looking for. Sentence (20) uses interjection as an expression of relief toward helping. Sentence (21) used interjection as an expression of relief to the success of the listener.

h. Disgust

The interjection of disgust is used to express speakers' disgust towards something or someone. Here the detail explanation:

1. *Iii, kumuah bana gau mah!*
'*Iii*, what a mess!'
2. *.Iii, baa kok baleak-leak ciik ang?*
'*Iii*, your shit is every where?'
3. *Iii, jan pai ka sinan kumuah mah!*
'*Iii*, don't go there, it's dirty!'

Sentences (22) to (24) use interjections at the beginning of the sentences. Sentences (22) and (24) are imperative sentences, while sentence (23) is interrogative. The interjections used in these sentences are all basic form, *iii*. All the interjections used are referred to the expression of disgust towards something. In sentence (22) and (23), interjections are used to express disgust

towards a dirty person while in a sentence (24) is used to express disgust to forbid listener to do something.

CONCLUSION

Based on the analysis of interjection in Minangkabau language, there are several things that can be inferred:

1. Interjections found in Minangkabau language are two forms, basic form, such as *onde, haa, alaa, oh, ai* and derived form, such as *astaga, syukurlah, o laklah, innalillah, masyaallah*.
2. There several functions of interjection in Minangkabau language, among other: calling, amazed, pain, sadness, disappointment, shocking, relief, and disgust.
3. Interjections in Minangkabau language are frequently followed by imperative, interrogative, and declarative.

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Study of Text (Language) in Oral Tradition as An Effort to Formulate The Lofty Values of Minangkabau Culture for Young Generation

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Abstrak

This paper aims to explain the values of Minangkabau culture contained in the text in the oral tradition, especially Minangkabau. It is based on the fact that the oral tradition text consists of a series of words and sentences in verses that need to be analyzed and interpreted. The utterance from the speaker sometimes not clear and hastily follow the rhythm. There are also uncommon words in the daily conversations used by Minang people today. For that, the method used in this research is a qualitative method with a literature review of oral tradition texts. The values of Minangkaabau culture contained in the oral tradition text include religious, social, and educational values.

Keyword: oral tradition, text, value, Minangkabau

INTRODUCTION

UNESCO, in Paris convention 2003 stated that oral tradition is part of an intangible culture. The limit is the whole creed based on the tradition of a cultural community. Cultural products are also a reflection of the expectations of a community that reflects their socio-cultural identity. It includes language, literature, music, dance, games and sports, culinary traditions, rituals and mythology (belief), knowledge and practices related to the universe, and traditional techniques in handicraft making. UNESCO has also established that this oral tradition is a cultural heritage that must be preserved.

Nurchahyo (2012) states that basically, the inherited cultural heritage which includes oral traditions can be a cultural force and one of the most important sources of identity structure and civilization structure. Even the oral tradition is also one of national heritage which can play a role in the creative industry.

Interestingly, Minangkabau is one of the ethnic in the archipelago which rich of the repertoire of oral tradition, especially in the form of oral literature. According to Suryadi (1998), this oral tradition has been rooted in Minangkabau culture. Minangkabau people have been accustomed to deliver

story orally. In another word, Minangkabau cultural are descend over a generation by oral tradition.

The diversity of oral traditions in Minangkabau can be seen in the literature whcih commonly referred to oral literature. Oral literature in Minangkabau has also been studied by Adriyetti Amir entitled "*Pemetaan Sastra Lisan Minangkabau*" (2006). In the reserch, it can figure out the spread of Minangkabau oral tradition, especially oral literature that can be found in almost all over Minangkabau region. Among the oral literature that has been mapped on the research are saluang, rabab, sijobang, indang, salawat dulang, and randai.

Among the element of oral literature is text. Texts can be poetry, lyrical prose, or prose. The language uses the local language with its local dialect. It contained in the form of entertainment, teaching and also religious education and another life teaching. The text is partly memorized, and some are composed during the performance (Amir, 2013). Interestingly, although texts in oral tradition contain local wisdom as well as good teachings for the younger generation, it not fully comprehended by the listener. It is due to several problems, such as local dialects and uncommon vocabulary. Also, speakers sometimes utter words or sentences. Therefore, it becomes more challanging to deliver cultural value to the listener.

Hence, this paper tries to explain the values of Minangkabau culture contained in oral literary texts, *indang*, and *salawat dulang*. Both traditions are interesting for several reasons. First, the two traditions belong to the category of oral literature on religious themes (Islam). Secondly, although it still exists, this tradition is threatened by the modern entertainment. Third, *salawat dulang* and *indang* have values that can be an alternative source in developing identity and civilization, especially for the younger generation. It is also by Minangkabau saying "*adat basandi syarak, syarak basandi kitabullah*". It means that the values conveyed in the tradition of *salawat dulang* and *indang* are basically in line with the custom in Minangkabau. Lastly, it will also strengthen the identity of Minangkabau ethnic.

METHOD

Text in Oral Tradition

In general, language serves as a tool for communicating with humans. It could be a verbal language or writing. As a spoken language, oral tradition is delivered and heard in face-to-face communication.

However, Hoed (2015) states that oral tradition is not entirely similar to spoken language. The oral tradition is broader than the language in oral communication as known in linguistics. It is also acceptable for several reasons. First, texts in oral tradition are not always delivered in face-to-face situations. In some cases, the listener may be in his or her home while sleeping listening to the utterance. Furthermore, if speakers are broadcasting on a radio station so that the distance between speakers and listeners may reach hundreds

or even thousands of kilometers. Or in an event, speakers in the middle of the house can still be enjoyed by his speech by people who are working in the kitchen cooking dish for the event. On the other hand, the oral tradition has now entered the era of the recording industry. Hence, between speakers and listeners, they should not have to be in same space or at the same time as required in oral communication.

In the oral tradition, the text is a unique element. Based on its form, oral tradition can be identified as poetry, prose, or lyrical prose. But every text that is delivered is rich of dialect and unique colloquial vocabulary. In fact, in oral tradition, it frequently evokes an uncommon vocabulary. In another word, some archaic or old words may be found in oral tradition.

Text in oral tradition can not stand alone. There is a part that the speaker does not memorize, but is spontaneously composed at the time of the performance. For example, in a *saluang* performance, *tukang dendang* could instantly invite the guests by mentioning their name one by one. Of course, it is impossible to predict who will come to the show before it begins. The performer does not necessarily know who will attend the show. But therein lies the close relationship between the text and the context in the oral tradition. Context can be a part or a source of inspiration for speakers in the show.

Finally, the text in oral tradition is an important element that not only aims to entertain. However, the text in oral tradition also contains social and cultural values. Speakers present it aesthetically so that it is also called oral literature, the language of art which called literature. To be precise, texts in oral tradition can define as dialy language. The aesthetic aspects of the text require the the listener to interpret and contemplate on them. Even, text in the oral text is sometimes utter quite quickly. Therefore, t listeners and especially researchers should work harder to capture the content and messages to be conveyed. Therefore, the text of oral tradition remains one of the interesting research objects for both for literary and linguistic researchers.

A Review of *Indang* dan *Salawat Dulang*

Indang and *Salawat dulang* are among other forms of oral literature found in Minangkabau. Both traditions have similarities and differences. Regarding similaritis, both are closely associated with religious nuances (Islam). The text conveyed Islamic teachings and culture. Moreover, both consider as oral tradition developed by Syeh Burhanuddin in Ulakan Pariaman as a medium to spread Islam. Although in its development, *Salawat Dulang* also found in another place beside Pariaman, that is in Malalo Tanah Datar. These two traditions, however, remain closely related to the Shari'aa sect that was first developed by Syeh Burhanuddin in Minangkabau. The third similarity, these two traditions are both in the form of dialogue and inter-group conversation. Therefore, both *indang* and *salawat dulang* performance become a stage to show islamic teaching mastery of the performer.

The difference between these two traditions is regarding performance. In *salawat dulang*, the show was performed by two groups; each group consists of two people. In any appearance, the two groups do not appear together in front of audiences. If one group is showing, the other group will sit with the audience. Meanwhile, in the *indang* performance, it could be performed by two or three groups. Each group consists of eight people. Seven performers as *anak indang*, and one as *tukang dikia*. The groups will sit together in front of audiences, yet each group will still speak one after another.

Moreover, these two traditions also have different instrument used to accompany the performance. *Salawat dulang*, as contained in its name, use trays as musical instruments. The tray or so-called *talam* is a kind of big plate made of metal. It generally has a yellow color and uses to serve dishes. Meanwhile, the *indang* uses tambourine which is known as *rapai'i*.

Until now, these two traditions still have performers and are frequently performed. However, both traditions still face the threat of extinction. As mentioned by Suryadi (2012), the fanatical audiences of each tradition have been limited. It becomes worse when modern art, advance technology information come to without control in the Minangkabau society.

DISCUSSION

Cultural Value of Minangkabau in Indang dan Salawat Dulang

As mentioned earlier, both *inding* and *salawat dulang* are oral traditions with an Islamic theme. It may not go far from Islamic teachings and principles. Even according to some sources, *indang* and *salawat dulang* were originally means of spreading Islami as well as for as an exam for students regarding the islamic lessons that have been mastered.

Moreover, there also the cultural value of Minangkabau which implies during the performance of *indang* and *salawat dulang* which in line with religious values. Both *salawat dulang* and *indang* begin by saying *la ilaha ilallah* as mention below:

Laaa...iiih iih, i paaanggaanga angalah

Laaa...hii iih, ilangaaanga ngalah

Liilallaaah...

Dengan bismillah aku mulai

Wahai penonton muko bulakang

(Teks Indang, trans: Ediwar)

Oi...yo...Allah la ila oi la ilallah

La dek a yamalai...

Oi lai dek nabi Muhammad sabana dek Rasulullah

Lah dek o ilallah ala oi...

(Teks Salawat Dulang, trans: Eka Meigalia)

The underlined sentence above is *a la ilaha ilallah* which pronounced by *tukang indang* and *tukang salawat*. Each has a peculiarity in pronouncing the sentence. It also depends on the rhythm of each tradition. Also, at the beginning of the performance of *salawat dulang* or *indang* there is a greeting to the audience and fellowed to the other performers. It is in line with the teachings of Islam which always greet at before the meeting.

In *indang*, one part of the text is called *nasib*. This section contains Islamic lessons and teachings delivered to the audience. Based on the research of Ediwar (1999), the text of *nasib* is divided into four, discussing the twentieth nature of God, the history of prophets and apostles, the shaykhs and developers of Islam, and the state of nature until the arrival of Islam. Meanwhile, in *salawat dulang* there is also a section of text containing Islamic teachings, whether in the form of reviews of hadith, the review of a Qur'anic verse, as well as studies about the teachings of Sufism. This part of the text is called the *katubah* and *lagu cancang*. Here, it becomes clear that religious values are conveyed through texts in the *indang* or *salawat dulang*. These parts are not the parts composed of speakers on the stage. But it is a memorized part and has been learned before it is spoken. Therefore, this section can not be removed during the performance of *indang* or *salawat dulang*.

In addition to religious values, in the *indang* and *salawat dulang* there also are social values. In the performance, each performer can be a representative of a group, even a *nagari*. Therefore, the clash or dispute in the performance must be done within the performance. If not, it may continue to fight between the groups after the performance. However, so far, fight between groups outside the show of *salawat dulang* and *indang* is never occurred. Though in the show there must be sarcastic utterance, asking for testing, which possibly leads a group as a loser and feels embarrassed.

In the text of *indian* and *salawat dulang* there is a part that used decrease the temper of the performer after debating or dispute, as reflected in the following utterance.

Kapado niniak dengan mamak
Kapado penonton bakuliliang
Maaf dipintak banyak-banyak
Juo kapado dunsanan nan duo sandiang
(Teks Indang, trans: Ediwar)

Sabalum kandak ka kami bari
Sabalum kok pintak ka kami isi
Dek kami kok kurang taratik jo muluik
Nan tuo kok kurang tamuliai
Samo gadang kok kurang tapagauli
Sabab baitu katonyo kami
O dari nan tuo duduak tatinggi

Antah talinteh tabalakangi
O rila nde nde nde nde... jo maaf kami dibari
(Teks Salawat Dulang, trans: Eka Meigalia)

The two quotations above show the apology part to the audience as well as the "opponents" in the show. This apology can not be denied a part to calm the situation and lose the conflicts during the show, so it will not continue in the daily life.

A humble and not arrogant are positive social values contain in both traditions. Both have religious values and social values, and it becomes a positive education for the younger generation. Through *indang* and *salawat dulang* audience learn about religious teaching. By implementing the religious teaching in real life, it will lead to harmony and away from social conflict.

CONCLUSION

Indang and *salawat dulang* are among many oral kinds of literature in Minangkabau. The texts spoken in both traditions contain the values of Minangkabau culture that need to be decended to the younger generation.

Religious values are the main values found in both traditions. The reviews of history, the teachings of the Qur'an and the hadith, and the teachings of Sufism are always present. This section was not composed but memorized by the speechman.

In addition to religious values, social values are also found in the text of *indang* and *salawat dulang*. Among other is to decrease conflicts that may occur after the performance. With humility, every speaker expresses his apologies to the audience as well as to his fellow performer. Therefore, so far there is no conflict between audience and performers after the show over.

Religious and social values contained in *indang* and *salawat dulang* have become positive educational values for the younger generation. With a guided religion, social life will be farthest from any conflict between individuals and groups.

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Teachers and Parents' Awareness of On-Instagram's Sexual Communication Subtleties

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Abstract

This research is aimed to find out the speech acts of some unspeakable acts by pictures of women on Instagram. The researcher observed the illocutionary and perlocutionary acts from 30 taken pictures of Instagram from three different accounts; @ramebareng, @moduskalem, and @miminpolos that contain sexting issues where women are taken as the object of the pictures. The researcher analyzed those pictures by using a research instrument in deciding the result of the research. The result shows that all of the pictures indicating illocutionary acts are; 24 assertive, ten directive, three commissive, eight expressive, and 0 declarative. In perlocutionary acts, most of the followers seem to be unaware of this phenomenon that keeps them persuading, convincing and inspiring by the accounts who undeniably communicate sexual pictures and its captions subtlety. Based on the result above, the researcher distributed closed interview to some parents and teachers in Batam and Tanah Datar (West Sumatra) to find out the way they see and understand this phenomenon by showing some pictures and the subtleties. From the closed interview, it is known from some selected pictures of the data that most of the teachers and parents are unaware of the sexting issues on Instagram and surprised of what this social media could do to the youth. Most of parents and teachers apparently choose to have a control of the use of gadgets and smartphones for their students and children.

Keywords: *Illocutionary Acts, Instagram, Perlocutionary Acts, Sexting Issues, Speech Acts,*

INTRODUCTION

A survey by Indonesian Association of Internet Networks Organizer (IAINO) in 2016 found that more than 132.7 million from 256.2 million people in Indonesia are connected to the internet which indicates a progress of 51.8% from 2014 (kompas.com, 2016). This situation is supported by the development of infrastructure and the entrance in having gadgets and smartphones. This phenomenon turns internet, especially social media as the most popular tool for communication nowadays that obviously decrease conversations in the old way. Baruah (2012) states that the term social media refers to the use of web-based and mobile technologies to turn communication into an interactive dialogue. This kind of communication can be held by two people or more in one social media such as Facebook, Twitter, Instagram, Skype, WhatsApps, Line, and much more without considering the distance and time. Most of them are grouping into a network setting where they can transmit

information for the similar activities, interests, hobbies, or social status. Moreover, it seems that social media starts to replace the form of traditional “face to face” communication to a new web-based ways which is indicated by the changing pattern of society in doing conversation. For instance, it tends to be a normal situation in public area recently, such as café, mall, public garden, or bus stop to see people hold their smartphones or gadgets and start to smile and laugh by themselves in the middle of crowds. Before, the society used to communicate directly which help them in developing the discourse skills such as cultural and social setting. However, it cannot be denied that social media takes part in influencing and changing people in understanding the values of communication and discourse skills.

Lately, it seems that most parents in Indonesia tend to let their children or teenagers have private smartphones without sufficient controls. In short, social media have the potential to fundamentally change the character of our social lives, both on an interpersonal and a community level (Baruah, 2012). However, the facts prove that there many criminals or sexual abused cases lately in Indonesia are committed by children or adults as the effects of cultural shock in understanding the social media by smartphone. Most of them are easily connected to the internet where inappropriate pictures, videos, words, paradigms, ways of life are accessible without sufficient filter to be consumed by them, especially children and students. As developing country, Indonesia becomes the top five of the internet users that definitely change not only the patterns of communication, but also the paradigms of children and adults for particular issues.

One of the special issue to be discussed is about women where unfortunately are being the object of irresponsible accounts in Instagram. The researcher assumes that women are presented as anecdotes, comedy or even pornography to belaug about (Langton, 1993). Miserably, these accounts has many followers who like the captions and the pictures of women. O’Keeffe & Clarke-Pearson (2011) states that there are some risks of social media by adolescents; cyber bullying and online harassment, sexting, Facebook depression, detective social relationship, and distorted senescence of reality. In this case, Instagram is not only as simple as collected pictures with subtleties use by some accounts to share ideas about way of thinking such as about fashion, food, politics, celebrities, art design, animals, babies, model, and many more, but also have psychological impact to children and students. Royal Society for Public Health (2017) ranks Instagram and Snapchata as the most detrimental to young people’s mental health and wellbeing. It can be said that Instagram positively has shifted the way people communicate ideas through pictures or videos which is irresponsibly used by some accounts to the youth particularly about sexting issues where women as the object.

That language phenomenon is related to speech acts which describe actions such as “requesting”, “commanding”, “questioning” or “informing”. It means that when a person says something, there is an implied meaning that

must be recognized by the hearer to do an action from that speaker's utterances (Yule, 2013). Thus, speech act is very important to be understood because it will affect the way of hearer do something relevant with what the speaker's mean and the contexts that occur in the conversation. Bayat (2013) states that in using language, there are three kinds of speech acts as follows; locutionary acts, illocutionary acts, and perlocutionary acts. In this research, there two objectives of the research; to find the speech acts; illocutionary and perlocutionary acts on Instagram from three accounts; @moduskalem, @miminpolos, and @ramebareng and to describe the way of men in thinking about women nowadays based on the result of the research and find out teachers and parents' awareness of on-Instagram's sexual communication subtleties.

METHOD

This research is a qualitative research that uses observation and closed interview as the way in getting data. First, the researcher observed the illocutionary and perlocutionary from 31 taken pictures of Instagram from three different accounts; @ramebareng, @moduskalem, and @miminpolos that contain sexting issues where women are taken as the object of the pictures. The researcher analyzed those pictures by using a research instrument in deciding the result of the research. The illocutionary data was achieved by classifying the utterances/ phases into the suitable types of the illocutionary acts; assertive, directives, directives, commissives, expressive, and declarative. The researcher classified the data based on characteristics of each type in the instrumentation of the research. After that, the researcher used the comments of the followers on the page as the reaction for the taken utterances to analyze the perlocutionary acts.

The researcher divided the types of perlocutionary acts into five reactions; convincing, deceiving, frightening, persuading, and directing. Then, based on the collected data on observation, the researcher proved that the found data of out the speech acts of some unspeakable acts by pictures of women on Instagram positively has shifted the way people communicate ideas through pictures or videos which are irresponsibly used by some accounts to the youth particularly about sexting issues where women as the object. The researcher distributed closed interview to some parents and teachers in Batam and Tanah Datar (West Sumatra) to find out the way they see and understand this phenomenon by showing some pictures and the subtleties by ordering the multiple choices in the level of awareness; 1. Completely not aware, 2. Slightly aware, 3. Moderately aware, and 4. Extremely aware. For example, the choice number one will always indicate that the teachers or parents are completely not aware of the problems in the pictures. Finally, both data from observation and closed interview were analyzed and described by graphics and tables.

RESULT

Based on the observation, there are some frequencies of illocutionary acts found in 31 pictures from three Instagram accounts @moduskalem (the account I), @miminpolos (account II), @ramebareng (account III). The researcher classified the pictures and the subtleties into a research instrumentation of illocutionary acts with five categories and certain characteristics; assertive, directive, commissive, expressive, and declarative. The graphic below shows the found data from those accounts during observation:

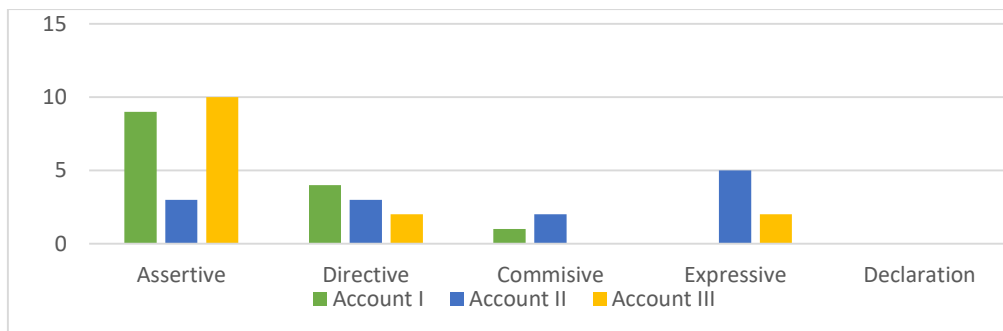


Figure 1: The Illocutionary Acts in 31 pictures

Specifically, the result shows that of all pictures indicating illocutionary acts; 24 are assertive, 10 are directive, three are commissive, eight are expressive, and 0 is declarative. From the observation, it is found that some pictures could be a combination of some types of illocutionary acts. All of those data of illocutionary acts from all accounts can be described by the table below:

Table 1. Table of Illocutionary Acts' Types

No	Illocutionary Types	Details	Total	
1	Assertive	Claiming	6	24
		Complaining	5	
		Stating	10	
		Assuming	1	
		Calculating	1	
		Suggesting	1	
2	Directive	Offering	2	10
		Directing	2	
		Recommending	2	
		Commanding	2	
		Advising	2	
3	Commissive	Offering	2	3
		Undertaking	1	
4	Expressive	Praising	3	8
		Regretting	1	

		Wondering	3
		Congratulating	1
5	Declarative		0

Regarding the result of illocutionary, the researcher found the association of communication understanding between the accounts to the followers that can be seen from their comments toward the pictures. It is identified that perlocutionary acts are the action of the listener/ reader after having the information on feelings, thoughts or actions. By the research, it is proved that the followers of the accounts were given particular responses toward the pictures with sexual communication subtleties. Most of them showed persuading, convincing, directing and inspiring feedbacks to the pictures. All of those data of perlocutionaryacts from all accounts can be described by the graphic below:

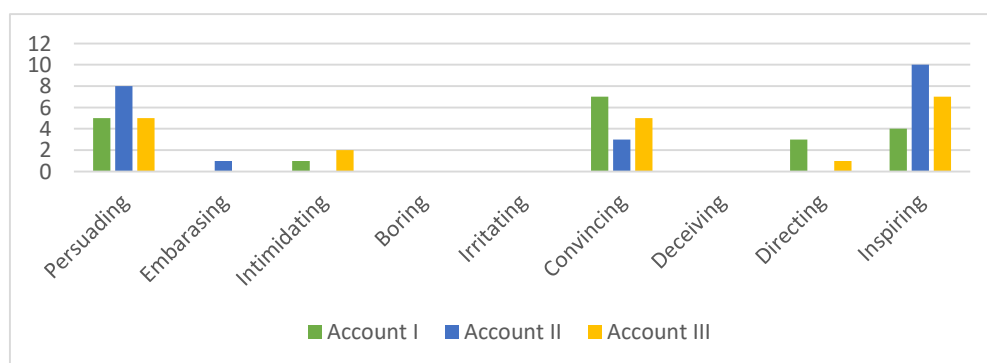


Fig 2: The Perlocutionary Acts in 31 pictures

Then, based on the found data above, the researcher distributed some closed interviews (with papers) to some parents and teachers in Batam and Tanah Datar (West Sumatra) to find out the way they see and understand this phenomenon by showing some pictures and the subtleties. There were 40 teachers and parents from those locations chosen by the researcher randomly to answer multiple choices questions. The researcher ordered the choices from the most literal meaning of the hidden meaning from the pictures and subtleties. The description of the taken sample can be seen from the graphic below:

Table 2. Table of Sample Description in Tanah Datar

No	Sample	Sex		Education			Using IG her/his self		Having students/ children with IG		
		M	F	SMA	D1/2	S1	S2	Yes	No	Yes	No
1	Teachers	3	7		2	4	4	4	6	2	8
2	Parents	1	9	3	3	4		2	8	3	7

Table 3. Table of Sample Description in Batam

No	Sample	Sex		Education				Using IG her/his self		Having students/children with IG	
		M	F	SMA	D1/2	S1	S2	Yes	No	Yes	No
1	Teachers	1	9			10		6	4	6	4
2	Parents	4	6	3		1	6	4	6	4	6

Then, the closed interviews which was ordered and indicated the answers of multiple choices in the level of awareness; 1. Completely not aware, 2. Slightly aware, 3. Moderately aware, and 4. Extremely aware. The graph showed the result as follow:

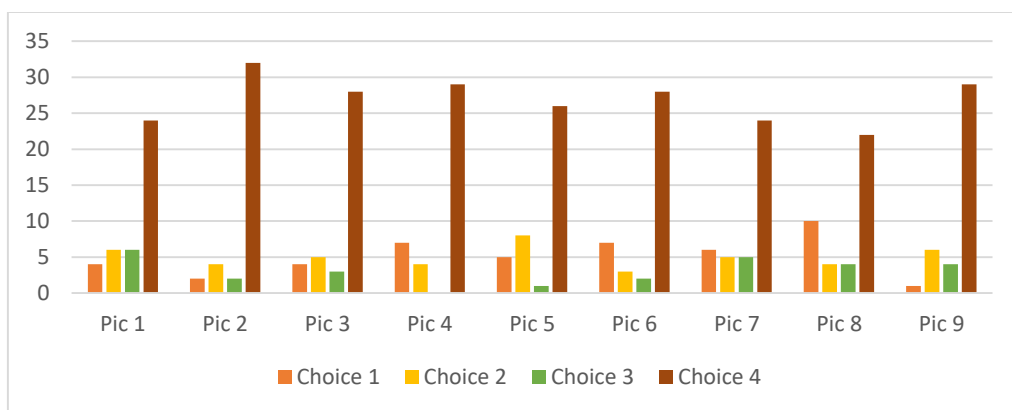


Fig 3: The Result of Closed Interview to 40 Samples from Batam and Tanah Datar

Furthermore, the researcher also found some additional information related to the samples' opinion, reaction and their upcoming movements toward the pictures with sexting subtitles as described in the table below:

Table 4. Table of samples' opinion, reaction, and their upcoming movements

Reaction to the pictures		Opinion about the pictures										Next Actions				
Mad	Worried	Happy	Confused	Shocked	Intolerable	Unsafe	Embarrassin	Acceptable	No Problem	No idea	Limit internet area	Deleting IG	Monitoring without airtel	No	Monitoring without airtel	No idea
10	35	0	2	7	16	23	13	0	0	0	19	8	21	0	0	

DISCUSSION

From the collected data above, it can be seen that the illocutionary acts have a close relationship with perlocutionary acts. It is also found that the speech acts of some unspeakable acts by pictures of women on Instagram positively has shifted the way people communicate ideas through pictures or videos. This situation then is irresponsibly used by some accounts to the youth particularly about sexting issues where women are depicted as the sexual object. Based on the data, First, an *assertive*; statement that commits the speaker to the truth proportions, achieved 24 frequencies which most of them were *stating*. Second, a *directive*; statement that wants the hearer to do action achieved the second place for ten frequencies. Then, it is followed by *expressive* and *commissive* for the third and the fourth place. On the other side, in perlocutionary acts data, the reaction of the followers toward the pictures proved that they were persuaded, inspired and convinced by them. It is an alarming result to know the fact that most of students and children may be the followers of those sample accounts in Instagram. By research, it is found that social media nowadays takes enormous part in changing the way people communicate each other. Through social media, parts of the speaker like facial expressions and intonations can be replaced by using pictures or video with subtitles. One side, this way could be so attractive and creative in renewing the ancient way of the communication. Unfortunately, as it is studied here, there are so many accounts on Instagram use women as the object of their communication to be explored as anecdotes, comedy or even pornography to laugh about (Langton, 1993). Most of the followers seem to be unaware of this phenomenon that keeps them persuaded, convinced, and inspired by the accounts who undeniably communicate sexual pictures and its captions subtlety. The researcher assumed that women with sexual appearances (mini dress, sensual expressions, and poses) would be created as the object of sexual communication subtleties by certain irresponsible accounts on Instagram to the followers to change their point of view of women.

Then, this frightening issue distributed to parents and teachers as those who are responsible for taking care of their children and students. Based on the data, it is known that civilization in one location could give impacts to their youth paradigm. Most of teachers, parents, students, and children in Tanah Datar have less attention in using Instagram as social media which means they are less affected by the immoral influences. A different situation is shown by parents, teachers, students, and children in Batam. They are more up-to-date than parents, teachers, students, and children in Tanah Datar. They have balanced attention in using Instagram, and this indicates more influences. However, both of teachers and parents in that location exposed similar shocking responses to the facts conveyed by Instagram. Most of them are extremely aware of the meaning beyond the pictures from the accounts and positively want to state their future actions. The data can prove that most of them were worried and mad about what they have seen in the sample pictures

on Instagram. They believed that the pictures with sexting subtitle were unsafe, intolerable and embarrassing to be consumed by their youths. Then, most of them tend to choose not facilitating the students and children with a smartphone and the rest choose to delete Instagram on their smartphone.

CONCLUSION

Based on the result of observation and closed interviews' data, it can be concluded several points as follow:

1. There are particular illocutionary acts, and perlocutionary found on Instagram pictures and its accounts; @moduskalem, @miminpolos, and @ramebareng which 24 assertive, 10 directive, 3 commissive, 8 expressive, and 0 declarations of illocutionary acts and most of the followers seem to be unaware of this phenomenon that keeps them persuaded, convinced, and inspired by the accounts who undeniably communicate sexual pictures and its captions subtlety.
2. The researcher assumes that women with sexual appearances (mini dress, sensual expressions, and poses) would be created as the object of sexual communication subtleties by certain irresponsible accounts on Instagram to the followers to change their point of view of women.
3. Different location of the sample; Batam and Tanah Datar influences the use of Instagram by the groups of children- students and teachers- parents. In Batam which is near to Singapore, Instagram is used more frequently than in Tanah Datar as one of the districts in West Sumatra. Thus, it can be said that the bad effects of Instagram would affect easily in a big city rather in the small one.
4. Most of parents and teachers are extremely aware of the meaning beyond the pictures from the accounts and positively want to state their future actions. The data can prove that most of them were worried and mad about what they have seen from the sample pictures of Instagram. They believed that the pictures with sexting subtitle were unsafe, intolerable and embarrassing to be consumed by their youths. Then, most of them tend to choose not facilitating the students and children with a smartphone and the rest choose to delete Instagram on their smartphone.

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Exploring Methodological Issues in Linguistic Research

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Abstract

The paper explores a practical, systematic strategy for novice authors to improve the methodological stage relevant to the planning on the writing of a linguistic study. Data were gathered from manuscripts of linguistic research submitted to a national scientific journal by Indonesian authors from January – July 2017 that highlighted research efforts from various linguistic subfields, including L2 translation and second language teaching. Total corpora of over 71,500 words investigated reveal that authors' lack of problem statements and explicit methodological descriptions resulted in substandard linguistic data. Moreover, analytical statements were tentative, which led to an insufficient overall presentation for an authentic linguistic study. The lack of comprehensive linguistic data to support the discussion section in the manuscript favored the intended journal's reviewers negatively, in some cases leading to rejection. Implications for ways to planning a sound linguistic methodology that includes technology are discussed.

Keywords - *linguistic methodology, manuscript, novice authors, problem statement, technology for linguistic research.*

INTRODUCTION

Many studies on the second language (L2) writing and research publication agree that when it comes to a successful research publication, one of the most important hurdles is a lack of a clear statement of the problem (Mahrer, 1991; Vinther & Rosenberg, 2017). However, in the actual process, most L2 writers still grapple with the challenges of constructing a credible research work, at least on the planning level, such as designing an accurate methodology to execute the work. Such an internal struggle within the research, coupled with the pressure to disseminate and publish the research internationally, often results in substandard draft manuscripts that lack a clear statement of the problem. Moreover, novice L2 writers have difficulties in designing the right methodology for their research, let alone producing a clear statement of the problem. As such, tentative manuscripts are rejected from publication. As far as language research is concerned, linguistic data are often neglected in the discussion, which retrospectively signals some weaknesses in the methodology and further heightens the possibility of future manuscript rejection. Therefore, the lack of a statement of the problem in draft manuscripts written by novice L2 authors underpins significant methodological issues that question the strength of the research.

METHODS

A total of nine bilingual draft manuscripts intended for an Indonesian journal and an international publication during January through July 2017 were included in the study, totaling corpora of over 71,500 words. Seven manuscripts discussed various topics in language research, including translation and language teaching, and were either rejected by a peer reviewer or recommended for major revision. The rest of the manuscripts investigated engineering science and social work consecutively. Author anonymity was maintained throughout the analysis.

All drafts were investigated for clarity in all sections of the writing. Special attention was given in introduction and methodology, specifically in locating each author's statement of the problem and research methods. Quantitative descriptions were also analyzed. As far as a research methodology is concerned, extra time was spent to evaluate statements describing instruments and data presentation, including whether or not an explicit list of linguistic properties were presented. The draft manuscripts were previously given feedback from the peer reviewer using Track Changes in the original files.

RESULTS

In addition to the fact that data shed light on the most common challenges faced by non-native English writers, which is a lack of a statement of the problem in the research, it pinpoints a weakness in establishing a valid methodology. Two major aspects pinpointing major findings of the draft analysis are discussed as follows.

Evidence of Unclear Methodology Statements

Only 14% draft manuscripts presented acceptable methodology statements. Major criteria, such as procedures for data collection and data analysis were not thoroughly described. Novice authors were inclined to define the methods without further explaining what the methods had to do with the study. In other words, beginner authors described the stages, in other words, the 'what' of the methodology, but not 'how' and 'why.' Furthermore, linguistic properties were not explicitly explained. To illustrate, linguistic terminologies such as 'phrases,' 'idioms,' or 'sentences' in Example [1] were not elaborated by instances.

[1]

Penelitian ini bersifat kualitatif dengan pendekatan deskriptif karena peneliti memaparkan pemahaman mengenai jenis-jenis idiom dan strategi penerjemahannya, unsur kesepadanan makna konseptual dan pergeseran dalam penerjemahan. Metode yang digunakan adalah metode analisis isi pada penelitian kualitatif. Peneliti menggunakan data kualitatif dalam bentuk frasa dan kalimat yang termasuk ke dalam idiom Bahasa [sic]Jinggris serta data dalam bentuk terjemahannya dalam Bahasa Indonesia. (jk3-19)

Example [1] shows that the topic sentence in the methodology paragraph is too general. The first sentence is dedicated to providing a definition of umbrella methodological concepts, such as ‘qualitative research’ (*penelitian kualitatif*) and ‘descriptive approach’ (*pendekatan deskriptif*), and including specific linguistic terminologies, such as ‘phrases’ (*frasa*), ‘sentences’ (*kalimat*), and ‘idioms’ (*idiom*). The statement goes on with stating the kind of methods used; however, it stops without providing further descriptions. Similarly, the third methodology statement reveals a repetition that the author’s intention to use qualitative data, only this time from both languages.

Perhaps novice Indonesian authors feel more comfortable using the terminologies, such as ‘descriptive research’ or ‘qualitative study’ used directly from the spoken interaction in the lecture room into the writing discourse. Such a practice could be heightened by the lack of evaluation of the use of such terminology by a reviewer or someone knowledgeable of academic writing. When no correction is offered, novice writers might think that the ‘lecture room terminologies’ may as well be used in writing. Another possibility could originate from the lack of reading of scientific essays within the field of study. Beginner writers who rely too much on face-to-face or spoken interaction during lecture may not be exposed to a wide range of writing styles which could be a source of a learning experience for them when they start to write their own.

Meanwhile, a methodology statement requires depth in the actual steps taken in the study. Unfortunately, less than 10% draft analyzed provided clear examples of linguistic properties stated in the methodology paragraph. The methodology paragraph in Example [2] shows that the author listed the steps as procedures without explaining further what the steps signify. The numerical list shows basic procedural characteristics known in conducting a simple study. To illustrate, the first step states ‘reading the English novel and its translation’ (*membaca teks dalam novel Bahasa Inggris dan terjemahannya*). The step, however, does not elaborate exactly what makes the author’s ‘reading the English novel and its translation’ different from any other logical first step in analyzing a text.

[2]

Selanjutnya, prosedur yang digunakan peneliti dalam pengumpulan data adalah: (1) Membaca teks dalam novel Bahasa Inggris dan terjemahannya; (2) Menemukan jenis-jenis idiom Bahasa Inggris dengan menggunakan teknik note-taking; (3) Mengklasifikasikan data berdasarkan jenis-jenis idiom; (4) berdasarkan strategi penerjemahan idiom; (5) Menemukan kesepadanan makna konseptual idiom; (6) Mengklasifikasikan berdasarkan pergeseran penerjemahan; (7) Menarik kesimpulan. (jk4-7)

Then, the second step roughly expresses ‘identifying English idioms and their translations through note-taking’ (*menemukan jenis-jenis idiom Bahasa Inggris dan terjemahannya*). Still, the step does not clarify, first and foremost,

whether the author meant to identify idiomatic expressions or semantic dimensions of idioms prior before going about identifying the translations. Previous works on English idioms are plentiful, citing multifaceted investigations from classes of idioms and their interpretation to the syntactical description of idioms (Schmale, 2013; Nunberg et al., 1994; O’Grady, 1998). Subsequently, the second step determines the use of ‘note-taking’ as a technique in identifying the idiomatic expressions. Normally, a methodology statement comprises various techniques that culminate a triangulation of methods. ‘Note-taking’ could be perceived as a very simple technique, but a sound research should incorporate more than just taking notes. Although the author possibly did more than just taking notes during the research, stating it so as the only technique in the methodology risks having the reader misunderstand the whole methodology statement, and more pertinently, the research. Besides, the absence of technology and other contemporary research techniques potentially shows a lack of effort in integrating the notion of current, sound techniques used in a research.

The statement in the third step ‘classifying data based on the idioms’ (*mengklasifikasikan data berdasarkan jenis-jenis idiom*) could pose a serious risk of jeopardizing the methodology statement; for, first of all, the author fails to define the terminology as used within the context of the research. Second, the failure to determine the scope of the topic and rationale that accompanies the working definition may indicate weakness in the discussion section. Last, the methodology section ideally encompasses clear statements on how data were collected and analyzed, highlighting specific procedures followed through to get the results. As such, in Example [2] the third step does not reveal exactly how the data were obtained before they were classified based on the idioms. The previous statements in the set of steps that describe procedures for data collection are not thorough, which allows only very little room for subsequent statements of describe data analysis.

The last four steps of a methodology paragraph in Example [2] equally fail to describe clarity in the methodology. For instance, step 4 is an incomplete statement: ‘based on strategies of the translation of idioms’ (*berdasarkan strategi penerjemahan idiom*). The whole methodology paragraph is short of an explanation of translation strategies and equivalent analysis which should have accompanied the explanation of idioms as the target of the study. In so doing, ‘identifying conceptual equivalents of the idioms’ as prescribed in step 5 (*menemukan kesepadanan makna konseptual idiom*), does not correspond with what the research was intended to be. As much as the sixth step is intended to ‘classify [the equivalents] based on translation shift’ (*mengklasifikasikan berdasarkan pergeseran penerjemahan*), the procedure does not pinpoint how to classify, what to classify, and why the classification should be based on translation shift. In fact, no background information is offered to introduce the shift. Finally, step 7 ends the list of steps in the methodology in that it states the obvious: ‘conclude’ (*menarik kesimpulan*). The closing statement again

lacks details which confirm the actual activity of concluding. The statement fails to ask the important question, how to do so?

The paragraph in Example [2] alone fails to reveal more about a development of research procedures in that it overlooks a description of data expected. Evidently, the steps are merely the reflection of the author's sequences of action during research, as opposed to the actual systematic steps to take in the study. Lack of referencing and elaboration of each step prevent the methodological paragraph from asserting novelty and depth of research. The paragraph does not specifically elaborate the targeted idiomatic phrases. To illustrate, there is no indication whether the targeted idiomatic phrases are those of certain nouns or collocations. Similarly, no information is offered for the number of corpora obtained through the research. As a comparison, a 2015 volume of *Linguistik Indonesia*, a journal organized by Linguistic Society of Indonesia, publishes four full essays all of which explicitly state linguistic items discussed: personal pronouns of an Eastern Indonesia language, honorifics in Balinese, Javanese adversative passive forms, language acronyms, and clippings. As a result, specific linguistic items targeted for the research allow the essay to be well-structured and comprehensive.

Evidence of Lack of Statement of the problem

Lack of statement of the problem is evident throughout the draft manuscripts, which may imply not only the writing skills of the author but more seriously the nature of research work conducted. Less than 10% of the draft manuscripts present a clear statement of the problem leading to a strong thesis statement. One particular manuscript's introduction section contained 1879 words out of the 4400-word essay, which is 43% of the length of the paper. Such an introduction is too long for a short paper, as it is ineffective to have less space for discussion of research results.

Example [3] reveals that important aspects in the statement such as relevant previous works and research gap are missing in the draft manuscript.

[3]

Dalam usaha mencari kesepadanan makna dalam terjemahan, diperlukan teknik penerjemahan. Penerjemah memutuskan untuk memilih teknik apa yang digunakan untuk tujuan kesepadanan. Penggunaan teknik penerjemahan ini memiliki pengaruh terhadap hasil terjemahan. Oleh sebab itu, perlu dikaji lebih dalam tentang penerapan teknik penerjemahan dalam penerjemahan istilah bisnis pada dokumen peraturan dan kode etik perbisnisan [sic]. Dalam penelitian ini, peneliti akan mengkaji teknik penerjemahan dalam menerjemahkan istilah bisnis dilihat dari teks sumber dan padanannya dalam teks sasaran. (jk6-2)

In Example [3], the author attempts to explain the rationale of the study but fails to elaborate stating the research gap and using relevant references as research evidence. The first two sentences state 'to seek equivalents in

translation, a translation technique is needed. The translator decided to choose which technique to use for equivalence.’ The sentences barely represent a strong introductory statement that portrays a sound research. Such a statement is not only tentative, but it does not represent a valid topic sentence. If the subject of the investigation was ‘translation techniques,’ it should have been exchanged and placed in the beginning of the sentence.

The next two sentences in Example [3] read ‘the use of such a translation technique influences the result of the translation. Therefore, more investigation is required to understand how the translation technique applies to the translation of business terminologies in regulatory and ethical business documents.’ The abrupt move to a specific area in translation studies that is not preceded by sufficient information on why the study is designed to discuss ‘translation of business terminologies.’ In other words, it is not explicit as to what the problem is in the research. Also, even though the last sentence of the paragraph reiterates what the author plans to do with the research, the sentence merely repeats what is said in the preceding two sentences. Hence, the phrases ‘to seek equivalents ..., a translation technique’ (*mengkaji teknik penerjemahan*) and ‘translat[ion of] business terminologies’ (*menerjemahkan istilah bisnis*). In other words, the paragraph fails to convey a clear statement of the problem about referencing with strong evidence of previous works and a clear, concise elaboration of the research gap and an offer to close it.

DISCUSSION

Revisiting Methodology in Language Research

The investigation of draft manuscripts shed light on the extent of research works conducted by novice Indonesian researchers, and the ways attempted to present the results. Unfortunately, the failure to establish a clear statement of the problem seems to have originated from the lack of comprehensive methodology, which points out to a lack of sound research design, as such practices have become a concern in linguistic studies (Sari, 2015). As a result, draft manuscripts did not pass the review process, and therefore, an opportunity to publish is lost.

The results ensues an opportunity for Indonesian authors to retrospect the research methodology and planning to get better results at writing. As far as linguistic studies are concerned, a revamped methodology that includes thorough and systematic procedures could reverse the effect of essay failure. Sari (2015) offers a perspective where technology and plan management for linguistic research could help novice researchers organize their research design. Contemporary design for linguistic research should encompass an across-the-board planning to attain good results (Nagy & Sharma, 2013; Podesva & Sharma, 2013). Works on linguistic research design pinpoint an overarching management of research planning from preparation to data preservation, all of which should be completed even before the stage of conducting the research, let alone writing a draft of the manuscript.

Sari (2015) states that a good research design comprises three major phases centering on data collection. The first phase is a pre-data collection that includes listing all the necessary hardware equipment for research, such as recording equipment, digital backup storage, and informed consent forms if the study has to do with human subjects. The second phase, i.e., the actual data collection, the researcher is encouraged to keep a journal and fieldnotes in addition to sound files. In this phase, the researcher is advised to organize data digitally from various language documentation and audio recording programs to obtain a better organization of results. Moreover, such programs help the researcher remain objective in the research and more thorough in discussing specific linguistic properties. Among other known programs for linguistic works are “Eudico Language Annotator, Audacity, Toolbox, and Praat” (Sari, 2015, p. 199). Language annotator programs help researchers organize and classify data originated from audio visual recording. Some annotator programs like ELAN can export data to a documenting program like Toolbox. Researchers may find it useful working in two programs that can interface. Toolbox helps interlinearize words and phrases originated from ELAN for more detailed syntactical and semantic analysis. One of the practical outcome from using Toolbox is that the researcher may produce an inventory of words or a lexicography. As far as linguistic research is concerned, transcribing oral interviews are a way to organize spoken data which may further be used as examples in the discussion of a draft manuscript. Nagy & Sharma (2013) state it best that transcription is sustainable for a longer period, which can be used not only by the researcher, but it is readily obtainable for future studies.

Considering the Bigger Picture

Because sharing research works is a responsibility of the researcher to the field of study, novice researchers should consider the ramifications of his or her research. Ultimately, a scientific study should not only demonstrate that the researcher manages to complete an experiment but prove that the experiment signifies a tangible contribution to the field. In other words, a novice should not only convey the data but a project such data in the bigger picture. Even though the work was conducted strictly locally, for instance, in a rural regency or village in Indonesia, the researcher should be able to state the implications comprehensively and draw upon universal theoretical concepts. Often beginner researchers do not realize that their research may potentially add to the larger theoretical discussion. However, to do that, novice researchers should spend more time improving the methodology.

CONCLUSION

A clear methodology is an essential aspect when planning the research work; for, without it, the consequences for producing a well-thought-out manuscript will be tremendous. Specifically, in linguistic studies, the methodology should reflect contemporary techniques and stages that include

technology and data preservation. In so doing, a great deal of planning should be made by beginner authors or researchers to accomplish the effort to identify a statement of the problem required in the draft manuscript. Principally, a good research writing reflects a sound, systematic research work.

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Word Reduction in French Facebook Conversation

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Abstract

The rise of the internet and social media use has changed the way people communicate. People prefer to communicate with others by using social media. They choose to write rather than to talk. Facebook (FB) as one of the most famous social media with the greatest number of users in the world becomes a social phenomenon. This article is based on research on the use of French language on FB. The aim of the research is to describe the reduction process occurs in French Facebook conversation. The data was taken from the status blocks of 555 accounts. From each account, we took five status blocks, so there are 2775 files as corpus data. 'Antconc' application to determine the frequency of words in a corpus was used in processing data. The results show that word shortening and truncation process has often occurred in French Facebook conversation. It might take place because there are some efforts to shorten the time of writing to set up a spontaneous conversation and to simplify French writings of words that are renowned as being very complicated.

Keywords: facebook, French, grapheme, social media, word reduction

INTRODUCTION

The use of the Internet as a medium of communication according to Thangaraj and Maniam (2015) has an impact on language changes. For over a decade, the number of communication actors using social networks has increased. They use a variety of social media; though as media, it has some limitation. The social media users are required to deal with how to communicate in a limited space. Therefore, they use reduced words.

Facebook (FB) as phenomenal social media that has the largest number of users around the world (Smith, 2016). FB became the trendsetter of language use, especially among youth. Language use on FB is very interesting to examine considering the way of people communicate has changed recently. People choose to write rather than to talk: they prefer to build virtual communication than the real one. Some studies on this social media have been conducted, such as a research on language variation (Junus, 2011), about how FB users construct their identities through their language use on FB (Junus, 2015) and a research about vocative on French FB conversation (Junus, 2016).

Before 2011, the maximum character to write status or comments on FB was only about 500. Users then need to make words reduction as a strategy to overcome the problem of space limitation. However, when FB increased the maximum character count in status updates to 63.206 on November 2011, FB users continued to make some reductions in their conversation. Moreover, the word reduction forms are more varied.

French has been renowned as a language, which has a complicated link between the grapheme and the phoneme. Therefore, the form of the words reduction in French FB conversation is an interesting subject to examine. Also, FB has become the first social media in France, and it is the most popular social media among French youth, defeating Snapchat, Tumblr, Pinterest, Twitter, and others¹. The large number of teenagers using FB indicates that language use on FB spread rapidly, considering that, teenagers are very adaptable to any change and they are potential to become an agent of language change.

This study has identified some word reduction process in French FB conversation and analysed them to find out the forms. The aim of this paper is to describe forms of word reduction on French FB conversation.

METHODS

A qualitative approach was applied to interpret the meaning of data and to analyze data by identifying all existing phenomena. A special phenomenon which occurred on each data was identified to find the forms and the patterns of word reduction. A quantitative approach was used to interpret the number and frequency of data, based on their linguistic change process. Those quantitative numbers were used as references to explain all phenomena taking place in data and to confirm the hypothesis that is made

Collecting data was done by taking French conversation on FB. The conversation was taken from 555 FB accounts with five status blocks each, so there were 2775 files of French FB conversation. Data process used ‘Antconc,’ an application to count the frequencies on the corpus. To select data, we pick some reduction words by using ‘word list’ tool in Antconc. From the selection, we got 175 data.

Analysing data has done by comparing the written words in FB with those in Written Language Convention (WLC). The written word of each data in WLC has found by understanding the context of the conversation and doing literature studies. The work of comparing those written words included comparing their phonetic transcription. The phonetic transcription made by referring theories from Bechade (1992), Léon (1993), Carton(1997), and from the dictionary of pronunciation (Martinet & Walter, 1973). The online website easypronunciation.com (<http://easypronunciation.com/fr/french-phonetictranscription-converter#result>) used to confirm the phonetic transcription. From all comparison process, word reduction forms and processes were found.

DISCUSSION

After doing data analysis, we found three reduction processes, such as abbreviation, “acronymization” and truncation.

Abbreviation

The abbreviation is the process of shortening a word by omitting a segment on a word (Krautgartner, 2013). According to Krautgartner, the abbreviation can occur through the process of apocope or omission of the final segment of the word, and syncope or omission of the middle segment of the word. There are 22 abbreviation processes in data; those are (1) abbreviation through apocope, (2) syncope, and (3) combination of syncope and apocope. From the data, it was found that the

abbreviation processes occurred through: (1) the apocope, by deleting the final vowel, as in verb *veux* [vø] ‘want’ →*v*; (2) the syncope, which is carried out by deleting middle grapheme that represent vowel sound and keeping the the final grapheme though it is not pronounced, as in noun *salut* ‘hello’ →*slt*; (3) through mixed process of syncope and apocope, by deleting grapheme that represents vowel sound in the middle and final of word, eg adverb *vraiment*[vrɛm ‘actually’ →*vrɛm*. Graphem <n>, though it is not a vowel, it is also deleted, due to its’function to help a regressive assimilation process of nasal vowels.

What is unique about the abbreviation process occurring in the FB conversation is that the process of substitution follows the abbreviation. In the corpus, there are four data in which occurred the substitution of one of the graphemes with another grapheme which also represents the same sound, as adverb *pourquoi* [pur-kwa ‘why’ →*pk*.

Acronymization

Acronymization is a process of shortening a word by removal of graphemes in a word. The difference between acronyms and abbreviations is that abbreviation read or pronounced by original word before abbreviation process, whereas the acronym pronounced as a series of alphabets to form a word. In the corpus, there are four data of acronymization. The acronym process in data occurred through the removal of a vowel, for example, *aime* [ɛm] ‘love’ →*m* [ɛm].

FB users perform acronyms in FB to generate acronyms whose pronunciations remain the same as the original word, although the acronyms spelled as individual letters.

Truncation

The truncation process must be distinguished from abbreviation, although both go through a process more or less the same. Truncation according to Fridrichová (2013) is a lexical phenomenon while abbreviation is a graphic phenomenon. For example abbreviation for *monsieur* →*M.*, although its’ final segment has been truncated, it is still pronounced by referring to the original word pronunciation [mɔsjø]. Whereas the word that has undergone the process of truncation pronounced as the result of that process, such as *adolescent* [adɔles] →*ado* [ado]. The process of truncation found in the corpus of data is apheresis, syncope, apocope, mixed of apheresis and apocope or mixed of syncope and apocope.

a. Apheresis

Apheresis is an eliminating process of the beginning segment of the word, as in adjective for feminine noun *petite* [pɛtɪt ‘little’ to *tite* [tit] or in adjective for masculine noun *petit* [pɛtɪ] to *tit* [tɪ]. This truncation has only removed the pronunciation of first syllable [pɛ, because the final grapheme<t> is an unpronounced grapheme. Therefore there is no change in pronunciation in the second syllable. The grapheme apheresis<pe>often occurs in verbal conversation. For example, the phrase *un petit peu* [pɛtɪpø] ‘a little’ is often pronounced as [tɪ pø]. Another apheresis in data occurs in verb *eu* [ø ‘had’, the apheresis of grapheme <e> has changed the pronunciation of vowel, from the close vowel [ø] to the very close vowel [y]. The different pronunciation is not significant; besides the word ‘u’ does not exist in French. That is why understanding the context of the conversation in FB is necessary

to comprehend the word. Another apheresis that usually occurs in FB is the process followed by substitution, as in adverb *avec* [avek 'with' → *ek* [ek].

b. Syncope

In corpus, there are 11 data of syncope. This phenomenon occurs to a grapheme that represents an unpronounced vowel in verbal conversation that is *schwa* [ə], as in *petit* [pəti] → *ptit* [pti]. The truncation of grapheme <e> which represent vowel *schwa* occurs due to the emphasis on the syllable that follows. The other syncope occurs on one of double grapheme, as *kiffe* [kɪf 'love' to *kife* [kɪf]. This process does not change the way the word pronounced. In contrast, the syncope of double grapheme <ss> in adverb *aussi* [osi] → *ausi* [ozi] changes the voiceless consonant /s/ to the voiced consonant /z/. Since the French language pronunciation system provides that double <ss> between vowel pronounced as [s] while the single one is pronounced as [z]. The other syncope, which changes the pronunciation, appeared in noun *photo* [foto] 'photo' → *poto* [poto]. This kind of change might be a phenomenon of 'baby talk.' According to Ferguson (1978), 'baby talk' is the way a baby communicate, which is imitated by adult people to communicate with the baby. In his article, Ferguson said that a baby tends to change some difficult phonemes such as fricative to the easier one that is occlusive. Recently, this phenomenon has emerged among adolescents and adults in social media; they tend to use the baby's vocabulary, whether vocative like hypocorism (Junus, 2016) or another vocabulary.

c. Apocope

Apocope is the most frequent in the corpus; it occurred in 115 data. The final graphemes that have been truncated in data are the graphemes that have not represented any sound, such as <e>, <s>, <t>, <x>, <p> and <es>. The truncation process has not changed the word pronunciation. However, it caused some changes, as grammatical and semantical change. It could happen if the words released from the context. For example, from

conjugated verb *as* [a 'to have' for second person singular, changes to conjugated verb *an* [a] for third person singular. Another truncation of two final graphemes also occurred in the corpus, one of those is part of double graphemes. Although there is a suppression of these graphemes, the pronunciation of the word does not change. The truncation process, though, has not changed the pronunciation of the word; it caused other changes, such as the grammatical change, when the words freed from the context. For example, the grammatical change of verb *appelle* [apɛl 'to call' to noun *appel* [apɛl 'call.' The very common apocope that occurs in the corpus is the apocope of grapheme <u> in pronoun *tu* ty]. This apocope always occurs in verbal conversation, especially when the pronoun followed by a verb with vowel initial, as in *tu as* [tya] 'you have' → *t as* [ta]. The other apocope process is a typical process in FB. The truncation occurs with some other processes, such as substitution, addition, and reduplication. In corpus, there are 16 data. For example *tranquille* [tr kil 'quiet' → *trankil* [tr kil]; *ouais* [wɛ 'yes' → *mouai* [mwɛ ; *soeur* [s R] 'sister' → *soso* [soso] .

d. Mixed apheresis and apocope process

The mixed apheresis and apocope process occurs in adjective *petit* [pətit]. The grapheme apheresis <pe> and apocope grapheme <t> change the word to *ti* [ti]. The

final grapheme <ɤ> is an unpronounced grapheme. Therefore the mixed process in the word has only deleted the first syllable [pə].

e. Mixed syncope and apocope

The mixed process between syncope and apocope occurred in verb *rappelles* [ʀapɛl] 'recall' → rapel [ʀapɛl]. One of its' double grapheme <pp> and <ll> in the middle of the word have been truncated, also two final graphemes <es>. The change has not made any difference to the pronunciation of the word because all graphemes truncated are unpronounced graphemes. The same mixed process also happened to conjunction *puis* [pɥi] 'then' → *pi* [pi]. The regressive assimilation process has occurred when the semi-vowel [ɥ] turns into vowel [i] because they have some similar way to pronounce. The difference between those two sounds is at the point of articulation. Semi-vowel [ɥ] is labial whereas vowel [i] has not an obstacle when it is pronounced.

CONCLUSION

Word reduction processes found in FB are an abbreviation, acronymization, and truncation. At first glance, these three processes look the same, but this study shows the differences between those three. The difference between abbreviations and acronymization or truncation lies in the pronunciation of the reduced words. As it is said before, that word reduction occurred in FB because of the limitation of status and comment space, but when the character limit has increased the FB users still perform the word reduction. Based on this fact, it can be concluded that the word reduction process is done not because of limited space of status and comments in FB. However, it gives the idea that French FB users: (1) post comments as quickly as possible in order to create an atmosphere of spontaneous conversation as well as conversation; (2) simplify French writing, which is known for its very complicated relationship between grapheme and phoneme; (3) do lexical creations. Research on FB writing conversation is still a very wide field of linguistic studies. The written language in FB conversation can be seen as a reflection of the spoken language in real conversation. Therefore, research on language change could also be examined by using FB and other social media conversation as a data source.

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Verbal Disabilities of the Mentally Handicapped And Their Therapy Model

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Abstract

The aim of this research is to describe the phonological disorders of the mentally disabled whose suffering from verbal disabilities and later on apply a speech therapy model to raise the communicating ability of the person. This research used the observation and structures stimulating method. The subject of this research was a mentally disabled person who had light verbal disabilities who stayed and studied in a mentally handicapped social welfare in Kalumbuk Kota Padang in a class category of able to study. Based on the result of the research done towards a mentally handicapped with light verbal disabilities, it was found that phonologically, there was a significant difference when compares with a normal person, that was at the ability levels; had been acquired perfectly (S), acquired, but imperfectly (BLS), and not acquired at all (BLD). At level S, the person was able to pronounce /p, b, h, c, j, ñ, l, y, w, at BLS level; /t, d, k f, m, n, ŋ, whereas at BLD level were sounds /v, g, s, z, r, x. Those phoneme disabilities were hard to be acquired naturally, whether it was on word basis or sentence basis since the person entered school age, whereas, in a normal person, they were able to produce phoneme in phrase and sentence level clearly and correctly. By applying the speech therapy that has been arranged neurologically, it had been found that there was a raise in speech ability of the mentally disabled who had light verbal disabilities, that was a raise in speech ability through an increase in the number of syllables, the accuracy of lexical, and correctness in meaning. The lingual index was very significant as a speech therapy approach towards the mentally disabled that had light verbal disabilities. The PICA test that was done to see the verbal ability that was tabulated through a therapy model showed a significant raise from the sound wave waveform in the behavioral therapy model proved that the communication ability of the mentally disabled with light verbal disabilities could be raised even though they had an intelligence level that was below average. Due to this, the therapy model could be used to raise the communication of the mentally disabled through neurolinguistics.

Key words: *mentally handicapped, verbal disabilities, wave waveform, speech analyzer, PICA tes.*

INTRODUCTION

When humans use language, they use verbal language more often compared to non-verbal language. When someone suffers from verbal language disabilities, then that person is said to be suffering from verbal disorders, Hedge (2001), whether it is caused by internal or external factors. Due to the disability to speak verbally, then that person has a verbal disability.

Verbal disabilities in neurolinguistics research aspect are forms of speaking disorders. In this research, there is a discussion about one of the forms of speech disorder in the disabled, especially for the mentally disabled. Mentally handicapped is a disorder found in the intellectual function where the maximum IQ is approximately 70 or lesser, beginning from the age of 18 and below, including the destruction of adaptive function (communication, taking care of oneself, daily life, interpersonal skill, using communication sources, verbal disorders, self control, academic skills, working, using spare time, health and security). The mentally disabled are categorized above 2, that can practice and able to study. A mental handicap that can practice has an IQ between 36-52, whereas the ones that can study have an IQ between 51-70. F, the subject of this research, has an IQ of 65, categorized in able to study but suffers from verbal disabilities due to the verbal disorder that the subject is suffering.

The form of speech disorder discussed in this research is the verbal disability that is suffered by the mentally disabled, a case study of a child called F, by seeing the different phonological disorders in this subject's speech. Besides that, a behavioral therapy model is also applied (Sastra dkk, 2014) to raise the communication ability of F which later on is tested through a speech analyzer spectrogram. That problem will be the aim of discussion in this paper, which are: (1) To describe the different phonological disorders that happen to a mentally handicap child, (2) to apply a new behavioral therapy model to see the speaking ability of subject, and (3) to test the raise of speech ability after behavioral therapy is applied through speech analyzer spectrogram.

METHODS

Overall, this research was done through some working steps, among which are: observing and approaching naturally, focused communication, identifying the verbal form, understanding story and picture, stimulation of verbal behavior, evaluation of every activity (Nunan, 1992 and Sastra 2014), and application of behavioral therapy method. Those steps could be applied through method and technique of data collection, data analysis, and serving the analysis result (Sudaryanto, 1993) in the qualitative research framework of the case study.

The type of case study chosen is the cross sectional, that is a study that tries to shorten the time of observation through stages in a certain development level, hoping that from a number of stages or levels, the same conclusion could be made with the longitudinal type (Bunguin, 2003), that is by observing the

subject for approximately 6 months (in this research) intensively and doing natural observation with the subject's family to get information on the subject's development since young. A comparison case study is used to see the ability level of the subject after a speech therapy is done through behavioral therapy method.

The subject of this research was a 12 year old boy initialed F. this subject was chosen because it was supported the doctor statement who diagnosed the subject as a mentally handicapped with an IQ level of 65. F was ascertained by the doctor and information from his family stated that he had gotten it through hereditary factor, born through caesarian, eating habit, and the result record of the EEG (Electro Encephalo Graphy) test done stated that the child had complexity in the sensor movement integrity and had disorder in the left hemisphere which was the central area of language (broca and wernicke).

RESULT AND DISCUSSION

On a mentally disabled child who's having a verbal disability (F's case), there were disorders found in producing language sounds in 6 months of longitudinal observation on F between the gae of 10,0-12,6. During that time, different types of disorders were found in the form of loss, change, irregularity, shortened, and the addition of phonemes. The verbal disability that occurred In F was caused by the unpreparedness of the speech organ and psychoneurological of F to produce phonemes according to the position and way of articulation, especially on consonants phonemes. The change of consonants that F did was on sound [l] and [r] which did not hav ea change in meaning.

$$\begin{array}{l} [l] \\ [r] \end{array} \begin{array}{c} = \\ \rightarrow \end{array} \begin{array}{l} [r] \\ [l/--l-- / v-k\#] \end{array}$$

Contoid [ñ], [t], and [j] which was situated after contoid [l] in F's pronunciation due to the disorder of the brain's function or due to light hearing disorder (disaudio), affected the change of sound [r] to become [l]. The change of [r] to [l] in the antepenultima position did not change the meaning of the word, but only changed the sound of it. Through that, the change of [r] in the antepenultima position to become [l] is a phonetic change which did not change the meaning. This change sometimes was caused by factors of parents training the child's language through practice, while bringing the child up, and that resulted in treating the wrong ones as correct in arranging the language function in the child's brain. It happened since F was the age of 1;0, he was treated this was by his parents and surroundings.

The change of F's alveolar consonant could be seen in table 1:

Table 1. F's Change of Consonant [r]

Sound	Position and Way of Articulation	Position			Sound Change	Position & Way of Articulation
		[#-]	[v-v#]	[v-k#]		
[r]	Alveolar Trill	√	√	√	[y] [l]	Semivocoid Alveolar Lateral

When seen from F's limited phonological ability, then a couple of phonemes that F's acquired were found until his age was 12 years old. When inventarized, then a number of complementary minimal pairs consonants were gotten, among them were; labiodental phoneme /t/ ~ /d/ in the word /taŋ/ and /daŋ/. /t/ and /d/ were located in front of the words would change the meaning, /taŋ/ meant '-s', '-ed', or '-t' and /daŋ/ meant 'and.' The sound pair [k] and [ʔ] was categorized as a pair that was similar to the end position in the words /auk/ 'nursery' and /aiʔ/ 'good,' were different phonemes. The sounds [t] and [b] in a similar environment were two different phonemes in a minimal pair in differentiating the menaing of 'scared' and 'hair' in words /atuk/ and /abuk/. Later on, the phonemes /p/ and /l/ were two different phonemes in a similar environment that differentiated the word /əpuk/ that meant 'fetch' and /əluk/ which meant 'stomach.' Some other consonants that were minimal pairs and could differentiate meanings were phonemes /c/~j/, /p/~m/, /ŋ/~n/, /ŋ/~m/, /k/~h/, and /t/~y/.

Through a verbal disorder research on F, there had been found several mistakes with a significantly different percentage like 22: 37: 5: 12: 8. Those forms of mistakes showed that F often lost sounds (37 percent) and took advantage of the first segment as a strategy to access to the aimed lexical by minimalizing the addition of sound (5 percent). Changing sound (22 percent) was done almost often due to the jumping of lexical that made F easy to change the phonemes' and syllables' position. The shorting of lexical (8 percent) was sometimes done for the sake of speed, because F tended to get bored in practicing his speech organ, especially when there were repeated questions, whereas the addition of sound (5 percent) was seldom done by F due to the limited amount of lexicon that he acquired were so few because of his delay in speech.

Besides that, in the process of sound production associated with the way of articulating, the real peripheral nerve tissue needed was more complicated than the sound production associated with voicing. The segmental sound product with a distinctive characteristic needed nerves that could coordinate the lips, uvular, tongue and lower jaw muscles. Those muscles were arranged by the different cranial nerves. That complication caused F to seem to be more quite than activating his articulation nerve tissue. The inactiveness of this tissue could be caused by internal or external factors.

Because of that, the behavioral therapy (associated with feelings/emotions) is greatly needed in handling the verbal disorder intensively

in a child. The receptive and productive handling of a child's speech is done through a speech therapy approach (Hedges, 2001) through an introduction strategy therapy that is by using stimuli and helping in naming correctly through pictures. These were done to F from the 50 organized meetings since F was 10,0 years old. The result gotten after seeing F's ability post therapy had percentages as following: Repeating words that were often said by F (70 percent), manipulating names of things (22 percent), understanding the real pictures (46 percent), phonemic help (37 percent), and inter-correlated visual and voice stimuli (67 percent).

The PICA (Porch Index of Communicative Ability) test that had been tabulated for the 50 meetings with F showed a good picture in F's verbal modalities. The test equipment was in the form of lexical and F's phonological ability analysis result was reclassified. That repetition result will be recorded through MRS (Memory Record Standard) speech analyzer. From F's 89 PICA syllable index, 73 percent showed a recovering sound wave vibrate compared to the record before when F was still in observation age between 10,0-10,6 years old.

In the speech analyzer, it could see the waveform vibrate in sound [c] was voiceless throughout until the vibration in green at the beginning of vocal [u]. Sound [c] came from the lamopalatal articulation, and there was no regular trill in the spectrogram. Sound [u] was a vocal sound in the back, round, high, and sound [i] was a sound in the front, high, not round, there were repeated and close lines which got smaller as it got towards the end of the spectrogram.

The result of the speech analyzer between pre-therapy and post therapy showed that there was a difference in pronouncing lexical in a clear syllable, whether it was a vocal or consonant sound in every word and syllable. Other than that, there was a space between waves and height of sound waves in the sequential of pronunciation. The sequential waves were marked by the longitudinal process which was average at the beginning and the end as a form of cortical movement command from the brain towards the speech organ in the articulatoris.

CONCLUSION

From the research that was done, it could be concluded that verbal disabilities in the aspect of neurolinguistics research are a form of speech disorder. In this research, one of the discussed things was a form of speech disorder in a mentally disabled child, with case F, who had verbal disabilities in communicating with other people in his environment. Different forms of speech disorder could be seen from the child's verbal disabilities in producing language sounds.

A disorder of speech disability and speech of the person could be caused by the disorder in communicating. Many factors that caused communication disorder could be seen from 2 things, that was through internal and external

factors. In F's case, who was had verbal disabilities, a disorder in producing language sounds was found. Between 6 months of observation on F at the age of 10,0-10,6, many disorders were found in the form of loss (37 percent), change (22 percent), irregularity (12 percent), shortened form (5 percent), and addition (8 percent) of his verbal disabilities phonemes. Verbal disabilities that happened in F happened due to the unpreparedness of the speech organ and F's psychoneurologist to produce phonemes according to articulation places and ways, especially in trill and consonant phonemes.

Based on F's phonetic aspect, it was found that the fricative was a sound that was difficult to be used, that it resulted in not appearing or even became a loss. The persistent of sound in F was very slow in using his language. The complexity of the peripheral nerves tissue that produced a sound which F needed to be caused F to look more like he was trying rather than activating the articulation nerves tissue. The inactiveness of this tissue could be caused by internal or external factors.

After doing the speech therapy towards F, then a percentage result of post- therapy was gotten as following: Repeating frequently used words (70), manipulating names of things (22 percent), understanding real pictures (46 percent), phonemic help (37 percent), visual and sound stimuli that were inter-correlated (67 percent). The speech ability of F had gotten better, and it was proved by the raise in the index of syllable amount, accuracy of pronouncing and meaning of what was being said. Besides that, it was also proven by the waveform's sequential vibrate from the speech analyzer compared between pre and post speech therapy on F.

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Learning Foreign Language in Pre-Puberty Age Base on the Function of The Brain's Hemisphere

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Abstract

This paper discusses the learning of foreign language in before pre-puberty age, base on the function of the brain's hemisphere. The aim is to find out how the brain processes during pre-puberty and the effect towards the development of children's language in acquiring and learning more than one language. Theoretically, this topic explains the connection of learning Foreign language during pre-puberty from the language neurology point of view, whether positive or negative, towards the cognitive and emotional development of a bilingual child. Theoretical analyses and some researches have proven that learning Foreign language during pre-puberty age has a positive and negative effect towards the development of children, cognitively or emotionally. Due to this, an effective learning strategy is needed if children of pre-pre-puberty school age are introduced and taught English as their second language. Other than that, the role of government as the decision maker is very much needed so that the education process could give positive value towards a nation's character, culture, and improvement.

Key words: *foreign language, pre-pre-puberty, hemisphere, cognitive, emotional*

INTRODUCTION

Neurolinguistics is in macrolinguistics area which is interdisciplinary, especially with neurology and psychology. As an applied linguistics, the development becomes rapid as it gives a contribution towards knowledge. It does not only do researches on different kinds of impairments such as using language, speaking and thinking that people experienced, but it also acts as a reference in solving all kinds of language and culture problems. Language and culture are two words which are inseparable as language is the product of cultured humans. Without language, a human being will not be able to convey his or her thoughts, whereas a human being's thought is influenced by the culture that shapes it.

How a human being can process his or her thought until it can use language could be base on the development of the brain's function. The brain's function is influenced by the environment that shapes it. Due to this, the role of culture becomes very important towards the speaker's attitude in using language and his or her society. One of the roles is through learning the language. One of the learning processes that affected the culture of a society that's using a language is through teaching a foreign language as the second

language for children because this learning process affects the civilization of a nation. This paper is organized to see how bilingualism affects children by seeing it from the development of the function of the brain's hemisphere during pre-puberty age, cognitively, emotionally, or even socially towards children.

DISCUSSION

Development of the Brain Hemisphere's Function During Pre-Puberty Age Brain and Language

A peripheral nerve system connects a person's brain and body. This system, which coordinates the important functions in one's body such as breathing and the adjusting of the body's temperature is also known as the autonomic nerve system (Lumbantobing in Sastra, 2011). To be able to use language and speak, the nerve that controls muscles will coordinate speaking vices such as the tongue and jaw. Every muscle which is important to communicate will be controlled by the nerve and will be connected after getting orders from the brain.

Every nerve is made up of one cell body with one or more extensions like an electrical wire that connects the source of energy with the instruments. The extensions or branches could be very long, and it could bring impulse to the outer part of the cell's body. The axon of a cell is the extension that brings impulse towards the outer part of the cell called dendrite.

Every nerve cell or movement neuron trains the muscle's fiber on its movements' sequence, causing a change of electrochemical and go against the muscles' contraction. It happens because every muscle's fiber has an end from one peripheral nerve (Aichitson, 1994). When a nerve's impulse reached the end of this movement, then the asetilkholin will be released. The same also applies to every message that is passed by a lexical message. For example, the different phonological sound of /R/ in Indonesian language with the /R/ sound in English, or the sound of /a/ in French with the /a/ in Germany, could not be pictured how the simple contraction of the tongue happens, because the whole structure of the tongue will be different when trying to release those two sounds.

When someone speaks, the muscles which control the articulation, like the tongue and jaw have to be de-concentrated in a proper sequence. If a message is written, the hand muscles have to be controlled well. To create a sign in a visual body language or sign language, all body posture, facial expression, and the shifting of the hand have to be well de-coordinated wholly.

The order of triggering nerves in the brain looks like a small road that connects receptor sensor to the brain. When we speak, the tongue will be controlled by a pair of cranial nerves called hypoglossal nerves (Lenneberg in Sastra, 2011). The working system and anatomy of this nerve are different between men and women, until the order of the tongue while speaking among individual or between men and women becomes different. It is difficult to

picture how a sound contracts with the tongue in the relaxation movement of the tongue touching the articulation spot.

The process of using language in the brain is a process portrayed by someone by his or her thinking ability and behavior, speaking, producing voice, and speaking out everything that is in connection to sound. When this process goes on without any obstacle than that person will be able to understand and use communication sign, known as language, through the receptive and productive process. The nerve involved in the process of using language to produce speech are the cranial nerves, which are the V, X, and XII nerves. Cranial nerve V (trigeminal nerve) is associated with the movement of the mouth and jaw, cranial nerve X (vagus nerve) is associated with the muscles of the vocal cord, and cranial nerve XII (hypoglossal nerve) is associated with the movement of the tongue. Every individual has a different working system in the cranial area that resulted in a difference of idiolect every time language is being used.

The autonomic nerve system develops rapidly until pre-puberty age. That is why the development and creativity of the right hemisphere in children will give a very big effect towards the nerve's cells in Wernicke and Broca area, which are the centre of intellectual intelligence, through language. The cranial nerves in pre-pre-puberty age could be commanded by the centre of language naturally, so there will be no difference which is difficult in understanding and producing the second language. It makes the children easier to adapt and communicate socially well even though it is different from their mother tongue language.

Brain's Hemisphere

A person's behavior in using language is a mirror of the way this person thinks, and this is molded through a pretty long process in a person's life. Other than family, society and cultural factors in an environment where this person grow up in also play a part. The treatment on developing the brain, beginning from inside the mother's womb until pre-puberty age, is throughout the lateralization process and localization of the brain between the right and left hemisphere. Base on the psycho-neurolinguistics aspect the forming of someone's intelligence and personality has begun from the time a child is in the womb, that is, since the single neural plate layer is formed at the middle back part of the brain's embryo (Geschwind, 2000) on the fourth month of a developing foetus. It will keep developing rapidly start from 0-5 years of age up till pre-puberty age (approximately 11-13 years old) in the right hemisphere area, followed by the development of the left hemisphere. The input sensor which is processed in the cortical movement area on the right side of the brain will send the somatosensorik message to the Wernicke and Broca area in the left hemisphere to become the linguistically competent system.

When the development becomes positive now, that is the sensor and movement flow from the right side of the brain and continued on the left side

of the brain, then, a positively developing brain will be received with the intelligence of the right side of the brain. Because of that, age 0 to approximately 12 years old of a child's pre-puberty moment is the process of the brain's lateralization which decides the process of creativity of the mind's intelligence, choosing of language, and the ability to behave. Lateralization process is the activeness of the asymmetric cells in both hemispheres progressively or the hierarchy of the left and right cortical in a limitless amount. The movement of cells will be able to coordinate wholly, depending on the command owned by the intelligence of the hemisphere before pre-puberty (Obler, 1999). Due to that, being fluent in using a certain language or more and able to behave positively is very much connected to the application to the brain area before pre-puberty age, because the problem of fluency and behavior is not the task of the left hemisphere, which task is to organize the development of someone's intellectual, but it depends on how someone treats the right hemisphere in achieving creativity and emotional maturity in expressing his or herself

The development of the right brain is greatly decided on what kind of treatment is given to the brain until it can develop well according to its function. As the creativity and emotion is situated in the right hemisphere, the development of the nerve's cells in this part then becomes very important for the fluency in using language and the child's emotional intelligence. It is the part that differentiates one individual from another, and this is also the part which plays a role in using the competence that is already owned by the left brain.

Moreover when the base on the development of cells in the brain where the right side of the brain develops very quickly during the golden age. The rate of development happens both internally and externally. When the treatment that it got by the brain is positive, the child will develop well, whereas the left side of the brain progressively will develop according to the child's age without having to be forced. Life's needs make the cells in the left hemisphere develop on their own without having to be ignited too early, as this could disturb the development of the right hemisphere. The corpus callosum that connects millions of nerve's cells between the two parts will shape creativity, fluency in using language, and also the child's character. The control of the development of this area goes on up till pre-puberty age (approximately until 11-13 years of age).

To create creativity, fluency in using language, and someone's character or behavior, it is greatly based on the treatment towards the brain's development in pre-puberty age, which is the rapid development of the inner limbic area located towards the middle right side of the brain. This limbic system is very influential towards someone's creativity, behavior or attitude (Bloom et al, 1996). After that is done, then shaping it is not as easy as it is when done during the pre-puberty age. Other than that, Dulewicz and Higg (2001) stated that by activating the right hemisphere are could rise the child's

emotional intelligence. This emotional intelligence is not brought genetically by the child from birth, but it is something which could be trained through an education system which could raise creativity and shape the child's character or personality.

Because of that, the creativity system and character education have to be done since a very young age, in fact since the baby is still in the womb, pre-school age (0-5 years), and primary school age (6-11/12 years). Going towards pre-puberty age is the time where the nerve's cells in the developing brain becomes very active, because, when it is pre-puberty age, the brain's localization process is already perfectly formed such that the child's creativity, choice of words and the planting of character values becomes effective (Geshwind, 2000). Psychological experts call this age as golden age and silver age because at these ages it has been proven to decide the ability of the child in developing his or her potential. The result of research has shown that 50% of an adult's intelligence variable has happened since the age of 5. The next 30% raise will happen at the age of 6-12 years, and the other 20% is in the middle or end of the second decade. Based on this, it is a must that creativity process, fluency in using language and characterized education to start from 0 to pre-puberty age. Due to this, the education system should be every family member's, schools', and the government's responsibility, including in teaching the usage of language, whether mother tongue, national language or even the second language, because, through language, an individual personality is being shaped to be the future character of a nation.

The Effect of Bilingualism on Children of Pre-puberty Age

Bloomfield (1933) stated that a bilingual is someone who acquires two languages or more with the ability of a native speaker. Bilingual is a name called to someone who uses two or more languages which are different in pronunciation, syllables, and syntax. Psychologists differentiate bilinguals with monolinguals into two definitions, first language for the mother tongue and second language for a language besides the mother tongue (Matlin, 1994). Mother tongue is a language used for the first time in the family that is purposely taught by the parents (usually by the mother) to the child in the early stage of the child's life.

According to language and education experts (in Maitlin, 1994), a child that receives and acquires a language bilingually in pre-pre-puberty age 0-12 years has a number of advantages and some of them are: communication, careful in deciding meanings that change in different languages, more aware in some pragmatics aspects from the different languages, more flexible and creative and also shows a greater ability in nonverbal intelligence, having a better analytical orientation than a monolingual child, and has a hermeneutic in interpreting sentences that contains ambiguity.

On the contrary, Taylor (1990) mentioned that a bilingual child needs more energy to simplify his or her pronunciation and usually slow in making

decisions about language even though this does not block the child from communicating. A structured education process makes the learning of the second language (English) able to be done after the child enters school age. Then, Jefferson (1922) stressed that the ability of the brain to acquire and remember two languages would decrease the child's ability to study other things. He stated that the child's memory becomes less effective as the brain is keeping two systems of languages, which signaled that the capacity of the child's memory does have a limit.

When based on the neurology point of view, Jefferson's opinion is quite contradictive because someone's brain from age 0 to pre-puberty develops very rapid and the capacity is limitless. The more reaction or stimulant is given from the outside, the more developed the nerve's cells, amounting to millions, will be. The very rapid development has to be guided and shown through habit in different aspects, including regarding introducing the second languages besides the first language that is already acquired by the child. Nonetheless, one also has to pay attention to the social aspect so as not to find any non-profitable impact towards the development of the child's personality and behavior until the age the child finishes Primary School.

As the language area is situated in the left hemisphere, it means that bilingualism will affect the intellectual development or cognitive ability of the child, so learning language has to be done as interesting as possible in pre-puberty as so not to decrease the development of creativity and emotion in the right hemisphere, especially in the preoperational stage (2-7 years) and concrete operational (7-11 years). In the developing stage of concrete operational intellectual, the child is already able to make concepts and solve simple problems as long as it includes known objects and situations. When forced, then it will disturb the development of both hemispheres in the child's brain which is developing rapidly at that age, whereas in the sensorymotor's stage (0-2 years) is the time when the child is using his or her receptive maximally from the stimulus given by the environment. In the preoperational stage, the language area in the left hemisphere of the child's brain is receiving well, that in turn, the stimulus language heard by the child will be received and produced well. It means that at this age, the child will be a bilingual naturalism towards the language that received and learned, especially when the child is in the environment that's speaking the language that the child is receiving. Livi Zheng is an example of a successful bilingual because she lived in a multilanguage environment and changing places when she was in pre-puberty age (Blitar, Jakarta). Then after pre-puberty age, she lived in Beijing, China and fluent in speaking Chinese, in graduate age, she went to America with her fluent English to take her master's degree, yet she was still active in using the Indonesian language well. There are many examples of cases that being bilingual does not have a negative effect towards the brain's development in a child, like a child being bilingual when following his or her parents to study abroad in the golden age.

Learning English in Pre-Pre-puberty Age

From some referential sources, it is stated that are pros and contras in teaching Foreign language to children, especially in pre-school (Kindergarten) and Primary School age. English, as an international language, has become very important to be acquired in this globalization era, but of course, teaching a foreign language as an international language needs a lot of thinking. Not only from the aspect of teaching materials, but the more important thing is the child's age and the way the teaching is done.

It is a positive thing to want a child to be able to acquire English as one of the International languages as long as there is no forcing and making the child uncomfortable. For this to happen, both parents have to pay attention to the child's potential and sociality. For bilingual parents that use English, English is of course introduced to the child from a very young age. When the child's mother tongue is either bahasa Indonesia or a dialect, then the mother tongue has to be taught earlier. Cummins, J & Swain M (1986), a bilingual expert stated that a child that is taught mother tongue first (either bahasa Indonesia or dialect), then it will be easier for the child to acquire other foreign languages. According to David, when the child wants to acquire a foreign language, the first thing that the child should do is to fix the use of his or her mother tongue. The better the child's ability in using language, the faster the child will be able to transfer and learn his or her second language. This theory has been proven by David to his students in Mexico City.

Teaching foreign language to a child in pre-pre-puberty age means teaching a foreign language to pre-school children in Kindergarten and school age in Primary School because averagely the children will reach pre-puberty towards the end of primary school or at the beginning of junior high school. To teach English in pre-pre-puberty age, maybe some conditions have to be looked upon to. Those conditions will influence the child's acquisition of foreign language and also the child's social behavior. Why does it have to be in pre-pre-puberty age? By the golden and silver age as explained above, the child's brain is still in lateralization process before being perfectly divided between the right and left hemisphere during the pre-puberty age. Hoe the brain's hemispheres process during this age have been explained above, and they are very influential towards the child's cranial nerve cells' reaction in producing language.

By the working functions of the right and left brain hemispheres, then, before pre-puberty age is the most effective and easy time to teach children to acquire more than one language. Even though Broca and Wernicke theoretically stated that the language is is the left side of the brain, yet the role of the right hemisphere is very big in helping the intelligence of the left hemisphere. The creativity an emotional role located in the right hemisphere during the golden and silver age will cause the nerves cells, that functions language, to be able to work maximally and cause the intelligence memory in

the child to develop positively, beginning from the process of the nerves cells creativity located in the right hemisphere of the brain. David stated that a bilingual and multilingual child has a higher intelligence level than a monolingual child.

When the child is already of pre-school age in Kindergarten and school age in Primary School, the child could be taught English, as long as the process of teaching still prioritizes towards the development of the left hemisphere's creativity. Besides using playing as a process of learning, an interesting media also has to be used to children so that the development of the right brain will be challenged as well. Moreover now, there are already many models and learning strategies to learn English as a foreign language that is important for a child to acquire in the future. It could be done either in the form of software, books, or other learning media. For that, learning English does not prioritize tenses or patterns of English, but it prioritizes knowing English interestingly and using it in communicating. Of course, the learning model and strategy are fitted to the age and education level with an organized learning hour, and not too much, because the development of the brain will develop according to the child's age. When it reaches the stage of giving results in learning English, either giving the child a pass or fail, will affect the child's attraction towards foreign language. Let the child do it naturally, whether he or she can acquire or not, as long as the process has been given according to the child's age because the potential of every child is different from one to another.

Besides that, teaching a foreign language to a child is teaching culture and teaching the child to be able to communicate well with the environment (Zunlinadya, 2015). Don't let the child be alienated from his or her environment just because the child is using a foreign language. The child will be less communicative with the people around, and the child will in turn not have emotional intelligence because the right hemisphere is not developing positively. On the other hand, a child who acquires mother tongue language very well will have a strong foundation to learn a foreign language and will be able to acquire it easily later on. Besides that, the child will be saved from having the risk of learning difficulties or other problems due to being not ready for learning a foreign language. According to experts, an ideal age to learn a language besides mother tongue is the age between 6-12 years old. At that age, the child's memory is in a very elastic condition that the absorbing ability functions automatically through the learning process. This will affect creativity through the development of the right brain hemisphere's intelligence. Of course, learning English in Indonesia has to be done since the child is in pre-puberty age. But of course, through teaching materials, the interesting learning process and strategies which are by the child's age is to activate the right brain's creativity until the brain's lateralization process is perfected in pre-puberty age.

CONCLUSION

According to the explanation above, it could then be concluded that some things that are associated with learning English in pre-pre-puberty age are as following:

1. Language and culture are two words which could not be separated because language is a product of cultured human beings. Without language, humans will not be able to convey their thoughts, whereas human's thought is influenced by the culture that shapes it.
2. The brain's function is influenced by the environment that shapes it. Because of that, the role of culture becomes very important towards the speaker's and surrounding's speaking behavior. One of the roles is through learning the language.
3. The process of using language in the brain is a process that someone portrays through ability and thinking behavior, speaking, producing sound and producing everything that is associated with sound. When this process goes on smoothly without any hurdles, then that person will be able to understand and use communication signs, called language, through receptive and productive processes.
4. To shape creativity, fluency in using language, character, and behavior depends on the treatment towards the brain's development in pre-pre-puberty age, which is the rapid development of the inner limbic system which is located in the middle right side of the brain.
5. Towards pre-puberty age is the time where the nerve cells develop fast in the brain, because, during pre-puberty, the brain's localization process is already shaped perfectly, thus making the child's creativity, choice of language and planting of positive values become effective.
6. A child that is taught mother tongue since young (bahasa Indonesia or dialect) will find it easier to acquire other foreign languages. The better the child's ability is, the faster the child will be able to transfer and learn his or her second language.
7. Teaching foreign language in Indonesia could be done since the child is in pre-pre-puberty age. But one has to pay attention to teaching material, interesting learning process and strategies which are by the child's age, so that it could activate the right brain's creativity in pre-pre-puberty age.

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Language Attitude and Sense of Brotherhood During Bargening Reflected in Minang in Rantau

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Abstract

Marantau has been a typical characteristic of Minang people that reflect their independent. Since they are away from their family, the awareness of brotherhood is very important for them. The term urang awak has been a jargon of Minang people, especially in foreign land. This research is aimed to describe the language attitude of Minang people during bargaining that reflects the brotherhood value. By using sociopragmatic approach, the research focuses on utterances and jargon used by Minang people. The data are taken from oral communication which is analyzed by using speech act and related aspect including ideology, cognitive psychology, and social cognitive of the speakers.

Keyword: *Merantau, Minang, Language Attitude, Brotherhood, Value*

INTRODUCTION

Language is defined as a social institution which derived from social practice. By this definition, language is not merely a linguistic form; sounds, words, or sentences, but it refers to function, value, and ideology (Salmani-Nodushan, 2006). In a social context, the meaning of a word does not refer to lexical meaning. The meaning resides in the human mind which are constructed through social practices. Since humans are unique who have different minds and personalities, then the meanings are diverse as well.

Thus, in practice language use includes not only morphological and syntactic aspects but also includes the socio-cultural aspects that come together or implied behind the use of the language. As stated by Leech (1996: 47) that in speaking, speakers not only involve speech act but also involve speech event. Therefore, it is necessary to analyze linguistic aspects as well as social practice during the use of language.

METHOD

This research is aimed to analyze language attitude during bargaining between Minang speakers in rantau which reflect a sense of brotherhood. The data are taken from library research and interview. The object of the research is utterances of Minang speakers produced during a bargaining situation in Rantau.

Conceptual framework

In communicating, according to Kachru and Smith (2008), people involved in communication exchange three types of information:

1. Conceptual information: information about facts presented in linguistic form
2. Indexical information: information about the speaker. Listeners usually use this information to identify identity, personality, attitude, and emotions.
3. Interaction-management information: information that allows participants to start and stop an interaction, divert the conversation, set the talk time, and so on.

Hence, in addition to information about the topics and ideas, communication between speakers and listeners also contains information about identity, background, attitudes, and emotions. Knowledge of the three forms of the information above allows participants to communicate well.

In social interaction, where language is used in certain contexts, the meaning and function become something relative. In other words, there is no single linguistic form, either a word, a phrase or a sentence, which has only one meaning or one function. The meaning and function of a linguistic form are based on the context in which it appears called context. Here, a linguistic theory not only deals with the grammatical competence of speakers and listeners but also addresses communication behavior in cultural contexts (Hymes, 1960). When someone speaks or writes, then at the same time he also creates a context where both are mutually dependant (Yule, 1996). Here, linguistics analysis not merely depend on linguistic form, but also concern about language attitude.

Language attitudes are strongly influenced by their social background. Garret (2007) states that the attitude of the speaker language consists of three components, namely cognitive, affective (emotion) and behavior. Although the attitude toward language is an individual factor, language attitudes cannot be separated from social factors that shape the meaning and representation of language. In a bilingual or multilingual society, the speaker must choose which language to use. There are three types of choices: by code switching, by code mixing, or by using a variation in a given language. At a more advance level, language as a form of social construction is seen not only as something naturally formed, but rather a naturalized one. Therefore, discourse as the largest linguistic form cannot be seen only from one perspective.

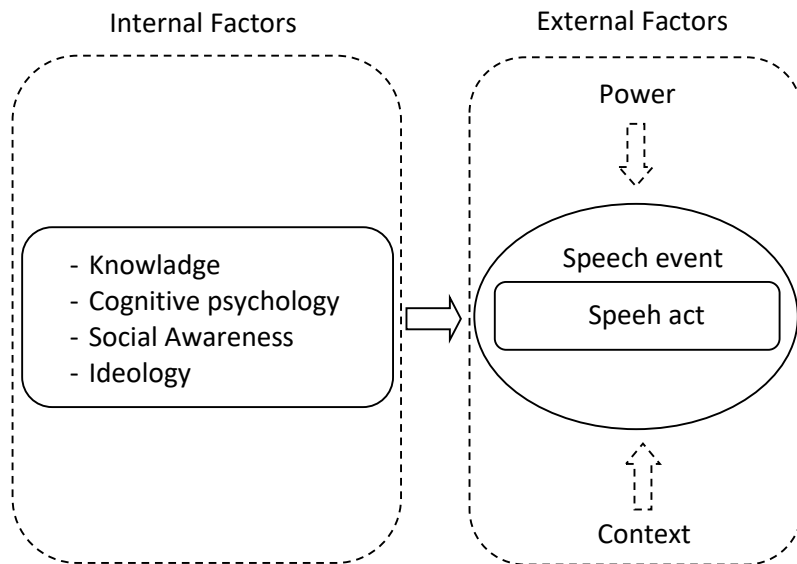


Figure 1. Meaning construction

Figure 1. shows several aspects that influence how meaning is constructed in a social context. When people use language to communicate, they used linguistic form based on internal and external factors. Internal factors deal with the speaker itselfs, including knowledge, cognitive psycology, social awareness, ideology, and so on. In another hand, external factors deal with things outside the speaker, including speech acts and speech. Then, they formulated these according to the context of speaking as well as power which influences during the conversation. This research focuses on the analysis of speech act and language attitude by focusing on the social awarness and ideology of the participants.

Marantau, Nature of Minang

Minangkabau is known for its devout people, trades, and *marantau* (migrate), the three traits are characteristic and identity of Minangkabau society. Apart from these three traits, the Minangkabau people are also familiar with the concept of *marantau*. *Marantau* is defined as leaving hometown and settle in another place to provide a decent life (Amir, 1982: 219).

The matrilineal system adopted by the Minangkabau community provides a great responsibility for boys. As Minang proverb states “*ka ratau madang di hulu, babuah bajuo alun, marantau bujang dahulu, di rumah baguno alun*”. The saying implies that boys should seek sustenance in other areas. It is because the boys in the house do not have a special place, which opposites to the girls. This social sonstruction has pushed boys to migrate to

various places in Indonesia and abroad to pursue success. Here, *rantau* is defined as the area outside the Minang territory.

Among factors that support the success of Minang people in *rantau* is the principle they hold, *Dima bumi dipijak disitu langik dijunjuang* means that wherever he is, he must respect the customs of the local people without losing his identity as Minang people. It is what makes the Minang people acceptable anywhere. Minang people are known for their obedience in holding cultural values; this attitude remains when they *marantau*. Among ideology or principle that still maintain in Minangkabau community in *rantau* are the kinship and brotherhood. Therefore, in any place where there are Minang people, there must be a Minang community which respects to their cultural value.

DISCUSSION

Data 1

Malioboro, Yogyakarta,

- [1] Sepaker 1 : *Sijine piro Mas?*
[How much?]
- [2] Speaker 2 : *selawe ewu Mbaaak...*
[25 thousand rupiah, mom]
- [3] Speaker 1 : *Walah.. Larang men to.. Nek tuku telu, dadine piro?"*
[such an expensive, how much for 3 piecies?]
- [4] Speaker 2 : *Yaa 75 ribu mbaaak*
[75 thousand rupiah, mom]
- [5] Sepaker 1 : *3, 50 ewu yooo..!*
[50 thousand for these three!]
- [6] Speaker 2 : *Iso ae Mbak.. Tapi plus cium*
[Well, Ok, but with extra kiss]
- [7] Sepaker 1 : *Ayolah Udaa.. Tigo, jadi limo puluah yoo..*
[come on, sir, 50 thousand for three piecies!]
- [8] Speaker 2 : *Wah, lai urang awak mah*
[Well, you are Minang as well!]
- [9] Sepaker 1 : *Iyo Da.. Uda urang ma?*
[Yes, I am, where are you from?]

The conversation above occur in Maliboro, Yogyakarta. It can be seen that there are several language variations used in the conversation. Here, since the conversation takes place in the Javanese speaking community, speaker 1 [1] initiate the conversation by using Javanese language. The utterance "*Sijine piro*" is a common expression used to initiate bargenning in Javanese. It also can be seen that the respond of speaker 2 [2] also used Javanese language. In the utterance [3], try to do bargenning by responding that the price is too expensive and continue with asking price for several units. Here, speaker 1, still uses Javanese language. However, as a respond to the question, instead

of using Javanese, speaker 2 [4] uses bahasa Indonesia. Here, speaker 2 switch the language from Javanaesse language to bahasa Indonesia. When using bahasa Indonesia, Speaker 2 uses Minang accent. This becomes a new knowladge for speaker 1 about the background of speaker 2.

In utterecen [5], speaker 1 still uses Javanese language eventhough she knew that speaker 2 is a Minang people. Here, speaker 1 tries to negotiate about the price by her bargain price. As a form of disagreement toward the price, speaker 2 uses humor to keep politeness during the bargening. It can be infered from utterence [6], “... *tapi plus cium*”. Of course, the use of humor could low down the tension during bargening. Using her knowladge of speaker 2 backgrounds, speaker 1 uses Minang langauge to bring closeness to speaker 1.

Utterence [7] consists of Minang language “*Ayolah Uda,..tigo jadi limo puluah yo*”. The pronoun “*Uda*” is politeness marker for male speaker typically used by Minang people. This utterence triggers the sense of brotherhood; it can be seen by the respond of speaker 2 [8] which resplect his amusement toward speaker 1. Utterence [8] contains interjection “*wah*” which reflect emotion. Then, speaker 2 use of jargon “*lai urang awak mah*” which show his attitude toward brotherhood. The jargon “*urang awak*” is among typical phrase used by Minng people to show intemacy and brotherhood. It means that both speaker and addressee are from Minangkabau. This intemacy is loosened the conversation, speaker 1 in utterence [9] then uses a further communication device to lead the speaker 1 to further discussion. The expression “*Uda urang ma*” is used to identify a specific region in Minangkabau where the speaker 2 came from.

Data 2

Tanah Abang.

- [10] Speaker 1 : Berapa nih Pak, sprej yang nomor 2, kalau saya beli 1/2 kodi?”
[How moch is bedcover no. 2, if I take twenty]
- [11] Speaker 2 : Murahlah.. Takkan saya kasih mahal ke neng..
[it’s cheap, I will not sell to you with high price]
- [12] Speaker 1 : Onde Pak Haji, samo-samo urang awak ko... Jan maha-maha sarupo itu.. Nanti awak jadi langganan disiko..”. [Come on Pak Haji, as Minang people.. please don’t put too high price.. If so, I will be your loyal customer]
- [13] Speaker 2 : Yo lah.. Yo lah.. Ka dikirim ka ma ko barangnyo..?”
[Ok then, where should it delivered?]
- [14] Speaker 1 : Ka Makasar, Pak Haji..
[to Makasar, Pak Haji]

The conversation above take place in Tanah Abang market, one of the largest market in Indonesia, located in Jakarta. The conversation above discuss

bargening in a shop. Here, speaker 1 opens the conversation by asking the price of the object by using bahasa Indonesia. To respond the question, speaker 2 use utterance [11] with Minang accent. Beside, the accent, it also can be infered from the structure of sentence he uses. Here speaker 2 uses the typical structure of Malay language that is by fronting the predicate:

[11a] takkan saya kasih mahal ke neng

[11b] Saya tidak akan kasih mahal ke neng

It can be infered that the speaker tries to use bahasa Indonesia with Malay structure. Therefore, beside the conceptual information, speaker 1 also can grasp indexical information about speaker 2. She got the new information about the background of speaker 2 which indicates that he is Minang people. Then, in utterance [12], speaker 1 uses her knowladge about speaker 2 and uses Minangkabau language to bring closeness. The word “*Onde*” is a typical expression of Minangkabau language to express various emotion based on the context and prosodic of the utterance. Here, the word “*onde*” is used to complain about the price. Next, speaker 1 also uses personal marker “*pak Haji*”. The phrase “*pak Haji*” is usually used to express salutation for someone who hd done hajj pilgram. Speaker 1 uses this personal marker to show her respect and to bring closeness to speaker 2. She uses it to maintain politeness by avoiding face thratening. After using a personal marker, speaker 1 mentions her complain by using imperative sentence and continued by declarative sentence as a promise.

Beside using politeness strategy, speaker 1 also uses jargon to bring intimacy. She uses the jargon “*samo-samo urang awak*” to let the speaker know that She is a Minang people as well. She belives that by bringing the issue of brotherhood will benefit her since Minang people believe that all Minang people are brother and they support one another and loyal. As reflected from Minang saying “*Tatungkui samo makan tanah, tatilantang samo minum aia*” or saying “*mandapek samo balabo, kahilangan samo marugi*. These sayings have become one of the spirits of Minang people in rantau where there is no one to rely about expect for Minang people, which later on become jargo “*urang awak*”.

In respond to utterance [13], speaker 2 uses the affirmative function as he utters “*yo lah..yo lah*”. Here, speaker 2 switch the language he uses to Minang language. Here, the utterance shows that he affirms and bestows to Minangkabau philosophy that Minang people have to treat his ethnic member well. He agrees to give the lower price to speaker 1. The next utterance only for completing the communication intention.

DISCUSSION

From the analysis of two conversations above, there are several things that can be infered regarding language attitude and social value. As for Minang

people, among the characteristic, they possess is to respect other culture where they live. It is written in Minangkabau philosophy, "*dima bumi dipijak, disitu langik dijunjuang*" which means to respect other culture. From the conversation in data 1, this value can be seen from the language attitude of both speakers. Although both speakers can speak bahasa Indonesia as a lingua franca of Indonesian, they both use Javanese language to respect the land and the people where they stay. The similar attitude also reflected in data 2 where speakers use code switching from bahasa Indonesia to Minang language. This positive value is the factor which makes people love Minang people and avoid horizontal conflict.

Secondly, the conversations above also reflect how Minang people perform denial with polite utterance. Minang people use pragmatic utterance to avoid conflict. The value "*pakai rasa jo pareso*" is among characteristic that possessed by Minang people who filter them to use direct speech. In data 1, the use of humor in utterance [6] reflects denial toward the bargain. In stead of giving direct denial, speaker 2 uses humor to avoid face threatening. In data 2, speaker 1 uses a personal marker to minimize face threatening when addressing her complain. Speaker 2 with humble respond maintain politeness. By characters of polite and humble, Minang people have succeeded in their business because they can make the customer feel happy and secure. It also leads to intimacy and closeness which make people consider Minang people as friendly and kind. By this ability, Minang people could think what is the appropriate way to respond or to react toward a certain situation which also leads to Minang saying "*Lamak di awak, katuju di urang*". It means that Minangkabau culture has a value to manage condition well, to read the situation, and build social awareness.

The next value is regarding the wise of Minang people which are stated from "*Alun takilek lah takalam*". This philosophy reflect how Minang people could read the situation learn about the implied meaning of the conversation. Regarding the data 1, it can be seen that the speaker can figure out the indexical information during the conversations. She could identify the speaker by identifying accent. It also happens in data 2 where speaker 1 could absorb the information about the speaker to from his accent and sentence structure. They also could read emotional and psychological condition, so they could manage to make decision what should be done. This ability refers to cognitive psychology where someone could think and predict something before it happens by reflecting indexical information during the conversation.

Last but not least is the value of brotherhood. From the conversations above, it could be inferred that Minangkabau people have a deep value of brotherhood. This value has been a typical characteristic which lays beyond consciousness. It has become an ideology of Minang people which manifested to the jargon "*urang awak*". This jargon reflects a sense of belonging, especially for those who go *merantau*. By this sense of brotherhood, Minang people have proved the old saying, "*ka bukik samo mandaki, ka lurah samo*

manurun” means togetherness in any condition, has been embodied to their daily life.

CONCLUSION

Minangkabau is considered to have unique customs and cultures than other Indonesian tribes. The difference is due to maternal or matrilineal matrilineal and social, cultural, and economic systems, essentially governed by customs and habits with bilateral or cognate family relations systems.

The family system adopted by Minang people can survive and able to spread outside its cultural sphere and can be sensitive to change. The pattern used by the Minang community in entrepreneurship is the ideology of "*urang awak*" which have to build strong sense shared destiny (sense of togetherness and kinship), creating mutual openness, mutual trust, mutual care.

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The Speech Act Uttered by People in West Sumatra After Earthquake: Review for Classy FM Listeners

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Abstract

Speech acts can be done anywhere by anyone at any time. Speech acts also influenced by speech event. The research problem in this study is what kinds, what are the functions and what are the types of speech acts uttered by people in West Sumatra after the earthquake: a review of Classy FM radio listeners. The source of the data is taken from recorded conversations between Classy FM's announcers with the people of West Sumatra after the earthquake. This data was obtained through the "simak" methods and used "simak bebas libat cakap" technique as data collection techniques. While the data analysis method used is padan pragmatic. This research used theory of speech act by Austin and Searle. The results showed that the first, in three types of actions contained in speech acts: locution, illocution, perlocution. Perlocution is the most commonly found in the data because it is the effect of the utterance between the speakers and the hearer. Second, the five functions contained in the speech act that is representatives, directives, commissives, expressive and declarations, only declarations function that is not found from the research. Third, from the eight types of speech acts which contained in direct speech acts, indirect speech acts, literal speech acts, non literal speech acts, direct literal speech acts, direct non literal speech acts, indirect literal speech acts and indirect non literal speech acts, only three types of speech acts that are not found from the research findings namely: literal speech acts, non literal speech acts and indirect literal speech acts.

Key words: *Speech Acts, Classy FM, Locution, Illocution, Perlocution*

INTRODUCTION

September 30th, 2009 was a historical day for people in West Sumatra especially for the people living in Padang and Pariaman. On this day, at approximately 5.20 pm, a powerful and devastating earthquake struck the region. This huge earthquake with its epicenter in Pariaman is to this present time, one of the biggest earthquakes ever recorded, registering 7.9 on the Richter scale at a depth of 71 kilometers. There were many victims. According to Classy FM's reports, at least 1,195 people died, 1,798 people were injured, and two people were lost.

In this study, the writer analyses the speech act and event uttered by people in West Sumatra after the earthquake on September 30th, 2009, in particular, the speech acts performed by Classy FM Padang radio listeners: Review for Classy FM listeners. Classy FM radio is a private radio station belonging to Semen Padang. The object of this study is the speech acts and

event uttered by the people in West Sumatra after the earthquake. The speech acts expressed by the people of West Sumatra during the earthquake are the main body of this research. In emergency situations such as an earthquake, many people express themselves uttering spontaneous speech acts. Based on the writer's observation, many of the people in West Sumatra used indirect language uttered meanings indirectly using implicit words. Sometimes they don't want to use explicit words because they thought that the habit of people in West Sumatra dislikes making the statement, questions or any let's get-to-the-point words.

Speech act theory attempts to explain how speakers use language to accomplish intended actions and how hearers infer the intended meaning from what is said. The research problems are formulated in the form of the following questions:

- 1) What kinds of speech acts and event are uttered by people in West Sumatra after the earthquake on September 30th, 2009: a review for Classy FM listeners?
- 2) What are the functions of speech acts and event uttered by people in West Sumatra after the earthquake on September 30th, 2009: a review for Classy FM listeners?
- 3) What are the types of speech acts and event uttered by people in West Sumatra after the earthquake on September 30th, 2009: a review for Classy FM listeners?

The purposes of this study are to:

- 1) Identify and describe the kinds of speech acts and event uttered by people in West Sumatra after the earthquake on September 30th, 2009: a review for Classy FM listeners.
- 2) Interpret the functions of speech acts and event uttered by people in West Sumatra after the earthquake on September 30th, 2009: a review for Classy FM listeners.
- 3) Explain the types of speech acts and event uttered by people in West Sumatra after the earthquake on September 30th, 2009: a review for Classy FM listeners.

There have been previous studies made in this field. Firstly, research has been done by Rees (1991) entitled: *The Adequacy of speech act theory for explaining conversational phenomena: A response to some analytical conversation critics*. His research focuses on the adequacy of speech act theory as an instrument to analyze and explain ordinary conversation.

Secondly, the research has been produced by Wardoyo (2010) with the title of his thesis is *Strategies in Expressing Apologies: a Study of Pragmatics*. The objective of his research is to explain and describe what the triggers of expressing apologies are, what strategies in expressing apologies are and what the factors that influence someone expressing an apology are. Findings of his analysis, he discusses that trigger, someone, to make an apology that results in someone expressing an apology and the strategies people use, for example, to restore a rift or separation in a relationship. Finally, the studies suggest the

background factors that influence someone in expressing an apology is the distance between apologizer and hearer; the power of the apologizer to the hearer, and the degree of offence.

Thirdly, the research has been done by Rostina (2008) with the title of her thesis is *Tindak Tutur dalam Interaksi Sosial di Pasar Tradisional Aksara*. The method used in her research is qualitative inductive. Data of analysis consist of conversation of speech act in social interaction in Aksara traditional market (utterance between buyers and sellers). Data was collected using a tape recorder, and then the data was a reduction with choosing one by one where is the important, interesting and useful data and then the data which is not important was separated and thrown away. The findings of her analysis indicate that speech act commonly used in social interaction in Medan Aksara traditional market include illocutionary acts, perlocutionary acts, the most dominant speech act forms used in the market was the directive speech act, i.e., questioning/querying, requesting, challenging, etc. It was found that the conversational structures used in Medan's Aksara traditional market have dynamics that make them non linear. The longest conversation consists of six conversational units. The language used in conversation in Medan Aksara traditional market is informal language.

METHODS

This study used the descriptive analysis. The descriptive analyst must be guided by certain very fixed principles if he is to be objective in describing accurately any language or part of any language (Nida, 1970: 1).

In this research, the writer has chosen specifically the speech acts and event uttered by people in West Sumatra after the earthquake on September 30th, 2009: a review for Classy FM listeners. The writer took the recorded data from Classy FM for this research. The writer took as much data as can be used to represent the findings of this research, from the time of the earthquake (Classy FM was On-Air 22 hours a day) on September 30th, 2009 until October 14th, 2009.

Method and Technique of Data Collection

This study uses observation method. Observation in this study means observing the speech uttered by people in West Sumatra, especially Classy FM listeners after the earthquake on September 30th, 2009. To collect the data, this study uses the observational method, because this study was done by listening to the usage of language (Sudaryanto, 1993: 133).

Method and Technique Analysis of the Data

The method used in the data analysis of this research is pragmatic identity method with friends talking like a tool (Sudaryanto, 1993: 13). Through, in this case, the writer analysis the data into some steps, there were; the data that the writer gets should be identified based on the research question.

Theoretical Framework

In this research, the writer only focuses her research on the kinds, functions, and types of speech act uttered specifically by people in West Sumatra after the earthquake on September 30th, 2009: a review for Classy FM listeners. The research of this study was only made possible because Classy FM kept a saved audio record of their entire program during the earthquake. The source of the entire data for this study is taken from Classy FM archived audio recordings. In this analysis the writer wants to make known through listening to the speech acts during the time of the earthquake, everything can we listen from speech act by people after the earthquake two years ago based on the data taken from Classy FM radio station.

Three kinds of Speech Acts (Huang, 2007: 102) are:

1. Locutionary act is the production of a meaningful linguistic expression.
2. Illocutionary act is the action intended to be performed by a speaker in uttering a linguistic expression, by the conventional force associated with it, either explicitly or implicitly.
3. A perlocutionary act is the bringing out of consequences or effects on the audience through the uttering of a linguistic form of expression, with consequences or effects being special to the circumstance of the utterance.

Searle finds that communicative functions are reducible to five major classes, namely representatives, directives, expressive, commissives and declarations.

a. Representatives

The speaker's purpose in performing representatives is to commit him/herself to the belief that the propositional content of the utterance is true.

b. Directives

In performing directives, the speaker tries to get the hearer to commit him/herself to some future course of action (verbal or non-verbal).

c. Commissives

In commissives, the speaker commits him/herself in varying degrees to some future course of action. They express the speaker's intention to do something. For example the utterance:

I'll be back in ten minutes

This category includes acts in which the words commit the speaker to future action, such as promising, offering, threatening, refusing, vowing and volunteering (Cutting, 2002: 17).

d. *Expressive*

The intention of this class of illocutionary acts is to express the speaker's psychological state of mind and attitude which is present at the time of speaking to some prior action or state of affairs. For example:

I'm so happy

This group includes acts in which the words state what the speaker feels, such as apologizing, praising, congratulating, deploring and regretting (Cutting, 2002: 17).

e. *Declarations*

Declarations require extra linguistic institutions for their performance; it takes a priest to christen a baby, a dignitary to name a ship, a judge to sentence a defendant, etc. Those kinds of speech act affect immediate changes in some current state of affairs.

Types of Speech Acts consist of:

1. *Direct Speech Act and Indirect Speech Act*

A sentence has many categories divided into asking for news sentence (declarative), question sentence (interrogative), and command sentence (imperative). In conventional sentence used to ask for news about something/something news, and question sentence used to ask something and command sentence used to state a command, invitation, request or petition. When news functioned conventionally sentence to say something, question sentence for the asking and command sentence is to tell, ask, the order was formed direct speech acts (Wijana, 1996: 30) as the following examples:

- a. Ali has five dogs
- b. Where is Bali Island?
- c. Take my picture!

Speaking a command politely can be expressed in a news-reporting sentence or in asking a question. It is so that the people that we command do not feel they are being commanded or told what to do. It is called indirect speech acts (Wijana, 1996: 31).

2. *Literal Speech Act and Non Literal Speech Act*

Literal speech act is a speech acts that where the meaning is more concrete and unambiguous; the words express the literal meaning and not the poetical or subjective meaning or connotation. For example: Let's break the ice, literally means - let's break some ice - so we can put some into our drink glasses and not the other non literal meaning of breaking a cold atmosphere between people so they can get to know each other better. The same as the meaning of words - words that constitute them, while a non literal speech act is a speech act that does not have the same meaning with and is opposite to the

meaning of words that constitute them (Wijana, 1996: 32). Further examples to illustrate these details can be viewed at by the following examples:

- a. The singer has the good voice
- b. Your voice is good, (but it's better if you are not singing)

3. Direct literal speech act

Direct literal speech act is the speech act that is a literal expression that communicates something directly. The purpose of the command expressed in a sentence, to inform news sentence, and asking for something in question sentence, etc. (Wijana, 1996: 33). For more details, can be seen in the following sentences:

- a. The man was very clever
- b. Open your mouth!
- c. What time is it?

4. Indirect Literal Speech Act

Indirect literal speech act is the speech act expressed in a sentence mode that is contrary to the purpose that it is expressing, even though the meaning of the words are arranged by what the speaker intended. In this speech act, commanding intention is expressed by the news sentence or question sentence (Wijana, 1996: 34). Further examples to illustrate these are:

- a. The floor was dirty.
- b. Where is the towel?

5. Direct Non Literal Speech Act

Direct non literal speech act is the speech act expressed by the sentence mode suitable for speech, but the composition of the words do not have the same meaning with the intention of speakers. The purpose of order expressed by the command sentence, and the purpose of giving information with the declarative sentence (Wijana, 1996: 35). For more details can be viewed as follows:

- a. Your voice is good, why do you think that?
- b. If you're eating looks decent though, just open your mouth!

6. Indirect Non Literal Speech Act

Indirect non literal speech act is the speech act that when expressed by sentence mode the meaning of the sentence is incompatible with the wish expressed intent (Wijana, 1996: 36). The employer indirectly ordering the maid to sweep the dirty floor may be expressed in varying degrees of tones. To order a maid sweeping the dirty floor is a boss may be expressing a sentence with a certain tone like in the sentence number (1). Similarly, to tell a neighbor to turn off or turn down the volume on his radio, speakers can express with the news and question sentence like in number (2) and number (3) in the following examples:

- a. The floor was very clean
- b. The radio volume is too low, no sound
- c. Is the radio which has the low sound like that, can you hear it?

Finally in summary, speech act in the Indonesian language can be divided into (Wijana, 1996: 36): (1) Direct speech act and indirect speech act, (2) Literal speech act and non literal speech act, (3) Direct literal speech act, (4) Direct non literal speech act, (5) Indirect literal speech act, (6) Indirect non literal speech act

RESULT

After completing the analysis, the writer found many examples of locution, illocution, and perlocution. There were so many perlocutions of the speech act when a speaker uttered. It can be seen from one of the data, for example when the caller asks about the condition of the road between Padang – Bukittinggi, Classier answered based on information that they had received. There are still landslides happening over there. Perlocution from these data is the caller hopes he will get the update news related to his question through Classy FM radio and the caller can avoid the route because it's too dangerous for drivers.

Based on the second research problem about the function of speech act, the writer found that many of the people in West Sumatra used directives function when they uttered something in their speech acts. In this research, when using directives function, the writer found that many of the speakers are commanding, requesting, or suggesting in their speech acts. Beside that, the writer also found representatives, commissives and expressive function in their speech acts. When using the representative function, many of the callers are reporting, describing or claiming about the event that happened. When it came to using commissives function, the writer only found it in one sample of data, and the caller used speech about volunteering when he uttered something. Only one of the data used expressing sadness. The caller said that he is very sad to hear the stories about this disaster. It is the kind of expression from the caller.

The final part of the research problem is the types of speech acts. The writer only found five types of speech act in the data. These were the direct speech act, indirect speech act, direct literal speech act, direct non literal speech act, and indirect non literal speech act. Many of the people in West Sumatra spoke using the direct speech act when they were asking, complaining or requesting something. There is only one example of someone using the indirect literal speech act type.

DISCUSSION

Data 1:

Penelepon: Mulkam di komplek Unand, Gadut

Tanggal: 30 September 2009

- Classier : Bagaimana keadaan di sana, Bapak?
Penelepon : Di blok D dan blok C banyak rumah yang roboh dan bangunan sebelah rumah sudah miring, bila terjadi gempa skali lagi akan roboh. Ada yang atapnya sudah ketemu dengan tanah.
Classier : Bagaimana kondisi penerangan di sana, Pak?
Penelepon : Mengenai penerangan di sini padam. Minta informasi ada bantuan gak? Kebutuhan sekarang air, selimut dan kalau kompor, saat ini sempat ada yang meledak.
Classier : Ok, baik Pak nanti coba kita sambungkan ke bapak camat Lubuk Kilangan
Penelepon : Makasih

Caller: Mulkam in Unand housing, Gadut

Date: September 30th 2009

- Classier : How about the situation over there, Sir?*
Caller : In Block D and Block C are many houses have collapsed and the building next door is slanting dangerously and will collapse if an earthquake happens again
Classier : : How about the lighting conditions, sir?
Caller : Regarding lighting outages here. Is there any information about accommodation? Now, we need water, blankets and at this time there was a stove was exploded.
Classier : Ok, well let's pack will plug into the sub district head of Lubuk Kilangan.
Caller : Thank you

This conversation began on September 30th, 2009, the day of the earthquake was happening. The caller in this conversation is male. He lives in Gadut. Data in clauses (c) Bagaimana kondisi penerangan di sana, Pak? And (d) Mengenai penerangan di sini padam. Minta informasi ada bantuan gak? It shows that the announcer asks about the condition of the caller's house. The locution of these data is the caller intends to say that the electricity is off around his neighborhood. Illocution of these data is the caller needs information about accommodation, and perlocution in these data, he said to Classy people in order people can hear his request and as soon as possible help the victims because he needs accommodation over there. IFID in these data is minta informasi, minta (request) Vp (performative verb) in this utterance. The caller requests for information to Classy FM's announcer. Felicity condition in these data is in an emergency condition such as earthquake disaster. There is no performative hypothesis in these data because in this case, we can't make the prediction and in these data, the utterance of the caller and announcer is clearly.

The functions of these data in clauses (c) and (d) are representatives and directives. In the representative function, the caller reported about the condition around his house to persuade the government or Classy listener to help him. For directives function, the caller requests accommodation and aid such as blankets and water, etc. They need those aids since those are very important stuff in such condition. Especially for clean water, it's so difficult to get all of the facility are switched off at the moment. Moreover, he also hopes the government may provide them with emergency lamp.

The type of speech act used in these data in clauses (c) and (d) is direct speech act. The caller makes a statement (says something) with the declarative sentence and interrogative sentence, he asks for something, in this case about accommodation. For the declarative sentence, the caller informs the situation around of his neighborhood. He did it because the condition is so bad and need another accommodation from everybody who can help him. He did it since the condition is going worse and he needs support from anybody who can help him. For the interrogative sentence, the caller asks about accommodation. He expected the Classy people could contribute to help the victim after listening to the utterance, such providing the important aids that he needed in that situation.

Data 2:

Penelepon : Fauzan di Baypass

Tanggal: 30 September 2009

Classier : Apa informasi yang bisa disampaikan, Bapak?

Penelepon : Tolong diinformasikan pada seluruh warga sesuai dengan yang diinformasikan Pak wali, bahwa tidak ada terjadi tsunami, supaya kemacetan di Baypass berkurang dan masyarakat berbalik arah saja sehingga tidak terjadi kepanikan dimana-mana. Saya lihat tadi di bandara banyak yang ambruk, ada platfonnya yang jatuh, dan bangunan yang retak.

Classier : Baik bapak, terima kasih atas informasinya.

Caller: Fauzan in Baypass

Date: September 30th, 2009

Classier : Any information that you want to say, sir?

Caller : Please inform all citizens by the information from the Mayor that there isn't going to be a tsunami so the traffic jam at Baypass has reduced and the community no need to panic everywhere. I saw the airport much earlier in the quake. The ceiling has collapsed, and the buildings were cracked.

Classier : Ok Sir, thank you so much for your information.

This conversation also happened on September 30th, 2009. The caller in this conversation is a male. He lives in Baypass. The conversation between classier and the caller above happened on the day of the earthquake. The clauses in these data are (a) *Apa informasi yang bisa disampaikan, Bapak?* And (b) *Tolong diinformasikan pada seluruh warga sesuai dengan yang diinformasikan Pak wali, bahwa tidak ada terjadi tsunami, supaya kemacetan di Baypass berkurang dan masyarakat berbalik arah saja sehingga tidak terjadi kepanikan dimana-mana. Saya lihat tadi di bandara banyak yang ambruk, ada platfonnya yang jatuh, dan bangunan yang retak.* The locution of the utterance is that the caller says something. The illocution in these data is to command the people to avoid the Bypass area because it is very crowded over there. Perlocution in these data is the people should pass this area to minimize the traffic jam. IFID in these data is tolong informasikan, tolong (help) □ Vp (performative verb) in this utterance. The caller need help to say information to the people about the condition on the road. Felicity condition in these data is in an emergency condition such as earthquake disaster. There is no performative hypothesis in these data because the caller said the utterance.

The function of clauses (a) and (b) are directives function. In this case, the caller tries to command the people to avoid the Bypass area. To deliver this information, the caller uses Classy FM radio as the medium to inform the people in Padang. Beside gives the command to avoid Baypass, the caller also asks the people not to be panic since there will be no tsunami. Not every earthquake is followed by a tsunami; it depends on the magnitude and the depth of epicentrum. The caller thinks only by this way; people may be able to understand and hopes one by one can avoid the Baypass area.

Type of data in clauses (a) and (b) is direct speech act. The caller uttered an imperative sentence to order the people to avoid the Baypass area. In this conversation, the caller only used imperative modes to command the people. The caller delivers it directly to classy people because the situation in Baypass area is very crowded. There are many alternative ways or routes can be taken if the people still want to leave Padang. But, since the tsunami is not coming, it is not appropriate to rush and frighten the other people. People in West Sumatera assumed that the earthquake is always followed by a tsunami.

Data 3:

Penelepon : Musfi di Siteba

Tanggal: 30 September 2009

Classier : Bagaimana pak Musfi?

Penelepon : Minta informasi yang kos di Kapalo Koto. Adik saya belum diketemukan, mohon bila mendengarkan radio

Classy, konfirmasi ke Classy. Nama adik saya Reni Nofrianti.

Classier : Kalau di siteba sendiri gimana keadaannya Pak?.

Penelepon : Kalau keadaan di Siteba tidak begitu parah, cuma perabotan rumah yang hancur.

Caller: Musfi in Siteba

Date: September 30th, 2009

Classier : How are you Mr. Musfi?

Caller : I want to request for any information regarding Kapalo Koto. My sister has not been found, if she is listening to Classy FM radio, please confirm to Classy. My sister names is Reni Nofrianti.

Classier : What about in Siteba, what about the condition over there?.

Caller : The situation in Siteba not so bad, just home furnishings destroyed. It's not too serious, just some furniture have broken.

The conversation happened on September 30th, 2009. The caller in this conversation is a male. He lives in Siteba. The conversation begins with an interrogative sentence in which the classier asks about the caller's condition. The caller does not ask about his sister condition directly instead of asking for information about the condition in Kapalo Koto to Classy's announcer. The clauses in these data are (a) Bagaimana pak Musfi? And (b) Minta informasi yang kos di Kapalo Koto. Adik saya belum diketemukan, mohon bila mendengarkan radio Classy, konfirmasi ke Classy. Nama adik saya Reni Nofrianti. It showed the locution that the caller saying something and the illocution is the callers asking Classy FM listeners for information and the perlocution in this datum is hopes Classy People can give the information about the condition in Kapalo Koto since his sister was lost. IFID in these data is minta informasi, minta (request) □ Vp (performative verb) in this utterance. The caller requests for information to Classy FM radio. Felicity condition in this utterance is in earthquake disaster situation. There is no performative hypothesis in this utterance because the caller said the utterance clearly and we can't make the prediction or hypothesis in this utterance.

The function in clauses (a) and (b) has a directives function because the caller requests information about his sister's existence. The caller request about his sister's existence may be there are some of the classy people know the information about the caller's sister and can give the information through classy FM. Instead of asking directly about his sister, the caller was asked about the place where she stays. Here, the situation of Kapalo Koto represents the condition of the caller's sister.

The type in clauses (a) and (b) is direct speech act because the caller asks for something. He is requesting information from Classy People, who

knows he gets some information beside that the caller uses an interrogative sentence to ask her sister's condition, does he in a good or bad condition? The caller said about it directly to classy listeners through classy FM radio. He needs information about his sister soon.

CONCLUSION

After analyzing the data, there are several conclusions can be drawn as mention in the following statements. The research shows some conclusion; it can be seen in the following statements:

1. There are many perlocutions of speech acts in each of the data. Most of the data only have one locution, one illocution but have more than one perlocutions.
2. There are four functions of speech acts; they are representatives, directives, commissives and expressive function. The research shows that most people in West Sumatra use directives and representatives function. They use it to get the hearer attention and ask them to commit the further action. For example, when the callers ask about their family, they hope that classy people can find out or give the up to date information. Here, the caller wants addressee to do something. For representatives function, there were many callers responded and provided the report concerning the condition in their neighborhood to classy people,
3. The writer ascertained five types of speech acts from eight types (Wijana, 1996: 36). The research shows that most people in West Sumatra use direct speech act, especially for request and command. Those Five types of speech act that the writer able to ascertain are direct literal speech act, direct non literal speech act, direct speech act, indirect speech act, and indirect non literal speech act.

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Orlando Shooting: Is Muslim Negatively Portrayed in Crime News?

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Abstract

While there have been extensive studies about the representation of Muslims and Islam in mainstream news discourse using Critical Discourse Analysis approach, very few studies have been conducted to investigate the representation of Muslim in crime news. This study sought to find out if, 1) news media commit bias in portraying Muslim offender in crime news, 2) there are differences in the way news media cover the news. Two news articles about Orlando shooting, the deadliest mass shooting in U.S. history occurring on June 11, 2016, taken from Fox News and Aljazeera were examined as the data. In doing the analysis, Van Leeuwen's (2008) theory of Actor Representation and Socio-political analysis from Fairclough's (1995) framework were employed. The former theory offered the answer for the first research question, while the latter explained the second research question and strengthened the results found in the former analysis. The results showed that news media did commit bias in portraying the Muslim offender and cover the event differently in their news reports.

Keywords: Muslim, Offender, Orlando shooting, Representation

INTRODUCTION

On June 11, 2016, a gunman bombarded a local gay nightclub in the downtown Orlando, Florida, killing 50 and wounding at least 53 people. The incident was later called *Orlando shooting*, the deadliest mass shooting in the modern U.S. history. The offender was identified as Omar Mateen, a Muslim U.S. citizen born in New York. While mass shooting is not something uncommon in U.S., the fact that the shooter was reported to declare allegiance to ISIS terrorist group has resulted in extensive, yet dissenting opinions about whether Islamic State was responsible for what happened. While the motive of the shooting went unanswered, there has been a popular narrative that tied the action to the religion of the offender and Islamic State (ISIS) terrorism.

The representation of Muslim and Islam in media has been widely studied over the last decade. There have been plenty of studies about Muslims who are repetitively stereotyped and negatively represented in mainstream news reports (Kabgani, 2013; Abdullah, Mukundan, & Jahedi, 2014; Alazzany & Eng, 2014). However, there are still few studies about the language used to represent Muslim in the mass shooting case. This study examined and compared how media represented Muslim in the mass shooting case. It analyzed how two news media, *Fox News*, and *Al Jazeera*, portrayed the *Orlando shooting* offender in their online news articles. The news practices in

Fox News have been deemed to supply the foundation for Islam's negative image (Vultee, 2009). Also, *Al Jazeera* was often compared to western media to see if its discourses countered its western media counterparts' (Alhumaidi, 2013). The results of this study help to understand if Muslim is also represented negatively in crime news, particularly in the mass shooting case.

METHODS

The data of this study were online news articles taken from the official websites of *Fox News* (<http://foxnews.com>) and *Al Jazeera* (<http://aljazeera.com>). There were two online news articles, one from each news outlet, primarily analyzed to find out the representation of the offender. In finding out the representation, Van Leeuwen's (2008) theory of Actor Representation was employed. To validate the results of this analysis, the socio-political analysis from Fairclough's (1995) framework was used. In this study, the socio-political analysis included the institutional context surrounding the coverage. The context referred to other relevant news articles from both media and was analyzed to verify the findings in the former analysis about the representation of the offender.

The two news articles from both media were first broken into clauses and sentences. There were 145 clauses from *Fox News*'s article (numbered datum 1-145) and 76 clauses from *Al Jazeera*'s article (numbered datum 146-219). The clauses were later classified into the types of representation categories as offered by Van Leeuwen's framework to find out the offender's representation. Other relevant news articles whose contents appeared to clarify the representation analysis were analyzed per paragraph.

RESULT

After analyzing the two news articles, the researcher found eight categories or groups of categories about the representation of the offender. They were Activation/Passivation, Association, Functionalization, Classification, Appraisal, Formalization, Semiformalization, and Detitulation. Table 1 shows all of the representation categories found in the articles. From the Table 1, one can see that the offender was represented in more detail in *Fox News* than in *Al Jazeera*. It is visible from the higher number of clauses in *Fox News* as opposed to in *Al Jazeera*. Of all types of representation categories, Association and Classification were the ones that deserve special attention since they had a lot to tell about the differences in the way *Fox News* and *Al Jazeera* represented the *Orlando shooting* offender in their online news articles.

Table 2. The Representation of the Offender in Two News Articles

No	Category	Sub-category	<i>Fox News</i>	<i>Al Jazeera</i>
1.	Activation	-	28	7
2.	Passivation	Subjection	4	5
3.	Association	-	9	3
4.	Functionalization	-	1	0
5.	Identification	Classification	4	1
6.	Appraisalment	-	4	1
7.	Formalization	-	13	4
8.	Semiformalization	-	1	1
9.	Detitulation	-	15	5

1. Association

Association, in a simple term, occurs when social actors are linked to other social actors or groups of social actors, while Dissociation is the absence of Association in discourse. The inclusion or exclusion of Association is usually triggered by an assumed *cause* or *reason* for something to happen. It was found that *Fox News* wrote nine clauses Association, while there were only three clauses in *Al Jazeera*. The most notable association found was between the offender and ISIS group. Table 2 presents the Association clauses from both media in which the offender was associated with ISIS terrorist group.

Table 2. The Association Clauses in *Fox News* and *Al Jazeera*

Datum	<i>Fox News</i>	Datum	<i>Al Jazeera</i>
1	A gunman who pledged allegiance to ISIS opened fire early Sunday morning in a packed Orlando nightclub,....	159	and (Mateen) referred to the Islamic State of Iraq and the Levant (ISIL
5	an "Islamic State fighter" carried out the assault		and the Levant (ISIL
25	and – if accurate – that according to local law enforcement the shooter declared his allegiance to ISIS,		also known as ISIS) group.
31	The gunman, Omar Mir Seddique Mateen, was heard shouting "Allah Akbar" while engaging officers,		
33	Mateen also called 911 during the shooting to pledge allegiance to ISIS leader Abu Bakr al-Baghdadi,		

Datum 1 from *Fox News* is Association since the offender, labeled as ‘the gunman,’ was associated with ISIS through the noun clause, “who pledged allegiance to ISIS”. This association is supported by datum 5 (through the phrase “Islamic State fighter”), datum 25 (through the phrase “declared his allegiance to ISIS”), and datum 33 (through the phrase “to pledge allegiance

to ISIS leader”). Comparatively, *Al Jazeera* only gave one clause signaling the association, which is datum 159. Datum 159 is Association since the offender, Mateen, was associated with ISIS through the use of verb “referred to”. Regarding Association, while both media suggested there might be an association between the offender and ISIS, the offender was more actively associated with ISIS group in *Fox News* than in *Al Jazeera*. It can be seen from the presence of 5 Association clauses to ISIS in *Fox News* as opposed to 1 Association clause to ISIS in *Al Jazeera*.

2. Classification

Classification occurs when social actors are referred to regarding their social class, for example, age, gender, provenance, and nationality. *Fox News* was found to present 4 Classification clauses, while *Al Jazeera* presented only one clause. Table 3 shows the Classification clauses in both *Fox News* and *Al Jazeera*.

Table 3. The Classification Clauses in *Fox News* and *Al Jazeera*

Datum	<i>Fox News</i>	Datum	<i>Al Jazeera</i>
49	Mateen was a U.S. citizen,	148	Authorities identified the
54	and (he) was a Muslim,		shooter on Sunday as Omar
60	the ex-wife told Washington		Mateen, a 29-year –old man
	Post.		born in New York with
66	Mateen also had 3-year-old		Afghan origins.
	son.		

Datum 49 in Table 3 is Classification as it told about the offender’s nationality, who is “a U.S. citizen”. Datum 54 is Classification as it told about the offender’s religion, labeled as *he*, who is “a Muslim”. Datum 60 is Classification as it told about the marital status of the offender, a widower (shown from the use of noun “the ex-wife”). Lastly, datum 66 is Classification as it told about the role of the offender as a father (shown from the phrase “had a 3-year-old son”). Comparatively, there was only one Classification clause found in *Al Jazeera*, which is datum 148. Datum 148 is Classification since it told about the age (29-years-old), nationality (U.S. citizen), and provenance (originally from Afghanistan) of the offender, Omar Mateen, at once through the phrase “a 29-year-old man born in New York with Afghan origins”.

An important point here was that *Fox News* attempted to link the action of the offender to his religion. There were at least two proofs in support of this finding. Firstly, in datum 53 to 55, it was stated: “*He was born in New York to parents of Afghan origin and was a Muslim, Fox News confirmed.*” In this case, *Fox News* used reporting verb “confirmed”. The use of such verb to signal the offender’s religion sends a sense that the action may have something to do with his religion. Secondly, in datum 31 (see Table 2), the offender was reported to shout “Allah Akbar”, the popular remark for praising Lord in Islam. This kind of religious affiliation did not exist in *Al Jazeera*. This finding might

also reinforce the idea of the offender-ISIS association since ISIS claims to represent Islamic value.

3. Other News Articles as Institutional Context Showing the Bias of Both Media

The finding in the former analysis suggests both media adopted opposite view regarding the possible motive of terrorism. An investigation revealed that both media produced completely contrasting news report reinforcing the finding, the news about call transcript between the offender and 911 office. The analysis on Headline and Lead of these two texts showed the opposite stances from both media about the finding. Table 4 shows the Headline and Lead part:

Table 4. The Headline and Lead of News about Offender’s Call Transcript

<i>Fox News</i>	<i>Al Jazeera</i>
Transcripts of Orlando shooter’s conversation with police reveal ISIS influence (Headline)	Orlando shooting: Omar Mateen call transcripts released (Headline)
	FBI says no proof Omar Mateen was directed by foreign armed group as it releases suspect’s first conversation with 911 (Lead)

From the Headline in *Fox News* and Lead of *Al Jazeera*, it is visible that the articles exhibited contrasting content. While *Fox News* told the shooting was influenced by ISIS, *Al Jazeera* told its opposite. In reporting the news, *Al Jazeera* relied solely on the comment made by Ronald Hopper, a FBI assistant special agent by reporting his remark following the transcript’s release: “However, there is no evidence that Mateen, who was born in the United States to Afghan immigrants, was directed by a foreign armed group, **Hopper said**”. On the contrary, *Fox News* tried to warrant the offender-ISIS association in its article without providing other related information. This is noticeable from the sentences presented in Table 5. However, *Fox News* did not offer any comment by authority about the event. The only remark taken was the indirect one, but it was less credible as *Fox News* only mentioned ‘counterterrorism expert’ without specifically revealing the source of the statement. In sum, the two news articles supported finding that both media have different opinions about the issue of terrorist association. While the offender was linked to ISIS in *Fox News*, he is not treated the same in *Al Jazeera*.

Table 5. The Terrorist Association in News about Offender’s Call Transcript

<i>Fox News</i>
He specifically singled out the death of Abu Wahib , one of the more visible leaders of the terror group, as one of the main motivations for his attack.

The new details of the conversations, released by Orlando Police last week, show Mateen had more than a passing interest in Islamic State, **counterterrorism expert** said.

DISCUSSION

The most notable difference in the representation of the offender in this study was the issue of association between the offender and ISIS. In the two news articles, *Fox News* attempted some times to show the offender-ISIS connection, more than *Al Jazeera* did. The fact that *Fox News* has more clauses than *Al Jazeera* about the offender-ISIS association was the evidence for such finding. This attitude on the issue of association aligns with the account that the description of events in news articles inevitably contains a point of view of media Van Dijk's (1988). While *Fox News* negatively represented the Muslim offender of *Orlando shooting* by association with terrorism, *Al Jazeera* tried to combat such narrative. This finding is substantiated by the finding in two other news articles about the offender's call transcript with 911 office. Also, it was also confirmed that both media viewed the issue of religion differently, with *Fox News* viewed it as a significant issue to be reported, while *Al Jazeera* did not.

CONCLUSION

In sum, *Fox News* and *Al Jazeera* adopted a different interest in reporting *Orlando shooting*. The different interest was signaled by the dissimilar news content on the driving force of the shooting. It is therefore proven that both media are biased in representing the Orlando shooting offender and there is a difference in the way both media covered the news. The difference is mainly about the terrorist network and the importance of the religious issue in the news reports. Irrespective of the finding, further research involving more cases and larger data is necessary as to find out if Muslim and Islam are negatively represented in crime news, especially in the mass shooting case.

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Assessing of Indonesian EFL Students' Ability in English Texts Translation

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Abstract

The purpose of the research was to identify the ability of Indonesian English Foreign Language (EFL) students in translating English narrative text to Bahasa Indonesia. The method of the research was descriptive qualitative and the participant of the research was the sixth semester students of English Education Department of Faculty of Education and Teachers Training of Lancang Kuning University that consisted of 50 students. The researcher used the test to conduct the data. The data were analyzed by using accuracy scoring rubric which is categorized into three namely accurately, less than accurately, and inaccurately. The result of the research showed that the ability of the students in translating English narrative text was categorized into good level where from 50 students 5 students (10%) were excellent, 35 students (70%) were good, 8 students (16%) were fair, and 2 students (4%) were poor level. In conclusion, the ability of the six semester students of English Education Department Faculty of Education and Teachers Training Lancang Kuning University in translating English narrative text to Bahasa Indonesia is categorized into good translation.

Keywords - Translation, English Text

INTRODUCTION

Translation is the process of transferring the idea from one language to another. This process of translation has important factors; they are the language, context, and the procedure used by the translators. So, the translators should have a good qualification in both of the source language and the target language. In another word, in translating a written text, a translator needs to master the linguistic and cultural factors of both source and target language. It because a language as an object of the translation is a part of cultural aspect of a nation.

Language as the object of translation is a part of the culture. That is why translating a text from one language to another cannot be done without any ideas of both structure and culture (Larson: 1998). Brislin (1976) said that translation is a general form refers to the transferring ideas from one language into another in the form of written, oral, spelling, and sign. Also, Larson (1988) stated that translation means transferring a message from a source language into target language.

Newmark (1988) stated that the result of translation influenced by ten factors. They are ideolect, convension of the source language, cultural aspect,

the setting of the source text, readers' assumption, conversion of the target language, a Cultural aspect of the target language, the setting of the target language, translator's references, and translator's assumption. Beside that, it could be influenced by social and cultural aspects, politic, ethnics, religion, and gender.

According to Molina and Albir (2002), translation technique is a procedure for analyzing and clarifying translation result. Translation techniques can be applied to words, phrases, and clauses. Moreover, translation technique has five impacts. They are the result of translation, the comparison between source text and the target text, the units of text, discursif and contextual, and functional.

Based on observation to the result of the students' learning evaluation, it is found that there was a big number of students who have obstacles in translating a narrative text from English into bahasa Indonesia. The problems faced by students can be seen from the student's translation. So that, the researcher would like to analyze the students' ability in translating the narrative text from English into bahasa Indonesia of the sixth semester Faculty of Eductaion and Teachers Training of the University of Lancang Kuning.

This research aims at finding the students' ability in translating a narrative text from English into bahasa Indonesia. After that, the result of the students' translation would be analyzed by using accuracy scoring rubric. It is believed that for the students who know the translation procedure well can improve the ability in translating.

METHODS

This research is a qualitative research, in which all the data were collected directly from the source and emphasized the descriptive explanation because of the data in a qualitative research usually in the form of words in a sentence rather than numbers of quantity. The sample of the research was the sixth semester students of English Education Department Faculty of Education and Teachers Training Lancang Kuning University Pekanbaru that consisted of 50 students.

The research method which was used in analyzing data in this study included the accessing and handling of the data, which include the determination of the data source, the method and technique of collecting data and method and technique of analyzing data. The data was collected through translation test done by the students.

The following table is the accuracy scoring rubric used for analyzing the result of the test.

Tabel 1. Accuracy Scoring Rubric

Category	Score	Qualitatif
Accurate	3	Source language meaning, technical term, clause, sentences or text transferred accurately
Less Accurate	2	Almost of source language meanings, technical term, clause, sentences or text transferred accurately. But, there are some meaning omitted, so it constrains the whole message
Inaccurate	1	Source language meaning, technical term, clause, sentences or text transferred inaccurately

From the data gotten, it can be known the students' ability in translating the narrative text from English into bahasa Indonesia. Then, the ability will be categorized into four. They are an Excellent translation, good translation, fair translation, and poor translation.

RESULT

The test has been done for getting the data about the students' ability in translating a narrative text from English into bahasa Indonesia. The test was conducted by asking the students to translate English story kids into bahasa Indonesia. The result of the students' test was analyzed by using an instrument which was measured the accuracy of the students' translation.

The accuracy of the students' translation was categorized into three parts, accurate, less accurate, and inaccurate. This following table shows the accuracy of the students' translation:

Table 2. The Accuracy of Students' Translation

No	Category	Number of students	Percentage (%)
1	Accurate	30	60
2	Less accurate	16	32
3	Inaccurate	4	8
	Total	50	100

It can be known from the table above that the students' ability in translating narrative text from English into bahasa Indonesia is good. There are thirty students are able to translate the text accurately. There are sixteen students produced less accurate translation. There are four students are unable to translate the text.

Overall, the students' ability in translating the narrative text from English into bahasa Indonesia can be described by the following table.

Table 3. Percentage of Students' Ability in Translating the English Text

No	Category	Number of students	Percentage (%)
1	Excellent translation	5	10 %
2	good translation	35	70 %
3	fair translation	8	16 %
4	poor translation	2	4 %
	Total	50	100 %

In conjunction with table 3 above, it could be clarified that the number of the students who categorized into excellent translation was 5 students or 10%, 35 or 70% students were categorized into good translation, 8 or 16% students were categorized into fair translation, and 2 or 4% students were categorized into poor translation. In conclusion, the ability of the sixth semester students of English Education Department Faculty of Education and Teachers Training Lancang Kuning University Pekanbaru was categorized into good translation.

DISCUSSION

Based on the data, the researcher found that the students' ability in translating a narrative text from English into bahasa Indonesia was good. It can be seen from the number of students who had the excellent and good translation. They were more than forty students who had a good and excellent translation. It occurs because they had a good strategy and broad knowledge of the target language. It is supported by Larson (1998). He said that in translating a written text, there are linguistics and cultural aspects of language that must be understood. Because the object of translation is the part of the culture and that is why translating from one language into another cannot be done without any ideas of cultural and structural aspects of the languages.

CONCLUSION

Having analyzed the students' translation, it can be known that students of Education and Teachers' Training Faculty of the University of Lancang Kuning had a qualified ability in translating narrative text from English into bahasa Indonesia especially the story kids text.

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The Element of Truth Claim Behind the Sign of Da'wa Salafi on Social Media Instagram: A Semiotics Analysis

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Abstract

The development of internet and technology is directly proportional to the increasingly widespread the use of social media in the community. Some people who only used social media such as Facebook and Twitter are now beginning to switch by using social media that is more interesting like Instagram because it prioritizes communication through pictures and photos. In communication through social media Instagram interaction that occurs is not only in a verbal but also non-verbal through the sign systems. As a place to express their mind which is offered by media social like Instagram drives the group of da'wa Salafi to deliver their ideology that contains a truth claim within a picture. This paper has a purpose of finding out the element of truth claim or single truth in an Instagram account of da'wa Salafi that makes many polemics in the society with using the approach of semiotic analysis to the picture as verbal and non-verbal communication from the side of denotative to get the connotative meaning. It appears the myth that responded as ideology message behind the sign of da'wah salafi on social media instagram. After observing and analyzing the data which is got from social media like the popular Instagram account of da'wa Salafi with using the approach of semiotic analysis by Roland Barthes, the researcher finds out some elements of the truth claim on delivering da'wa in social media like in Instagram.

Keywords: Instagram, Da'wa Salafi, Truth-claim, Denotative, Conotative

INTRODUCTION

The development of the internet is more significant all over the world. Based on the data from Internet World Statistics, the development of internet users all over the world are reached in 49, 7 % while in 2000 to 31st of March 2017. On the other side of a total number of internet users, Asia is the large number 55, 2 % more than 4 million users all over the world. Indonesia, the development of users based on internet user behavior statistics is increased in using social media up to 129, 2 million users in 2016.

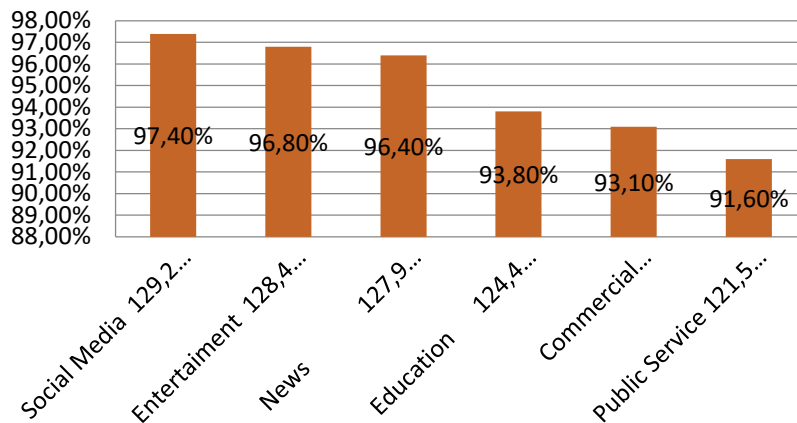


Figure 1. The Survey of the Indonesian user and Internet Service Association, November 2016

The development of internet and technology is directly proportional of using social media in society. People that used to use *facebook* and *twitter* are going to change the attractive social media *instagram* because of more interesting by using pictures and photos. In communication by using *instagram*, the interaction happens is not only in verbal communication but also in visual communication of sign systems.

The visual communication in *instagram* has been a drive in da'wa Salafi deliver their ideology by using pictures and photos. The message and ideology that occur in *instagram* contain the element of truth, and radically, da'wa Salafi in *instagram* give the sign that the truth is the only from Salafi and out of them are *mubdi'* (the people that are doing bid'ah) and *dhalal* (misguided). The character of exclusive in da'wa Salafi lead many polemics in society especially in social media *instagram*. Based on the APJJI Survey da'wa is one of the social activities which agree in daily social life where 106, 8 million people or 81,9 % internet user use it in da'wa and delivering ideology.

One of the most aggressive groups using non-verbal or visual communication in delivering their ideology in social media *instagram* is salafi through *instagram* account @kajianislam, @dakwah_tauhid, @salamdakwah, @dakwahsunnah, @indonesiatauhid, @artghuraba. The author chose the account because it has followers of more than 100 K or more than a hundred thousand followers.

The word salafi is not referring to the traditional islamic boarding school or pesantren community in Indonesia, but a name of the newly emerging Islamic movement in Indonesia since the 21st century centered on Saudi Arabia. Salafi cultivation is derived from the *al-salaf al-salih al-salih 'former shalh'* classical scholars who make the Qur'an and Sunnah as a source of Islamic doctrine (Hegghammer in Meijer, 2009: 247). The movement of da'wah salafi focuses on the da'wah purification of theology by destroying all forms of religious innovation, also reject the way of scientific dicipline

(mazhab) by restoring all Islamic law to the Qur'an and Sunnah (al-Rasheed, 2007: 22).

The existence of da'wah salafi in social media instagram makes many polemics in the multicultural Indonesian society with an inclusive Islamic characteristic. The strong doctrine of da'wa salafi in social media instagram with the doctrine that they conveyed through the visual messages of photos and images raises a lot of contra of the community of social media users in instagram. The message of visual sign that they deliver in instagram tends to something that contains elements of khilafiyah (dissenting opinion among scholars), which essentially the problem of *furu'* (branches of the opinion of scholars in the matter of fiqh) which made as if it is wrong and contrary to Islam.

When religion has entered the domain of ideology, then religion has become part of the truth that must be defended and championed in various ways including the means that are essentially "against" the religious text itself. The one-sided invocation by saying that one has done *dhalal*, *mubdi'* (the person who makes the bid'ah), *the musyrik* (people who do syirk), to the more radical level that is *kafir* (people who have come out of religion) is a bit the story of the face of religion with harsh, radical and fundamental interpretation that tends to a single truth (Syam, 2009: 23).

The fundamentalism movement tends to claim the single truth is obviously destructive and does not build a tolerant, reviving world civilization it means that reviving the wrong classical religious. In the phenomenon that occurred in Indonesia, the presence of fundamentalist groups has formed a new image of Islam, as a religion that is intolerant, anti-divergent, and often sentenced.

Instagram as a non verbal object is an organized sign system that contains organized codes that reflect certain values, attitudes and also certain beliefs. Each message in an instagram of two levels of meaning is expressed explicitly on the surface, and the meaning implied implicitly behind the surface of the instagram visual object. Therefore semiotics become an appropriate method to know the construction of meaning that occurs in the picture in instagram by emphasizing the role of sign system with the construction of reality, then through semiotics, the ideologies behind instagram of da'wah salaf can be dismantled. Semiotics is a form of structuralism, because semiotics holds that human cannot know the world through its terms, but only through conceptual and linguistic structures in culture (contextual).

The poin of view of the mythology in which there is an ideology is a semiotic system in which the presence of a picture and text relation in the image requires a full field to a mythology that has three dimensions; Signifier, the signified and the sign (Barthes, 1991: 114).

METHOD

This research is a qualitative method with the presentation of semiotic analysis. The study aims to describe what is currently applicable. The semiotic analysis attempts to find the meaning of the mark including the things hidden behind a sign (images, photos, text, advertisements, news, etc.). The sign system itself has a highly contextual nature and depends on the user of the sign. The thinking of the sign user is the result of the influence of the various social constructions in which the user of the sign is located (Kriyantono, 2006).

The technique that uses is to collect specific data and then analyze the content of the study based on the focus of the problems discussed and present in informal form (Sudaryanto, 2016). The data search is a picture and photo uploaded by some Instagram daafah salafi account. The images and photographs were taken by ideological elements leading to a single truth which led to a polemic in the midst of a multicultural Indonesian society. After the data had been collected, the researcher analyzed it using Roland Barthes's semiotics theory known as "*Order of Significations*," consisting of (1) *Denotation*. The dictionary meaning of a word or terminology or object (the literal meaning of a term or object); (2) *Connotation* (Kriyantono, 2006). It describes the interaction that occurs when the sign meets the feelings or emotions of the reader as well as the values of his culture and the second sign consisting of three elements of *myth; signifier, signified, and sign* (Barthes, 1991:114). The results of the analysis will be presented in an informal form where the verbal language is used to describe the data being analyzed.

DISCUSSION

A semiotic analysis of Roland Barthes about the element of truth claim on the Instagram account of da'wa Salafi

As mentioned in the previous discussion that the object of semiotic research is a sign of both verbal and visual or nonverbal signs. Both types of signs are intended to describe the elements of truth claims on the Instagram account of da'wah Salafi such as @ kajianislam, @dakwah_tauhid, @ salamdakwah, @dakwahsunnah, @ indonesiatauhid, and @artghuraba.

1. The obligation to lengthen the beard and it's forbidden to shave it

The hadith which is laid in the picture explains that "disparate the *musyrik*, and let the beard and keep the mustache trimer" (Narrated by Bukhari no 5892). It is also proved by the visual image as follows:



Figure 1. <https://www.instagram.com/kajianislam/>

In Figure 1, according to Roland Barthers's semiotic comprehension, the denotative level appears in the image of bearded male from the account of @khajianislam, then the admin also quotes Bukhari's hadith and gives justification through the statement as follows: "*because admin love to Prophet Muhammad shallallahu alaihi wasallam, then admin still keep a beard even though only a few strands :D* "

The quotation of hadith in the picture and the admin's statement above delivers the meaning that if we love *Prophet Muhammad* , then lengthen the beard even though only a few strands, and it makes the reader feels like if they don't lengthen the beard or shaving their beard, so it means they don't love *Prophet Muhammad*.



Figure 2. https://www.instagram.com/dakwah_tauhid

In figure 2, the admin of @dakwah_tauhid post a picture of long trousers that passthrough the ankles by making a cross "X" with the words "Maksiat for life ..!" And "Shave the Beard and Isbal" by adding a quote of the Qur'anic verse as a justification that inappropriate with the context "So let those who transgress His command fear about a painful punishment" (Surat an-Nuur: 63).

The connotative meaning in Fig. 1 and FIG. 2 can be explained that according to Salafi beliefs, the law of lengthening beards for men is obligatory and it is part of showing the love of the Prophet, and the natural tendency for a man. Especially in figures 2 of shaved beards are sinful behavior and included to immoral acts.

According to Barthes after the sign of connotation is raised from a sign, it will appear to be a myth of the sign, that is, in the doctrine of the Salafi about lengthening the beard is a duty, and the shave is asinful behavior and immoral acts. The elements of truth claims are shown in the picture, since the account of da'wahsalafi@*dakwah_thauhid* only quotes one hadith, a Qur'anic verse which is inconsistent with the context and also there is no opinion of other scholars about the law of lengthening the beard. Although the hadith above uses the word *command* (fi'ilamar), not necessarily, the word indicates the obligation to do it. The scholars of the *Shafi'Imadzhab* say that the command is going to be *sunnah*. When we read it attentively, the command to lengthen the beard in the context of the hadith is not purely related to religious, but also the culture. The flashback in many years ago, it is clear that the hadith speaks in the context of the order by appearing different from the Jews at that time. The scholars of *Hanafiyah* argue that "Haram on men cut off his beard" (Book of Radd al Muhtar 'ala Dar al-Mukhtar, Ibn Abidin). However, the scholars of *Malikiyya* argue that "there are those who condemn the obligatory and those who punish the *sunnah* are all about arguments, so which is more precise is not obligatory or *makhruh*" (Imam An-Nawawi, Sharah Sahih Muslim, Hadith No. 383, Hafidz Ibnu Hajar, Fath al -Baari, Hadith No. 5422).

The law of shaving the beard is one of some *khilafiah* (difference). If we bring to the cross *madzhab*, there are so many *khilafiah* (difference) that will be found. Blaming something by only seeing one proof *dalil* in single build justification will make a polemic in the middle of the diversity of Muslim society.

2. The Obligation Using Trousers Above the Ankles

Another doctrine of *Salafi* is a forbidden of wearing trousers below the ankles *isbal*. It can be seen from the image which is posted by one of Instagram account of da'wahsalafi @*salamdakwah* as follows:



Figure 3. <https://www.instagram.com/salamdakwah>

The Admin of @salamdakwah post a picture of wearing trousers above the ankles, then admin also adds the word "It is just nothing...my trousers are like this because I'm just afraid to go to hell, brother..."



Figure 4. <https://www.instagram.com/dakwahsunnah>

In the Instagram account @dakwahsunnah, the admin also posts a picture of trousers that are above the ankle by adding a quotation of the wordslike "Wearing trousers which is long below the ankle, they should be in HELL."

In the figures 3 and 4, according to semiotics analysis of Roland Barthers has a denotative meaning in the form of forbidden to the people who are wearing the trousers or sarongs below the ankle *isbal*. The Instagram account likes @ala da'wah, and @dakwahsunnah had quoted one hadith of Bukhari no. 5787 "Wearing trousers which is long below the ankle, they should be in HELL."

The connotative meaning that found in figure 3 and 4 is an obligation to cut the trousers above the ankle. In picture 4, the admin makes the quote "*It is just nothing...my trousers are like this because I'm just afraid to go to hell, brother...*" which shows an implied message that people who lengthen his trousers below the ankles will make them go to hell.

The myth that appears in the connotation meaning in the figures 4 and 5 is in the doctrine of *Salafi* about the obligation to wear trousers above the ankle become an absolute obligation. According to the *Salafi*'s view, the agent of *isbal* (the person who lengthens the trousers above the ankle) will go to hell for sure.

The element of truth claim (single truth) is seen in the picture above because based on the fact that the scholars of *fiqh* have different opinion against the issue of *isbal* (the person who is wearing the trousers below the ankle). The quote of hadith in the *Salafi*'s Instagram likes @salamdakwah and @dakwahsunnah about the restriction of *isbal* only suitable to the context at the certain time in the past, because the Arabs at that time were identical with *ria* and *arrogance*.

As *Fiqhiyyah*, the scholars of hadith about the forbidden of *isbal* (the person who lengthen the trousers below the ankle) is *sunnah*; It is not going to be an obligation. The Prophet gives remission if the *isbal* aims as long as not to be arrogant, thus the *isbal* is allowed and not *haram* and also not going to the hell absolutely (Imam An-Nawawi Syarah Shahih Muslim Volume I, p. 128).

The matter of how to dress is a culture. In Islam, we recognize the term *tahzin* or ethics in the way of appearance that accordance with the local environment. When blaming that the *isbal*'s place is only in the hell and also just adding one quotation of some hadith, it will be a mess for *muslim* society who are tolerant and democratic people.

CONCLUSION

After reading and reviewing several Instagram accounts of salafis such as @kajianislam, @dakwah_tauhid, @salamdakwah, @dakwahsunnah, @indonesiatauhid, and @artghuraba by using semiotics analysis Roland Barthes, the researcher found some doctrine that tends to impose the desire with only giving one quotation of Qur'anic verse or hadith. The single truth and unilateral verdict in the field of *ikhtilaf* (differences opinion of the scholars) will bring up a lot of polemic among the Muslims society, so it could have been the potential to divide the *ukhuwah islamiyah*.

The doctrine of *Salafi* based on the Qur'an and Hadith as textuality *scriptura* that found in this research are opposed so much by the Muslim society. Of course, this opposition is coherence with the consideration of other verses and hadiths which are also present in Islam religion and the social context *socio histories* when the Qur'anic verses and hadiths used to reinforce the doctrine of *Salafi* exist.

The paradigm of *Salafi* thought that eliminates the role of the scholars who are respected figure. They are also not like giving the scholars a proper place in their capacity as a guide and guidance. What makes it even more phenomenal is that the doctrine of Salafi is rapidly spreading almost all over the world including Indonesia. And the average of the partisan *Salafi* is a creative young man and spread out the ideology with only a few Qur'anic verses and posts it on social media including Instagram. Unfortunately, the doctrine goes to the radical level at the end that consists of blaming someone other than his group as experts of hell, immorality, and pervert.

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Politeness of Announcements Announced at Tokyo Station Japan

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Abstract

This paper discusses the form of politeness in Japanese. This study is a qualitative research that discusses and explains the politeness of Japanese language announcement. The aims of this research are to analyze the forms of politeness in Japanese announcement and to analyze the meaning of the implicature contained in the Japanese language announcement. This research data taken from announcement collected at Tokyo station on January 26th, 2017. The theories employed in this study are Takiura's Japanese politeness (keigo) form theory which aims to describe the form of politeness in Japanese, Yamaoka's theory of speech function which aims to reveal the function of speech and Grice's implicature theory which aims to reveal the implicit meaning of the utterances. The research results show that the announcement announced at Tokyo station consists of three forms, they are sonkeigo, kenjougo II/teichougo and teineigo. The functions of the announcements are information, thanks, and command. Then, these announcements' meaning not only conveys the explicit meaning but also imply meaning.

Keyword: *politeness, keigo, announcement, speech function, implicature, Tokyo station*

INTRODUCTION

Tokyo station is a train station located in Tokyo city, Japan. The station departed about 4,000 trains each day consist of bullet train (*Shinkansen*), electric train and subway to other stations in Tokyo. This station is also the starting point or the last station for the long-distance train from Tokyo station to station in other prefectures. Therefore, Tokyo station is said as the busiest railway station in Japan. (<http://www.japanvisitor.com/japan-city-guides/japan-stations/tokyo-station>)

As the busiest train station in Japan, Tokyo station must be equipped with various facilities so that passengers and station users feel comfortable. One of the facilities stacked at Tokyo station is the announcements announced by loudspeakers. The existence of the announcement is important for passengers and station users so that they can be able to take the train on schedule and not get lost in the big Tokyo station. Tokyo station is not only used by Japanese people but also by foreigners/ tourists who come to visit Japan. That's why the existence of the announcement announced at Tokyo station would be very useful for passengers and station users as one of the services of the station. The announcements can also be said as a form of social interaction between the

station with passengers and station users. Kushartanti (2005: 105) states that social interaction will be established well if there is politeness in the interaction.

Passengers and station users are valuable consumers for the station. The station wants passengers and station users to continue using the Tokyo station. Therefore, the language used in the announcements in the station must be polite. This research studied **Politeness of Announcements Announced at Tokyo Station Japan.**

Cruse (2006: 131) explained that politeness insofar as linguistic behavior is concerned, politeness is a matter of minimizing the negative effects of what one says on the feelings of others and maximizing the positive effects. Mills (2003: 6) stated many linguists say that the term “politeness” describes behavior which is somewhat formal and distancing, where the intention is not to intrude or impose. Being polite means expressing respect towards the person you are talking to and avoiding offending them.

Politeness in Japanese is also known as *keigo* (Takiura 2008:50). Heo and Miyazaki (2013: 128) classified it as *sonkeigo*, *kenjougo* and *teineigo*. Meanwhile, Takiura (2008: 56-59) classified the *keigo* into *sonkeigo*, *kenjougo* I, *kenjougo* II/ *teichougo*, *teineigo* and *bikago*. In this research, the classification of *keigo* by Takiura is used to analyze the form of politeness announcement announced at Tokyo station.

The speech function is classified by Searle (in Koizumi 2001: 94, Proost 2009: 998, Gunarwan 2007: xiii) into the declaration, commissures, directives, assertive and expressive. In contrast to Searle, Yamaoka (2010: 125) classified the speech function into deontic, declaration, assertive, expressive and formations. In this paper, the function of speech classified by Yamaoka used because this research data is an announcement in the Japanese language which is also a language studied by Yamaoka.

About the meaning of the announcements to be conveyed but not expressed verbally, it is analyzed using Grice’s implicature theory. Grice (in Idrus 2015: 26-28, Meibauer 2006: 365, Horn and Ward 2006: 3) found that implicatures are a component of the speakers meaning who are part of the intended aspect without becoming what is mentioned. The meaning of the speaker consists of what is said and what is implicated.

METHOD

This research uses the qualitative method. The qualitative method can be used to reveal details of certain language phenomena that are difficult to uncover with quantitative research (Strauss and Corbin 1990: 19). Creswell (2003: 74) also said that qualitative research is suitable to be used in understanding and exploring a concept or phenomenon. The purpose of qualitative research is to found and analyzed the meaning of the data, then to explain the facts in depth and clear. This research revealed the politeness

contained in the announcement announced on the platform 10 Tokyo station, Japan.

The data in this study is oral data collected by listening techniques and recorded it. Data collection was conducted on Thursday, January 26th, 2017 at 17.00 ~ 18.00. Recorded data listen repeatedly and then transcribed by writing it. The amount of data collected is 17 data classified by form. The next stage is the analysis of data from analysis of the meaning of the announcement, reviewed the implied meaning contained in the announcement announced at the Tokyo station.

RESULT AND DISCUSSION

The results and discussion of this study are described in 3 stages. First the analysis relating to the form of politeness at Tokyo station, second the analysis related to the announcement's function at Tokyo station and third the analysis related to the implicature meaning of the announcement announced at Tokyo station.

a. Announcement Politeness Form at Tokyo Station

Announcements announced by the station (speaker) to passengers and station users (speaking partners) consist of 3 forms: *sonkeigo*, *kenjougo* II / *teichougo* and *teineigo*. The three forms of these announcements in detail can be seen below.

a. *Sonkeigo*

Sonkeigo is used to honor the speaking partner or the person acting.

- (1) 本日もJR東日本をご利用くださいませありがとうございます。
す。

honjitsu mo jr higashi nihon o goriyou kudasai mashite arigatou gozaimasu.

'Thank you very much for using JR East Japan today.'

- (2) 忘れ物ございませんようにお乗り換え下さい。

wasuremono gozaimasen youni onorikae kudasai.

'Please transfer without any lost items.'

The data (1) and (2) above are announcements that belong to the *sonkeigo*. It is characterized by presence ご利用ください/*goriyou kudasai* (ご+漢語+ください/*go+kango+kudasai*) and お乗り換え下さい/*onorikae kudasai* (お+動詞ます形+ください/*o+doushi masu kei+kudasai*) which characterize the politeness of *sonkeigo*.

b. *Kenjougo* II / *Teichougo*

Kenjougo II / *Teichougo* is used to show humility to the speaking partners regarding the thing or the act of the speaker.

- (3) まもなく10番線に回送品川行きが参ります。危ないですから、黄色い線までお下がり下さい。
mamonaku 10 ban sen ni kaisou shinagawa yuki ga mairimasu. abunai desu kara, kiroi sen made osagari kudasai.
'Train to shinagawa will come on line 10 shortly. Because it is dangerous, please wait behind the yellow line.'
- (4) 中央線各駅停車、列車は当駅には停車致しません。
chuuou sen kakueki teisha, ressha wa toueki ni wa teisha itashimasen.
'Chuuou line trains that stop at every station; the train will not stop at this station.'

Based on the form, the announcement of data (3) and (4) is an announcement which includes *Kenjougo II/ Teichougo's* politeness. *Kenjougo II/ Teichougo's* politeness is characterized by the use of special verbs such as 参ります / *mairimasu* and 致しません / *itashimasen*.

c. *Teineigo*

Teineigo is used to show politeness directly to the speaking partner and when making a variety of respectful use of the word.

- (5) 10番線品川行き発射します。
10 ban sen shinagawa yuki hassha shimasu.
'Train to shinagawa on track line 10 will depart'
- (6) この列車は全車指定席です。
kono ressha wa zensha shiteiseki desu.
'This training seat is reserved a seat.'

Data (5) and (6) belongs to the politeness of *teineigo*. This type of politeness is characterized by the verb form ます / *masu* (発射します / *hassha shimasu*) or copula form です / *desu*.

b. Announcement's Function at Tokyo Station

If the function is seen, the announcement announced to passengers and station users (speaking partners) of Tokyo station serves as a notification speech, thanks and commanding speech. The notification, thank and command speech can be seen below.

a) Notification

Notice submitted to complete the information required passengers and station users’.

(7) まもなく10番線に普通熱海行きが参ります。

mamonaku 10 ban sen ni futsuu atami yuki ga mairimasu.

‘train to atami will arrive on track 10.’

(8) この列車は4つドア15両です。

kono ressha wa 4 tsu doa 15 ryou desu.

‘This is a series of 15 carriages with four doors per carriage.’

Announcements on data (7) and (8) serve as notices. In the data (7) the station (speaker) conveys information to passengers and station users (speaking partners) regarding the arrival of trains on line 10 that will lead to Atami. Meanwhile, in data (8), passengers and station users get information on the number of train cars accompanied by the number of doors in each carriage.

b) Thanks

This speech is delivered to the speaking partners to make a positive contribution to the speaker.

(9) 東京東京ご乗車ありがとうございます。

tokyo tokyo gojousha arigatou gozaimasu.

‘Tokto Tokyo Thank you for your ride.’

Data (9) is an announcement that serves as a thank to the passengers and station users (speaking partners) who had used the train that stopped at the Tokyo station.

c) Command

The station (speaker) expects passengers and station users (speaking partners) to do a certain action based on the authority it has.

(10) 10番線にご注意下さい。

10 ban sen ni gochuui kudasai.

‘Please pay attention to track 10.’

The announcement on data (10) serves as a command to be careful. The station (speaker) instructs passengers and station users (speaking partners) to be careful of the train activities that are on

line 10, whether in connection with the arrival or departure of trains.

c. Announcement's Meaning at Tokyo Station

Announcement announced at Tokyo station besides having to mean by what is delivered also has implied meaning. The implied meaning of the announcement announced at the Tokyo station can be seen below.

(11) 10番線ドアが閉まります。ご注意ください。

10 ban sen doa ga shimarimasu. gochuu kudasai.

The train door on line 10 will be closed. Please be careful.

The announcement on data (11) besides literally means that the train's door on line 10 will be closed, passengers and station users (speaking partners) are expected to be careful not to get caught in the train's door also have implicature meaning. The implicature meaning of this speech is passengers and station users (speaking partners) who have near position from the train door; please enter into the train immediately. In contrast, passengers and station users (speaking partners) who have far position from the train door are not told to push themselves to enter into the train, because there is a risk of being pinned on the train's door. So, just wait for the next train.

(12) この列車は全車指定席です。

kono ressha wa zensha shiteiseki desu.

'This train has reserved a seat.

Data (12) announces that the train is a carriage which seats must be ordered also has implied meaning. The meaning implied by this announcement is that passengers and station users (speaking partners) who do not book train seat tickets cannot board this train. Thus, passengers and station users (speaking partners) are instructed to purchase or book train seat tickets first.

CONCLUSION

Announcement announced at Tokyo station provides a variety of information to passengers and station users. This announcement is one form of interaction between the station with the passengers or station users. The station in its interaction with passengers and station users looks very respectful of passengers and station users because passengers and station users of those stations are their customers. Although the announcements announced to passengers and station users are clear enough, there is still another message delivered by the station to passengers and station users. In the next research

will be examined how the response of passengers or station users to the message contained in the announcement announced at the station.

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Android Based Bilingual Dictionary of Graphic Technique as Enrichment of English Course in Graphic Technique Department

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Abstract

Dictionary is one of the important media in learning English. Along with the rapid development of mobile technology at this time, the various applications for mobile is widely developed as a medium of learning, one of them is the application of Android-based dictionary. Dictionaries on mobile devices are more practical than conventional dictionaries, as users can receive information quickly anywhere without space and time constraints. Related to this, The research aims to create a dictionary application of English-Indonesian graphics techniques capable of running on android-based phones. This application is built to help and meet the needs of students majoring in graphic engineering in searching for meaning and understand various English words related to the science of graphics. The collection of words and phrases (word entries) related to the science of graphic engineering is done through literature studies of books, internet and other relevant sources. In addition, the collection of words and phrases is also done by conducting in-depth interviews with lecturers or graphic engineering experts. The programming languages used in making this language dictionary application use Java 2 Micro Edition (J2ME) and SQLite. The dictionary after being validated of 4.14 with good category) and tested received a positive response from students indicated with very positive questionnaire results.

Keywords -dictionary, graphic technique, android

INTRODUCTION

Technology developments encourage rapidly evolving language that results in the language that is now used increasingly dynamic following civilization and human culture. The need for speed and accuracy in learning requires that educational elements such as lectures and students seek educational technology that helps to accelerate the achievement of students' competence. Similarly, in the context of language learning the existence of a dictionary is necessary, as Chaer (2007) points out that the dictionary function is to preserve the purity of the language. So to accommodate the thoroughness of the use and disclosure of names and terms it requires a dictionary to straighten and enrich the treasury of language by the context. But the existing dictionary is less specific with the context of majors and expertise, especially in the field of graphics engineering, then with rapid technological advances, required an application that can accelerate the fulfillment of competent human

resources graphics techniques. Therefore, this research designs and creates a bilingual graphics dictionary application with English-Indonesian translation, and can be used on Android-based mobile devices to make it easier for students to find meaning and understand English words and phrases related to the science of graphics.

METHODS

This research used to research and development (R & D) method. Researchers collected data from books, the internet and other sources relevant to the techniques of graphics as well as from experts who are competent in the field of graphic engineering. Meanwhile, the model used in designing this application was UML (Unified Modeling Language). The object of this study is 'lexicon entry.' The entry is the input word or phrase in the dictionary given in the entry (Alwi: 2003). The technique of collecting data in this research was documentation. Documentation was done in two ways. First, by collecting English words and phrases related to the graphic techniques of the dictionary, some graphic engineering books and other sources such as the internet and the encyclopedia. Second, collecting words and phrases of graphic techniques through lecturers of graphic techniques and practitioners in the field of graphic engineering to confirm the accuracy and suitability of the meaning of the words.

The steps in research conducted were:

1. Preparation

At this stage the researchers analyzed the needs of the research, in the form of materials, data, as well as hardware and software used in the production of dictionary applications of graphic techniques English and Indonesian, as well as additional literature related to research in the form of books, articles, journals related to programming Android.

2. Data Collection

At this stage, the researchers collected words and phrases graphic techniques in English and Indonesian. The researchers also collected references on theories of how to design an Android-based dictionary application. As the mobile application programming language used in this research was Java 2 Micro Edition (J2ME) and SQLite for the database used to store data.

3. System Analysis

Analyzing the existing problems on how the application of English - Indonesian language graphic dictionary can be run easily and can be utilized by users on mobile using android minimum operating system 2.2 (Frozen Yoghurt).

4. System Design

The stage of preparation of processes, data, process flow and relationships between data, application interfaces and meet the needs by the analysis of user needs dictionary graphic engineering of English -

Indonesia translation and Indonesia - English translation. In the system design described an overview of the general system Database implemented with design model of Unified Modeling Language and Table.

5. Implementation

At this stage, the creation of the application program that runs on gadgets and mobile based on the design and implements string matching algorithm. The views of the apps created and the installation process was tailored to the analysis and design made earlier. The running steps in this application are, when inputs are entered in the form of words in the Indonesian language, then processed with a mechanism that has been defined and produce the output of words in English and vice versa.

6. Testing and Evaluation

At this stage, researchers tested the application program that has been created and then handled and fixed errors that exist in the application program to run properly. At this stage, the researchers performed various testing to test the program model. The test was to check for existing logic errors as well as layouts. This stage aimed to produce the correct software logically and by the design goals at the beginning. The dictionary was also tested on the students and evaluated the deficiencies with the responses to the questionnaire.

RESULT

Implementation of Dictionary Application

The process that occurs in the use of the graphic English - Indonesian dictionary application is as follows:

1. In the process of the initial screen, there are two option buttons to enter and exit.
2. When the user selects the login button, the user will be presented with a translation screen page, while the quit button is used to directly exit and end the application.
3. Once you have entered the translation page, there are two categories of options to translate from Indonesian into English or from English into Indonesian.
4. Followed by inputting words into word search form that has been available for translation
5. For the translation process, then the user can click the translate button that is useful for word search.
6. The result of a word search that has been input will be displayed on the result form.

Application Development

This English - Indonesian dictionary application can be installed on android - based smartphone previously compiled via Eclipse Galileo 's IDE

(Integrated Development Environment) through codes which then become a file in the .apk (Android PacKage) form. For further development in the distribution of applications, developers are required to package the applications that have been made. In doing packaging, developers can also include certificates on applications that have been made as evidence that the application is a self-developed application. This certificate also serves as a key provided by Google as a way of identifying for application developers.

The Result of Validation and Testing of English – Indonesian Graphics Dictionary Application

a. Validation

To prove the expediency of bilingual graphics dictionary, then the first step was to validate the dictionary application by asking the suggestion and opinion of media and technology along with graphic engineering experts and practitioners. The result of validation of the dictionary application quality was calculated with the scale range 1-5, as the following criteria:

$X > 4.2$	= Very good
$3.4 < X \leq 4.2$	= Good
$2.6 < X \leq 3.4$	= Moderate
$1.8 < X \leq 2.6$	= Bad
$X \leq 1.8$	= very bad

Table 1 The Result of Bilingual Graphic Dictionary Validation

No	Aspect	Validation Score		
		Validation 1	Validation 2	Validation 3
1	Design of dictionary apps	4.3	4.1	4.2
2	Content feasibility	4.1	4.1	4.0
3	Content display	4.1	4.0	4.3
	Average	4.17	4.07	4.17
	Total average		4.14	

Based on the data above, it can be concluded that bilingual graphic dictionary application in total has met the good quality category. However, there was some shortage in the application that needs to revise to make it proper utilized. The shortage resided in the image to illustrate the word or phrase as a reference.

b. The Testing

The testing resulted in qualitative data in critique and suggestion form from three validations and students as testing respondents. The data were used to improve the production quality of bilingual graphics dictionary based-android application. The qualitative data in the form of the questionnaire is shown in Table 2.

Table 2 Comments and suggestion of validator on bilingual graphic dictionary

Validation	Comments and Suggestion	Correction
1	<ul style="list-style-type: none"> - Add help and about menu - Simplify the lexicon 	<ul style="list-style-type: none"> - Help and about were added - The lexicon roots were simplified
2	Display image as word illustration and reference	Image database was created as word illustration and reference
3	<ul style="list-style-type: none"> - The word input form needs to simplify - Adjust the font size - Remove the underlined target words 	<ul style="list-style-type: none"> - The word input form was simplified - The font size was adjusted - the underlined target words were removed

Questionnaire of dictionary application was intended for students as a subject user of bilingual graphics dictionary application. Student criticism and suggestion on the questionnaire after using bilingual graphics dictionary application as a whole can be seen in Table 3

Table 3.3 Comments and suggestion of students on bilingual graphic dictionary

Dictionary application aspects	Comments and Suggestion	Correction
Image	The image is needed as word illustration and reference	The database of image related to the word or phrase was added
Font	Font size needs to magnify	Adjust font size with readability distance.

DISCUSSION

Language and technology are two mutualism symbiotic entities that support each other. In the context of foreign language learning such as English, significant technological involvement can help to ease the learning process. For example, the availability of a dictionary makes it easier for students to search for words, as well as dictionaries are also specially composed with the meaning of a word in a particular field called terminology dictionary, e.g. a specialized dictionary of graphic techniques.

Utilization of bilingual dictionary application (English-Indonesia) based on android graphics empirically proven to accommodate the needs of students as replacement of book that is easy to carry and can be used anytime and anywhere. The use of dictionaries on mobile devices is very practical compared to conventional dictionaries in the form of large and thick books in general or the use of dictionaries on the computer (PC) because through a mobile dictionary. All words can be input and found to match quickly even with a complicated process, but the need for reference material for English in graphics that have not been developed can be answered with the creation of

bilingual graphics technique dictionary. Therefore, it is one solution to accelerate the fulfillment of competitive human resources graphics techniques.

CONCLUSION

Based on the research and development, it obtained validation score of bilingual graphics dictionary based-android application by the experts of 4.14. It indicated that the qualification of the dictionary is good. Students responded very positively to the existence of the dictionary apps. Dictionary revisions were based on criticism and suggestions, to improve the quality of bilingual graphics dictionary applications as an alternative source of students self-learning.

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Medical-pragmatics Analysis of Activities of Women Trafficking in West Java: Portrait of the Victims

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Abstract

Women trafficking is a kind of activity regarded inhumane. Women are treated like things that can be used at one's pleasure. As these women are considered worthless, they can be sold or dumped. Even, the women may be killed. This article is aimed at describing the reality reflecting the condition of the victims of women trafficking viewed from the medical pragmatic point of view. The research is conducted in Cirebon and Indramayu, West Java. Data are any information given by the victims of women trafficking. Observational method, note-taking, recording, and interviewing technique is applied to collect the data. The analysis is done by referential and pragmatic identity method related to the concept proposed by Leech (2015) about the illocutionary force. The result of the analysis is descriptively presented. Having analyzed the data, it is found that there are two mainly effects of the activity of women trafficking in West Jawa. They are (1) physical injury--burn and disabled organ ; (2) psychological effect—mental illness, stress; and (3) suicide.

Keywords: *Women trafficking, medical pragmatic, victims*

INTRODUCTION

Women trafficking is defined as

The recruitment, transporting, transferring, harboring or receipt of persons, by the threat or use of force or any other form of coercion, abduction, fraud, deception, abuse of power or of a position of vulnerability or of the giving or receiving of payments or make a profit in order to obtain the consent of a person power over another person, for the purpose of the exploitation. Exploitation includes, at least, the exploitation of the prostitution of others or other forms of sexual exploitation of, forced labor or services, slavery or practices similar to slavery, servitude, or the removal of organs (UNHCR, 2008).

The above definition implies that there are three aspects involved in the activities of women trafficking. They are 1) recruiting, 2) transporting; 3) exploiting. These three things might become the indicator of trafficking (Revita and Rovika, 2017). When the victims are women, it is called as the women trafficking.

Women trafficking is regarded as the killer. It is called so since many women involved in the women trafficking are of great possibility to be killed. Many women become the victims of being exploited. They are regarded as

stuff that can be bought and sold. These women are also treated as the slave that has no right to be free.

Trafficking and Slavery Fact Sheet (2012) predicted that around 27 million men are traded every year. Among them, 55% are women. The fund turnover for this activity is estimated reaching 32 billion USD. This illegal business is very attractive because the profit can be collected as many as possible with the very low capital. (Wheaton, Schauer dan Galdi, 2009).

The effect of the activity of women trafficking is not very simple. Many women becoming the victims are suffering physically and psychologically. They are not only suffering from the physical violence but also their mental. It is in line with what Trioclarise (2013) stated in her thesis that the women who are mentally accused might commit suicide. They give up for any problem faced. Killing themselves is the way out of the problem.

METHODS

This writing is aimed at describing the phenomena of women trafficking and its effects viewed from the medical-pragmatics analysis. The research was conducted in West Java (Cirebon, Bekasi, and Indramayu). The data were collected by doing an interview. The victims, the family, and the society were questioned and deeply interviewed to dig the information related to the situation of the victims. The data were analyzed by using the concept proposed by Leech (2015) and applying pragmatic and referential identity method. The result of the analysis is descriptively and narratively presented.

RESULTS

Women trafficking cannot be ignored anymore. There need full consideration and attention toward these activities. The effects brought about by the women trafficking might become the futuristic destruction. Women that are the agent of change and the creator of the future are slowly killed. Medical-pragmatically, this can be seen in the following description.

There are two general effects of women trafficking toward the victims in West Java. They are 1) physically injured and 2) mentally pressured. It can be reflected from one of the victims in Cirebon where she becomes blind because of being tortured by the panders. This woman firstly refused to serve the sexual passion of a man she did not know. She was forced and even bumped and slapped. She then was locked up without any food and drink. After one day being locked, this woman finally does what 'the boss' ordered.

She finally could leave the house and go back home town by the help of the guest who needed to be served. The man felt sorry for what happened to her. He then led the woman to run away.

What this woman experienced does not end, but she suffers from a physical injury. Her body is full of bruise due to the lacing and the blow. She is regarded stubborn because of she quite a lot refused to serve the masked

men. It is what Walter et al (2013) stated that women and children are risky to be the victims of the violence including trafficking.

Women trafficking is also causing the victims have a mental illness. It said so because most of the victims get the trauma after having the violence. Medically, these victims do not only get the stress, but they also endure many other cases.

Trioclarise (2013) stated the women who are mentally under pressure is of great possibility to suffer in sexual reproduction. They have no passion to do some sexual activities. Even they are potential to be infertile. There are some hormones that stop being produced due to the effect of being stressed.

Moreover, the victims of women trafficking may also have eating and sleeping disorder. The depression makes them lost their passion for eating and sleeping. Consequently, the fluid of HCL in the stomach increases. No replenishing the food will cause erosion of the gastric mucosa (Ririen, 2007 in Trioclarise, 2013). The result would be at risk of stomach ulcers or gastritis (York, 2011).

Even, Revita and Trioclarise (2017) added that because of fear, no confidence, and no money for treatment can cause the women just ignore the pain. Even, they do share it with their family (parents). Being left untreated will continue and culminate into a peptic ulcer or gastric ulcer that affect the anemia and bleeding in the stomach.

The stress and depression suffered by the women will trigger the hormone that blocks the emergence of immune hormones. As a result, the immune system becomes impaired, and the body becomes susceptible to disease. One of them is the heart disease. Heart disease is triggered by the narrowing of the arteries due to the function of hormones epinephrine and norepinephrine as impaired immune hormone. The keep being stress and depression is of possibility to lead the women into stagnates. They feel not well. They may commit suicide as the final solution.

The effects of trafficking toward women in West Java can be seen in the below figures. There are two kinds of effects when the women trafficking is viewed from medical-pragmatics namely physical and psychological.

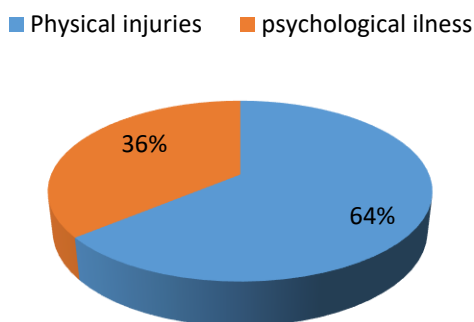


Figure 1: Medical Pragmatics Effects of Women Trafficking

DISCUSSION

The highest percentage (64%) of women-- the victims of trafficking is physical injuries. It is due to the effect which can be easily identified. The injuries and the wounded part of the body left a trace. Everybody could see.

The phenomenon is different from the second effect, psychology. The victims of the women trafficking sometimes look healthy physically but not mentally. Thus, the number seems smaller, 3.6% than physical injuries, 64%.

Most of the victims just keep their misery. They have psychological problem and handicaps to share with others (Wismayanti, 2012). They tend to isolate themselves. Society then needs to help these victims in order the further effect of being the victims can be reduced.

CONCLUSION

Women trafficking is not a local case anymore. It has been globalized. Every part of this world has talked about women and the activities of trafficking.

To minimize the women trafficking need the willingness of every line of people in the world, generally, and Indonesia, specifically. In other words, everybody must say no to women trafficking. Every woman must be aware of the situation around them. They must also educate and enrich themselves about this trafficking.

No more trafficking toward women. No more victims of trafficking. Women must be protected. All humans are similarly created (Declaration of Human Right). They have similar right in this world. Thus, the activity of women trafficking is the violation of human rights.

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Politeness Violation in The Court Session “Kopi Sianida” : Pragmatics Analysis

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Abstract

The court session is a formal legal meeting in which evidence about crimes. In session process, all of the need is cooperation from all participants to make clear the case. This writing is aimed at identifying the types of politeness violated by the participant in the court session “KOPI SIANIDA”. The data are all the linguistic aspects involved in these sessions. In collecting the data, observational method with note-taking, recording, taking a picture. The analysis is done by a referential method related to the concept proposed by Oktavianus and Revita (2013). Having analyzed the data, it is found that there are four types indicated as politeness violation. They are (1) Politeness in Expressing; (2) Politeness in being emotional; (3) politeness in asking; and (4) politeness in refusal, etc.

Key words: crimes, language, politeness, the court session, violation

INTRODUCTION

To deliver the message, human beings need some strategies or ways to make their intention and their communication goal achieved. The way or the strategy is one of the topics in pragmatics which discusses language use. One of the topics in pragmatics is politeness. Politeness can be at once understood as a social phenomenon, a mean to achieve good interpersonal relationships, and a norm imposed by social conventions. In many ways, politeness is universal. Speaker of different languages use it as a final resort, and it is recognized as a norm in all societies.

Nguyen (2010) points out some aspects that people should consider this to achieve the goal of politeness are as following: (a) the social background of the communicator. The more educated a man is, the more he tends to show his politeness to other people. The more he knows about the suitable ways to show his politeness, the better he uses them to be polite to others. Besides that, the personality of the communicator is also very important here. The good-tempered person prefers to use “face-saving-act” while bad-tempered person prefers “face-threatening act” when they come across the “face-losing condition”. (b) The communicative circumstances. Communication is a very complicated process. In formal occasions, people tend to use formal expressions to show politeness. It shows especially, between new acquaintances.

In speaking, we have the potential to apply threat to someone’s face. So, people tend to use politeness strategy to prevent conflict. Unfortunately, some violations are still happening for some reasons. Politeness violation can be

found in our daily life when people have a conversation. It can be found in formal and informal conversation. When saying something, people do not always say what is true and what they have evidence for. The speakers also do not always make their contribution as informative as it is required. Their contribution is not always relevant to the interaction and the way they are saying something. In other words, it can be said that sometimes, what the speaker says is unclear. This unclearness is often found in politics or for speaker's benefit. If the speakers do all of those intentionally, it means that they violate the politeness.

METHODS

A method is a kind of systematical work plan to make the research work easier, so it can achieve its main purpose (Sudaryanto, 1993:9). There are several steps in conducting this research. They are the design of the research, source of data and data, the method and technique of collecting data, the method and technique of analyzing data and the method and technique of presenting the result of the analysis.

Design of the Research

To make well organized research, the research used qualitative-descriptive research. According to Fraenkel and Wallen (1993: 380) Qualitative investigates the quality of relationship, activities, situation or materials. The researcher analyzed politeness violation in the court session "Kopi Sianida". According to Sudaryanto (1993: 62) Qualitative is based on the data which are words not about the number. The descriptive approach was used because it involves the collection of data for describing the condition. This research is conducted descriptively-qualitatively. According to Sudaryanto (1993:620), descriptive research is based on the fact toward language phenomena of the speaker's speech in a certain area. Descriptive analysis is based on speaker's utterance. Pragmatics is a study that explores how the unsaid is recognized as a part of what is communicated.

Methods and Techniques of Collecting Data

It is a descriptive research by using a qualitative approach. In the process of gathering the data, the writer uses the observational method with non participant observational technique. According to Sudaryanto (1993), an observational method is observing the language used in the research. The writer watches "live" on television and records it. The writer watches the video several times and makes some notes. The writer is interested in analyzing this session because it was an interesting topic and hot issue now. The session is a face-to face conversation which is full of politeness violation phenomena. Politeness violation is the essential element to be investigated in this session because this is related to law sphere.

Methods and Techniques of Analyzing Data

The second step is analyzing the data. The writer uses referential and translational identity method which is related to the types of politeness proposed by Oktavianus and Revita (2013). The referential method is used to figure out the reference to the data by describing the situational context of the data to determine the types, functions, and factors in politeness violation.

Firstly, the writer described the text based on its context and then identified the part of the conversation that violates the politeness. After the data are transcribed, they are classified based on categories of politeness which is violated.

Methods and Techniques of Presenting the Result of Analysis

In presenting the result of the analysis, the writer applied both formal and informal method. The technique which is used in the informal method is verbal statement where the analysis will be presented by using ordinary words or natural language. Then, the technique which is used in the formal method is symbol or sign (Sudaryanto, 1993:145).

In the court, all of the participants of that session have to keep quiet and obey the rules. In many sessions, all of the personnels run their job to make the decision. The personnel is The Judges (MH), Public Prosecutors (JPU), Advocates or lawyers (PH), Clerks (PP), and defendant. But this session was different. The session didn't run well. Most of the participant there felt angry, sad, and hectic.

In this study, the writer analyses the politeness violation of all the participants in the court. The utterance will be classified into the politeness principle by Oktavianus and Revita. This research aims to describe the spoken used in hearing kopi sianida session which is shown politeness violation and the cause. The object of this study is the utterance from eye witness and expert. Those data are in the forms of video which contain the recording of the hearing "Kopi bersianida" live on television and records it.

RESULT

Datum 1

PH : **Baik kepada ahli, kembali lagi, kalau saya melihat apa yang sudah berjalan..kami minta supaya ahli dapat menjawab sesuai dengan yang jujur (12).**

'Alright, back to the expert, if I see from the previous sessions.. we are asking the expert to answer the question honestly (12).

This conversation involved lawyer 2 and expert (Psychologist). The expert was from JPU's side. This interaction occurred at the 12th session. The conversation started after lawyer 1 finished his question. Lawyer 2 said "**Baik kepada ahli, kembali lagi, kalau saya melihat apa yang sudah berjalan..kami minta supaya ahli dapat menjawab sesuai dengan yang**

jujur". The statement from the lawyer indirectly showed that lawyer 2 doubted the testimony or the statement of the expert before. Then, the lawyer asked the expert to be honest. It was included as politeness violation.

The lawyer asked the expert to be honest because the lawyer doubted the expert's statement. The politeness that was violated was politeness in requesting. According to Oktavianus and Revita (2013), a request was an expression that contained a meaning which later on will be the reason or part of the reasons for the hearer to act. In particular culture, a request can drop self-esteem. The lawyer asked for the imperative sentence. The lawyer asked the expert to speak honestly. But, this dropped the expert's pride. In the court, an expert was a person who came because of his/her knowledge considered to have given wrong information or dishonest.

Filing a request to hearer was essentially a threat to the negative face of the hearer (Revita, 2008:4). The negative face was a person's desire that his/her action was not disturbed by others (Brown and Levinson, 1987:129). In speech event which was meant as a request, a speaker must be careful in choosing the utterance because the choice of inappropriate form can make the hearer offended. It resulted in the relationship between participants that were not harmonious, can lead to new conflict (Revita 2008:4) ; (Revita: 2009: 77). It was provided by the offended expert's response by thanking the lawyer who doubted her honesty. The expert also said that she had been sworn in and she was not lying.

Datum 2

Saksi : **Saya menikah umur a...25 tahun tahun 1991 saya lahir ten nov 65 jadi saya 25 (3)**

'I am married when I was 25 years old, I was born on November 10 1965 so I was 25.'

This conversation involved public prosecutor and witness. The witness was from Lawyer's side. This interaction occurred at the 3rd session. On that day, Public Prosecutor 2 asked about witness's age. JPU asked it because the witness had the same experience with Mirna. Witness did not answer JPU's question by saying "**Saya menikah umur a...25 tahun tahun 1991 saya lahir ten nov 65 jadi saya 25**". Although she mentioned a number, that number was not the witness's age. In these dialogues, it could be seen that the witness was acting as if hide the number of her age. Based on the datum, the utterances belonged to politeness violation. The politeness that was violated s expressive politeness. According to Oktavianus and Revita (2013) expressive politeness was related to the way people spoke. Many people talked what was based on their mind. They should watch what they talked about. They must talk politely.

DISCUSSION

At the end of the analysis, the writer concluded that not all of types of politeness were violated by some participants in the court session “KOPI SIANIDA”. Those violations were politeness in requesting, refusal, asking, directing, expressing, and politeness in being emotional. In violating the politeness, some participants were influenced by some contextual factors.

Among the six types of politeness, politeness in expressive was the most frequently violated. It appeared in 21 utterances. The participants violated them by intentionally being insincere and untruth. The hearer can be misled by their utterance. Most of the participants violated this politeness to cover the truth, hide information and their secret. The speakers also violated this politeness to protect her/his self, protect someone else (their client; Jessica), to prove to Judges, to cover the truth, to hide the real feeling, and to hide real intention. Politeness in expressing was violated because the speaker did not give the the hearer information that they need. It is also can be giving too much information or less information.

CONCLUSION

In conclusion, this study shows that in court session “KOPI SIANIDA” some participants created the utterance contained politeness violation. The writer has seen that it is necessary for some side to make the hearer flare up and emotion. This way applied to the answer that they need come out. By violating that politeness, the problem of this session become long session, almost one year to finish this case. The judges proved that Jessica is the murder. The public prosecutors and Judges try to find the fact about Jessica’s utterances. Jessica said that she was worse off by the police. In fact is all of Jessica’s statement about her life in prison was not true at all.

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Ergativity and Subject Deletion in Stylistic-Grammatical Constructions of Minangkabaunese

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Abstract

Minangkabaunese has the “extra-grammatical” constructions in which the stylistic-cultural meanings are naturally capsulated. Such constructions are called stylistic-grammatical constructions. This paper, which is derived and further developed based on the part of the result of research conducted in 2016-2017, particularly discusses the phenomena of ergativity and subject deletion of the stylistic-grammatical constructions in Minangkabaunese. Two questions are respectively answered in this paper: (i) what is the degree of ergativity of stylistic-grammatical constructions in Minangkabaunese?; and (ii) why is the grammatical subject mostly deleted in the stylistic-grammatical constructions? The data were collected thorough a descriptive-qualitative research in the form of a linguistic field research. They are in the form of syntactic constructions which are categorized into the stylistic-grammatical constructions. The result of data analysis reveals that: (i) the stylistic-grammatical constructions of Minangkabaunese have high degree of ergativity; and (ii) the grammatical-subject is mostly deleted in such constructions due to the facts that (a) the subject is mostly psychological one; (b) the meanings are more on cultural advice and stylistic ones; and (c) the constructions are ready-made and fixed.

Key words: *Minangkabaunese, stylistic-grammatical construction, ergativity, subject deletion*

INTRODUCTION

The idea that human language is systematically composed of grammatical and socio-cultural features which systematically interact in a complex system is not questioned anymore. In term of language forms, linguists, especially grammarians (see Dixon, 2010:14), argue that human languages differ in the nature and size of the grammatical categories which they include. It is almost as if there was a bag which contained every known grammatical category, in varying sizes, with each language putting in its hand, blindfold, and picking out as many items as it thinks its grammar can handle. The language forms in which language and communicative meanings are encapsulated are the bases for linguistic analyses. It can also be simply stated that such grammatical forms are referred as the grammatical constructions of a language.

The grammatical constructions in the phonological, morphological, and syntactic levels are the language forms by which language meanings are conveyed. Therefore, the studies on the surface structure of the grammatical constructions should be the first ones to do to explore and to describe the meanings, functions, and values of language. According to Fillmore (see Lambrecht, 1996:34), the grammatical construction as the fundamental unit of grammar is “any syntactic pattern which is assigned one or more conventional functions in a language, together with whatever is linguistically conventionalized about its contribution to the meaning or the use of structures containing it”. In the view of *Construction Grammar*, complex grammatical constructions are not viewed as being derived from more general or simpler structures via generative rules of the type familiar from phrase structure grammars, even though in some cases the principles for the combination of smaller constructions into more complex ones may be fairly general. Rather they are seen as ready-made templates used as such by the speakers of a language. In specific view-point, the grammatical constructions, particularly in morpho-syntactic level, are the ready-made templates used by speakers to communicate underlying-grammatical meanings.

The grammatical constructions so called actives, passives, middles, ergatives, and topicalization are the formal-grammatical constructions in Minangkabaunese (see Jufrizal et.al., 2015; Jufrizal et.al., 2016). In addition to the formal-grammatical constructions, Minangkabaunese has “extra-grammatical” constructions which are also productive in daily communication. The native speakers of the local language are cognitively and culturally aware of the constructions. The followings are the examples of extra-grammatical constructions in this local language (see also Jufrizal, 2017).

- (1) *Ma- uleh indak ma- ngasan;*
ACT-join NEG ACT-have print
‘(If you) joint (separated things) (it should) not have a print.’
- (2) *Mam-buua indak mam-buku.*
ACT-knot NEG ACT- swell
‘(If you) knot (separated things) (it should) not swell.’
- (3) *Arjuna Minang urang bari ba- namo.*
a name (TOP) people give ERG-name
‘People name it *Arjuna Minang*’
- (4) *Nan bana kato saiyo; nan rajo kato mupakaik.*
REL right word agreement REL king word compromised
‘The right one is an agreement; the king is a compromised declaration.’
- (5) *Panjang ba- punta; singkek ba- uleh.*
Long ERG-spin; short ERG-prolong
‘(If it is) long (it should) be spun; (If it is) short (it should) be prolonged.’

Such extra-grammatical constructions are more stylistic rather than those of formal-grammatical ones. Thus, the extra-grammatical constructions are simply called stylistic-grammatical constructions.

The stylistic-grammatical construction is the “deviation” of formal-grammatical construction; it is the marginal structural type, which flourishes the mainly in special registers. They are liable to show varying degrees of conventionalization, pattern irregularities, and sometimes individual idiosyncrasies. The mediopassive constructions are the famous examples in English (see Hundt, 2007:3). The forms and grammatical meanings brought by grammatical constructions are mostly influenced by stylistic-cultural features of one certain speech community “capsulated” in the form of stylistic-grammatical constructions. The constructions may lead speakers to have stylistic-cultural ways of communication which are also necessary for daily communication. It theoretically relates to the linguistic relativity theory and Sapir-Whorf hypothesis (see Saeed, 2016; Carston in Riemer, 2016; Gladkova in Sharifian (ed.), 2015:33).

The basic concept of stylistic-grammatical construction used in this paper is mainly derived from the interrelationship of formal-grammar and stylistics in analyzing linguistic features of texts. According to Simpson (2004), talking about the grammar of a language means talking about a hugely complex set of interlocking categories, units, and structures: in effect, the rules of that language. Stylistics, in another side, believes that language is not only consisted on rule-governing constructions; there a lot of linguistic expressions used by speakers (and also writers) which do not follow the formal-rules. Such linguistic expressions are in stylistic constructions, and they are all used culturally and communicatively. The constructions are intuitively understood by speakers. The stylistic constructions are the additional constructions to formal-grammatical ones; they are stylistic and marginal ones.

This paper, which is derived and further developed based on the part of the result of research conducted in 2016-2017, discusses the typological structure of stylistic-grammatical constructions in Minangkabaunese. Based on the available data and information collected, it is assumed that most of the stylistic-grammatical constructions in Minangkabaunese are in ergative-absolutive ones and the grammatical subjects are deleted. About this assumption, there are two questions respectively answered in this paper, namely: (i) *what the degree of ergativity of stylistic-grammatical constructions in Minangkabaunese is?* ; and (ii) *why is the grammatical subject mostly deleted in the stylistic-grammatical constructions?* The analysis and discussion dealing with the degree of ergativity and subject deletion in stylistic-grammatical constructions in Minangkabaunese are linguistically significant to discover and to explain the typological-grammatical properties of the stylistic constructions. The analysis and discussion contribute particular

linguistic data and information for further studies on the interrelationship between language forms and meanings.

METHODS

This study was a descriptive-qualitative research in linguistics conducted in 2016 – 2017 in the form of field research and supported by library study. This research was operationally executed in West-Sumatera where the native speakers of Minangkabaunese originally and socially live. The data were in the form of clause-syntactical constructions which were categorized as those of stylistic-grammatical constructions. Practically, the data were collected using participant observation, depth-interview, administering questionnaires, and quoting data from written publication. The instruments used were field-notes, observation sheets, recorders, and questionnaire sheets. In such ways, the sources of data were the native speakers of Minangkabaunese, intentionally selected as informants and respondents, and the manuscripts written in Minangkabaunese. Also, as the researchers are also the native speakers of Minangkabaunese, they were also the sources of data, but the intuitive data were systematically cross-checked and discussed to informants to have valid ones. The data obtained then were classified into clausal-syntactical categories to decide whether the data were appropriate and ready to analyze. The data were linguistically analyzed based on the relevant theories of grammatical typology, particularly those dealing with ergativity and grammatical subjects. The results of the analysis are argumentatively described in formal ways commonly used in linguistics.

RESULTS

The previous studies on the grammatical typology of Minangkabaunese inform that active, passive, middle clauses with their own universal and specific characteristics are the formal-grammatical constructions in Minangkabaunese. It has also been reported that in addition to the formal-grammatical constructions, Minangkabaunese has other types of syntactical constructions which are also commonly used by Minangkabaunese in certain communicative events. Such constructions seem as the deviation of the formal-grammatical ones, but they are intuitively understood and communicatively used in daily communication. They are more on stylistic and cultural constructions rather than formal ones. Based on the grammatical characteristics and semantic properties possessed by the constructions, they are collectively called as stylistic-grammatical constructions of Minangkabaunese. The clauses (1) – (5) above and following ones are the examples of this type of clause constructions (Jufriзал et.at., 2016); Jufriзал, 2017).

- (6) *Ma- napuak aia di dulang; ma- nuak kawan sairiang.*
ACT-hit water in pan ACT-beat friend in line
'(You) hit the water in pan; (you) beat your own friend.'

- (7) *Ma- ngana badan ka pulang; ma- ingek untuang di rantau.*
ACT-think body will go away; ACT-remember condition in
another town
'(You) think yourself will go away; (you) remember yourself in
another town'
- (8) *Sambah kito pulang-kan kapado Allah.*
Salutation (TOP) PRO2PL go back to Allah
'It is salutation that we addressed to Allah'
- (9) *Sasek jo gawa ambo bao suruik.*
Mistake and error PRO1SG bring behind
'I will revise all possible mistakes and errors'
- (10) *Pituah nan dapek ambo pacik arek.*
Advice REL get (TOP) PRO1 hold strictly
'The advice I got will be strictly held'
- (11) *Nan pandai tampek batanyo.*
REL clever (TOP) place ask
'Those who are clever is the pace for asking question.'
- (12) *Kato daulu kato ba- tapek-i.*
word previous word ERG-use- APL
'The previous word should be strictly used.'
- (13) *Kato kudian kato ba- cari.*
Word next word ERG-look for
'The next agreement should be looked for'

Based on grammatical-typological analysis toward the data that can be categorized as the stylistic-grammatical (clause) constructions (partially presented by the data above), five grammatical-semantic properties can be assigned as the main characteristic of the constructions (Jufrizal, 2017); (i) the grammatical subject is mostly deleted; it may be in relative clause, as an agent or a patient, and most of the subject are topic; (ii) the agentivity of subject is relatively low, but it is not as the patient; (iii) the information structure of the construction brings about high language politeness, stylistic meanings, metaphorical sense of meanings; (iv) the grammatical constructions tend to be consistent (static); and (v) choice of word and constructions are relatively static and stylistic.

DISCUSSION

The data dealing with the stylistic-grammatical construction of Minangkabauese tell that such deviation clauses can be syntactically re-configured as actives, passives, ergatives, middles, and topicalizations. This paper, however, does not discuss all grammatical properties of the constructions; it only focuses on the degree of ergativity and subject deletion, a part of grammatical-typological properties possessed by the stylistic-grammatical constructions. Therefore, the bases of discussion presented in this

paper are the grammatical-semantic properties (i) – (iii) of the constructions, as mentioned in previous part. In the syntactic category, Minangkabaunese belongs to pro-drop languages or null-subject languages. In a pro-drop language, it is grammatically allowed to have *zero pronominalization* (or *zero anaphora*) in a clause construction; the present of subject entity is not obligatory (see Van Valin, Jr., and Lapolla, 2002:34; Payne, 2002:170). Thus, the absent of NP subject in a clause is grammatical in Minangkabaunese. In formal-grammatical clause construction, however, the present of NP subject is grammatically preferred.

In stylistic-grammatical constructions of Minangkabaunese, in reality, *zero pronominalization* (or *zero anaphora*) or *subject deletion* is mostly preferred. Consequently, most of the clauses in the form of stylistic-grammatical constructions do not have an overt grammatical subject; it is a subject-deletion construction. In the sequence of data above, it is hard to identify the NP as the grammatical subject in each clause; most of them do not have an overt grammatical subject. The NP *kito* (in 8), *ambo* (in 9 and 10), *nan pandai* (in 11), and *kato* (in 12) can be simply regarded as the subjects of the related clause. Further grammatical-typological analysis, however, indicates that those NP are not the overt grammatical subjects in the clauses; they grammatically act as topical-subjects rather than grammatical ones (see Anderson in Li (ed.), 1976; Givon in Li (ed.), 1976; Li and Thompson in Li (ed.), 1976). Thus, subject deletion is one main characteristic of stylistic-grammatical (clause) constructions in Minangkabaunese.

Further analysis by using the theories of grammatical-typological properties of the subject, there are, at least, three linguistic reasons why a grammatical subject is mostly deleted in stylistic-grammatical constructions in Minangkabaunese. Firstly, it refers to the nature of Minangkabaunese as one of the pro-drop languages; the grammatical subject is not obligatory in one single clause (see Van Valin, Jr., and Lapolla, 2002; Payne, 2002; Anderson in Li (ed.), 1976; Keenan in Li (ed.), 1976). Secondly, most of the stylistic-grammatical constructions are communicatively used as socio-cultural advice and request or common. Thus, the subject is understood as the second persons; the subject is more on the psychological subject rather than the grammatical one. By this, the subject tends to delete as one way to have stylistic properties. Thirdly, the stylistic-grammatical constructions are naturally used as polite direct-spoken language in which the grammatical subject is not highly preferred to mention. The constructions are mostly ready-made and fixed. In speech event of cultural communication, this is also one way to have polite and stylistic utterances.

About the degree of ergativity, it may also be claimed that the stylistic-grammatical constructions are mostly expressed in ergative constructions. The data (1) – (13) above indicate that ergative-absolutive constructions and/or topicalizations are dominant (data (3), (4), (5), (11), (12), (13) is the ergative constructions; (8), (9), (10) are ergatives + topicalizations; meanwhile (1), (2),

(6), and (7) are the active ones). In other words, most of the stylistic-grammatical constructions in Minangkabaunese are in ergative (-absolutive) or topicalization constructions. Ergative-absolutive is the term used by typologists to refer to the system of the grammatical relation of intransitive and transitive in such a way showing that $S = P, \neq A$. In ergative clause constructions, grammatical subject (S) of the intransitive clause is grammatically the same as patient (P) of a transitive clause.

In an ergative-absolutive (clause) construction, the grammatical subject is patient, and it has a low degree of agentivity (see Comrie, 1989). The patient-like subject in an ergative construction does not mean in the properties of the grammatical subject in passive constructions. The ergative construction, in fact, is the underlying clause in ergative-absolutive languages. Meanwhile, the passive clause is the derived grammatical construction in nominative-accusative languages. Minangkabaunese itself is a language in neutral typology; both nominative-accusative and ergative-absolutive constructions are typologically found. By using ergative constructions in verbal communication, a speaker does not want to emphasize the information delivered to the agent of action. One of the linguistic strategies used by speakers is by constructing clauses which are labeled by linguists as ergative ones. Such way of verbal communication is regarded as a polite strategy. The meanings are also the type of cultural meanings in the speech community of Minangkabaunese. In this sense, the stylistic-grammatical constructions in Minangkabaunese have a high degree of ergativity.

The participant observation of daily life communication informs that subject deletion is common in oral-direct communication. Then, in many occasions of speech events, it is natural that grammatical subject is psychologically understood by participants. About this idea, it can be stated that the psychological subjects play an important role in stylistic-grammatical constructions. In addition to subject deletion, ergative constructions serve polite and stylistic ways of speaking, as well. It seems that the rules of grammar are in a certain relationship with language uses and stylistics. Although language styles, in some cases, are the deviation of grammatical rules, it should have particular relationship with stylistic-grammatical constructions. The stylistic-grammatical constructions do not linguistically work without rules and regulation. It is reasonable to say that the language style is the pictures and reflection of humans' creativity and intellectuality (see further Darbyshire, 1971; Simpson, 2004).

CONCLUSION

It is highly believed that all human languages have formal-grammatical and stylistic-grammatical constructions in syntactic level. The stylistic-grammatical constructions are those of additional-grammatical constructions in which the cultural and metaphorical meanings are linguistically "packaged". As the language forms in which certain language meanings are available and

communicated, the stylistic-grammatical constructions should be involved in the studies of grammar. Subject deletion and a high degree of ergativity in stylistic-grammatical constructions partially “construct” the polite and stylistic meanings of language uses. Language meanings, in reality, depending on language forms and other relevant contexts which obviously determine and influence communicative meanings intended by participants or language users. Therefore, it is also suggested to study further grammatical-semantic studies and cultural analyses on the stylistic-grammatical constructions of human languages.

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Language Politeness: A Review on The Usage of Pronouns And Unique Expression of The Malay Society Kelantan

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Abstract

Kelantan is a state in Malaysia which is located in the north-eastern of Peninsular Malaysia. It is a Malay-majority as well as Muslim-majority state. Kelantan has a unique and soft intonation dialect. The Kelantanese dialect is practically the same and can be understood by the majority. However, the dialect itself is related to the regional position of each district in Kelantan. The dialect would be different if uttered in different districts. Besides the difference of the utterance, the usage of pronouns and the word choice would also be different to show the politeness of the Kelantanese manner of communicating. There is a variety of unique words and pronouns that represent the certain part of the district in Kelantan which may not be understood by the people from a different district when they are communicating. A Kelantanese dialect which ends by 'ang' is replaced by 'e', 'an' is replaced by 'o' and the word 'r' is uttered as 'gh'. In addition, the way of expression, word choice and the utterance used are also influenced by the geographical aspect. This paperwork reports the linguistic politeness of Kelantanese dialect from the aspect of pronouns and polite word choice.

Keywords -*Kelantanese dialect, Kelantan society, Politeness in Language, Pronouns, Unique expression*

INTRODUCTION

Language proficiency in personal pronouns is very important in society. There are certain definitions of language politeness. According to the Kamus Dewan (1984), hal. 1115 politeness means to be subtle in courtesy or character, civilized or polite. Awang Sariyan (2007) defined politeness as language usage which is good, polite, civilized, exemplary, and displays respect to the person being conversed to. According to Asmah Haji Omar (2000), politeness in the Malay perspective is the use of everyday language that does not cause annoyance, anger, and irritation from listeners. Language politeness has long become the foundation and a symbol of the identity of the Malay people. In the context of the naming system in the Malay community, the aspect of politeness is one of the matters that must exist because the Malay community is well-known for being polite and gentle. Any advice, reprimand or restriction is often not done directly; rather, the language is used indirectly so that the target person is not offended and humiliated in front of an audience.

This study of language politeness is about personal pronouns used by the Malay community in the state of Kelantan and the use of unique expressions in the Kelantan dialect. Dialect is oral Malay language used by the people in Kelantan. The Kelantan dialect is a bit difficult to understand by non-speakers if not listened carefully. It is not only experienced by people outside of Kelantan but sometimes certain Kelantanese people themselves have trouble understanding the Kelantan dialect which they use in communicating. The difference in the expression and manner of delivering in the Kelantan dialect also refers to the difference regarding its geographical location. Similarly, the use of personal pronouns in the Kelantan dialect used is also different from other states in Malaysia. The selection of personal pronouns used by an individual can indicate whether the naming used is decently polite or otherwise. In this modern era, there are many young people or teenagers who do not use proper personal pronouns towards family members. There are even teenagers or Kelantan people who do not understand the unique expressions used by Kelantan people in the old days.

METHODS

The study was conducted in Kota Bharu, Pasir Mas, Pasir Puteh, Machang, KualaKrai and through informal interviews and observations. Researchers visited the districts and started conversations with senior people in '*kedai-kedai merpati*' (small shops) about the polite personal pronouns and unique expressions used in the area. To start a conversation, the researcher used a personal pronoun or a call to the person who talks like "pok cik", "abe", "mok cik", "kak", "mok ku", "kak we" and others in order for the conversation to progress in a relaxed, polite and friendly manner. The researcher also asked the meaning of an expression and continued with a maximum of 11 expressions for a shop. The outcome of the interview was recorded and reported in the form of tables which was then analysed the similarities and differences in each district. Analysis of the findings was only conducted manually and qualitatively.

RESULTS

From the study, the researcher can present the results of this study according to the categories below.

Table of Responden

Some 60 respondents were interviewed in stages according to the visited district. The distribution of the districts visited are the downstream areas (which includes Kota Bharu, Pasir Mas and Pasir Puteh) and the rest are in the upstream areas (Machang, Kuala Krai and Jeli)

Table 1.0: Distribution of respondents according to district

District	Percentage (%)
Kota Bharu	10 (16.6%)
Pasir Mas	10 (16.6%)
Pasir Puteh	10 (16.6%)
Machang	10 (16.6%)
Kuala Krai	10 (16.6%)
Jeli	10 (16.6%)

Gender

Table 2.0: Gender

Gender	Percentage
Male	55 (91.6%)
Female	05 (8.3%)

The majority of the respondents were male because the study was conducted at coffee shops (in Kelantan, known as *Kedai Merpati*) from 9.00am to noon and at that time many coffee shop customers are men. This does not mean that there are no woman at that time of day, but most women do not dine at coffee shops. Even if there are, women would usually only buy the food at the shop and eat at home.

Occupation

Table 3.0: Types of occupation

Types of occupation	Percentage (%)
Government employee	20 (33.3%)
Private sector employee	13 (21.7%)
Farmer	11 (18.3%)
Entrepreneur	13 (21.7%)
Housewife	03 (5.0%)

More than half (55%) of the respondents are employed either with the government or private sector. The remaining percentage are self-employed, while housewives are those who come to the coffee shop with their husbands and dine there.

Personal Pronouns used of polite manner in the Malay society Kelantan

Table 4.0: Personal Pronouns used of polite manner

Personal pronouns	Kelantan Dialect
Saya/ Hamba	Ambo
Awak	Demo
Saya/Orang	ambo/oghe
Kami	Kami
Mereka	Demo
Kamu	Mu

Aku	kawe
Emak	Mok /Mek/ Cik/ We /Nik /Ku
Ayah	Ayoh /Cik/We/ Nik /Ku
Kakak	Kak cik, Kak nik, Kak we
Abang	Abe
Saudari/perempuan	Mek
Saudara/lelaki	Awe
Pak cik	Pok cik, pok nik, pok we, pok ku
Mak cik	Mok cik, mok nik, mok we, mok ku
Datuk	Pok wo, tok, tok cik, cik
Nenek	Mok wo, tok mek,tok cik

The use of appropriate personal pronouns and words of naming becomes a highlight of the speaker and listener as well as generates respect between the speaker and listener, regardless of their age and social status. The use of personal pronouns and appropriate naming like "pok cik", "mok cik" "awe" and "mek" accentuates the cultural elements that are inculcated among the Malay community in Kelantan. Similarly, the use of personal pronouns within families such as "ambo", "demo", "oghe" indicates the age and social status of the speakers, while "mu" and "me" show informal situations, the form of closeness and status of the speaker.

Unique expressions used which vary across districts in Kelantan

Table 5.0: A comparison of expressions according to district

District/ Expression (in standard Malay)	Kota Bharu	Pasir Mas	Pasir Puteh	Machang	Kuala Krai
Ya	He/we	He/we	Ya/he	Ya	Ya
Lagu mana	Lagu mano	Guana/lagu mano	Guano/lagu mano	Gano/lagu mano	Guana/lagu mano
apa	gapo	gapo	gapo	henama / penama rima	Henama/ Gapo nama
Silakan	Sleke	Sleke/sila	Sleke/sila	Sila	Sila
Endah	Hira/ cakna	Hira/ cakna	Hira	Hira/ cakna	Cakna
Tidak tahu	Weksa	Peksa	Peksa	Peksa/ Tak tahu	Tak tahu/ tahu
Sial	Sial/majal	Sial/majal	Sial/majal	Genaing/ majal	Majal
Panggil	kelo	Kelo/panggil	Panggil	Panggil	Panggil
Sungguh	Sengoti	Sengoti	Sengoti	Sengoti	Sengoti
Perasaan marah	Nok maroh	Nak maroh	Du'wa	Du'wa	Du'wa
Sengaja	Sengeling/pis oh	Sengeling/ pisoh	pisoh	sengeling/pisoh	pisoh

DISCUSSION

This study is very significant for linguistic researchers to understand the existence of language politeness in personal pronouns as well as the different dialects between different districts, although in the same state. The Malays have long been assimilated with politeness in speech and action. Hence, for the sake of the survival of the identity of the Malay race, it is evident that all layers of society continue to prosper the use of decent language in everyday life. This study also benefits the researcher to conduct more in-depth research on Kelantan dialect which is still limited. This study is also important for authorities related to language to draft policies and make programmes to maintain the continuity of dialect usage (which is still widely spoken) so as not to die out one day. Authorities who may benefit are the Ministry of Education, Ministry of Higher Education, Ministry of Tourism and Culture, Institute of Language and Literature, Arts and Heritage Associations and Universities. Programmes to further enhance the public knowledge of the dialect, which is a heritage asset, can be planned and organised with a high awareness of the importance of dialects in upholding a nation's civilisation.

CONCLUSION

The Kelantan dialect is unique and pleasantly heard when spoken. Although in its foundation, the Kelantan dialect is uniform and understood by all its people, there are variations that distinguish them by the district. The usage of polite personal pronouns can determine one's courtesy, how to respect others and the place of residence. Similarly, the expression is related to the geographical situation of the district. These unique dialect expressions are increasingly dying due to the less common usage of them in daily routine. The younger generations use more standard Malay expressions to the extent that the traditional expressions of Kelantan can no longer be understood. The legacy of our grandparents can also be reinforced by the high awareness of the legacy among the younger generation as they will continue the tradition of the nation in the future. Indeed true the saying "*Bahasa Jiwa Bangsa*" (Language is the Soul of a Nation), that is, language depicts the height of politeness of a nation.

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Malakok as A Basis of Integrationb Ethnis Minangkabau in Dharmasraya District West Sumatera Province

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Abstract

In this paper, the authors explain the names of tribes who have done and accept malakok procession in Dharmasraya District, explaining the rights and kinship relationships that exist in the tribe for the tribe who have malakok in Dharmasraya Regency. The method used in data collection, the method of referring and the method of ably. The data are analyzed by using reference method. Also, the data analysis stage is also done ie editing and coding. Based on the analysis, the names of tribes who have done and received Malakok among the ethnic Malay, Tigo Nini, Piliang tribe, and tribe Bodi Patopang. In addition, the kinship relations that exist in the tribe for the tribe that has malakok that is they will be the child's nephew in a tribe in Minangkabau. However, the child of this nephew has a different right from the original nephew of the original tribe. The child of this nephew will be seen as kemanakan in the ameh and batali battleship. The nephew in the ameh batali relationship means that the relationship that occurs between newcomers comes from outside Minangkabau received in the Minangkabau tribes by paying some tribute. The nobility of batali means, the relationship between those who have the same tribe from one nagari who moved to another nagari and malakok in the same tribe in the new nagari.

Keywords: *Malakok, integration, and Minangkabau tribe*

INTRODUCTION

The tribal system in Minangkabau is based on maternal lineage. Thus, every child born from Minangkabau woman must have the same tribe as her mother. However, what about children whose mothers are not Minangkabau? Do they have no tribe? Amir (1997: 168) says according to the Minangkabau culture, which is a matrilineal system, children who born from Minangkabau father and non-Minangkabau mother will not be included in Minangkabau kinship system (clan). Amir further said that these children in Minangkabau are considered as "unmarked children" while in a patrilineal system where their father belong to, they also have no social status. In another word, their status stays in the clouds.

Actually, according to Minangkabau culture, children who born with no tribe can have tribe by following a particular cultural system called *Malakok*. They were accepted and accommodated in Minangkabau tribal structures /

became part of certain Minangkabau clan after paying customary fees in the form of money, goods, and animals (Amir, 1997: 169).

The problems remain in this paper include, what are the names of tribes who have done and accepted *malakok* in Dharmasraya Regency, what rights and kinship relationships exist in the clan for the clan who have *malakok* in Dharmasraya Regency. The current research aims to documented Malakok as the basis of integration by ethnic Minangkabau in Dharmasraya Regency, West Sumatra Province. The aims to can be further explained below:

1. To explain the names of tribes who have done and accepted *malakok* procession in Dharmasraya Regency.
2. To explain the rights and kinship relationships that exist in the clan for those who have *malakok* in Dharmasraya District.

Malakok is a process of mixing newcomers into the Minangkabau tribal structure (clanship). *Pasukuan* (clanship) includes two things. First, the determination of the status of children is not tribal, but Minangkabau bloodline and wishing to become Minangkabau people. Second, newcomers who come to Minangkabau structure (both Minangkabau own tribe and other tribes). It can be resolved in Minangkabau known as *Malakok*.

In addition, the Minangkabau culture can accommodate non-Minangkabau residents as long as they meet the customary provisions. The customary provisions state that "*nagari ba-kaampek suku, dalam suku babuah paruik, kampuang ba nan tuo, rumah ba tungganai*" Meaning that a *nagari* four tribes, in the tribe there are families, and in each village, there is elder, and in a house, there is a leader (*ninieki mamak*). It indicates that Minangkabau culture is open. As Navis (1985: 128) stated that to become a Minangkabau, the foreigner has to fill requirement: *Cupak diisi limbago dituang*. That is, to formulate its own rules to fulfill an obligation under different circumstances.

Amir (2007: 1) says the Minangkabau tribe is a group of people from a "*Ninieki*" (female), *sasuku*, all the descendants of "*Ninieki*" who first come to us who live today as "*anak*" who are still alive. Amir further said, however, the meaning of tribe in Minangkabau culture is not static, even quite dynamic. It develops, both regarding number and regarding quality. Amir also says people who are not always come from the same lineage; it is because:

1. Each *nagari* is a customary indigenous territory that is not possessed by any other *nagari*, whereas on the other hand there is free population mobility between one region to another.
2. The presence of newcomers from outside Minangkabau who settled in one of the *nagari*.

Amir further said, with this newcomer the kinship relationship that exists within the tribe as the core of the *nagari* becomes;

1. Relationship of *batali budi*, the relationship between those who have the same tribe from one *nagari* who moved to another *nagari* and *malakok* to the same tribe in the new *nagari*.
2. Relationship of *batali ameh*, the relationship created between newcomers comes from outside Minangkabau received in the Minangkabau tribe by paying some tribute (gold). Therefore, children from Minangkabau fathers who married to non-Minangkabau women will be accepted into a tribe through *malakok*.

Dealing with Minangkabau ethnic of course deals with the anthropolinguistic realm. "Anthropolinguistics is a branch of linguistics that studies variations of language and the use of language in relation to the development of time, the difference of the place of communication, the kinship system, the influence of ethnic customs, the beliefs, the ethics of language, the customs and other cultural patterns of a tribe" (Sibarani, 2004: 50). Furthermore, Sibarani said, a new cultural element can be delivered and understood if the element has a name or term. Also, every element of culture ranges from the smallest element to the largest element given the name or term. The names and terms given must have a philosophy and a background of naming.

METHOD

There are three stages in conducting the current research: (1) Data collection, (2) data analysis, and (3) presentation stage of data analysis (Sudaryanto: 1993: 51).

Data Collection

This research is based on the concept of data triangulation, triangulation methods, and techniques (Sutopo in Subroto, 1992: 35). Triangular data means data obtained from various sources. As a first step, by observing the object of research target researcher using introspection method (Djajasudarma, 1993: 25). The next step used observation method and recording method (Sudaryanto, 1993: 137). The methods used are followed by series of techniques, including communication trigger, and advanced technique.

Data Analysis

The data analysis is done by using Koentjoroningrat (1979: 330-337) method, i.e., editing (examination of completeness and data feasibility), coding (data classification). After that, interpretation of the validity is made by coded data (Moleong, 1990: 199; see Moleong, 2007: 277; see Hanafi, 2007: 72). Also, in analyzing the markers and markers used in *malakok* procession, The method of matching is the method by which elements of the outside language are removed.

Presentation of Analysis Results

The presentation stage of the analysis is done in two ways, namely formal and informal methods.

DISCUSSION

Malakok can be considered as a foundation of integration for two groups of society, that is, the newcomer society and the non-Minangkabau people who have the kinship ties in Minangkabau, confess and are proud to be Minangkabau, but not yet recognized as Minangkabau people.

During *malakok*, there are several requirements that need to be fulfilled. When the requirements have been fulfilled, then the request for tribal lineage will be granted. Similarly, people who want to be part of Minangkabau society have to fulfill the requirement as stated in the saying "*Cupak diisi limbago dituang*" means there are separate rules to meet an obligation under different circumstances.

Names of tribe who had done *Malakok* and accepted *Malakok* in Dharmasraya Regency

Basic *malakok* in Dharmasraya *Jauh mencari suku, dakek mencari induak*. It means newcomers who come from outside Minangkabau will look for tribes in Minangkabau territory. Newcomers from an area in Minangkabau move or come to Minangkabau land will seek *induk* (mother) and look for the clan. Before *malakok*, people who commit to will be informed about right and responsibility as part of the tribe, as mention in the following *mamangan*.

Adaik nan ka diisi limbago nan ka dituang.

Bapalak-palak kunyik.

Ka ateh dikungkuan dahan

ka bawah dikungkuan baniah.

The meaning of *mamangan* above says that there are customary rules that must be met by those who commit *malakok*. After that, people who commit *malakok* will visit the prospective adoptive parents / *mangaku induak* to declare his intention accompanied by *mamak kandung*. When there is an agreement, the prospective adoptive parents will notify the news to *ninik mamak* in the village.

In addition, the signifiers as structures and markers as content have existence in the human mind as citizens and, therefore, influence perceptions of the outside world or patterns of behavior in social interactions and relation to the cultivation and processing of the outside world. The marker lies at the level of expression and has a form or is a physical part such as sounds, letters,

words, images, colors. The marker lies at the content or idea of what is expressed through the level of expression.

These signs convey a communicative information. It can replace something else that can be imagined in a traditional ceremony/payment of tribute, will be given a sign as a condition of acceptance of a person in the tribe in Minangkabau. The mark given as a tribute payment may take the form of, among other things:

1. *Carano* is a tray filled with money (the amount is not specified or based on the ability of the child's family who want to practice *malakok*). The amount of money given is not sepecified, it depends on the agreement which both parties agree. The amount of money in today condition for *malakok* ranges about Rp. 500.000,00.
2. One goat for five people. Goats are used for men. Cutting a goat as a medium to let the public know that the child of the Fulan has become *kamanakan* of certain *datuak* in the *nagari*. In addition, there are also chickens used in the ceremony which represents *malakok* for women.
3. There is another simpler sign that is a bunch of *siriah*; it will be handed to the party who will give the tribe.

In addition, the sign consists of two components, namely: sound and concept. The sound consists of a signifier and signified. Thus, the sign itself is a congruent manifestation of the sound. Here, the sign is considered as mentalistic elements. In other words, in the unfolding of the image of sound or concept as two inseparable components. Similarly, during *malakok*, there are several signs appear. The markers and markers are implemented in the form of additions. This addition is recited during the tribal event event. Those who make this addition are the prince of each tribe with a tribal elder who will give tribe to the unmarked child or party who hold the event.

There are also names of tribes who have done *malakok* and received *malakok* among them: *melayu*, *Tigo Nini*, *Piliang*, *Bodop Patopan*. In this paper, it will be mentioned several names in *malakok* at Dharmasraya.

Right and Kinship within tribes who have practice *Malakok* at Dharmasraya

Based on interviews with some *datuak* in Dharmasraya, *malakok* has a possitive meaning for the people who done *malakoka* and for people who accept *malakok*:

1. For people who practice *malakok*, get protection from customs and society. In addition, *malakok* made the people more secure and recognized in a kinship.
2. For *urang kampuang*, a tribe which accepts *malakok* it has new tribe member.

On the other hand, based on interviews with the *datuak* in the area, *malakok* frequently influenced by economic factors and marriage factors.

After the *malakok*, the former foreign people will be recognized as Minangkabau people and newcomers who want to get tribes in this area have earned the tribe. Because one of the characteristics of the Minangkabau people is to have a tribe. These will be *kemenakan* of a tribe in Minangkabau. However, these people have a different right from the blood line *kemenakan*.

1. These people will be seen as *kemanakan* in *batame ameh* and *batali budi*. *Kemenakan* in *ameh batali* relationship means the relationship that occurs between newcomers come from outside Minangkabau received in Minangkabau by paying tribute. This gold is not entitled to an inheritance, but may be able to receive the inheritance if it is vested in him for his services (Toeh, 1985: 80).
2. *Batali budi* means, the relationship between those who have the same tribe from one nagari who moved to another nagari and practice *malakok* in the same tribe in the new nagari.

CONCLUSION

Based on the analysis that has been done, it can be concluded that the tribe will be obtained by the non-tribal party by practicing *malakok*. *Malakok* has a procession, signs, and also meaning. The tribe will be acquired by the people if he/she carried out the procession and fulfilled all the requirements. After fulfilling all the requirements of *malakok*, then the people will get tribe, rights, and kinship relationships in the tribe.

There are also names of tribes who have done *malakok* and received *malaok* in Dharmasraya, among them; *Melayu*, *Tigo Nini*, *Tigo Nini*, *Piliang*, *Bodi Patopan*, and *Piliang tribes*. In this paper, only several names are provided since this is on going research that not completed yet. Therefore, there are some other tribes in Dharmasraya who practice *malakok* or received *malakok*.

After getting the social title, these people have a different right from the bloodline decendent. These people will be regarded as *kemanakan batali emas*. This *batali ameh* will not be passed to the next generation and not get any inheritance, but they will get from what they earn for their wealth. Also, the people will also be seen as a *kemenakan batiah*. That is the relationship between those who have the same tribe from one nagari who moved to another nagari and *malakok* in the same tribe in the new nagari.

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The Role of *SAME BIPA* Program for the Execution of Economic Diplomation

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Abstract

The ability to nurture the universal relationships and adequate training in the recruitment process allow the SAME BIPA lecturer to be not only reliable in the field of language and cultural diplomacy, but also in other fields. One of them is in the field of economic diplomacy to attract foreign investors from the state of duty. In this case, the characteristics of harmonious relationships are culturally combined, so that the bilingual power of a lecturer will provide a rapid path toward exploration. This paper seeks to describe the role of BIPA lecturers for the expansion of economic diplomacy abroad by analytical steps using communicative action method of George Herbert Mead (1863-1931). Mead himself is a sociologist who adopts Durkheim's communication theory which deals mainly with social solidarity that links social integration with the integration of a qualitative system. From a linguistic talent and rhetorical ability posed by default of a lecturer, it is assumed that, firstly, BIPA lecturers can provide straight forward and logical information about the potencies of their original territory in Indonesia that can be economically explored; Secondly, foreign investors need reliable informants and collaborative partners behind the limitations of their knowledge in Bahasa Indonesia on the risks of investing; Thirdly, the credibility of BIPA lecturers enable them to flexibly enter the cultural relationship dimension of society to increase foreign investor confidence abroad.

Keywords: *SAME BIPA, Economic Diplomacy, Cultural Relationship*

INTRODUCTION

To unifying Indonesia is not easy because characteristic geographical archipelago that stretches from Sabang to Merauke and dozens of tribes that inhabit it requires Indonesia to have a unifying instrument. Since Sumpah Pemuda was announced on October 28th, 1928, Bahasa Indonesia has become a unifying medium of the nation and national language.

Since then, Bahasa Indonesia has run a lot of changes, which according to Yule (2015) is the nature of language inherent in human life. The changes include express and semantic changes, diachronic and synchronous variations, a way of writing, and the addition of vocabulary. This development is due to

the role of Indonesia on the global stage which is increasingly taken for calculating the position of politics, economy, education, sports, and others. International organizations such as the United Nations, OPEC, OIC, GMT, and others are becoming a platform for Indonesia to introduce itself as a reliable nation in global diplomacy. Thus, Bahasa Indonesia will be an interesting aspect to be recognized by the global community.

This is in line with the Government Regulation of Republic of Indonesia number 57 of 2014 on the Development, Fostering and Protection of Indonesian Language and Literature as well as the functional improvement of Bahasa Indonesia, whereby the scope of this government arrangement covers (a) the development, fostering and protection of Bahasa Indonesia and Local languages; (B) the development, fostering and protection of Indonesian and regional literatures; (C) the provision of facilities for Indonesian citizens in improving the competence of foreign languages; And (d) the functional improvement of Bahasa Indonesia into International language.

According to data submitted by *Kompas* newspaper published in 2010 that in 2009, Bahasa Indonesia has been officially placed on a second foreign language by the local government of Ho Chi Minh City, Vietnam. Afterward, based on data from the Ministry of Foreign Affairs in 2012, Bahasa Indonesia is the fifth largest native speakers in the world, as many as 4,463,950 people spread in various countries. In fact, the chairman of the House of Representatives in the 32nd ASEAN Inter-Parliamentary Assembly (AIPA) meeting in 2011 proposed Bahasa Indonesia to be used as one of the working languages in AIPA sessions. In addition, India, Australia, Korea, France, and several other countries have emplaced Bahasa Indonesia in their curriculum of education, especially at the University level.

For those above, the Directorate General of Science and Technology and Higher Education developed BIPA (Bahasa Indonesia for Foreign Language) SAME (Scheme for Academic Mobility and Exchange) & Arts Program. This program is a lecturers' placement to various overseas universities dedicated to the national mission as teachers of Bahasa Indonesia, art, or culture at the request of the Embassy of the Republic of Indonesia abroad. The program also offers state and private university that already have collaboration with universities abroad to send BIPA & SENI lecturers to teach in partner countries.

The ability to nurture the universal relationships of BIPA lecturers and adequate training in the recruitment process, allow them to be not only reliable in the field of language and cultural diplomacy but also in other fields, such as in the economic diplomacy to attract foreign investors from the State of duty. In this case, the characteristics of harmonious relationships are culturally combined so that the bilingual power of a teacher will provide a rapid path toward the exploration.

Furthermore, in 2017 (www.kompas.com), there are approximately 45 countries that have taught Bahasa Indonesia to foreign language, with 174

BIPA implementation sites spread across these countries. With so many countries already registered as BIPA participants, which will likely always increase, it will be possible for BIPA lecturers to introduce Indonesia, its natural potential, and natural resources on the global stage.

METHOD

This paper seeks to describe the role of BIPA lecturers for the expansion of economic diplomacy abroad by analytical steps using communicative action method of George Herbert Mead (1863-1931). Mead himself is a sociologist who adopts Durkheim's communication theory which deals mainly with social solidarity that links social integration with the integration of a qualitative system.

One of the points emphasized in this method is the basic conceptual framework of norm-guided interaction and language-mediated interaction, whereby there are certain points or goals to be achieved through logical sequences (Habermas:

2012: 2-3). The selection of this method is interesting because the author is also a BIPA lecturer himself. In this case, the author applies his potential and talents directly as BIPA lecturer abroad. Thus, based on descriptive qualitative research ethics, where in this case, when the author is also an 'experiencer,' then data can be presented in the narrative form which is then analyzed with relevant theory.

RESULT

In diplomacy, in this case, in an economic diplomacy, social solidarity is paramount to build a systematic global advantage. Panggabean (2014: 188) argues that the accumulation of global talent is also an important issue in education. Thus, the role of BIPA lecturers in building competence can be seen from basic thinking skills and superior nontechnical teaching skills that are the ability to communicate in certain environments mediated by language flexibly. The world of economy, in this case, is translated as the world of commerce. Meanwhile, the trading system is a businessman who can sell every product he has at a reasonable price and to achieve maximum profit. The products referred here are potency's areas of origin of SAME BIPA participants. A BIPA lecturer is required to play the best possible role by exploring the rhetoric and potentiality of his or her nobility when faced with the outstanding businessmen who are Indonesian partners abroad. Therefore, after the return to Indonesia, their role is still sustainable and beneficial for the region of their origin.

DISCUSSION

According to Banaray (2009), economic diplomacy is the study of complex diplomacy and trade relations, as well as cooperation and ways of influencing external economic policy. Just like diplomacy in general,

economic diplomacy is a component of the foreign policy that is an international activity of a country. This policy is adopted by the government through all public and private agencies which, of course, aims to re-reflect all the activities, forms, objectives, and methods used in the realization of the foreign policy.

The Government of Indonesia itself through many things including the establishment of BIPA program which although its main purpose is to teach Bahasa Indonesia to the foreign community occupied by the teacher, but can also present other goals. One such objective is to serve as an agent for the expansion of Indonesian economy abroad. Those who follow this program should pass a rigorous selection of administrative and interview selection.

In SAME BIPA's manual, it is explained that files to be prepared by a BIPA teacher candidates are:

- a. Lecturers of higher education within KEMENRISTEK DIKTI;
- b. Has an NIDN;
- c. Lecturers at least qualified for magister;
- d. Has worked as a lecturer for at least five years;
- e. Age maximum 55years old when applying;
- f. Never participated in SAMEBIPAactivities in the last 3 (three) years;
- g. Posses the ability and competence in BIPA field;
- h. Able to communicate orally and in writing in English and mastering the language of the destined country;
- i. Posses additional abilities in the field of art and culture;
- j. Not on a learning assignment; and k. Not being in a structural position (sourced by BIPA's handbook)

After passing the administrative selection, the participants then follow the selection of interviews and micro teaching. With such a rigorous selection process, it is expected that those who graduate are those who can bring the mission of introducing Indonesia to the global world as stipulated in the main duty of teaching BIPA in destination country universities and their additional duties such as: Being a guest lecturer or visiting scientists at universities/research institutes abroad, introducing Indonesian culture, exploring inter-university cooperation (independent research, seminars and international publications), becoming speakers / presenters at

meetings Scientific, co-research, counseling and External Examiner doctoral students in a Double Degree joint supervision program, and fine tuning of joint articles for international journals.

The most interesting point besides serving in the field of language and culture diplomacy is that a BIPA lecturer has a great opportunity for strengthening and enhancing networking cooperation. As experienced by the author who became the lecturer of BIPA in India after passing the selection stage in mid-2016. According to its motto "incredible India," the life and logic

of Indian society tend to lead to the motto. The people of India are notoriously critical in many ways. When offered something, they will always ask as much detail as possible until they get the information they want.

Those who are unable to adapt to this critical style will have difficulty in building a good relationship. It may be due to their pleasure in discussions. Therefore, campus parks are enlivened by this kind of activity, either among students or teachers at the University. The enthusiasm they present in this association has become an ingrained culture or a central culture in Indian society. According to Panggabean (2014), the central culture will consistently color the behavior because it is a reference behavior of individual members of the culture. The role of central culture can be seen in personal life as well as in the working world.

Today, the Indian government is actively developing their economy. They take many ways to achieve this goal. One of them is an economic chamber that aims to give space to Indian and world people in business to share experiences in one forum. It is where BIPA lecturer can be possibly utilized. BIPA lecturers could be the liaison of Indonesian entrepreneurs who are members of the forum with other entrepreneurs from India or other countries. Bilingual or multilingual capabilities accompanied by a deep knowledge of the character and culture of Indian society will provide a great opportunity to smooth economic diplomacy to be built.

It is also explained by Rana (2007) that several factors that make economic diplomacy smoothly are (1) foreign economic relations involving not only the foreign ministry, commerce and industry of the country concerned but also involving all business units in the country, such as trade and industry associations, financial sector, schools and business research institutions, tourism industry, and domestic actors who are both stakeholders and prime movers; (2) Foreign ministry structures and external economic regulatory bodies must be well tuned and aligned; (3) Making twin priority of economic diplomacy between export promotion and mobilization into foreign investment. Export promotion includes assistance to domestic companies seeking overseas markets; market studies, business delegation visits, participation in international trade meetings, and buyer-seller meetings; (4) The legally regulated regulatory frameworks are shared with business actors as well as think-tanks and scholars aimed at establishing ideal conditions for increasing trade and state investment, (5) Should be able to distinguish between economic diplomacy operating in the state capital and in the field through its embassy and consular networks, (6) There is a difference in the effectiveness of economic diplomacy in each country. Diplomatic missions run by trained people and professional staff provide the power and influence of the country it represents.

CONCLUSION

Rana (2007) explained that several factors to make economic diplomacy a smooth one are (1) foreign economic relations involving not only the foreign ministry, commerce and industry of the country concerned but also involving all business units in the country such as associations trade and industry, financial sector, schools and business research institutes, tourism industry, and domestic actors whose are both stakeholders and prime movers, (2) There is a difference in the effectiveness of economic diplomacy in each country. The diplomatic missions run by trained people and professional staff provide power and influence of the country it represents. Both points above are notoriously appropriate when it mandated to the BIPA lecturers. The ability to nurture the universal relationships of BIPA lecturers and adequate training in the recruitment process allow at BIPA lecturer to be not only reliable in the field of language and cultural diplomacy but also in other fields such as the economic diplomacy to attract foreign investors from the State of employment. In this case, the characteristics of harmonious relationships are culturally combined so that the bilingual power of a BIPA lecturer will provide a rapid path toward exploration.

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Minangkabaus Interrogative Sentences: A Study of Forms And Functions

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Abstract

This study examines Minangkabau interrogative sentence problems by focusing on issues of forms and functions. The data used in this analysis are interrogative sentences in Minangkabau language that are currently used in oral and in interethnic communication. This study used a pragmatic approach. Listening while observing (metode simak) is used at the stage of data collection. In the analysis phase, a structural analysis is used for the discussion of issues related to the form, and a contextual analysis method is used for the discussion of issues related to the function of an interrogative sentence. The report was presented verbally. From the research, it can be formulated that interrogative sentences forming elements are either supra-segmental elements and segmental elements. Supra-segmental elements are intonation, and segmental elements are words, phrases, and particles. The elements were added to a clause to be the base of an interrogative sentence. Based on the response form provided by what the opponents said, interrogative sentences are grouped on the yes-no and information interrogative sentences. Yes-no interrogative sentences require an answer that contains a justification or denial of what is stated in the clause that is the basis for the formation of interrogative sentences. Information interrogative sentences require an answer in the form of explanation. In communications, interrogative sentences are uttered not only to ask something, but they are also used to express a variety of speech act. Speech act that can be expressed by the interrogative sentences of Minangkabau language is representative, directive, commissive, and expressive. Interrogative sentences are sometimes used to speak indirectly (indirect speech) to maintain politeness or otherwise stated expressive rudely.

Keywords: *Form, Functions, Interrogative, Variation, Context*

INTRODUCTION

Human beings are restless creatures who always ask about anything. We ask many things, not only about ourselves but also about the environment surrounding us. That anxiety has led us to progress in various fields of science. Daily communication takes place in the form of dialogs, and the interrogative and declarative sentences are the dominant forms of sentences in the dialogs. Regarding this, interrogative sentences hold a very important function in the language and communication system.

The term of the interrogative-sentence results from sentence categorization based on meaning. Based on the meaning, sentences can be classified into declarative, command, question, exclamation, and emphatic

ones (Moeliono et al. 1988:284). The main function of the interrogative sentence is to ask about someone or something. If people want to know the answer to a problem or situation, then they ask and use interrogative sentences (Moeliono et al. 1988:288)

There is a variety of forms in Minangkabau language, including the question form. There are some forms of question that can be used to ask about one thing. Taking into account extra-linguistic aspects, a competent user of Minangkabau will be able to choose one of the appropriate alternatives of forms available.

In Indonesian, the interrogative-sentence issue has received a great deal of attention from researchers. The study of the interrogative sentences is sometimes cursory or lacking depth. This is because a discussion of interrogative sentences becomes part of a broader range of other topics. Those who addressed the issue of Indonesian interrogative sentence include Slametmuljana (1957), Fokker (1979), Sutan Takdir Alisjahbana (1983), Ramlan (1983), Sudaryanto (1983), Halim (1984), Samsuri (1985). Kridalaksana (1985, 1994), Moeliono et al (1988), Lapoliwa (1990), Sudaryono, (1992), Djajasudarma (1999), Wijana (1981) in the form of Bachelor Degree paper, and Tarmini (2008) in the form of a dissertation. In Minangkabau language Nadra (1987) has discussed Minangkabau interrogative-sentences.

There is a variety of forms and communicative functions of interrogative sentences in Minangkabau. So far, the classification of interrogative sentences is usually based on the form and content of the answers (Lindawati, 2015:100). If interrogative sentences are solely classified based on the answers, we are not able yet to understand the function of the interrogative sentences asked by the speakers. Presumably, interrogative sentences should also be reviewed and categorized based on their functions. Explanation of the interrogative sentences should be based on the nature of the interrogative sentences themselves, when and for what each of the various forms of the interrogative sentence is spoken. Interrogative sentences should be classified based on the form, meaning, and function.

In pragmatics, the study of languages needs to talk about how sentences are used (Wijana, 1996:2). Study of interrogative sentences in Minangkabau requires the researcher to explore how sentences are constructed and how they are used by speakers of Minangkabau people actual communication. Hence, this study aims to describe and explain what the speakers mean, why someone asks, and what he wants to know using the interrogative sentences. Applying pragmatic approach, it is expected that the study of Minangkabau interrogative sentences will become more comprehensive. In humanities, the study of language must be intended to explore the speakers who use the language. Hence, the object of the language study in humanities is the language speakers themselves. A study of language is a study of the relationship between language, thought processes, and appropriate behaviors (Djawanai, 2009:4). A

language is a unified form underlying humanity and humanness (Djawanai, 2009:4). It is within this framework that a study of interrogative sentences still needs to be conducted to obtain an in-depth understanding of the use of interrogative sentences in Minangkabau language by Minangkabau people.

The result is a complete description of how the formation and the use of the interrogative sentences in Minangkabau are. Theoretically, it is expected that the result will provide the theory of Minangkabau pragmatics, particularly the theory of the function of Minangkabau interrogative sentences. Practically, the results of this study may be used as a comparison by the researchers for the subsequent research projects and as a consideration for preparing teaching materials for the subject of Minangkabau language in the educational field.

It is expected that knowledge about the diversity of the forms and functions of Minangkabau interrogative sentences make us aware that Minangkabau language is not a monolithic system, but rather a social phenomenon that intrinsically contains variations to reflect the diversity of human nature and the speakers of Minangkabau. The research result is also expected to be used as consideration in the process of formulating and preparing Minangkabau teaching materials regarding sociolinguistic and pragmatic aspects to build and maintain the nation harmony and integration within the framework of the unity of the Republic of Indonesia.

Typically in carrying out language research, there are three kinds of interrelated and sequential research methods, in which each method is a strategic step of handling the problem to make the study complete. These methods include methods for data collection, methods for data analysis, and methods for presenting the results of data analysis (Sudaryanto 1988:57). Listening while observing (*metode simak*) is used at the stage of data collection. The data are interrogative sentences and answers. In the analysis phase, a structural analysis is used for the discussion of issues related to the form, and a contextual analysis method is used for the discussion of issues related to the function of the interrogative sentence (Djajasudarma, 1993:57-59). The report was presented verbally.

The term of interrogative sentences arises as a result of sentence categorization based on the kind of responses given by hearer shortly after a sentence is uttered. Based on the kind of responses given by hearer, sentences are classified into declarative, interrogative and imperative (Lindawati, 2015:...). Interrogative sentences are uttered in the hopes that the hearer will respond with an answer (Lindawati, 2015:...). When someone utters an interrogative sentence, simultaneously he also delivers a speech act. Speech acts expressed in Minangkabau interrogative sentences can vary. Speech acts in pragmatics are the issues which have received greater interests by linguists nowadays. The study of speech acts focuses on the meanings of utterance. This theory views semantic in a broader context of communication and forms speech acts rather than words or clauses as the basic unit of human communication. Speech acts theory was popularized by Searle (1976:23).

Searle's theory is based on the view that language activities are activities of doing something. Searle argues that when people utter a sentence, they are acting three kinds of speech acts, namely (1) locutionary act, (2) illocutionary act, and (3) perlocutionary act. He classified illocutionary act into five groups, namely Representatives or Assertives, Directives, Commissive, Expressives, and Declaration. The description of the purpose of the five kinds of illocutionary acts is as follows:

1. Representative acts -- acts that represent something, for example, the statement, description, affirmation, etc.
2. Directive acts -- acts that have the intent to get someone do something things, for example command, request, instruction, etc.
3. Commissive acts -- acts that make the speakers perform actions to happen in the future; for example promise, offer, threat, etc.
4. Expressive acts -- acts that reveal the attitudes of the speakers about something; for example apology, expression of gratitude, an expression for welcoming someone, etc.
5. Declarative acts -- acts which lead to deal with things that are being mentioned; for example state of war, marriage ceremony, dismissal, etc.

Wijana (1981) in his thesis entitled ' Kalimat Tanya dalam Bahasa Indonesia,' discusses characteristics, the process of formation and classification of interrogative sentences. The classification of interrogative sentences is not only based on the answer to the question but also on the attitude of the speaker in asking a question. An interrogative sentence is considered not separated from its answer; they are in unity. Every element of the sentence can be object of the question. However, in communication, not all of the elements are usually asked.

DISCUSSION

In interrogative sentences, there are three elements that must exist which will determine the form and function of interrogative sentences, which in turn will determine the form of the appropriate response given by the hearer. The three elements are: what is stated, what is asked, and the elements for forming the interrogative sentence. The following examples (1) of Minangkabau interrogative sentences derived from a clause of *X is sick* are demonstrated to explain the three elements. This proposition derives several interrogative sentences as shown below.

Tanya. a. 'Sia nan sakik?'

'Who is sick?'

b. Ang sakik?

'Are you sick?/Do you feel ill?' Do you feel sick?

c. Ang ndak sakik

‘Are you not sick?’

It is stated What is stated:

- (1) a. someone is sick
- b. You are sick
- c. you are not sick

It asks What is asked:

- (1) a. the identity or the name of the person who is sick
- b. Whether the second person is sick or not
- c. Whether the second person is sick or not

Elements are forming interrogative sentences:

- (1) a. Question words and intonation
- b. intonation
- c. Question words and intonation

Elements that form Minangkabau interrogative sentences can be either supra-segmental elements or segmental elements. Supra-segmental elements are intonation, and segmental elements are words, phrases, and particles. The element forming an interrogative sentence may be only intonation or the combination of intonation and question word or particle.

Based on what is stated, what is asked and how they are formed, Minangkabau interrogative sentences can be classified into six groups, namely:

- (2) Tn. a. Sia nan sakik?

‘Who is sick?’

- b. Nan sakik sia?

‘Who is sick?’

- c. Ang sakik aa?

‘What illness do you suffer from?’

- (3) Tn. a. Ang sakik atau indak?

‘You are sick or not?’ Are you sick or not?

- b. Ang sakik paruik atau kapalo?

‘You get a stomachache or a headache?’ Do you get a stomachache or a headache?

- c. Ang sakik paruik, kapalo, atau nan lain?

‘You get a stomachache, headache, or something else?’ Do you get a stomachache, a headache or other illness?

- (4) Tn. a. Sakik?

‘Sick?’

- b. Ang sakik?

‘You are sick?’ Are you sick?

- c. Apokoh ang sakik?
'Are you sick?'
- d. Ang nan sakik?
'Is it you that is sick?' Is it you who are sick?
- (5) Tn. a. Ang sakik yo?
'You are sick, are you?' You are sick, aren't you?
- b. Ang sakik kan?
'You are sick, right?' or 'You are sick, aren't you?'
- c. Ang sakik tuh?
'You are sick' You are sick, aren't you?
- d. Ang sakik nak?
'You are sick, aren't you?'
- e. Ang sakik ndak?
'You are sick or not?' Are you sick or not?
- f. Ang sakik atau indak?
'You are sick or not?' Are you sick or not?
- g. Bukannyo ang sakik?
'Aren't you sick?'
- h. Kecek urang ang sakik?
'Someone says you are sick?' Someone says that you are sick.
Are you?
- (6) Tn. a. Sia nan nio sakik?
'Who wants to get sick?' Who wants to be sick?
- b. Sia nan indak nio sehat?
'Who does not want to be healthy?'
- (7) Tn. a. Sia nan indak sakik?
'Who is not sick?'
- b. Apokoh ang indak sakik?
'Are you not sick?'
- c. Ang ndak sakik kan?
'You are not sick, are you?'
- d. Ang ndak sakik yo?
'You are not sick huh?' or 'You are not sick, are you?'
- e. Bukannyo ang indak sakik?
'Aren't you sick?'
- f. Keceknyo ang ndak sakik?
'Someone says you are not sick?' Someone says that you are not sick. Aren't you?

The Minangkabau interrogative sentences can be divided broadly into six groups. The first five groups of the questions are interrogative sentence

information, choice, yes-no, tag question, and rhetorical. The last group (sixth) is different from the other groups because it contains an element of negation. Therefore, interrogative sentences containing elements of negation is called negative interrogative sentences (Lindawati, 2015: ...). The six groups of the above questions (2-7) differ regarding what is stated, what is asked, and the manner of its formation. From the same proposition, there may be an interrogative sentence that can be derived.

The six types of interrogative sentences are derived from the same basic idea or the same proposition that there is someone who is sick. The diversity of the question forms suggests the different levels of knowledge of the speaker about what is asked. In the first type of the interrogative sentence (2), the speaker has the basic knowledge that there is someone who is sick, but he does not know who is sick. To find out who is sick, he asks a question with an information interrogative sentence. The second type of question shown in the example (3) is used to inquire the type of illness someone suffers from or what part of his body that gets a health problem. The speaker provides an alternative which should be selected by the hearer.

The third type of question shown in the example (4) seems to be based on the assumption that the speaker has knowledge about X's illness. The knowledge could be gained by hearing the news from someone else. To ascertain whether what he knows is right or wrong, then he asks him by using a yes-no interrogative sentence. If it is asked directly to X, then the questioner will get an answer in the form of certainty in the form of answers that affirm or deny what he knows. However, if it is asked to another person (not X), then the possible answers that can be obtained are three kinds, namely an affirmative answer, a rejection and a dubious reply. The dubious answer arises because the person being questioned does not know for sure what is being asked.

The fourth type of question shown in the example (5) seems to be based on the assumption that the speaker knows that X is sick and he confidently believes that what he knows is true. He asks the questions to confirm the truth about what he knows. The speaker expects that the person being asked will justify what he states (what he believes is the same as what he states). Unlike the four previous groups of interrogative sentences, the interrogative sentence of the fifth group demonstrated in example (6) is commonly called the rhetorical interrogative sentence which is uttered to convince the hearer that what is stated in the question is true. If we refer to question (6a), what is stated by the speaker is that nobody wants to be sick.

The sixth group of questions shown in examples (7) is different from the other groups because there is an element of negation. The presence of this negation causes what is stated in the negative interrogative sentence different from what is stated in the positive interrogative sentence. In the positive interrogative sentence, what is stated is in the form of the affirmative clause,

while in the negative interrogative sentence, what is stated is expressed in the form of negative clauses.

An interrogative sentence is a sentence asked by the speaker in the hope that the hearer gives a response to what is asked (Moeliono, et al 1988:288). In connection with their functions to ask something, based on the response form provided by the hearers, interrogative sentences are grouped into the information and yes-no interrogative sentences. Yes-no interrogative sentences require an answer that contains a justification or a denial of what is stated in the clause as the basis for the formation of interrogative sentences. Yes-no interrogative sentences are formed by giving only a certain tone or intonation or by giving a certain tone or intonation plus a word or phrases, and by giving particles in the clause. Information interrogative sentences require an answer in the form of explanation. Information interrogative sentences are usually formed by adding certain words and intonation question in the clause. The question word replaces one of the constructing elements of the basic clause or replaces the elements that the speaker wants to know. In Indonesian there are some basic question words, namely *aa* (what), *sia* (who, whom), *bilu* (when), *dima* (where), *bara* (how much, how many), and *ba'a* (how) dan *manga* (why).

In addition to inquiring about something, an interrogative sentence also serves to express various things. Previous research demonstrates that Minangkabau interrogative sentences can go into various classes or types of speech acts. An interrogative sentence can sometimes express more than one kind of function. For example, a sentence may not only function to disallow someone to do something but may also function to order someone to do something, which ultimately shows that the speaker intends to express a disappointment to what is done by the hearer. The variety of the speech functions of interrogative sentences demonstrate that languages do hold not only informative functions but also expressive functions, as can be observed in the following examples:

- (8) Pukua bara ari ko?
'What time is it?'

Interrogative sentence (8) serves to ask the hearer what the time is when the speakers are not looking at the clock or watch. But if the question is asked by someone who is holding or looking at the clock, then the interrogative sentence is uttered for other functions. When an interrogative sentence is spoken in different contexts, it will have different functions. The interrogative sentence in example (8) at least can have five speech functions, namely, to express a warning, to ask someone to leave, to ask someone to hurry up, to ask the reason for the delay, and to express anger at someone because s/he comes very late.

The interrogative sentences that ask the hearer what the time is, normally spoken by a mother to her son to ask him to get up, or to remind him that it is time for him to do something else. If the interrogative sentence is spoken by a husband to his wife who is still making up, it is spoken to ask his wife to hurry up. If the interrogative sentence is spoken by a parent in his house to his daughter's boyfriend, the interrogative sentence is to ask the boy to leave soon. If the interrogative sentence is spoken by a professor or a teacher to a student who comes late to the class, then the speech is usually responded by the student by giving the reason of why he/she comes late. In another context, when the same sentence is spoken by a mother to her son who comes home very late at night, the question functions as an expression of anger. There are so many and varied contents of interrogative sentences and their speech functions in Minangkabau language for Minangkabau people. Interrogative sentences are used to ask something. Also, the interrogative sentences are also used to express a variety of speech acts such as acts of representative, directive, commissive, and expressive.

Representative Acts

Representative speech act is the act of representing something, for example the statement, description, affirmation, etc. Interrogative sentences which are spoken to represent something can simultaneously serve phatic functions such as to greet someone, to express sympathy or concern, to curse, to suspect, to accuse, and to deny. The following examples of Minangkabau interrogative sentences illustrate the category of representative speech act.

- (9) a. Pai ka ...Buk?
'Go to..., Madame?' Are you leaving, Madam?
- b. Sakik yo?
'Sick, huh?' You are sick, aren't you?
- c. Sakik kan ?
'Sick, is not it?' You are sick, aren't you?

The utterance of the question (9a) is not spoken to inquire about something but is used only to express friendliness by greeting someone. With such a function that appears to be a response stating the yes-no answer. With such a function, the response may be the yes-no answer. The most frequent response is in the form of yes answer since what is asked is related to the habitual action that can be seen from the clothes the hearer is wearing, or from some other features. Interrogative sentence (9b) is spoken to express the speaker's sympathy of other people's condition. This question is spoken to express the speaker's concern when he or she notices that other people, especially children or lovable persons, experience something unpleasant. The type of particle that appears at the end of the interrogative sentence leads to changes in the function of speech. It can be seen in example (9c) which ends

with the *kan* particle. Question (9c) states anger. The sentence like this is usually addressed to a child who does not listen to the warning spoken by his parent which finally makes him get injured.

B. Directive Acts

Directive acts are acts that have an intention to get someone to do something, for example, invitation, command, request, instruction, etc. Minangkabau interrogative sentences expressing directives acts are intended to offer, to recommend, to remind, etc. The examples of interrogative sentences which demonstrate directive acts are illustrated below:

- (10) a. Nak masuk? atau Nio masuk?
‘Want to go in?’ Do you want to go in?’
- b. Ba’a kuenyo ndak bamakan ko?
‘Why is the cake not eaten?’
- c. Alah babayie listrik?
‘Have you paid the electricity?’

Offering means showing something to someone to make the thing shown is purchased, contracted, taken, or used. The interrogative sentence (10a) is spoken to invite the hearers to enter a room or a place. Similarly, the interrogative sentence (10b) also serves to express an offer. The word is *inviting* means asking the hearer to do something that does not cause any harm to the speakers, while *offering* suggests meanings that can cause harm to the speakers. The interrogative sentence (10b) is usually spoken when the cake has been served, but it has not been eaten. It is asked by the speaker to repeat the offer. It is part of the cultural norms that the guests do not eat the cake right after it is being served and being offered to them. To ensure that what has been served is allowed to be eaten by the guests, then the speaker repeats the invitation by uttering the interrogative sentence as in example (10b).

Some interrogative sentences are used to remind the hearer of duty or an obligation. One of the meanings of the word “to remind” is to give someone advice or to warn to make him remember to do something as her/his obligations. The interrogative sentence (10c) is an example of an interrogative sentence with the intention of reminding someone to carry out obligations. Interrogative sentences as in group (10c) above are usually found in public places as a reminder. The writers or speakers of the reminder who may represent a particular group of people or institutions are anonymous. The groups of persons or institutions have to remind the readers to do something because there is an obligation for the readers to perform or act as stated in the interrogative sentence.

C. Commissive Acts

Commissive acts are acts that make the speakers perform actions in the future, for example promise, offer, threat, etc. Commissive acts which can be expressed in interrogative sentences include: to invite, to offer help, and to challenge. The following examples of interrogative sentences demonstrate each of the sub-functions of the speech acts.

- (11) a. Baa kalau manonton randai awak beko malam
'How about if we watch *randai* tonight?' What/How about watching *randai* tonight?'
b. Ado nan bisa/paralu ambo tolong?
'What can I do for you?'
c. Karetangin lai bisa juo dipakai?
'This bike can still be used or not?' Can this bike still be used or not?'
d. Kalau den indak nio mambayie ka manga ang?
'If I do not want to pay, what will you do?'

Inviting is asking, offering and allowing someone to be involved or to participate in the activity done by the speaker. The interrogative sentence (11a) can belong to the group of commissive speech act because the speaker invites the listener to perform activities together with the speaker. The interrogative sentence (11b) states an offer. It is usually uttered by someone to offer assistance to someone else. The interrogative sentence (11c) is spoken to find out about the condition of something, the feeling or the state of mind of someone. The function of the interrogative sentence in (11c) is to find out whether the hearer allows the speaker to do something stated in the interrogative sentence, in this case, using the bike belonging to the hearer. An interrogative sentence that serves to express the challenge is an interrogative sentence spoken to declare a challenge to the hearer, which may be fighting, playing, competing or facing problems. The interrogative sentence as shown in (11d) contains a statement that the speaker does not want to pay for something although it is what he should do.

D. Expressive Acts

Expressive acts are acts which express the speaker's attitude towards something, for example an expression of apology, an expression of gratitude, an expression to greet someone, etc. Minangkabau interrogative sentences can be used to express the attitude of speakers reflected in a variety of their psychological conditions such as surprise (shock), doubts, worries, disappointment, regret, resentment, complaint, and anger. All these words are within the same domain of vocabulary that states a person's negative attitude about something. The meanings of the words are interconnected and grade by quantity and quality. The following examples demonstrate the emotive function of Minangkabau interrogative sentences.

- (12) a. Sia nan manyangko kalau inyo nan mambunuah bininyo?
Who would have thought that he killed his wife?
b. Baitu tuh?
'Is it so? or Is it so, right?'
c. Banyak rangik yo?
'Many mosquitoes, are they?' There are many mosquitoes,
aren't there?
d. Ba'a kok sampai ati kalian mambiaan inyo pulang sorang?
'How come you guys have the heart to let her go home alone?'

The interrogative sentence (12a) is usually told to express extreme surprise. The word *heran* (*surprise, astonished*) means feeling odd when seeing or hearing something. The utterance of the question (12a) expresses some surprised acts committed by a person. The speaker believes that someone, in this case, a third person, is not likely to kill his wife because in his view he is a good person and the relationship with his wife is fine. The word *menyangsikan* (to doubt) means wavering, hesitant. The interrogative sentence illustrated in (12b) is spoken to express doubt about the correctness of description, the truth of the message passed by someone. Almost similar to the word *menyangsikan*, in Indonesian, there is the word *khawatir* that means afraid of something happen, worried, anxious, about a thing that is not known with certainty. The interrogative sentence (12c) is spoken by the speaker to express his concerns over the unpleasant circumstances or events experienced by the hearer. It is spoken when he sees that the hearer feels uncomfortable due to being bitten by mosquitoes. Simultaneously, the interrogative sentence is used to express the speaker's sympathy for the inconvenience experienced by the hearer. One of the words expressing a person's mood is the use of the word *kecewa* (disappointed). Being disappointed is being unpleasant, or being unsatisfied due to the wish or hope not fulfilled. Utterance (12d) is an example of interrogative sentences which express a mood or feeling of disappointment. This interrogative sentence is spoken to express the speaker's regret or disappointment of the actions or attitudes of the hearer or the third party. According to the speaker, it is not appropriate that the hearer does something or behaves as stated in the interrogative sentence.

CONCLUSION

Interrogative sentences are uttered with the hope that the hearers will give a response in the form of verbal utterances. In communication, interrogative sentences are not only spoken to ask something, but they are also used to express a variety of things. In the functional view which typically uses a pragmatic approach, it is believed that when someone utters a sentence, she/he simultaneously does an act. Speech acts which can be expressed using Minangkabau interrogative sentences are representative, directive, commissive, and expressive speech acts. Some interrogative sentences can

sometimes be incorporated into more than one kind of speech acts. At the same time, an interrogative sentence can belong to the classes of representative and expressive speech acts (to refuse and to protest). Interrogative sentences that serve to express offers (directive) can simultaneously (inherently) also state the hospitality to show good manners or courtesy which belong to the expressive class in Searle's theory of speech acts. Interrogative sentences spoken to speak indirectly (indirect speech) are useful for maintaining politeness (reducing violence), and sometimes, on the contrary, they are used for stating something assertively, rudely and even impolitely. Sentences function to express a wide range of illocutionary acts essentially have the same form as the interrogative sentences which are actually used to ask. With the addition of certain particles or being uttered with a particular intonation and stress, the information interrogative sentence or yes-no questions can become rhetorical sentences, and in terms of this, they have double functions which are communicative and expressive functions.

Interrogative sentences which are spoken not to ask but tend to state an action are found in oral communication and informal situations. The use of interrogative sentences to express a wide range of speech acts results in a more expressive or emotive speech. The use of such language demonstrates that language does not only serve a communicative function but also serves an expressive one. The use of interrogative speech to declare those various actions shows that there is a rhetorical feature in the Minangkabau interrogative sentence. The acquisition of competence to understand and to use the rhetorical interrogative sentence usually happens naturally because of habit. Children over twelve years are usually able to utter and understand various forms of questions for a variety of speech functions. It occurs because they are accustomed to using the language in context. In the teaching process, it is necessary to formulate and prepare Minangkabau teaching materials which are sociolinguistic and pragmatic-based to build and maintain the nation harmony and integration within the framework of the unity of the Republic of Indonesia. Therefore, a variety of forms and functions of interrogative sentences in Minangkabau must be introduced.

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Types and Properties of Verbal Construction Based on Morphosemantic Analysis Used in Minangkabaunese Found in *Kaba Cindua Mato*

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Abstract

*In the form of language, a verb (V) is the core or the head that tie up another unit like the subject (S) and object (O) in the syntactic pattern. A verb can be formed of verb and non-verb. One of some ways forming a verb is done by using affixation which is a morphological process. Those affixes influence verb semantically in a clause. This case can be found in an agglutinative language such as Minangkabaunese. In daily use, Minangkabaunese people used to use V-O-S pattern, but generally, Minangkabaunese has pattern S-V-O which is equal with Malay and Indonesian. Therefore, this study is needed to be conducted. The purpose of this study is to identify and to describe types and properties of verbal in passive, causative and applicative constructions based on the morphosemantic analysis. The data in this study are basic clauses that found in the book titled *Kaba Cindua Mato*. This study belongs to descriptive with qualitative approach that is based on fact and the reality of grammar (*tatabahasa*) which is used by Minangkabaunese people as in their daily life. The result of this study shows that there are 42 basic clauses. All of the data consist of 21 passive form, 10 causative form and 11 applicative form with a morphological marker *-di* for passive, *-kan* and *-i* for causative and applicative. Finally, the types of verb found in this research is action (*tindakan*) and for the properties of verbs, the addition of morpheme in the form of affixes which are giving effect toward the grammatical morpheme meaning on verb like *lari* and not verb form like *ampiar* above, can increase transitivity, except on the verb *bao* which is surely a transitive verb.*

Key Words: *Morphosemantic, Types, Properties, Verbal construction, Minangkabaunese*

INTRODUCTION

Language is a system consisting of structures or construction of a regular and patterned form so that to form an arrangement that has a function and meaning. Language can be studied in depth at a specific level, one of which is at the level of clauses and sentences. In the structure of a clause in the S, V, O, and C framework, the verb serves as a predicate. In construction, the predicate is the core that has a function as a binder of other elements. Verbs can be formed from basic verbs and also from non-verb forms such as nouns, adjectives, numerals, and prepositional phrases through morphological processes, one of them is affixation. Structure (intact) of basic clauses that have a verbal predicate called as verbal construction (Jufriзал, 2012: 116). The

formation of verbal construction is always associated with terms morphophonemic, morphosyntactic and morphosemantic. However, in this study, researchers discuss the verbal construction of morphosemantic parameter by looking the influence of a morpheme (affix) toward semantic types (kategori), and properties (sifat-perilaku) of it's verbal.

The types and properties of verbal constructions in this study are seen from three types of syntactic processes, namely passivization, causativization, and applicativization based on the morphosemantic analysis. The presence of affixes determine the types and properties. This study is conducted in Minangkabaunese which is further abbreviated as BM. As a language that has an important role in Minangkabau is necessary for observers and researchers to conduct or examine BM to find and describe the lingual phenomena contained in the language. According to Van Vallin and Lapolla (1997:3), one of the main and important purposes in linguistic is the description of linguistic phenomena. In daily use, BM is a language that puts forward its verbs; it means that the Minangkabau people use V-O-S structure or system. However, according to Jufrizal's observation (2013) of linguistics data at the level of clauses and sentences of modern BM, writing forms and young speakers, there is a tendency of this BM patterned is S-V-O. Thus, it is also the basis of this study.

In BM, the syntactic process has been studied by Jufrizal whose research results are summarized in *The Grammatical Typology of Minangkabaunese: Morphosynthetic Level and Minangkabaunese Language Grammar: Description and research of Linguistics typology* books (2007; 2012). However, the study has not examined or studied the category or type and properties of the BM verbs semantically yet. So the research questions are what types and properties of the verb in passive, causative and applicative constructions based on the morphosemantic analysis. Thus, the purpose of this study is focused on describing the types and properties of verbal constructions through three syntactic processes as mentioned earlier found in the source of data is in the form of writing variety (book), namely *Kaba Cindua Mato* written by Sy. St. Rajo Endah in 1985. *Kaba* is one of the traditional literary which still uses authentic of BM.

This study is expected to give a contribution to the development of linguistics and linguistic data. This study can be useful documentation for development of other aspects, especially in the field of micro-linguistics by the next researchers. Moreover, by using *Kaba* as a source of data, is expected to bring a positive impact on linguistic development in the field of other cultural texts so that traditional literary works can be preserved and inherited by the young generations of Minangkabaunese.

METHOD

This research was descriptive with the qualitative approach because the research describes phenomena of language and there was no data calculating

here, there was a just description of phenomena naturally occurred based on accurate data. Data in this study were basic clauses that found in the source of data that was the book titled *Kaba Cindua Mato*. In this study, the researcher has functioned as the main instrument and assisted by some equipment such as *Handphone K4 Note* or *laptop Asus*, *books* and *pen*. In technique of collecting, analyzing and presenting result of data analysis, researcher used theory of Sudaryanto (1993; 2015), besides, the researcher were also used the combination of some theories proposed by Jufrizal (2012), namely passivization, causativization and applicativization, Kridalaksana (2010) about verbal form affixes and Van Vallin and Lapolla's (1997) which contained verb types or categories semantically as guiding of analyzing data. Those theories were used as a means of data analysis so that it found the rules contained in this language.

RESULTS

This chapter only presents some examples of data and analysis contained types and characterizations of passive, causative and applicative constructions based on the morphosemantic analysis. The researchers found and took 42 basic clauses. All of them consist of 21 data of passive with morphological marker *di-*, 8 data of causative with a morphological marker *-kan* and 2 data of causative with a morphological marker *-i*. Besides, applicative with a morphological marker *-kan* is 6 of data and applicative with a morphological marker *-i* is 5 of data.

1. Types and Properties of Verbal in Passive Construction of BM Based on Morphosemantic Analysis

:.....*Kinantan di- bao Medan Labiah*.....

:.....*Kinantan PAS bawa Medan Labiah*.....

: '...*Kinantan dibawa Medan labiah*.....'

: *Medan Labiah mam-bao Kinantan*

: *Medan Labiah AKU-bawa Kinantan*

: '*Medan Labiah membawa Kinantan*'

Based on data above, it can be said that this verbal construction is a passive one. As derivative of an active form (S + Vt + maN- + O), passive form can be formulated as (S + Vt + di- +- (Agent)). The addition of morpheme *di-* to the verbal so that the active form changes to a passive one. This basic clause or verbal construction is said to be shaped and has meaning passive because it is in accordance with the rules of passivization contained in Jufrizal (2012), that are *Kinantan* undergoes the process of raising (promotion) into S, but not as the actor, it becomes the patient or the result of the act or the target of the deed. Meanwhile, *S Medan Labiah* goes down (demotion) into the oblige position which is marked by with or without preposition *dek*. Thus, morpheme

di- as morphosemantic (grammatical morpheme meaning) which attaches to a transitive verb, namely *bao*, it is known as a deed. Category or verbal semantically in this clause is compatible with indicator expressed by Van Vallin and Lapolla (1997), that is action. The indicators are (not static (-static), not telic (-telic) and not punctual (-punctual)). Furthermore, the properties of the passive construction based on morphosemantic analysis *di-* which attaches to base form or base verbal *bao* which is transitive so that it needs more argument, that is an object in active and in passive one, it can be oblique (or can be wiped). After that, there is a process of S as recipient or patient and agent is an actor. Verb as the predicate is the core in the structure of the clause, V in a language with the nominative-accusative system is in after S which has a role as an argument. V contains inherent meaning inside like to do (action) (Kridalaksana, 2010).

2. Types and Properties of Verbal in Causative Construction of BM Based on Morphosemantic Analysis

- :.....*inyo lari-kan tunangan urang*.....
- :.....3TG lari-KAU tunangan orang....
- :.....'dia melarikan tunangan orang'.....

- : *inyo manyababkan lari tunangan urang*
- : 3TG KAU lari tunangan orang
- : 'dia menyebabkan tunangan orang lari'

The example above shows the process of causative which is done by *Causer*. In this verbal construction, morpheme *-kan* shapes a construction to be in the form and meaning of causative. It means that there is a deed *lari-kan* which is done by S *inyo*. It also means there is the effect on O *tunangan urang*. To prove the clause is causative, it can be tested by using semantic test with reinforcement technique: crossing (it belongs to paraphrasing technique) which is proposed by Sudaryanto (2015) that is *inyo manyababkan lari tunangan urang*. After that, by the rules of causativization contained in Jufrizal (2012), the construction marked by *-kan* produce a productive causative form in BM. Thus, morpheme *-kan* as morphosemantic (grammatical morpheme meaning) which attaches to an intransitive verb, namely *lari*, it is known as a deed. Category or verbal semantically in this clause is compatible with indicator expressed by Van Vallin and Lapolla (1997), that is action. The indicators are (not static (-static), not telic (-telic) and not punctual (-punctual)). Furthermore, the properties of the causative construction based on morphosemantic analysis *-kan* which attaches to base form or base verbal *lari* which is transitive becomes *larikan* which is transitive so that it needs or ties up more arguments, that is an object. So, the form of.....*inyo lari*.....is an intransitive clause and after getting affix *-kan* on predicate (V) becomes *inyo*

lari-kan tunangan urang. A basic form which is marked by affix *-kan*, one of them can be meant 'to do' (Kridalaksana, 2010).

3. Types and Properties of Verbal in Applicative Construction of BM Based on Morphosemantic Analysis

:.....*Rajo maampiar -i inyo*.....
:.....Raja menghampir-APL (LOK) 3TG.....
:.....'Raja mendekati dia'.....

: *Rajo maampiar ka inyo*
: Raja menghampir APL (LOK) 3TG
: 'Raja mendekat kepada dia'

The data above shows a process of applicative (locative). In this verbal construction, morpheme *-i* gives grammatical morpheme meaning (morphosemantic) that is applicative. It means that there is deed *maampiar* which is done by S. After that, in accordance with the rules of applicativization contained in Jufrizal (2012), applicative (locative) construction is marked by affix *pa-/-i* or *-i* in BM, meanwhile in data found, applicative (locative) construction can also be seen from combination of affix *ma-/-i*. To prove the clause *Rajo maampiar-i inyo* is applicative, it can be tested by using semantic test too with reinforcement technique: crossing (it belongs to paraphrasing technique) which is proposed by Sudaryanto (2015) that is *Rajo maampiar ka inyo*. Thus, morpheme *-i* as morphosemantic (grammatical morpheme meaning) which attaches to adjective *ampiar* so that it produces a derivational verb *ampiar* it is known as deed semantically. Category or verbal semantically in this clause is compatible with indicator expressed by Van Vallin and Lapolla (1997), that is action. The indicators are (not static (-static), not telic (-telic) and not punctual (-punctual)). So the properties of verb in this applicative (locative) construction in BM not only marked by *pa-/-i* or *-i*, but also a combination of *ma-/-i*. Based on the explanation above, affix *-i* contains a meaning one of them is 'locative' (Kridalaksana, 2010).

DISCUSSION

Based on the result of the research, it can be seen that types and properties of verbal constructions based on morphosemantic found in passive, causative and applicative. Semantically, verbal constructions express the meaning of action, process, event, and situation. In Van Vallin and Lapolla (1997:92), semantic verb role explained by Vendler (1957) that there are four types (category) of the verb which are based on *aktionsort types* (Germany), Van Vallin and Lapolla categorize verb based on the state of affairs one. However, those correspond each other.

Table 1. State of Affair

State of affairs	Action sort
Van Valin dan Lapolla	Vendler
<i>Situation (keadaan)</i>	<i>State (keadaan)</i>
<i>Event (peristiwa)</i>	<i>Achievement (pencapaian)</i>
<i>Process (proses)</i>	<i>Accomplishment (Penyelesaian)</i>
<i>Action (tindakan)</i>	<i>Activity (kegiatan)</i>

Table 2. Types of Verb

No	Types of Verb	Static	Telic	Punctual
1	Situation	+	-	-
2	Action	-	-	-
3	Process	-	+	-
4	Event	-	+	+

Van Vallin and Lapolla (1997: 93), say that verb classification can be determined through characteristics as in the table above. There are some indicators which can be used to test or determine the verb class that is in Van Vallin and Lapolla, 1997: 94 as follows:

Table 3. Indication of Verb Class

types	Situation	Event	Process	Action
a. Occurs with progressive	no	no	no	yes
b. Occurs with adverbs like <i>vigorously, actively, etc</i>	no	no	no	yes
c. Occurs with adverbs like <i>quickly, slowly, etc</i>	no	no*	yes	yes
d. Occurs with X for an hour, spend an hour Xing	Yes*	no	not relevant	yes
e. Occurs with X in an hour	no	no*	yes	no

In three of data which are written in the result of the research, the verbs *dibao*, *larikan* and the derivative verb *maampiri* contain the meaning of action. It means that those verbs in the clause compatible with characteristics or indicators above. To test the characteristics, let's see the short and brief explanation as follow as, [-static], it can be tested by using a question *what happened?* Or *what's happening?* The answer is *dibao*, *larikan*, and *maampiri*. There is an action which is done by an actor that means that occurs dynamically. Next, [-telic], it can be said that verbs *dibao*, *larikan*, and *maampiri* lack inherent terminal points. [-punctual], the three verbs involve temporal duration. For the properties of the verbs, the addition of morpheme in the form of affixes which are giving effect toward the grammatical morpheme meaning on verbs like *lari* and not verb form like *ampiar* above can

increase the transitivity, except on the verb *bao* which is surely the transitive verb.

CONCLUSION

This research was conducted to know what types and properties of the verb in passive, causative, and applicative of BM based on the morphosemantic analysis. Based on the discussion before, this research can be concluded that *tindakan* (action) is the type of verb semantically always found. It can be seen from three of syntactical processes above. Finally, for the next researchers, it is possible to conduct the same topics but in the different areas. This research is one of many examples which uses written or document as a source of data that is *Kaba Cindua Mato* that contained about Minangkabaunese culture.

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M. Wahyudi, S.S. He is a student of the postgraduate linguistic program in Andalas University since 2015 who is still actively complete his thesis. This is the first international seminar he attended. He is a figure of a human who is attracted to the phenomena of language that occurs primarily in the language around him, that is Minangkabaunese. Thank you.

Welda Rahmayeni, S.S. She is a student of the postgraduate linguistic program in Andalas University since 2015 who is still actively complete his thesis.

Language Change in Compliment Responses Among The Malay Generation Y

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INTRODUCTION

The traditional Malays are Malays who observe traditional values, with the attitude of indirectness in many of their interactions. In normal daily interactions, this indirectness is reflected in many ways for the sociopragmatic reasons of protecting one's face and as a mark of respect to the other person's opinion. They are not used to reveal their real feelings or expressions directly to the listener or the public, especially in situations that are concerned with the negative response that they have to imply.

Asmah (1992) and Suraiya (2006) reported that Malay societies normally are indirect in their communication. Normala (2011) explained that the typical compliment response in Malay culture is "it must first reject, supported by reason, and return it via complimenting the speaker instead" (Normala 2011:94). This is supported by Kuang et al. (2011:446) who acknowledged that "Malays avoid being upfront. Therefore, indirectness helps to mitigate various aspects of the face threatening acts (FTA) described by Brown and Levinson (1987)." They followed this rule and are rarely against it since self-praise would be considered as *riak*, i.e. purposely showing off, and is viewed negatively in the Malay culture.

Moreover, "the norm of Malay community is to be modest" (Marlyna 1998:33). Modesty is the value derived from Islamic law, better known in its Arabic term as the *shari'ah*. Because Islam is the official religion in this country, many aspects of lives of the Malays are influenced by *shari'ah*, such as in moral conducts and linguistic behaviors. Olayan & Karande (2000) as cited in Kim et al. (2004:541) explains that "the *shari'ah* describes the values that Muslims should hold, including truth, honesty, social and collective obligations and responsibilities." Hence, the way of the older generation's responses to compliments showed that they adhere to Islamic value and it has great dominance and influence on Malay language and culture. They remain humble by not accepting the praises given to them to show their politeness in every circumstance whether it is formal or informal.

However, what used to be believed as a cultural influence in the interactions is showing changes in the speech acts produced by the native speakers of Malay. Empirical evidence from speech acts studies in Malaysia have shown this. In Marlyna Maros (1998)'s study on compliments and compliment responses, for example, there was already tendency toward

responding to compliments not as prescribed by the Malay cultural rules. The study found that these responses are known as the formulaic “Thank you” (Wolfson, 1983), reciprocated the compliments that were uttered in English, hence the conclusion that if the compliments were given in English, the response tends to also be in English, i.e. the general and safe “Thank you”.

A study by Ummul Khair & Grace (2010) on the act of complimenting of Malaysians aged from the early twenties to early fifties, found that majority accepted the compliments, but at the same time, they also shifted the force of the compliment to evade self-praise. Normala (2011) study also revealed that the subjects of her study which are the major English students “...have begun to increasingly adopt the Western ways of responding to compliments, i.e., accepting and appreciating, than to maintain the Eastern style of rejecting and denying” (Normala 2011:10).

The studies by Normala (2011), Ummul Khair & Grace (2010), and Marlyna Maros (1998) indicate that there is a change in the way Malays are responding to compliments. With the exponential development of digital devices over the millennium, there is a need to investigate compliment responses in computer-mediated communication (CMC) because growing up in the age of cyber technologies; Generation Y is becoming more and more dependent on CMC for their networking and almost all of their daily tasks. A scientific investigation would show the current categories, patterns and influence of language use in compliment responses among the Malay gen-y community through the medium of communication that they use very frequently, i.e., the facebook.

THEORETICAL FRAMEWORK

The framework is largely based on Brown and Levinson's Politeness Theory that consists of three major concepts; Face, Face-threatening acts (FTAs), and Politeness strategies. They are best summarized as the following:

Face – is the public self-image of a person that everyone wants to claim for himself/herself. It is presented in two forms - Positive face, which is the interlocuters' claim to a consistent positive self-image and the need to be accepted plus approved by their group members; and Negative face, which is the need to have freedom of action and not to be imposed on by others.

FTAs are acts that inherently damage the positive or negative face of the addressee or the speaker by acting against to the wants and desires of the other. Factors in determining the weight of FTA include Power, Distance, and Ranking of the imposition. The assumption according to the theory is, the greater the threat, the more politeness is required towards the other person.

Politeness strategies consist of five types of strategies:

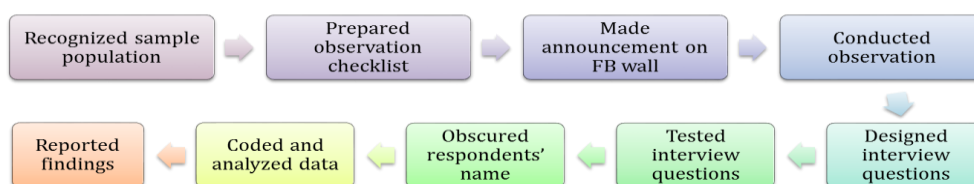
1. Bald on-record politeness: being straightforward, usually used by people with close social distance.
2. Positive politeness: oriented towards the addressee's positive face needs.

3. Negative politeness: usually used between two people who are socially distant.
4. Off-record strategy: also known as indirect strategy, used when the risk of face loss is great.
5. Don't do the FTA: avoidance strategy – do not do the FTA, keep silent.

METHOD

The research made use of text-based computer-mediated discourses which consist of asynchronous and synchronous communication and semi-structured interviews via E-mail. Since E-mail is characterized as an asynchronous communication tool, it allows the participants sufficient convenience and time to give their reliable feedbacks. The following is the research flowchart:

Diagram 1: Research Flowchart



The respondents were from the age group of 13 to 31 years old, from different parts of Malaysia. The age range was based on the definition of the United Nations Joint Staff Pension Fund (2011) which stated that “the generation Y, born between 1981 and 2000...” (United Nations Joint Staff Pension Fund 2011:6). The rationale for choosing Generation Y in this research is that they are technology-oriented people and they are spending much time to communicate and socialize online. Hamisah (2011:1-2) described them as “the most updated and informative as well as attention-craving, hence, their obsession with social media and the latest gadgets... In reality, Gen-Yers are some of the most social of all generation groups.”

Framework For Analysis

The samples were analyzed based on the categorical framework established by Chen (2010) and Holmes (1986). The data were first arranged and coded according to three main strategies which are; i. Accepting, ii. Rejecting, and iii. Deflecting/Evading. Each strategy has further 16 sub-divided strategies, and the classifications are shown in Table 3.2. This study adapted Chen's (2010) classification of compliment responses despite other taxonomies because it is similar with the original taxonomy proposed by Holmes (1988). The categories were most suitable to the data because of its clear and comprehensive coverage. The analytical framework that is established by Chen (2010) used for analysis is summarized as the following:

Table 1: Chen's (2010) framework of analysis

Accepting	Deflecting/Evading	Rejecting
Agreeing, Thanking, Expressing gladness, Returning, Encouraging, A-explaining, Agreement token (Holmes 1988)	Offering, Using humor, Seeking confirmation, Doubting, Deflecting, D-explaining	Rejecting, Denigrating, Expressing embarrassment, R-explaining

FINDINGS AND ANALYSIS

Types of strategies and frequencies of compliment responses:

Table 2: Types of strategies of compliment responses

STRATEGIES	FREQUENCY	PERCENTAGE (%)
Accepting	142	71.0
Deflecting/Evading	15	7.5
Rejecting	11	5.5
Multiple-strategies	32	16.0
TOTAL	200	100.0

The four main strategies were further refined into sub-strategies. The list and respective responses are summarized in table 3 below.

Table 3 Sub-strategies of compliment responses

SUB-STRATEGIES	FREQUENCY	PERCENTAGE (%)
ACCEPTING		
Agreeing	7	3.5
Thanking	122	61.0
Expressing gladness	1	0.5
Returning	6	3.0
Encouraging	1	0.5
A-explaining	1	0.5
Agreement token	4	2.0
DEFLECTING/EVADING		
Offering	1	0.5
Using humor	3	1.5
Seeking confirmation	1	0.5
Doubting	3	1.5
Deflecting	1	0.5
D-explaining	6	3.0
REJECTING		
Rejecting	5	2.5
Denigrating	3	1.5
Expressing embarrassment	1	0.5
R-explaining	2	1.0
MULTIPLE-STRATEGIES	32	16.0
TOTAL	200	100.0

The following discussion focusses on the most and least occurring responses which are *Accepting* and *Rejecting*.

Accepting

The result reveals that the compliment recipients preferred to give brief positive responses without a further note on the complimented item. The responses were simple enough that they appeared mostly in abbreviations, for instance, ‘tengs’ and ‘tq’ representing ‘thank you’ in English, and ‘maceh’ or ‘trimas’ to represent ‘terima kasih’ in Malay.

The frequent appearance of thanking among gen-y Malay supports Politeness Theory on the use of positive politeness strategies as a way of achieving mutual harmony with their addressee. It is undoubted that saying ‘thank you’ is a very familiar response among the Western society; indeed, it has turned out to be a part of their norms of communication. It is verified by numerous studies such as Holmes (1986), Herbert (1989), and Wolfson (1983). As a result, it can be assumed that Malays who replied to compliments by saying ‘thank you’ were those who have internalized the values of the Western culture.

Rejecting

Rejecting sub-strategy constitutes the smallest group of compliment responses which is 2.5% out of the 200 responses. This sub-category shows that the refusal occurred mainly because there was a mismatched between the complimenter’s appraisals with the recipient’s perception on the complimented item. It also shows that a few of Malay’s Generation Y still maintain the Malay socio-cultural norms when responding to compliments.

The Effect Of Compliment Language On Compliment Response

The distribution and frequency of various compliment response strategies according to different compliment languages, namely Malay, English or combination of both languages are illustrated in Tables 4 and 5.

Table 4 Compliment responses strategies according to languages of compliment

STRATEGIES	MALAY		ENGLISH		MIXED LANGUAGES	
	F	%	F	%	F	%
Accepting	78	69.6	30	85.7	34	64.2
Deflecting/Evading	10	8.9	0	0.0	5	9.4
Rejecting	7	6.3	1	2.9	3	5.7
Multiple-strategies	17	15.2	4	11.4	11	20.7
TOTAL (N=200)	112	100.0	35	100.0	53	100.0

Table 5 Sub-strategies of responses according to compliment languages

STRATEGIES	MALAY		ENGLISH		MIXED LANGUAGES	
	F	%	F	%	F	%
ACCEPTING						
Agreeing	6	5.3	0	0	1	1.9
Thanking	67	59.8	27	77.1	28	52.8
Expressing gladness	0	0	1	2.9	0	0
Returning	1	0.9	1	2.9	4	7.6
Encouraging	0	0	0	0	1	1.9
A-explaining	1	0.9	0	0	0	0
Agreement token	3	2.7	1	2.9	0	0
DEFLECTING/EVADING						
Offering	0	0	0	0	1	1.9
Using humor	3	2.7	0	0	0	0
Seeking confirmation	1	0.9	0	0	0	0
Doubting	1	0.9	0	0	2	3.8
Deflecting	1	0.9	0	0	0	0
D-explaining	4	3.6	0	0	2	3.8
REJECTING						
Rejecting	2	1.8	1	2.9	2	3.8
Denigrating	2	1.8	0	0	1	1.9
Expressing embarrassment	1	0.9	0	0	0	0
R-explaining	2	1.8	0	0	0	0
MULTIPLE-STRATEGIES		15.2		11.4		20.7
TOTAL (N=200)	112	100.1	35	100.1	53	100.1

When responding to compliments from different types of languages, again, *Accepting* was the most common response. Even though Gen-Y demonstrated a greater variety of acceptance patterns, Table 11 shows that within the *Accepting* main strategy, *Thanking* which characterized by the use of the gratitude expression, was the most preferred at sub-strategy level and it was more accepted when the compliment was in English (77.1%), followed by Malay (59.8%) and mixed languages (52.8%).

The majority of the respondents tended to express their gratitude in English indicating their comfort in using the language for that purpose. English is also instrumental as a way of returning positive politeness to the complimenter since accepting compliments in the Malay language could be interpreted as arrogant and proud in the Malay culture.

CONCLUSION

The patterns of responses showed that compliments were responded by gratitudes in many ways, such as ‘thanks,’ ‘tq,’ ‘thanx,’ ‘makaseh’, and ‘time kaseh. This kind of compliment response is an upcoming and new sociopragmatic phenomenon in the Malay culture. As the prominent sociolinguist, Asmah (1992) stressed, that the traditional Malays used to refuse, neutralize or downplay the praises; saying ‘thank you’ is regarded as a

very common response among the English native speakers. The findings in this research suggest that the Generation Y could have been influenced by the Western culture in responding to compliments. The second most common responses was the combination of two or more strategies, where the speakers not only preferred to employ the combination of *Accepting* strategies, but they also tend to combine the Malay and Western values in responding to the compliments by using the combination of *Accepting* and *Rejecting* strategies.

The medium or language of the compliment did not influence the responses since a big percentage of the respondents tend to thank the complimenter whether the compliment was in Malay, English or both languages, i.e., code-switching. It should be noted that code switching happened in most of the compliment exchanges. Almost all the speakers switched to 'thank you', instead of saying 'terima kasih' regardless of the matrix language used and this trend is significantly relevant with "the qualities of directness and neutrality in English are appealing as it allowed speakers to express their innermost feelings" (Lee Su Kim et al, 2010:7). The findings show that the Malays are inclined to convey their appreciation in English as accepting compliments linguistically is very uncommon in the traditional Malay culture. It is because the acceptance might imply an attitude of arrogance and pride, however; expressing gratitude in English could avoid misinterpretation, and they will not be viewed as being snobbish at the same time. Therefore, code switching from Malay to English is seen as the easiest and spontaneous way to express their feelings and real intentions.

Findings in this study will contribute to the richer understanding of the relationship between language, culture, and communication. The character of a typical Malaysian is derived from family and societal values which mostly comply with the needs and codes of behavior imposed by its community (Asma & Galagher 1995). However, their sociopragmatic strategies have shown some changes throughout the last decade or so possibly due to the changing needs in education and expedited by technology in communication. McClard & Anderson asserted that "as technology mediates more and more of our daily social exchanges, the forms of our interaction change" (2008:12).

Furthermore, this research will be significant in promoting effective communication in Malay society. It is hoped that the findings could overcome the possible misinterpretation in communication between the Malays who adopt the norms from other cultures and the Malays who adhere to the traditional values in their interaction. It is because, in the context of gen-y in multicultural Malaysia, there is a strong possibility for linguistic and cultural transfer in the speakers' use of English or any languages that are foreign in the country. Indeed, there is a cultural belief that puts forward the idea of learning another language will change "an individual's way of thinking, religious belief, the rule of decorum etcetera" (Asmah 1992:120).

Last but not least, this study will also be beneficial to English and Malay language teachers at all levels of education when it comes to understanding the

students' multiple linguistic identities. By identifying changes in their compliment responses behavior, the teachers may need to revise the content of the syllabuses and implement the content which is more culturally and technologically challenging. This learning session can help enhance the younger generation's world view and level of language and cultural competence in English and Malay. As said by Teo (2001:370), "...the compliment behavior of Malay society requires the knowledge of a special sociogrammar." They will be more comfortable and confident to communicate with people who have different cultural views because they know how to select the appropriate responses according to the interactional context.

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Expressive Complaints of Toy Traders in Solok City Park: Sociopragmatic Review

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Abstract

This article contains an analysis of toy merchants speech act in Park City Solok. Speeches that serve as the focus of research are the speeches that show an expressive form of speech complaints greeting complaints. In addition to expressive complaints, Analysis is also done to find the factors which led to the emergence of expressive greeting complaints. The metodes used in the study are an observational method and conversational method. The observational method is uuused along with recording technique and the advanced technic called non participant technique and recording technic. The conversational method is used along with trigger thechnique and the advanced techniques., then recording technic and note technique. In analyzing data metode padan being used. Metode padan that used is a referential method and translational. The results showed there were twelve data representing lingual speech acts expressing speech complaints in toy traders in Taman Kota Solok. Expressive speech acts such complaints mostly indicated by the word, 'tapi,' 'sayang,' 'kecewa,' 'susah,' 'padahal,' and 'lah' particle, and negative sentences characterized by the use of the word 'ndak.' Factors that affect the appearance of expressive speech complaints in the speech of toyman in Solok State Parks can be categorized into two main factors; they are economic factors and environmental factors.

Keywords - *Expressive, complaint, merchants, speech*

INTRODUCTION

Pragmatic recognised three kinds of actions manifested by speakers. The three types of action known as locution speech acts, illocution, and perlokusi. From the three kinds of the speech acts, illocutionary speech acts can be considered as the core of the speech. It is because the illocutionary speech act not only says something but do something. The illocutionary force has thrown by the meaning of utterances. That is, how a narrative has the purpose, function, or the power of speech is concerned, and what the speech was done? Thus, words such as " *Aduh, di sini panas ya.* "Uttered by the speaker, not solely intended to inform the opponent at the time that word is spoken, but speakers intent is the opponents perform certain actions related

to the speech. For example, from the sentence above the opponents expect to turn on the fan or open the window (See also Lyons, 1995: 247).

Neither the pragmatic study nor sosiopragmatik, Rahardi (2002: 17) states that the *ilokusi* is the most studied. Illocutionary speech acts are further grouped by Searle (1969) on five kinds, namely (1) assertive, (2) directive, (3) expressive, (4) commissive, and (5) the declaration. From the five kinds of grouping of the act of illocution, in this article, the researcher focuses on analyzing expressive speech acts. Yule (2006: 93) defines expressive speech acts as speech acts that express something that is felt by the speaker. The act of speech reflects psychological statements and can be a statement of joy, difficulty, joy, hate, pleasure, or misery.

In this article researchers look at expressive speech acts that serve as a complaint. In KBBI (2008), a complaint has the meaning of phrases out because of hard feelings, suffering from something heavy, pain, disappointment, and so on. In essence, man is a creature who is never satisfied with what he has. Of this nature, it will be possible for humans to complain about the life they live. Complaints arising from the discrepancy between expectations and the facts and disappointments that are present due to environmental treatment.

Selection of this topics is also underlying the fact that complaining is one of the actions that are often encountered in everyday interaction. Both complain to superiors, peers, parents, and others, not least for toy traders who every day is trying to earn a living in the area Park City Solok. The social environment in Park City traders are mixed up with Solok market make the frequency of occurrences of complaints will be even greater, especially due to competition among traders that will increase. Thus, the more complaints that arise due to dissatisfaction with the expectations. With the consideration as has been elaborated, research on expressive speech acts in the form of speech complaints become a topic that is interesting enough to be appointed as research and should be analyzed regarding the form of speech that represents it, and the factors that cause its emergence in the subject of research.

The achievement of this article is to see what expressive acts of speech acts are spoken by toy traders in Solok City Park area and what factors are behind the emergence of expressive speech complaints. This study is expected to provide the contribution in sosiopragmatik studies, particularly in assessing the expressive speech acts with complaints function.

METHOD

At the stage of providing data, *metode simak* and *metode cakap* expressed by Sudaryanto(1993: 133) used. The base techic used in the *metode simak* is tapping technique. For its advanced techinc, researchers used a *simak libat cakap* technique (SLC) and recording technique. Furthermore, *metode cakap*, the basic techniques are *teknik pancing* which is realized by fishing a person to speak so that substitutions still take place spontaneously and directly

(Sudaryanto, 1993: 137). The advanced techniques are *teknik cakap semuka, rekam, and catat*.

In the stage of data analysis, researchers use *metode padan*. The method used is referential and translational equivalent method. The basic technique of the method used in this research is *teknik Pilah Unsur Penentu* (PUP). The advanced method used is *teknik hubung bading*. After comparing the data that has been obtained, the advanced technique called *teknik Hubungan banding membedakan* is used (HBB). The comparison look for differences in the form of expressive speech, as a result, several types of forms of expressive speech have been found.

RESULTS

Based on the result of data analysis, there are two things can be concluded, both of them are the answer to the problem which has been described previously. Conclusions obtained from the results of the analysis, namely:

1. The form of expressive speech acts of complaints contained in the speech of toy traders in Taman Kota Solok mostly indicated by words *but (tapi)*, unfortunately (*sayang*), disappointed (*kecewa*), sad (*susah*), *whereas (padahal)* that used to contradicting something, the particles - *lah*, as well as negative sentence characterized by the use of words *ndak*.
2. Factors that influence the emergence of expressive speech complaints in the speech of toys traders in Solok City Park can be categorized into two main factors namely economic factors and environmental factors. Economic factors that affect speech are seen when speech Speakers directed at their economic conditions at the time. Like questions that ask about the business conditions they are in and how their daily income from selling toys. Environmental factors deemed to affect the appearance of expressive speech relating to the business environment toyman.

DISCUSSION

Here are described some data that show expressive complaints by the toy traders in Solok City Park area. The context of the speech is spoken by traders selling toys at Solok City Park.

Data 1

Kalau ado urang pangaleh, tu ndak bisa parkir, nyo dek sakuliliang lo.

'If there are people selling, so we can not park because people are selling around.'

The data above is a form of expressive complaint utterance. This instruction is delivered by traders who sell in Solok City Park area. In this case, traders complain of policy about the changes in the parking lot of a place

selling rice Ampera. Expressive complaints that arise due to the feeling of disappointed from informants. Informants regretted because if there are people who park in the area it will increase the possibility of people stopped by in park.

Data 2

Kalau lain hari di pasa pagi. Ndak lo ba urang di siko do.

'If it's another day in the morning market. No one is here. '

Seen from the data above, the expressive speech complaints are noted. Expressive speech complaint was marked by the lingual aspect "*ndak lo*" which shows his disappointment. Informan shows her feelings that they were not happy because few visitors and buyers are coming in the city park. Thus, buying and selling activities do not increase as expected.

Data 3

Kalau kini ko lapeh makan se nyo.

'Nowadays the income is only enough to eat. '

From these data, expressive speech complaint marked "*lapeh makan se nyo*" which shows his disappointment. That is if the income is just enough to eat, so other needs will not be met. Traders complained that the intensity of selling toy in the region is not big enough so that they are less well in economic matters.

Data 4

Susah mambawok anak dan nasi (barang bawaan) karano bajalan jauh.

'hard to carry children and rice (and other belongings) because of the way off.'

From the utterance above, it seems traders said complaints expressive speech. The merchant complaints submitted caused by a considerable distance toward the parking lot of Solok City Park involving to reduced the visitors to Park City for that reason. It leads visitors deserted and unsold merchandise.

Data 5

Kalau malam minggu, rami. Hari lain, ndak lai.

'If it's a busy Sunday night. Another day, not crowded. '

The above lines are classified into expressive expressions with a function of showing complaints. The complaint is due to feelings of disappointment

from the merchants because of the visitors around the crowded only in holidays then in the other day they do not find the visitors crowded so that the buyers will automatically decrease.

Data 6

Lah lamo, aturan duo tahun bukak nak, lah ruginyo.

'It's been a long time; it should be two years open, it's a loss, small.'

Based on the above data, it can be seen the existence of expressive speech complaint. Complaints on the speech marked by the phrase *sudah rugi* spoken by the informant. Informants responded to the state of the newly built market building by the government. Many of the stalls in the market buildings were closed and deserted. The informant complained about the size of the room from each store that very small. The stores are one of the facilities of the market building provided by the government. Because the store is narrow, the result is no maximal activities to conduct a sale and purchase. With the condition of a small and narrow store that does not provide space for prospective buyers to look at the merchandise. Thus, many of the traders choose not to sell there.

Factors Affecting Expressive Sentences At Toy Shopper in Solok City Park

In communication, of course, there are supporting factors or ways of speaking that contain ideas of communication events for the occurrence of such communication. According to Sumarsono (2014: 313), speech ordinance contains the idea of communication events in the *guyup* contains patterns of speech activities, so that one's communicative competence includes knowledge of the pattern. It refers to the relationship between speech events, speech acts, and styles, on the one hand, with one's ability and role, context and institutions, and trust, values, and attitudes. Therefore, communication that runs in the community can not be separated from social factors. The factors that influence the speech events at toy traders in Solok City Park, as follows.

Economic Factors

Economic factors affect the lives of toy traders in Solok City Park. It is because with economic conditions, and income is not by what is issued. The economic life of toy merchants that only enough for daily meals and the expenditure of primary needs alone, causing toy traders in Solok City Park complained about his fate, as well as government policies that change the layout of parking around the city park. Since the change of car park layout as well as other vehicles, the income of toy merchants has declined, visitors are also few. It is due to, the visitors will be the distance to the park from the park.

In the past, if the parking lot of the vehicle is still around the park, the income of this toy trader is bigger than now. Because everyone who wants to shop in the market will play or just sit in the park to rest. In contrast to nowadays, since the change of market layout the traders' incomes have declined. Therefore, traders complain about it. So they issued expressive speech complaints to researchers.

Environmental factor

Environmental factors also affect the lives of the merchants. The complaints spoken by traders about the environment they are selling toys is less conducive to attract visitors. The policy on parking governance around the changing parks causes traders to feel disappointed so that expressive complaints appear.

CONCLUSION

Based on the above analysis it can be observed that the expressive speech that serves to indicate the complaints realized because of their feeling of disappointment or anger from the speakers. The speaker is dissatisfied with a situation, thus showing his feelings with negative emotions. As for the causes of occurrences in complaints utterances are economic and environmental factors.

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Translation of Terms Related To Islam Religion in *Laskar Pelangi* into Japanese Novel, *Niji No Shoonentachi*

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Abstract

Laskar Pelangi by Andrea Hirata is a story about culture and community in Belitung Island. The aim of this study is to clarify how the Islamic terms in the source language (SL) are expressed in Japanese as the target language (TL). We study about the equivalence of the Islamic terms in the target text (TT) between the source text (ST), *Niji no Shoonentachi*, paying attention to the translation strategies used by the Japanese translator.

Keywords: *literary translation, Islamic terms, equivalence, translation strategies.*

INTRODUCTION

Novel “*Laskar Pelangi*”, written by Andrea Hirata, tells ten Malay children who attended Muhammadiyah primary school, in the Island of Belitung. Most of the story consists of their school life, told by a hero, namely Ikal, one of the children. The teachers in that school teach the values of Muhammadiyah custom, fiqh, faith, Islamic history, and so on. Therefore, readers of the novel will easily find the terms related to the Islam religion.

These terms related to the Islam religion are cultural words. Cultural words are very easy to detect since they are associated with the religious specific contents, and are not usually be translated literally because they can change the original meaning of the words (Newmark 1988, 95).

Cultural words reflect the local color of the language and culture of a community as well. Newmark (1988, 95) categorized the cultural words into five types. (1) Ecology, such as animals, plants, geological condition. (2) Material culture, consisting of food, clothes, residence, and traditional transportation. (3) Social culture, such as occupation and entertainment types. (4) Organization, tradition, activities, customs, concepts. (5) Gestures and custom.

This research aims to clarify how the equivalence of meaning is produced between the Islam-related terms and Japanese language through describing the translation-work technique. In the study, we only conduct with the terms of material category because it eases the data searching. As we know, translating is to reveal the source language (SL) message with the closest equivalent of the target language (TL) (Nida dan Taber 1974, 12). In literary translation, Landers (2001, 49) said that a literature text translator must be able

to bring a psychological effect and emotion of ST to the TT readers. In other words, a literature text translating is a creative and reproductive effort that aims to produce an equivalent, aesthetic effect between TT and ST.

We chose “*Laskar Pelangi*” as the ST because it had won literature awards several times, and the content reflects the Belitong Malay culture well.

METHOD

We are using two novels, the original version of *Laskar Pelangi* by Andrea Hirata and the Japanese-translated version, *Niji no Shoonentachi*, which was translated by Kato Hiroaki and Fukutake Shintaro. We applied the descriptive, comparative methods to this research and collected data by reading the ST and TT. After reading, we sorted words of Islamic terms in ST and compared the translation of the TT novel.

We also analyzed the translation strategies used by translators. Data is recorded on the data cards. Afterwards, we analyzed the translation strategy for the Islam-religion terms. We applied the theory of Newmark (1988), and Baker (2011) to find the translation strategies for the Islam-religion terms.

Furthermore, we analyzed the equivalence of the translation in the ST by applying the theory of Koller (Munday 2001, 47). We also referred to the theory of Nida and Taber (1974, 24), who divided the concepts of equivalence into two, one is the dynamic equivalence, and another is the formal equivalence. In this research, we are trying the verification of the dynamic equivalence concerning to the translation, that is, we would clarify what degree TT readers can appreciate the message of ST, as ST readers do.

RESULT

We chose seven words related to Islam religion, mainly the material category, which are clothes, building, and equipment. We confirmed the literal meaning of those words with the ‘Kamus Besar Bahasa Indonesia.’

Tabel 3.1 Data of terms related to the material category of Islam

No	ST	TT	Translation Strategies
1.	Biji-biji tasbih (448)	数珠 (367) <i>Juzu</i>	Literal
2.	Jilbab (2),(6),(123)	ベール (17) <i>Beeru</i>	Naturalization: English-Japanese
3.	Kerudung (9)	ベール (19) <i>Beeru</i>	Naturalization: English-Japanese
4.	Majalah syiar Islam (279)	イスラムの権威誌 (228) <i>isuramu no ken-i-shi</i>	Literal
5.	Pesantren (486 [2x])	プサントレン (397) <i>Pusantoren</i>	Couplet: Naturalization of Indonesian-Japanese with additional explanation

6.	Sajadah (171), (99)	礼拝用のカーペット (139) <i>reihaiyou no kaapetto</i>	Descriptive
7.	Talmud (482)	ガリバー級 (393) <i>Garibaa kyuu</i>	Culture substitution

DISCUSSION

From the table, we can see that the translator used some strategies to translate the terms related to the Islam religion to TT. Here we would like to make a concrete investigation of each strategy for the seven dates above.

Biji-biji tasbih is rosary beads that are used to count prayers in the worship to Allah. This instrument is used by several types of religious followers. Japanese themselves are also familiar with *juzu* 'Buddhist rosary beads,' especially the Buddhists are. The translator was using literal strategy because this material has already known in Japan, even though not perfectly the same one with *biji-biji tasbih*, the TT readers can imagine it, beads to count that is used in praying as the ST readers understand it.

Jilbab means a wide veil used by Muslim women to cover their heads and necks, down to the chest (KBBI online, 11:24). In Japan, it is rare for women to use this kind of clothing, so the word *jilbab* is translated with the naturalization strategy from English, that is ベール/*beeru* 'veil'. Naturalization usually adapts a word of SL into pronunciation and morphology of TL. Naturalization in the *beeru* case by the translator comes from English, namely *veil*. In Japan, *veil* usually is associated with fabric that is used by women commonly. However, the context of the story leads the TT readers to understand that the intended *veil* is a covering cloth used by Muslim women.

Moreover, the word *kerudung*, which is also translated as *beeru* 'veil'. Veil means a covering cloth on the head of women. Although in Indonesia the definition of *jilbab* and *kerudung* is different, the translator still translates with the same word, *beeru*. It is a naturalization from English. Such translation is influenced by English use, which has only one equivalent word for the *kerudung*. Although in the ST *jilbab* and *kerudung* is equalized, the TT readers can still understand and build an image that this kind of fabric is used as a head cover and used by Muslim women.

The word *majalah syiar Islam* is translated to イスラムの権威誌 /*isuramu no ken-i-shi*, that means 'an authoritative Islamic magazine.' The translator used literal strategy here, that replaces *majalah syiar Islam*, a phrase in ST with *isuramu no ken-i-shi*, a commentary phrase of TL whose meaning is almost equivalent to the ST phrase.

This strategy is used so that the TT readers understand the intention of ST writer, who wants to present and introduce to the TT readers that there exists a magazine that is regarded as *majalah syiar Islam* in Indonesia.

In the table, there is also the word *pesantren* 'a boarding house for *santri*/religious-student to learn the reading and studying Koran and so on.' This word is translated into Japanese using naturalization strategy from the

Indonesian, namely プサントレ/*pusantoren*. This strategy was chosen because there is no equivalence word in the Japanese language. Besides the naturalized word プサントレン, the translator gave an additional explanation: 寄宿生のイスラム学校/*kishukusei no isuramu gakkou* 'Islamic school for dormitory students.' This explanation is given so that the TT readers will understand the meaning of the word together with the culture of the SL community.

The word *sajadah* comes from the Arabic language, that is a mat used for praying on it. Since the Islamic followers are very little in Japan, there are rare Japanese who understand the meaning of this word. So the translator uses descriptive strategy, with a phrase, 礼拝用のカーペット/*reihaiyou no kaapetto* 'a carpet which is used for praying.' The descriptive strategy seems effective when TT readers have a similar tool that will bring the close image to the readers. In this *sajadah* case, the aim of the translator is almost achieved.

The last is *Talmud*, the Jewish sacred book. The translator equalizes *Talmud* with ガリバー級/*garibaa kyuu*. Actually, *Garibaa* is a hero's name of famous fiction work, who takes an adventure in dwarfs' kingdom. *Garibaa kyuu* means here 'very large.' The translator seems to use the word because the book is famous among TT readers and it can easily associate with the meaning above. We, however, would say that such the way of translation is not so equivalent. That book is not a sacred book, as what is intended by the ST writer. He tried to imply by *Talmud* that the firm in the ST had been so dominant that could be regarded as the sacred scripture. We would suggest that the translator should have applied, for instance, the couplet strategy: naturalization with an additional explanation so that the TT readers can appreciate the sacred nuance in it.

From the data analysis, the translator uses five types of translation strategy to translate the terms related to the Islam religion into the Japanese language. The literal strategy is used twice, the naturalization twice, couplet strategy once, and descriptive strategy and culture equivalence one time each. The translator uses naturalization and literal strategy relatively often. We consider that it is because there is such a cultural difference between SL and TL that the same term is not found in each of them. Naturalization strategy intends to make ST's words equivalent to TT's words. We would consider that not all those strategy can deliver message and impression which a ST writer intended, to the TT readers, as we took up the use of the word *garibaa kyuu* to translate *Talmud*.

CONCLUSION

The terms related to the Islam religion is common in Indonesian culture. It is reflected in a number of terms used in *Laskar Pelangi*. These terms then are translated by applying five types of translation strategy to Japanese. Translation strategy helps the translator answer the translating problems in the

culture word category such as Islam-related terms in ST. As the result of it, TT readers can appreciate the message and impression in ST as the ST writer expressed. Based on the analysis, we consider that the translator has succeeded in bringing ST message to TT readers in many cases.

There is a possibility to develop the research concerning *Laskar Pelangi*. It can be explored since this novel is rich in cultural content with the use of some loan words and absorbed words from the foreign language and ethnic language.

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Improving Students' Achievement in Writing Narrative Paragraph Through Statement, Extension, Elaboration (SEE) Method

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Abstract

This study deals with the Improvement of Students' Achievement in Writing narrative paragraph through Statement, Extension, Elaboration (SEE) Method. This study conducted by using an action research was all classes of the second year of SMA Al-Hidayah Medan, the sample of this research just one class namely XII IPA 1, the number of this class was 30 students, the research was conducted in two cycles, every cycle consisted of three meetings. To collect the data, the instruments were used quantitative data (writing test) and qualitative data (diary notes and interview). Based on the writing test score, the mean of students in the first meeting was 58.1, in the second meeting the mean was 61.8, in the third meeting the mean of was 66.8, in the fourth meeting the mean was 71.4, in the fifth meeting the mean of students was 75.4, in the sixth meeting the mean was 77.8 and at the last meeting the mean was 80.5. Based on diary notes and interview it showed that the expression and excitement of the students also got the improvement, it was found that teaching narrative writing by using SEE could improve students' narrative writing. It suggested that the English teacher apply SEE Method as one alternative in teaching narrative writing.

Keywords: *Narrative, improvement, English writing, paragraph coherence and SEE method*

INTRODUCTION

The main objective of learning writing to the English Education department is student expected to write an academic essay. To achieve this, the students should be able to write correctly and use appropriate words in his/her written task correctly and continuously because writing is a process of putting thought an ideas in words into a sequence of words combined into sentences, in the form of paragraph that every sentence is related one another semantically (Mc. Celland: 2003)

Knowledge of writing refers to the vocabulary, grammar, language function, content, and context. Where a good writing must be supported by the element of a good paragraph, they are unity, completeness, and coherence. Oshima and Ann (1981:5) stated: writing is not easy for students because in writing the students have to master the vocabulary, spelling, grammar function, appropriate cintents words selections, appropriate to audience reader's topic and discussion. It means that before students can write

well and able to major writing skills it is the way found thinking of the idea, organizing and developing the idea and polishing structures sentences in writing a paragraph.

Narrative is a pattern of thought, consist of the act of following a sequence of action or events in time (Kate, 1987) where a good narrative topic sentences indicate that a paragraph relates a personal experiences of some important or relevance, it is clear that narrative is away of paragraph by presenting the ideas and facts in chornological order and the sequence of time which is the events happened.

However in reality students, narrative writing achievement in English writing is still low. The students got difficult to write a paragraph, they did not have any idea for writing, the students did not know what they want to write, and they do not become interested in writing. Also when students asked to write a narrative paragraph, they wrote everything without a focus on coherence, sometimes there was two or more topic sentence that was found in one paragraph.

Therefore, in improving students writing narrative achievement. Statement, Extension, Elaboration (SEE) method will be used, which is begun each paragraph with a statement that conveys the main idea then extend that idea by restating of explaining the first sentence after that elaborate the expalnation or restatement by providing supporting examples facts and details, it means Statement, Extension, and Elaboration (SEE) method consider as a technique for shedding more light subject. By integrating this SEE method, the studentscan constructed their idea correctly and based on personal experience in writing a narrative paragraph.

Based on the background and the objective of the study, the research problem is formulated as follows :

Does the using of Statement, Extension, Elaboration (SEE) method significantly improves the students' narrative writing achievement?

METHOD

This research is conducted by using classroom action research. It was conducted by 30 students at SMA AL-HIDAYAH Medan; there were be four parallel classes of second year students totaling 160 students, one class was randomly selected by using cluster sampling namely XI IPA 1 was chosen as a sample. The research procedures followed the cyclonic process of planning, action, Observation, and Reflection. This process was preceded by the preliminary study to identify the problem of the students' narrative writing achievement in English writing. In quantitative data used writing test as an instrument, the students tested by asking them to write a narrative writing, then in scoring used five components of scoring writing namely content, organization, vocabulary, language use and mechanics proposed by Jacob (2002:118). In qualitative data, the writer used interview sheet and diary note.

It was used to identify what would happen in classroom and diary note was used to record events narratively.

RESULT

After analyzing the quantitative and qualitative data, the result of this study shows that in a preliminary study, the research finding had proved that Statement, Extension, Elaboration (SEE) method could improve students' narrative writing. It can be seen from the mean score is 58.1. in the second meeting was 68.1, in the third meeting was 66.8, in the fourth meeting was 71.4, in the fifth meeting was 77.8 and in the last meeting was 80.5.

This improvement not only happened in the mean of the score's students but also in the percentage of students who got the point 75, the percentage improved from 10% in the first meeting as the pre-test and 90% in the seventh meeting.

As the scores and percentage above the expression and excitement of the students also showed the improvement, it could be seen from the interview sheet and diary notes, step by step most of the students were active and enthusiast during the learning process.

Table 1. : The percentage of the students' narrative writing skill

No	Test	Members	Percentage
1	First meeting	3	10%
2	Second meeting	5	16%
3	Third meeting	8	26%
4	Fouth meeting	11	36%
5	Fifth meeting	17	56%
6	Sixth meeting	22	73%
7	Seventh meeting	27	90%

Table 2 : The percentage of the students' narrative writng skill

No	Interval class	Frequency	Percentage	Figures
1	30-35	3	10%	Good
2	25-29	7	23%	Good
3	20-24	10	33%	Very well
4	15-19	7	23%	Good
5	10-14	3	10%	Similar
6	30-35	3	10%	Similar
7	25-29	7	23%	Good

DISCUSSION

The statement, Extension, Elaboration (SEE) method could improve students' narrative writing, quantitatively and qualitatively since in the process of learning writing, where the research was conducted in two cycles which involved three meeting in each cylce. Eventhough the scores of the students'

improved in the first cycle, the writer conducted the second cycle to see another improvement of the students. The second cycle was conducted based on the problem that was found in the first cycle, because the students still lack understanding, generic structure and linguistic feature of narrative writing, so another treatment was given by reminding them about generic structure and linguistic feature by guiding them to brainstorm the topic that will be discuss and then teacher asked them to find the words that have been selected that related to the topic discussion and then explain them to put statement, extension and elaboration, when they began to write their writing. It was expected that by Understand the statement, extension and elaboration the students can be able to write their paragraph focused only one main idea each paragraph and if their writing coherent, they could expand it and deligent to open their dictionaries to find the new words that related to what their write before.

CONCLUSION

The main purpose of this research was to investigate how the SEE method can improve the students' narrative writing achievement. The finding shows that the SEE method can improve the student's narrative achievement in english writing, Quantitively the students score increased from the first meeting until the last meeting, it showed by mean of students in the first meeting was 58.1 until the last meeting 80.5. From the data, it can be concluded that teaching narrative writing by using statement, extension and elaboration (SEE) method increases students' achievement in narrative writing.

It was also found out that the students got the easier steps in good narrative writing, easy to understand, having good motivation, better interest, preventing not coming late, didn't have difficulties to write a narrative writing coherently also more aware of writing.

Based on the conclusion, the researcher recommends the use of Statement, Extension and Elaboration (SEE) method to improve narrative writing achievement in English writing and do further study/research on using to large number of subjects and also to the other skills

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Emergent Scales in the 2017 Jakarta Gubernatorial Election

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Abstract

In a cycle of chaotic national elections across the globe that have seen the rise of far-right politics, conversations about the gubernatorial elections in Jakarta, Indonesia, might have felt distant to foreigners. Nevertheless, accusations of blasphemy and libel leveled against the incumbent Christian-Chinese governor by hardline Islamic groups launched the Jakarta election into the focal point of the international news media. This, in turn, conflated the event into a climatic turning point for the face of Indonesian democracy, in which religious and ethnic tolerance of minorities and freedom of speech are at stake. In this paper, amid the scores of media resources that comment, report, criticize, applaud, support, condemn, and rationalize the case in national newspapers, international news outlets, and locally televised programs, I analyze semiotic processes of political Facebook posts shared by residents of Pekanbaru, Indonesia, about the Jakarta election to explore the emergence of scales and scale-making (Lempert & Carr 2016) from the circulation of discourse in social media as a means for producing shared feeling and experience on a magnitude greater than just face-to-face interaction of a group socially situated in a particular time and space. I utilize traditional and current methods in linguistic anthropology as a means of understanding the mass mediation of these imagined communities that span from Java to Sumatra, in which social media acts as the modal for social change in regards to Indonesian liberal democracy, Islamic conservatism, and religious pluralism.

Keywords – erasure, iconization, indexicality, Peircean semiotics, recursivity, scale-making, social media

INTRODUCTION

The downfall of the New Order regime in Indonesia in 1998 and the beginning of the *Reformasi* period saw the influx of political reforms delivering freedom of expression, consolidation of the roles of political parties, and the right to vote in open and transparent elections (Arianty 2016). This period has been simultaneously marked by the proliferation of Islamic piety in popular culture; this piety, in turn, becomes politicized as national identity (Subjianto 2011). The question of the contemporary Islamization of Indonesia is indeed an immense one—in this paper, I seek to contribute to the ongoing conversation of piety in Indonesian politics through an analysis of multilevel discourse surrounding the polemical events of the 2017 gubernatorial elections in Jakarta. The following account consolidates evidence from scores of online news articles, video broadcasts, and social media posts generated beyond the

boundaries of the Indonesian capital to trace Ahok's trajectory from outright favorite to metaphorical martyrdom in what the *Jakarta Post* has called "the dirtiest, most polarizing, and most divisive [election] the nation has ever seen."

The office of Governor of Jakarta is exceptionally prestigious, most notably for its notoriety as a stepping-stone to the presidency, as demonstrated by current president Joko Widodo (commonly referred to as "Jokowi" by his constituents) in 2014. As Jokowi's running mate in the 2012 gubernatorial election, Basuki Tjahaja Purnama, known familiarly as Ahok, was inaugurated as Governor of Jakarta in 2014 after Jokowi assumed the presidency. Ahok, a Christian man of Chinese descent, represents two minority populations in the majority Muslim-Javanese capital and ran as the incumbent in the 2017 gubernatorial elections against two Muslim opponents. On September 27, 2016, while on the campaign trail, Ahok addressed residents and officials at Kepulauan Seribu about the government's commitment to a program of corporatizing the grouper fish farming industry for the benefit of local fishermen and merchants and promoting a better transportation infrastructure meant for commerce, tourism, and ease of travel between Jakarta and the outlying atolls. During his speech, Ahok briefly referenced the Al-Mai'dah 5:51 verse from the Qur'an, which states: "O you who have believed, do not take the Jews and the Christians as allies. They are [in fact] allies of one another. And whoever is an ally to them among you—then indeed, he is [one] of them. Indeed, Allah guides not the wrongdoing people" (Sahih International translation). The verse has been a popular refrain especially among the hardline vigilante group Islam Defenders Front (FPI), who vehemently protested Ahok's initial ascension into the governorship. In an official transcript, Ahok referred to the verse without direct citation, stating in an official government video recording of the event that voters should not be persuaded by religious leaders who use the verse to justify the claim that Muslims should not be led by non-Muslims.

Shortly after, an edited video of the speech circulated virally on social media with several key omissions, framing the speech as a condemnation of the Al-Maid'ah verse itself, and not its interpretation. In the runoff to the February 2017 election, Islamic conservatives staged three massive protests rallying for Ahok's ouster. Under pressure from hardliner groups and FPI, the Jokowi administration brought Ahok to trial in December for charges of blasphemy under Indonesia's strict 1965 blasphemy law, a remnant of the authoritarian Suharto regime. On February 15, 2017, Ahok still received 43% of the votes, while challengers Anies Baswedan and Agus Harimurti Yudhoyono received 40% and 17%, respectively. Under the Indonesian constitution, if no candidate secures an outright majority of the votes, a runoff election is held between the top two candidates. During the runoff election on April 19, 2017, Ahok surrendered the governorship to Baswedan by a 16% margin. The following month, Ahok was unexpectedly sentenced to two years' imprisonment for violating the blasphemy law under Article 156(a) of the

Criminal Code, a stringent conviction condemned by the international media and human rights groups as a democratic setback and compromise of Indonesian values.

Bracketing an extended analysis of what marked the particular speech event as blasphemous (see Keane 2007 and Asad 2009 for a thorough discussion of intentionality in religious action and speech), this paper puts into conversation the following questions: first, how did an account of blasphemy (and secondarily, of libel) shape the social outcomes of what was predicted to be a ‘standard’ electoral procedure in the Special Capital Region of Jakarta? Second—and perhaps more importantly—how might both the election and trial results shape the face of Indonesia locally, nationally, and internationally, especially concerning liberal democracy, Islamic conservatism, religious pluralism, and a commitment to ‘Unity in Diversity?’

To approach these questions, I turn to a framework of social formations in the flow of discourse to point to a case in which the speech event is not merely a catalyst that sets a whole consequential series of events into linear motion. Instead, I thematize the emergence of multidimensional scales—geographic, temporal, consequential, and social—as a means of better understanding the grander implications of intersecting, embedded, continuous, and interdiscursive relationships between these events. In a modern world of mediascapes and ideoscapes in global cultural flows (Appadurai 1990), it is even more imperative to question our own analytical and interpretive scales about those made and used by the actors whom we observe.

METHODS

In this study, the researcher collected a dozen public Facebook posts shared by residents of Pekanbaru, Riau, Indonesia, in the two weeks preceding the runoff elections. These posts, primarily in ‘meme’ format, represented content implicitly or explicitly related to the political race in Jakarta and for the most part expressed anti-Ahok sentiments. The specific Facebook post considered in this paper was publicly shared on April 8, 2017, by an ethnic Malay and Muslim resident of Pekanbaru, with few social ties to Jakarta. Following Lempert and Carr’s (2016) recontextualization of scales as emergent rather than always-already phenomena existing out in the world, the researcher employed traditional Peircean semiotic theory—with a particular focus on indexicality—and further conceptualizations of iconization, recursivity, and erasure as additional semiotic processes (Irvine & Gal 2000; Gal 2016) to demonstrate how scale-making and scale-using, when framed as semiotic processes, are productive for understanding how scalar metrics of physical space, geography, and temporality emerge in the reverberation of a supposedly self-contained political event through the circulation of discourse on social media networks as a means for producing shared feeling and experience on a magnitude greater than just face-to-face interaction of a group socially situated in a particular time and space.

RESULT



Figures 1. Political Facebook post publicly shared by a Malay Muslim resident of Pekanbaru on April 8 2017. Translation provided by the author.

DISCUSSION

Figure 1 above pairs the original Facebook post with a translation of the text into English. Following traditional semiotic theory, here I employ Peirce's second trichotomy of object-sign relations: iconic, indexical, and symbolic. The iconic ground refers to the object "merely by characters of its own, and which it possesses," namely by the principle of resemblance. The indexical ground refers to the object "by being affected by that object," by the principle of contiguity. The symbolic ground, as both a product and means of conventionality, refers to the object "by law, usually an association of general ideas," namely by the principle of arbitrariness. (1955, 102-103). Although the text overlay does not make any reference to religion, the words are essentially a substitution of the rhetoric surrounding Al-Mai'dah 51, only this time with the racialized logic that 'Indigenous people cannot be ruled by the Chinese.' Similarly, the woman in the background is iconic of pious Islamic femininity displayed by the length of her hijab and modest dress. The word for indigenous, "pribumi," is ordinarily taken to be derogatory; here, instead of being self-deprecating, it is a means of both separation and inclusion of an imagined 'us versus them' and 'here versus there.' While the rest of text is in standard Bahasa Indonesia, two lexical items, *goblog* ("ignorant") and *bego* ("stupid"), originate from Bahasa Sunda and can thus be indexically linked to Baswedan, the only Sundanese candidate in the race. Finally, the three raised fingers, superimposed by the Hindu-Arabic numeral 3, are also indices of Baswedan, who was Candidate 3 in the race, as well as a common propagandist symbol appropriated by his supporters.

What compels a Muslim woman 1,400 kilometers away from Jakarta, who will never be ruled by the new governor, to post implicit propaganda online, when most of her social interactions, online or otherwise, do not bring her into contact with anyone in need of persuasion? Here I turn to a look at the additional semiotic processes at play. Irvine and Gal (2000) define the process of iconization as “the transformation of the sign relationship between linguistic features (or varieties) and the social images with which they are linked,” in which these features that index social groups or activities appear to be iconic representations of them (37). In this case, the Sundanese lexical items “goblog” and “bego” are perhaps no longer solely linguistic indices of a particular ethnic group associated with a particular political candidate, but instead form merely a single part of the code-mixing phenomenon familiar to Indonesians who live in multiethnic and multilingual cosmopolities, such as Pekanbaru and Jakarta. Extrapolating beyond purely linguistic features and into the broader realm of semiotic ideologies (Keane 2007), the background image of the woman itself demonstrates a certain genericity in her appearance and attire that makes it impossible to pinpoint her as Javanese or Malay, Sundanese or Minangkabau. She is the ideological face of millions of Muslim women who make their homes in cities across the archipelago, somewhere in-between the 1,400 kilometers that separate Pekanbaru and Jakarta. This genericization follows part and parcel of Irvine and Gal’s explanation of erasure as the semiotic process which “renders some persons or activities invisible” due to inconsistencies with the ideological scheme; the ideology here being the urbane, logical Muslim who explicitly embraces her nationalist pride and ethnicity while implicitly defending the dogma of her faith (38).

In this totalizing vision, it is easy to generalize the broader cultural categories implicated in the case. The same oppositions—Muslim *pribumi* versus Christian Chinese—while certainly forming part of the subtext of quotidian social life in Pekanbaru, could very well play out differently during a hypothetical election in the capital of the province of Riau, or even with different individual candidates lacking Baswedan’s ties to Jokowi’s 2014 presidential opponent, Prabowo Subianto, or Ahok’s infamously abrasive demeanor. Nevertheless, the erasure of specificities linking the election to a particular place and a particular time (neither candidate is named explicitly, nor is the election itself directly referenced) makes room for racist and extremist rhetoric to recursively reproduce itself on a wider range of scales, from villages of West Kalimantan to the Maluku Islands to the northwesternmost tip of Aceh in what the international media has recently declared to be an alleged war on tolerance.

As is hopefully evident from the above semiotic analysis, the participants and events surrounding the Jakarta election cannot simply be slotted into fixed binary categories of Islam versus Christianity, secularism versus fundamentalism, freedom of speech versus blasphemy. Writing against Talal Asad’s (2009) homologous, internally cohesive notion of Islam, the case of

religion in the blasphemy trial is a tricky one. Some Muslim voters adamantly support Ahok and his programs, though at a certain personal and social risk. Rather than searching for an epistemological high ground in which scale can be pinned down and subdued by a superordinate form of analysis, Lempert and Carr remind us that “the study of scale requires an openness, a pragmatic sensibility that allows us to track and narrate, rather than capture and catalogue, the many ways that social life is scaled” (2016, 20-1). Indeed, a plethora of scaleable variables emerges out of the fluid semiotic processes involved in the case. Temporal recursivity, for instance, entails both an indexical “reaching back” to 2007 and 2014, when FPI first began leveling Al-Mai’dah 51 as an attack against Ahok’s governability, and a “reaching forward” to the 2019 presidential election, in which pundits project that Jokowi will face considerable resistance from FPI, despite his neutrality when his political ally came under fire (Goffman 1983; Gal 2016)

One also cannot understate the way in which the metrics of physical space and geography are scaled both upwards and downwards, from assembly meeting rooms on seemingly negligible islets to the streets of a nation’s capital to cutting across oceans with the rise of populism. Linguistic anthropologist Debra Spitulnik (1996) reverts to Benedict Anderson’s (1983) claim that mass communication is a precondition for the construction of community in large-scale societies. This mass mediation of communities that are “large, shifting, and intangible” (Spitulnik 161) is precisely the mechanism by which these imagined communities are formed. The extraction, recycling, and reanimation (i.e. decontextualization) of socially-circulated media discourse is re-contextualized in a way that is compelling not to the Jakarta resident faced with a weighty political decision, but to the Pekanbaru resident concerned more so with the production of shared feelings and experience of belonging and solidarity on a greater scale: of being Muslim, Indonesian, Chinese, Christian, etc., and the implications of being identified or governed as such, whatever those implications may be.

Similarly, Bauman (2016) defetishizes co-presence “with an eye toward extending [one’s] reach beyond the interaction order” (26) Mass media, as a communicative technology, appears as a vehicle of “intimate interpersonal contact” (44). It is true that the social reach of one’s political opinions extends far beyond Jakarta, but the very act of “sharing” a post—of coming across a compelling image on Facebook and re-posting it one’s page—establishes a meaningful connection, whether imagined or not, that prevents the social reach from being rendered a mere abstraction. In this sense, the scalar projects of communities, social formations, and the flow of discourse do not necessarily start from a particular bounded social or linguistic unit, but in instances like this can be considered as a project of personnel: Who is implicated? How, why, and to what extent? What is the effect on those who are involved in or knowledgeable of the event? What restraints are there for role inhabitation, whether in utterances or speech events? This type of methodological approach

to scales as emergent from an analysis is productive when considering the consequences of what would otherwise be written off as internal inconsistencies of a social category, rather than the natural ebb-and-flow of social life.

CONCLUSION

In this paper, I used the linguistic and social intricacies of the 2017 Jakarta gubernatorial race and simultaneous blasphemy trial as the narrative basis for analysis in line with divergent scales of social implications and consequences, especially those concerning communication vis-à-vis technologies of mass media. In my discussion of the semiotic processes at play within a single public political post shared on social media, I drew upon the contemporaneous theoretical shift in linguistic anthropology to recognize scales not as pre-existing, ready-made, strictly-bounded categories—things that were and are and will be—but instead as socially positioned activities that are interactionally situated—that is to say, constantly being done, made and remade (Gal 2016). Rather than unquestionably taking the researchers' positionality as the triumphant perspective for capturing and cataloguing boundaries and scales, future research on the social implications of a particular speech act must heed the reminder that communicative practices of any kind—whether linguistic or more broadly semiotic in nature—always contribute to scaling, in which it is the participants who “do” scale through the invocation, reproduction, and contestation of scalar models nascent in social interaction, community formation, and ideological schematization.

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AFFIX <ter-> in Indonesian: A Language Description

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Abstract

The <ter-> affix is one of productive grammatical form in Indonesian and never does it transitivize the word to which it affixes. Moreover, if it is affixed transitive verb, it decreases the transitivity into intransitive one. Distributionally, the affix <ter-> might be bound to three different categories. As far as it is observed, and written by many linguists, the <ter-> affix can be distributed to 1. Verb + <ter->, 2. Adjective + <ter->, and Noun + <ter->. Grammatically, the meaning of <ter-> affixed to verb either intransitive or transitive is ergative in which the subject is patient or experiencer in terms of grammatical relation of the semantic role, and when it is affixed to adjective, it brings about superlative, and the last, as it is affixed to noun, it signifies location.

Keywords: *affix; bound form; subject; ergative; patient; and experiencer*

INTRODUCTION

From distributional view point, the constituent *ter-* may be affixed to to three different word classes namely verb + *ter-*; adjective + *ter-*; and noun + *ter-*. Since the affix *ter-* is distributable to more than one category, thus, I try to discuss it one after another which in this respect will start from the *ter-* affixed to the verb followed by meaning and function constituted by the formation of the three stems + *ter-*. Of course, it will bring about more than one meaning, and such a case chiefly as it is affixed. Such a case will be treated under super-ordinate and sub-ordinate meanings.

Distributively, the possible *ter-* whose distribution is various is of three allomorphs. The first thing to do is to register verbs, adjectives, and nouns to which *ter-* affixed that can represent or belong to the group whose meaning is the same as it is easy to analyze.

DISCUSSION

Form

1. Affix *ter-* may be affixed to both intransitive and transitive affixes, e.g:
 - a. *Ali ter- tidur.*
ali ERG sleep
'Ali fell asleep.'
 - b. *Ali ter- himpit.*
ali ERG got impeded
'Ali got impeded.'

2. Affix *ter-* may be affixed to adjective, e.g:

- a. a *Rumah Ali yang ter- dekat dari sini.*
house ali REL SUP near from here
It is Ali's nearest from here.
 - b. *Ali mahasiswa ter- muda di kampus kami.*
ali student SUP young in campus our
'Ali is the youngest student in our campus.
3. Affix *ter-* may also be affixed to certain nouns meaning that it is affixed to noun not as productively as the ones affixed to both verbs and adjective, e.g.:
- a. *Udin me- motong kuku -nya ter- daging.*
Udin NOM clipped nail his up to flesh
'Udin clipped his nail hurting his finger.'
 - b. *Luka Amat ter- tulang.*
Wound amat up to the bone
'Amat's wound is up to the bone.'
4. The affix *ter-* preserves two allomorphs or variants namely *ter-* and *te-*, or they may phonemically be written as *tər-* ~ *tə-*. Constituent *tə-* occurs to /r-/ initial stem, e.g.: *ramai* 'crowded', *ramah* 'friendly' and /*tər-*/ occurs elsewhere other than /r-/ initial stem (see the examples above).
- a. a. *Lapai adalah jalan te- ramai di Padang.*
Lapai is street most crowded in padang
'Lapai is the most crowded street in Padang.'
 - b. *Ani te- ramah di antara teman-teman kami.*
Ani SPL friendly among friends our
'Ani is the friendliest among our friends.'
5. The affix *ter-* will retain if the initial stem is other than /r/.

Rumah Ali ter- besar di kota kami.
House Ali SUP big in town.our
'Ali's house is the biggest in our gown.'

Function

6. Prefix *ter-* will constitute an ergative verb as it is affixed to transitive, intransitive active verbs and noun as follows:
- a. a. *Ia ter- bawa arus sungai.*
3 SG ERG bring current river
'He was drawn by the river current.'
 - b. *Ali ter- tidur.*

ali ERG slept
'Ali fell asleep.'

- c. *Pencuri itu ter- pojok.*
thief ART ERG corner
'The thief got cornered.'

7. Prefix *ter-* will constitute an inflective adjective as it is affixed to the adjective meaning 'superlative' as follows:

- a. *Nilai Ali ter- tinggi di antara kami.*
score ali SUP high among us
'Ali's score is the highest among us.'
- b. *Banda adalah laut ter- dalam di Indonesia.*
banda is sea SUP deep in Indonesia
'Banda is the deepest sea in Indonesia.'
- c. *Ani ter- cantik di kelas kami.*
ani SUP beautiful at our class
'Ani is the most beautiful at our class.'

8. Prefix *ter-* will constitute an adjective as it is affixed to noun meaning 'up to' as follows:

- a. *Luka Ali agak ter- tulang.*
wound ali rather up to bone
'Ali's wound is little bit up to the bone'
- b. *Dia me- motong kuku agak ter- daging.*
3 SG ACC clipped nail rather up to flesh
'S/he clipped the nail little bit to the flesh.'

Meaning

Based up on the test, it is identified that prefix *ter-* affixed to the active verb means ergative in which S/P and unmarked as the super-ordinate meaning with it sub-ordinate meaning *dapat di- verb* 'can be -verb', *sanggup di- verb* 'able to be', *sudah di- verb* 'already be', *tidak sengaja di- verb* 'non-deliberately to be' as the sub-ordinate meanings:

9. *Beban itu ter- bawa oleh -nya.*
luggage ART ERG carry by him/her
'The luggage cannot be carried by him/her.'
10. *Beban itu tidak ter- bawa oleh -nya.*
luggage the NEG ERG carried by 3 OBJ
'The luggage is not able be carried by him/her.'
11. *Buku -nya ter- bawa oleh -ku.*
book POS 3 ERG carried by 1DAT

- His/her book was unintentionally taken by me.’
12. *Buku -nya tak ter- bawa oleh -ku.*
book 3 POS NEG ERG carried by 1 DAT
‘His/her book is not able to be carried by me.’

The examples above show that there are no rules governed in the meaning identification. If affix *ter-* is a given morpheme affixed to verb it must preserve the basic meaning as the super-ordinate one and the others are the sub-ordinate ones or derivations from the super-ordinate one. The meaning of the affix *ter-* may be formulated as follows:

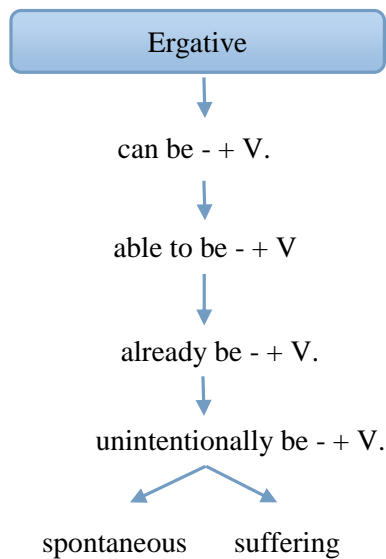


Figure 1.

Apart from the four sub-ordinate meanings, there are the other meanings which in principle can be included into one of the sub-ordinate prevailing. For instance, the meaning of spontaneous in a sentence such as:

13. *Dia jatuh ter- duduk.*
3 SG fell spontaneous sit down
‘S/he fell spontaneously in sitting position.’

Then, the verb *ter-* ‘suffering’ can be seen in the sentence example below:

14. *Dia ter- tular TBC.*
3 TG ERG suffered (from) tbc
S/he unintentionally suffered (from) TBC.

The presence of given meanings resulting from a verb + *ter-* cannot be identified without a wider context than just verb + *ter-* only. It means that the meaning verb + *ter-* contains will never be identified until it comes into syntax in the form of a clause.

Affix *ter-* preserves the super-ordinate meaning ergative meaning that the subject patient but unmarked (differently marked from passive) as it affixed to the verbs *bawa* 'to bring,' *pikul* 'to carry on head,' *angkat* 'to carry' within a clausal context.

- 15
- a. *Karung itu ter- bawa oleh -ku.*
sack PAR ERG bring by 1 SG DAT
'The sack can be brought by me.'
 - b. *Pedati itu ter- hela oleh kerbau itu.*
cart ART ERG pull by buffalo ART
'The cart can be pulled by the buffalo.'
 - c. *Buku itu ter- susun rapi.*
book ART ERG order neatly
The books are already neatly ordered.
 - d. *Buku Ali ter- bawa oleh Ani*
book ali ERG take by ani
'Ali's book was unintentionally taken by Ani.'

The Meaning of Derivative Adjective + Superlative

As discussed above, that the adjective pattern + *ter-* to refer to superlative meaning cannot be applied to derivative adjective + *ter-* otherwise must be preceded with lexicon *paling* 'most' + derived adjective. See the following examples.

16. *Dia paling terpukul.*
*Dia terterpukul.
'S/he is the most beaten.'
17. *Saya paling tertarik pada matematika.*
*Saya tertertarik pada matematika.
I am mostly interested in mathematics.'
18. *Ali paling tertekan di antara kami.*
*ali tertertekan di antara kami.
Ali is mostly depressed among us.'

It seems the distribution of adjective + *ter-* only applies to the basic adjectives whereas for derivative ones they go with the pattern *paling* + derived adjective 'most + derived' adjective = superlative adjective as three examples above. As for the basic adjective, there applies the pattern: Basic Adjective + [(*ter-*), (*paling*)] = superlative. Formally, it may be diagrammed as follows:

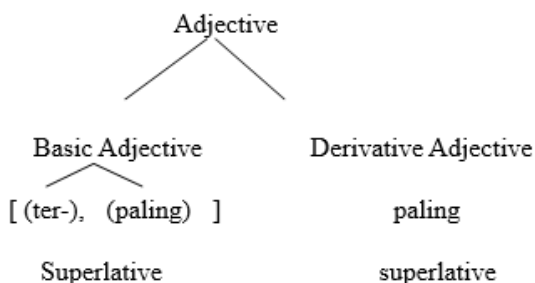


Figure 2.

The meaning of Noun + *ter-*

After going through a test it found that the meaning of noun + *ter-* means to ‘up to’ or ‘until’ referring to location. See the example below:

19. *Luka Ali ter- tulang.*
 wound ali ERG bone
 ‘Ali’s wound is up to bone.’
20. *Saya merasa ter- sudut.*
 I SG felt ERG corner
 ‘I felt cornered.’

Categorically, noun + *ter-* tend to belong to adjective and paradigmatically it may occupy the predicative slot of a simple clause. Such validity may be proved under expansion technique by adding modifier such as *sangat* ‘very’, *agak* ‘rather’, and *lebih* ‘more’ functioning as intensifier to the adjective.

21. *Saya sangat tersudut.*
 I was cornered very much
22. *Ani agak tersudut.*
 Ani was rather cornered
23. *Ali lebih tersudut.*
 Ali was cornered more.

Owing to the examples above, it is obvious that noun + *ter-* may be group into adjective category, and formally it may be diagrammed as follows:

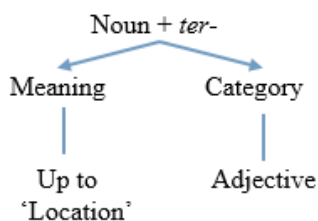


Figure 3.

Inter-Constraint Relation of Affix *ter-*

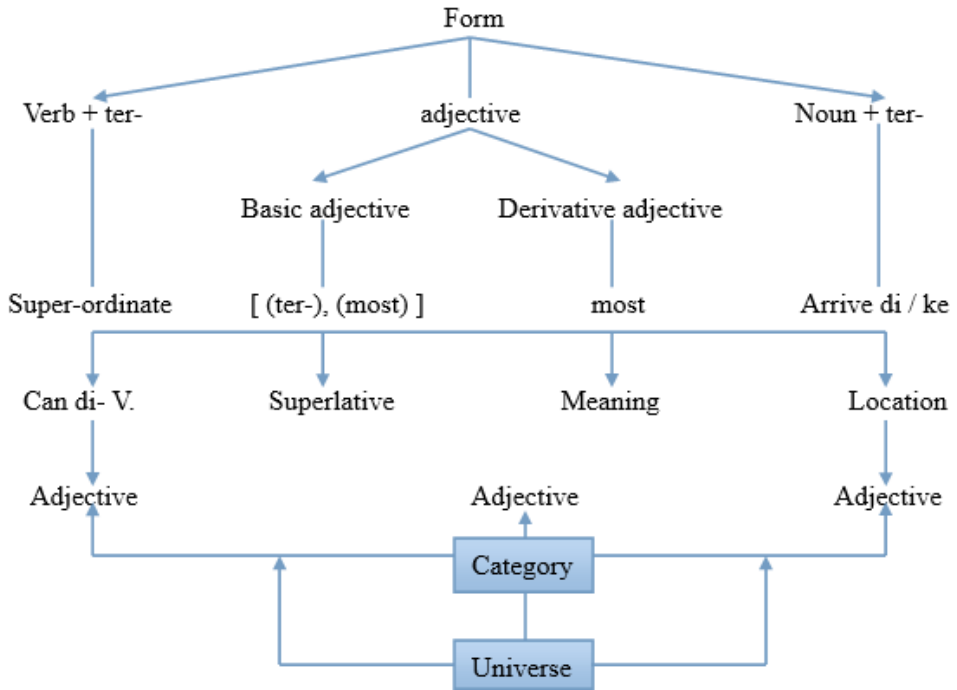


Figure 4.

CONCLUSIONS

After analyzing the discussion above, thus, some conclusions may be drawn as follows:

Verb + *ter-* takes the function of ergative as the super-ordinate with *dapat di-* ‘can be’, *sanggup di-* ‘able to be’, *sudah di-* ‘have(s) already been’, and as well ‘unintentionally’ as the sub-ordinate. The verb + *ter-* supporting the meaning spontaneous and suffering are grouped into the last category.

The (basic) adjective + *ter-* will constitute superlative meaning lexically refers to *paling* ‘the most.’ Noun + *ter-* will constitute the meaning ‘up to’ referring to a location.

As a whole, the affix *ter-* may be universally classified into an adjective category.

The observation over the affix *ter-* is still far from being perfect and therefore a further observation is still needed as to achieve a result close to being perfect. Hopefully, this brief paper share benefits to readers.

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Translation Challenges in Online News Articles Translation

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Abstract

Translating online news articles is now a common practice among translators in Indonesia. This type of translation poses its translation challenges, some of which include translating headlines, translating country-specific institutions, organizations, and companies, translating direct quotes and making leads in the translated news articles that are often not found in the Source Text (ST). This paper seeks to discuss how those challenges are solved. Source data for this paper are several news articles taken from the official website of the Cabinet Secretariat and their English translations. The result of the paper shows that in translating headlines, translators might have two options, namely translating the headline as it is or re-writing the headlines, while in translating country-specific institutions, organizations and companies, translators often have to add extra information about those institutions, or, if applicable, translators can use the names of similar intuitions used in English speaking countries. In the meantime, in translating direct quotes, translators have to translate it as faithfully as possible. As for the translation of lead, if leads are not found in the ST, in some cases, translators also have to create leads in the translation.

Keywords: *translation, translator, online news, website*

INTRODUCTION

Online news translation is now a common practice among translators, including among those working in ministries and government institutions in Indonesia, both at central government level and regional government level. The rise in the practice of online news translation is especially because most of those institutions and ministries now have their official websites that contain online news. Other contents that are usually translated on the websites include pictorial news, legal documents (laws, presidential regulations, and the like), announcements, and some other features. Peyrot (no date) in Hariyanto (2015) suggests that there are seven classic reasons to translate websites, namely:

- a) More people are non-native speakers of English
- b) A lot of people are searching and surfing the Webs only in their native languages
- c) Less and fewer Internet contents are in English

- d) Web users tend to spend more time with the web using their language,
- e) They tend to purchase via websites with their native language
- f) More and more online trade is in non-English language
- g) Non-English speaking market grows rapidly.

In the meantime, Juliane House (2014) said that translation could be defined as the result of a linguistic-textual operation in which a text in one language is re-produced in another language. In her definition, House also suggests that translation is both a linguistic and textual activity that involves the reproduction of a text written in one language into another language. She also argues that translation is not only a linguistic act but also an act of communication. As for Larson (1984), she argued that translation is the act of transferring the meaning of the source language into the receptor language and this is done by going from the form of the first language to the form of a second language by way of semantic structure. In other words, in her definition of translation, Larson puts more emphasis on the meaning over the form.

- a) In the case of the translation of website of ministries and government institutions, the reasons for being different because the website is translated from the Indonesian language *into* foreign languages, particularly English. The websites, including the online news, is translated for the following reasons:
 - b) The website aims for non-Indonesian readership or international readers;
 - c) The English version is expected to introduce Indonesia to the international world;
 - d) The English version is also expected to build more understanding about Indonesia for the international community.

As for the content of the online news in those websites, they usually present the latest news on both domestic issues and international issues, as well as news on official activities of the President, Vice President, Ministers, or other high-ranking government officials. Obviously, just like other contents on the website, the online news section is also translated into other languages, predominantly English, in order reach out to an international readership. However, usually only news with international relevance or about Indonesia's foreign policies that are translated into other languages.

In the meantime, one of government institutions in Indonesia that have its official website along with its English version is Cabinet Secretariat. The institution, which is helmed by a high-ranking government official of the same level as a minister, is in charge of providing technical supports to the President of the Republic of Indonesia. The official website of Cabinet Secretariat has some features such as *Berita* (news), *Artikel* (opinions), *Peraturan* (laws, presidential regulations, and the like) online news, speeches, and *Galeri*

(pictorial news). As for the online news section, it is available in Indonesian and with its English translations.

Nevertheless, translating those online news articles is not without translation problems and challenges. Some of the challenges often found in the translation of online news articles are related to the translation of headlines, the translation of country-specific institutions, organizations and companies, the translation of direct quotes and re-writing leads in the translation that is often not found in the Source Text (S_T). This paper seeks to investigate those challenges and propose solutions to those challenges.

METHOD

The object of this research is online news articles are written in Indonesian and their English translations, both of which are published on www.setkab.go.id. The Indonesian articles and their English translations were uploaded on several dates and randomly selected as a data source for this paper. This research adopts a qualitative approach, which is the right approach to investigate the translation of journalistic texts, including the translation of online news articles. The descriptive approach is used to treat that online news article as they are. This research also adopts a comparative analysis technique by comparing two texts at the same time, namely S_T and T_T . Once the data is compiled and compared, it is then interpreted. Analysis unit selected include word unit, phrase unit, and clause unit.

RESULTS

Translation of Headlines

Table 1 below shows an example of a headline written in Indonesian and translated into English at the website of Cabinet Secretariat. The news article was uploaded on 30 April 2017.

Table 1.

S_T	T_T
<i>Luncurkan Rute Ro-Ro Davao-Bitung, Presiden Jokowi: Pelayaran Dari 5 Minggu Jadi 2,5 Hari</i>	Indonesia, Philippines Launch Shipping Route Connecting Mindanao and North Sulawesi

As we can see from the table, the T_T is modified and slightly different from S_T . and the English headline is the one used on the English version of Cabinet Secretariat website. However, if the Indonesian text is translated as it is, it would become:

Table 2.

S _T	T _T
Luncurkan Rute Ro-Ro Davao-Bitung, Presiden Jokowi: Pelayaran Dari 5 Minggu Jadi 2,5 Hari	Launching Davao – Bitung Ro-Ro Route, President Jokowi: Sailing from 5 Weeks Becomes 2.5 Days

The translator might have his/her reasons for translating the headline, but if we see the English translation if it is translated as it is from the ST, the headline does not sound like a common English headline; in fact, it sounds like a headline translated from Indonesia. In general, however, translators who translate headlines of news articles have two choices: translating the headline as it is in which the consequence might be that the translated headline might not be too natural in English. Or, the translator can modify the headline to make it natural in English. Reading the whole text before deciding the headline might also be a good start before deciding the headline, and it must be born in mind that in many cases of new articles written in Indonesian, the headline does not represent the text, and it is the duty of the translator to fix that. More discussion on this can be found in the Discussion section.

Translation of Country-specific Institutions/Organizations

Table 3 presents an excerpt from a news article uploaded on 16 March 2017 and its English translation. The news story is about the appointment of the new President Director of PT. Pertamina, Indonesia’s state-owned oil and gas company.

Table 3.

S _T	T _T
Menteri Badan Usaha Milik Negara (BUMN) Rini Soemarno selaku kuasa pemegang saham pemerintah pada PT. Pertamina (Persero) resmi menunjuk Direktur Utama (Dirut) PT Perkebunan Negara (PTPN) III Elia Massa Manik sebagai Dirut PT Pertamina. (16 March 2017)	Minister of State-Owned Enterprises (SOEs) Rini Soemarno as the authorized government shareholder in State-owned oil and gas company PT Pertamina officially named President Director of state-owned plantation company PT Perkebunan Nusantara (PTPN) III Elia Massa Manik as President Director of state-owned oil and gas company. PT Pertamina.

As we can see the example in Table 3, in the English translation, the translator added additional information for ‘Pertamina.’ The additional information is ‘state-owned oil and gas company.’ This additional information is important to be added in the English translation, including in news article translation, because the translator is responsible for giving background knowledge to the readers of the translation.

Translation of Direct Quotes

Table 4 presents an excerpt from a news article uploaded on 4 April 2017 and its English translation. The news story directly quotes the utterance of President Joko ‘Jokowi’ Widodo, commenting on the sovereign funds.

Table 4.

S _T	T _T
“Saya minta dibentuk dana abadi pendidikan pada Menteri Keuangan. Jangan semuanya dihabiskan, dihabiskan, dihabiskan, tapi tidak tepat guna. Sekarang sisihkan untuk dana abadi, sehingga kita akan memiliki dana pendidikan yang besar,” pinta Presiden Jokowi seraya menambahkan, bahwa ini adalah dana investasi jangka panjang untuk anak cucu kita. 4 April 2017	“I have told Finance Minister to provide sovereign funds in the education sector. We must not use up the entire budget at once, and it must be well-targeted. Now please allocate some for the sovereign funds so that we will have many sovereign funds for the education sector,” the President said, adding that this is a long-term investment for the next generations.

As we can see in Table 4, the translator ‘faithfully’ translates the direct quotes with no additional or omission, although sentence structure is changed in the TT. However, the change in the sentence structure is meant only to make the English sentence sound more natural and clear.

Rewriting of Leads

Table 4 presents an excerpt from a news article uploaded on 11 January 2017 and its English translation. As we can see from the table, the translation has the lead of the news which is not found in the ST. In this case, the translator writes a lead based on the Source Text. As we know, a lead is an important part in any news stories written in English.

Table 5.

S _T	T _T
Presiden Joko Widodo (Jokowi) secara mendadak, di Istana Merdeka, Jakarta, Rabu (11/1) sore, menyelenggarakan konferensi pers terkait keputusan Pemerintah Kerajaan Arab Saudi, yang mengembalikan kuota haji Indonesia ke angka yang normal, yaitu 211.000 jamaah.	Indonesia’s Hajj quota has returned to the normal figure of 211,000 a year from the previous 168,000. The news was announced during a press conference of President Joko ‘Jokowi’ Widodo on Wednesday (11/1) at the Merdeka Palace.

DISCUSSION

Translating online news articles poses its challenges and problems. The news articles themselves can be considered as dynamic text as the topic can vary, from politic issues, economic issues, social issues and so on. This fact alone carries difficulties for translators translating online news articles as they

have to face with terms from various fields. Regarding register, most of the times online news articles use formal language but sometimes, especially in direct quotes, for example, informal language, can also be used. A translator doing online news articles must always be aware of this fact. Furthermore, the fact that sometimes the S_T is not properly written, and sometimes difficult to comprehend, adds to the difficulties in the translation of online news articles.

Nevertheless, in this paper, only four problems in translating online news articles will be discussed, namely translation of headlines, translation of country-specific organizations/companies/institutions, translation of direct quotes, and re-writing leads in the T_T .

In translating headlines, the translator can have two options, namely translating the Indonesian headlines into English as it is or making modifications in the translation, with or without changing the meaning of the headlines. However, it must be born in mind that the decision in translating the headline may depend on several factors, namely:

1. Whether or not the translator, or the institutions where he works, treats the translation of the online news translation as a 'pure' translational activity, in which no changes are made whatsoever, or whether the translator or the institution where he works, treats the translation of the online news translation as a 'rewriting' of the S_T .
2. Occasionally, the headline of a news article might not be appropriate if it is translated into English. It may be because the translation itself is not grammatically correct in Indonesian. A translator might also have to consider to produce a headline that is 'acceptable' in proper English news writing.

Bard (2005) suggests the following requirements for a good headline:

- 1) The headline should use strong verbs, active rather than passive. Use specific, not general nouns.

<i>Women found safe after accident</i>	too broad
<i>Two women survive fall from tower</i>	specific

- 2) The headline should not leave out the subject

<i>Resigns then changes minds and returns (no subject)</i>	no subject
<i>Dean resigns, then changes mind</i>	

- 3) Each line should be a grammatical unit. Try not to end a line with a preposition. Avoid splitting verb parts and do not split modifier from a noun.

Quake hits bay area; no damage reported

- 4) Attribution: just as the body in the story, one must attribute everything not vouched for by the reporter as fact

New tuition too high (no attribution)
Tuition too high, say students

When translating headlines into English, it would be advisable for translators always to keep those principles in mind.

Another case in which a translator might have to make modifications in the translation of headlines is as follows, in which the S_T is grammatically incorrect. Thus, the translator has to ‘fix’ it in the T_T . In the example below, there is a case of a dangling modifier.

Dilantik Jadi Kapolri, Presiden Jokowi Minta Tito Lakukan Reformasi Polri Secara Menyeluruh

The translator then fixes the sentence and translates it into:

President Jokowi Inaugurates Tito Karnavian as New Indonesian National Police Chief

Furthermore, many news articles were written, including those on the website of Cabinet Secretariat, do not comply with the standard of a good newswriting, be it in the headline section and the body section. Thus, in this case, as previously mentioned, the translator is sometimes expected to ‘re-write’ the article in the T_T , which is in English in this case, for example. The ‘re-writing’ process here obviously has to be based on the S_T so the messages on the S_T are conveyed in the T_T . The notion of translation as a type of rewriting is first stated by Lefevere (1992) in Munday (2001), who argues that:

Translation is the most obviously recognizable rewriting, and ... it is potentially the most influential because it can project the image of an author and those works beyond the boundaries of their culture of origin.

So based on what was stated by Lefevere (1992), it is clear that doing online news translation article can also be considered as a form of translation because to some extent, re-writing can also be considered as one type of translation.

As for the translation of country-specific organizations, institutions, companies, and the like, it must be born in mind that readers of the translation might be from outside Indonesia and some of them, or even most of them, might not know what Pertamina is. So it is important in the transition to be

provided with additional information. It also applies to other examples of country-specific institutions. Nevertheless, for institutions that might be 'universal,' that is, the one can be found in almost all countries, additional information might not be needed. For example, to translate 'Kementerian Keuangan', it is sufficient to be translated with 'Finance Minister' or 'Minister of Finance' only with the assumption in almost all countries, there is a ministry dealing with state financial matters such as Finance Minister or with the one with similar. In another word, in this case, a translator should serve as the 'bridge' of not only two languages but also two cultures. Translator of online news articles should be able to provide background knowledge to the readers of their translations, especially when translating things such as organizations, institutions, companies, and the like, that might not be known in other languages and other cultures.

Translating direct quotes, which are very common in any online news articles, can be very tricky and must be done very carefully. In fact, a translator who regularly deals with online new articles should get themselves used to the challenges in translating direct quotes because almost all online news articles must have direct quotes. In translating them, the translator must first understand the core meaning of what somebody whose speech is directly quoted. It must also be born in mind that a direct quote is a spoken form of language and when someone speaks orally and spontaneously, his or her language might not be too clear or even rather difficult to comprehend. Many times, when someone is being interviewed, and their speech is directly quoted, it is not prepared and is not structured. So, it is the task of the translator to grasp the message of the speaker whose speech is being quoted and later translate it into another language. In some cases, a translator even has to make it clear in the translation. The most important thing is that the translator has to understand the gist of what the speaker is trying to say and try to translate it into another language.

As for the translation of lead, it is important to note that almost all news articles written in English, a lead is an important part of a news article. Bard (2015) suggests that the lead, that is the first dozen or so words, carries 90 percent of the burden of the whole story. In other words, he added that the lead is the quick summary of what the story is all about. However, in many news articles written in Indonesia, the lead is often not found. In this case, a translator who translates a news article from Indonesian into English might have to create the lead in the translation. Just like the example presented in Table 5, in which the sentence goes like *Presiden Joko Widodo (Jokowi) secara mendadak, di Istana Merdeka, Jakarta, Rabu (11/1) sore, menyelenggarakan konperensi pers terkait keputusan Pemerintah Kerajaan Arab Saudi, yang mengembalikan kuota haji Indonesia ke angka yang normal, yaitu 211.000 jamaah*. This kind of sentence is prevalent in many news stories written in Indonesia. However, it can be said that the sentence is not lead at all because it does not say much about the rest of the text. Although it might be

acceptable in Indonesian online news articles, it might not be acceptable in English online news articles because in English online news writing, lead, which is mostly placed at the beginning of the story, tells what the whole news story is about.

CONCLUSION

Just like any other types of translation tasks, translating online news articles poses its difficulties and challenges. In translating headlines, translators might have two options, namely translating the headline as it is or re-writing the headlines. It is up to the translator or the institutions in which they work for to decide on how the headline should be translated. In the meantime, in translating country-specific institutions, organizations, and companies, translators often have to add extra information about those institutions, or, if applicable, translators can use the names of similar intuitions used in English speaking countries. As for translating direct quotes, translators have to translate it as faithfully as possible. As for the translation of lead, if leads are not found in the ST, in some cases, translators also have to create leads in the translation.

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Website Design Dictionary “Bahasa Gaul – Indonesia” Android Based

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Abstract

Slang language is one of the variations of the language used by certain groups of people, especially teenagers. The uniqueness of slang language is the flexibility in using words and interpreting words, such as tends to modify the form, most of the word forms used are modified in such a way, so the words are very distinctive. Currently, the existence of slang is always evolving, fluid and the vocabulary that appears today is influenced by technological developments. Slang languages are the result of the creativity of most teenagers who need to be preserved. To preserve this slang language, researchers researched to create a website translation slang-android-based Indonesia. This designed website allows users to translate the slang word into Indonesian in the form of a dictionary. The dictionary application that is designed is a tool to make it easier to find the meaning of the word from slang to Indonesian language. Users no longer need to open a thick and heavy dictionary. Users just type the word you want to search then the meaning of the word will come out immediately.

Keywords: *Online dictionary, android, “bahasa gaul-Indonesia”.*

INTRODUCTION

Slang is one form of the variation of the language used by a group of communities in the association. This slang term appears years 1980 's, although its language model has been there before, it originally comes from the variety used by the transsexual community then developed into a language that is used in the sssociation. The uniqueness of slang that is, discretion or freedom in using words and interpret the word, such as the appropriate form of abbreviate, this is done for convenience and relaxtion. Modify the appropriate shapes, forms most of the words used is modified in such a way so that the words are very typical. Furthermore, the slang is the result of creativity in the field of language used in colloquial situations, so the language needs to be preserved

The existence uniqueness of the slang used by certain groups, cause most of the society for less understand the meaning of slang words itself. To find out the meaning of the slang words that the community will be looking for his dictionary of slang, and there are some slang words you're looking for is not

found in the dictionary, so that most of the people are in a quandary, it is because do not understand the meaning of the slang words are expressed.

Based on the above description then it needs to be designed slang dictionary-Indonesia based android, point to facilitate the community in search of the meaning of the word slang, and the community no longer needs to find-look for the dictionary to find out the meaning of the slang word. Society simply uses smarphone to figure out the meaning of words, when and where they are located. Based on the above description it can be formulated as follows: how to design application slang dictionary-Indonesia based android?

Currently, there are several studies that have developed online dictionaries, among which are; Maslan, et al. (2016) and research development of Smart Aplication Translation Languages of Sulawesi-based Android with the method of the linear sequential model. This research makes Indonesia language translator application into the local languages of South Sulawesi. Next research Application Translator of Indonesian Language to the language of Madura by using the method of Rule Based (Khotijah,,2015 et al.). This research makes the application of translation into a language of Madura, Indonesia application was created as one of the spreads and the introduction of the language of Madura to the community outside the island. Other studies by Rini, et al. (2015) Desaign Online Language Dictionary Indonesia based Android with the method of the design of the literature, using PHP and MySQL database. This research makes the application dictionary to find the meaning of words from languages Using to Indonesian Language.

Based on observations from researchers to research prior art, not the existence of research to design an application slang dictionary-Indonesia based android using UML.

The expected benefits of this research are:

1. To further facilitate the search for the meaning of the word slang, because the data is already stored in the database.
2. To add a media for learning the vocabulary of slang the community surroundings.
3. To preserve the slang with the method preferred by the community.

METHODS

Modeling Desaign Unified Modeling Language (UML) is a language based on the graphics or images to menvisualisasikan, specifying, constructing, and documenting of a system object based software development (OOP)

RESULT

The design of the application Slang dicronary-Indonesia based Android using the Java programming languague, this is the system that makes it easy to search users in the translation from a vocabulary of slang into language of Indonesia or otherwise. Application system is able to display the translation

vocabulary that sought from slang to the Indonesia language or otherwise, the system also displays a warning if the vocabulary is sought is not found.

Using android based mobile devices, applications Slang dictionary-Indonesia it can be accessed without connected on the internet so that adds to the convenience of the users, in addition to the Android based mobile which is easy to carry and can be accessed at any time.

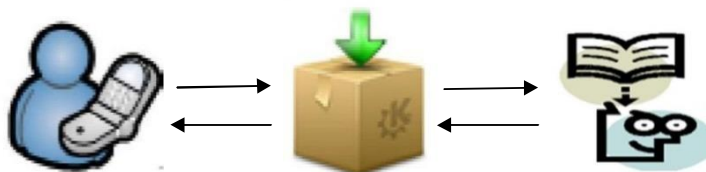
A. The Design Of The System

In this section will be discussed on the use of a Java Class that is connected with SQLite in the making of the application Slang dictionary - Indonesia based android using Java. The design of this system will be divided into several stages:

1. *The Scenario of the System*

in General, the architecture of the application process the dictionary Slang Android-based Indonesia is as :

- a. Mobile Users will interact with the system through an application that is installed on a mobile phone that supports the Operating system based Android.
- b. Applications which are already installed on the mobile will display information vocabulary of slang-Indonesia.



Users of the Mobile Android application Slang of dictionary

Figure 1: application process Scenario Slang Indonesia dictionary-Android (source: Agus Haryanto. 2011)

2. *Specification of System Requirements*

Specification system requirements this would explain about the use of the mobile application dictionary, namely "the design of the application Dictionary Slang-Indonesia-based Android," input and output system that occur in applications, and process the data. Based on the architecture in picture 1, to meet the needs required by users of mobile that has been using the Android Operating System.

3. *Process design*

Process design is used to describe some structured processes in the system, customer driven process flow that occurs. The software used in the design process is the Rational Rose Enterprise Edition. As for the

structure of a flow-based dictionary, Android application process consists of:

a. Use Case Diagrams

Describe the behaviour of the system from the user's perspective, useful to help understand the need. The use case is the basis for other diagrams. As for the use case diagram of the application dictionary, Slang-the proposed Indonesia are present in the picture.

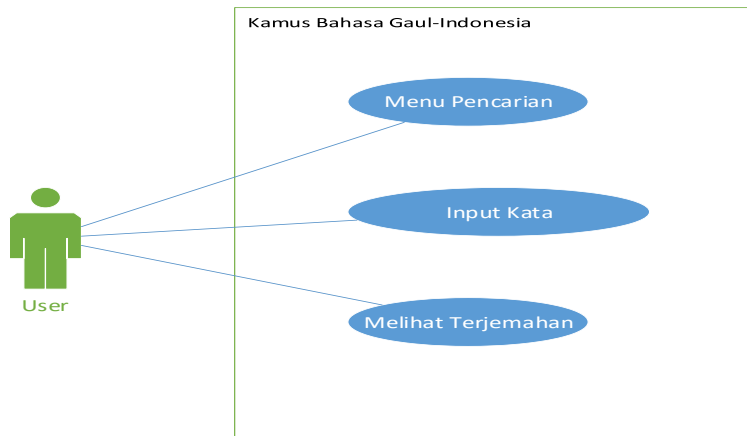


Figure 2. Use Case Diagram Of The Application Slang dictionary-Indonesia

Use case diagram designing application slang dictionary-Indonesia based android in picture 2 describes the interaction between the use case and actors. Where an actor can be people, equipment, or other system being built. The actor gives Users direction arrows to some use case, among other things: the User can see the Actor search menu or translation so the user can mengimputkan data that you want to be translated. So the user can see the results of translation of slang dictionary-Indonesia.

b. Use Case Scenarios

Use case scenarios aims to describe or explain the use case diagram. Here's a use case scenarios of the use case diagram in picture. 2

Table. 1 Use case Scenario Translate Slang-Indonesia

No :	1
Name :	Translate Slang-Indonesia
The purpose of	To translate words in slang to the Indonesia
Actor:	User
Pre Condition:	-

Final Conditions :	The user can know the meaning of a word slang
Description:	Include a describes the process of Genesis of user conduct activities translate slang into language of Indonesia
The Main Scenario	
Action Actor	Reaction System
1. input words in slang	-
2. Clicking the button translate	3. The application displays the results the translate slang into language of Indonesia
Alternative Scenarios	
Action	Reaction
4. a. 1. The word is not available	4. a. 2. Back to scenario 1

c. Activity diagram gives an illustration of the plot of every function that is present in the system.

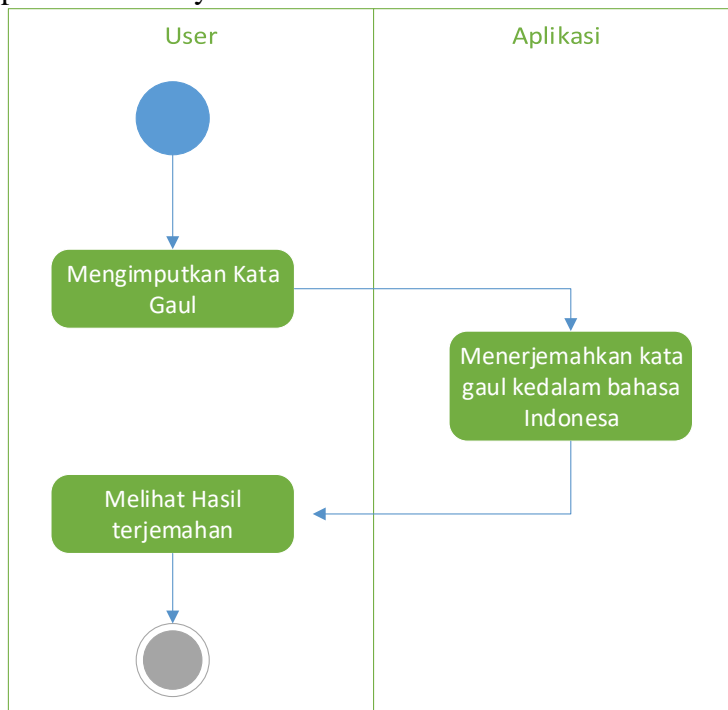


Figure 3. Activity Diagram Application slang dictionary-Indonesia

From picture. 3 describes the process that occurs in use case do slang translation into the languages of Indonesia. The process starts with the look of the main menu so that the user can perform the word penginputan will be translated, and then the system or application

processes the dictionary user inputted words, thus producing a translation of the results of the user input. The result of the translation is displayed on the main menu so the user can see the translation of the words that have been diinputkannya. Any search activity is completed.

d. Sequence Diagram

A sequence diagram is a diagram that describes the interactions between objects that indicate the communication between the objects. Sequence diagram depicts interactions between objects in and around the system (including user, display, etc.) in the form of a message described concerning time. Sequence diagram consists of a vertical dimension (time) and a horizontal dimension (associated objects). Sequence diagram slang-Indonesia shows the flow of the functionality in the use case. Process in the use case begins when the user is looking for the meaning of vocabulary on designing application slang dictionary –Indonesia based Android.

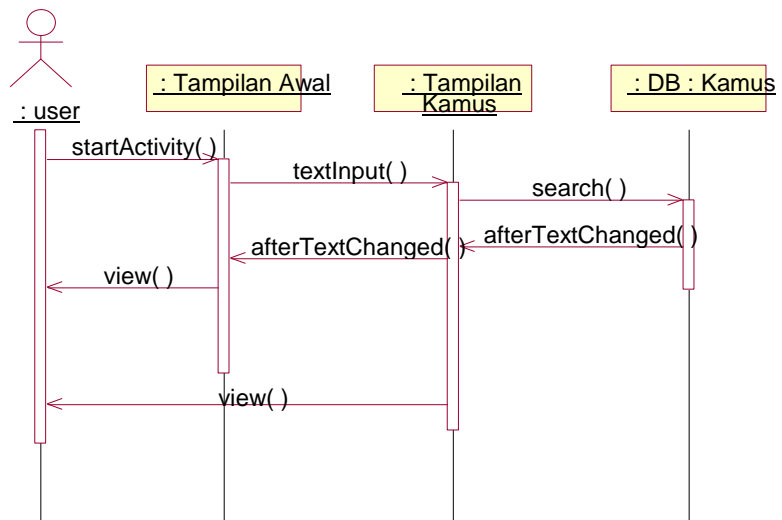


Figure. 4 Sequence Diagram application process dictionary slang-Indonesia

B. the design of the User Interface

The design of interfaces (User Interface) is designing the application dictionary slang-Indonesia-based Android that interacts directly with the user.

When you first open the application design dictionary slang-Indonesia-based Android Mobile directly, the user is given the appearance of the translation, so that the user can directly input words translated.

Applikasi Kamus Bahasa Gaul - Indonesia

Bahasa Gaul :

Enter Text

Terjemahkan

Hasil Terjemahan

Figure 5 Display Application dictionary slang-Indonesia

DISCUSSION

This system has been analyzed and designed in detail and supported by java programming applications, php, xml. Before the program was implemented, the program must be free of errors that may occur. The program tested each module and proceeded with testing to all modules that have been strung together. Errors that may occur can be classified in three forms, namely the following:

- 1.Errors of language (Language errors) or also known as with write error (Syntax errors), is an error in writing the writing source programs that are not by the already foreshadowed.
- 2.Fault processing time (runtime errors), it is an error that occurs when a program is executed. This error will cause the process to a halt before the program is completed in time because the compiler found the conditions have not been met are not used.
- 3.The error of logic (Logical errors), is an error of logic programs.

After the error-free, followed by testing the system. The primary purpose of the testing system is to ensure that the elements or components of the system had been functioning as expected.

The look of the application dictionary slang-Indonesia java programming language, wear xml. On this page is where the user wears the translation of Slang-Indonesia. On this page of all users may use a translator without requiring login first. For more details can be seen in picture 5.2.1 below.



Figure 6. The Look Of The Application Dictionary Slang-Indonesia

CONCLUSION

Based on the deliberations and results of the architecture of the application dictionary slang-Indonesia this android-based, some conclusions can be drawn:

1. With the application dictionary slang-android-based Indonesia this user can access when and where they are located.
2. The application dictionary slang-android-based Indonesia facilitate user searching the word slang because this application does not connect to the internet
3. This application is one of the ways to attract users in learning the slang language -Indonesia.

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Acronymization in the Document Budget Andalas University Padang: Study of the Form and Processes

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Abstract

Acronymization is the process of forming a word or a combination of words into an acronym. Acronym is one form of abbreviation. Today the use of abbreviation, including acronym, is growing very rapidly, both used in oral and in written form. One form of the use of acronyms in writing is in the budget document of Andalas University. Based on the form, the acronyms used are very diverse. The language user looks very creative in creating new forms of acronymization. As a result, the process of forming the acronyms used in the budget document is also much improved. In this connection there are two research objectives discussed in this paper, namely: 1) describing the acronyms used in the budget document of Andalas University and 2) explaining the process of forming each acronym. There are three methods and research techniques used, namely: 1) method and techniques provision of data, 2) method and techniques of data analysis, and 3) method and techniques data analysis results. There are hundreds of forms acronyms, and there are 18 (eighteen) acronymization formation processes found in Unand budget document. Of the 18 processes of formation are only seven processes by the process of formation acronyms that have been formulated by the linguistic. Thus found 11 (eleven) new formation acronym. This phenomenon indicates that the process of forming an acronym is now worth reviewing or needing a stakeholder policy.

INTRODUCTION

Language is dynamic and productive. These nature of the language have implications for the use of language which always changes along with the needs of the speaker in the community. Among an issue of language use is the use of abbreviation, especially acronyms. The phenomenon of using acronyms today is growing very rapidly, both in print media, and electronic media. Moreover, acronyms are also common in academic institutions. It also found in Universitas Andalas, especially in financial documents. The frequency of using abbreviation in the document at Universitas Andalas is quite high and very productive. The form used is very diverse, as well as the formation process. But the problem is that in the process of its formation, there are many acronyms that not follow rules of word formation in Bahasa Indonesia.

This phenomenon, on the one hand, leads to the poor immersion of the growth and development of Bahasa Indonesian, especially in word formation study called morphology. It seems there were no rules in the process of word formation. Regarding the morphology, there are rules in word formation,

including the rules of the acronym and the process of its formation. On the other hand, the rules in the process of the formation of acronyms that now exist seem to be no longer able to accommodate the form and process of the formation of acronyms which developed so fast and quick. Therefore, there should be a review of this acronym

There are two problems that can be formulated in this paper, 1) What are the acronyms used in the budget document at Universitas Andalas? 2). What is the process of forming each of these acronyms? The data are analyzed by using the theory proposed by Kridalaksana (2009), Arifin (2010), and Chaer (2015). In addition, as a support is also used several research results by Noviatrini and Reniwati on abreviasi (2014 and 2015) and the Dictionary of Acronyms in Bahasa Indonesian (Noviatrini and Reniwati: 2015).

METHODS

To achieve research objectives, it requires research methods and techniques. There are three methods and research techniques used in this paper, namely 1) data collection 2) data analysis, and 3) presentation of data analysis results. It also guided some of the author's research related to abbreviation (2014, 2015) and Dictionary of Acronyms in Bahasa Indonesian (2015).

Method and Technique of Data Collection

Data are collected by using observational method, by observing to the use of acronyms and acronyms used in the budget document Universitas Andalas. The basic technique is recording technique which followed by advance technique, non participant observation technique. In addition, it is also used a note, to record data to the data card. After that proceed with the classification of data.

Method and Technique of Data Analysis

The data are analyzed by using reference method. The basic technique used is an immediate constituent technique by using referential competence. The advanced technique is the contrasting technique.

Method and Technique of Presenting Result of Analysis

In the presentation result analysis, it uses formal and informal presentation methods. In the formal presentation of data analysis is presented using a set of symbols and figure. In the informal method, the analysis is presented with the formulation of words or sentences.

RESULT AND DISCUSSION

This section is done by the formulation of research problems. Data analysis includes abbreviation forms and abbreviation forming processes used in the budget document Unand. To discuss the research problem used several theories about the acronym and its formation process.

Based on available data found 229 (two hundred and twenty-nine) acronyms in Unand's budget documents. After classification of data on 229 forms of acronyms used followed by identification of the formation process of each acronym obtained 16 (sixteen) acronym forming process used in Unand's budget documents.

The number of acronyms used in Unand's budget documents, will not fully discuss in this paper since the limitation of pages set by the organizing committee. Therefore the examples shown in the discussion are examples of data that have represented the process of acronyms found in the document.

3.1 Acronym and Its Formation Process

Based on a number of available data, acronyms are widely used in Unand's budget documents. In addition to the various forms, the formation process is more diverse. Some of the acronyms used in Unand's budget documents are: *Mata Anggaran Kegiatan* (MAK) *program kerja* (proker), *satuan kerja* (satker), *Tunjangan Kinerja* (Tunkin), *daftar usulan penghitungan angka kridit* (Dupak), *juklak* (*petunjuk pelaksanaan*), *juknis* (*petunjuk teknis*) *Simpeg* (*Sistem Informasi Pegawai*), *Tunja* (*tunjangan jabatan*), *tunkin* (*tunjangan kinerja*), *sertijab* (*serah terima jabatan*), *Kabiro* (*Kepala Biro*), *kabag* (*kepala bagian*), *kasubag* (*kepala sub bagian*), *Warek* (*Wakil Rektor*), *Proker* (*Program Kerja*), *Satker* (*Satuan Kerja*), *prodi* (*Program Studi*), *kajur* (*Ketua Jurusan*), *BAPEM* (*Badan Penjaminan Mutu*), *Gesima* (*Gema Musik Kampus*). Here is an explanation of each of these acronyms and their formation processes.

3.1.1 Acronyms by the Remaining First Letter Formation Process.

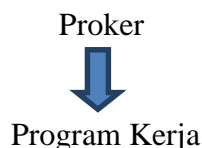
MAK



MAK is formed by remaining first consonant letters of each component, M represents *Mata*, A represents *Anggaran*, and K represents *Kegiatan*.

3.1.2 Acronyms by Formation Processes First Three Letter of Each Constituent

proker



The Acronym Proker is formed by the first three letters of the first constituent; *pro* represents *program* and *ker* represent *kerja*.

3.1.3 Acronym by Using the last syllable of the first word and second syllable of the second word.

juklak

Juklak



Petunjuk Pelaksanaan

This acronym is formed by remaining the last syllable of first word *petunjuk*, i.e *juk* and the second syllable of the second word, *lak* as representative of *pelaksanaan*.

3.1.4 Acronym by Remaining Firsts Syllable of Each Word

Warek.

Warek



Wakil Rektor

Warek is formed by remaining the first syllable of each constituent; *wakil* is represented by *wa* and *rektor* as representative of the word *rektor*.

3.1.5 Acronym by remaining three letter of of each word

Tunkin

Tunkin



Tunjangan Kinerja

This acronym is formed by remaining three first letter of each word, *Tun* is representative of first word *tunjangan* and *kin* represents the second word *kinerja*.

3.1.6 Acronyms by remaining first letter and final letter of the first word and three letter from the second word

Kajur

Kajur

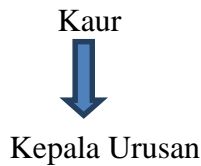


Ketua jurusan

The acronym of *kajur* is formed by first and last letters of the first word, the letters *k* and the last letter *a* which represents the word *ketua* and the first three letters of the second word, *jur* as representative of *jurusan*.

3.1.7 Acronym by remaining initial and final letter of the first word and two letters from the second word

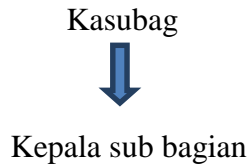
Kaur



The process of forming the acronym is the first and last letters of the first word, the initial letters *k* and the last letter *a* represent the word *kepala* and the first two letters of the second word, the letters *u* and *r* represent *urusan*.

3.1.8 Acronym by remaining initial and last letter from the first word, two initial letters for the second word, and three initial letters from the third word.

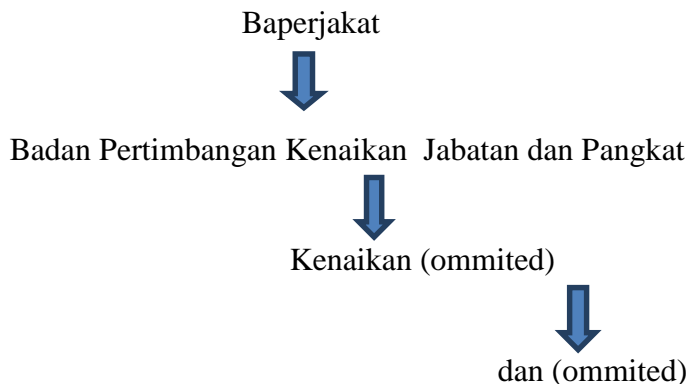
Kasubag



The process of forming the acronyms above by using initial letters *k* and the last letter *a* from the word *kepala*, two initial letters from the word *sub* *s* and *u*, and the first three letters of the last word, *b*, *a*, and *g* as representative of *bagian*.

3.1.9 Acronym by the initial syllable of the first word, two initial letters of the second word, omission of the third word, the first syllable of the fourth word, omission of conjugation, and three last letter of the fifth word.

Baperjakat



The process of forming the acronym includes several processes. The first word *badan* is repressed by *B*, the second word *pertimbangan* is represented by *per*, the third word *kenaikan* is ommited, the forth word *jabatan* is represented by first syllabe *ja*, the conjucation *dan* is ommited, and the word *pangkat* is represented by three last letter, *kat*.

3.1.10 Acronym by remaining initial letter of the first word, two initial letters from the second word, and three initial letters of the third word

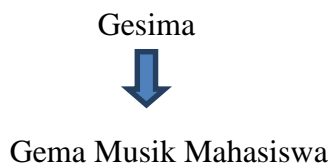
Sinpeg



The process of forming the acronym of *Sinpeg* by the first letters of the first component, namely *S* letters from the components of the *Sistem*, the first syllable *in* from the second word, and the first three letters of the last word, the letters *p*, *e*, and *g* as representative of the word *pegawai*.

3.1.11 Acronym by remaining first syllable of the first word, two letters from before the last letter of the second word, and first syllable of the third word

Gesima



Gesima is formed by the first syllable of the first word, that is *Ge* as a representative of *gema*, two letter before the last letter of the word *musik*, i.e *s* and *i*, and the first syllable of the last word *mahasiswa*.

3.1.12 Acronym by remaining first syllable of the first word, two initial letters from the second word, and the initial letter of thrid word.

BAPEM

BAPEM



Badan Penjaminan Mutu

BAPEM is formed by first syllable of first word *badan*, i.e *ba*, followed by two initial letters *pe* from word *penjamin*, and initial letter *m* from the word *mutu*.

3.1.13 Acronym by two initial letters from the first word and three initial letters from the second word.

Unand

Unand



Universitas Andalas

Unand is an acronym from two initial letter *un* from the word *universitas* and three initial letters from *and* from second word *andalas*.

Penjab.

Penjab.



Penanggung jawab

The acronyms are formed by initial letters from the first word *penanggung*, i.e *pen* and followed by two initial letters (*ja*) and last letter (*b*) from of the second word *jawab*.

3.1.14 Acronym by initial and final letters and first and last letters from the second word

Kasi

Kasi



Kepala Seksi

The acronym above is formed by remaining initial syllabel of the first word. The word *kepala* is represented by *ke*. From the second word, *seksi* is represented by a first letter and last letter, i.e *s* and *i*.

3.1.15 Acronym by remaining three letters from the first word and two initial letters from the second word

Monev

Monev



Monitoring Evaluasi

Monev is an acronym formed by remaining three initial letters from the word *monitoring*, i.e *mon* and two initial letters *ev* from the second word *evaluasi*.

3.1.16 Acronym by initial and final letters from the first word and complete form of the second word

Kabiro

Kabiro



Kepala Biro

The diagram above shows that *kabiro* is formed by the first and final letters of the first component of a word, that is, the letter *k* and *a* from the word *kepala*, followed by a complete form of the word *biro*.

CONCLUSION

After analyzing the form and process of acronym formation used in Unand's budget document there are several things that can be concluded, that is:

1. There are 229 forms of acronyms used in the Unand's budget document, but the current paper presents only some of them.
2. Based on the process of its formation, there are 16 processes found in forming acronym used in the budget document of Universitas Andalas.
3. From 16 processes, most of them are considered as a new form of an acronym.

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Discourse Structures of Terrorist Indoctrination: Theory of Doctrine, Human Cognitive Programming, and Weaponized Cognitive Design for Political Violence

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Abstract

The structures of discourse in terrorist indoctrination and extreme conflicts involving trans-national threats are unsolved and unexplained by the majorities of theories and concepts in linguistics, semantics, pragmatics, and discourse analysis. Therefore, this study is conducted to answer these conceptual failures. This research is focused on explaining the mechanisms of discourse and meaning effects to human cognition in the process of indoctrination and political violence. There are eight discourse structures of radical doctrines that construct specific meaning constructions capable of accessing, stimulating, and controlling the response from primordial human cognition to harness violence. These mechanisms also manipulate the discourse of doctrines to codify violence into human cognition to control the process of human cognitive programming in creating a weaponized cognitive design for the objectives of terrorism. The theory of doctrine is developed in this research as a new theoretical model in discourse analysis on the language used in indoctrination, violent and strategic conflicts, and the radicalization of ideology. This theory elaborates the conceptual frameworks of language encompassing political violence and the politics of human cognition.

Keywords: *discourse of doctrines, the structure of discourse, terrorism, human cognition, meaning constructions*

INTRODUCTION

In essence, political violence such as wars, conflicts, extreme violence and terrorism involve language in use or discourse. This is a phenomenon of language unexplained by linguists and linguistics. The theory of doctrine developed in this research views discourse as an ideological weapon and cognitive-political instrument, not just the means of communication because discourse can be used to control people to kill other human beings, or even commit genocide to kill thousands of people in a specific society and country for political objectives. The theory of doctrine is one of the very first discourse theories that elaborate discourse and meaning effects in extreme conflicts, primordial human cognition and the politics of violence. This theory is neither another critical discourse analysis nor post-structuralist discourse analysis. CDA's and Foucault's theoretical insights just do not apply here. The study of

discourse in violent conflicts and political violence transcends the realm of critical discourse and subversive tradition of post-structuralism.

This research actually shows the failure of the following discourse theories from Blommaert (2005); Fairclough (1995); (2012); (2006); (2004); Howarth and Stavrakakis (2000); Trask (2007); Van Dijk (1997); (2009); O'Dawyer (2003); Danesi (2004); Jones and Peccei (in Thomas et al, 2004); Agha (2007); Carston (2002; Palmer and Sharifian (2007); Janda (in Li, 2012); Gee (2010); (2005); (2008), Wodak (2003); (2008); Hart; (2010); Laland and Brown (2002); Obeng and Hartford (in Obeng and Hartford, 2008); Coulthard and Coulthard (in Coulthard and Coulthard, 2003); McKinlay and McVittie (2008); Mayr (2008); Holtgraves (2008); Coultas (2003); Leeuwen (2008); Peng (2005); Rojo and Grad (in Todoli, 2008); Shi-Xu (2008); Barker and Galasinski (2001); Chouliaraki and Fairclough (1999); Benwell and Stokoe (2006); and Jorgensen and Phillips (2002). The weakness of current discourse theories is all about the failure and insufficient explanation of the mechanism of discourse and meaning effects in accessing and controlling human cognition for the objectives of power and political violence. Therefore, this conceptual weakness in discourse analysis becomes the rationale for the development of the theory of doctrine.

The Structure of Discourse in Terrorist Doctrines

Dan River : When this is gonna stop? When the people like you gonna realize that what are you doing is utterly pointless?

Imam Samudra : Okay! We only stop if America, USA, and alliance stop killing Muslim people! We only stop if the people out from Mecca and Medina! We only stop if USA and alliance go out from Iraq and Muslim countries!

(An interview with Imam Samudra by Dan Rivers from CNN, Retrieved from https://www.youtube.com/watch?v=vpaY5_gBbEk in 2011)

The nouns '*America*', '*USA*', and '*alliance*' linked together by the conjunction '*and*' construct the structure of political frontier of antagonism about multi-national identities that are cognitively programmed as the enemy, hostiles, and target to destroy by any means and at all cost. These nouns are used to construct the meaning construction of antagonism and the source of all violence. These constructions of meanings are used to access human primordial cognition and control its violent response. This process codifies this meaning construction into human cognition as a form of a cognitive program.

The use of the nouns such as *Amerika*, *USA*, *alliance*, and *taghut*, *kafir*, *Muslim*, and *jihad* are the core structures of the discourse of terrorist doctrine to construct radical ideology. This process is required for human cognitive

programming during prolonged radical indoctrination to create a weaponized cognitive design for a perfect human weapon. These complex mechanisms are the strategic components of using violence for political objectives (terrorism). These nouns operate as the governor in noun governing rules mechanism in the discourse of doctrines that control other parts of speeches and fragment of discourse for constructing eight categories of discourse structures of terrorist doctrines as follow: the structure of cognition, legitimacy, ideology, identity, power, behavior, violence, and politics.

THEORY OF DOCTRINE: KEY CONCEPTS

A. Noun Governing Rule

Noun governing rule is the core process of human cognitive programming and indoctrination that encompass the function of a noun to control all levels of linguistic forms in discourse structure of radical doctrines. The nouns construct the meaning construction of the source and actors of violence. This meaning construction is capable of accessing and stimulating the response from primordial human cognition. This natural cognitive capability does not apply to the verb and other parts of speech because human cognitive process naturally looks for the actor of violence in responding to the violence itself. Therefore, without the nouns, the use of the verb in constructing the meaning construction of violent action fail to access and stimulate the response of primordial human cognition. In fact, the nouns control other parts of speech such as verb, adjective, the conjunction in the structure of discourse through the cognitive mechanism. Thus, the verb and other part of speech show solid dependence to a noun in constructing the structure of discourse of radical doctrines.

B. Human Cognitive Programming

Human cognitive programming is a carefully designed process of controlling human cognitive mechanism through codifying specific meaning constructions into human cognition to create an absolute cognitive control. The mechanism of codifying meaning into the cognition requires the manipulation of noun governing rules and extreme meaning construction in deeper ideological doctrines for gaining access into primordial human cognition as the root or genesis of all human violence. This mechanism of codifying meaning controls the response from human cognition consistently and repetitively. Therefore, the result: human cognition is programmed for a specific purpose. This process is often used for political objectives involving the use of threat and violence.

C. Weaponized Cognitive Design

The weaponized cognitive design is the final-result of prolonged terrorist indoctrination involving human cognitive programming for political violence. It is an extreme form of human cognition programmed to kill and murder other

human beings and commit devastating violence without natural psychological boundaries. At this level, the manipulation of discourse to codify extreme meaning construction into human cognition for programming the mechanism of the human cognitive process eliminates any cognitive and psychological constraints that naturally exist in the human cognitive process. The human programmed in this process of discourse and meaning effects is a complete weapon. He or she is ready to kill and execute the violent order without hesitation.

TEN STAGES OF ANALYSIS IN DOCTRINE THEORY

[1] Analysis of discourse structure of cognition

The structure of cognition in discourse is the process of human cognitive process encoded or codified in language use. Discourse structure of cognition is focused on the codification of the process of human cognition in the use of language in actual human action. In this theory, analysis on discourse structure of cognition is about analyzing the basic process of using discourse to control human cognition in the process of indoctrination. Indoctrination is a process using discourse to control human cognition at an absolute level. The analysis on this level of structure is focused on analyzing the lexical relationships that construct specific meaning construction to control human cognitive process and behavior. The mechanism of meaning effects to human cognition has to be explained at this point. The role and the function of nouns as the governor in lexical relationships of discourse are the keys to explain the process of controlling human cognition. However, the roles of other parts of speech such as verb, adjective, pronoun, and conjunctions as the complementary fragment are also important in constructing the meaning constructions governed by nouns. Therefore, analysis on how those lexical relationships construct the meaning and control the effects of meaning to human cognition is the key mechanism for explaining the structure of cognition in the discourse of doctrine.

[2] Analysis of discourse structure of legitimacy

The structure of legitimacy in discourse is the consistent process of using language or discourse to sanctify or to legitimize specific actions and purposes. This structure is designed to control the effects of meaning to overcome human cognitive constraints in believing and deciding to act in specific ways by the meaning constructions of the discourse of doctrine.

[3] Analysis of discourse structure of identity

The structure of identity in discourse is a specific form of human cognitive process in viewing and responding to the entity encoded in discourse through the mechanism of meaning constructions. Analysis of this structure is focused on explaining the codification of identity and the process of identity

formation in the use of discourse for indoctrination. Specific effects of identity to ideology formation are also analyzed at this level of analysis.

[4] Analysis of discourse structure of ideology

The structure of ideology in discourse is the system of belief codified at cognitive level through the mechanism of language use. The process of encoding ideology in human cognition requires the process of indoctrination that uses discourse as the main instrument. Analysis on this level of structure is focused on elaborating the process of ideology formation through the mechanism of meaning effects to human cognition induced by discourse. The use of language is based on lexical constructions used for constructing the meaning. The primary concept of the theory is about the use of language is not for communication or conveying the message but for indoctrination, meaning to control and program human cognition and sequences of actions or behavior for specific purposes. This lexical relationship governed by the key nouns have to be studied and explored in the analysis.

[5] Analysis of discourse structure of power

The structure of power in discourse is based on the use of language to control power at the level of socio-politics, ideology, and military through unifying the process of human cognition in massive scales. This mechanism is designed to control the mechanism of human cognition and the sequences of action or behavior in an absolute system of belief required for achieving the purposes. This process exploits the effects of meaning to human cognition. Analysis of this type of structure is focused on explaining the function of discourse in controlling all aspects of human cognition to create a similar form of the cognitive process including the system of belief or ideology, identity, and decision making, and the structure of actions. These variables of the cognitive process are the strategic factor in achieving massive power in socio-political and strategic scales. Therefore, the analysis of this stage is also intended to describe the use of language to create adequate meaning effects to human cognition to enable the mechanisms of these variables. The aspects of language use on this point include the use of words, phrases, clauses and lexical relationships as fragments or part of discourse and the use of their meaning constructions in accessing and manipulating the mechanism of human cognition.

[6] Analysis of discourse structure of behavior

The structure of behavior in discourse is the codification of human sequences of actions at a cognitive level in language use. This mechanism occurs through the manipulation or the controlling of meaning constructions of discourses related to the forms of actions. Analysis on this level of structure is focused on explaining the mechanism of specific lexical relationship, its meaning constructions, and the effects of those meanings to human cognition.

The effects of meaning from the use of the discourse of doctrine can occur in any situations, not only during the process indoctrination.

[7] Analysis of discourse structure of violence

The discourse structure of violence is based on the mechanism of specific meaning construction of violence codified in language use at the cognitive level. The structure of violence in discourse is not only a representation of human violent actions or behavior but also the use of discourse and meaning construction to stimulate and control the cognitive mechanism of violence in human cognition and actions. In essence, violence is deeply rooted from primordial human cognition as a primeval defensive mechanism. Violence is encoded in language use is the proof of human evolution to survive as species for hundred thousands of years. Therefore, analysis of the structure of violence in discourse has to address the mechanism of specific meaning construction created by the use of discourse to access and stimulate primordial human cognition. This aspect should be addressed at this level of analysis, but the focus of analyzing the mechanism of primordial human cognition should be done on another level of analysis. In this theory, that level is slightly differentiated from discourse structure of violence.

[8] Analysis of discourse structure of politics

The structure of politics in discourse the use of language designed to control specific cognitive effects for politics. The cognitive effects at the level of politics surpass social scales and therefore control the cognitive process of the groups or particular population. Analysis on this level has to elaborate the politics of discourse including the political purpose of using discourse. The effects of discourse to political strategy encompass the effects of meaning to human cognition in massive scales. In the case of indoctrination, the political purpose of using discourse to indoctrinate people is all about creating absolute control over their cognition and action required for strategic goals.

[9] Analysis of the mechanism of primordial human cognition

Human primordial cognition is a primitive part of human cognition as the legacy of human evolution from primitive species in millions of years. Primal cognition can only respond to violence as a survival mechanism. This old cognition can be accessed by violent meaning construction from the structure of violence in discourse. The analysis is oriented on studying how specific meaning construction stimulates a response from this ancient cognition. Analysis of this older cognition is focused on explaining how primitive human cognition is accessed and stimulated in radical indoctrination that requires the use of discourse structure of violence. This mechanism occurs only in radical indoctrination since it is not found in non-radical doctrines.

[10] Analysis of the mechanism of human cognitive programming

Human cognitive programming is the process of controlling and exploiting human cognition systematically to gain the absolute control of the cognition required for the specific purpose. Indoctrination is a process of human cognitive programming by using language. Analysis of this mechanism is focused on the process of discourse is used to create and design specific meaning constructions to gain access into human cognition. The analysis is also oriented to explain the process and the phases of using those meaning constructions to stimulate, exploit, and control human cognitive process. Then, the analysis is also focused on elaborating the process of using the meaning constructions of discourse to codify specific cognitive structure and system of belief as being programmed to human cognition. This mechanism results in the specific cognitive program in human cognition that controls the mechanism of cognitive process and the sequences of actions.

CONCLUSION

The use of ideological discourse in terrorist and radical indoctrination is a process of human cognitive programming to create a weaponized cognitive design for an absolute human weapon. This mechanism exploits the meaning and its cognitive effects to the extreme level based on the mechanism of noun governing rule and primordial human cognition to eliminate any cognitive and psychological constraints in human cognition for committing extreme violence. The noun is also extensively used in doctrines to codify the meaning construction of violence into the human cognitive mechanism. Theory of doctrine is developed in this research to elaborate the complex process of discourse structure of doctrines involving political violence and transnational threats. This theory views discourse or language in use as an ideological weapon and political instrument.

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Malay and Minangkabau Language In Minangkabau Manuscripts Writing

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Abstract

Minangkabau language is an oral language that began to form a written variety after the incoming of Islam, using the Jawi (Perso-Arabic) scripts. This script is widely known in Minangkabau in the eighteenth century. As a result, many Minangkabau oral literary works are written down. Since it was written in Jawi, the distinction between the Minangkabau and the Malay manuscripts is very vague. Often manuscripts classified as Minangkabau manuscripts can be read either in Minangkabau or Malay. The tendency of Minangkabau people to write in Malay is very active because Minangkabau people thought Minangkabau language is not much different from the Malay language. So, if the Minangkabau people use the Minangkabau words in the Malay language, they thought that they had used the Malay words without having tried to find words which more corresponding in Malay. Uniquely, for Minangkabau readers, even written in Jawi (Malay language), but will be read in Minangkabau language. For examples, 'bermula' will be read as 'baramulo', 'bandar' as /banda/, /bersama/ as /basamo/, 'hidup' as /hiduik/ and so on. Interestingly, in the same manuscript, if it is read by Minangkabau people in different dialects, it will be read in that dialects (in different sounds). For example, the words 'pakan Sabtu' will be read /pokan Sotu/ by the Minangkabau in Payakumbuh dialect and it will be read /pakan Sabtu/ by the Padang dialects. Departing from the linguistic phenomenon, this paper will discuss the dynamic of social aspect languages using Malay and Minangkabau language in Minangkabau manuscripts.

Keywords - Malay language, Minangkabau language, manuscript, Minangkabau.

INTRODUCTION

The research and inventory which were carried out by some Minangkabau scripts researchers inform that manuscripts of Minangkabau are available in large numbers. Those manuscripts are not only stored in some collections in West Sumatra, but also stored outside the region, such as in Jakarta, Netherlands, England, Germany, France, and Malaysia. By 2013, the Minangkabau manuscripts which have been successfully recorded are around 1200s; 300 of which are kept outside of West Sumatra, such as Jakarta, the Netherlands, England and Germany (Zuriati, 2007: 1) and 900 manuscripts are kept in individual collections and the collection of Surau in Minangkabau (Yusuf, 2006 ; Zuriati and M. Yusuf, 2008; Pramono, 2010: 247-249; Research

Team of Minangkabau Text, 2011-2013). Brief information about Minangkabau manuscripts located outside of West Sumatra can be obtained from some catalogs compiled by H. H. Juynboll (1899), Ph. S van Ronkel (1909; 1921), Amir Sutaarga et al. (1972), M. C. Ricklefs and P. Voorhoeve (1977), Hj. Wan Ali Hj. Wan Mamat (1985), State Library of Malaysia (1991, 1992, 1997), T. E. Behrend (1998), E. P. Wieringa (1998), and Teuku Iskandar (1999). It indicates that Minangkabau script researchers get an early picture of manuscripts outside of Minangkabau, as they are contained in many published catalogs.

In general, the manuscript of Minangkabau can be grouped into three groups. First, is imported which are manuscripts from outside of Minangkabau region. Secondly is local manuscripts, which are likely to be written or copied by scholars from Minangkabau region, or at least from the archipelago. Typically, this manuscript is less carefully written. Thirdly, local manuscripts are works copied or written by the Sheikh in the surau where the scripts were discovered or by another Sheikh from other surau.

In the context of language, it can be said that Minangkabau manuscripts exist in Arabic, Malay, and Minangkabau. However, particularly this article will discuss the use of Malay and Minangkabau in Minangkabau manuscripts. This discussion is based on the reason that many Minangkabau original "manuscripts" are written in Malay and Minangkabau or both language in a single manuscript. Various aspects of language (the use of Malay and Minangkabau) in Minangkabau manuscripts are the focus of discussion in this article.

METHODS

Overall, this study is a literature review of qualitative research methods. Two approaches are applied in the discussion, namely the philology approach and linguistic approach. The philology approach is used to provide readable text for a wider audience. Minangkabau manuscripts written in Jawi script require a philology approach to present the manuscript which can be understood by a wider audience through text editing. The linguistic approach is used to analyze the linguistic aspects concerning the phenomenon of the use of Malay and Minangkabau in Minangkabau manuscripts.

The technique applied in collecting the data is literary study and textual criticism. The word "criticism" itself means 'a judgmental attitude in facing something,' or we can say to 'put something reasonably' or 'give an evaluation.' Thus, textual criticism means 'to place the text in a proper place, to give an evaluation of the text.' In this step, the act of editing of the manuscripts' text is used as research material. The results of the editing will be analyzed by applying linguistic approach. Various aspects and phenomena of the use of Malay and Minangkabau languages will be described and analyzed qualitatively.

RESULT

Minangkabau language is an oral language that began to form the variety of writing after the coming of Islam. It is written in Jawi script. Based on some notes, this script was widely known in Minangkabau in the 18th century. By the recognition of this script, many repertoires of Minangkabau oral literature was written, and Jawi literacy reading activities are still done until now, although it is rarely done.

It is possible for Minangkabau people to write in Malay because Minangkabau people feel that Minangkabau language is quite similar to Malay language, so if they use the vocabulary of Minangkabau language, they feel like they have used the Malay word and no need to find a more appropriate word in Malay. Uniquely, although being written in Jawi script (Malay), it will be read into the sound of Minangkabau language by Minangkabau readers. For example, 'bermula' will read as / baramulo /, 'bandar' as / banda /, / bersama / as / basamo /, 'hidup' as / hiduik / and so on.

Interestingly, when the same manuscript is read by Minangkabau people with different dialects will be read with different sounds too. For example, the words 'Pekan Sabtu' will be read / pohan sotu / by Minangkabau people with Payakumbuh dialect and / pakan sabtu/ by Padang dialect speakers. Departing from that phenomenon, this paper will review some aspects of socio-cultural problems of language in the manuscripts traditions in Minangkabau.

From several Minangkabau manuscripts written in Jawi script, those linguistic phenomena are found. Simply can be seen in Table 1 below.

Table 1. The use of Malay and Minangkabau in Minangkabau Script

No.	Written in the script	To be read in Malay	To be read in Minangkabau
1.	كربو	kerbau	kabau
2.	تيغكل	tinggal	tingga
3.	هيغكب	hinggap	hinggok
4.	كافل	kapal	kappa
5.	بند	bunda	bundo
6.	تيغكل	tinggal	tingga
7.	امس	emas	ameh
8.	تيف	tiap	tiok
9.	اتس	atas	ateh
10.	دكنل	dikenal	dikana
11.	اكر	akar	aka
12.	تمفت	tempat	tampek
13.	امفت	empat	ampek
14.	سبركت	si Berkat	si Barakaik
15.	سل مت	selamat	salamek
16.	سمبيل	sambil	sambia

17.	كاجيل	kecil	kaciak
18.	سدتوس	sedetus	sadatuih
19.	فولوت	pulut	puluik
20.	سومور	sumur	sumua

In fact, there is very close kinship relationship between Malay and Minangkabau. Regarding phonetics and morphology in Minangkabau and Malay languages can be noted from the following Table 2, 3 and four below.

Table 2. Sample of the spread of Minangkabau Language Special Vocal

Vocal	The Spread in Minangkabau	The equivalence in Malay
E	kuek	kuat
	galeh	gelas
o	luko	luka
	kudo	kuda
	dado	dada
a	baban	beban
	katam	ketam
	kapa	kepal, kapal
	kaba	kabar
	tuka	tukar

Table 3. Sample of the spread of special diphthong of Minangkabau

Diphthong	The spread in Minangkabau	The equivalence in Malay
ia	<i>aia</i>	air
	<i>bayia</i>	bayar
	<i>li(h)ia</i>	leher
	<i>kaniang</i>	kening
	<i>adiak</i>	adik
	<i>putiah</i>	putih
ua	<i>ikua</i>	ekor
	<i>dapua</i>	dapur
	<i>cindua</i>	cendol
	<i>kaua</i>	kaul
	<i>iduang</i>	hidung
	<i>duduak</i>	duduk
ui	<i>gurua</i>	guruh
	<i>idui</i>	hidup
	<i>sujuik</i>	sujud
	<i>laruik</i>	larut
	<i>luruilh</i>	lurus
	<i>ambuilh</i>	hembus

Table 4. Sample of special morpheme in Minangkabau Language

Prefix	The spread in Minangkabau	The equivalence in Malay
Ta	<i>taganang</i>	tergenang
	<i>tapijak</i>	terpijak
	<i>tajatuah</i>	terjatuh
Ba	<i>bajalan</i>	berjalan
	<i>bakato</i>	berkata
	<i>baimbau</i>	berhimbau (dihimbau)
	<i>bapakai</i>	berpakai (dipakai)
Suffix		
Nyo	<i>Rumahnyo</i>	Rumahnya
no	<i>rumano</i>	rumahnya
e	<i>rumae</i>	rumahnya
a	<i>rumaa</i>	rumahnya
o	<i>rumao</i>	rumahnya

DISCUSSION

The dualism of the legibility of Minangkabau literary texts that use Arab-Malay script at least caused by two main factors. The first factor, as expressed by Tamsin Medan (1981: 22), that Minangkabau language has no written tradition – this written tradition relatively new. The introduction of this tradition is in line with the introduction toward the Malay Language through Arabic-Malay spelling. Therefore, in written language, Minangkabau people tend to use Malay Language (now Indonesian Language).

The tendency of Minangkabau people to write in the Malay language because of several things. First, at first glance, the Malay language seems to be slightly different from Minangkabau, only in term of pronunciation. Also, non-linguist of Minangkabau people also feel that Minangkabau language is less different from Malay so, if they use Minangkabau vocabularies in Malay language or when speaking in Malay, they feel like they have used Malay words and no need to find the appropriate word in Malay. Many scholars also claim that the two languages come from single language family, that is Malayo-Polynesian family or which now commonly known as the Austronesian language family (Moussay (1998: 12).

Secondly, Minangkabau language does not has written tradition, this tradition is relatively new in Minangkabau. The introduction of written tradition is in line with the introduction through the Arabic-Malay spelling. Therefore, in the written language, Minangkabau people tend to use the Malay language.

Third, there is a tendency to Indonesianezed the words derived from Minangkabau language to Indonesian language and consider himself to speak Indonesian. It can be seen until now in Minangkabau society. The names of places such as Tabiang, Lubuak Bagaluang, Padang Laweh, Alang Laweh, Limapuluh Koto and Kubu Karambia, are each indonesianized into Tabing,

Lubuk Begalung, Padang Lawas, Alang Lawas, Lima Puluh Kota and Kubu Kerambil.

In Malay-Indonesian society, the use of the Jawi spelling has only ceased in the printed manuscript-until the beginning of the 20th century. Its role is replaced by a spelling that uses Latin script. Malay writing with Latin script began in 1901 when Ch. A. van Ophuysen aided by Engku Nawawi gl. St. Makmur and M. Taib St. Ibrahim published *Kitab Logat Melajoe*, which is the first official Latin spelling guide for Malay in Indonesia.

Surprisingly there is no written relic that uses "Minangkabau script." It is estimated that the relic may have existed, but it has been destroyed by time and natural processes. There is also the possibility that the extinction is due to the Islamic purification movement taking place in Minangkabau. Everything regarded as non-Islam is destroyed, including the writing (Kozok, 1999: 65-66).

CONCLUSION

From the language phenomenon in writing Minangkabau manuscripts prove that in written communication, Minangkabau people tend to use the Malay language. It may also be said that in writing communication, Minangkabau people do not have writing tradition using Minangkabau language, but tends to use the Malay language.

In the transliteration of manuscripts (text editions) the Minangkabau texts to the Malay language lies in two interconnected, namely, first at the level of transliteration ease, and the second lies in the level of readability. The second alternative-as well as to overcome the weaknesses which possibly found in the transliteration to Malay language-is transliteration to Minangkabau language. However, this transliteration effort (resulting in a text edition) must be accompanied by the translation into Indonesian (if intended for a wider audience of Indonesians) and into English (if intended for readers in international scale).

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Dr. Pramono was born in Medan, December 12, 1979. He is a full-time lecturer in the Department of Minangkabau Literature, Faculty of Humanities at Andalas University in Padang, Indonesia since 2003. He has actively searched for manuscripts owned by individuals spread all over the Minangkabau region (West Sumatera province) since 2002. He earned his Doctoral degree from the Akademi Kajian Melayu, Universiti Malaya, Kuala Lumpur in 2015 and wrote a dissertation entitled ‘*Wacana Maulid Nabi di Minangkabau: Kajian tentang Dinamikanya terhadap Naskah-Naskah Karya Ulama Tempatan*’ (Discourse of the Prophet’s Birthday in Minangkabau: A Study of its Dynamics in the Manuscripts Written by the Local Muslim Scholars).

Drs. M. Yusuf, M.Hum was born in Gunung Melayu, March 9, 1962. He teaches at the Department Indonesian Literature, Faculty of Humanities at Andalas University. He has actively involved in the program of preserving and studying Minangkabau manuscripts. He is the editor of book “*Katalogus Manuskrip dan Skriptorium Minangkabau*” published in 2006.

BATAK SIMALUNGUN CLAN NAME: SARAGIH

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Abstract

*Clan names are used in a few ethno-linguistic groups in North Sumatra, Indonesia. In Batak Simalungun culture, a classic naming system which is called as **marga** has been practiced for many centuries to describe someone's genealogy, kinship, and hierarchy. The Batak Simalungun clan system is hierarchical, with clans structured into sub-clans, each with their name. There are four main clans in Simalungun area; Sinaga, Saragih, Damanik, and Purba. However, this study looks at the Saragih clan. A name is a linguistic product which consists of one or more words. A name has its meaning and can be analysed not only literally but also historically. In anthroponymy, every proper name consists of motivation attached to a group of words with a lexical meaning. This is related to etymological meaning of every name. This study uses a qualitative approach in studying the clan naming system. The data comes from 415 heads of Saragih households who were identified from official records. The study explores the concept of anthroponymy in Batak Simalungun by analyzing the meaning of each clan names etymologically and semantically. The study found that the clan and sub-clan name are related to names of places, jobs, and local beliefs.*

Keywords: *anthroponymy, Batak Simalungun, clan names, Saragih clan.*

INTRODUCTION

A classic naming system which is called as *marga* has been practiced by Simalungun people for many centuries, from the oldest generation to the latest one (Agustono: 2012). *Marga* is a clan name which is added to someone's given name. When a baby was born in Simalungun family, he or she would receive the same *marga* as his/her father. This *marga* is attached automatically to the baby's given name as his/her last name. However, Simalungun culture is patrilineal; only father could give his *marga* to his children. A woman cannot do the same, but every woman has the same right in owning the same *marga* like her father. *Marga* plays an important role in Simalungun traditional life. It is used to distinguish someone position in *adat* (tradition), *horja-horja* (traditional party, celebration, or ritual) and also *partuturon* (greeting or address). Someone will be called by a certain address based on his *marga* and his position in *adat*, such as *tulang* (uncle), *bou* or *atturang* (aunt), *botou* (sister), *amboru* (mother in law) and *kelaor makkela* (father in law).

A name added to something or someone is used to differentiate certain thing or a person. In anthroponymy, the analysis about names is focussed on the use of the proper name. The analysis about the proper name is divided into two aspects: (1) anthroponymy, and (2) toponymy. Anthroponymy is a study

about personal name while toponymy is a study about place name. This research exclusively discusses personal names by analysing the anthroponymy pattern of Batak Simalungun clan name. There are three basic elements in the personal name which are called as *praenomen* (given name), *nomen* (family name), and *cognomen* (nickname). These classifications are based on the ancient Roman names but, in this modern era, personal name is divided into two parts; forename or given name and surname or family name (Hanks: 2006). However, the function of a clan name or *marga* is similar to a family name because a clan name also describes someone's genealogy, kinship, and hierarchy.

In anthroponymy, every proper name also consists of motivation which is attached to a group of words with a lexical meaning. Studying a name will relate the etymological meaning of every name (Langendonck: 2013). In other words, anthroponymy is not just a simple discussion about a name, but the analysis of it may involve other aspects such as the history of a family, migration, politic and socio-cultural condition of the people in a certain period. Besides, a name has its meaning and can be analysed not only literally but also historically (Lehrer: 2006). Many related studies about names can be found easily in books, onomastic journal, and other linguistic research project but, unfortunately, the study about Indonesian clan name systems or certain ethnic group name is still limited.

The Batak Simalungun clan system is hierarchical, with clans structured into sub-clans, each with their name. There are four main clans in the Simalungun area. These are *Sinaga*, *Saragih*, *Damanik*, and *Purba*. However, in this research, the writers focus on the Saragih clan and sub-clans only. In general, Saragih clan has several sub-clans that mostly used by Simalungun's ancestry until now. As the significance of this study, the writer would like to analyze Saragih and its sub-clans names to find the anthroponymy pattern of Batak Simalungun clan name system. Also, the writer would like to explore the concept of clan name in Batak Simalungun society by analyzing the meaning of each clan names etymologically and semantically.

METHODS

This study used qualitative approach supported by anthroponymy theory. The data were taken from 415 heads of Saragih households taken from Dinas Kependudukan dan Catatan Sipil Sumatera Utara (Civil Registration and Population Affair Agency) in the form of Kartu Keluarga (KK) or letter of family identity. The writer collected these names from 7 districts in Simalungun regency. These districts were chosen by using *purposive sampling* to find the exact description of Saragih clan name's users. From all 415 heads of Saragih households who were identified from official records, the writers found that there are 13 sub-clans which belong to Saragih clan. These clan divisions can be seen completely at the next page.

This study also supported by library research and interview technique. Since *marga* or clan name is a linguistic product built up by words, the analysis of every clan name involved semantic and linguistic-historic aspect. The writer analyzed not only word forming of every clan name but also the lexical meaning of them. The lexical meaning of each clan was collected by using a dictionary as the reference. At the end of the analysis process, all clan names were categorized based on their meaning to find the anthroponymy pattern.

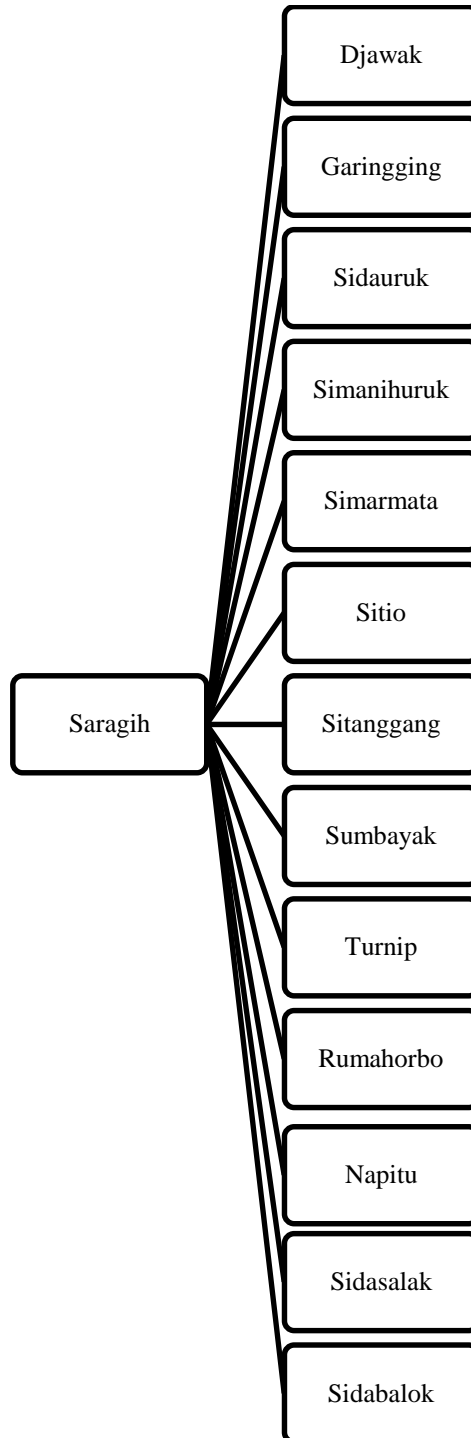
RESULT

A name is a unit of language. The meaning of a name can be found by analysing the etymology and the meaning of the name (Durkin: 2009). In etymology approach, analyzing the process of a name forming is important to find the root, history, and origin of the name. The writer found that the word Saragih is originally derived from a grammatical process of the affix *sa-* and the word *ragih*. In *SahapSimalungun* or Simalungun language, *ragih* means rule while prefix *sa-* is added as the article to show the singular form of this word. Based on the analysis above, it is clear that the lexical meaning of Saragih is 'a rule' or 'one rule'. The writer also found similar clan names in different sub-Batak culture such as Toba and Karo. In Batak Toba, *Saragiis* also a clan name while in Batak Karo, it is known as *Seragih*.

Table 3. Similarity among Batak clan names

Simalungun	Karo	Toba
Saragih	Seragih	Saragi

Chart 4. *Saragih* and its sub-clan division



Studying a name will relate the etymological meaning of every name (Langendonck: 2013). The easiest way to find information about the origin of a name is by analyzing the root of the name itself. As every name consists of

or was built by word(s), analyzing the root of every word used in a name is important. Here, the writer found some information about the word *saragih* from different languages:

Table 2. The meaning of *ragih* or *saragih* in some languages

Languages	Word Form	Meaning
Bahasa Indonesia	-	-
Malay	Ragi	¹ yeast. ² (Kedah Malay) color; color-pattern; design
Old Javanese	<i>Ragi</i> <i>sa-</i>	a part, kind of fabric or cloth Prefix; a/an
Simalungun	Ragih	¹ rule, rules; ² well organized, rules. ³ ulos (fabric, cloth)
Sanskrit	Saragih	¹ a rule ² Simalungun main <i>marga</i>
Toba	Saragi	Bowl One of <i>marga</i> in Toba

The table shows that the word *ragih* can only be found in Simalungun language while in other Austronesian languages such as Toba, Malay, and Old Javanese, the form *saragih* is varied from *ragih* and *saragi*. Then, after analyzing the lexical meaning of those sub-clans, the writer found some uniqueness meaning of each name. The meaning can be found below (Dasuha. 2015):

Table 3. The meaning of *Saragih* and its sub-clans

No	<i>Marga</i> / Sub- <i>marga</i>	Meaning
1.	Djawak	Djawak/Jawa: ¹ Javanese. ² flat, a flat and wide land. ³ name of Simalungun kingdom.
2.	Garingging	¹ name of a village. ² Saragih sub-clan. ³ <i>giring-giring</i> , a plant <i>Crotalaria retusa</i> which is used as a green fertilizer. Usually, it can be used as the roof which is called as <i>nipah</i> .
3.	Sidauruk	The one who comes from a hill (<i>uruk</i>)
4.	Simanihuruk	The one who digs
5.	Simarmata	The eyes
6.	Sitanggang	Words from the spirit of dead body
7.	Sitio	Clear, pure
8.	Sumbayak	The richest
9.	Turnip	The name of Simalungun empress
10.	Rumahorbo	Goat's stalls
11.	Napitu	The seventh
12.	Sidasalak	Oneself, alone
13.	Sidabalok	Limit, boundary

DISCUSSION

As the anthroponymy system of every local name can be analysed not only literally but also historically, historical meaning of clan name is crucial to reveal the real motivation behind a name. The historical meaning may lead us to the name bearer although the owner has been long gone. Once, the name Saragih actually refers to someone who was known as a Simalungun warrior. Many years ago, he was asked by King Damanik to rule and control people in Raya, one of ancient Simalungun Kingdom (Agustono: 2012). Because of his responsibility, King Damanik gave him a title *Saragih*, The Lord of Raya. Then he became The King of Raya and his name was so popular, and all his children and grand grandchildren bear his name until now. This ancestor name finally becomes one of famous clan names in Batak history. Until now it is believed that all Saragihbearers in this world originally came from Raya, Simalungun.

The historical view above leads us to a conclusion that the name Saragih originally came from the name of ancestor job. After doing a historical meaning analysis of the whole sub-clan names, the writer found the pattern of Simalungun clan name system that can be the used to answer the hypotheses or research questions. The anthroponymy patterns can be seen below:

Table 3. The anthroponymy pattern of Batak Simalungun clan names

Pattern	Marga
Name of animals	Rumahorbo
Name of plants	Garingging
Name of place	Djawak
	Garingging
	Sidauruk
Jobs	Simarmata
	Simanihuruk
Local beliefs	Saragih
	Sitanggang
Numbers	Napitu

The result shows that in general, Saragih and its sub-clan names came from some familiar things around us, like the name of place and jobs, while the rest were taken from the name of animals, plants, numbers, and local beliefs. These patterns explain that names, especially Simalungun clan names, were mostly taken from the local name without involving another aspect outside Simalungun culture. It might conclude that the anthroponymy pattern of clan names can be seen as the local wisdom. Overall, it is true that studying about names is not just as simple as knowing the meaning only. Every researcher needs to learn other aspects outside the literal meaning such as the history of a family genealogy, migration, politic, and socio-cultural condition of the people in a period. Historical meaning, lexical meaning, and all motivation found in creating a name were three important aspects that can not be separated from anthroponymy analysis.

CONCLUSION

Anthroponymy pattern of Batak Simalungun clan names shows us that every clan name has its meaning literally and historically. Some motivations were also involved while creating a name. Clan name is not just a simple name; it has a special meaning and contains the human genealogy. This is why a clan name bearer, especially Simalungun people, should know the background history of his *marga*. Keeping the name alive by using and giving it to our children is the best way to appreciate the late ancestor and to remember the old history of human settlement.

In the end, the conclusion of this research has been drawn clearly, but some confusing things might be found especially when tracking the history of a clan name. This research is aimed to enrich the study about names in Indonesia in the different overview. There are a lot of researches which focus on anthroponymy in global but, in fact, the research about Indonesian ethnic group such as Batak clan name is hard to find. For future research, the changing of someone name or clan name seems to be an interesting topic. Surely that kind of research needs further and deeper analysis about the culture, local wisdom, and people history but hopefully, this research finding gives benefit for those who also want to add some works in anthroponymy aspect.

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The Language Use in The Yogyakarta Public Advertisement

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Abstract

Yogyakarta, as one of tourist destinations, has public advertisements displayed on the billboards or banners located in most strategic places. They are about promoting the products, delivering certain issues, campaigns, and so on. To deliver these messages, the advertisers apply particular language choice to attract people so that the purpose of advertisements can be achieved well. This phenomenon becomes the concern in this study by focusing on the language used in Yogyakarta public advertisements which are classified into two categories; commercial and non-commercial. There are 66 data consisting of 41 or 62% for commercial items and 25 or 38% for non-commercial one. It shows various languages used in public advertisements, which are Indonesian, English, Javanese, and mixing languages. The analysis goes on two research questions. The first is how many frequencies of using particular languages that occur in the advertisements, and the second one is how people response on its languages. The discussion also includes criticism that results in presumption about the impact of advertisements such as the increase of consumerism and today's imagined society in Yogyakarta.

Keywords: *sociolinguistics, advertisement language, public advertisements, imagined society*

INTRODUCTION

The public advertisement is closely related to our daily life. It contains information such as product promotions, campaigns, invitations, or events. These advertisements are also found in Yogyakarta which is placed in the strategic places so that people easily can see and read them. For Yogyakarta as one of tourist destinations, the role of advertisements becomes significant to promote products whether it is commercial or non-commercial. This kind of phenomena arose the inquistiveness of the writer to further study about it. The writer observes public advertisements usually displayed on the billboards, banners, and some written on the walls. It is found that they operate languages such as Indonesian, English, Javanese, and mixing language. The interesting thing is how people react to the languages written there which are various, attractive, and somehow provocative. The data are derived from the documentation about advetisements in Yogyakarta area, especially along the main roads as well as in some areas outside the city.

There are two research questions suggested in this study. The first one is what languages are available in the Yogyakarta public advertisement. This part also describes the frequency of using particular language in the advertisements.

Commonly, the language used adjusts the lingua franca of the area where they exist, but in fact, the writers found various kinds of language such as Indonesian, Javanese, English, and mixed languages (Indonesian-Javanese, Indonesian-English, and even Javanese-English!). ‘A recognition of variation implies that we must recognize that a language is not just some kind of abstract object of study. It is also something that people use’ (Wardhaugh, 2010: 5). The discussion is the result of the interviews done randomly to some students in linguistics class from postgraduate program Sanata Dharma University. They were asked on how they got attracted by the language use including their opinions when reading the public advertisements.

This study which is still in the scope of sociolinguistics is closely related to the ethnomethodology. ‘Ethnometodologists are interested in the processes and techniques that people use to interpret the world around them and to interact with that world’ (Wardhaugh, 2010: 266). Responding this theory, basically, the study might be said so, but it more emphasizes on the findings which may or may not be relevant to the given theories. In other words, the writer does not force the findings to the theories and tends to use them to compare with the analysis. For the last session, the writer tries to response those two analysis results into a discussion that explains more about the phenomena. It links the phenomenon to the linguistic and some other related theories.

RESULT

1. Languages in Public Advertisements

To collect the data, the writer observes the public advertisements especially in the strategic places of Yogyakarta. It is done by taking the pictures of advertisement in the main roads such as in Jalan Colombo, Jalan Gejayan, Jl. C. Simanjuntak, Jalan Solo, and even in the Singosari area placed the south of Yogyakarta and some other remote areas. There are 66 data successfully collected that consist of 41 data or 62% is about commercial advertisement and 25 data or 38% is for non-commercial one, as presented in the table below.

Table 1. The table of advertisement type

ADVERTISEMENT TYPE	NUMBER	PERCENTAGE (%)
COMMERCIAL	41	62
NON-COMMERCIAL	25	38
	66	100

The commercial advertisements are usually about product promotion such as book sales, fashions, music events, new restaurant menu, and trips. They exhibit sophisticated designs and attractive language choices to catch the people’s attention. Sometimes they highlight the information by displaying

more about the picture rather than the description, as happened in the photo studio advertisement which is written *VALIO Studio NOW OPEN 30% disc* in which the background is close-up styled. Other commercial ads which are similar to the previous one is about beauty clinic, written *Larissa.. GRAND OPENING – HARTONO MALL JOGJA 10 MARET 2017*. Since those ads are displayed in a big frame and placed in the pivotal locations, people are easy to recognize them and get attracted.

Meanwhile, in term of the language, the advertisements using Javanese are 8, Indonesian is 14, and English is 30. The rests, which are 14 data, have language mixing in which Indonesia-English has 10, Indonesian-Javanese has 3, and English-Javanese has only one datum. Based on the data collection, it can be seen that the advertisement using Indonesian language places the highest frequency compared to others. On the contrary, mixing English-Javanese language is less frequent of all with only 1 number of occurrences. The data is shown as follows.

Table 2. The table of the language use in public advertisement in Yogyakarta

THE USE OF LANGUAGE	TOTAL	PERCENTAGE (%)
JAVANESE	8	12
INDONESIAN	30	45
ENGLISH	14	21
INDONESIAN-JAVANESE	3	5
INDONESIAN-ENGLISH	10	15
ENGLISH-JAVANESE	1	2
	66	100

From the language use, the data shows that Javanese language is frequently used in the non-commercial advertisements which usually contain social appealing from government or invitation to remind people about the environment. Mostly they are about the environment such as preserving the river where the ads are usually placed in the area near the river. In the edge of Code River, for instance, the board says *Yen Kaline Resik, Uripe Becik* (If the river is clean, we will have a good life) and on the other side it is written as *Sanajan Aku Wong Cilik, Sing Penting Kaliku Resik* (Although I am only the poorer, importantly my river is clean). In the Jalan Mataram, near Malioboro, it is found the words such as *Sepi in Pamrih, Rame ing Gawe* which the meaning is we work together without expecting any rewards, while above the vendors the board displays the ads of *Kirab Budaya* (Culture Festival, annually held by Yogyakarta or Surakarta Palace) that is also attached the photo of Kanjeng Gusti Pangeran Adipati Arya Paku Alam X (the prince of Surakarta Palace). Meanwhile, similar type of advertisement written in Indonesian language says *Sampah Bikin Gerah* (garbages makes uncomfortable), Jogja

Bangkit (Get Up, Jogja), Mari..Ciptakan Sungai yang Bersih Sungai yang Bening (Let's Make the River Clean and Pure). However, based on the data collection, the non-commercial advertisement is not available on the public boards, but they might be attached on the street walls and banners.

Besides, mixing languages in public boards are also available. We can find Indonesian-Javanese in a non-commercial advertisement which one of the examples is on the regional campaign. It shows the portrait of the candidates with the thanking word in Javanese saying *Matur Nuwun* instead of the persuasive words written in Indonesian. Meanwhile, the mixing of Indonesian-English about non-commercial ads displayed in the gas station area is attached the banner written *ZERO Fatality, Kita Bisa!*. Here, the phrase *Kita Bisa* is from Indonesian purposed to influence people to work together against the social wrongness. The other mixing which is Javanese-English is just interesting by saying *Jogja resik city*. 'resik' means clean, while the city is referred to naming the Jogja. This advertisement tries to combine the cultural loaded word with the English which is identical and frequently comes up in the urban or tourism area.

To be noted, Javanese advertisements are usually located in the areas outside Yogyakarta city such as Singosari, Imogiri, and Berbah. Meanwhile, in the city, such advertisements are also available, but the display is not frequent compared to the Javanese advertisements in the remote areas of Yogyakarta. In the central area, many advertisements using mixing language are easily found, displayed by sophisticated designs.

2. Reader's Response to the Advertisements

After knowing the typical language use in Yogyakarta's public advertisements, the writer interviewed some students from linguistic class how they response towards the language portrayed in the data collection. When asking the students about what kind of advertisement that makes them immersed, they mostly pay attention to the ads which the language is familiar and understandable. For a student coming from Sorong, Papua province, she gets attracted to the book fair event held by Gramedia publisher one of big publishing companies in Indonesia, because the advertisement offers discounts for some book collections. She admitted that she has no problem in understanding the advertisement suggested in the billboard which mixes English and Indonesian. However, she had a problem to understand Javanese advertisement. Similarly, another student from Sumba said that she hardly recognized the advertisement using Javanese because the language is not her vernacular and not familiar so the message cannot be construed. After living longer in Yogyakarta, they get understood what kind of message delivered in it. Meanwhile, advertisements using Javanese language are not problematic for the Javanese people since it is their mother language.

For the language mixing, it is not a prominent matter for the students. They argue that it becomes inappropriate if the language contains grammatical

mistakes or semantically wrong. For example, in the event invitation, we sometimes read the phrase such as *JOIN WITH US* instead of *JOIN US*. Semantically, those two phrases have different meaning in which *JOIN WITH US* is the idiom referring to living cohabitant without any legal relationship (marriage) while *JOIN US* means inviting us to come/go together. If such mistake happens, it evokes embarrassment in the language term and occurs misinterpretation. Related to this, James T. Siegel, a Professor Emeritus of Anthropology and Asian Studies at Cornell University, through his writing in “Berbahasa” said that language should not make people *rikuh* (-Javanese language, meaning feeling awkward and inappropriate). When the language is considered as odd, the meaning will not be delivered well.

Besides, the writer also did a brief interview to some advertisers related to the language choice in public advertisement. Tanjung Ardhiani, a brand manager of *Dagadu Jogja*, said that the language use is about the market target. The usage of English is specifically for youth or students, while the advertisement posted in social media is targeted for internet savvy in which the language is 80% English. *Dagadu* is one of well-known clothing companies in Yogyakarta which has a special characteristic in their design. The design includes Javanese language (although not all designs use Javanese, some others use Indonesian language) containing something funny, ludicrous, and encouraging by employing words which, especially, lure youths as well as people of all ages and gender. Therefore, it can be inferred that the language might evoke the market which is the consumers to be interested in a product.

This part can be inferred that when readers know the languages presented in the advertisements, it means that the message implied in their language have reached the market. From this point, the advertisers actually must have known the target market so that the advertisements are not useless and will be profitable. In Javanese language, for instance, it is usually used for non-commercial purposes such as regional campaign (elections) and promoting government programs which commonly placed in the areas outside Yogyakarta. Mostly they are natives that know Javanese language. The candidates of political campaign utilize this geographic condition to promote their programs to get their votes, especially from the natives. On the other side, the advertisers use Indonesian language, English, and mixing languages in the city by assuming that people living in this place are more educated and have adequate language literacy to contrue the messages. This makes them have no difficulties in understanding the language in the advertisements. Perhaps, the motives are also sought from the socio-economic level in which the people in the city area have a higher level than people outside the city.

DISCUSSION

The phenomena above shows that language plays a pivotal role in inviting, evoking, as well as encourage people to do what the advertisements intended. Fairclough (1989: 8) criticizes the research on sociolinguistics by

which he argues that the study is potential to analyze what else beyond the text by emphasizing on ‘how’ and ‘why’ questions rather than ‘what’ which is typical in sociolinguistics study. Henceforth, by this writing, the researcher tries to reach the analysis on the critical thinking for a little bit. Let us take a look back at the data suggested in table 1 and table 2 from the previous sessions. The percentage of commercial advertisement is more than 50% or 41 out of 66 findings. It is added by the fact that the use of Indonesian and English places the first and second frequently-applied language in the advertisement. This can be assumed that the advertisers have already known the market, on how to attract the people as they are targeted. On the other side, in *Bahasa, Citra, Media* (2010), it is said that the advertisements also realize that there are no adequate people who choose the related products. This becomes the motivated reason for them to try hard in persuading people to be interested in the products by offering myths contained in the language use. The myth on the language use is something normal and natural. According to Barthes (Culler, 2003: 44), the myth can be defined is an imagined fact that is shared and revealed. However, later, it is said that everything in this life is a part of the myth. It builds new concept that myth is no longer something imagined, and Barthes emphasizes that myth is a form of communication, a language (p.47). Then, how about language in the advertisements? What kinds of myths developed there?

The reading about the myths in the advertisements can be observed from two types of advertisements which are commercial and non-commercial one suggested in this study. For non-commercial ads, it wants to imagine that Yogyakarta is a clean and peaceful city, seen from the public board that invites people to keep the river clean and is good in this life (example: *urip sing prasojo* (living wisely)). Besides, this kind of persuasion wants to show that the Yogyakarta government concerns to the existing culture, seen from the slogan drawn in the boards *Jogja Tetap Istimewa* (Jogja is still special). On the other side, it can be inferred that the commercial advertisements are to imagine a society which is educated, prosperous, and life-styled. This idea about imagined society is engaged to what Ben Anderson, in his book titled *Imagined Communities*, said. Through printed capitalism, there is something being discoursed. It is reflected in the public advertisements which might potentially contain the intention to imagine a society in Yogyakarta itself.

Another possibility of the development of public advertisements is it presumably overcomes consumerism. Moreover, the proof is strengthened by the data which shows the percentage of commercial advertisements is higher than non-commercial ones. ‘Consumerism grew out of sets of economic, technological and cultural conditions which have mostly developed since the early decades of the twentieth century; although we can identify consumerist tendencies in the earlier part of this period, in the 1920s for instance, consumerism has grown in salience through the period as these three types of conditions have developed. And, indeed, it has helped to feed its

growth by contributing to these developments, particularly in the cultural sphere' (Fairclough, 1989: 199-200). By this regard, although the public advertisements may lift the economic growth, on the other side it seems to bring more harm than good. It is because people unconsciously get hegemonized by the information contained in the billboards and the banners by which they are mostly about commercial things. Slowly, by reading them frequently, they have appealed the public interests.

CONCLUSION

This study is not merely about the evidence of linguistic phenomena happened in the society. From 66 advertisements analyzed in this study, there are 44 commercials and 25 non-commercials by which this shows that particular languages are prominent. After analyzing these advertisements, some remarks are concluded in this study. Firstly, based on the findings, Indonesian language is mostly used because the society is dominated by the Indonesians that easily understand the words available in such public information. Javanese language mostly exists in the area outside Yogyakarta city and usually contains non-commercial advertisements. Meanwhile, mixing language is much frequent in the strategic places in the city since it is assumed that the people are more educated and have adequate language literacy. Secondly, the language use in the advertisements is intentional. The first is to attract people to what suggested in the advertisement languages so that the intention and the target market can be fulfilled. The more people familiar towards the language and its content, the more they got interested and understood the message(s). Thirdly, when the percentage of commercial advertisement is higher than the non-commercial one, it is presummably that the culture of consumerism may grow up from this phenomenon. This discourse may reflect the imagined society in Yogyakarta.

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Understanding of Minangkabau Culture Through Use of Simile Language Style In the Novel *Persiden* by Wisran Hadi

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Abstract

This study aims to reveal that the use of language style by the author not only as a strategy in producing literary works. The style of language can be used as one of the media to understand the author or cultural culture that the author describes in the literary work. The novel Persiden by Wisran Hadi is a novel about Minangkabau culture, one of the most widely used styles is the style of simile language. The type of this research is qualitative research by using content analysis approach, meaning that research result will describe the relationship of cultural context presented by the novel. The results of data analysis performed show that the use of simile language used in the novel more simile style language that is close to Minangkabau culture, as some terms are often used in Minangkabau custom. The use of simile language in this novel also characterizes the life philosophy of the Minangkabau people, "alam takambang jadi guru"

Keywords - Culture, Minangkabau, Style Language, Simile, Novel

INTRODUCTION

The author uses the social reality as the material of making a work of literary. Literary works have never been born of a cultural void. In this sense, it is the culture that is processed by the author in producing work. Literary works loaded with cultural values, through our literary works are invited to understand the diversity of cultures that exist in Indonesia.

Suc as Umar Kayam and Ahmad Tohari's works provide an overview of Javanese life philosophy; we are invited to dive deeply into the meaning of life for the Javanese. Likewise, Putu Wijaya's works teach us on the complexity of Balinese life. Or modern works born from the authors Ayu Utami, Djenar Masayu, Fira Basuki, and others that also lead us to the circle of modernity that confronts, or we can see the corner of Indonesia that education is still bleak, as the work of Andrea Hirata.

The authors have become their cultural transmitter. Through the works, they produce we unknowingly have enjoyed the cultural treats. Thus, the authorship of a person usually will not go far from the culture that magnified him. One of the authors, in addition to several authors mentioned above who also utilize literary works to convey messages through his literary work, is Wisran Hadi.

Wisran Hadi is an author who is from Minangkabau who has paid special attention to the concerns and changes that occur in Minangkabau custom. Through these concerns, in the works of Wisran Hadi, many use figurative language. As for this, it is used to revive memories of the customs that have been abandoned by today's generations.

One of the most commonly used figurative languages styles is simile language. A simile is an explicit comparison (Keraf, 2007: 138). The simile language style is also known as the parable style. This style of language reveals something with explicit comparisons expressed by the prepositions and connections, as is, like, and so on.

To understand the style of simile language in Wisran Hadi's novel, special in the novel *Persiden* it is necessary to understand the contextual meaning of the simile language style. Lyons (1977) says the contextual meaning of words corresponds to the situation in which they are used. Different situations give a different meaning. On the other hand, in certain situations, the sentence will have the same meaning. In addition, contextual meaning is also understood as information that implies the type of use of linguistic units in the social context of society.

The definition of contextual meaning according to Tajuddin (2008) is "meaning based on the context of the language is the relationship of all elements of language that surrounds the words and sentences. Similarly, relying on the context of things (circumstances) that is the circumstances surrounding it".

Contextual meanings are based on social conditions, situations, or places and circumstances where words or phrases are spoken with all its elements, whether from speakers or listeners. K. Ammer divides contextual meaning into four types as cited by Umar (1982), as follows :

A. Linguistic Context

The context of language is a collection of sounds, words, and sentences that can lead to a particular meaning, or all the circumstances, conditions, and linguistic elements that surround a language.

B. Context Emotional

What is meant by the emotional context is the collection of feelings and interactions conceived by the meaning of words, and it is related to the speaker's attitude and the situation of the conversation.

C. Situational Context

Situational context is an external situation that may be conceived by the meaning of a word, and it demands to have a certain meaning.

D. Cultural Context

The cultural contexts are cultural and social values; Which is contained within a word or sentence. It is related to certain cultures and societies.

Therefore, differences in the cultural environment in a society will result in differences in the meaning of sentences in other cultural environments.

METHODS

The study used a qualitative-descriptive method, with a genetic case study (Muhadjir, 2000: 60-62). Regarding stylistic research, Abrams (in Ratna, 2008: 22) argued theoretically the research is divided into two kinds, namely traditional and modern research. Traditional research is still influenced by the dichotomy of content and form, and what and how to describe an object. Content includes information, messages, and proportional meanings (goals), while the form is the (style) language itself. Modern stylists analyze formal characteristics, including a) phonology, such as speech sound patterns, rhymes, and rhythms, b) syntax, such as: sentence structure types, c) lexical includes abstract and concrete words, the relative frequency of nouns, verbs, and adjectives, and d) rhetoric that is the characteristic use of jewelry (figurative) and parable.

The research to be done is a modern stylistical research, which is genetic stylists that examine the stylists of an author's work. To that end, the researcher uses the concept of modern stylistic research in data analysis by describing the use of diction, style, and imaging to see the tendency of an author. The data of this research are sentences or quotations relating to figurative language in the novel *Persiden* by Wisran Hadi. The source of the data is the novel that published in 2013 with 375 pages.

RESULT

Simile Language Style

The simile language style is an explicit comparison. (Keraf, 2007: 138). The simile language style is also known as the parable style. This style of language reveals something with explicit comparisons expressed by the prepositions and connections, as is, like, and so on.

The data on the type of figurative simile language contained in Wisran Hadi's *Persiden* novel will be described as follows;

- (1) *Ada monumen yang tipis seperti ornamen, berbentuk petani mengayun pacul.*
(Hadi, 2013 : 7)

On quotes, There are thin monuments such as ornaments, shaped swinging farmers form a figurative type of simile language. In the quotation can be seen simile "monument" with "ornament." That is, the monument was compared with ornaments because of its thin shape.

- (2) *...Tidak seimbangya antara tinggi gedung dengan tinggi gonjongnya. Jika diamati dengan cita rasa yang agak baik dan memperbandingkannya dengan atap serta bangunan pada setiap rumah adat, maka bangunan kantor kepada daerah dengan gonjongnya itu, sama seperti kepala ustaz memakai kopiah yang dibenamkan,*

sehingga sebagian dahinya tertutup. (Hadi, 2013 : 14-15)

In the quotation, the office building to the area with the gonjong, just like the head of the chaplain wearing a cap that buried, so that part of his forehead closed is a figurative type of simile. In the quotation can be seen the parable of "building with gonjong¹" with "head chaplain wearing a cap that buried, so that part of the forehead closed." That is, with the parable, the reader can imagine the shape of the building with gonjong on it.

- (3) *Hampir semua bangunan kantor didirikan dengan atap bergonjong. Bermacam-macam variasinya. Ada gonjongnya terlalu tinggi, terlalu rendah, terlalu banyak, dan bahkan ada pula yang membuat gonjong hanya memenuhi persyaratan saja. Satu. Seperti cula badak. Sebuah benda runcing yang mencuat di ujung sebuah bangunan yang besar dan tinggi. Akan tetapi, atap tempat parkir, gerbang, dan atap peneduh merek kantornya dibuat bergonjong banyak* (Hadi, 2013 : 16)

On quotes like a rhinoceros horn. A pointy object sticking out at the end of a large and tall building is a figurative type of simile. In the quotation can be seen the parable of "building with gonjong" with "like a rhinoceros horn. A pointed object is sticking out at the end of a large and tall building ". That is, with the parable, the reader can imagine the shape of the building with gonjong on it.

- (4) *...olahragwan punya batas umur seperti pohon getah. Bila sudah tua tidak dipakai lagi, kalau perlu perlahan-lahan dibuang dan ditebang.* (Hadi, 2013 : 24)

In the quote, atlet have an age limit as tree sap is a figurative type of simile. In the quotation can be seen the parable of "atlet" with "tree sap". If the view used is a parable that is familiar with Minangkabau society. That is, tree sap is one of the main sources of community search for farming, gardening, and farming. With the parable, the reader can imagine the age of the athlete well.

- (5) *...Padahal semua orang tahu sesuatu yang dirahasiakannya. Ibarat seekor burung puyuh yang menyembunyikan diri. Si puyuh sudah merasa bersembunyi dengan menyembunyikan kepala ke dalam semak-semak, sementara ekornya masih tetap tampak.* (Hadi, 2013 : 39-40)

On quote like a quail hiding is a figurative type of simile. In the quotation can be seen the parable "like a quail that hides". That is, if the quail hides then his head alone that he can hide, the tail will still be seen. Thus the secret that Ci Inan is trying to conceal is already known to the public, although she already felt the secret hide it well.

- (6) *...jika semua dijelaskan, bagaimana tanggapan saudara-saudara, anak-anak, atau cucunya kelak? Tentu mereka akan menuduhnya sebagai perempuan yang telah*

¹ Gonjong is roof of Minangkabau custom house

mencoreng arang di dahi kaumnya. Telah menyia-niakan kepercayaan yang dipertaruhkan kepadanya. (Hadi, 2013 : 41)

On the quotation, Of course, they will accuse him as a woman who has smeared charcoal on the forehead of her people is a figurative type of simile. In the quotation can be seen the parable "Of course they will accuse her as a woman who has tarnished charcoal on the forehead of her people" is a parable that explains that Ci Inan has done something embarrassing for her people. That is, smearing the charcoal to the forehead is an act that not only add to shame yourself but also her people.

(7) *...Tidak seperti pada masa lampau lagi, suami hanya digunakan sebagai bibit atau tampak saja untuk mendapat keturunan, sedangkan biaya hidup dipenuhi dari hasil tanah pusaka kaum atau di bantu oleh saudara laki-laki... (Hadi, 2013 : 50)*

In quotations husbands are only used as seeds or look just to get offspring, is a figurative type of simile. In the quotation can be seen the parable "husband is only used as a seed or look just to get offspring," which is a parable to the position of the husband in Minangkabau language famous by word *semenda*. At first, they are only considered as seeds to get offspring only.

(8) *....Jika mau bersembunyi harus sampai sehilang-hilangnya, dan jika memakan sesuatu harus sampai habis sehabis-habisnya, begitu adat mengajarkan. Tidak boleh bersembunyi di balik sehelai lalang. Tidak boleh transparan. (Hadi, 2013 : 54)*

In quotation should not hide behind a weed is a figurative type of simile. In the quotation can be seen the parable of "Can not hide behind a weed" meaning, with if you will do no half-hearted should perform these actions with a vengeance.

(9) *....Semenda itu sperma. Semenda tanpa sperma, sama halnya menikahkan saudara perempuan kita dengan batang pisang. Tidak akan menghasilkan keturunan. (Hadi, 2013 : 65)*

On the *semenda*'s quote sperm. *Semenda* without sperm, as well as marrying our sister with a banana trunk is a figurative type of simile. In the quotation can be seen the parable "as well as marrying our sisters with banana stems." That is, *Semenda* for Minangkabau people have a special meaning is to continue the descendants of people, so should be selected the best seeds.

(10) *.... Secara pribadi dia sangat yakin akan persoalan itu, tetapi karena tidak didukung oleh bukti-bukti yang meyakinkan, keterangannya diragukan. Sama seperti orang-orang yang pernah menyaksikan piring terbang.... (Hadi, 2013 : 71)*

On quotations just like people who have witnessed flying saucers are simile-type figurative languages. In the quotation can be seen the parable "Just like

the people who never watched a flying saucer". That is, what happens is very difficult to understand by the people around him, because there is no evidence the same as if someone says he once saw a flying saucer, then people will doubt the vision of the person because there is no strong evidence.

(11) *Oleh karenanya, antara Surauang dengan Persiden seperti kehidupan hitam dan putih.* (Hadi, 2013 : 91)

In the quote, therefore, between Surauang with Persiden like black and white life is a figurative type of simile. In the quotation can be seen simile "like life black and white." That is, there are differences in mindsets and life events that are very opposite between Surauang and Persiden.

(12) *Ada empat jurusan masalah yang harus ditempuh, dan masing-masing jurusan itu mempunyai bagian-bagian atau tahapan-tahapan lain yang harus ditelusuri dengan sangat hati-hati juga. Mungkin seperti meniti titian serambut dibelah tujuh.* (Hadi, 2013 : 142)

On quotations it may be like going through a seven-piece peacock is a figurative type of simile. In the quotation, we can see the parable "Maybe like walking through the bridge of the cleft is halved.". That is, with the parable, likening that the action to be done requires caution and thoroughness, and may be an action that is not possible.

(13) *Mungkin saja seperti kata orang, membangunkan ular yang sedang tidur. ...* (Hadi, 2013 : 149)

In quotation It may be like someone said, wake up a sleeping snake is a figurative type of simile. In the quotation can be seen the parable "Maybe just as people say, wake up a sleeping snake." That is, the act is done as disturbing the peace of others, and this could be bad for the relationship with that person.

(14) *Sedangkan anak Pila seperti ayam ras lewat umur, maunya dikasih makan terus, tetapi tidak pernah bertelur. Tidak berani bertarung seperti ayam kampung.* (Hadi, 2013 : 162)

On the quote While the child, Pila like a chicken through the ages is a figurative type of simile. In the quotation can be seen the parable "While the child Pila like a chicken through the ages." That is, Pila children are likened to children who are too spoiled, but because they are too spoiled to be unproductive.

(15)*Mungkin dia tertembak, anaknya hilang, istrinya dilarikan orang, rumah orangtuanya terbakar misalnya. Seperti pantat beruk yang membesar menjelang bulan purnama....* (Hadi, 2013 : 184)

On quotes As the enlarged butt in the face of the full moon is a figurative type

of simile. In the quotation, we can see the parable of "Like an enlarged butt before the full moon." The parable, to describe the fate that is being experienced by the character.

(16) *Hal yang mereka usulkan seperti batu jatuh ke lubang saja. Jangankan berombak, beriak pun tidak.* (Hadi, 2013 : 245)

On the quote they propose something like a stone falling into the hole. Let alone choppy; rippling is not a figurative type of simile language. In the quotation can be seen the parable "as a stone fell to the bottom." That is, the parable illustrates that the actions expected of others are not done by others, so the work they do in vain.

(17) *Mulai dari rupa, suara, terlebih bagian-bagian terdalam dari tubuh mereka. Dalam hal ini, perempuan sama seperti pohon enau. Apa saja yang ada padanya dapat diperjualbelikan dan dapat dijadikan komoditas.* (Hadi, 2013 : 296)

On quotations Starting from the look, sound, especially the deepest parts of their body. In this case, women just like the enau tree is a figurative type of simile. In the quotation, we can see the parable "like the enau tree." That is, with the parable, women likened the enau tree, which shows that women have many functions even anything that is in women will be something of value.

(18) "*Jeng. Kita ini, perempuan. Sama seperti tanaman melata. Jika tak diberi junjungan hidup, tanaman itu tidak akan sehat, buahnya juga tidak akan baik. Suaminya adalah junjungan kita. Jadi, bila aku menikah karena aku perlu junjungan, itu saja. Agar hidupku terhindar dari segala macam perburuan-perburuan nafsu.*" (Hadi, 2013 : 351)

On the same quotation as a reptile plant. If not given life lord, the plant will not be healthy; the fruit will not be good either. Her husband is our lord. Is a simile type figurative language. In the quotation can be seen the imagery "like a creeping plant." That is, women likened to reptile trees, meaning that every woman needs a good lord/priest to be good also his life.

Based on the data of figurative simile language found then overall in this novel Persiden, Wisran Hadi very uses the use of simile figurative language. The parable used is also close to the Minangkabau environment which is the social background of the novel, as well as the social background of Wisran Hadi as the author.

Contextual Meaning of Simile Language Style

Contextual meaning of simile language style of Novel *Persiden* by Wisran Hadi will describe in the tabel below;

Tabel 1. Contextual Meaning of Simile Language Style in the novel *Persiden* By Wisran Hadi.

Quote	Linguistic Context	Emosional Context	Situasional Context	Cultural Context
<p>...<i>olahragwan punya batas umur seperti pohon getah. Bila sudah tua tidak dipakai lagi, kalau perlu perlahan-lahan dibuang dan ditebang.</i> (Hadi, 2013 : 24)</p>	<p>Linguistik context for the quote is atlet have age limit means that when it is old, it can not be used anymore and will likely be cut down.</p>	<p>The emotional context of this quote is about someone who realizes that when he is at some point, he begins to feel useless.</p>	<p>The site context described by the quotation is the situation about the condition of the people who live farming, gardening and farming with the parable of sap tree because not all regions know the tree sap.</p>	<p>The cultural context depicted by the quotation is a reflection of Minangkabau society which has a natural philosophy of being a teacher, it is seen from the parable of the sap tree, the society always has something to do with the natural surroundings.</p>
<p>...<i>Seakan-akan mamak Malati yang banyak itu dibetinasikan oleh seorang semenda yang kini menjadi suami Ci Inan, sebuah perkara adat yang besar, bila hal seperti ini diangkat kepermukaan.</i> (Hadi, 2013 : 64)</p>	<p>The linguistic context in the quotation explains Mamak Malati who feel dibetinasikan or in the sense literally no longer considered male, so it is not calculated and respected</p>	<p>The emotional context illustrated by the quotation is that the author exhibits dislike when the role of mamak is omitted by Semenda. Always have to follow the command of mamak.</p>	<p>Its site context describes the current polemics of the Minangkabau community, that is, some of the public order is no longer functioning.</p>	<p>The cultural context described in the quotation is about the Minangkabau society's lifestyle, which is between brother (mamak), sister, and husband (semenda). The pattern of life has undergone many shifts</p>

Based on the analysis of the contextual meaning done to the figurative language used by Wisran Hadi in the novel *Persiden* can be seen several things as follows. First, figurative language is used by Wisran Hadi as a medium to uncover his anxiety and his worries against some changes in Minangkabau customs. Second, in the use of figurative language Wisran Hadi tend to follow Minangkabau custom philosophy that is *alam takambang jadi guru*, this is seen from the use of some animal and plant names to describe a certain attitude or character. Third, Wisran Hadi tends to use figurative language to sustain characters and story atmosphere.

DISCUSSION

The Connection of Contextual Meaning to the Cultural Understanding of Minangkabau Society through Figurative Language Analysis in the Novel *Persiden Karya Wisran Hadi*

To understand the local color, in this case Minangkabau, the necessary knowledge about the social and cultural conditions of society. Social and cultural conditions typical of Minangkabau, among others, appear in matters of marriage, kinship, social organization, settlement patterns, beliefs, livelihoods, customs and changes, art, individuals in society, and self-esteem.

Having analyzed the contextual meaning of the figurative languages found in Wisran Hadi's novel as described in Table 1. So for understanding, it needs to be focused on the cultural meaning. The cultural meaning refers to the culture conveyed in the figurative language.

Wisran Hadi as part of the Minangkabau community has used several arguments (through simile style) or analogies (through metaphorical style). The simile and metaphorical language styles used by Wisran Hadi reflect the Minangkabau society's philosophy of life, for example by using much imageries of animals. Minangkabau society is a society that learns from nature, that is *alam takambang jadi guru*. Parables are also widely used on Minangkabau customs, such as the position of men and women.

Minangkabau people consider marriage is one of the important pillars in the life of society. According to Navis (1986: 194-195), the ideal marriage for the Minangkabau community is a marriage between two Minangkabau people. It is also related to the matrilineal system because it also affects the traditional structure agreed upon by the community. Marriage between Minangkabau women and men who come from outside the Minangkabau region is seen as a marriage that will destroy traditional structures because the child born of the marriage is not considered to be tribal. In contrast, the marriage of women from the Minangkabau region to men coming from outside the Minangkabau region is permissible, for children born to whom the Minangkabau are still recognized by their tribe so that they will not change the structure of custom (Navis 1986: 194-195).

It can also be seen from some of the figurative languages used by Wisran Hadi in the *Persiden* novel, which are some of the following quotations:

- (1) *Tidak seperti pada masa lampau lagi, suami hanya digunakan sebagai bibit atau tampang saja untuk mendapat keturunan, sedangkan biaya hidup dipenuhi dari hasil tanah pusaka kaum atau di bantu oleh saudara laki-laki...* (Hadi, 2013 : 50)
- (2) *...Seakan-akan mamak Malati yang banyak itu dibetinasikan oleh seorang semenda yang kini menjadi suami Ci Inan, sebuah perkara adat yang besar, bila hal seperti ini diangkat kepermukaan.* (Hadi, 2013 : 64)

- (3)*Semenda itu sperma. Semenda tanpa sperma, sama halnya menikahkan saudara perempuan kita dengan batang pisang. Tidak akan menghasilkan keturunan.* (Hadi, 2013 : 65)
- (4)*Mulai dari rupa, suara, terlebih bagian-bagian terdalam dari tubuh mereka. Dalam hal ini, perempuan sama seperti pohon enau. Apa saja yang ada padanya dapat diperjualbelikan dan dapat dijadikan komoditas.* (Hadi, 2013 : 296)

Some of the figurative languages present in the *Persiden* novel that speaks of marriage are one of the above quotations, namely by likening women to creeping beasts. Women need a lord, in this case, the husband is. In choosing the lord, also needed caution. For Minangkabau people to choose a husband is a job that is not easy. It takes a lot of discussions first to hold a wedding.

Minangkabau has a matrilineal system. The position of the husband is seen as a guest and treated as a guest who will give offspring in the family (Naim, 1984: 19). This view has an impact on the role of family arrangement. Father of his children became someone else because the position and responsibility have been transferred to Mamak (mother's brother). Problems that arise in the family is handled by the mamak considered as the head of the house. In its development, the role of Mamak, father, and niece in this system caused much controversy (Basa, 1999: 31). Shifting values of Minangkabau society often occur. A father can not let go of attachment and love for his son. The inner conflict over the role of Mamak and father to man is not easily solved. Not only that the role of conflict, but the shift of values also occurred along with the emergence of quarrels between Mamak and niece, especially in the matter of inheritance.

In the style of simile language used by Wisran Hadi in the novel *Persiden*, many found about the parable about the matrilineal system adopted by the Minangkabau society, one of them about the position of men in marriage. Wisran Hadi is reminiscent of Minangkabau's past customs, such as the Mamak function and the position of Semenda. The parables used more reflect on customs that may be unknown to the younger generation.

The majority of Minangkabau people embraced Islam. Islam in Minangkabau society has become a strong foundation. This is seen in the application of Islam in everyday life. Many Minangkabau people live in obedient Islamic teachings. Minangkabau community including a dynamic community group and have a habit of wandering. The habit of wandering for Minangkabau society does not only grow only in the present (Naim, 1984: 1). The habit of migrating ancestors has been taught since antiquity, even begun as a child. A child, especially a boy, playing, sleeping, and reading the Qur'an in the mosque. This life arrangement makes Minangkabau boys not dependent on their family. About custom, many Minangkabau traditional views as fixed and unchanging. This is reinforced by not cracked because of heat, not weathered by rain. See the quote bellow to describe that.

- (1) *Oleh karenanya, antara Surauang dengan Persiden seperti kehidupan*

hitam dan putih. (Hadi, 2013 : 91)

- (2) *Namun, ketika Malati hilang dari peredaran di Surauang dan kemudian secara berbisik-bisik diketahui telah dipindahkan sekolahnya ke Diniai, orang-orang tua seperti mendapat angin.* (Hadi, 2013 : 93)
- (3) *.... Ada empat jurusan masalah yang harus ditempuh, dan masing-masing jurusan itu mempunyai bagian-bagian atau tahapan-tahapan lain yang harus ditelurusi dengan sangat hati-hati juga. Mungkin seperti meniti titian serambut dibelah tujuh.* (Hadi, 2013 : 142)
- (4) *....Jika mau bersembunyi harus sampai sehilang-hilangnya, dan jika memakan sesuatu harus sampai habis sehabis-habisnya, begitu adat mengajarkan. Tidak boleh bersembunyi di balik sehelai lalang. Tidak boleh transparan.* (Hadi, 2013 : 54)

From the above description, it can be concluded that the figurative language that exists in a literary work, can be used as media understanding of a particular culture. In the *Persiden* novel produced by Wisran Hadi as a member of the Minangkabau community, it is certainly the most widely used Minangkabau cultural values by the author.

CONCLUSION

Based on the research that has been done, then got some conclusions as follows: first, in the novel *Persiden* by Wisran Hadi, there is dominant use of simile language style. Second, the contextual meaning of figurative language in the novel *Persiden* by Wisran Hadi is, when viewed from the context of language, the figurative language averages explaining about the culture of Minangkabau society, from the emotional context of figurative language used to evoke memories or emotional feelings towards changes and memories of customs which began to shift, from the author's site context through figurative languages trying to present a volatile situation in Minangkabau society today, whereas from the cultural context it shows that authors use terms that are so close to the life of the Minangkabau people that they can become cultural markers. Third, the contextual meaning of context with the understanding of Minangkabau society culture through figurative language analysis in the novel *Persiden* by Wisran Hadi. For example, the style of simile language used by Wisran Hadi in the novel *Persiden* is often found about the parable of the matrilineal system adopted by the Minangkabau community, one of which concerns the position of men in marriage. Wisran Hadi is reminiscent of Minangkabau's past customs, such as the Mamak function and the position of Semenda. The parables used more reflect on customs that may be unknown to the younger generation. Fourth, figurative language that exists in a literary work can be used as media understanding of a particular culture. In *Persiden* novel by Wisran Hadi as a member of the Minangkabau community, it is certainly the most widely used Minangkabau cultural values by the author.

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Isogashii Tokoro From Hairyo Hyougen Point of View: A Study of Politeness in Japanese Society

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Abstract

This article is aimed at describing the use of the phrase “isogashii tokoro” in a speaking activity of Japanese society. According to Ponfei, Isogashii tokoro is a phrase which formed hairyo hyougen utterances. Hairyo hyougen is kind of utterance to show the tolerance in Japanese language and also one of politeness form in Japanese society. This research is qualitative descriptive which use three methods and techniques; they are: 1) method and technique of providing data. 2). Method and technique for analyzing data. 3). Method and technique of presenting the result of the analysis. The result of the analysis shows that there are some situations of the use of isogashii tokoro, that are 1) asking for help, 2) asking for answers to the other person, 3) expressing an appreciation

Keywords – *isogashii tokoro, hairyo hyougen, politeness, tolerance*

INTRODUCTION

The phrase form of 「(お) 忙しいところ」 (*isogashii tokoro*) which consists of two words, namely *isogashii* and *tokoro*. According to Kenji Matsuura dictionary *isogashii* means busy, hassle, lots of work, a lot of affairs and *tokoro* word means place, point/thing, part. The details explanation can be seen from the following example:

(1) とても忙しい人.

Totemo isogashii hito.

'A very busy person.'

(2) 彼は勉強で忙しい.

Kare wa benkyou de isogashii.

'He is busy with his lessons. '

And *tokoro* word means 'place, point/thing, part,' and so on as seen in the following example:

(3) 我々は好きなところで降りることができる.

Ware-ware wa suki na tokoro de oriru koto ga dekiru.

'We can go down where we like'

(4) それが彼の良いところ.
Sore ga kare no yoi tokoro
There its advantages lies.

(5) 難解なところ
Nankai na tokoro.
'The elusive part'

(6) 今のところ
Ima no tokoro
'For now'

From the example above, we can see some variations of tokoro word meaning.

The combination of these two words becomes a phrase 「(お)忙しいところ」 (*isogashii tokoro*) and it is one of the most frequently used forms of Japanese public communication activity. As in the following example (example is taken from Minna no Nihongo Chukyu I, abbreviated to MNC I):

(7)
マリア: お忙しいところ, すみません. ちょっと教えていた
だけませんか.

山田 : ええ, なんですか. (MNC I, 2008: 22)

Maria: Oisogashii tokoro, sumimasen. Chotto oshiete itadakemasen ka.

Yamada: Ee, nandesu ka.

Maria: In busy moments, sorry. Would you like teach me for a moment?

Yamada: Yes, what's up?

The example above shows us someone named Maria going to Yamada's apartment to ask about the letter she received before. Before asking it, Maria uttered the phrase 「(お)忙しいところ」 (*isogashii tokoro*) even though Maria does not know and does not see whether Yamada is busy or not. But since Maria will ask for help and imagine Yamada might be busy, she uses the phrase 「(お)忙しいところ」 (*isogashii tokoro*) as an opening expression that she is interrupting Yamada's activity.

The form of the above phrase is one form of politeness in Japanese society. The politeness which always considers the image, feelings or situation of the speech partner. The psychological burden that may be inflicted is suppressed as little as possible which in Japanese This politeness is also examined in the scope of hairyo hyougen's expression.

Broadly speaking Ponfei makes the scope of *hairyo hyougen* expression and how to shape it as follows:

1. *Kanwa Hyougen* (a smoothing / softening phrase)

There are 3 ways to form the expression of *hairyo hyougen* for this group: *Hyougen keishiki ya yougo no henka* (Changing the form of phrase or word used in the sentence), *Bamen teki tenka* (Added word, particle or phrase in the utterance), *Bamen teki shouryaku* (Elimination sentence's element)

2. *Jueki Hyougen* (a phrase that indicates or indicates a service or benefit gained, whether directly or indirectly).

There are 2 ways to form the expression of *hairyo hyougen* for this group, namely: *chokusetsu teki jueki* (receive kindness directly), *Kitaikei jueki* (receive kindness with *kitaikei* pattern), *Purasu kachi fuka hyougen* (expression with additional value)

3. *Purasu kachi fuka hyougen* (expression by giving additional value)

The utterance here means, the use of phrases that try to show a good image to speaking partner. There are three major groups of *hairyo hyougen* expressions of this group, namely: expressions that provide a calm effect, indicating familiarity and comforting the speaking partner.

4. *Kokochi Yoi Kibun Hyougen / Kibun o Yoku Saseru Hyougen*

Kokochi yoi kibun hyougen is an expression phrase that makes the speech partner feel comfort, happy, convenience or dilutes the tense feeling.

Based on Penfei's grouping, the form of *isogashii tokoro isogashii* belongs to the group of expression *kanwa hyougen* with the disclosure strategy of *owabi hyougen*.

Related to this reason, the author is interested in conducting this study to find out how the form of phrases 「(お)忙しいところ」 (*isogashii tokoro*) is used. This study will be examined from *hairyo hyougen* which is proposed by Penfei (2004).

METHODS

Some methods and techniques of the research are applied to achieve the goal of the research. This study applies qualitative methods that are useful to find and analyze the meaning of the data. There are three steps are followed, namely: (1) providing data, (2) analyzing data, and (3) presenting the result of analysis (Sudaryanto: 2015: 6). The data used for this research is written data obtained from several websites and textbooks. The method of providing the data is called as an observational method or precisely called as a method of reading because the source of data is in the form of writing. The basic technique used is tapping technique and followed by the non-participant observational method. The methods used to analyze the data are a distributional method and an identity method. The methods that are applied to present the result of analysis are a formal and informal method.

DISCUSSION

Here are the data that describes the purpose of the use of 「(お) 忙しいところ」 (*isogashii tokoro*) forms. The data were collected from various sources such as Japanese textbooks used in the learning process in the Japanese language department of Faculty of Humanities Universitas Andalas and from the Japanese language website.

d. The use of 「(お) 忙しいところ」 (*Isogashii tokoro*) in asking for help situation

Data 1.

マリア : お忙しいところ、すみません。ちょっと教えていただけませんか。

山田 : ええ、なんですか。

マリア : さっきうちへ帰って来たら、こんなものが入っていたんですが。

山田 : ああ、これは不在連絡表です。 (MNC I:22)

Maria : I am sorry to disturb you Yamada.

Yamada : Can I help you Maria?

Maria : When I arrived at the home, I found this in my mail box.

Yamada : Oo, this is a notification letter.

The data above is about Maria who came to Yamada's apartment to ask about the letter she found in her mail box. Before asking about the letter, Maria used *isogashii tokoro*'s phrase although she did not directly see whether Yamada was busy or not. Maria used this phrase since she needs some help from Yamada which maybe busy at that time. To show the politeness, Maria uses *isogashii tokoro*'s phrase as an introduction.

In addition, by using the phrase 「忙しいところ、すみません」 (*isogashii tokoro, sumimasen*), Maria has signaled that there is a thing or request she wants to say which possibly burden the speech partner. With these signals, the speech partners can prepare themselves for listening, so the psychological burden that may arise can be reduced. Minimizing the burden or loss feeling of the speech partner is one of an effort of tolerating (*kokoro kubari / hairyo suru*) in Japanese society's communication.

Data 2.

—あの、先生……

—ハイ。

—お忙しいところ、まことに恐れいりますが……

—イヤイヤ

—実はこの作文のことなんですが……

—ウン

—ちょっと見ていただけないでしょうか。

- Excuse me Sir/ Madam...

- I am.

- I am sorry to disturb you..

- no worries.
- It is about my writing..
- So..
- Would you like to correct it for me?

Data 2 describes a student who wants to ask for help to his teacher. Seen from the communication strategy, after mentioning the phrase 「お忙しいところ、まことに恐れ入りますが」 (*Oisogashii tokoro, makoto ni osore irimasu ga*), the speaker is waiting for a response from the speech partner before conveying the goal. It is used to provide psychological readiness to the speech partner to listen to the next sentence. This action of giving psychological readiness is a form of tolerating in Japanese public communication called haryo.

e. The use of 「(お)忙しいところ」 (*Isogashii tokoro*) in asking answer to the speech partner

Data 3

翻訳依頼文

お忙しいところ度々申し訳ございません。当方の注文は確認していただきましたで

しょうか？すでに在庫が減っておりますので、可能な限り早急に注文をしたいと考えております。

(<https://conyac.cc/ja/questions/131253>)

We apologize for disturbing you all, have you already honored our order? Our stocks are running low, so we want to order as soon as possible.

Data 3 is a person who is delivering a message to his / her subscribers, whether the order has been read/confirmed. Although the speakers are the customers, they still use an opening sentence's strategy (*kusshon kotoba*) as a manners/politeness in communicating.

f. The use of 「(お)忙しいところ」 (*Isogashii tokoro*) when giving appreciation

Data 4

イージンジュ : 本日は、お忙しいところ、お時間をいただき、ありがとうございます
ざい

ます。AKC 研究センターのイージンジュと申します。当センターの期間誌「国際人」臥牙丸閣をご紹介させていただきたいと思って参りました。どうぞよろしく申し上げます。

臥牙丸 : 光栄です。よろしお願いします。 (MNC II :104)

- Ii Jinju : Thank you for providing the time on your busyness.
I'm Ii Jinju from AKC Research Center. Allow us to introduce the Kokusaijin Gagamaru Magazine under your managing. We need your cooperation.
- Gagamaru : It such an honor for me.

Data 4 above, Ii jinju a Korean researcher at the AKC research center who wants to introduce the company Kokusaijin Gagamaru magazine. It is certain that Ii jinju has already made an interview promise and a visit to the company at the appointed time. Before beginning the interview, he uses the politeness strategy 「(お)忙しいところ」 (*isogashii tokoro*) first. According to the author, it is kinds of conveying gratitude and appreciation for the time he has.

For the following data, there is a usage of variation. This use is aimed at the parties who are not in front of the speaker.

Data 5

謝 辞

各論文の著者の方々には、**お忙しいところ**、面倒なお願いに快く応じて頂き、深く感謝しております。著者および査読者の皆様には記して感謝の意を表します。また、統計数理研究所の石黒真木夫氏と前田忠彦氏にはさまざまな場面で貴重な助言を頂き、本特集の成立に大きく貢献して頂いたことを特記します。

([http://www.ism.ac.jp/editsec/toukei/pdf/49-1-](http://www.ism.ac.jp/editsec/toukei/pdf/49-1-001.pdf)

001.pdf)

To the writers who have been trying **their best** to fulfill our request, we extend our deepest gratitude. We also thank the reviewers of this paper. Then, a special thanks go to Mr. Ishiguro Maki and Mrs. Tadahiko Maeda from the center of statistics and mathematics for his valuable advice for the publication of this special edition.

We can see from the data 5 above that the form 「(お)忙しいところ」 (*isogashii tokoro*) is also used in the preface of paper to those who have contributed to the completion of the paper. The form 「(お)忙しいところ」 (*isogashii tokoro*) is used as an appreciation. The speaker and the speech partner do not face to face directly in this situation. Nevertheless, the choice of language still considers the element of politeness by using the 「(お)忙しいところ」 (*isogashii tokoro*) form which implies not only to apologize for disturbing the speech partner, but also the grateful for the effort that has been done by other.

Data 6

村上 本日はどうも**お忙しいところ**をお集まりいただきまして、まことにありがとうございました。私どもは主として胃ガンの早期の発見治療ということを念願とする立場にございますが、それには胃癌の発生という問題にも

通じなければなりません。

(<http://medicalfinder.jp/doi/abs/10.11477/mf.1403110852>)

I would like to express my gratitude to all of you who have taken the time **on the sidelines** to gather here today. I want to convey about early detection of stomach cancer and also things that can cause gastric cancer.

In this data, speakers and listeners are facing each other. This data also shows the usage of 「(お)忙しいところ」 (*isogashii tokoro*) in a formal situation, by a speaker who talks about stomach cancer. The speaker is not sure whether the listeners are busy or not but still, assumes that everyone is busy but has taken the time to listen to his conversation. For that 「(お)忙しいところ」 (*isogashii tokoro*) is used as an appreciation for taking time.

CONCLUSION

Having analyzed the data, the researcher found some situation of the use of 「(お)忙しいところ」 (*Isogashii tokoro*), namely :

1. Asking help situation
2. Asking answer to speech partner
3. Giving or delivering appreciation

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Comparison of Throne Verse Translation In Indonesian and Japanese

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Abstract

This research describes personal pronominal which are showed on throne verse that has translated in to Japanese and Indonesian language. The holly Quran that is used for data source is the Quran which is published by Yayasan Pembinaan Masyarakat Islam. This Quran is translated to Indonesian language. The second data source is 製クルアーン日本語版 sei kurua-n nihon go ban that the translation wrote in Japanese language. This Quran is published by Japan Muslim Association. The research questions are about the using of the personal pronominal trough the data source. Observational method is used to collect the data. The theories used are Translation, translation process, and translation method theory by Machali (1996). The research conclusions are: those are the differentiation of form and number of personal pronominal in both of the languages. In Japanese translation, there is 4 form of personal pronominal: Arra-, kare, kami, karera. In Indonesian languages, there is 5 form of personal pronominal: Allah, -Nya, Dia, Tuhan, and Mereka.

Key words: *Translation, throne verse, Pronominal, Japanese.*

INTRODUCTION

Researching about translation, there are the terms target language and source language. In this research, Al Quran that is translated by Yayasan Pembinaan Masyarakat Islam and the 製クルアーン日本語版 sei kurua-n nihon go ban that the translation wrote in Japanese language became data source. In this data source, there is a verse that used in research. Not same as another Holly Quran, This Quran not only consists of verse that is written in Arabic but also consists of Indonesian translation and word by word translation. By using this Quran, make the research more easily to find the meaning of the words in the data source.

The next terminology is target language. It is mean the language which has been translated into another language(s). In this case, the target languages are Indonesian language and Japanese Language, and the data sources are Al Quran that had been translated into Indonesian language and Japanese language. This research is not about the process of translation from Arabian language to Indonesian either to Japanese, because the researcher is not expert in the Arabic language, but the object of this research is the translation from Arabian language to Indonesia and Japanese language. Trough both of the language, what kind of differentiation appeared in the translation. Is it possible

if the same resource, will appear deferent translation? For the detail, here are the research questions of this research:

- a. What is personal pronominal that appears in throne verse in Indonesian translation?
- b. What is personal pronominal that appears in throne verse in Japanese language translation?
- c. How are the comparisons between those translations?

This research focus on the form of personal pronominal, even in another way it is might be more differentiation could be found. Pronominal personal is one of word categories that can replace nominal in a sentence or clause. There are many personal pronominal appear in this verse. In both of the translation also appear many personal pronominal, but the form and the number of appeared are different.

In Al Quran there are 114 chapters and 6236 verse. This research just analyses one of that verse that called throne verse. This verse is special among another verse in Quran. This verse is in chapter number two, verse number 255. One of the special things of this verse can avoid human being from evil and another bad thing in the life. In this verse showed the power of Allah as the god for every human.

METHODS

This is a qualitative research. The method used in this research is translational identity method. To analyze the data, the translation of Indonesian and the Japanese language been classified, which are the personal pronominal appear in both of that translation. Those personal pronominal being identified by seeing the data source, and make some comparisons between those translations.

RESULT

Personal pronominal those appear in each translation have different number and form. The different form is a common thing because both of the target languages are a different language, however the number of the pronominal personal also different. In the Japanese translation, there are 4 forms of personal pronominal, whereas in Indonesian translation there are 5 forms of personal pronominal. The first personal pronominal founded in the Japanese language is *アツラ*—*Arra*-, but in Indonesian translation translated into Allah. The number of appearances is different among both of those languages. Base on the main source or the data source, the appearance of terminology of Allah is just one time. It is also once a time in Japanese Language translation, but in Indonesian language, it is translated 8 times. This significant differentiation appears because the Japanese translations try to defend the original form of translation, which not occurred in Indonesian translation. The Indonesian translation tries to minimize space between reader

and god. The cause of that, the term of Allah, appear more often even in the main language it just once.

Another personal pronominal is the terms refer to god. In Japanese there are; *アツラー Arra-* appear 1 time, *かれ kare* appears 10 times, and *かみ kami* also appear 1 time. Totaling there are 12 times appear of terms refer to the meaning of god. It is quite different with Indonesian translation. It is just 11 times appear of terms which refer to the meaning of god. Those are; Allah appear 1 time, Tuhan appear 1 time, *-Nya* appear 1 time, and Dia appears 8 times. It is mean, for the terminologies refer to the meaning of god, there is differentiation on form and the number.

Furthermore, except the personal pronominal refer to the meaning of god, there are also terminologies refer to the slave. The number and the variation of appearances between Japanese translation and Indonesian translation are different. In Japanese translation there is once the appearance of the term refers to the slave. It is *かれら karera* 'they.' In the same meaning, in Indonesian language, there are three appearances of Mereka 'they.'

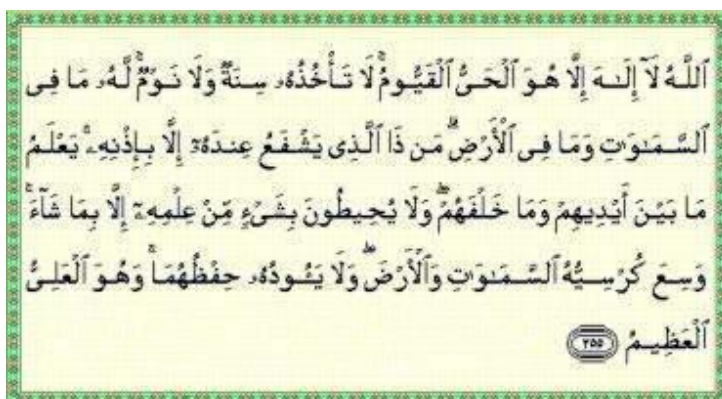
Those are the differentiation between Indonesian and Japanese translation through personal pronoun in throne verse. The table below shows the form and the number of personal pronominal appearance in that verse:

Table 1. form and the number of personal pronouns

No	Japanese	Total appearance	Indonesian	Total appearance
1	<i>Arra-</i>	1 kali	Allah	8 kali
2	<i>kare</i>	10 kali	Tuhan	1 kali
3	<i>kami</i>	1 kali	Nya	1 kali
4	<i>karera</i>	1 kali	Dia	1 kali
5			Mereka	3 kali

DISCUSSION

This part describes comparison of pronoun personal that appear in the translation of throne verse in Indonesian and Japanese language. The box below shows the throne verse in the Arabic language.



Allahu laa ilaaha illa huwal hayyul qayyumu. Laa ta'khudzuhuu sinatuw wa laa nauum. Lahuu maa fissamaawaati wa maa fil ardhi. Man dzal ladzii yasfa'u 'indahuu illaa bi idznih. Ya'lamu maa baina aidiihim wa maa khalfahum. Wa laa yuhithuuna bi syai-in min 'ilmihii illaa bi maasyaa-a. Wasi'a kursiyyuhussamaawaati wal ardha. Wa laa ya-udhuu hifzhuhumaa wahuwal 'aliyyul azhiim

Table 2. translation of throne verse both in Japanese and Indonesia language

Japanese	The read	Indonesian
<p>アッ ラー、かれの外<small>ほか</small>に神<small>かみ</small> はなく、永生<small>おがお</small>に自存<small>じそん</small>され る御方<small>おかた</small>。仮眠<small>かみん</small>も熟睡<small>じゆくすい</small>も 、かれをとらえることは でき ない。天<small>てん</small>にあり地<small>ち</small>に ある凡て<small>すべ</small>のものは、かれ の有<small>ゆう</small>である。かれの 許<small>ゆる</small>し なくして、誰<small>だれ</small>がかれの 御許<small>みもと</small>で執<small>と</small>り成<small>な</small>すことが 出来<small>でき</small>ようか。かれは（人<small>ひと</small> びとの）、以前<small>いぜん</small>のことも 以後<small>いご</small>のこともし 知<small>し</small>ってお られる。かれの御意<small>ぎょい</small>に適<small>かな</small> ったこと<small>がい</small>の外<small>がい</small>、かれらは かれの御知識<small>おちしき</small>に就<small>つ</small>いて、 何<small>なに</small>も会得<small>えとく</small>するところはな いのである。かれの玉座<small>ぎよくざ</small> は、凡て<small>すべ</small>の天<small>てん</small>と地<small>ち</small>を覆<small>おお</small>っ て広<small>ひろ</small>がり、この2つ<small>まも</small>を守 って、疲<small>つか</small>れも覚<small>おほ</small>えられな い。かれは至高<small>しこう</small>にして 至大<small>しだい</small>であられる。</p>	<p>Arra-, kareno hokani kami wa naku, okaoni jisonsareru ogata. Kaminmo jyukuseimo karewo toraeru kotowa dekinai. Tenni arichini aru subeteno monowa, kareno yuude aru. Kareno yurushinakushite, darega kareno mimotode torinasukoto ga dekiyouka. Kareha (hitobitono), isenno kotomo igono kotowo mo shitte orareru. (6) Kareno gyoini kanatta kotonon gai, karerawa kareno ochishikini tsuite, nanimo etokusuru tokorowa nainodearu. (7) Kareno gyokusawa, subeteno tento chiwo ootte hirogari, kono futatsuwo mamotte, tsukaremo oboerarenai. (8) Karewa shikounishite shidaide arareru.</p>	<p>(1) Allah tidak ada Tuhan melainkan Dia yang Maha Kekal lagi terus menerus mengurus makhlukNya, tidak mengantuk dan tidak tidur KepunyaanNya apa yang di langit dan di bumi. (2) Siapakah yang dapat memberi syafa'at di sisi Allah tanpa izinNya? Allah mengetahui apa-apa yang di hadapan mereka dan di belakang mereka, dan mereka tidak mengetahui apa-apa dari ilmu Allah melainkan apa yang dikehendakiNya. (3) Kursi Allah meliputi langit dan bumi, Dan Allah tidak merasa berat memelihara keduanya, dan Allah Maha Tinggi lagi Maha Besar. (QS : Al-Baqarah : 255).</p>

The table shows the translation of throne verse both in Japanese and Indonesia language. From the translations, there are significant

differentiations. In Arabian language, it is just one verse, but in Japanese language, the one verse become 8 sentences, even in Indonesian language become 3 sentences. Another differentiation in particular about personal pronoun will describe below.

Personal pronoun founded in Japanese language

There is 4 personal pronoun founded in throne verses: アッラー-ARRAA /Allah – one of the names of god/, *kare* /he/, *kami* /God/, *karera* /they/. The first personal pronoun shows in Japanese translation of throne verse is アッラー-ARRAA. It just appears once in the verse, like the data below;

- 1) アッラー, ^{ほか}かれの^{かみ}外に^{おが}神は^じなく, ^お永生に^{そん}自存^おされる^{かた}御方。
Arra-, *kareno hokani kami wa naku, okaoni jionsareru ogata.*
Allah, he PART except for PART God PART NEG, live eternal PART

The second personal pronoun is *kare* it is mean 'he.' This personal pronoun often appears in verse. The number of appearances is 7 times. This personal pronoun refers the meaning of god, not to the person. One of the data shows below;

- 2) アッラー, ^{ほか}かれの^{かみ}外に^{おが}神は^じなく, ^お永生に^{そん}自存^おされる^{かた}御方。
Arra-, *kareno hokani kami wa naku, ogaoni jionsareru ogata.*
Allah, he PART except for PART God PART NEG, live eternal PART

The third personal pronoun is also referring to the meaning of god. It is *kami*. This lexicon also founded in data 1. Same with the analyzing in data 1, the term of *kami* 'God' also have the meaning of God. This lexicon founded once in the data source.

The last personal pronoun is *karera*, it is mean 'they.' That lexicon found in the data below;

- 3) ^{ぎょい}かれの^{かな}御意に^{がい}適った^{おちしき}ことの^つ外, ^おかれらは^おかれの^ち御知識^に就いて
^{なに}, ^{えとく}何も^に会得^とする^ところ^はない^のである。
Kareno gyoini kanatta kotono gai, karerawa kareno ochishikini tsuite, nanimo etokusuru tokorowa nainodearu.

Lexicon of *karera* 'they' refer to the meaning of human as the prayer. To find the reference of *karera* 'mereka' it should be read by the context. The reference could be founded in the sentence or out of the sentence. To finding the reference reader should read from the beginning of the text, or the sentence surrounding. That matter applies to this data. The reference of the word *karera* 'they' do not appear in the sentence, but it describes in the

whole of verse. Evidently the reference of the word *かれら* *karera* 'they' is a human being.

Personal pronoun founded in the Indonesian language

The first personal pronoun in the Indonesian translation is the word, **Allah**. It appears 8 times, different with the source language, which appears just once time. It is hardly different between the source and the target language. This differentiation makes the question how come to the target language is different with the source language. The data shows that the Indonesian translation minimizes space between references concept and the readers. The concept is referred to the word Allah. In the word to word translation, it should be translated by **Dia** 'him'. Indonesian translation has not translated the word to 'Dia,' but directly being translated to the concept that is Allah. The translator is not preserved the original form, but directly translating to the concept. The translator did it to make the readers directly understand the reference.

The next personal pronoun is 'Tuhan.' This lexicon appears just once. It is mean 'God.' The data shows below;

- 4) Tidak ada Tuhan melainkan Dia

Furthermore, there is -Nya which means God. The data is below;

(4a) *kepunyaanNya apa yang di langit dan di bumi.*

The word -Nya is also referring to the meaning of God. The data before also have the meaning of God. Allah and Tuhan are refer to the concept of God. These three lexicons have the same reference. The next lexicon is 'Dia.' It also refers to the God. So, until this data, there are 4 lexicons refer to the god. There are; Allah, Tuhan, -Nya, and Dia. The data using the word Dia is below:

- 5) tidak ada **Tuhan** melainkan Dia

The last personal pronoun is 'mereka.' It is mean 'they' and refer to the meaning of human as a worshiper. This personal pronoun appears three times in the verse. The data is below;

- 6) Allah mengetahui apa yang dihadapan mereka dan di belakang mereka, sedang **mereka** tidak mengetahui sesuatupun dari ilmu Allah melainkan apa yang Allah kehendaki

CONCLUSION

There are many variations of the personal pronoun in the translation of throne verse. In Japanese language there is 4 form of the personal pronoun; *Arra-*, *kare*, *kami*, *karera*. In Indonesian languages, there is 5 form of personal pronoun: Allah, -Nya, Dia, Tuhan, and Mereka. The Indonesian translation makes the reader directly understand the reference to the concept, so the

number and the variation become different with the source language. Different from that, the Japanese translation preserves the original form or lexicon. It is made there is no variation of form and number appear in the translation.

This research expected to be reference by other researchers which have interest to the translation topic. There are many verses in the Quran could be researched about the translation. That translation also could be compared with other languages.

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The Dialectological Comparison of Minangkabau Language in Used at The Original Area in West Sumatera to The Shoreline Area in Riau Province and Malaysia

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Abstract

This paper will compare the Minangkabau language where are used in the area of origin (Rao-Rao and Simalanggang in West Sumatera Provinceto the area of shoreline (Kuok and Patapahan in Riau Province and Rembau Negeri Sembilan and Naning Melaka in Malaysia). The background of this study has the historical aspect. The areas of shoreline that is mentioned are the Minangkabau region passed on the way to migrate toward the Malay Peninsula. Some of the immigrants setteled and established in these areas. With this reason, this study has a dialectological field. The Minangkabau language that is used in these areas is assumed that they are variations of Minangkabau language. Therefore, this paper is written to find out if there are similarities Minangkabau languages areas of origin with the language used in the two regions over the shoreline. The aspect of language that will be compared is lexicon. By using dialectometry method will know the level of variation of the language used in the two regions.

KeyWords: *dialectology, language, Minangkabau, original, shoreline*

INTRODUCTION

Minangkabau people are famous to tend to move and stay in other places (Merantau). Some of them had moved to Malay Peninsula. In the beginning, they went abroad to trade, but by the years they decided to settle and established a village. To get there, they searched the forest, crossed the Bukit Barisan, and trace along the rivers that split the eastern part of Central Sumatra, such as Rokan, Siak, Kampar, Indragiri, and Batang Hari river. During their way, some of them were temporarily staying in the area near to the river before continuing the journey. Some of them are permanently settled there building a village and living in their original culture, Minangkabau. Therefore, there many Minangkabau enclaves along the great rivers. The study was conducted to prove that the isolates used at observation points are variations of the Minangkabau language. The variation of a language geography such as dialect, sub-dialect, and so on. Therefore, to analyze the data. The research employ theory and methods of analysis regarding linguistics, particularly dialectology.

A language has its area. The areas could be narrow or wide. The spread of language use depends on the speaker's attitude toward their language. Language expansion, for instance, is caused by the speakers when they expand their territory. Omar (1985: 4) calls the spread of language by the spread of speakers as migratory deployments.

The diversity of languages according to Guiraud (in Ayatrohaedi 1985: 34) can also be attributed to the existence of the relationships or the superiority of languages brought about during the migration. The language units brought by the nomads can change and result in many differences with the original Minangkabau language. In this case, the isolect that surrounds the speaking area play a role in the forming a dialect.

Variations of linguistic units can occur in the form of sounds, morphemes, sentences, meanings, and lexicon. The language variations discussed in this paper are limited to the lexicon. To group lexical variations, the research employs the dialectometric framework. Dialectometry is a statistical measurement to obtain clarity of the degree of variation of the language in which the measurement is made by comparing the amount of data collected from the area under study by using the formula:

$$\frac{S \times 100}{n} = d\%$$

S = number of differences with other observation points

N = number of maps compared

D = the vocabulary distance between the compared observed points
(Seguy in Ayatrohaedi 1985: 59-60).

The grouping follows the Guiter formulation (in Ayatrohaedi 1985: 60): under or equal to 20% are considered unequal, 21% -30% is considered speech difference, 31% -50% is considered subdialec difference, 51% -80% is considered dialect difference, And > 80% are considered language differences. The application of dialectometry will prove the hypothesis of this study and find out the extent to which the similarities and differences of Minangkabau language originate with Minangkabau rantau languages.

METHODS

In the framework of solving research problems there are three stages of the method used (Sudaryanto, 1993), 1) the data collection, 2) the data analysis, and 3) the result of data analysis.

In collecting the data, the research use observational and interview method. Each of these methods is manifested by basic techniques and advanced techniques. For the observational method, the basic technique is tapping technique, and advanced technique is participant technique, non-participant technique, and recording technique. For the method conversational

method, the technique is intentional technique. The data then analyzed by using reference method, particularly translational and articulatory reference technique. The basic technique used is the technique of the decisive element. The advanced technique used in the analysis is the immediate constituent. After the analysis, the result is presented by using formal and informal. For the formal method, the result will be presented using a set of symbols, while for the informal method the data will be presented using the formulation of words or sentences.

The population of the research data is all Minangkabau language speech in West Sumatra, Riau, and Negeri Sembilan. The sample is the public utterance in the area that is thought to be a migration path area of Minangkabau people to the Malay Peninsula, namely Kuok and Patapahan (Kampar District). The sample in West Sumatra was taken from Nagari Simalanggang in 50 Kota regency dan Nagari Rao-Rao in Tanah Datar regency, while in Negeri Sembilan the data are taken from Rembau.

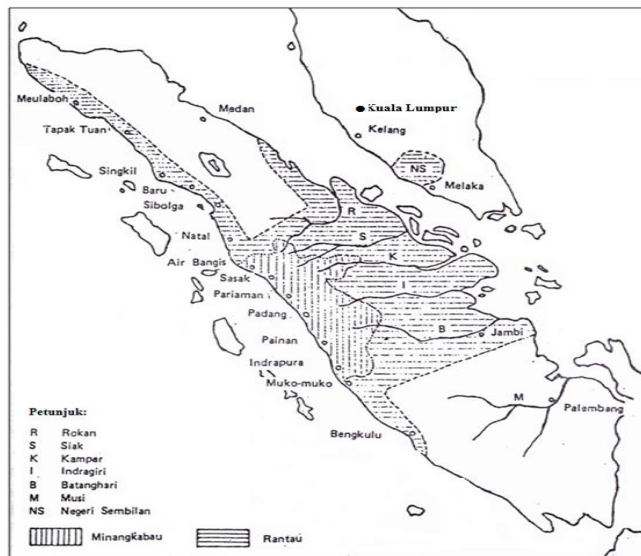


Figure 1. Map of Origin Area (*Darek*) and Rantau Minangkabau

RESULT

Under the terms of the dialectometric triangle, the observed points to be compared shall not be tangent. Therefore, the observation points to be compared are: Rao-Rao (abbreviated RR, TP 1) with Simalanggang (abbreviated as S, TP 2), TP 1 with Kuok (abbreviated K, TP 3), TP 1 with Patapahan (Abbreviated P, TP 4), TP 2 with TP 3, TP 2 with Rembau (abbreviated R, TP5), TP 3 with TP 4, TP 3 with TP 5, and TP 4 with TP 5. Map of dialectometrytriangle can be seen below this..



Figure 2. Dialectometry Triangel

Here is the list of lexical variation among the observation point (TP).

Tabel 1. Lexical Variation

	TP 1	TP 2	TP 3	TP 4	TP 5
TP 1	-	162	228	231	309
TP 2	V	-	232	-	317
TP 3	V	V	-	198	266
TP 4	V	V	V	-	265
TP 5	V	V	V	V	-

From the table above it appears that the highest difference number of lexicals is between TP 2 and TP 5 and followed by TP TP 1-TP 5, TP 2-TP 3, TP 1-TP 4, TP 1- TP 3, TP 3 -TP 4, and TP 1- TP 2. After calculating the percentage of variation level, the percentage variation number is consistent with the previous difference figure. The following table shows the calculation results in percentage form.

Tabel 2. LanguageVariation of Dialectometry Triangel

	TP 1	TP 2	TP 3	TP 4	TP 5
TP 1	-	23,21	31,52	33,10	44,13
TP 2	V	-	33,34	-	45,42
TP 3	V	V	-	28,37	38,11
TP 4	V	V	V	-	38,10
TP 5	V	V	V	V	-

The percentages above are parallel to the number of lexical differences that have been shown in the previous table. The highest percentage is between

TP2-TP5, which is 45.42%. The highest percentage is between TP1-TP5, which is 44.13%. Furthermore, the percentage between TP3-TP5 and TP4-TP5 is not significantly different, ie 38.11% and 38.10%. The percentage among other TPs is below 34%. Between TP1-TP2 shows the lowest level of variation difference, ie 23.21%.

After calculating the percentage according to the formula of dialectometry, then obtained the formulation of the level of language variation between the observed points are compared. The formula is as follows.

- A. Nothing between observation points indicates language variation.
- B. None of the points of observation indicates variation.
- C. The degree of language variation between all observed points of comparison is at the level of speech and subdialec variation.

DISCUSSION

From the calculation of the dialectometric triangle, it can be said that such a high percentage number tends to exist between the most distant TPs. Antarctic observations are located in different countries. Nonetheless, the degree of variation is still at the subdialec's level of difference. In contrast, adjacent TPs and located within the same province tend to show a low percentage of language variation.

CONCLUSION

From the exposure of data analysis can be drawn some conclusions. In the language used by the community at the observation points in the area of origin with the rantau area, there are similarities and different lexicon forms. Observation points show the highest level of variation is at the subdialect level and the lowest level of variation is at the level of speech difference.

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Improvement of the Indonesian Wrong Words Through Technology Based Applications

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Abstract

This study aims to (1) describe the non-standard word that found in scientific work and (2) create a technology-based applications, which is dotnet website page to limit the use of the non-standard word in bahasa Indonesia writing. The results showed that (1) the non-standard word contained in scientific work consists of prepositions, pronouns, designate, conjunctions, and the basic vocabulary of Indonesian; and (2) dotnet based website, namely www.ejaan.net creates to correct non-standard words in scientific work. This application works automatically when the user enters some words, sentences, paragraphs, or discourse into the box provided. When inserting into the box, the non-standard words that are directly turned into red. Next to the box, the box provided is already showing the improvement of the non-standard words. The users can take the correction of non-standard words by using technology-based applications into scientific papers have been edited by the technology-based editor.

Keywords: *linguistic, Indonesian, the word is not standard, technology, application*

INTRODUCTION

Technological developments may cause damage to the use of Indonesian in the middle of the community. One of them can be seen when writing scientific papers. A writer often hesitates to write certain words, such as *disana* or *di sana*. As a result, in writing there found the writing of *di sana*, whereas in other sentences found the writing of *disana*. Whereas, the correct writing is *di sana* because *di* serves as a preposition. Other examples appear on the nameplate of a physician. Some write it like *praktik* and some other may write it as *praktek*. The correct writing is *praktik*. Many users do not know and ignore this because the user of the language does not comply with the standards set.

The attitude of speaking not consistent with the rules of Indonesian has been spreading in the midst of society. Media of technology, such as the internet, helps people to not obey the rules of the standard. The use of non-standardized word spread by *online* causing plural errors. Many words are wrong but copied randomly without regard to the rules of correct writing. Whereas, Indonesian has standardization agreed and formalized by the state or government. With these rules, the use of language can be distinguished between right and wrong. In a book *Tata Bahasa Baku Bahasa Indonesia* published by the Department of Education and Culture (1988), it is stated that

the use of language that prescribed by standardized or considered standard is the correct language.

Technological developments that may cause damage to the use of Indonesian in the middle of the community should be anticipated as early as possible. One of them of course with the tools of the technology itself. Linguist who understands the correct rules of Indonesian writing must harness technology to restrict the use of the non-standardized word.

One of the technologies that will be used to restrict the use of the non-standardized word in the writing of Indonesian is *website* based on *dotnet* (.net). This application becomes a detector of the non-standardized word automatically that it will be converted into standardized word. How to use this page is to enter data such as words, sentences, or paragraphs into this page. Then, this page will detect if there is a use of the non-standardized word. If there are one or two non-standardized words, the page will automatically correct the non-standardized word to be the standard word. Users will see a red mark on the wrong word and also see the standardized word. Users can see the comparison that the word used is a non-standardized word and also witnessed improvement of the word related to be standard. If this process is done sustainably, the users of Indonesian will be affected to begin writing the use of standardized word in Indonesian correctly.

The tool to detect non-standardized word in the Indonesian language itself is named **www.ejaan.net**. Here is the display.



Figure 1. Ejaan.net

In the first phase, this *website* is designed to detect *kata depan*, *kata tunjuk*, *kata ganti*, and *kata hubung* (*conjungtion*).

This study is theoretically and practically helpful. Theoretically, this research is helpful in developing the field of linguistics, especially the linguistic of Indonesian. By exploiting the field of linguistics, it can be determined the use of Indonesian accordance with the rules of language. In

addition, this study is also useful practically. This research is helpful to develop a model of the correct Indonesian through the use of technology, namely through a page or *website* with the domain as *dotnet* (.net). By utilizing technology, misuse or use of the non-standardized word in Indonesian can be minimized systematically.

METHOD

The research which will be conducted is a literature research. The primary data sourced from research thesis written by students of the Faculty of the Cultural Science University of Andalas. The secondary data consists of library materials that have relevance and are supporting the research. The object of this research is *kata depan*, *kata tunjuk*, *kata ganti*, and *kata hubung* (*conjungtion*).

Steps were taken in the research “Improvement of The Indonesian Wrong Words Through Technology Based Applications” can be divided into three phases of research namely (1) phase of data collection, (2) phase of data analysis, and (3) phase of presenting data analysis results.

At the stage of data collection, the data collected by listening to sentences contained a thesis and scientific articles. Data taken from the thesis and scientific articles based on method and technique of research suggested by Sudaryanto (1993), namely listening to the use of words in a thesis written by students of Faculty of Cultural Sciences. The observation is done by using Simak Bebas Libat Cakap (SBLC) with the technique of notes. The researcher conducted observation by noting non-standardized word on a thesis written by students of Faculty of Cultural Sciences. The recording was made on the card data to obtain complete data.

At the data analysis stage, it was used the method of agih proposed by Sudaryanto (1993). Agih method was used to analyze the use of words in thesis and scientific articles as decisive tool become part of the sentence itself, such as. Actuator used to determine the means of the determinant in words contained in the thesis and scientific articles in the form of power for intuitive (linguistic intuition).

In the data collection, vocabulary contained in the thesis and scientific articles have been classified into *kata depan*, *kata tunjuk*, *kata ganti*, and *kata hubung* (*conjungtion*). According to Sudaryanto (1993), the division into parts of the smallest element in the form of this word referred to a technique for the direct elements or technique of BUL. This technique becomes the basic technique in the use of agih method.

Changing of non-standard words is done by using substitute technique proposed by Sudaryanto (1993), namely changing, substitution, replacement, or changing technique. In more advanced technique such as replacing or changing technique, elements that cause a non-standardized word is replaced by the standard work by *Kamus Besar Bahasa Indonesia*.

At the stage of presentation of the results of data analysis, data is presented using the informal method. Sudaryanto (1993), informal method, namely presentation of the results of analysis by using words or sentences. Words or sentences are presented through www.ejaan.net because users are also entering the data in the form of words or sentences in Indonesian.

RESULT

Improvements of non-standard words through the technology-based application is intended to create a correct language attitude systematically. Keraf (2001) has stated that starting on August 17, 1972 has been enacted Presidential Decree No. 57 of 1972 which states that all forms of written language should refer to the EYD standards, especially in the writing or teaching at academic institutions, ranging from the lowest level (SD) to the level of Higher Education (PT). In 2016, Enhanced Spelling (EYD) has been revised to become Indonesian Spelling (EBI).

The Indonesian writing guidelines should serve as a guide for authors to present writing by Indonesian standardization. Wijono (2005) states that when a writer does not pay attention to Indonesian rule, it may result in rejection, poor judgment, and lack of professional label. Not only in writing and writers, but also to the image of Indonesian itself. Therefore, adherence to the speaking attitude is a positive active participation which should be done by every citizen. It aims to foster the realization of good and correct Indonesian.

To overcome the use of the non-standardized word in the Indonesian language, there created www.ejaan.net containing non-standardized word and standardized words of Indonesian. Words that are standard are listed on this page associated with the wrong words writing, either because the author does not know the standard word, or because of a typo. This can be seen in the data (1) below.

1. Menurut Stanton (2007:20), unsur-unsur intrinsik yang dipakai dalam menganalisis struktural karya sastra, di antaranya alur, karakter, latar, tema, sarana-sarana sastra, judul, sudut pandang, gaya, simbolisme, dan ironi. Hal itu dapat dilihat dari kutipan dibawah ini:^[10]

In data (1), there are three non-standardized words used, namely *dalma*, *dna*, and *dibawah*. According to Pusat Bahasa (2010), standardized words from the standard mentioned are *dalam*, *dan*, and *di bawah*. In www.ejaan.net, it has been designed that the standard words are *dalam*, *dan*, and *di bawah*. When the sentence is included into the page, non-standardized words, such as *dalma*, *dna*, and *dibawah*, are automatically given particular color and converted into *dalam*, *dan*, and *di bawah*. This can be seen as follows.

Daftar Perbaikan Kata Tidak Baku

1. Menurut Stanton (2007:20), unsur-unsur intrinsik yang dipakai **dalam** menganalisis struktural karya sastra, diantaranya alur, karakter, latar, tema, sarana-sarana sastra, judul, sudut pandang, gaya, simbolisme, **dan** ironi. Hal itu dapat dilihat dari kutipan **di bawah** ini:

Figure 2.

Examples of the other can be seen on data (2):

2. Fakta yang disampaikan oelh wartawan atau jurnalistik tdak dapat direkayasa tauu garis besar berita yagn ingin disampaikan kpada publik ditetapkan sendiri oleh wartawan, seperti yang dilakukan Sunu. ^[12]

In data (2), there are five non-standard words used, namely *oelh*, *tdak*, *tauu*, *yagn*, and *kpada*. According to Pusat Bahasa (2010), standardized words from the words mentioned are *oleh*, *tidak*, *atau*, *yang*, and *kepada*. In www.ejaan.net, it has been designed that the standard words of *oleh*, *tidak*, *atau*, *yang*, and *kepada*. When those words are attached to the page, the non-standard words, such as *oelh*, *tdak*, *tauu*, *yagn*, and *kpada* will automatically color in red and changed to *oleh*, *tidak*, *atau*, *yang*, and *kepada*. This can be seen as follows.

Daftar Perbaikan Kata Tidak Baku

2. Fakta yang disampaikan **oleh** wartawan atau jurnalistik **tidak** dapat direkayasa **atau** garis besar berita **yang** ingin disampaikan **kepada** publik ditetapkan sendiri oleh wartawan, seperti yang dilakukan Sunu.

Figure 3.

In data (3) it can be seen the examples of the implementation of improvement application of non-standard words in the page www.ejaan.net.

3. Praktek Klinik merupakan suatu kegiatan yang dirancang untuk memberikan pengalaman belajar bagi mahasiswa dalam mencapai keberhasilan program pendidikan. Pengalaman belajar dalam bentuk praktek klinik merupakan kesempatan bagi peserta didik untuk menerapkan seluruh teori yang didapat dikelas maupun di laboratorium ke dalam suatu tatanan yang nyata yaitu lahan praktek di rumah sakit. ^[14]

In data (3), there are two non-standard words used, namely *praktek* and *dikelas*. According to Pusat Bahasa (2010), the standard words of those are *praktik* and *di kelas*. In www.ejaan.net, it has been designed that the standard words are *praktik* and *di kelas*. When the sentences are attached to the page, the non-standard words, such as *praktek* and *dikelas* will automatically colored in red and changed to *praktik* and *di kelas*. This can be seen as follows.

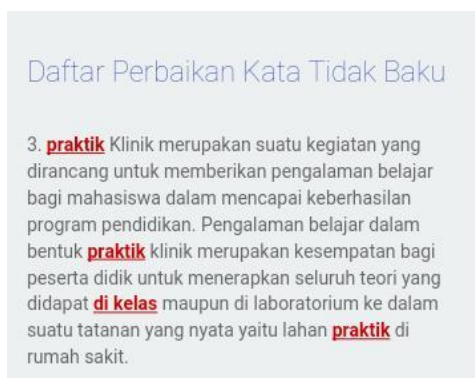


Figure 4.

DISCUSSION

From the three examples mentioned, it can be seen that users will see standard words in the improvement column. Meaning that, in www.ejaan.net, it has been created standard words corresponding to the rules of Indonesian. When users attach a particular word, and it turns out that the word attached is of non-standard words, it will automatically be colored in red to the words and replaced according to the standard words. Meaning that users will notice that he/she made an error in the use of that particular word, either due to typo mistake, or because he/she does not know the correct standard words in Indonesian.

At the time of checking process and improvement of words that are not standard in Indonesian is done continually, it is predicted that it will change the attitude of Indonesian users in writing, either scientific papers or popular works. This is because this application guides them independently. Moreover, they access without limit through the technology itself. The presence of www.ejaan.net is still in an early phase: namely creation and introduction to the public. Hence, users of Indonesian may apply them to any papers, such as an article, opinion, essay, and thesis, especially those that are related to the use of *kata tunjuk*, *kata hubung (conjunction)*, *kata ganti*, and any *kosakata dasar* of Indonesian.

CONCLUSION

Improvement of non-standard words through an application based on technology is made by using www.ejaan.net. Through this page, users of Indonesian will be notified that the words used in papers are not according to the standard users of Indonesian. Furthermore, through this page, users are also notified according to the rules of Indonesian users. With this application, it is expected that users of Indonesian may limit the use of non-standard words that are not by the Indonesian standards, either in a variety of writing, as well as in spoken language.

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Implicature in Blackberry Messenger Display Picture About The Rising of Fuel Prices

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Abstract

This research is aimed at describing the implicature containing in blackberry messenger display picture about the rising of fuel price. The objectives of this writing are to explain the types of implicature containing in blackberry messenger display picture about the rising of fuel price, to analyze the meaning, and to identify its pragmatic functions. This research applied descriptive qualitative research in which the data are obtained from blackberry messenger display picture about the rising fuel price. The data are collected by observational method supported by note-taking and interviewing technique. Data analysis is conducted by referential identity method. The result of analysis is presented by formal and informal method. After analyzing the data, it is found that there are four types of implicature. They are (1) generalized conversational (31%) ; (2) particularized conversational (38%); (3) scalar (10%); and (4) conventional implicature (21%). The most commonly type found is particularized conversational implicature. This is due to the specific context in this implicature to make indirect speech. Besides, the users of blackberry messenger can also express their ideas is to quip and humor doing. The using of specific context to saved the threatening face of hearer. The meaning of implicature shows that the users of Blackberry Messenger disagree about the rising fuel prices (93%) because they knew the effect from the rising fuel prices is burden the people to fulfill their needs in the future. There three functions of implicature indicated. They are (1) assertive (41%), (2) directive (7%), and (3) expressive function (52%). Expressive function dominantly occurs in blackberry messenger display picture about the rising fuel prices. This is caused by the presentation of expressing feeling to quip. The function of the least discovered is directive function as speaker in this case does not directly provide influence through direct speech.

Keywords : *implicature, display picture, rising of fuel price*

INTRODUCTION

The implicature as a form of speech that has a hidden meaning in the conversation is a pragmatic form of study. Pragmatic fields tend to examine speech function or language function rather than form or structure. In other words, pragmatics are more inclined to functionalism than to formalism. This is in line with the pragmatic notion put forward by Levinson (1987), which is the study of the use of language or language study and functional perspective. In an implicature there is an implication behind the spoken utterance. The implications of the speech are expected to be interpreted by the hearer, although the speaker does not explain the meaning of the actual speech.

The implicit or implied meanings in implicatures are used not only in everyday conversations but also used in use in other specific language areas such as advertising language, culture, news, politics and social media. Social networking or social media is a medium where people can interact without being limited by space and time. Along with the development of social media many providers are providing social networking services; Starting from Friendster, Facebook, Twiitter, Instagram, Yahoo Group, Blackberry Messenger and etc. However, the most popular social network is Blackberry Messenger (BBM). BBM users can also use their photos in the display picture (DP) section as user identification. However, with the widespread use of BBM services, the DP section not only contains user identification information but has also expanded with the use of various images with certain purposes. Current DP usage is not just a photo of the owner, many found DP in the form of images accompanied by a lingual form of phrases, clauses, or sentences. The use of drawings and lingual forms in the DP is often a form of expression of the BBM owner's feelings, thoughts, or ideas about a particular situation, and event. In expressing ideas or thoughts, BBM users often use lingual forms that have an implied form. Usual users use indirect speech that implicitly implies so as not to convey their feelings or ideas directly.

Ellis (2013) conducted research on DP BBM entitled Discourse in Blackberry Messenger Display Picture whose research aims to describe the discourse in DP BBM. Descriptions include discourse phrases (assertive, impositive, expressive, and commissive). This research uses documentation technique. The data studied is DP BBM and instrument used in the form of Blackberry mobile phone. In this research, there are 110 DP sentence data.

In this study, the author focuses on a very interesting political issue to discuss. Political issues are a very important issue, especially in times when people feel uncomfortable and disagree with government policy. This disagreement can be expressed through physical resistance as well as non-physical resistance such as protest or criticism. Issues that often become protests or public criticism is the issue of rising fuel prices (BBM). This is because the increase in fuel prices affects the economic stability and purchasing power of the people. The rise in fuel prices is usually followed by increases in prices of other goods and services. Therefore, every time there is an increase in fuel prices usually always lead to pros and cons in society that ultimately lead to protests or criticism of government policy. BBM service as a means to express disapproval or criticism becomes a quite effective alternative because every BBM user can easily convey his ideas or feelings to DP.

Based on the problems above, this research has two purposes to identify the types and meaning of implicature contained in DP BBM about the increasing of fuel price. Then Analyze the function of implicature use contained in DP BBM about the increasing of fuel price.

The benefits expected with this research can be divided into two, namely theoretical benefits and practical benefits. Theoretical benefits increase insight on the study of language, in this case from the side of pragmatic and enrich the treasure of implicature understanding in analyzing DP BBM. Practical Benefits that can be a source of knowledge for the public about implicatures in DP BBM, Can be an inspiration and knowledge, especially for the next researchers who will also examine the implicature especially in social media and provide understanding to the public that not only politicians who are able to give opinions. They easily respond to government policies, ordinary people are able to tell their ideas, thoughts, protests and aspirations through social networks such as BBM with more varied.

METHODS

This research is a descriptive qualitative research type. In this study aims to describe data, ie data in the form of implicature use based on type, meaning and function that affect implicature in DP BBM about the increasing of fuel price. This study aims to create a systematic, factual, and accurate description of the data, properties and the relationship of the phenomena study.

The source of substantive data is if the source is tangible and the same type with the actual research data. In this research the sources of substantive data is the form of DP BBM about fuel price increase both verbal and nonverbal. The locational data source is the origin of the lingual data. The source is the producer or the "creator" of the language. The source is none other than the speaker. The locational data source in the study refers to the speaker who speaks the utterance in DP BBM against the rising of fuel price.

At the stage of data collection, the author collected data using the refer method, the record technique and interview. The author observed the use of the existing fuel user DP on the author's own contact. Observations were made for five days since the stipulated fuel price hike, from November 17, just after the JW president announced that the fuel price would rise on November 18, the data was collected until November 22, 2014. This is because the data contained on November 22, 2014 to over experiencing data repetition. Interview conducted to BBM service users who use DP BBM about fuel price increase through BBM message. Then, the data were recorded into the data card.

To analyze the data used method of padan. It is possible that the method of matching is based on the assumption that the language under study already has a relationship with things outside the language in question (Sudaryanto, 1993: 14). The method used is a reference padan. Referral reference method is used to look at things related to the data and refer to specific referents in implicature speech. In step analyze data author did classification data by using data card. In the data card there are speech, context, classification type, meaning and function implicature. Furthermore, the author perform the analysis based on the theory associated with implicature analysis and recorded

it on the data card. Then, the author made the classification of types and meanings, and the implicature function of each speech. So the autho has gotten the type and meaning of implicature and pragmatic functions.

RESULT

Based on the results of the analysis, the type of implicature in the DP BBM about the increase in fuel prices there are several types used by BBM service users, namely generalized conversational, particularized conversational, scalar, and conventional implicature. The results of the analysis on the type of implicature on DP BBM about the the increasing of fuel price are shown in the following table:

Table.1 Types of Implicature in Blackberry Messenger Display Picture About The Increasing of Fuel Price

No	Types	Data	Total
1	Generalized conversational imlicatures	1, 10, 15, 18, 19, 23, 26, 27, dan 29	9
2	Particularized conversational implicatures	2, 6, 7, 9, 11, 12, 13, 21, 24, 25 dan 28	11
3	Scalar implicatures	5, 16, dan 20,	3
4	Conventional implicatures	3, 4, 8, 14, 17, dan 22	6

The results of the analysis on the implicature in DP BBM on fuel price increase indicate that, BBM service users tend to use implicit meaning as a form to express their ideas and thoughts on government policy. Furthermore, on the implicature meaning contained in the DP BBM about fuel price increase there are several meanings, namely do not support the increasing of fuel prices and support the increasing of fuel prices. The results of the analysis of the implicature meaning contained in the DP BBM about the fuel price increase can be seen in the following table:

Table.2 Implicature Meaning in Blackberry Messenger Display Picture About The Increasing of Fuel Price

NO	Meaning	Data	Total
1	Do not support the increasing of fuel price	1, 2, 3, 4, 5, 6, 7 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 21, 23, 24, 25, 26, 27, 28 and 29	27
2	Support the increasing of fuel prices	20 and 22	2

From the analysis of implicature pragmatic function contained in DP BBM about the increasing of fuel price there are some function that used by the BBM users. The results of the analysis of implicature pragmatic function in DP BBM about fuel price increase can be seen in table 3 below:

Table.3 Implicature Pragmatic Function in Blackberry Messenger Display Picture About The Increasing of Fuel Price

NO	Function	Data	Total
1	Assertive	2, 6, 8, 12, 13, 15, 16, 17, 19, 21, 26, and 29	12
2	Directive	20 and 22	2
3	Expressive	1, 3, 4, 5, 7, 9, 10, 11, 14, 18, 23, 24, 25, 27 and 28	15

DISCUSSION

From the table 1, it can be seen that the type of implication contained in the DP BBM about the most dominant increase in fuel prices is a kind of **particularized conversational implicature**, which refers to the speech that has a specific context to understand the speech. In the particularized conversational implicature type of conversation the BBM service user involves a specific context to understand his or her speech. In addition to the kind of particularized conversational implicature, the type that occupies the next most common position is the type of **generalized conversational implicature**. The indicator of the type of public conversation implicature is the general context that is bound to the speech contained in the DP BBM about fuel price increases. Users of BBM services provide a common context to be easily understood by the hearer. All the types violate the maxim of quantity, quality, relevance, and manner because to express its appreciation for the increasing of BBM price more using the form of satire and scolding.

The table 2 above shows that the users of BBM service in expressing its appreciation give two different general meanings in its speech. The implicature meaning used by BBM service users consists of **do not the increasing of fuel price** and **support the increasing of fuel price**. The most dominant meaning used by BBM service users is not supporting the increasing of fuel price because of the tendency of BBM service users who aim to convey their ideas in protesting the government policy does not support the increasing of fuel price. It thus shows that the users of BBM dominant do not support the rising of fuel prices.

Base on table 3 shows that pragmatic function of implicature in DP BBM about the most dominant increase of fuel price is **expressive function**. This expressive function exists because speakers, especially BBM service users want to show their psychological attitude to a situation. The phenomenon of rising fuel prices make BBM users give their ideas and protests through the BBM DP. In addition to having expressive functions, the pragmatic function of the implicature occupying the most position is the **assertive function**. Assertive function is used by BBM service users to express the truth of the proposition the speaker wants to express. The least-found function is the **directive function** because the speaker in this case does not directly give effect through the direct speech. Speakers do not directly give effect through their speech but express their ideas through their implicit meaning and bind them to

the context. There is no commissive function and declaration on implicatur in DP BBM concerning of increasing of fuel price.

CONCLUSION

It can be concluded that implicature utterance became one of the strategies used by BBM users to express their protest or appreciation to government policy about the rising of BBM price. By using implicatures, BBM service users can influence the minds of hearer who see the DP BBM. As a result, the hearer will feel that what is said is true and hard to resist. Therefore, implicatures become one of the strategies used by BBM service users in expressing their opinions.

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A Study of classical text As a development source of Minangkabau lexicography

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Abstract

As well as other local languages in Indonesia, Minangkabau language is also concerned will be extinct one day. Even nowadays, this language has experienced some process of changes. The changes lead to the reduction of vocabularies. Some classic vocabularies, for example, has been replaced by new vocabs and extinct. It is urgent for us to think more about finding a strategy to save the local languages, or the most important thing is to preserve and develop them.

This research is aimed to find a new meethod to dig some Minangkabau's classic vocabularies which sourced from the classic text. So far, the edited text as the resulting work of phylologist and the documentation of Minangkabau's folklore has not been manifested as the corpus of Minangkabu lexicography.

Key words: *classic text, lexicography, Minangkabau*

INTRODUCTION

The existency of local language recently is surprised with some research report about their extinct. The extinct of local languages is consideres as phenomena that need to be taken care seriously. In short, it can be said that the cause of the extinct is happened because of two factors; literal factor and non-literal facror. While literal factor , such as natural disaster, language effect majority, bilingual/multilingual language community, globalization effect, migration, inter-ethnic marriage, can not be avoided, then the non-literal factors, such as; the less appreciation of local languages, the lack of intensity of local language usage, economic factor's effect, and the effect of Indonesian language usage, can be handled and taken care seriously (Tondo, 2009: 292-293).

As well as other local languages in Indonesia, Minang language is also a concern to be extinct one day. Nowadays, Minang language has undergone some process of changes. It happens merely because of the reduction of vocabularies. Classic vocabs, for example, has been replaced by new vocabs and has disappeared altogether.

As, in the latest decade, there are many vocabs, phrases, idioms and Minang proverbs that have disappeared or have not been used anyomore. The literal and non-literal factors have triggered the problem of disappearance or the lack usage of classic vocabs of Minang language. This is supposed to be

taken seriously for all the linguists. The vocab wealth of Minang language has to be saved and expanded.

METHODS

This research aims to seek for a new method to dig Minang classic vocabs which sourced from classic texts. So far, the edited texts from philologists and folklore's documentation have not been utilized as Minang's lexicography corpus.

Lexicology and Lexicography

Lexicology is the study of the form, meaning, and behaviour of words not only as a usage but also as the meaning which is used by local language society, (Usman, 1979: 1). In the lexicology of the lexical items, a material is examined from its origin, form, and formation, its meaning, its use of sound and spelling aspects, and other aspects. Then if later the results of this lexicological study are written and arranged alphabetically, then the field of activity is included in lexicographic activities (Almos, Pramono, 2015: 46). The results of writing or lexicographic work will be realized in a dictionary. So along with the results of this research will also be produced a (output) dictionary of Minangkabau. As explained in the introduction, the applied vocabulary are using the results of the edited study of the manuscript and folklore. The study of Minangkabau ancient manuscripts containing classical texts is still minimal done. According to Suryadi (2006) herein Minangkabau intellectual challenges, especially linguists and cults. Minangkabau's wealth must be saved; Recorded on paper. If we are not quickly repond by recording all the Minangkabau's vocabulary, phrases, idioms, and sayings, especially those that have arkhais and become classics, then there is a little trace left in the future. Based on the above description then, the preparation of Minangkabau dictionary has to be done to reveal the elements of classic Minangkabau language.

Lexicography is the activity or occupation of compiling dictionaries According to Landau (in Setia 2005: 20) dictionary is a book which consists of word list with alphabetical order and explains its meaning.

The object of lexicographic study is lexicology or vocabulary where between the lexicology and lexicography can not be separated from the word problem which is the field of semantic studies or the study of meaning. Meaning is a major and important consideration in lexicography. The reader will use a dictionary to know the meaning of a lexical unit. The entire work of lexicography is oriented towards providing meaning to the lexical unit as clearly as possible and far from the coercion(Wahid, 2005: 58).

According to Chaer (2007: 177) The relationship between lexicography and lexicology is so close that the boundary between the two is often difficult to determine. The most important thing is the science of lexicon is lexicology while writing about lexicology is called lexicography (the expert is called

lexicographer). Furthermore Chaer (2007: 178) said that: A lexicographer must understand and apply the concepts of lexical meaning, grammatical meanings, contextual and idiomatic meanings. Without having enough semantics insight, of course, the result of the dictionary is less useful because someone opens the dictionary to find the meaning of the word. Meanwhile, sociolinguistic, anthropolinguistic, dialectological and other macro-linguistic studies are also needed to explain the meaning of word usage in different social, cultural and societal situations.

DISCUSSION

Minangkabau Classical Text

Having understood and observed the classical text of Minangkabau language found in many Minangkabau manuscripts, here are some classic texts that I will explain.

1. *zaman mila*
zaman mila is an age where the pistil of sapedila fruit is fried without oil until it becomes coffee. This coffee is only consumed by men as sexual vitality.
2. *cambul*
glass coat; a small box of metal
3. *gantang tulan*
One of the oldest tools or smallest sizes for rice. *gantang tulan* is made of bamboo. Three bushels of tulan equal to one big bushel.
4. *canggih*
extremely complicated and tiny
5. *perungan*
Blank space such as in between hills, usually used as a meeting space.
6. *cemeti*
peace, cessations of hostilities or disputes
7. *palingan*
rope; Long objects, made of various materials (coconut belts, fibers, plastics, etc.) some are spun but others are not, used for tying, arguing, pulling, etc

CONCLUSION

One of the realizations of work is to make a language documentation so that the language collected is stored nicely and can be used easily by ordinary people. Therefore, the compilation of the dictionary should be done. This research is important because of the unavailability of dictionaries regarding terms of minangnese moreover the explanation is not only on the aspect of language but also on the aspects of culture that originated from the Minangkabau classical text.

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Indonesian Error by Foreign Speaker: Rubrics Case Study "Taman Dongeng" KBS World Radio, South Korea

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Abstract

The Indonesian language is one of the world's languages that studied by many foreign people especially from countries that have cooperation with Indonesia in political, economic, socio-cultural, artistic, and etcetera. In South Korea, the teaching and the use of Indonesian language are so excited because the economic and cultural relations of Indonesia-Korea are so close. There are many Korean's companies invest in Indonesia and also Indonesians work in Korea. The Indonesian language is used as an alternative communication media beside English and other languages. Many institutions in Korea teach and use the Indonesian language. One of them is KBS World Radio. This Korean government's radio uses the Indonesian language (beside the other foreign languages) to promote Korea from all sides. However, in the use of Indonesian language, there are various mistakes from linguistic such as spelling errors and sentence structure and other nonlinguistic mistakes. This paper will discuss Indonesian language errors in the "Taman Dongeng" Rubric on KBS World Radio. Fairy texts in this rubric were written by Choi Sin Young, an Indonesian language lecturer at Hankuk University of Foreign Studies of South Korea.

Keywords: *foreign speakers, Indonesian language, sentence errors, spelling errors, South Korea*

INTRODUCTION

The topic of error of Bahasa Indonesian language in the "Taman Dongeng" section of the Korean Broadcasting System (KBS) World Radio was inseparable from the growing use of Bahasa Indonesian in South Korea. According to Shin Yoon-Hwan (2012: 3-6), Bahasa Indonesia is a great and influential language, open and rich with vocabulary from various parts of the world. Shin estimates that Bahasa Indonesian has potential to become the world trade language, especially in East Asian countries such as China, Japan, and South Korea.

Currently, some institutions in South Korea have been using Bahasa Indonesia as a medium to communicate. In addition to KBS World Radio, Bahasa Indonesian is also used at universities such as the Hankuk University of Foreign Studies (Kim, 2012: 140-155), at tourist sites, including at Namdaemun Market and Myong-Dong area in downtown Seoul. In addition to education, tourism, and trade, Bahasa Indonesia is also used in the religious field to convey certain religious messages. This indicates that the use of Bahasa

Indonesia within the institution has increased. However, there is the fact that this situation also leads to error from foreign speakers. This is a consequence that foreign speakers have to deal with since the second language they used is different from their mother tongue.

Mistakes or errors in language experienced by foreign speakers, according to Norrish (1983: 6-8) can be divided into three categories: error, mistake, and lapse. The error is a systematic and sustained language difficulties because the speaker has not mastered the rules of the language. The second category is a mistake which refers to error occurs when a learner or foreign speaker makes in particular situation. Sometimes the speakers use correct rules, but sometime they make a mistake in using rules or linguistic form. As for lapse, (tongue slippage) is a form of error by the learner or foreign speaker when they lack of concentration, low memory or other causes that can occur anytime and to anyone.

The research on Bahasa Indonesia used by the foerign speaker is quite important, especially in South Korea. It is because the learners and users of the language face significant different between Korean structure with Bahasa Indonesia. Regarding phrase structure, Bahasa Indonesia uses Head-Modifier while in Korean they use Modifier-Head. The word "Orang Korean " becomes "Korean orang," "makan roti" become "roti makan," "punya uang" become "uang punya". Moreover, the basic structure of the sentence in Bahasa Indonesian SVO, while the Korean sentence structure is SOV; Predicates are always appeared in later. A sentence *Saya minum kopi* becomes *Saya kopi minum* in Korean. This difference leads Korean speakers often make errors in using Bahasa Indonesian.

The mistake will be seen in the tales written by Choi Shin Young in the section "Taman Dongeng" on KBS World Radio. Choi wrote in Bahasa Indonesian and it also printed in Korean. What errors did Choi make in his writing? The results of the analysis are expected to provide an overview of the forms of mistakes made by Choi as a Korean speaker in using Bahasa Indonesia, especially written language. Knowing that these forms of error can contribute to the process of sustainability of language teaching of Bahasa Indonesia for foreign speakers, especially Korean learners who are increasingly interested in learning Bahasa Indonesia. BIPA institutions can also develop more targeted teaching strategies.

METHODS

This paper is presented in qualitative descriptive. The data source is Korean-language tales of Indonesian language contained in the rubric of "Taman Dongeng" KBS World Radio. The tales were written by Choi Sin Young, a lecturer of Bahasa Indonesian in Department of Malay-Indonesia Hankuk University of Foreign Studies (HUFS). Choi Sin Young is also a senior reporter on KBS World Radio broadcasting for Bahasa Indonesian session.

KBS World Radio (like RRI in Indonesia) is a Korean government radio that broadcasts in various languages in the world including Indonesian.

The data to be analyzed are words or sentences in the tales above that consider as an error in Bahasa Indonesian grammar. The data is obtained by downloading the tales through the address of the KBS World Radio page. Then, the downloaded tales are read carefully. When reading, parts of words or phrases that consider as error are noted and identified. After that, the error rate is classified. In other words, the error rate will be sorted by the type of error. This means that the error rate is based on the frequency of errors it appears. Furthermore, the errors are explained by describing the location of the error, then given the correct example as an effort to rectify the errors.

RESULT

Ronidin (2015) concludes that the linguistic errors that are often occurred by Bahasa Indonesia learners in South Korea include errors in diction, mispronunciation of sentences, incorrect usage errors, and misuse of the use of prepositions. Meanwhile, in this paper, the mistakes made by Choi Shin Young in the tales he wrote are almost the same. Choi's mistake is more dominant in the form diction as a result of the number of words in Bahasa Indonesia.

A. Diction Error

Conceptually, errors in diction lead to ambiguity of meaning and comprehension. The diction error also causes a negative impression toward the language user (Keraf, 2004). Either a sentence is badly determined by the accuracy of the word choice. With the right choice of words, people can communicate their ideas effectively. The accuracy of word choice can also trigger a response from the listener. (Wijono, 2005: 87-88). Diction errors in Choi's tales can be represented by the following data:

1. ..., seorang pegawai daerah datang ke rumah Pak Kim untuk **menarik** pajak.
[..., a local employee came to Mr. Kim's house to collect taxes.]
2. [... di sebuah desa kecil terdapat **sebatang** sungai Yongcheon.]
... in a small village, there is a Yongcheon river.
3. Warga desa tempat Sungai Yongcheon berada sangat **menghargai** air itu.
[Villagers, where the Yongcheon River located, is very appreciative of the water.]
4. ... kebaikan hatinya itu membuat Yeoni selalu dipuji **warga penduduk** sedesanya.
[... his kindness makes Yeoni has been praised by the people of his village.]
5. Raja akhirat ingin menyampaikan surat penting kepada **pengurus** dunia.

The king of hereafter wants to deliver an important letter to the world governing the body.

Data 1 to 5 shows the incorrect choice of words based on the context of the sentence. In data 1, the word *menarik* is less appropriate to explain the tax. The word *menarik* means something fun or interesting. The appropriate word to modified *pajak* is *memungut*. In data 2, the word *sebatang* means a bar which is inappropriate to describe the river. It should be omitted or replaced by the word *sebuah* or *aliran*. In Data 3, the word *menghargai* is inappropriate for describing *air* (water). The author's intention is to illustrate that villagers desperately need the river's water. Therefore, the right word used is *memerlukan* or *membutuhkan*. In the data 4, there are two words with similar meaning, *warga*, and *penduduk*. It is supposed to use one of them. For data 5, the word *pengurus* is inappropriate because the word *pengurus* means people who take care of something. Therefore, the world is not taking care of man but by God. Humans only live in the world. The appropriate word to replace the word *pengurus* in the sentence 5 is *penduduk* or *penghuni*.

B. Error in Using Preposition

Regarding preposition, the common error is a misuse of preposition *di* and prefix *di-*. There are many errors regarding the use of preposition *di*. The error in using prefix *di-* also found in the inappropriate context. This error is due to the influence of Korean language that does not recognize the preposition. Here the examples of error regarding preposition and prefix:

6. Dia terpaksa bekerja **di** seorang bangsawan sebagai tebusan utang keluarganya
[He was forced to work in a royal family as a ransom of his family's debt]
7. Pak Kim bisa menjual semua sandal jerami yang dibawanya **di** pasar.
[Mr. Kim can sell all the straw sandals he brought in the market.]
8. Ketika anaknya berumur lima tahun seorang biksu datang **di** rumah suami istri tersebut.
[When his son was five years old a monk came to the house of the husband and wife.]
9. Adakah hal yang kamu **dicemaskan**?
[Is there something you are worried about?]

Data 6, 7, and 8 show an error on the use of preposition. The preposition *di* in these sentence are in appropriate. In sentence 6, the appropriate word to use is *pada* or *dengan*. In sentence 7, preposition *di* should be replaced by preposition *ke* or *dari*. In sentence 8, the preposition *di* word should be replaced by a preposition *ke*. In sentence 9 there is an error in using the *di-* prefix. The prefix

in the word is *dicemaskan* to make the sentence ambiguous. Therefore, the correct way to express the sentence is to remove the prefix.

C. Error in Using Affixes

The error in using prefix generally regards the choice of affix to be used in the process of verbalization. The affixes are frequently misused, for example when the sentence require an affix *ber-*, but the author use affix *me-*. Then there is also a mistake because the use of prefix and suffix at the same time that is not right. It should only use the prefix without the need to use the suffix. It can be seen in the following data:

10. Si pemburu pergi **memburu** sepanjang hari atau kadang-kadang selama dua hari.
[The hunter goes hunting all day or sometimes for two days.]
11. Namun, anehnya makanan itu tidak **mengurang** satu pun.
[However, strangely the food did not diminish one.]
12. Dia **membelikan** makanan dengan uang yang didapatnya.
[He buys food with the money he gets.]
13. Si sahabat **menghadapi** temannya yang punya kesaktian itu lalu meminta tolong.
[The friend faced his friend who had the magic then ask for help.]
14. [Kemudian sang jenderal pun **memperistrikan** gadis itu.
Then the general also took the girl.]

The prefixes in sentences 10 and 11 are incorrect. The prefixes make the sentences ambiguous. Therefore, the prefix *me-* should be replaced by the prefix *ber-*. In sentences 12, 13, and 14 the use of suffixes is incorrect. All the suffixes should be replaced so that the word *membelikan* become *membeli*, and the word *menghadapi* replaced by *menghadap*, and the word *memperistrikan* replaced by *memperistri*. If the suffix *-kan* is not removed, then the prefix is changed to *ber-*.

D. Error in Coherence

A good sentence is a clear sentence of the unity of ideas and contains a clear idea as well (coherence). In this case, the mistake made is to make sentences that are not the clear ideas. Sometimes the sentence just a series words with no clear meaning. This error usually occurs when sentences are long sentences. Some examples of errors can be seen in the data below:

15. Perampok lainnya juga kembali mencuri gayung emas dari kuil pada malam hari **yang dekat dengan tempat tinggal mereka**.
[The other robbers also steal the golden scoop from the temple at night close to where they live.]

16. Sang putri singgah di sebuah gua **yang** suara bunyi lonceng kuil terdengar dari tempat itu.
[The princess stopped at a cave where the sound of temple bells was heard from the place.]
17. Ada sebuah kerajaan yang penduduknya **yang** menyukai tari menari **penuh** dengan rasa gembira dan senang.
[There is a kingdom whose inhabitants like dancing dance filled with joy and delight.]
18. Kehidupan orang-orang di sana setiap harinya selalu ada saja **yang** kegiatan menari dan **mengadakan** festival tari pada setiap musim panas
[The life of the people there every day there is always a dance activity and held a dance festival every summer]

In data 15 and 16, the errors are regarding sentence modifications which are inappropriate to the context. In sentence 15, phrase *pada malam hari* is not appropriate to extend by clause *yang dekat dengan tempat tinggal mereka* because of the modification is not appropriate to adverb of place. In data 16, the modification of adverb of the place is not appropriate to the phrase *disebuah gua*. Therefore, the correct form for both sentence 15 and 16 are:

- (15b). Perampok lainnya juga kembali mencuri gayung emas dari kuil **yang dekat dengan tempat tinggal mereka** pada malam hari.
- (16b). Sang putri singgah di sebuah gua **yang** dekat dengan kuil

For sentence 17 and 18, the unity of ideas has unclear meaning. The readers will find difficulties figuring out about the logical connections between them. In these sentences, there is no correspondence between the structure (word order) and the meaning of the sentence. The correction for these two sentences should be:

- (17b). Penduduk sebuah kerajaan menyukai tari menari dengan rasa gembira dan senang.
- (18b). Orang-orang di sana selalu mengadakan kegiatan menari dan festival tari setiap hari pada musim panas.

CONCLUSION

Based on the analysis above, it can be concluded that errors in Bahasa Indonesia used by Korean speakers who are represented by the tales of Choi Shin Young are considered to be moderate errors because they are inconsistent. Sometimes the author uses correct structure, but sometimes he uses incorrect structure. Those errors repeatedly occur in certain parts.

The error in choice of words is due to the influence of the number of words in Bahasa Indonesian which have equivalent meaning. Then there is also

a mistake in using the preposition and prefix because of the influence of Korean language that does not recognize preposition. The error in using affix is influenced by the rich of affixes in Bahasa Indonesian and its complicated morphology process. Finally, the error also occurs when the author writes long sentences so that the idea of the sentence becomes ambiguous.

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Comparative Study of Filipino and Indonesian Language (Specific in Verbs, Pronouns, Nouns, and Adjectives)

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Abstract

This article discusses resemblance or likeness between Filipino and Indonesian Language using Comparative Linguistic Approach. The method used in data collection was Metode Simak with Teknik Catat. Data were taken from both written and oral sources. Furthermore, the data were analyzed, grouped or classified according to its word categories and functions, then were compared to see the likeness or the shared linguistic features and its difference. The resemblances of both languages are found from diphthong pronunciation system, spellings, and meanings. There are words that are spelled the same but has a different meaning. These are found in the category of verbs, pronouns, nouns, and adjectives. In the phrase structure like noun and verb phrase, it is composed of a root word, and a modifier and both languages show resemblance where the modifier comes after the root word, while it is the other way around in the case of adjective phrase yet both languages shared the same structure. In the clause structure, both languages show resemblance in its SPO (Subject, Predicate, Object) sequence of arrangement of words. Likewise, in the sentence derivatives like in the interrogative sentence, imperative, declarative, and exclamatory sentence both languages show a remarkable resemblance. The difference between the two languages was found in the component that contributes to the uniqueness of each language. The component that has a remarkable contribution to the distinct uniqueness lies in the morphology system of each language, especially in the system of affixation (pengimbuhan).

Keywords: comparative, language, Filipino, Indonesian Language, resemblance

INTRODUCTION

The power of language usage and the ability of men to vocalize and express it, both in written and in oral form makes men feel superior to any other living creature in the face of the earth. For until this time there is no other creature other than men, that can express ideas in the form of a sentence with audible speech sounds and words.

This ability of men is remarkable in itself, which draws researchers to study the details of the complexity of languages or anything related to language or linguistics. Those who devotedly study linguistics grouped their specific field of study, modifying researches are trying to understand the cause and effect, the structure, the level of syntax, morphology, and phonology, to help the users and the learners to truly perceive and comprehend it.

The capacity to perceive and comprehend as well as to produce and use words and sentences to communicate display something in the part of the speaker, as well as the ability of the hearer to associate what he/she hears and interpret it, as to what was supposedly the speaker trying to impart.

Imparting correct utterance, the proper usage of words and their corresponding functions, correct structure of the sentence, and all the grammatical information such as noun category and a verb category are needed for a better communication

METHODS

The method used was that of Mahsun's "Historical Comparative Method" (2011:212), a method used to determine the relationship by means of comparing the relatedness of Filipino and Indonesian Language, reinforced with data collection method introduced by Sudaryanto (2015:203), which is called *Metode Simak* with *Teknik Catat*, that was done by jotting down all data and furthermore data were collected through *Teknik Simak Libat Cakap* (SLC), where the researcher actively involved and participated in using the language both as a speaker and as a listener.

The data analysis method used was *Metode Agih*, using the language itself as her determining factor. The words then were compiled may it be in the form of a verb, pronoun, noun, or adjective and the resemblances were compared in the basis of shared linguistic features.

DISCUSSION

Filipino, the Official Philippine Language

The Philippines consists of 7,083 islands with more than 100 languages that are spoken by some 54 million (1991) Filipinos inhabiting 3,000 islands.

Tagalog is one of the ethnic group in the Philippines and the language is also called Tagalog. In the year 1937, Tagalog was approved and declared to be the Philippine National Language basing on these factors; 1) Tagalog is one among the dialect well-spoken and well-understood by most of the Filipinos, 2) Tagalog dialect has no sub-dialect, and 3) Tagalog dialect is used in Manila, the center of politic and economy during the Spanish colony.

This created a regional prejudice, so then the language policy was set politically to motivate neutrality. In the year 1959, the term Tagalog for Philippine Language was changed to "Pilipino" as an effort to separate and to distinguish it from Tagalog ethnic group and to neutralize regional prejudice. But in the year 1973, bilingual education policy was formulated and adopted the term "Filipino" as an official language term for Philippine language instead of the term "Pilipino".

Filipino and Indonesian Language

The Filipino alphabets, as well as the Indonesian alphabets, are shown below for the purpose of comparison.

Table 1. Filipino alphabets

A a	B b	K k	D d	E e	G g	H h	I i	L l	M m
a	ba	ka	da	e	ga	ha	i	la	ma
N n	Ng ng	O o	P p	R r	S s	T t	U u	W w	Y y
na	ng	o	pa	ra	sa	ta	u	wa	ya

Table 2. Indonesian alphabets

A a	B b	C c	D d	E e	F f	G g	H h	I i	J j	K k	L l	M m
a	be	ce	de	e	ef	ge	ha	i	je	ka	el	em
N n	O o	P p	Q q	R r	S s	T t	U u	V v	W w	X x	Y y	Z z
en	o	pe	ki	er	es	te	u	ve	we	eks	ye	zet

The tables above show that Filipino alphabet is different from that of the Indonesian alphabet. The six alphabet that is not found in Filipino surely got a big influence in its language.

Below is the list of Filipino words as an example;

A. Diphthong

au → *aw ia* → *yaai* → *ay*

1. *kerbau* → *kalabaw* (carabao) *dunia* → *dunyabangkai* → *bangkay* (corpse)
2. *langau* → *langaw* (horsefly) *balai* → *balay*

Note:

The Filipino has no diphthong as in found in *kerbau*, *dunia*, or *bangkai* in Indonesian Language, but pronunciation is just the same, the difference lies in the written form. Filipino learner of Indonesian language faced a little challenge here, but the big challenge is in the area of the pronunciation of the words that have no equal to Filipino. The challenge lies in difficulty on the pronunciation of words starting letter “z” as in *zaman*, and even more challenging the Minangkabau language, like *naik* to *naiak*, *baik* to *baiak*, *air* to *aia*.

Table 3. Words that closely matched

Part of Speech	Filipino	English	Bahasa Indonesia
verb	<i>giling</i>	laugh	<i>giling</i>
pronoun	<i>kami/kita</i>	we/us	<i>kami/kita</i>
noun	<i>mata</i>	eye	<i>mata</i>
adjective	<i>mahal</i>	expensive	<i>mahal</i>

Table 4. Words that almost matched.

Part of Speech	Filipino	English	Bahasa Indonesia
verb	<i>bili</i>	buy	<i>beli</i>
pronoun	<i>ako</i>	I	<i>aku</i>
noun	<i>mukha</i>	face	<i>muka</i>
adjective	<i>asim</i>	sour	<i>asam</i>

Tabel 5. Words that are similar

Part of Speech	Filipino	English	Bahasa Indonesia
verb	<i>sipa</i>	kick	<i>sepak</i>
noun	<i>singsing</i>	ring	<i>cincin</i>
adjective	<i>tamis</i>	sweet	<i>manis</i>

Tabel 6. Words that are contrast

Part of Speech	Filipino	English	Bahasa Indonesia
verb	<i>kain</i>	eat	<i>makan</i>
noun	<i>batas</i>	law	<i>pemisah antara dua bidang</i>
adjective	<i>banal</i>	holy	<i>kudus</i>

Verb Phrase

kumakain ng kanin → eating rice → *memakan nasi*
inutusan ng nanay → requested by mother → *disuruh ibu*

Noun Phrase

damit ng hari → king clothes → *baju raja*
mesa na kahoy → wooden table → *meja kayu*

Adjective Phrase

palaging huli → always late → *selalu terlambat*

kunting maasim → a little sour → *sedikit asam*

Simple sentence/Clause

1. *Siya ay kablase ko.* *Dia adalah teman kuliah saya* (she is my classmate).

S P O

S P O

Compound sentence

Ako at si Joyce ay namalengke samantala si Inay ay naiwan sa bahay. Saya dan Joyce belanja ke pasar sementara Ibu tinggal di rumah.

I and Joyce went to the market while mother stayed at home.

Interrogative sentence

1. *Ano (ba) yan?* → *Apa itu?* What is that?
2. *Saan ka pupunta?* → *Ke mana Anda?* Where are you going?

Imperative sentence (kalimat perintah) Exclamatory sentence

Halika! → Come! → *Ke sinilah! Aray!* (*expressing pain*)

Labas! → Out! → *Keluar! Aduh!* (*surprise, appreciation, disappointment*)

Declarative sentence

Singular

Ito ay aklat ko. → *Ini adalah buku saya.* This is my book.

Plural

Ito ay mga aklat ko → *Ini buku-buku saya..* These are my books.

Note:

The Indonesian language the plural form of a noun is reduplicated, e.g. *buku* becomes *buku-buku*, whereas in Filipino an article *mga* is being used to indicate a plural form and “ang” for singular which is equivalent to the article “the” in English.

Affixation

Both languages possess uniqueness especially in the usage of the verb, in Filipino, affixation of the verb becomes a tense indicator, may it be in a form of present, present progressive, or future tense, while in Indonesian language the prefix */me-/*, */men-/*, */meng-/* in a verb, are used as a predicate in a sentence and it indicates that the sentence is in an active formal and prefix */di-/* in a verb indicates that the sentence is in a passive form, while in the sentences the presence of the adverb *sudah* indicates that it already happened, adverb *sedang* it is still happening, or *akan* if it is going to or will happen in the future.

Examples below show that words with a prefix */pe-/* will result to a noun, may the root word be a verb, noun, or an adjective.

Verb → */pe-/* + *makan* → *pemakan* (noun)

/me-/ + *makan* → *memakan* (verb)

/-an/ + makan → makanan (noun)
Noun→*/pe-/ + candu → pecandu* (noun)
Adjective→*/pe-/ + malu → pemalu* (noun)

Affixation Filipino

Verb: */-in-/ + /giling/ → giniling* (past tense)
/-in-/ + /giling/ → ginigiling (present tense)
/-um-/ + /giling/ → gumigiling (present progressive tense)
/-in/ + /giling/ → gilingin (future tense)
/-an/ + /giling/ → gilingan (millstone – noun)
Noun: */-um-/ + bata (child) → bumabata* (getting younger - adverb)
Adjective: */-um-/ + tanda (old) → tumatanda* (getting older - adverb)

Indonesian Language

Verb: 1. */meng-/ + /giling/ → menggiling* (verb)
/peng-/ + /giling/ → penggiling (noun)
2. */me-/ + /timbang/ → menimbang* (verb)
/ber-/ + /timbang/ → bertimbang (verb)
/se-/ + /timbang/ → setimbang (adjective)
/ke-/ + /timbang/ → ketimbang (particle)

Note:

Filipino affixation for past tense and future tense verb directly happened while for present and present progressive tense, verb went through *dwilingga* reduplication first (*giling → gigiling*) before affixation takes place. *Dwilingga* reduplication is a reduplication of the first syllable of the verb (Chaer, 2003:183).

And interestingly in the process of *morf fonemikin* the Indonesian language, there are so many things that are going on, like for example in the process of *pemunculan fonem* (*/me-/ + /beli/ → membeli*), *pengekalan* (*/mekan/ + /yakin/ → meyakinkan*) and the list goes on.

Furthermore, the knowledge of the sound system of a language includes more than knowing the inventory of sounds, that is why mispronunciation always happen to non-native speakers, like let say the Indonesian words *bahwa*, *mudah* and so on. Filipino has no *ah* sound. As a result the sounds produced were almost the same, whether the speaker means that (*bahwa*), bring (*bawa*), or under (*bawah*). The knowledge of the sound system and the knowledge of the meaning of words both constitute the knowledge of relating sounds and meanings making the knowledge of the language whole.

CONCLUSION

Basing on the data and the analysis done above, both the Filipino and the Indonesian language are equally capable of fulfilling its arbitrary system functions, equally unique, conventional, productive, dynamic, universal and so

on. And though they have so much in common yet it would be unfair to compare them, because to compare means that conclusion was attained, one is better than the other and ignore the reality that every language has its uniqueness and characteristics that make it distinct from other languages and most of all, it bears the identity of the speaker.

Therefore, I conclude that Filipino and Indonesian Language have the distinctively unique character of its own in many ways. The unique character of words that are found in Filipino and Indonesian Language with the same meaning or contrast are interesting because they show their shared linguistic features and even though there are shared linguistic features, yet it is absolutely beyond comparison.

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e135: Investigating the Extreme Aspects of Terrorist's Strategic Discourse Engineering in Imam Samudra's Last Letter

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Abstract

This article is focused on investigating the terrorists' strategic discourse engineering that operates in terrorist's community through radical indoctrinations. One of core terrorist's discourses in Indonesia nowadays is Imam Samudra's last letter which is categorized as a discourse of asymmetric threat that shapes and constructs the radical forms of fundamentalist ideology, destructive orientations and radical behavior of Islamic extremist in Indonesia. The analysis on this paper is also concerned with linguistic criminology profiling, asymmetric threats analysis, and strategic analysis for policy making process to counter the terrorism in Indonesia. The theory of post-discourse is used to reveal the extreme aspects of one of the terrorist's core discourses. Based on the analysis, the extreme ideological, psychological and behavioral orientations of terrorists in Indonesia are incisively uncovered through analyzing that letter as a linguistic evidence.

Keywords: *Imam Samudra, discourse engineering, fundamentalist, extreme indoctrinations*

INTRODUCTION

This paper is intended to investigate and reveal various profound strategic aspects and the darkest natures of Imam Samudra's discourse and behavior, particularly the process of his extreme psychological, ideological, cultural and behavioral formation through linguistic practices of strategic discourse and meaning engineering. In addition, this article is also focused on analyzing and designing the possible strategic solutions for advanced defense and counter-terrorism policy making as the paths of exercising the defense strategy to eliminate the asymmetric threats. This article is also expected to contribute to further linguistic and discourse theories development to cope with highly demanding strategic problems.

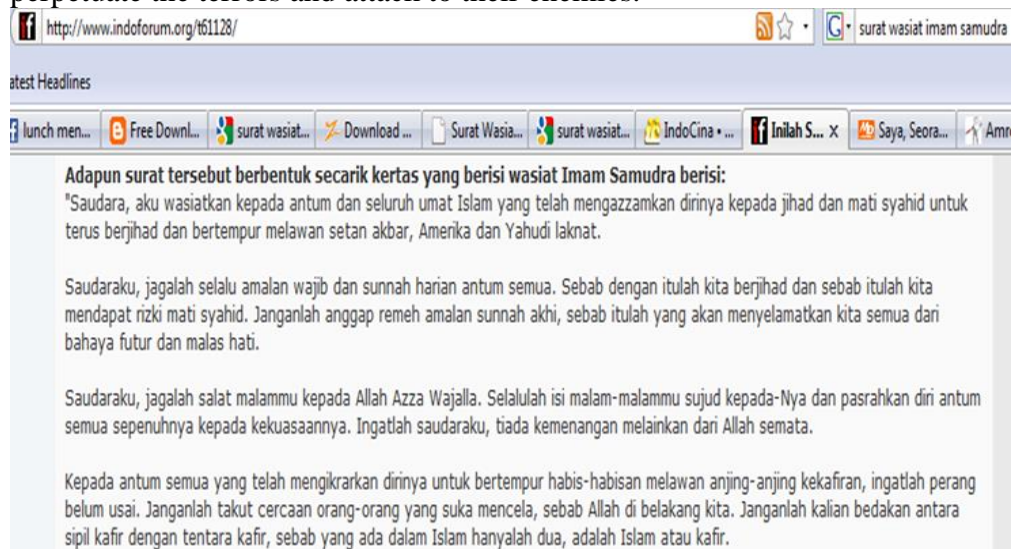
To cope with this conceptual challenge, Postdiscourse Analysis of Sawirman-e135 (PAS-e) is used in this article. The majorities of linguistic and discourse theories are not designed to directly cope with the extreme linguistic practices of terrorism. Therefore, particular linguistic studies and theories on terrorism and its discourses are very scarce. It seems that current linguistics development is still circumscribed in analyzing the strategic intricacies of terrorism. Hence, PAS-e is developed and used as the strategic theories from linguistic and discourse analysis. The theory is the foundation of linguistics to

achieve the level of strategic analysis through revealing the darkest and deepest strategic and tactical aspects of meaning and discourse.

The seed of PAS-e was developed firstly in 2003. At that time it was still called exemplar-135 theory (e-135), a multidisciplinary theory on discourse analysis, semiotics, hermeneutics, and formal linguistics. Some aspects of e135 and PAS-e are successfully designed, developed, and disseminated (Sawirman, et.al, 2010, 2011; Hadi, 2010a, b; Sawirman, 2010a, b; Sawirman, 2011a, b).

In essence, the advanced development of linguistics and discourse analysis nowadays should be thankful to the following multidisciplinary figures: Foucault (1978), Van Dijk (2006; 2008), Fairclough (1995; 2006), Shi Xu (2005), Derrida (1982), Wodak and Meyer (ed. 2001), Wodak and Chilton (ed. 2005), Van Leeuwen (2008), Blommaert (2005), Ollson (2008), Gibon and Turrel (eds, 2008), Barker and Galasinsky (2001), Benwell and Stokoe (2006), Jorgensen and Philips (2002), Blackledge (2005) Scollon and Scollon (2003), Wilkinson and Kitzinger (1995), Wooffitt (2005), Philips and Hardy (2002), Mayr (2008), Halliday (1991; 2004). Their numerous, invaluable, and critical contributions to discourse analysis have improved and freed the roles of linguistics from the mere traditional science of language isolated from social problem to become one of the respected studies in coping with the societal and political problems.

One of the principal terrorist figures in Indonesia, Malaysia, and other countries in South East Asia is Imam Samudra. He played the role as a team leader in deathly terrorist incursion in Bali 12 October 2012. He was legally proven guilty in the court and therefore sentenced to death. Before his execution, he wrote the last letter in the jail for all radical Muslims to perpetuate the terrors and attack to their enemies.



**Figure 1. Letter of Imam Samudra (Sources:
<http://www.indoforum.org/t61128/>)**

DISCUSSION

A. The Structure of Imam Samudra's Strategic Discourse Engineering

This letter has various complex linguistic and discourse phenomena at particular extreme level. The discourses in that letter indicate the use of linguistic tactics to induce and intensify the forms of destructive orientations, perception, comprehension, behavior, and actions in certain radical Muslim's societies. Such a lingual tactic based discourses seem to be engineered using particular ideological keywords, phrases and clauses which convey the meanings of hatred and deep anger, divine sacrifices, *jihad*, the divine truth, revenge and other lethal orientations and actions. These discourse practices reflect the dark nature of meaning and its lethal extreme psychological, ideological and behavioral effects in generating and perpetuating the violence. This problem is very serious since terrorism is one of the forms of asymmetric threats that involve the violent use of forces. Therefore it becomes a serious menace for Indonesian strategic defense and national security. Some basic structures of Imam Samudra's strategic discourse engineering are as follows.

Discourse Engineering Architecture of Ideological Brotherhood, Solidarity, and Identity

This architecture is engineered by Imam Samudra through the discourse fragments²: *akhi* 'brothers', *antum* 'you with ideological orientation,' *saudaraku* 'my brother, *saudara* 'brother,' to the Muslims. These fragments have meaning orientations of ideological brotherhood and solidarity in fundamentalist communities through the keywords. These aspects indicate Imam Samudra's attempts of engineering the meaning of brotherhood and solidarity which later inflict the same form of perception in the societies that have same extreme ideological root.

Discourse Engineering Architecture of Religious Rituals

This architecture is engineered through *jagalah selalu amalan wajib dan sunnah harian* (please keep your daily praying and rites, either the obligatory or the Sunnah ones). *Jagalah salat malammu kepada Allah Azza Wajalla* (please keep your night praying to Allah Azza Wajalla). *Selalulah isi malam-malammu sujud kepada-Nya dan pasrahkan diri antum semua sepenuhnya kepada kekuasaannya* (Fulfill your nights with sujud³ to Him and give up yourselves to His power). *Ingatlah saudaraku, tiada kemenangan melainkan dari Allah semata* (my brothers, please remember! There will be no victory if it is not from Him only).

Discourse engineering architecture of extreme action.

² Discourse fragments are the parts of holistic architecture of discourse which support other fragments in the same architecture. The controlling forms of discourse meaning are engineered through the fragments.

³ *Sujud* means the lowering the head to the floor in praying to worship the God.

This architecture is engineered through the minor fragments: *mengazzamkan diri* (strongly committed themselves), *jihad* (holy struggle), *bertempur* (to battle), *melawan* (to fight), *mengikrarkan dirinya* (to swear on,) *bertempur habis-habisan* (to fight in all out battle), *pembunuhan terhadap dengan orang-orang kafir* (murdering the kaffir people). *Membunuh mereka semuanya* (Kill them all), *Bercita-citalah menjadi penjagal orang-orang kafir* (keep your dream of becoming the butcher of Kaffir people). *Didiklah anak cucu antum semua menjadi penjagal dan teroris bagi seluruh orang-orang kafir*, (Train your children to be the butcher and terrorists of all kaffir people).

Discourse engineering architecture of divine sacrifice

This architecture is engineered through minor fragment: *mati syahid*⁴ (syahid). The next core discourse architecture is the divine sacrifices. In Imam Samudra's last letter, it is engineered through the minor discourse fragment *mati syahid* (Syahid). This fragment is in the form of the phrase, it has the meaning of divine sacrifices in Jihad that all Muslims are obliged to and rewarded by God with heaven and angels. The concept of *syahid* in Islam can be distorted and reversed to shape certain extreme religious motivation in committing terrors.

Discourse Engineering Architecture of Intense Hatred.

The core discourse architecture of intense hatred that is engineered through the minor fragments: *setan akbar; Amerika dan Yahudi laknat (the damned evil; United States and Jews) anjing-anjing kekafiran (the kaffir mother fuckers)*. Furthermore, the core discourse architecture of intense hatred is engineered through the minor fragment *setan akbar; Amerika dan Yahudi laknat (the damned evil; United States and Jews)*. The first fragment of this core architectural discourse engineering is the phrase *setan akbar (the damned evil)*.

CONCLUSION

The discourses in Imam Samudra's last letter are engineered based on five categories of core strategic discourse engineering architectures as follow: 1) the core discourse engineering architecture of solidarity and ideological identity; 2) the core discourse engineering architecture of religious rituals; 3) the extreme action and tactical offense core discourse architecture; 4) the divine sacrifice core discourse architecture; and 5) the core discourse architecture of intense hatred. Based on the analysis, the extreme ideological orientations of Imam Samudra are uncovered through analyzing that letter as a linguistic evidence.

⁴ *Mati syahid* or syahid is a holy death for Muslims in a struggle or war.

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Social Factors in Language Use: How Speakers of Banten Javanese Language Maintain Mother Tongue as Identity Marker

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Abstract

The number of migrants is increasing by the time Bantengot a status as newprovince. Language contact occurred during the process of communication between Banten Javanese speakers and new comers.Thecontact leads both of the speakers to choose the language that can be understandable. Dealing with the trend and considering family as the basic institution in preserving mother tongue, the research goal is investigating the use of Banten Javanese language in the family domain by relating it to speakers' social factors.The population of this research is all speakers of Banten Javanese language in Banten Province. To get comprehensive data, the sample is takenfrom 10 villages from different regions. Data are a collectedusingface-to-face survey by distributing a questionnaire to 10 villages in Banten Province. The questionnaire then analyzed using cross tabulation. This technique usedto get the percentage of Banten Javanese language speakers who use their mother tongue among their family members. The result shows that most of the speakers choose to use Banten Javanese language as their mother tongue in their interaction among family members.

Keywords: *Banten Javanese language, family domain, language use, social factor*

INTRODUCTION

Language attitude often influenced by social factors. These social factors included speaker's age, sex, education and job (Hudson, 1985:66-68; Milroy, 2003:36-42). In addition, these social factors may cause the norm of language use applied in a certain community. Therefore, the language have different status and function for each different domain. For instance, *bahasa Indonesia* will be applied in formal circumstances since it deals with the formal domain, while *Banten Javanese* language will be used among the members of the family in family domain.

Since Banten became a new province, many people come and stay to find a job. They shift for location and language reason as well. The shifting done by new comers will affect to the habitants. To make the communication run smoothly, both of them will choose one language that can be understandable for the two speakers. Because of that, the habitants as Banten Javanese native speaker tend to use *bahasa Indonsia* during the conversation, meanwhile Banten Javanese language used at home. However, this attitude toward the

division of language cannot be stable like that. There is much pressure around them to trigger the native speakers to choose others language; even they have communication with their own family.

Family, as one of language use domains, is a place where family members use mother tongue as the language of the family. When parents are still using the language to their children, it can be said that the process of transmitting the language is still running. If the process of transmitting the language is still running, it indicates that the local language (mother tongue) is still maintaining.

In line with the significance of family as the place to maintain the language and relating with the developing of Banten as a new province, it is interesting to investigate how Banten Javanese language used by the speakers in family domain. By giving the fact that the habitants are still using Banten Javanese language, it portraits that the language still exists among others living languages in Banten. Therefore, the researcher's aim of the researcher is describing the use of Banten Javanese language influenced by social factors in family domain.

METHODS

To conduct the research, the researcher did some procedure and technique in the way to do the research is systematic. To reveal the data based on the findings, the researcher applied two kinds of approaches. Quantitative approach dealt with the quantification process. Meanwhile, qualitative approach figured out the findings with the description.

The population of the research was all Banten Javanese native speakers in Banten Province. The sample is taken by cluster-purposive sampling since the respondents had had been grouped in different villages. To choose the respondents, the researcher proposed some criteria based on some qualification: range of age respondents (17-20, 21-30, 31-40, 41-50, and 51-60), sex (female or male), native speakers of Banten Javanese language, and he/she was born in Banten area. The selected sample was 340 native speakers who were from 10 different villages in Banten province.

Data selection used questionnaire. The questionnaire consisted of two main questions. First one was asking about the personal information of the respondents, and the other one was asking about language choice. This questionnaire distributed by the face-to-face survey. To distribute the questionnaire, the researcher assisted by some key informants. These key informants were the person who selected who would be the best respondents.

To analyze the data, the researcher use *cross tabulation*. This technique employed for the variable of this research was more than two, i.e. language use, family domain, and social factors. For social factors, this research focused on only two social factors: sex and age of the respondents.

RESULT

To figure out the 340 respondents, here was the composition of respondents based on their age and sex.

Table 1. Respondents Composition

Variable	The number of respondents		
	N	%	Total
Sex	Male	163	47,94
	Female	177	52,06
Age	17-21	51	15
	21-30	90	26,47
	31-40	76	22,35
	41-50	74	21,76
	51-60	49	14,42
			100 %

Based on the table, it showed that there was a slight difference between male and female. Male respondents were 14 less than female. Based on the respondents' age, the largest number was respondents in the range between 21-30 years old. In the other side, respondents who were in the range 51-60 years old were the least one. From the age composition, it tended that the most respondents involving in this research were in young period.

After collecting data, the next step was analyzing data using *cross tabulation*. Data result of language use in family domain focused on the situation when the speech occurred. The situation described was only in an informal situation, including the situation when she/he was angry, praying in heart, texting to friends, texting to a spouse, commenting headline newspaper, and commenting news on TV.

Banten Javanese language in family domain based on sex

Based on sex variable, the composition of female respondents had a larger number than male (table 1). In line with the language use at home when they were in the informal situation, the two different sex respondents did not show significant differences (see figure 1). However, the researcher found that the trend of female respondents used *Banten Javanese* language was more than male.

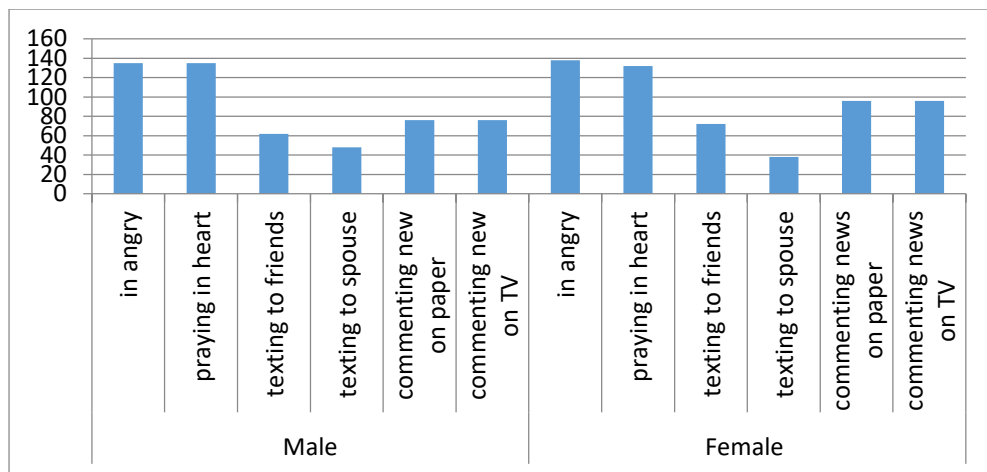


Figure 1. Female and male trend in using Banten Javanese language

Based on figure 1, it showed that female respondents dominated Banten Javanese language in the family domain when they were in the informal situation. The biggest differences between female and male were found in commenting news on TV and papers. When they were commenting in both media, the number of female respondents was 96, while male respondents got 76. Although there was a significant difference when both of them commenting the news, however, they were showing equal when the two different sexes were being angry and prayed in their heart silently.

Banten Javanese language in family domain based on age

This part described the use of Banten Javanese language based on respondents' age. The respondents were categorized into five stages of life: 17-20, 21-30, 31-40, 41-50, 51-60 years old. From 340 respondents, here was the result from five stages ageshown on figure 2 below.

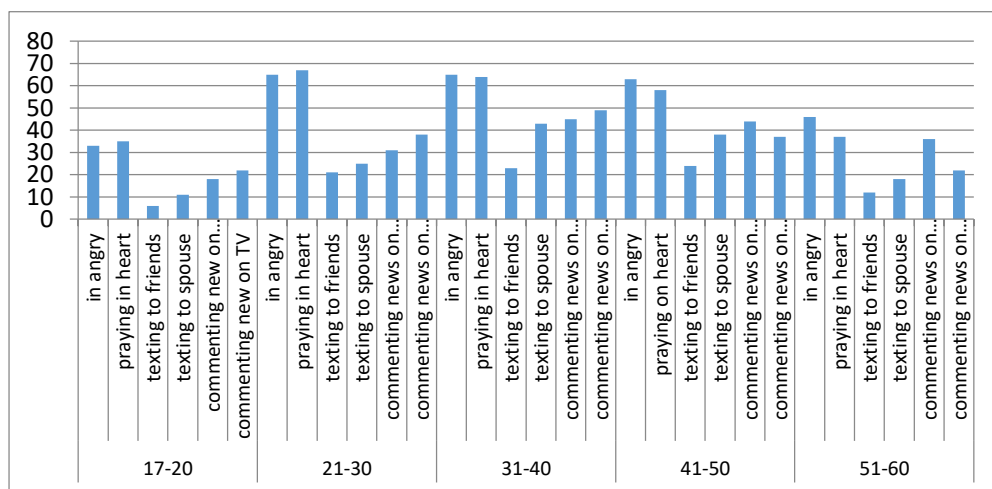


Figure 2. Trend in using Banten Javanese language based on age stages

From all of the respondents in this age stage, the most frequent selection of Banten Javanese use was praying in heart silently. There were 35 respondents who use this language when they were praying. On the contrary, the least frequent selection of Banten Javanese language was texting to friends. In the other word, most of the respondents used Banten Javanese when they were praying, but they could change the language when they were texting message to friends.

DISCUSSION

In a multilingual society context, a language use is strongly influenced by social factors that cling to respondents and established norms agreed upon the community. These social factors supported the social community how to behave toward the language. As the result of this, the domain was taken into account for placing the language. In the other word, the domain can be said as a set of place, people who were involved, and context of the conversation. The three kinds of social context then required a specific language (Holmes, 20: 2015). After showing the result of the data analyzed, this part was discussing the findings with some relevant theories. The theories were those that correlated with language use, language choice and social factor.

Sex as contributing factor in language use

A language pattern illustrated in figure 1 showed that the respondents paid their attention to whom they talked to. One example appeared from figure 1 that the female tried not to be the subordinate position from the male. An indication of language behavior was exhibited by female respondents could be related to Labov's finding in 1997 when he researched the differences in language behavior between male and female. From his finding, Labov said that,

“women conform more closely than man to sociolinguistic norm that are overtly prescribed (i.e. standard forms, but conform less than men when they are not (i.e. innovative form that are too new to have been recognized prestige or stigma”

Based on his findings, it showed that women behavior prefers to use standard language forms. However, for some studies these findings did not apply exactly same as what Labov found. Schilling (2013: 224) noted that the study conducted by Hibiya in Tokyo (1998) and Lopez-Morales in Puerto-Rico (1981) indicated different finding. From two studies, Schilling argued that sex did not affect the behavior of language.

In line with this research finding, the respondents give different trend from Labov's. In this study, female showed the trend to use Banten Javanese language in almost situation. This tendency indicated that female respondents kept their local language.

Age as contributing factor in language use

The age stage used in this research supported Coulmas division. The age range 17-20 years old was considered as a transition phase from adolescence into early adulthood. In this stage, they were more labile in language use since they still influenced by the environment. This phase also showed the time when they move to work world. For this phase, Coulmas identified as self-discovery period. In this age, they usually imitate the adulthood language style for some reasons. Based on the finding, respondents within 17-20 years old showed positive trend toward Banten Javanese language. They tended to use the language for almost activities.

The age around 21-30 was in stable behavior. In this phase, they were mature to pass prevailed social norms (Coulmas, 2006: 61). The older person was the person who used less nonstandard language. Another stage of age, i.e. 51-60, encountered physical obstacles. In this phase, the respondents began to lose their ability. Because of the condition, some of respondents were unable to use mobile phone so that they tended to speak directly to others.

CONCLUSION

According to finding and discussion, it can be concluded that most of respondents still used Banten Javanese language in family domain, particularly when they were in informal situation. However, related with sex and age, there were some points noted that:

- 1 Comparing to male, the number of female respondents were greater. This trend indicated that females gave their big contribution to maintain Banten Javanese language.
- 2 Based on age stages, middle age respondents (21-40) showed the positive trend in using Banten Javanese language. They contributed in maintaining the language since they used it in most of informal situation at home.

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Language Usage in Communication Among Indonesian Citizens in South Korea

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Abstract

Social interaction among Indonesian citizens who lived permanent or temporarily in South Korea used several different languages. This article describes the background and function of language use on social interaction among Indonesian citizens living in South Korea. The method used in this study is a qualitative methodology. Data collected by directly events said that occurs. The subject of study is Indonesian citizens in South Korea such as workers, students, and family marriage intervening. The object of this research is the use of language in social interaction among Indonesian citizens. It was analyzed by the qualitative method through sociolinguistic theory and reported descriptively. The results show that the language used in inter-Indonesian citizen interaction in South Korea is dominated by informal Indonesian language because of the diversity of speakers' origins, regional languages especially Javanese and Sundanese since they are the majority, and the Korean language. This has a positive impact on local language defense.

Keywords: *Language using, Indonesian citizens in South Korea*

INTRODUCTION

Nowadays, the popularity of South Korea is increased along with the development of the entertainment and tourism industry, including the medical and beauty tourism. Along with that, the economic development also continues to grow, as well as the cooperation with Indonesia. After the cooperation agreement between the government of Indonesia and Korea in August 2005 is approved, the number of Indonesia workers (Indonesian Migrant Workers) in South Korea continues to increase (Pudjiastuti, 2013:103). As well as the number Indonesian students who are studying in Universities in Korea are also increased, and some students who have graduated from Universities in Korea also do not return to Indonesia, and they continue to work and live in South Korea.

Based on that fact, Indonesian citizens who lived whether permanent or temporary in South Korea are continuously increased. Some of them have formed communities according to religion, ethnicity and social equality such as KMI (Komunitas Muslim Indonesia), PERPIKA (Persatuan Pelajar Indonesia di Korea Selatan), PUMITA Busan-Korea Selatan (Persaudaraan Umat Muslim Indonesia Al-Fatah), Korean-Indonesian Multicultural Family Community, and Social Communities based on ethnicity, especially Java, Sunda, Bima and so on.

Through these communities, the Indonesian citizens with various professions gathered to socialize. Not only through the communities, but also in places of worship such as church and mosque they also gathered to socialize. Social interaction among Indonesian citizens used several different languages, such as Indonesian and local languages.

In this article, the background and function of language use on social interaction among Indonesian citizens living in South Korea are described. In addition to enriching the sociolinguistic research, this study is expected to be the beginning of the study of language defense and shift of Indonesian migrants in South Korea.

METHODS

The method used in this study is a qualitative methodology. The data is collected by examining directly the speech act that occurred (Sudaryanto, 1993). The subjects of this study are Indonesian citizens in South Korea, such as workers, students, family marriage intervening, and family who accompany worker or student. The object of this study is the use of language in social interaction among Indonesian citizens. This study analyzed by qualitative method (Muhadjir, 2000) through sociolinguistic theory and reported descriptively.

Sociolinguistic is a science that examines the relationship between language behavior and social behavior (Kridalaksana, 1993:201). Chaer and Leony (2004:4) indicate that sociolinguistic is a subsidiary of science that is interdisciplinary and examines the language relation to social factors in a speech act society.

According to its formality, Joss in Chaer and Leony (2001:70-2); Ohoiwutun (1996:46) divided the language variant into five types. Those five types of language are the official type, formal type, business or consultative type, casual type, and familiar or intimate type.

Informal type is used to follow and adjust to the circumstances and communication situation (Wijana and Rohmadi, 2006:169). Here, the communication situation means who, to whom, what problem, and objective. Therefore, some form of language aspects such as the use of foreign languages and local languages can be found within the informal type.

Language defense is an attempt to conserve the local language by preserving a domination of local language that is implemented through the frequent use. Fishman (1972) claimed that an important factor to preserve a language is the loyalty of its community supporters. The high loyalty in a multi language society is an important factor for the local language defense.

According to Chaer and Leony (2004:120), the mixed code is the use of fragments from other languages, which may be a word or phrase, in the use of a language that may be necessary, so it is not considered as a fault or diversion. Meanwhile, the switch code is switching the use of a language to another language in a speech act.

RESULT

The results show that the language which used for interaction among Indonesian citizens in South Korea is dominated by the informal Indonesian language because of the diversity of speakers' origin, regional languages especially Javanese and Sundanese since they are the majority, and the Korean language. Moreover, other local languages also found depending on the speaker and opponent speakers such as Minangkabau and Malay language which is commonly used by people from Palembang, Bengkulu, and Jambi, Bali language, and Bima language. However, these languages are not used as much as Javanese and Sundanese. The following explanation based on the language used is discussed.

Indonesian Language

As a national language, Indonesian language is very important for Indonesian citizens wherever they lived. Although they live abroad, like in South Korea, Indonesian citizens still use Indonesian language when they communicate with people who have different local languages and cultures in communities or other events. Even though they can speak foreign languages, like Korean and English, they prefer to use Indonesian as a primary choice when interacting with other Indonesian citizens unless the communication involves the local residents (Korean).

The diversity of Indonesian language which used is based on the situation and condition. Formal language is used in the formal situation, and informal or casual language is used in the informal situation. In the use of informal and casual language, mix code and switch code with local languages, and the Korean language is found. The use of mix code is caused by habit factor in daily activities in Korea. It is found that there is an inclusion of Korean word into Indonesian language speech act because of the daily habits of the speakers. For example, “dosirak” or lunch box, “canggih” or glove made from plastic, and “jihacul” or underground train. In Indonesian, these kinds of words are difficult to find or rarely to be used. The switch code occurs because of the existence of multicultural speaker. For example, switch code from Indonesian to local language or foreign language.

Javanese and Sundanese Language

Javanese and Sundanese are the dominant local languages that found in the communication among Indonesian citizens in South Korea. Since the speaker from Java and Sunda are the major community, compare to other language speakers. Indonesian citizens in South Korea who work as Indonesian Migrant Workers and Korean-Indonesian multicultural families mostly are Javanese speakers and then followed by Sundanese speakers. Likely, students and other professions are also the majority of these two languages speakers because logically, the number of Indonesian people in Java Island is the highest also Javanese and Sundanese speakers are from this island.

Korean Language

Based on the analysis, Korean language is commonly used in the word structure that caused mix code in the speech act. The used of Korean in the sentence structure is rarely found. It is because the communities or gathering with other Indonesian citizens is a precious thing, where they can express their feeling of missing their homeland.

Other Local Languages

Other local languages are Malay language that used in Palembang, Bengkulu, and Jambi, Batak language, Minangkabau language, Bima language and Madura language. The lower number of these local languages speakers impacts to the lower number in using these languages. Sometimes, they also speak Javanese and Sundanese in communicating because of the influence of the environment.

DISCUSSION

The use of local languages among Indonesian citizens in South Korea shows a positive impact to preserve the speaker's local language. In family marriage intervening (Indonesian wife and Korean husband living in Korea), they tend to not to teach the mother's local language to their child (Ladyanna, 2012). Thus, the language defense of mother's local language does not work. However, they still use the local language in the communities or events in worship places and other place.

The social network like Facebook can be a media for using the local language, so that it can help to attempt the local language defense (Ladyanna, 2012). Ladyanna also studied about the using of Malay (Indonesia) language in South Korea and concluded that Malay-Indonesia language is used in some aspects life in Korea, such as the economy, mass media, education, and social community (http://plm.org.my/wrdp1/?page_id=1912). Furthermore, it is also explained that Malay-Indonesia language has a role to improve the economy, disseminate the information, create the reliable human resources and reduce the social conflict.

As Fishman stated before, the loyalty of speaker is an important factor in local language defense. The use of local languages by Indonesian citizens in South Korea can support the local language preservation. Although living far away, the mother tongue (local language of origin) is used continuously according to the situation and condition. Therefore, the worries of language extinction can be prevented.

Regarding Unesco, nearly 2.724 languages in the world are threatened with extinction (Mason, 2012). Meanwhile, the local language is a tool to educate young people since the local language contains the local wisdom. Many experts have analyzed the problem of local language defense. Hanna (2012) found that the lower number of using the local language can reduce the quality of language defense itself.

Responding to the diversity of ethnic group in Indonesia, the Indonesian language can make the Indonesian people from different ethnic group closer even though they live abroad. Thus, the sense of nationalism will continue to grow. To prevent the local language from extinction, the use of language depends on situation and condition is an important thing to be considered by every speaker.

CONCLUSION

Local language usage in communication among Indonesian citizens in South Korea shows a positive impact to preserve the local language of the speaker. Although living far away, the mother tongue (local language origin) still use continuously depends on situation and condition. Therefore, the worries of language extinction can be prevented. To prevent the local language from extinction, the use of language depending on situation and condition is an important thing to be considered by every speaker.

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The Variation of English Used by the Local English Teachers in Padang, West Sumatra Indonesia

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Abstract

English has become a worldwide English language as it is widespread all over the world. Sociolinguistics reality has shown that different varieties of English have arisen due to the contact of the English language and the local culture. In the context of English language teaching within the non-English speaking countries such as Indonesia, it is assumed that the teachers of English teach a monolithic version of standard British (British Received Pronunciation) or Standard American English (SAE). However, this condition should be questioned whether those teachers of English use Standard English or they speak a certain variety of English. The aim of this study is to describe linguistically the English of the local teachers. Some English teachers who serve at local high schools in Padang West Sumatra Indonesia became the participants of this study. They can speak English, Indonesian as their national language, and Minangkabau language as their regional dialect. Their English was analyzed qualitatively regarding their linguistic features. The findings of this study indicate that the English of those teachers is phonological, morphologically and syntactically different to SAE or British English. The findings of this study could inform English language teaching pedagogy in the Indonesian context.

Keywords: *Varieties of English, linguistics features, teachers of English*

INTRODUCTION

English is a language that has become a global language. It was noted that more than 335 million people from 101 countries in the world that use English (Aziz, 2014). This means that almost the whole world know and even regard English as a second language in addition to the primary language that is used as a tool for communication. Moreover, some countries use English as an official language.

Variation of the English language appears due to the contiguity of a language with other local languages by those bilingual and multilingual language users. This shows that the English language at this time is no longer in a single form but also turn into plural varieties based on the context of native speakers (worldwide) termed *World Englishes* (Kachru et al, 2009).

From the Sociolinguistic point of view, English is a foreign language which is automatically intersected with the social culture of the community. This influences the form and structure of the language. Social relations, culture, and language are in a continuing relationship which is on an ongoing basis. This turns into a circle that is always spinning; certain social patterns

will produce certain linguistic patterns which in turn resulted in a return of social patterns and so on.

In Indonesia, although English is still regarded as a foreign language (English as a Foreign Language /EFL), English has been taught at all educational level; even starting from primary education, up to higher education. This indicates that English is the primary subject in Indonesian schools. Theoretically, the English curriculum in Indonesian schools focusing on the level of formal (structural) English that refers directly to the concept of English in America (American), English (UK) and Australia (Australian). They are classified as the official language (standard English) and refers to the standard English of the native speakers of English that can be measured by the tests such as TOEFL (Test of English as Foreign Language), TOEIC (Test of English as International Communication), IELTS (International English Language Testing System), TOEP (Test of English Proficiency), and others.

However, this situation raises several questions; (1) Is the English which is taught in schools in Indonesia a standard English? Because everyday English (languages use) is much different from what is taught in the formal schools. Then, (2) Is there any possibility that the English which is being taught in schools are a kind of the variation of English which is different to native speakers of English? According to Alip (2004), the English of the people in Indonesia is linguistically and culturally different. Thus those people will not speak English like those in other countries which use English as their native language. To this end, this study was conducted to determine whether the teachers of English in Indonesian context use Standard English or a variation of English (World Englishes). Therefore, the object of this research was focusing on the English of the high schools English teachers as they their English is being used as the model in their classrooms. These teachers have been exposing their English to the students for years.

METHOD

This study was descriptive in which the data was obtained from observations, documentations, analysis, field notes. 12 teachers of English who teach in secondary schools in the city of Padang, West Sumatra participated in this study. While they were teaching and speaking English, their voices were recorded and then the sound of their voice was transcribed. The sentences which were pronounced by the teachers are also transcribed. Transcriptions were the primary data in this study. In analyzing the data, the inductive analysis was conducted; the categories appeared in term of the linguistic traits that appear. The results of data analysis present the linguistic aspects of the teachers' English related to sounds, words, and sentence structures. These results are then presented in the form of a narrative description.

RESULTS AND DISCUSSION

The results and the discussion of this study present on what variations appear in those English teachers' English. It was found the phonological, morphological and syntactic variations. When those variation are being referred to standard (American, British, Australian) English as found in TOEFL (Test of English as Foreign Language), TOEIC (Test of English as International Communication), IELTS (International English Language Testing System), TOEP (Test of English Proficiency), these variations become deviant English that could be regarded as an error (mistake /error). However, when it is viewed from the English as a mean for communication, then these variations can be accepted.

Variation in Phonology

In English, the vocal sounds, tends to be pronounced by the sound of a diphthong (*diphthongs*) such as; [ei], [ou], [ai], [au], [uw], [ow],[ɔI], and so forth. While the usual trend in the use of English by those teachers in the city of Padang the diphthongs are not pronounced as seen in the data below:

(D.5) *If you dont have the money to **pay** this book is ok [...]*

(D.9) *Why you are not **come** yesterday?*

(D.52) *Ambril do not you **listen** to Miss explain this last meeting?*

(D.71) *We live in Indonesia with so many **land** around us.*

In the above data, the sound of 'pay' (D.5), the sound of 'come' (D.9), the sound of 'listen' (D.15), and the sound of 'land' (D.71) are is the diphthong sound in English. However, the teachers tend to make these sounds into vowels monophthongal or single vowel. They are not nasal sound but in Standard English, it is nasal sound which are by removing the noise through the mouth (oral cavity) and nasal cavity (nasal cavity) simultaneously.

Variations in Morphology

The morphological rules in English change the verbs form into *the present*, past and *future*. However, these forms were not found in the teachers' English. This can be caused by the influence of the Indonesia and Minangkabau language - either Indonesian or Minangkabau language does not recognize the changes of the tenses/time on the verb but rather only giving the indications of time. For example:

(D.9) Why you are not **come** yesterday?
S P Comp

(D.21) Collect your homework that Miss **give** to you las tweek!
P Comp conj SP Comp

(D.52) Ambril do not you **listen** to Miss explain this last meeting?
SP S P Comp

On the three sample sentences in the above data (D.9, D.21, D.52), it was found that the verb in each sentence form i.e. come, give, and listen do not change into the morphological form. They only use a basic verb form that is used as a marker of the present tense. This can be seen that in the Standard English grammar, these forms are incorrect. However, semantically these sentences can be understood in accordance with the state of the time using the words such as yesterday, last week, last meeting which act as compliments that complete the meaning of the sentences. Therefore, the use of language cannot be regarded as an error or mistake. It is only a variation of English without damaging its structure syntactically such as in D.9 which is a simple sentence, D.21 which is the combined sentence (compound), and D.52 which is classified into a combined sentence mixture (complex sentence).

Variations in Syntax

The variations in syntax appear syntactically on the teachers' English was found in the use of the verb as predicate (P) and compliance with the subject (S) at the grammatical level. In the structure of Standard English sentence, it is always formed on the noun phrase (NP) which is acted as a subject and it is followed by a verb phrase (VP) as a predicate. In this case, the use of the form of the verb is always influenced by the subject (S). For example, when the subject in a single sentence, the verb form used is also in singular form. Conversely, when the subjects used are in the plural form, the verb must also be in the plural form as well.

In contrast to Indonesian or *Minangkabau* language (the regional dialect), the predicate used is not influential on the subject, because the verb in Indonesian or Minangkabau language does not recognize the singular or plural form. Thus, it is likely to affect the formation of a phrase used by those teachers. It is eventually formed its own variations. For example;

(D.84) *Rudi, you **have to** study hard*

(D.12) *Why you **come** late?*

(D.19) *My mom **love** me very much*

In some samples of the above data, the use of the verb "*have to*" in D.84 sentence, the verb '*come*' on D.12 sentence, and the verb '*love*' on D.19 sentence are grammatical errors in Standard English, because they have plural verb. While the subjects are participated in the singular form, they should use the singular verb. Thus, the verb form should become "*has to*" on D.84 sentence, the verb '*comes*' on D.12 sentence, and the verb '*loves*' on D.19 sentence.

However, when it is viewed as a whole syntactic structure of a sentence, the sentences D.84, D.12, and D.19 have the subject (S) and predicate (P) consisting of NP and VP although in the written language (in the context of writing), the sentence is not in accordance with the correct order; but when it is viewed as a communication, the sentence is a speech that has a complete

meaning as a language. Thus, it can be considered as a variety of oral or spoken language which meaning can be.

The teachers' English tend to omit the verb that syntactically in Standard English. They are the clause or the sentence which become the subject (S) by its category as a noun phrase (NP) and predicate (P) by its category as a verb phrase (VP). This becomes the habit formation of the variation of English because the use of the adjective without the use of 'to be', as it is seen in the following data samples.

(D.73) *Study with him ok, he a good boy*

(D.5) *you smart, but lazy*

(D.16) *you late, so you stand in front of the class*

In their meaning, the utterances above (D.73, D.5 and D.16) are intended to become sentences, but if they are examined grammatically in Standard English, the sentences are not correct sentences, although the syntax of a sentence has a subject (S) and predicate (P). It is because the predicate is not categorized as a verb phrase (VP).

From the syntactical description, the removal of the verb on the sentence structures changes the Standard English structure that should be in the form of the subject NP and VP for predicate. This constructs a new variation with comprehensible utterances by forming patterns on the subject and AdjP NP for the predicate, but it only applies to predicate with adjectives.

CONCLUSION

English is a language which expands and becomes an integral part in almost all the global community; so that English will no longer having a single system which only the people in Britain and its former colonies has the privilege to own it. English has also become a means of connecting nations. Consequently this situation leads to the language paradigms ranging from Standard English to English with various variations called "Word Englishes".

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Diathesis System in Mandailing Language

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Abstract

This study is aimed to discuss diathesis system in Mandailing language by applying the concept of classification proposed by Crystal (2001). Diathesis system in this concept consists of nominative-accusative, ergative-absolutive, and middle voice. The major purposes to be achieved in this descriptive-qualitative study are: (1) to investigate types of diathesis system in basic clauses in ML, (2) to describe the predicative construction of each type in each clause, and (3) to determine the typology group of ML based on those types of diathesis system. The data are analyzed by using form-changing and deletion techniques. The results of the study indicate that (1) diathesis system in a basic clause in BM consists of active, anti-passive, passive, ergative, and medial diatheses, (2) each type of diathesis system has its particular constructions, (3) ML is categorized as a nominative-accusative type of language.

Key Terms: *Diathesis System, Ergative-Absolutive, Nominative-Accusative.*

INTRODUCTION

Typologically languages in the world have particularity, similarity, and difference so they can be classified. One of the structural characteristic languages based on a linguistic typology that can be classified is diathesis system. Diathesis system is focused on morphosyntax level. Kridalaksana (2009) defines diathesis system is the grammatical category that shows the relation between participant and subject in action which typically realized by verbs. It means that theoretically diathesis is not only based on morphosyntax study but also on semantics. The concept of classification of diathesis system is proposed by Crystal (2012) who divides diathesis into three types; nominative-accusative, ergative-absolutive, and middle voice.

Mandailing language is one of the regional languages that are located in North Sumatra Province. Mandailing language hereinafter referred to ML, commonly has the basic typology V-O-S (Van Valin and LapoLLa, 1999:77). ML that has the basic typology V-O-S also has its own diathesis system. Based on diathesis system analysis, the language can be categorized as nominative-accusative or ergative-absolutive. The term ‘ergativity’ is used to describe a grammatical pattern in which the patient argument (P) of the transitive predicate is treated in the same way as the sole argument (S) of an intransitive predicate, with the agent (A) of a transitive predicate being treated differently. In an accusative system, the agent argument (A) of a transitive verb is treated

in the same manner as the sole argument (S) of an intransitive predicate with different treatment for P (Artawa, 2004:31).

There are several reasons why the research of ML diathesis system needs to be conducted. First, this research has not been thoroughly reviewed. Based on a literature search, the study of diathesis system in North Sumatra Province has been done on Toba language. Second, based on the initial survey of study, the researchers suspected if ML contains the characteristics of ergativity. According to Anderson (in Artawa, 1998), there is a language that has been categorized as ergative type morphologically but behaves an accusative language syntactically. Thus, the researchers try to investigate types of diathesis system in basic clauses in ML and describe the predicative construction of each type in each clause to determine whether ML refers to nominative-accusative or ergative-absolutive based on its diathesis system.

METHODS

The data for this study were taken from speakers of ML in Mandailing Natal regency by applying descriptive research with a qualitative approach. The data of this research are basic clauses in ML. In collecting the data, the researchers applied observational method by using *simak libat cakap* (involved conversation observation technique) and *simak bebas libat cakap* (uninvolved conversation observation technique). In analyzing the data, researchers used form-changing and deletion techniques. Meanwhile, the method applied to present the result is formal and informal method with deductive-inductive approach. Those methods and techniques proposed by Sudaryanto (2015).

RESULTS AND DISCUSSION

A. Types of Diathesis system in ML and Its Predicative Constructions

1). Active Voice

According to Kridalaksana (2009), active voice is a grammatical form of a verb or clause that its grammatical subject is an agent. In addition, Loos (in Satyawati) states that grammatical subject in the active voice is semantically actor. It means that active voice has the grammatical subject as the agent and grammatical object is a patient. Typologically, each language has its marker which is featured in this construction. ML also has its marker. The examples can be seen below:

- (1) *man- basu abit umak.*
ACT- wash cloth mother
'Mother is washing the cloth'
- (2) *man- tukar-kon hepeng ahu.*
ACT- change-CAU money IPL
'I change the money'
- (3) *man-bada -i halak sajo udak-mu.*

ACT-fight-APL people PAR uncle-POS2TG
'Your uncle always fights people '

Based on constructions (1-3), morphological markers of the verb *mambasu*, *manukoarkon*, and *mambadai* are *maN-*, *maN-/-kan*, *maN-/-i*. Those constructions have two arguments which consist of subject and object. The subject is *umak*, *ahu*, *udakmu* as the agent and the object is *abit*, *epeng*, *halak* as the patient. The verb *mambasu* has *mam-* (classified as *maN-*) prefix. The classification prefix is based on the reality that it is a nucleus of its verbalization. The verb *mambasu* (marked by nasal prefix morphologically) is derived from the basic form *basu*, which is categorized as a verb. When its basic form *basu* is attached by nasal prefix *maN-*, the verb is classified as a transitive verb that needs two arguments. The verb *manukarkon* is also derived from the basic form *tukar* which is a verb. When its basic form *tukar* is attached by nasal prefix *maN-* and the suffix *-kon*, the verb is classified as a transitive verb. Similarly, the verb *mambadai* is derived from the verb *bada* as the basic form. When its basic form is attached by nasal prefix *maN-* and the suffix *-i*, the verb is also classified as a transitive verb.

2). Anti-passive Voice

The anti-passive voice is not only found in ergative languages because anti-passive and passive constructions can be found in the same language (Postal, 1977). It means that anti-passive construction can also be found in accusative languages. The verb in this construction can not be put into a passive verb. The example can be seen below:

- (4a) *Mar-suo si Burhan ia.*
ERG-temu ART Burhan 3SG
'He meets Burhan'
- (4b) *Mar-suo rap si Burhan ia.*
AP-meet Prep ART Burhan 3SG
'He meets with Burhan'

In construction (4a), NP *ia* is agent argument of the transitive verb, in contrast, NP *si Burhan* is object argument of the transitive verb. Object argument in (4a) is demoted so that NP *si Burhan* is not as the core argument in (4b). In other words, NP *si Burhan* becomes peripheral in (4b). Dixon (1994) states that NP of the derivational object becomes peripheral and it is marked by the case of non-core argument (preposition, etc). Thus, NP *si Burhan* in (4a) is not as core argument, and it is marked by preposition *rap* in (4b). The verb *marsuo* is not classified as transitive in (4b) so that it only has one argument (*ia*). This relates to the theory of anti-passive stated by Dixon (1994) who explains that anti-passive is treated to the transitive clause and forms intransitive clause. The verb *marsuo* is derived from verb *suo* as the basic

word. When its basic form is attached by prefix *mar-*, the verb is classified as an intransitive verb.

3). Passive Voice

Passive Voice is derived from active voice. This construction has an argument so that it is classified as an intransitive verb. In ML, the marker of passive voice is *di-* (← *i-*) in its verb. Generally, passive construction has patient argument (P). However, there are two kinds of passive that can be found in ML; passive form that its argument refers to patient and passive form that its argument refers to agent. The following examples are presented to see those constructions:

- (5a) *man-oban sira nanguda.*
ACT-bring salt aunty
'Aunty brings salt'
- (5b) *di-oban do sira i.*
PAS-bring PAR salt ART
'The salt is brought.'
- (6a) *mang-kojar manuk i ia.*
ACT-chase chicken ART 3SG
'He chases the chicken'
- (6b) *di-kojar ia (manuk i).*
PAS-chase 3SG chicken ART
'(that chicken is) chased by him'

Constructions (5a) and (6a) are active voices which marked by nasal prefix *maN-*. Based on the passive principle, object NP of active verb becomes subject and agent NP of active becomes an oblique in passive construction (Dixon, 1994). In ML, object NP of active verb becomes subject and agent NP of active is deleted in passive construction (see 5b). The verb *dibas* is verb (marked by nasal prefix morphologically) with 'the verb' as the basic form. When its basic form *bawa* is attached by prefix *di-*, the verb is classified as intransitive verb that has one argument. However, in construction (5b), object NP of active verb becomes an oblique and agent NP becomes an agent in passive construction. The verb *dikojar* is verb with 'the verb' as the basic form. When its basic form *kojar* is attached by prefix *di-*, the verb is classified as intransitive verb that also has one argument. Passive construction that its argument refers to agent is more often used by the speakers in Mandailing Natal.

4). Ergative Voice

Ergative voice is found in ergative-absolutive language. In contrast, passive voice is found in accusative language. However, both ergative and passive constructions can be found in accusative language. According

Anderson (in Artawa, 1998), there is an ergative language at morphological level but it acts accusative syntactically. It means that there is no absolutive language in this world. Therefore, a language which has active-passive voices also can have ergative construction. ML, as the accusative language also has ergative construction. The examples can be seen below:

- (7) *tar-tolon ahu.*
ERG-telan 1SG
'I swallowed it (unintentionally)'
- (8) *mar-langgar kareta nia.*
ERG-crash motorcycle-POS2SG
'Her motorcycle crashed'

Constructions (7) and (8) are ergative constructions. Those constructions can not be put into passive form. Those ergativities are marked by prefix *tar-* and *mar-* morphologically. Those prefixes give the meaning of unintentional actions. Hopper and Thompson (in Yusdi, 2012) states that one of transitive parameters is degree of deliberation. In addition, Comrie (in Jufriзал, 2012) both passive and ergative voices can have the same property of subject as the patient rather than the agent. However, the property of subject as patient in passive construction is higher than in ergative construction. In those constructions, *tolon + tar-* and *potuk + tar-* are the verb which has the meaning of unintentional actions. According to Cartier (in Yusdi, 2012) derivation of transitivity is one of the characteristics of ergativity.

5). Middle Voice

Middle voice refers to the clause which is the action of the verb impacts to its subject. In other words, the subject is actor and also patient. Shibatani (in Kardana, 2011) divides three types of middle voices; morphological middle voice, periphrastic middle voice, and lexical middle voice. The following examples are presented to see those constructions:

- (9) *mar-lojong ahu.*
MED-run 1SG
'I run'
- (10) *mar-lojong-kon diri ahu.*
PRE-run-APL MED 1SG
'I run'
- (11) *modom ahu.*
Øsleep 1SG
'I sleep.'

Construction (9) is a morphological middle voice. The prefix *mar-* that is attached in its verb classified as intransitive verb. Thus, it just has one

argument (*ahu*). This argument is indicated as A and P argument because the result of the action impacts the subject. Construction (10) is the periphrastic middle voice that showed by *diri* in ML. That word (*diri*) indicates that subject is both actor and patient. Both of these roles mean there is co-referential relation. Therefore, periphrastic middle voice identically refers to the reflexive clause. The verb of this clause is derivated from *lari* (classified as a verb). When affixes *mar-/-kon* are attached to its verb, it is classified as a transitive verb. Construction (11) is a lexical middle voice which is marked by zero in its verb. The verb *lari* means the action of the verb impacts to its subject. The verb *lari* is classified as an intransitive verb.

B. Grammatical Typology of ML based on its Diathesis

The term ‘ergativity’ is used to describe a grammatical pattern in the which the patient argument (P) of the transitive predicate is treated in the same way as the sole argument (S) of an intransitive predicate, with the agent (A) of a transitive predicate being treated differently. In an accusative system, the agent argument (A) of a transitive verb is treated in the same manner as the sole argument (S) of an intransitive predicate with different treatment for P (Artawa, 1998:31). ML is classified as accusative language. According to Jufrizal (2012) and Yusdi (2012) a language that has active-passive constructions is the major characteristic of accusative language. However, theoretically, ML is not an absolutif as accusative language because diathesis *ergatif-absolutif* also found in this language.

CONCLUSION

Based on data analysis, it can be concluded that ML is nominative-accusative language because it has grammatical pattern which the agent argument (A) of a transitive verb is treated in the same manner as the sole argument (S) of an intransitive predicate with different treatment for P. It is proven by ML has active><passive voices. Active-passive voices are marked morphologically by *maN-* >< (*d*)*i-*. There are two kinds of passive forms in ML; passive form that its argument refers to patient and passive form that its argument refers to agent. ML also knows middle voice; morphological middle voice, periphrastic middle voice, and lexical middle voice.

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The Minangkabau Local Wisdom in Numeral Classifier for Food Ingredient Counter Case of Halaban Isolects, Lima Puluh Kota Regency

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Abstract

This paper aims to describe the types of the numeral classifier for food ingredient counter which showed the local wisdom of Minangkabau peoples used by the Minangkabau language native speakers with Halaban isolects in the Lima Puluh Kota Regency. The data collection conducted in four methods: (1) hearing, (2) interview, and (3) recording. The methodology used in data analysis was the intralingual comparison method and referential comparison method. The results of this study indicated that the Minangkabau local wisdom could be found from the numeral classifier used in food ingredients counter in Halaban isolect, Lima Puluh Kota district. From the forms, there are three categories of numeral classifiers which show the local wisdom: (1) the individual numeral classifiers, (2) the collective numeral classifiers, and (3) the size numeral classifiers. The individual numeral classifiers were found in five linguistic forms, while there are nineteen linguistic forms were found as the collective numeral classifiers, and the size numeral classifiers were found thirty linguistic forms. All the numeral classifier forms are still used by the Minangkabau language native speakers with Halaban isolect in Lima Puluh Kota Regency currently.

Keywords: *local wisdom, numeral classifier, counters, food ingredients, Halaban isolects.*

INTRODUCTION

The Minangkabau language is the vernacular use simultaneously with Indonesian and foreign languages. Due to current development, the existence of local languages is becoming more marginalized. From the preliminary observations base on the native Minangkabau language speaker area, especially in the West Sumatra province, it can be predicted that the Minangkabau language has undergone to shift. There are several causes of this language shift, include the impact of the globalization.

The globalization phenomenon seemed to try unifying the whole human being around the world into the one same culture style. This phenomenon certainly alienates Minangkabau community away from their cultural roots then eliminates their national identity. In fact, as a civilized nation, they also have strong cultural roots inherited from the experience of the ancestors and then become the spirit of life. This thing is known as the local wisdom.

According to Sibarani (2012: 112-113), the local wisdom is a native wisdom or knowledge developed by the society that comes from the virtue of the cultural tradition which uses as the self-control of the social life. Furthermore, Ataupah (2004) described that local wisdom characterized with the rich historical and positive value. This value was obtained by the ancestors

and then inherited orally to the next generation. In fact, Moendardjito (cite from Ayatrohaedi, 1986: 40-41) stated that the local wisdom could give the direction to the cultural development.

The current main stream culture has contributed to encouraging the public to take part in the global culture which is largely dominated by western culture. In many ways, the standards of civilization are measured from western civilization. For example, the growth of the modern market in the regional part of Indonesia, including West Sumatra province, has given the impact to a shift of the numeral classifier use in Minangkabau language. The modern markets are more likely to use western terms, especially English for counting objects or products. Therefore, to maintain the existence of the Minangkabau language and to explore the local wisdom of Minangkabau culture, it is necessary to conduct the deep study in the numeral classifier Minangkabau language.

In this paper, the discussion is focused on the forms of the numeral classifier of the ingredients counter and the use of Minangkabau language, isolects of Halaban speakers in Lima Puluh Kota Regency. The data was collected in *Nagari* (village of) Batupayuang, Lareh Halaban Sago district. The discussion on this paper will be specified on the numeral classifier which shows the local wisdom in Minangkabau language.

According to Nadra, Sri Wahyu, and Mahsun (2014), the numeral classifier (or also called as the classifier of the object) is a word that plays an important role because this word has a function to classify the objects. The numeral classifier is always present along with objects.

Mizuguchi (2004a: 26) states that "the numeral classifiers are classifiers that occur with a numeral or a quantifier." In line with the state of Mizuguchi, Miho (2004) explained that the numeral classifier is a word accompanying behind the number which shows the nature and the types of purpose that are based on form and meaning.

There is two separate statement in classifying the numeral classifier base on the nature of the functionality, namely, by Aikhenvald (2000) and Mizuguchi (2004). Aikhenvald (2000: 114-115) divided numeral classifier into two types base on the division of Lyon (1977), *sortal* and *mensural*. *Sortal* is a numeral classifier to count the objects individually by one unit, while the numeral classifier *mensural* is stated object size (Aikhenvald, 2000: 114 -115).

In contrast to Aikhenvald, Mizuguchi (2004), numeral classifier classifies into three types, namely the individual numeral classifier, the collective numeral classifier, and the size numeral classifier. Furthermore, Mizuguchi explained that the individual numeral classifier is the numeral classifier used to count the smallest unit or to count one by one the tangible, solid objects, and for each of these objects to use specific numeral classifier. The collective numeral classifier is the numeral classifier for counting objects formed from the collection of the smallest units, and in counting the objects no longer focusing on them individually, but on the group formed by some of the individual members. The size numeral classifier is numeral classifier used for

measuring an object based on its size, and the object is known for not of the smallest unit (Mizuguchi, 2004: 13-14). Based on these two statements, it is clear that the classification of the numeral classifier based on Mizuguchi (2004) is more detailed than the classification of Aikhenvald (2000). Therefore, the discussion of this paper will be based on the classification of the numeral classifier as stated by Mizuguchi.

METHOD

This research data sourced from oral language. The data were obtained from the direct interview with informants in the location (Halaban village, Lima Puluh Kota Regency). The prepared data collected through the three methods include (1) hearing, (2) interviews, and (3) recording. The hearing was conducted by (a) the full participation of researchers (the researchers conceal their role); (B) the researcher as the participants (the role as the researcher is known); (C) the participants as the researcher (the role as participants is dominant than the role as the researcher; and (d) full time researcher (the researcher observe without participation) (Creswell, 2002: 140).

The interview conducted with structured and unstructured manner. Structured interviews are conducted using some questions that have been compiled in a list of questions that serve to elicit the answers. During the interview, it must be arranged to directly face with the informant. Sudaryanto (1993: 138) named this technique as a one face interview method. The answer of the informant was immediately recorded on the paper. The noting of answers is conducted orthographically. If the informant gives a dubious answer, it should be asked again in a different way. Unstructured interviews carried out depending on the situation that occurred the data collection on location

The intralingual comparison method as stated by Mahsun (2005: 112-115) was used in analyzing the data. This method defined as the data analysis method by correlating and comparing the elements which lingual characterization. There are three basic techniques in this method include the correlating and comparing then similizing technique (*hubung banding menyamakan/HBS*), the correlating and comparing then differentiating technique (*teknik hubungan banding membedakan/HBB*), and the correlating and comparing then summarizing similar points technique (*hubung banding menyamakan hal pokok /HBSP*). This method and techniques are considered suitable for analyzing data. Later, this analysis results would be presented narratively.

DISCUSSION

Based on the analysis that has been conducted from several data, this section will be discussed regarding the linguistic forms of the numeral classifier for food ingredient counter used by Minangkabau language native speaker with isolects of Halaban (later abbreviated as BmiH) in the District

Fifty Cities. The data in this research would be limited to the data which shows the local wisdom of Minangkabau culture. From the obtained data, it can be stated that there are three types of numeral classifier found in BmiH, Lima Puluh Kota Regency which shown local wisdom of Minangkabau culture. These numeral classifiers include the individual numeral classifier, the collective numeral classifier, and the size numeral classifier which follow the classification stated by Mizuguchi (2004) previously.

The data showed that around 60 linguistic forms of the numeral classifier found for counting the food ingredient which showed the local wisdom of Minangkabau culture in Halabaan village, Lima Puluh Kota Regency. From these 60 linguistic forms, later it can be classified into three types of numeral classifier follow the determination by Mizuguchi above. There is 5 linguistic forms of the individual numeral classifier, 16 linguistic forms classified as the collective numeral classifier, and 39 linguistic forms as the size numeral classifier which found during this observation. All these three numeral classifiers are currently still used by BmiH native speaker in Lima Puluh Kota Regency. The next section will be explained more detail regarding these numeral classifiers' forms in Halaban village, Lima Puluh Kota Regency.

The Individual Numeral Classifier

From the data obtained showed there are five forms of numeral classifier that related to the individual numeral classifier used in counting the foodstuff in BmiH. The whole 5 numeral classifier forms are *ikua*, *buah*, *olai*, *incek*, and *batang*. The description of each these individual numeral classifier is followed.

The numeral classifier *ikua* is the linguistic form used to count the food ingredient from animals. The animal species counted in this numeral classifier includes all animal species which can be cooked for the dish. Among the animal species, mostly there are coming from poultry (such as chickens, ducks, and quails), fish species (such as fish and eels), and from mammals (such as buffaloes, cattle, and goats).

In BmiH, the *buah* numeral classifier usually used to count the kinds of food ingredient derived from the types of fruits, such as lemon. In another way, this numeral classifier is also used to count the seeds or fruits of the plant which means that can also use for the specific ingredient such coconut, dogfruit, and so on. In BmiH, this numeral classifier *buah* also use in counting eggs.

The numeral classifier *incek* is the types of the numeral classifier that can be interchangeable with the numeral classifier *buah*. Therefore, all food ingredients that can be counted with the numeral classifier *buah* also can be counted by using this numeral classifier.

Olai is the numeral classifier is used to counting the food ingredient in the form of leaves. Therefore, this numeral classifier is usually used to counting the types of leaves which commonly utilized as a flavor for a cook, such as citrus leaves and turmeric leaves.

The numeral classifier *batang* is the numeral classifier used in counting the food ingredients which have a length and flat round shape things. Therefore, this numeral classifier is usually used when counting lemongrass and scallions.

The Collective Numeral Classifier

For the collective numeral classifier for food ingredients, there are sixteen linguistic forms found in BmiH. These collective classifier forms include *umpun*, *urek*, *tungku*, *tangkai*, *gagang*, *kobek*, *lidi*, *atua*, *jarek*, *sikek*, *tandan*, *onggok*, *papan*, *puduang*, *tungku*, and *pasang*. The detail of each collective numeral classifier can be explained as follows.

In BmiH, the collective numeral classifier *umpun* is used when counting the food ingredient in the form of tubers. When a group of tubers pulled out from its cluster, it can be called as *saumpun* (*serumpun* in Bahasa Indonesia, mean a cognate). Hence, *saumpun* of potatoes means it consists of several pieces of potato inside.

Similar like *umpun*, numeral classifier *urek* also be used when counting the tubers in the collective form. Therefore, these numeral classifiers are just interchangeable in use.

The collective numeral classifier *tungku* in BmiH is used as the counter word for garlic. Due to garlic usually consists of several seeds, it called as *satungku* garlic.

The numeral classifier *tangkai* is the collective numeral classifier in the form of pieces of the branches. This numeral classifier is used to counting the flowers, fruits, or leaves that are still attached to a branches or twigs. Flower, fruit in branch or leaves are not counted individually but count collectively at the attachment point. For the branches or twigs which have flowers, fruits or leaves, if they are separated from the stem, the name will be changed to *setangkai*.

In BmiH, *gagang* is collective numeral classifier used to count the vines, such as sweet potato and pumpkin. In this context, *gagang* refer to the stem of the vines. If the small stem of the plant separated from their main one, it later is called as *sagagang*. Furthermore, each of this *gagang* will consist of a few leaves.

The numeral classifier *kabek* is used to count the ingredients which put together in a bond of rope, yarn, or rubber. The food ingredients which usually combined in the form of the bonding are vegetables, such as spinach, kale, beans, and cassava leaves.

Lidi is the numeral classifier used for counting the food ingredient which skewed with a piece of stick. In BmiH, this numeral classifier is used to count the skewered of satay meat.

Literary, *Atua* means to skewer some stuff in a piece of bamboo stick. In BmiH, the ingredient such as dried eels skewered in pieces of bamboo is called as *saatua*.

Jorek is the collective numeral classifier used to count the objects that are bonded together by binding to each another. In Halaban village, the numeral classifier *jorek* is commonly used in count the coconuts which consisting of two coconuts tied together in a bond. This situation is called as *sajorek*.

Sikek is the specific collective numeral classifier used to count bananas which partially separated from their branch. The quantity of a *sikek* of bananas can be varying from 10 pieces to 20 pieces the fruits.

Tandaan is the collective numeral classifier used when counting the fruits that are in the branch and to take them; it needs to cut the stalk of the fruit from the main branch. In BmiH, this numeral classifier is usually used in counting a group of coconut or banana which collectively taken from attached place.

The numeral classifier *onggok* is used to count the group of objects which put together in the form of stacks. This numeral classifier usually used to count peppers, tomatoes, fish, and other ingredients. In one *onggok*, there are some chilies or tomatoes or a few fish which the quantity is not able to determined certainly due to the size of stacks or *onggok*.

In BmiH, there are two kinds of the collective numerical classifier which specifically use to counting the bitter beans (*petai*), which are *papan* and *puduang*. The collective numeral classifier *papan* is used to count a part of the bitter bean stalks which separated from the main stalk. This part is referred as *papan* (board) which consist of several beans inside. Unlike *papan*, the numeral classifier *puduang* is the numeral classifier is used to count the main stalk of bitter bean which collectively taken from the stem. Hence, the one *puduang* can be defined as the group of several *papan* of bitter beans.

The numeral classifier *tungku* in BmiH is the collective numeral classifier which uses to count a bag of spicy dishes put in small plastic bags. One *tungku* is describing as one bag of stuff.

In BmiH, there also found the numeral classifier *pasang* which used to count the cut chicken meat. If the chicken meat is cut into pairs such two pieces of wings or pieces of two legs, it will be counted as one pair or *pasang*. Hence, if the objects focus on the chicken wings or legs which consist of two pieces each, the numeral classifier *pasang* in this context can be classified as a collective numeral classifier.

The Size Numeral Classifier

There are thirty-two linguistic forms of the numeral classifier used in counting the size of the food ingredients in BmiH of Lima Puluh Kota Regency. These numeral classifiers can be distinguished into several groups, includes the size numeral classifier to express the number of part, the size numeral classifier to express the volume, the size numeral classifier to express the length, the size numeral classifier to express the hugeness, the size numeral classifier to express the quantity, the size numeral classifier to express the

shapes of objects, and the size numeral classifier base on the action. The next discussion will be detailed on the each size numeral classifier.

The Size Numeral Classifier to Express the Quantity of the Part

The size numeral classifier to express the quantity of the part defined as a size of the object which taken from the part of the biggest object. There are eight linguistic forms of this numeral classifier type which found in BmIH for counting the food ingredients. This numeral classifier type includes *kalupak*, *kapak*, *impang*, *saik*, *tampang ruang*, *kabuang*, and *ule*. Here are descriptions of the each of the numeral classifier.

The numeral classifier *kalupak* is used to count the garlic. The measurement of *kalupak* to counting the garlic is equal to a clove.

In BmiH, the numeral classifier *kapak* is used to counting the cut chickens. A quarter of a whole chicken usually called as one *kapak*.

The numeral classifier *impang* in BmiH used to count the objects with rooting tubers which separated from the main stem when used. Hence, this numeral classifier is used when counting the food ingredients such as ginger, turmeric, and galangal.

Saik is the size numeral classifier to express the small part of the cut objects. The use of this numeral classifier can be found in the counting meat, fish, fruits, and vegetables.

Tampang and *ruang* are two size numeral classifiers that express the quantity of the part which used in the counting of the durian. Inside a durian, there will be several fleshes of fruit, and the one part of this flesh of fruit in the pocket is called as one *tampang*. Besides *tampang*, *ruang* also uses in counting the numeral classifier for durian. A pocket of a durian which contains several fleshes of fruit s counted as *ruang*.

Kabuang is the size numeral classifier which used to count the cylindrical dish. A part of this dish that cut from cylindrical shape is counted as *kabuang*. Hence, the size which referred as one *kabuang* is uncertain.

The numeral classifier *ule* is the numeral classifier used to count a part of the citrus fruit. There is part of the flesh of fruit inside the peeled orange which can be separated from each other. A part separated flesh is called as one *ule*.

The Size Numeral Classifier Indicates the Volume

BmiH has some units that indicate the numeral classifier for volumes in counting the food ingredient. This numeral classifier is in the form of the container. Most of the containers that can be filled are used as the size numeral classifier. There are fifteen linguistic forms of the size numeral classifier indicated the volume in Minangkabau language of this area which takes from the name of container used to count the food ingredients. The fifteenth numeral classifiers are *pinggan*, *gale*, *cawan*, *sendok*, *sanduang*, *kuali*, *pariuak*, *ponai*, *panic*, *cerek*, *timbo*, *gayuang*, *karuang*, dan *sumpik*.

Besides, there is the size numeral classifier which indicates the volume in the form of the container; there is also another size numeral classifier in BMiH which take the shape of the human body part. Usually, the human body part used for counting volume is fingers and hands. This size numeral classifier of the volume includes *binjek*, *kawik*, and *gonggam*.

The numeral classifier *binjek* is a unit that indicates the volume of the object, which is as much as can grip by the fingertips. The size numeral classifier *binjek* is usually used when measuring the seasoning during cooking. Unlike the *binjek*, *kawik* is the numeral classifier base on the hand palm when a measuring. The numeral classifier of *kawik* is the unit of volume base on how many volumes of objects that can be taken with two palms. This numeral classifier is usually used in measuring objects in the form of seeds or the objects in the form of granules. Similar like *kawik*, the numeral classifier *gonggam* also make hand palm as the unit of volume. However, the quantities of volumes are different. The numeral classifier *gonggam* is the volume of the object which can take as much by one hand palm.

Besides using the body parts in measuring the volume of objects, the people in this area also recognize some other numeral classifier for the measuring unit. These numeral classifiers are *sukek*, *gantang*, and *katidiang*. All these numeral classifiers are commonly used to measure paddy, rice, and ground nuts. *Sukek* unit is based on the container made of bamboo which size is about one liter. *Gantang* is a measuring unit that consists of four *sukek* unit. Meanwhile, *katidiang* is a measuring unit that consists of ten *gantang*.

The people in this area are also familiar with other numeral classifiers of volume which specifically used to measure only for the paddy volume other than the tree numeral classifiers above which known as *pikua*. One *pikua* of the paddy volume is equal to thirty *gantang*.

The Size Numeral Classifier Indicate Length of the Object

There are three linguistic forms of the numerals classifier which measure the length of the object found n BmiH. These numeral classifiers of the length are *jari*, *ueh jari*, and *jongka*. All of the three linguistic forms of these numeral classifiers seem to use the body part as a unit, which in this content is a hand.

Jari is the numeral classifier of length which is about the size of an adult's finger. The index finger usually uses as the standard in this unit. This numeral classifier is usually used to counting food ingredients which have a long shape, such as lemon grass and cinnamon.

Just like *jari*, *ueh jari* which means 'finger joint' is another numeral classifier that makes finger as a standard. However, this benchmark more focuses on the sections of the fingers. Hence, the length used in this volume is equal with of one segment of an adult's finger. This numeral classifier is also used to counting food ingredients which have a long shape similar like *jari* numeral classifier.

Besides jari and ueh jari, in BmiH also found the numeral classifier length which based on the human body which was known as *jongka*. The definition of this unit is the stretch space between the tip of the thumb and the tip of the little finger. Just like the jari and f ueh jari, this numeral classifier is also used in the food ingredient which has long shape.

The Size Numeral Classifier Indicate the Hugeness of Object

BmiH has two forms of the numeral classifier which are indicated the hugeness of the object, namely *ompu* and *cakak*. Both of these numeral classifiers also use the finger as the standard.

Ompu in BmiH literary means as a thumb. For the ingredient which has a large size as adults thumb, it called as *saompu*. The numeral classifier *ompu* commonly used to measure spices such as turmeric and galangal.

Cakak is the measurable numeral classifier of the size which formed by making a circle bringing together both of tip of the thumb to the index finger or middle finger. This numeral classifier is used to measure the size of an object which is similar to the size of a circle between the tip of the thumb with the index finger or the middle finger. This size in BmiH is known as *cakak*.

The Size Numeral Classifier to Express the Quantity

There is only one linguistic form of numeral classifier found in BmiH to measure the quantity of the object, which known as *lapiak*. This numeral classifier is used to count the number of eggs in a paper case. Usually, one *lapiak* contain thirty eggs inside.

The Size Numeral Classifier based on the shape of the object

According to Kiryu cited by Wahyuni (2015), the size numeral classifier based on the shape of the object is a numeral classifier is used to counter object which has droplets, splashes, chunks, and etc. From that definition, there are two linguistic forms of the numeral classifier based on the shape of the object found in BmiH, include *titiak* and *buku*.

The numeral classifier *titiak* is used by the BmiH native speaker people to count the food ingredient which in the form of the dropping watercolor. This numeral classifier usually uses for food additives, such as dyes and essences, adding to the food.

The numeral classifier *buku* is used to counting the objects which shaped by hardened into a lump or small chunks. This numeral classifier is used to count lump of salt and sugar.

The Size Numeral Classifier based action.

Kiryu cited by Wahyu (2015) stated that the size numeral classifier based action is used to count the number of represents action had been taken. There is only one of this numeral classifier type found in BmiH which namely as

sauak. Which is said to be one *sauak* are as many objects that can be taken to the next palms.

CONCLUSION

From the discussion above, it can conclude that the Minangkabau language with Halaban isolects has varying numeral classifier to counting the food ingredients. Most of the numeral classifier is derived from the local wisdom of the community. From the forms, there are three categories of numeral classifiers which show the local wisdom: (1) the individual numeral classifiers, (2) the collective numeral classifiers, and (3) the size numeral classifiers. The individual numeral classifiers were found in five forms, while there are nineteen forms were found as the collective numeral classifiers and the size numeral classifiers were found thirty forms. All the numeral classifier forms are still used by the Minangkabau language native speakers with Halaban isolect in *Lima Puluh Kota* Regency currently.

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Teaching English with Natural Acting and Natural Talking (TENANT)

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Abstract

TENANT is the newest method that derived from communicative approach: Natural Approach, Total Physical Respond, and Actional Functional Model (AFM). It is aimed to help the language learners in acquiring the language easily with one of its principles, teaching and acquiring the language, by using teacher and learners' tradition or culture. It experimented to two babies, Zara and Gazi as the respondents of this method. It experimented for several months. Zara and Gazi were guided, leaded, taught in English every day. The English teachers, their parents, communicated with them without considering any English patterns or rules. They used English by using their own culture besides helping by visual aids. In addition, they acted and talked the language of using their accent, intonation, or dialect. Furthermore, they did not specify any materials, time, and places to act and talk the language to respondents. After applying TENANT for several months, the respondents, Zara and Gazi are able to communicate in English at the age of one and half years (the proof of this method is available on video). They do not communicate with British or American's accent, but they use their own culture (accent, intonation, dialect). In conclusion, teaching English by using teacher and learners' own culture will help the learners are easier to acquire the language than using foreign culture.

Key words: *Natural Acting, Natural Talking*

INTRODUCTION

Teaching English with Natural Acting and Natural Talking (TENANT) is the newest development of language teaching method based on the natural acting and talking. It was developed by Syaifullah, one of the English lecturers at English Education Department Faculty of Education and Teachers Training Lancang Kuning University Pekanbaru, Riau. The grand supporting theories of this method were Natural Approach by Tarrell and Krashen (1983), Total Physical Respond (TPR) by Asher (1982), and Actional Functional Model (AFM) by Zainil (2008). Syaifullah has experimented on his babies in acquiring a foreign language. Syaifullah and his wife communicate in English with their babies every day. They communicate with their natural acting and talking. Natural acting and talking means communicate (acting and talking) with like what their culture is and use any single natural instrument around them. They use their accent and dialect in teaching their babies. Within a short time, their babies are able to communicate in English.

METHOD

It was descriptive qualitative research which has been taken by using the observation instrument. It has been done for 18 months. The researcher has taught and observed the children of one family in Pekanbaru who experiment their new method in acquiring English, Zara and Gazi. The research was focused on the children English language acquisition. After doing and analyzing the data which has been gotten from observation for 18 months, the researcher has gotten the interim research result.

RESULT

After teaching the babies, the younger children (Zara and Gazi) by using TENANT for several months, they can acquire the foreign language (vocabulary) earlier. The babies, the younger children have been taught since they are in one year or moving from babble to speech (Steinberg, 2001: 4). Moreover, the result of this method can be described, as follows:

Table 1: Children Language Acquisition

Names	Ages	Speech Production	Example of Word
Zara and Gazi	1, 8 year	Utters word	<i>No, Yes, Cat, Good, Mew. Close, and Open</i>
	2, 5 years	Telegraphic speech	<i>Sing a song(twinkle-twinkle), take a bath, and money.</i>
	4 years up to now	Complete Sentences	<i>I'm loose, I'm afraid, and kakak winner</i>

Referring to the above result, TENANT has natural situation; acting, talking and instrument. It helps the learners to acquire the language easily. At the age of 1,8 years old, the language learners can acquire one word. The word produced is unclear. But for short word can be uttered clearly. Next, at the age of 2,5 the language learners are able to produce telegraphic speech or the combination of several words. But it is not the complete sentence yet. Finally, at the age of 4 years old, the language learners can produce the complete sentence (affirmative, negative, and interrogative) naturally. The videos of the above result are available.

DISCUSSION

TENANT focuses on the teacher's own culture; accent and dialect (Talking) in teaching vocabulary followed by action (Acting) and using the instrument. The own culture; accent and dialect do not change the meaning of any single vocabulary because of they only as transferring media. So, the student will be familiar with the culture, and they can catch the meaning easily. Moreover, TENANT, the adaption from Natural Approach (NA), Total

Physical Respond (TPR), and Actional Functional Model (AFM), has several principles in teaching vocabulary. It can be illustrated in the following figure:

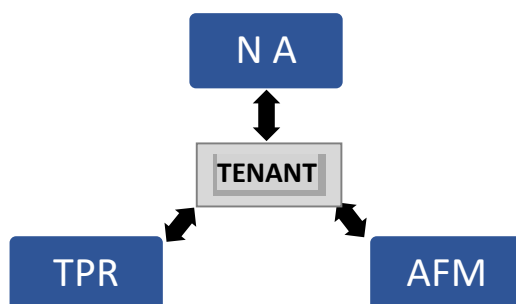


Figure 1: TENCANT derivational principles

First of all, according to Krashen (1983) there are some principles of language acquisition, such as learning, monitor, the natural order, input, and the Input hypothesis. In learning hypothesis, the acquisition is a natural way, paralleling first language development in children. It refers to a subconscious process that involves the naturalistic development of language. Learning refers to a process in which conscious rules about language development. In monitor hypothesis, conscious learning can function only as a monitor or editor that checks and repairs the output of the acquired system. In natural order hypothesis, the acquisition of grammatical structures proceeds in a predictable order. Errors are signs of the naturalistic development process, and during acquisition, similar development errors occur in learners. In input hypothesis, the acquisition is paramount, and learning is not. In affective filter hypothesis, acquirers with the low affective filter seek and receive more input, interact with confidence, and are more receptive to the input they receive.

Second, TENCANT principles are derived from TPR. Asher, the pioneer of TPR (1982) states that language teaching method built around the coordination of speech and action. Moreover, he describes that there are some principles in TPR: 1). Assimilation and skill can be increased significantly. 2). Vocabulary retention can be increased through physical activities. 3). Comprehension abilities precede productive skill in learning a language. 4).The teaching speaking should be delayed until comprehension skills are established. 5). Skills acquired through a listening transfer to other skills. 6). Teaching should emphasize meaning than form. 7). Teaching should minimize learner stress.

Finally, TENCANT adapts AFM principles that are found by Zainil (2002). He describes that teaching a language must focus on “use”, message or meaning, not on “usage”. AFM aims at developing the learner’s communicative competence to develop her/his verbal and non-verbal performance naturally as well as increasing her/his motivation in the teaching-learning process.

Referring to the writer's experiment and the above three method language principles, TENANT finds its principles. First, teaching a foreign language (vocabulary) can be started as earlier as possible. TENANT suggests the teachers and language learners teach and study the language early because of two reasons generally:

1. The age of the language learners can determine their ability to acquire the language. The younger the language learners are, the easier they acquire the language will be. Steinberg (2001: 169) states that the children are the better for language acquisition. The expert furthermore gives some reasons, such as psychological, social situation, and another physical variable. In a psychological aspect, the younger children relied more on their use of rote memory, whereas the older children tend to apply their cognitive ability in analyzing the syntactic rule in acquiring the language. For example, in daily we almost never asked by the younger children why the structure of this word or sentences such this and that, different from the older children, they seemingly like to ask or command about the pattern of the language. Moreover, in a social situation, the younger children can acquire the language easier than the older children. They normally have a natural situation. Usually, in their social life, the younger children obtain the language spontaneously by interacting with their playmates. In addition, context, motivation, and attitude, that had by the younger children are better than older children. According to Steinberg (2001: 186) the children by the age of 1 to 2 years old do not need the motivation to learn a language. It can be implied that to teacher the younger children is not difficult, the language teachers do not need to motivate, specify the situation, and suggest the learners to do this and that. But only by giving a natural acting and talking the younger children can follow or interact with the language teacher. In short, teaching the language at the early age is better than the older age.
2. Opportunity places an important role in learning a language. The older the learners are, the less opportunity will be. In fact, the older children more busy that, the younger children. They have some formal, non-formal, and informal activities got from teachers, family, and even the environment. In contrast, the younger children do not have such those. Their entire live is surrounded by a language model. They just follow any instruction, command, or direction. In short, less opportunity will affect the language learners' language acquisition.

Second, teaching a foreign language (vocabulary) can be taught through both the teachers' and students' own culture. The equality of the teachers and the language learners firstly will influence the process of language acquisition. The younger children who never seen "BULE or STRANGER" before will be shocked when they meet at one place. It takes the time to know each other. BULE does not know the culture of the younger children and neither do they.

According to Hornby (1987: 210) culture is all the arts, beliefs, social institution, characteristics of a community, and races. TENANT prefers the teachers who know well the culture of the language learners to the others. In teaching process, the culture has an important position. It can create a good and bad atmosphere. It will be good if the teachers and language learners both understand each other about their culture. Consequently, the language learners easily will follow any instruction, command, and direction from the teachers. Appositely, if the different teachers come to teach the different language learners, the acquisition language process will not be optimum. In conclusion, TENANT suggests in transferring and acquiring the language, the language teachers and the language learners both have same arts, beliefs, social institutions, characteristics of a community, and races in one atmosphere.

Third, teaching a foreign language (vocabulary) does not need a particular place, time, and situation. TENANT concerns on the language acquisition for the younger children. In teaching younger children, the language teachers do not think over of what the situation, where the place, and what the time is. Related to the younger children's psychology condition, they do normally not specify their lesson, place, and to acquire the language. So, TENANT suggests the language learners teach the language any time, place, and situation.

Fourth, a foreign language (vocabulary) is taught by natural acting, talking, and instrument. It relates to the natural situation. Steinberg (2001: 182) states that the younger children will do the best in the natural situation. Natural acting means that the teachers will act in front of the language learners like what their culture has. For example, most of the mothers in MINANG like feeding their children while having played or walking around. On that acting, the language teachers (mothers) can teach the language learners simultaneously. Natural talking means, the language teachers do not to consider about your English dialect and accent; British, American, or Australian. TENANT suggests the language teachers use their dialect and accent in teaching the language learners. In short, natural acting and talking do not need to act and talk a native like.

Fifth, a foreign language (vocabulary) is taught by natural receptive skill (Listening and Reading). Referring to the above natural situation; talking and acting, the language learners will acquire natural listening and reading. They will listen to the teachers' natural accent and dialect, and they will read the teachers' natural acting. In short, the language learners will simultaneously obtain the language based on their teachers' culture.

Sixth, In teaching a foreign language (vocabulary) the students' natural productive skills is extremely appreciated. Natural receptive will produce natural productive. Natural productive skill focuses on the language learners' speaking.

Ur (1997:120) states that

Of all the four skills (listening, speaking, reading, and writing), speaking seems intuitively the most important: people who know a language are referred to as ‘speakers’ of that language. Based on the above researcher’s statement, however, learners may not ignore speaking even though they have some problems such as inhibition, nothing to say, low or uneven participation, and mother-tongue use.

TENANT focuses on the language learners’ productive skill (speaking). In short, TENANT will produce the language learners who are able to speak by using their own culture; accent and dialect.

Basically TENANT techniques are also derived from Natural Approach (NA), Total Physical Respond (TPR) , and Actional Functional Model (AFM).

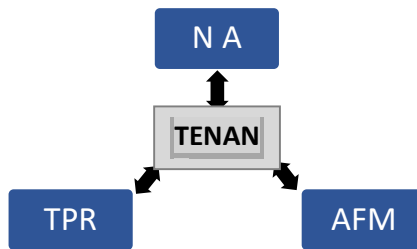


Figure 2: TENANT Derivational Techniques

First, Asher (1982) describes the usual classroom techniques for Total Physical Respond, as follows:

1. The class has 20 to 25 students without limitation of age
2. Units of lesson are not based on the grading of grammar
3. Almost all the materials are presented in commands
4. No translation except in abstract word
5. No homework is given to the students
6. Correction is only given at the appropriate time
7. The learning is begun from short, simple sentences which can be visualized in the class
8. At the beginning of each meeting, there is a summary of the previous lesson

All the above techniques are described in the teaching-learning process. First, the teacher does a fast moving warm up using commands. Second, commands use new verbs and nouns. The teacher asks a simple question which the students could answer with a gesture or other physical responses. Next, the students readily volunteer to utter commands that manipulate the behavior of the instructor. Finally, the instructor writes on the whiteboard each new vocabulary item and a sentence to illustrate the item. Then, she/he speaks each item and acts out the sentence. The students listen and copy the sentence.

Second, Krashen (1983) describes the usual classroom techniques for Natural Approach, as follows:

1. The class is started with TPR commands

2. Use TPR to teach names of body parts and to introduce numbers and sequence
 3. Introduce classroom terms and props into commands
 4. Use the names of physical characteristics and clothing to identify members of the class by the name
 5. Use visual to introduce new vocabulary and to continue with activities requiring the students' names as responses
 6. Combine the use of pictures with commands
 7. Combine the observation about the pictures with commands and conditionals
 8. Using several pictures, ask students to point the picture being described
- The above techniques are emphasized on presenting comprehensible input in the target language. Teacher talk focuses on objects in the classroom and the content of pictures. When the learners are ready to talk, the teacher provides comprehensible language and simple response opportunities. The characteristics of Natural Approach is the use of familiar techniques within the framework of the method that focuses on providing comprehensible input and a classroom environment that cues it, minimizes learner's anxiety, and maximizes learner's self confidence.

Finally, Zainil (2002) describes the classroom techniques for Actional Functional Model. The lesson begins with TPR technique by giving commands and model to the learners. For example, the teacher sits on the chair as a model, before asking the students to sit down. In the learning process, if there is any hesitance displayed by the learner for the new command or the new functional model, the teacher immediately returns to modeling with them. She/he must keep changing the order of commands in order to increase the learner's interest during the process. Therefore, she must evaluate the learner's performance during the process of teaching and learning. In addition, she/he also gives an oral test after 4 or 5 lessons individually. The lesson will be continued or reviewed by the process evaluation result.

Referring to the teaching experiment and the above three techniques, TENANT has some techniques that will be implemented in teaching language, as follows:

1. The number of learners is small, one to fifteen. TENANT has some reasons dealing with the language learner in the class, such as transferring, monitoring, and managing class process. The smaller the number of the language learners in the class is, the easier to the language teacher to manage, monitor, and transfer the language will be.
2. Units of lesson are not based on the grading of grammar. TENANT concerns on transferring the language based on the understandable real life, direct acting, and direct talking without considering the pattern of the expression.

3. Almost all the materials are presented in natural commands. TENANT gives a command automatically referring to the language learners' atmosphere.
4. No translation for any single new word. TENANT does not allow the language teachers to transfer one language to another language to figure out the meaning. The meaning can be obtained beneath the language teachers acting and talking.
5. No homework is given to the students. TENANT prefers natural situation to expand the former material to giving paper homework.
6. Correction is only given at the appropriate time. TENANT will extremely appreciate the language teachers who do not give direct correction. The correction can be given naturally. By asking acting and talking from the other language learners can be a correction.
7. The learning is begun from short, simple sentences which can be naturally acted and talked. TENANT gives the opportunity to the language learners to act and talk at the beginning of the class, particularly for the fast language learners for reviewing of the previous material.
8. Use natural acting, talking, and instrument in teaching. TENANT very concerns on using natural situation; acting and talking and also supported by the appropriate instrument in sharing the material.
9. Use teachers and language learners' culture to communicate the meaning. TENANT prefers teachers and language learners' culture such as arts, beliefs, social institution, characteristics of a community, and races to be placed in the class.

In presenting the above techniques, the teachers must have some characters of good teachers, such as interesting, intelligent, understanding, patient, friendly, organized, and good listener (Chamot, 199:53)

CONCLUSION, SUGGESTION, IMPLICATION

TENANT has a natural situation in teaching English; acting, talking, and proper instrument. It can help the learners acquire the language easily. It bases on the teachers and language learners culture and it does not base on the grammatical approach.

When the language teachers are about to teach a language, they are suggested not to:

1. Consider the age of the learner
2. Specify the time, place, or condition
3. Think about the pattern of the language
4. Get afraid of making mistake, and
5. Consider about a native accent or dialect

Based the above data, it can be implied that:

1. TENANT can be implemented for PAUD (the early childhood) all over provinces in Indonesia

2. This experiment result can furthermore be researched by the next researchers to get more obvious data about teaching the younger children in Indonesia, particularly in Riau Province.
3. And last but not least, suggestion, critic, and comment are extremely needed for the next better TENANT implementation.

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Nonstandard Words On News Titles In the West Sumatra Newspaper

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Abstract

This study aims to determine the use of the nonstandard word on the news title in the West Sumatra newspaper. Faced with the urgency of rushing information, the tight competition to grab the reader's attention, and the changing demographics of young readers. It demands the media try different ways to attract readers. One option is to style a light and not a standard language by the language of youth association. Most of the news title in the mass media in West Sumatra are found to still use the standard language. However, there are a small number of titles using nonstandard words. Non-native words used are regional, slang, and foreign languages, especially English, which has not been absorbed and acknowledged by the Language Center and incorporated into the Indonesian Dictionary. In the delivery of information, newspapers are required to use good and correct language. The choice of words must also be taken into account to avoid confusion and disadvantages of certain parties. In addition, the journalistic code of ethics includes guidelines for journalists to write news for others to benefit. This research uses the qualitative approach with descriptive method. Sources of data come from daily newspapers West Sumatra.

Keyword – *Nonstandard word, news title, newspaper*

INTRODUCTION

A story becomes meaningless if it is not read by audiences so the news should be able to attract the attention of the intended audience. Surely the news must first attract attention to read. The first thing the audience sees and reads is the headline. So the headline is made as interesting as possible to attract the attention of its readers. But not infrequently the media finally use any means to attract attention, including by violating the rules of the Indonesian language is good and true.

Journalistic language does have certain characteristics and different from the Indonesian language. However, what distinguishes the language of journalism with the Indonesian language is only found in its use only because the language of journalism is used as a language penyampai information. So it has its characteristics compared with other languages. According to Sumandria (2005: 53) The language of journalism has features such as simple, concise, compact, straightforward, clear, clear, attractive, democratic, active sentences, as far as possible avoid the use of technical words or terms, and subject to the rules and ethics of standard language.

The use of nonbound terms in the title often leaves the reader in doubt, not understanding or even not understanding the meaning of the term used. The headline is very important to deliver the reader into the news. It is used to summarize news content to readers about news content. Therefore, the writing of a title in the news must use a language that is easy to understand, clear and unambiguous.

The purpose of journalism is to share the news that society needs to the audience. A story becomes meaningless if it is not read or watched by audiences so the news must be able to attract the attention of the intended audience. So the news must first attract attention to read. But not infrequently the media finally use any means to attract attention, including by violating the rules of the Indonesian language is good and true. For example, news headline “Menekan Angka Kematian, Ibu Hamil Diwarning Wako” Posmetro Padang (24/7:11). Based on the rules of journalistic language in general, there are some errors in the title of the news. First, the title uses the word *Diwarning* Which is a term from the English language which has the equivalent of the word in Indonesian with the meaning of *peringatan*. Second, combining affixes with words from a foreign language *warning* (*peringatan*) be *di-warning* which mean *diperingatkan*. If you follow the standard language rules, the term is false and the title should read: “Menekan Angka Kematian, Ibu Hamil Diperingatkan Wako”. Third, the wording *di-warning* the headline is not tilted. The use of foreign terms should be tilted.

According to Wibowo (2009) Although journalistic language guidelines have been agreed upon by media personnel since 1975, journalistic ethical responsibility can not necessarily be correlated with technical-linguistic language usage by the press. Therefore, the selection of non-bible words as in the example is not rarely used newspaper print newspapers. Based on the observations most of the news headlines found still using the standard language. However, there are a small number of titles using nonbaku words. Non-native words used are foreign language words, mainly English and also Arabic, as well as regional terms that characterize where newspapers are published. These terms have not been absorbed and acknowledged by the Language Center and incorporated into the Great Indonesian Dictionary.

This study aims to describe the use of the word nonbaku on the news headline in the Newspaper Singgalang Daily, Padang Express, and Posmetro Padang. This research should be useful for various parties and not accuse or violate the title of news written in the three print media.

METHODS

This research explains about the linguistic phenomenon in newspaper especially newspaper in West Sumatera region. In this case selected daily newspapers Singgalang, Padang Express, and Posmetro Padang. The newspaper selection is based on the popularity of the newspaper in western Sumatra.

This study used a qualitative descriptive approach, because the issues discussed were not related to the numbers and interpretation of the results, but related to the good quality of the bad things being discussed. Arikunto (2006: 21) says the qualitative approach does not use numbers in data collection and in providing interpretation of the results. The object of this research is focused on the news headlines in newspapers daily in West Sumatra.

In a study, data is very important and should be searched by researchers with certain techniques. The data in this research is the nonstandard word on news headline contained in the newspaper. The data sources in this study are daily newspapers Singgalang edition Tuesday, July 25, 2017, Padang Express edition Monday, July 3, 2017, and Posmetro Padang Edition Thursday 18 July 2017.

The technique of collecting data in this research is using the technique of referring to, then make technique note. Called the method refer to because the way used to obtain data is done by listening to the use of language (Mahsun, 2007: 92). This technique is an advanced technique which is done when applying the method of referring to advanced technique (technological technique and competent lasional technique) which is to record data that can be obtained from informant on the data card (Mahsun, 2007: 131). The results of data collection is done by recording the whole word nonstandard on the headline in daily newspapers Singgalang, Padang Express, and Posmetro Padang. After that, an analysis of the nonstandard word on the news headline in the newspaper.

RESULT

Newspapers Posmetro Padang, Singgalang, and Padang Express are daily newspapers / published every day. The selection of these three Newspapers is based on the popularity of this newspaper in the region of West Sumatra. This newspaper publishes news that is divided into national, regional, and international news with various news such as political, economic, social, education, and so on. In the results of this study classified data relating to the use of the non-standard word on the news headlines in the form of the use of foreign terms local/regional terms, and popular terms that have not been absorbed or not in the Big Indonesian Dictionary. If there are words that are not listed in Big Indonesian Dictionary, it is considered not accepted as standard language. The following is a classification of data obtained from three Daily Newspapers in West Sumatra Region, namely Daily Newspaper Singgalang, Padang Express Daily Newspaper, and Daily Newspaper Posmetro Padang July 2017 Edition.

Table 1. Inventory of Non-Standard Word Use Data In West Sumatra Daily Newspaper July 2017 Edition

No	Newspaper News	Title News	Foreign terms	Local/regional terms	Popular terms
1.		“Ramlan: Jangan Menggunjingkan Induak Semang di Lepau” Singgalang (25/7:B-19)	Induak Semang		
2.		“APBD Minim, DPRD Ngotot Tambah Tunjangan” Singgalang (25/7:C-27)			Ngotot
3.		“Hotel Rang Kayo Basa Juara Pertama Tournament Futsal Antar Hotel” Singgalang (25/7:B-17)	Tournament		
4.		“Pembkab Sidoarjo dan Batang Hari Studi Banding E-Voting Pilwana ke Agam” Singgalang (25/7:C-21)	E-Voting		
5.		“Pandeka Minang Mudo Ke-8 Besar” Singgalang (25/7:C-23)		Pandeka Minang Mudo	
6.		“Pembkab Agam Gelar Bimtek e-SAKIP” Singgalang (25/7:A-6)	e-SAKIP		
7.		“Ikuti <i>Workshop</i> TI Jaringan Komputer dengan Baik”	Workshop		
A	B	C	D	E	
1.	Harian Padang Ekspres	“Lomba Nasyid Disambut Antusias” Padek (2/6:2)	Nasyid		
2.	Harian Padang Ekspres	“Tarif Angkutan Online Ditetapkan” Padek (3/7:3)	Online		
3.		“Kebut Deadline pada Desember” Padek (3/7:24)	Deadline		
4.		“Gali Potensi Daerah via Pacu Biduak” Padek (3/7:27)		Biduak	
5.		“Pegawai PLN beri 50 Ribu Sembako untuk Dhuafa” Padek (2/6:2)	Dhuafa		
6.		“120 Liter Tuak dan Mesin Judi Jackpot Disita” (2/6:11)	Jackpot		
7.		“Antar Pabukoan untuk Warga Miskin, Sahur Bareng Buruh” (2/6:12)		Pabukoan	
8.		“Dokter Intership Mesti Sopan dan Ramah” (2/6:13)	Intership		
9.		“Zat Berbahaya Ditemukan pada Pabukoan” (2/6:19)		Pabukoan	

10.		“Syar’I Motif Kartun Disukai Anak” (2/6:20)	Syar’I		
11.		“Masih ada Pungli dan Main Pakuak” Padek (3/7:17)		Pakuak	
A	B	C	D	E	
1.	Harian Posmetro Padang	“Dibully Teman, Siswa SMA Gantung Diri” Posmetro Padang (18/7:1)	Bully		
2.		“Setya Novanto Tersangka Korupsi e-KTP” Posmetro Padang (18/7:1)	e-KTP		
3.		“Foodware kini Bersertifikat Halal” Posmetro Padang (18/7:2)	Foodware		
4.		“2017 Mustahiq Terima Beasiswa” Posmetro Padang (18/7:3)	Mustahiq		
5.		“39 Hari Transaksi di Jakarta Fair Rp. 6,8 Triliun” Posmetro Padang (18/7:3)	Fair		
6.		“Pertemuan Da’I dan Ulama di Sumbar” Posmetro Padang (18/7:6)	Da’i		
7.		“Pemko Terus Lestarikan Marandang” Posmetro Padang (18/7:6)		Marandang	
8.		“Multaq Da’I III Jadi Media Persatuan Umat” Posmetro Padang (18/7:8)	Multaq Da’i		
9.		“Tower Sutet 100 Meter Roboh” Posmetro Padang (17/7:1)	Tower		
10.		“Kemenkumham Disebut Cabut Izin Sawmil” Posmetro Padang (17/7:5)	Sawmil		
11.		“Mulyadi Digadangkan Pimpinan Demokrat Sumbar” Posmetro Padang (17/7:4)		Digadangkan	
12.		“Kantin Kejujuran SMA 2 Bukittinggi Dilaunching” Posmetro Padang (18/7:14)	Launching		
13.		“Pimpinan Baznas harus Miliki Ilmu Marketing” Posmetro Padang (18/7:16)	Marketing		

Based on table 1. above, it can be explained that the three daily newspapers in West Sumatra use the nonstandard word on the headline that is loaded. Based on data obtained from Singgalang Daily Newspaper, the headline published July 25, 2017 edition uses a nonstandard word from foreign terms 4 data and local/regional terms 2 data. Padang Express Daily Newspaper

Edition 6 July 2017 obtained 11 data. 8 data of foreign terms (English and Arabic) as well as local/regional 3 data terms. While in the Daily Newspaper Posmetro Padang Edition July 18, 2017 obtained 15 data. 12 data from foreign terms (English and Arabic), 3 data from local/regional terms. From the data obtained can be concluded, first: data from each newspaper using foreign terms. Foreign terms found from English and Arabic. In addition, local or regional terms are found where newspapers are published in West Sumatra, so the newspaper uses the term Minang in its news headings. Secondly, if the three newspapers compared the use of nonstandard words in each edition, the most widely used nonstandard word regarding the use of terms that have not been found on Kamus Besar Bahasa Indonesia (KBBI) is Posmetro Padang Daily Newspaper. While the Daily Newspaper Singgalang and Padang Express are just a few nonstandard words used in one such edition.

DISCUSSION

In this section will be explained related to the use of the word found in the Daily Newspaper Singgalang, Padang Express Daily Newspaper, and Daily Newspaper Posmetro Padang.

Surat Kabar Harian Singgalang

Singgalang Daily Newspaper edition Tuesday, July 25, 2017 publishes news that is divided into national news, regional news, and international news. From the news, what is seen is how the use of nonstandard word on the headline. Whether it has been referenced to the default language, or not. If there are words that are not listed in the Big Indonesian Dictionary, it is considered not accepted as the default language. Based on the theory that has been described previously, that one of the requirements to see the title used already meet the rules of the Indonesian language is good and correct in print media is referring to the standard language.

In the edition, found 5 titles with words that are not standard and do not have a word equivalent in the Indonesian language. Here will be described the title of the news:

1. "Ramlan: Jangan Menggunjingkan Induak Semang di Lepau"
2. "APBD Minim, DPRD Ngotot Tambah Tunjangan"
3. "Hotel Rang Kayo Basa Juara Pertama Tournament Futsal Antar Hotel"
4. "Pemkab Sidoarjo dan Batang Hari Studi Banding E-Voting Pilwana ke Agam"
5. "Pandeka Minang Mudo Ke-8 Besar"
6. "Pemkab Agam Gelar Bimtek e-SAKIP"
7. "Ikuti *Workshop* TI Jaringan Komputer dengan Baik"

News headline (1) “Ramlan: Jangan Menggunjingkan Induak Semang di Lepau” Using the word *Induak Semang* which is a nonstandard language of the Minang term meaningful ‘Majikan/Atasan’ (Orang yang memberikan pekerjaan). As well as word usage *Lepau* which mean *Lapau* In Minang language and word Meaning *Lapau* In Indonesian is ‘Warung’. News headline (2) “APBD Minim, DPRD Ngotot Tambah Tunjangan” Using a foreign word *ngotot* which is a popular language term for ‘memaksa’. News headline (3) “Hotel Rang Kayo Basa Juara Pertama Tournament Futsal Antar Hotel”. Using a foreign word *Tournament* which is an English term ‘Pertandingan’. However, the news becomes raw when using the word tournament because the word has been absorbed into the Indonesian language. News headline (4) “Pemkab Sidoarjo dan Batang Hari Studi Banding E-Voting Pilwana ke Agam” Using a foreign word E-Voting. Alphabet *E-* Is an abbreviation of *Elektronik* which mean Things or objects that use tools that work by electronics. *Voting* Is also an English term for ‘Pemungutan Suara’. News headline (5) “Pandeka Minang Mudo Ke-8 Besar” using a foreign word *Mudo* which is the Minang language term for ‘Muda/ Remaja’. ‘Pandeka Minang Mudo’ This is the nickname PSP-U-17. News headline (6) “Pemkab Agam Gelar Bimtek e-SAKIP” using letters *e-* Is an abbreviation from a foreign word *Elektronik* and SAKIP Is an abbreviation of Sistem Aplikasi Kinerja Instansi Pemerintah. News headline (7) “Ikuti *Workshop* TI Jaringan Komputer dengan Baik” Using the word *Workshop* which is the English term for ‘Pelatihan’.

Surat Kabar Harian Padang Ekspres

The Padang Express Daily Newspaper edition of Monday, July 3, 2017 publishes news that is divided into national news, regional news, and international news. From the news, what is seen is how the use of nonstandard word on the headline. Whether it has been referenced to the default language or not. If there are words that are not listed in the Big Indonesian Dictionary, it is considered not accepted as the default language. Based on the theory that has been described previously, that one of the requirements to see the title of the news already meet the rules of the Indonesian language is good and true is referring to the standard language.

In the edition, found 10 titles with words that are notstandard and do not have a word equivalent in the Indonesian language. Here will be described the title of the news:

1. “Lomba Nasyid Disambut Antusias”
2. “Tarif Angkutan Online Ditetapkan”
3. “Kebut Deadline pada Desember”
4. “Gali Potensi Daerah via Pacu Biduak”
5. “Pegawai PLN beri 50 Ribu Sembako untuk Dhuafa”
6. “120 Liter Tuak dan Mesin Judi Jackpot Disita”
7. “Antar Pabukoan untuk Warga Miskin, Sahur Bareng Buruh”

8. “Dokter Intensip Mesti Sopan dan Ramah”
9. “Syar’i Motif Kartun Disukai Anak”
10. “Masih ada Pungli dan Main Pakuak”

News headline (1) “Lomba Nasyid Disambut Antusias” Using the word ‘Nasyid’ Which is the Arabic term for ‘Senandung/Lagu’. News headline (2) “Tarif Angkutan Online Ditetapkan” using the word *Online* which is a meaningful English term ‘Dalam Jaringan’. News headline (3) “Kebut Deadline pada Desember”, The news uses the word *Deadline* which means ‘tenggat waktu’ or ‘garis mati’. Which is often used in the press world. But the word is not yet the result of the English uptake so that the term has not been found in the Great Indonesian Dictionary. News headline (4) “Gali Potensi Daerah via Pacu Biduak” Using a foreign word *Biduak* which is the Minang language term for ‘Sampan/Perahu’. News headline (5) “Pegawai PLN beri 50 Ribu Sembako untuk Dhuafa” using the word *Dhuafa* which is a meaningful Arabic term ‘Kaum Lemah/Miskin’. This term has been absorbed into the Indonesian language, however, the word includes the standard if it is written in words *Duafa* not *Dhuafa*. News headline (6) “120 Liter Tuak dan Mesin Judi Jackpot Disita” Using a foreign word *Jackpot* Which is a meaningful English term ‘Alat’. News headline (7) “Antar Pabukoan untuk Warga Miskin, Sahur Bareng Buruh” Using the word *Pabukoan*. The word *Pabukoan* is a meaningful Minang language term ‘Menu Berbuka Puasa’. News headline (8) “Dokter Internsip Mesti Sopan dan Ramah” using the word *Internsip* which is a term from the English that is ‘magang’. News headline (9) “Syar’i Motif Kartun Disukai Anak” using the word *Syar’i* Which is a meaningful Arabic term ‘Pakaian yang sesuai dengan hukum Islam’. News headline (10) “Masih ada Pungli dan Main Pakuak” using the word *Main Pakuak* which is the term of the Minang language which means *memalak*. Term *memalak* in KBBI means ‘Meminta Secara Paksa/ Memeras’.

Surat Kabar Harian Posmetro Padang

Daily Newspaper Posmetro Padang Tuesday, July 18, 2017 publishes news that is divided into national news, regional news, and international news. From the news, what is seen is how the use of non-standard word on the headline. Whether it has been referenced to the default language or not. If there are words that are not listed in the Big Indonesian Dictionary, it is considered not accepted as the default language. Based on the theory that has been described previously, that one of the requirements to see the title of the news already meet the rules of the Indonesian language is good and true is referring to the standard language.

In the Edition, found 13 titles with words that are not raw and have no equivalent words in the Indonesian language. Here will be described the title of the news:

1. “Dibully Teman, Siswa SMA Gantung Diri”
2. “Setya Novanto Tersangka Korupsi e-KTP”
3. “Foodware kini Bersertifikat Halal”
4. “2017 Mustahiq Terima Beasiswa”
5. “39 Hari Transaksi di Jakarta Fair Rp. 6,8 Triliun”
6. “Pertemuan Da’I dan Ulama di Sumbar”
7. “Pemko Terus Lestarikan Marandang”
8. “Multaqqa Da’i III Jadi Media Persatuan Umat”
9. “Tower Sutet 100 Meter Roboh”
10. “Kemenkumham Disebut Cabut Izin Sawmil”
11. “Mulyadi Digadang-gadangkan Pimpin Demokrat Sumbar”
12. “Kantin Kejujuran SMA 2 Bukittinggi Dilaunching”
13. “Pimpinan Baznas harus Miliki Ilmu Marketing”

News headline (1) “Dibully Teman, Siswa SMA Gantung Diri” Using the word *Dibully*. Word *bullying* this is the absorption of the English language. *Bullying* Comes from the word *bully* which means ‘Penggertak’, ‘Orang Yang Mengganggu Orang Yang Lemah’. News headline (2) “Setya Novanto Tersangka Korupsi e-KTP” Using letters *e* which stands for foreign word *Elektronik* and *KTP* Is an abbreviation of ‘Kartu Tanda Penduduk’. News headline (3) “Foodware kini Bersertifikat Halal” The news uses the word *Foodware* which is a term of meaningful English ‘wadah plastik’. News headline (4) “2017 Mustahiq Terima Beasiswa” using the word *Mustahiq* which is the Arabic term for ‘Penerima Zakat’ (yang berhak menerima zakat). News headline (5) “39 Hari Transaksi di Jakarta Fair Rp. 6,8 Triliun” using the word *Fair* which is the English term for the Exhibition. News headline (6) “Pertemuan Da’I dan Ulama di Sumbar” Using the word *Da’i* which is an Arabic term for preachers. News headline (7) “Pemko Terus Lestarikan Marandang” using the word *Marandang* which is the Minang language term for ‘Memasak Rendang’. News headline (8) “Multaqqa Da’i III Jadi Media Persatuan Umat” using the word *Multaqqa* which is the Arabic term for ‘Pertemuan’. News headline (9) “Tower Sutet 100 Meter Roboh” using the word *Tower* which is a term from the English is ‘Menara’. News headline (10) “Kemenkumham Disebut Cabut Izin Sawmil” using the word *Sawmil* which is a term from the English is ‘Pabrik Kayu’. News headline (11) “Mulyadi Digadang-gadangkan Pimpin Demokrat Sumbar” using the word *Digadang-gadangkan* which is the term of the Minang language which means ‘diusung/diharapkan’. News headline (12) “Kantin Kejujuran SMA 2 Bukittinggi Dilaunching” using the word *Dilaunching* which is a term from the English is ‘diluncurkan’. News headline (13) “Pimpinan Baznas harus Miliki Ilmu Marketing” using the word *Marketing* which is a term from the English for ‘Pemasaran’.

Based on the above findings it can be concluded that the three newspapers use the word nonbaku on the headline even though the frequency

of its use is not much. It can be seen (1) Singgalang Daily Newspaper, using four foreign terms from English and two words from the Minang language. The nonbaku word found in the data edition Tuesday, July 25, 2017 is *Tournament*, *E-Voting*, *e-SAKIP*, and *Workshop* is a word from a foreign term that is English. The term from Minang language obtained three data, namely *Induak Semang*, *Lepau*, and *Mudo*. In addition, news headlines also use popular regional languages such as 'ngotot' words. (2) Daily Newspaper Padang Ekspres, using four non-standard words that come from English that is *Online*, *Deadline*, *Jackpot*, *Internsip*. The foreign term derived from Arabic is also found three words namely *Nasyid*, *Dhuaafa*, and *Syar'I*. In addition, news headlines also use local languages such as *Biduak*, *Pabukoan*, and *Main Pakuak*. (3) Daily Newspaper Posmetro Padang obtained 16 data nonbaku words, namely *Dibully*, *Electronics*, *Foodware*, *Fair*, *Jackpot*, *Tower*, *Sawmil*, *Launching*, and *Marketing* which is a term from the English language. The word *Mustahiq*, *Dhuaafa*, *Multaqa*, and *Da'i* are terms from Arabic. In addition, news headlines also use terms from regional languages such as the words *Pabukoan*, *Marandang*, and *Digadang-gadangkan*.

CONCLUSION

The use of non-bible words is only a small part of the title writing in the Daily Newspaper of West Sumatra, Singgalang, Padang Ekspres, and Posmetro Padang. Nonstandard words used are foreign terms from English like *Launching*, *Bully*, *Sawmil*, *Tower*, *Deadline*, *Online*. In addition, also found a foreign term from Arabic on the news headline in such newspapers *Mustahiq*, *Nasyid*, *Multaqa*, *Dhuaafa*, And others. These three newspapers are Newspapers published from the West Sumatra Region and produce in Padang. Therefore the use of the word nonstandard with the term Minang too found in the headline. It certainly characterizes the regional nature in which newspapers are published. The words are like *Induak Semang*, *Marandang*, and *Main Pakuak*. The use of popular languages is also used such as *ngotot* words. These terms have not been accepted by the Language Center and are included in the Indonesian Dictionary.

To create an attention-grabbing title, it appears that media people are willing to use a conversational or social language that is incompatible with the enhanced Indonesian Spelling and is not included in the Indonesian Dictionary. In addition, the writing of these foreign terms in the title is not written in accordance with the provisions contained in the Enhanced Spell (EBI). Italic letters are used for the terms, vocabulary, sentences, and transliterations of foreign languages or regional languages. Italic letters can be replaced with a line under letters that should be tilted, but they should not be combined or with quotation marks. Meanwhile, news headlines in the Newspaper are generally written in italics, both foreign language terms as well as terms of regional languages, and popular languages.

The use of foreign terms, regional terms, as well as popular on news headlines is certainly based on the purpose and purpose for the media. Please note that non-bilingual use may bring some impact, including published news not understood by readers who do not live in West Sumatra. In addition, the title of the news interesting but the bias of meaning, the ambiguity that resulted in incomprehension and not understanding the reader. But behind the impact, there may be benefits. Titles with the use of foreign terms /regional terms will certainly bring a sense of curiosity of the reader to interpret or memaknainya and find out the meaning through the dictionary so that eventually readers know and understand the intent of the title. Everything can have a negative and positive impact all returned to the reader audience. Or is it possible that newspapers write interesting titles and are made without using the nonstandart word? This assumption can be used as a hypothesis for further studies to investigate the relationship between the use of nonbiblical words with the interest of Newspaper readers. In addition, these findings can be used as input to conduct more in-depth research on the use of language in local and national print media.

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Teenager on Instagram: Neurolinguistic Perspective

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Abstract

This paper aims to explain about language that teenagers use on Instagram. This paper explains the perspective of neurolinguistic to describe the phenomenon. Instagram is one of the social media which teenagers use. It is a descriptive qualitative approach. The data is the caption of a teenager on Instagram. The method of collecting data uses the observational method. The technique of collecting data uses Non Participant Observation Technique (NPO), recording technique, and note taking technique. In analyzing data, the writer uses referential and pragmatic methods. Instagram is a media or account that consists of photo or picture of someone who has an account can write a caption on the photo or picture that uploaded. Based on the analysis, most of the teenager write a caption about love, broken heart, togetherness, friendship, hobby, passion, and family. Currently, teenagers are not only writing caption in Bahasa Indonesia, but most teenagers use English and code mixing. In neurolinguistic perspective, the phenomenon happens because love, passion, friendship, and family are teenager life. As a result, teenager age is a stage of the function of right hemisphere develops. The functions of right hemisphere are holistic, picture, intuitive, imagination, feeling, abstract meaning, art, and simultaneous. So, the important one is the awareness of the ability to develop the function of the right hemisphere in teenager age.

Keyword: *teenager on media, language in media*

INTRODUCTION

Instagram is one of the popular social Medias. Instagram is a mobile and internet- based photo – sharing application and service that allows users to share pictures and videos either publicly or privately. It was created by Kevin Systrom and Mike Krieger, and launched in October 2010. Currently, high school students, teenager, and adult have an instagram account. They share photos include a caption. A caption is a text that describes photo. But, recently most of the user write a caption about their feeling.

Most of the users are high school students and teenagers. This phenomenon synchronizes with teenager need. Teenager level is 17 – 21 years old. Teenager period includes a period of identity development and lost identity. In this stage, teen tries to look for identity and purposes of live. Socio – emotional development of teenager and parents get two conditions. First, teenager escapes from their parents and start building a relationship with their friends. Second, the intense relationship with parents consists of conflict and high stress. Sumanto (2014: 85) said that general behaviors of teenager desire to get attention, desire to show off themselves, the desire to performance

uniquely than others. By instagram, a teenager can share photos about themselves, about their friendship, about their family, and everything that show about their life. More “love” from the other users, it means that he/ she is more popular.

Instagram does not only make the user popular but also make problem by user himself/ herself because of their caption (text) in the photo. Most of the teenager cannot control their emotion to write on their photos caption. Sometime, most of the teenager is over confidence and over show off. Based the phenomenon, the writer analyzes the caption (text) that teenager write on instagram and then analyze the neurological factor that effect teenager share the photos and write a caption (text).

METHOD

This research uses descriptive research design and qualitative approach. Moleong (2005: 31) said qualitative research is research which finds comprehension about fact and receive the subjectivity of research. This research analyzes how the caption (text) that teenager writes on instagram and how the neurological factor that effect teenager share the photos and write caption (text).

The data of this research is the caption (text) that teenager writes on instagram. The researcher analyzes teenager stage. The method of collecting data uses observational method. The technique of collecting data uses Non Participant Observation Technique (NPO), recording technique, and note taking technique. In analyzing data, the writer uses referential and pragmatic identity method. For data presentation, the writer uses informal method.

RESULT AND DISCUSSION

The caption is divided into three form: Bahasa Indonesia, English, and code mixing. It is shown in table 1.

Table 1.

Theme	Bahasa Indonesia	English	Code Mixing
Love	1. Jika Tuhan tidak mengizinkan dan jika waktu tidak lagi mempertemukan kita, terima kasih telah singgah, slebihnya biar Tuhan yang tulis cerita kita entah itu dikertas yang sama atau tidak.	1. Love me or hate me. Both are in my favor. If you love, I will always be in your heart, if you hate me, I will always be in your mind.	1. Disaat kita sudah lupa dia malah datang, I don't care.
	2. Percuma saying kalau dia sudah jadi kenangan.	2. I can see my future with you.	2. Aku udah memaafkan sebelum kamu say sorry.
	3. Ya Allah kalau ada yang bilang aku gendut cabut aja nyawanya, aku malas ribut.	3. At least I can say that I've tried.	3. Aku tinggalkan apa yang membuatku sakit & aku perjuangkan apa yang membuatku bahagia. As simple as that.
		4. No matter what. You are also human. You could be loved by	

	4. Nggap apa fhotonya buram asal jangan masa depan kita yang buram, eaaaakk.	someone too. Don't be worried. You deserve it.
	5. Jika nanti aku terlihat baik – baik saja tanpamu percayalah itulah sandiwara terbaikku.	
	6. Tidak meminta utuk tetap tinggal lebih lama, namun kalau bisa berteman lebih lama.	
Friendship	7. Yayya kita kan terus berlari, yayaa takkan berhenti disini, sampai jumpa di semester 3 kawan.	
	8. 1000 teman datang saat kau tertawa, tapi satu sahabat akan datang saat kamu berderai air mata.	
	9. Diam lebih elegan dari pada sibuk mengumbar kemudian lupa bercermin.	5. If you can't say good word. So don't say bad ones.
	10. Jadilah wanita sederhana yang tampil apa adanya tanpa ada ukir – ukiran diwajah.	6. Even when you've lost all hope, please don't give up.
Warning	11. Teruslah meraih mimpimu hingga teriakan dan cemoohan itu berubah menjadi tepuk tangan	7. In a world where you can be anything, BE KIND.
	12. Makanya ngaca kenapa teman – teman bisa benci sama elu.	

Based on the data above, most of the teenager write a caption about love. Some of part is about friendship and warning. They use Bahasa Indonesia, English, and sometimes code mixing. It means that love is as big desire of teenager. They write about their heart feeling on instagram. It aims to show others about their heart condition. Conflicts which appear in teenager life are about love, friendship, and family. So, they write quote or motivation to warn themselves. They try to look for identity.

Neurologically, Five of brain systems relate to human behavior. (Amen, 2011: 21-22): *limbic system*, placed in the center of brain, is connection and controlling center of heart feeling; *basalt ganglia*, big structure in the middle of brain, control body alert; *prefrontal cortex* in the upper front of brain acts

as supervisor, help someone to focus the attention, make planning, control impulsion, and decision maker; *singulat*, placed across in the middle of frontal lobe. Help someone to overcome afraid, inflexibility, and too much focus action; *temporal lobe*, placed behind the brow and at the back of eyes. This part involves in memory, language comprehension, a face recognizing, and anger controlling.

Limbic system has three components: *hypothalamus*, *amygdala*, and *hippocampus*. *Hypothalamus* functions to manage hormone, sexual desire, emotion, eating, drinking, body's temperature, and chemical balancing. *Amygdala* is as motivation and emotion control center in the brain. It has the ability to distinguish and to express emotional, such as expression of anger, frightened, love, sadness, and happiness. *Hippocampus* is a place of emotion learning process and a place of emotion memory. Hippocampus has a role to process information include memory, learning, cognitive environment map, attention, behavior passion, and reaction orientation. Based on these functions, occurs recording and decoding of perception and narrative memory.

The brain has two hemispheres: left and right hemispheres. Left and right hemisphere have a different function. Chaer (2003:120) said that function speech – language is centralized in the left hemisphere. Left hemisphere also has role as a function of memory verbal. The other way, right hemisphere has a role as function of emotion, song, gesture, emotionally and verbal. Sastra (2011:36) added that left hemisphere and right hemisphere have function and task each other but completely another. Left hemisphere roles as monitor of grammatical skill, while right hemisphere role as language usage skill (intonation, stress, gesture, and face expression).

CONCLUSION

There is some neurological factor that effect teenager write a caption about love, friendship, conflict, motivation on instagram. The function of the limbic system does not develop perfectly yet. It caused teenager cannot control emotion and heart feeling. But the teenager has good language comprehension; it means that function of left hemisphere works well and function of right hemisphere still develops until adult stage. So, the stimulus of right hemisphere has to push in teenager stage to make them become strong generation and have good character.

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Ideology and Power of Arabic-Malay Discourse in Sheikh Batang Kabung's Works

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Abstract

This study is about the ideology and power of Arab-Malay discourse in Sheikh Batang Kabung's works. The construction of ideology and power is reviewed by using critical discourse analysis theory. Such constructions can be found in text analysis, discourse practice analysis, and sociocultural practice analysis. This research used the translational and orthographic method. There are two techniques used in this research: the technique of decisive element as the basic technique and technique of appealing the same thing as the advanced technique. The results of this study indicate that the discourse of Arab-Malay orthography in Sheikh Batang Kabung's works stores the ideology and power. In the text analysis, it is known that Sheikh Batang Kabung used the vocabulary which shows an ideological construction. This vocabulary includes the forms of nouns and verbs. The construction of ideology is inseparable from the power relations established from the planting of ideology. Discourse practice is used as a medium to convey an ideology that contains the idealism, understanding, teachings, beliefs, and thoughts of a group to the audience, which in this case is the reader of the work. Sociocultural practice shows that discourse is present in society as an instrument of power.

Keywords - discourse analysis, ideology, power, and Sheikh Batang Kabung (SBK).

INTRODUCTION

Minangkabau is one of the places where Arabic-Malay script ever developed rapidly. Minangkabau is also known to have a tradition of writing and copying works (script) by using Arabic-Malay script until the 21st century. Imam Maulana Abdul Manaf Amin Al Khatib or better known as Sheikh Batang Kabung (SBK) is one of the few Minangkabau authors who maintain the use of Arabic-Malay script. SBK (d. October, 12th 2006) actively used the Arab-Malay script during his authorship process until 2006. Until now, the works written by SBK are still used as a referral source. As a teacher of the Tarekat Syattariyah, self-written or copied works of SBK from other manuscripts still play an important role in the teaching and learning process of Islamic history, Shari'a and tasawuf science in surau which is the center of the Tarikat Syattariyah (Yusuf, 2006:12).

The Arabic-Malay script is one of the influences of the entry of Islam into most of the Nusantara in the 13th century. In addition to the Malay language, this script is also written in many other regional languages such as Javanese, Sundanese, Aceh, Sasak, and Wolio (Pramono, 2006:276). The use

of writing systems in most parts of the Nusantara makes the spread of Islam is growing very rapidly. This spread is inseparable from the process of scientific transmission which in this case is Islam religion. Various forms of teachings, as well as all matters related to Islamic culture, flourished in the Indonesia.

Discourse as a form of language use became an instrument in the process of scientific transmission. In SBK's works, it can be seen the existence of such process. Not just work that conveys religious teachings, the Arabic-Malay discourse that is written by SBK is regarded as something that produces ideology. With those ideas, opinions, concepts, and worldviews that can be seen in his work, SBK made his work as a means to reconstruct the ideology for audiences.

Ideology is built by a dominant group with the aim of reproducing and legitimizing their dominance as a primary strategy to create awareness to audiences that their dominance is acceptable. Discourse, in this case, is seen as an instrument through which the dominant group persuades and communicates to the power production audience and their dominance so that it appears valid and corrects (van Dijk, 1997:25). Fairclough (2001:64) mentions that the convention view that is routinely drawn from discourse embodies ideological assumptions that are considered only as common sense, and which contribute to maintaining the existing power relations.

The process of scientific transmission not only produces ideology but also power. Knowledge propagated through Arabic-Malay-faceted discourse actualizes that knowledge discursively has an effect of power. With knowledge, audiences seek to be led to follow and understand the truths expressed in the discourse. The power worked with the ideology to channel the behavior of audiences with a discourse that contains rules, values, procedures, and all forms of knowledge. Therefore, this study aims to find vocabularies that construct ideology and power of Arabic-Malay scripted discourse in SBK's work.

To conclude about ideology and power, in this critical discourse, the language cannot be viewed in private, but the language is concerned with the context of how ideologies and groups play a role and use force in shaping discourse. Based on the concept, this study aims to map the form of the use of language that constructs ideology and power in Arabic-Malay-scripted discourse.

METHODS

In the data collection stage, non-participant observation process is conducted. At the observation stage in this study until the stage of determination of data sources used the observation method (*metode simak*) (Sudaryanto, 1993:133). Listening activity in this research is done by reading the works written by SBK. The basic technique used is tapping technique (*teknik sadap*) with advanced techniques, that is uninvolved conversation observation technique (*teknik simak bebas libat cakap*). After going through

the stages of listening to the use of language, the use of language discourse in which ideology and power are hidden can be tapped. The discourse in which there is a charge of ideology and power is seen in its textual form; then the tapping is continued on the contextual observation that involved all the social components reflected in the whole discourse. The retrieval of data is done by including the *teknik catat*, that is by recording all important subject related to data on data card or corpus data.

In the data analysis's stage, it used the method of analysis systematically to be able to analyze the content of messages and to process messages on the data source. Using the sampling technique, all data that has been processed as a whole is taken by some representative data samples to be analyzed based on critical discourse analysis theory proposed by Fairclough (2001). In this analysis stage, text analysis (description), discourse practice analysis (interpretation), and analysis of sociocultural practice (explanation) are used. The stage occurred in conjunction with the basic assumption that the relation between textual analysis and discourse practice analysis to the sociocultural form had an ideological and power reconstruction. Data analysis in this stage used the comparing method (*metode padan*) (Sudaryanto, 1993:13). The comparing method determinants that are used in this study were language (comparing translational method) and writing (comparing orthographic method). The basic technique in the comparing method was *teknik pilah unsur penentu* technique. In text analysis, the data will be sorted according to the discourse structure that illustrated the construction of the ideological carrier and the power to be analyzed. Furthermore, used the advanced technique, that was connecting and comparing technique (*teknik hubungan banding menyamakan*), will be able to look for common ground between all of the relevant determinant elements in the form of context with all data elements that have been determined. All data that are analyzed will produce descriptions of constructed phenomena from assumptions that originated in the relation of language use to sociocultural practice.

RESULT

Based on the data collection and analysis in this study, it is found that the use of vocabulary in Arabic-Malay scripted discourse of SBK's works showed an ideological construction. The ideological construction is a form of power relationship created by the planting of ideology. The vocabulary that is known to construct the ideology and power included the form of nouns and verbs. The use of this vocabulary is summarized as follows.

- a. The use of a particular vocabulary may limit the reader's view of a particular reality.
- b. The use of vocabulary shows an ill-conceived picture of opinion as a form of their truth claim to a problem.

- c. The use of vocabulary that no longer functions as a neutral word, but carries the implications of attempting to marginalize an understanding.

The discourse practice that is found in this study is known to be used as a medium for conveying ideological constructions that contain an idealism, understanding, teachings, beliefs, and thoughts of a group to the reader. Meanwhile, the analysis of sociocultural practice showed that discourse is present in society as an instrument of power.

DISCUSSION

The construction of ideology and power was found in this study using the Fairclough thinking model (2001:21) which became the critical discourse analysis procedure. In viewing the language as a discourse and social practice, the approach is not only to analyze the text, the process of production, and the interpretation, but also to analyze the relationship between the text, the process, and the social conditions of society, for both the direct conditions of the situational context or the conditions of the institutional structure and further social structure.

In accordance with the Fairclough thinking model, critical discourse analysis lies in the three domains of production, namely text, interaction, and context. In the three domains of this production also produces three layers of analysis, they are: First, the analysis of text that is description, which the stages associated with the formal nature of the text. Second, discourse practice analysis that is the interpretation, which is the stage that connects the text production process with the interaction that sees the text as the product of the production process and as a source in the process of interpretation. Third, the analysis of the relationship between interaction and explanatory social context, that is the determination of the production process and interpretation, and its social impact. These three dimensions cannot be separated from one to another because they are integral and simultaneous.

In this study, text analysis began in the process of transliteration. According to the Arabic-Malay script written from right to left will be transliterated in Latin form as follows.

Example 1:

كتاب آيع بايق اني سوده دتسلمكن كفدا ا عكو
(Amin, 1993:28)

Table 1.

اني	بانيق	يع	كتاب ٢
<i>Ini</i>	<i>banyak</i>	<i>Yang</i>	<i>kitab-kitab</i> 'books of religion knowledge.'
pronoun	adjective	conjunction	Noun

Table 2.

اعكو	كفدا	دتسلمكن	سوده
<i>Angku</i>	<i>kepada</i>	<i>ditaslimkan</i>	<i>Sudah</i>
'greeting to respected people'		'Submission and obedience to God'	
Noun	conjunction	verb	adjective

From the example above, it can be seen the use of methods and techniques undertaken in this study. Here is another example as well as a complete form of analysis in this study.

Example 2:

ادافول سبهاگيلن دري استاد ٢ معتانكن بهوا ممبسر ٢ كن هاري لاهير نبي محمد صلى الله عليه وس
لم اداله يدعه سبب نبي
تيدق فر نه ممبسر كن هاري لاهير ث
(Al Khatib, no year:4)

Ada pula sebahagian dari ustad-ustad mengatakan bahwa membesar-besarkan hari lahir Nabi Muhammad Salallahu'alaihiwasalam adalah bid'ah, sebab Nabi tidak pernah membesarkan hari lahirnya (Al Khatib, no year:4).

Table 3.

معتانكن	استاد ٢	دري	سبهاگيلن	ادافول
<i>mengatakan</i>	<i>ustad-ustad</i>	<i>dari</i>	<i>sebahagian</i>	<i>Adapula</i>

Table 4.

نبي	لاهير	هاري	ممبسر ٢ كن	بهوا
<i>Nabi</i>	<i>lahir</i>	<i>hari</i>	<i>membesar-besarkan</i>	<i>bahwa</i>

Table 5.

نبي	سبب	يدعه	اداله	محمد صلى الله عليه وسلم
<i>Nabi</i>	<i>sebab</i>	<i>bid'ah</i>	<i>adalah</i>	<i>Muhammad SAW</i>

Table 6

لاھیرت	ھاری	ممبرکن	فرنہ	تیدیق
<i>lahirnya</i>	<i>hari</i>	<i>membesarkan</i>	<i>pernah</i>	<i>tidak</i>

The use of the *بدعہ* <*bid'ah*> 'deed done not according to the specified example, including the addition and subtraction of provisions; Renewal of Islamic teachings without reference to the Qur'an and hadith; lie; Lie' (Alwi, 2002: 148) above. Assuming that this *بدعہ* <*bid'ah*> word will affect how the reader understands and defines the related event, *بدعہ* <*bid'ah*> becomes the determinant of reality marked by the word in the discourse. This is because not all readers experience the context of the discourse directly. The use of this word gives experience control to the social reality seen by the reader.

When this event is spoken in other words, it will produce a different understanding of reality. The complexity of reality in religious issues also influences the direction of understanding on simplification. With the use of the word *بدعہ* <*bid'ah*> audiences will make the simplification between right and wrong. If paired with a few other words to express *بدعہ* <*bid'ah*>, it will look as follows.

<i>بدعہ</i>	< <i>bid'ah</i> >	<i>Ada pula sebahagian dari ustad-ustad mengatakan bahwa membesar-besarkan hari lahir Nabi Muhammad Salallahu'alaihiwasalam adalah bid'ah, sebab Nabi tidak pernah membesarkan hari lahirnya (Al-Khatib, no year: 4).</i>
<i>دستا</i>	< <i>dusta</i> >	<i>Ada pula sebahagian dari ustad-ustad mengatakan bahwa membesar-besarkan hari lahir Nabi Muhammad Salallahu'alaihiwasalam adalah dusta, sebab Nabi tidak pernah membesarkan hari lahirnya</i>
<i>سلہ</i>	< <i>salah</i> >	<i>Ada pula sebahagian dari ustad-ustad mengatakan bahwa membesar-besarkan hari lahir Nabi Muhammad Salallahu'alaihiwasalam adalah salah, sebab Nabi tidak pernah membesarkan hari lahirnya</i>
<i>کلیرو</i>	< <i>keliru</i> >	<i>Ada pula sebahagian dari ustad-ustad mengatakan bahwa membesar-besarkan hari lahir Nabi Muhammad Salallahu'alaihiwasalam adalah bid'ah, sebab Nabi tidak pernah membesarkan hari lahirnya</i>

All of the word choices above rise to a certain understanding of the describing reality. By using the vocabulary, it will show reality at different levels of influence. The basic understanding will show that all those who celebrate or raise the birthday of Prophet Muhammad are the ones who violate

the teachings of religion. The use of the word *bid'ah* and *dusta* marks the reality that the act of celebrating the birthday of the Prophet is not only a mistake in the teachings of religion, but an act that has come to equal the position of God in adding and reducing the provisions that have been written in the Qur'an. Meanwhile, the use of the word *salah* and *keliru* limits a wrong action in a lower level and can be fixed.

The forms of social practice in society which make why the language form above is chosen in its use is the influence of the different understandings that occur in the development of Islam. The existence of a different understanding of the teachings of Islam became a clear trigger of the birth of the use of the language. This is the picture of unity of opinion so that the use of language as a counter discourse. By using the word *كبرياء* <*bid'ah*> the recipient of the discourse will simplify the reality that the *ustad* using the word is in a stream opposite the author.

CONCLUSION

Ideology and power can be identified in the process of language use. Not only seen as a series of words, but the use of language in this case is also the use of language that hold a lot of content in the form of ideas, opinions, concepts, ideologies, and even contains a charge of power. All these things are related to discourse text relations, discourse production, and sociocultural where discourse is born and developed. This research is expected to add *khasanah* in the field of linguistics, especially discourse analysis. In addition, this study is expected to increase the number of research (both in the field of linguistics and other fields) who pay attention to the works of ancient manuscripts to dismantle the wealth of cultural treasures of the Nusantara.

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#Ada AQUA

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Abstract

The research was distributed by the mindset of the society instantaneous in representing the reality in the form of the language. For example, the use of abreviasi in ad language used by one of the Aqua mineral water products. That fact is one of the novelties in the use of language. However, the novelty when it is not restricted in its use will be fatal, that the loss of the function of language. This research aims to know the pattern of abbreviations and acronyms on the Aqua bottle. The methods used in this research is a qualitative method. The data in this study are all abbreviations bottle Aqua. Source of research data in this study i.e. bottle Aqua.

Keywords: *acronyms, abbreviations, and Aqua.*

INTRODUCTION

Language is a means of communication. Therefore, the most important thing in speaking is the meaningfulness and the practical applications of that language in communicating information. One manifestation of this is the practical application of the abreviasi. Abreviasi according to Kridalaksana (2009:161), abreviasi consists of an abbreviation, acronym, partial, contraction, and the symbol of the letter. According to Kridalaksana (2009:165) process of formation of acronyms is divided into sixteen processes.

The problem that arises in the midst of the growth growth of abreviasi is that the process of the formation of the new abreviasi tends not to follow the process of the formation of abreviasi. This can lead to the impression that less well against the growth and development of the languages of Indonesia, in particular in the process of the formation of words (morphology). This development while also reflecting the behaviour of Indonesia Society-speaking culture.

Aqua is a brand of bottled drinking water produced by PT Aqua Golden Mississippi Tbk in Indonesia since the year 1973. Aqua, for now, is the market leader in the field of competition with various products of mineral water in Indonesia. A strong position caused by factors as the product Aqua mineral water was first present in Indonesia as well as promotional and marketing strategies on repeatedly. Promotion method used is mainly through advertisements in the print and electronic media, sponsoring various events, as well as the installation of billboard advertising. Currently Aqua bottle packaging products issued using the abbreviation 'slang' is intended for young people. The abbreviation became the new icon for bottled drinking water with

jargon "ada Aqua"? The abbreviation also carries the meaning of *nyeleneh*, and proves the market is to be achieved the young.

There are two problems that are discussed in this article. The first is what forms the acronym used on bottles of Aqua? Second, how the process of the formation of each abbreviated form?

Research on the abreviasi has been performed by Noviatry and Reniwati (2015), with the title "abbreviations and acronyms in Newspapers: the study of the form and process." To describe the forms of abreviasi, i.e. the abbreviations and acronyms used in newspapers and explain the process of its formation. The theory is the theory of abreviasi and its formation process expressed by Kridalaksana (2010) which divides abreviasi top five forms, namely: 1) abbreviations, 2) acronyms, 3) beheading 4) contraction and 5) symbol fonts. The results of the analysis of the data shows that found 1562 (one thousand five hundred sixty two) of the abbreviated form in newspapers with 9 (nine) of the process, three of which are new process (the findings of researchers) and 896 (eight hundred ninety six form an acronym used in newspapers with 31 (thirty one) process. Nineteen of which is also a new process. Based on the process of formation of abbreviations and acronyms found 22 (twenty two) the new process. This research is different from the research that the author did because the object of his research is different, that will produce different conclusions.

METHODS

The methods used in this research there are three groups that correspond to the stages of the research. All three are 1) data collection methods and techniques; 2) methods and techniques of data analysis, and 3) presentation of the results of the methods and techniques of data analysis. For the provision of the data used see methods, namely listening language use on bottle Aqua. The technique is essentially the technique for direct elements, and advanced techniques are the SBLC and noted. Methods used to analyze the data and match referential, i.e. looking for reference or referring to each form of abbreviation

RESULT

In this article, the discussion on the form and process of formation of the abbreviation. Of all the data collected, can be found

Abbreviations That the Process of Its Formation using Perpetuation of the First Syllable of Each Component

There is some data on packaging stands for Aqua bottle that processes its formation using perpetuation of the first syllable of each component, such as the example below:

Data 1.



Data 2.



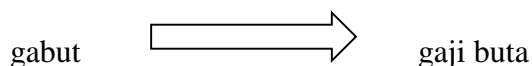
Data 3.



Data 4.



The abbreviation on the data 1 is short for *gaji buta* formed through the process of the perpetuation of the first syllable of each component. Here is a diagram of the process of its formation:

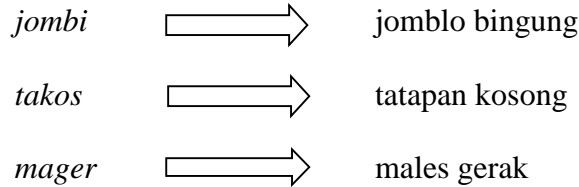


The abbreviation *gabut* formed through the process of the perpetuation of the first syllable of each component, i.e. retention of syllable *ga* of *gaji* and syllables *but* from *buta*.

Similarly on the data 2, 3, and 4. Data 2 is short for *jomblo bingung* which was formed through the process of the perpetuation of the first syllable of each component. 3 data on *takos* the process of is short for *tatapan kosong*

are formed through the process of the perpetuation of the first syllable of each component. While data on 4, *mager* is a shortening of the word *males gerak*.

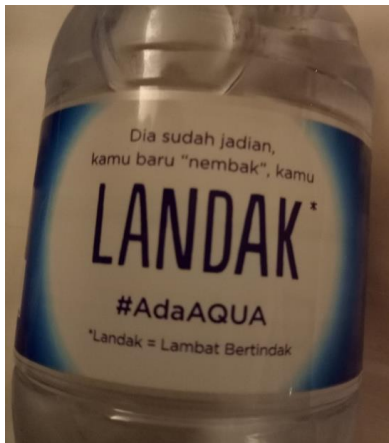
The process of the formation of the respective data can be seen in the following diagram:



The abbreviation *jombi* formed through the process of the perpetuation of the first syllable of each component, i.e. the perpetuation syllables of *jom* and syllables *bi* of *bingung* components. Similarly the process of the perpetuation of the syllables in the data 3 and 4.

Abbreviations That the Process of Its Formation using Retention of Two And Three Letters of The First and The Last Three Letters of The Second Component

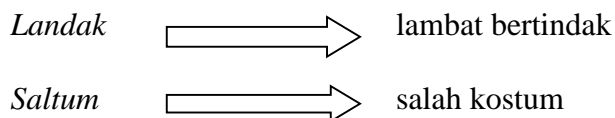
Data 5.



Data 6.



The process of its creation, can be seen in the diagram below.



The diagram above shows that the abbreviation *landak* is one form of the abbreviation is formed through a process of the perpetuation of the first three

letters on the first component. The abbreviation *la* is a form of *lambat*, whereas the abbreviation *ndak* is a form *bertindak*.

So also the word *saltum*, an abbreviation formed through the process of the perpetuation of the first three letters on the first component. Short for *sal* is a form of *salah*, and the acronym *tum* is the perpetuation of the shape of the *kostum*.

The Acronym of Its Processes using Perpetuation of the First Syllable of the First Component, the First Syllable of the Second Component, and the Last Syllable of the Third Component.

Data 7.



Based on existing data, there is the use of the abbreviation with the process of the formation of the example above; the abbreviation is *Andilau*. Following the process of its formation.

Andilau \Rightarrow antara dilema dan galau \Rightarrow konjungsi (lesap)

In the diagram above to see that the acronym is short *Andilau* for *antara dilema dan galau*. The acronym is formed through a process of perpetuation of the first syllable of the first component of an stands for antara, the first syllable of the second component *di* is the abbreviation of the *dilema*, the last syllable of the third component *lau* of the *galau* which is short for splitting, as well as the conjunction *dan*.

The Abbreviation With The Retention Of The First Syllable Of The First Component, The First Syllable Of The Second Component, The Third Letter, The Fifth And Sixth The Third Component

Data 8.



Based on existing data, there is the use of the abbreviation with the process of the formation of the example above; the abbreviation is *terkurus*. Following the process of its formation.

terkurus \longrightarrow terlihat kurang cerdas

In the diagram above, it is described that the acronym *terkurus* is short for *terlihat kurang cerdas*. The acronym is formed through the retention of the first syllable of the first component of the *ter* which stands for *terlihat*, the first syllable of the second component is the abbreviation *ku* of the word *kurang*, and the third letter *r*, the fifth and sixth the third component of the *as*.

DISCUSSION

Abbreviation according to Kridalaksana (2009:161), *abreviasi* (short) consists of an abbreviation, acronym, partial, contraction, and the symbol of the letter. According to Kridalaksana (2009:165) process of formation of acronyms is divided into sixteen processes.

- a. Retention of the first letter of each component,
- b. Retention of the first letter with spilitting conjunctions, prepositions, reduplication, and prepositions, and the word,
- c. Retention of first letters with numbers, if repetitive,
- d. Retention of the first two letters of the word,
- e. Retention of the first three letters of a word,
- f. Retention of four the first letter of a word,

- g. Retention of letters first and last letter of the word,
- h. Retention of the first letter and the third letter,
- i. Retention of the first and last letter of the first word and the first letter from the second syllable,
- j. Preservation of the first letter of the first word and the first letter of the second word of the combined words,
- k. Retention of the first and last letter of the word, a diphthong.
- l. Retention of the first two letters of the first word and the first letter of the second word in a compound,
- m. Perpetuation of the first letter of the first syllable and the first and last letter of the second syllable of a word,
- n. Retention of the first letter of each syllable,
- o. Retention letter first and fourth letter of a word,
- p. The perpetuation of irregular letters

Sixteen of the process of formation of the acronym theorized by Kridalaksana (2009), the author found 4 pieces in this study, namely:

1. Abbreviation of its processes using perpetuation of the first syllable of each Component
2. Abbreviation of its processes using two and three pemekalan the first letter and three-letter terakir the second component
3. Abbreviation of its processes using pemekalan the first syllable of the first component, the first syllable of the second component, and the last syllable of the third component.
4. Abbreviations with the retention of the first syllable of the first component, the first syllable of the second component, the third letter, the fifth and sixth the third component

From the results of the deliberations of the authors found, the concept of abreviasi that has been said by Kridalaksana (2009) the same authors found in the data the author though.

CONCLUSION

After a discussion against the abbreviations and acronyms used on the packaging of bottles of Aqua, there are several things that can be summed up:

1. the commonly used abbreviation of on acronyms.
2. Based on the process of its formation according to Kridalaksana, abbreviations found in this study based on existing data, there are four forms.

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The Role of Local Knowledge For Disaster Education

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Abstract

In 2004 Indian Ocean earthquake and tsunami more than 200,000 people were dead or missing. On the other hand, the victims in Simeulue Island which are closer to the epicenter were only 7 people. This is because of the local knowledge which called "Smong", talked about 100 years before 2004 earthquake and tsunami occurred. It had been predicted that tsunami would happen anytime in the future. Nowadays, the local knowledge is still alive among Simeulue Island citizens. It's a story about the earthquake that occurred 100 years ago in 1907. Japan and Indonesia are known as countries with many earthquakes, which both countries have developed such local knowledge for disaster education. There are few victims of earthquakes in areas of both countries that have local knowledge. The author has conducted the research method by collecting questionnaires and interviews with local citizens in Simeulue Island. In this Paper, the author proposes the local knowledge which will affect disaster education. The results of this study will give direction to disaster education in the global social issue, contributing not only for Indonesia and Japan, but also for the world as well.

Keywords —Local knowledge, Disaster Education, Simeulue Island, Smong

INTRODUCTION

The earthquake at the offshore of Sumatra Island and Tsunami in the Indian Ocean which occurred on December 26, 2004 had resulted in a big number of victims in 12 countries surrounding the Indian Ocean. The total number of death casualties in Indonesia was about 170,000 people.

Meanwhile, Simeulue Island at the southwest of Sumatra Island was also struck by the tsunami at that time, but the number of death casualties was less compared with its population. The big tsunami which struck Simeulue island in 1907 becoming pin-point of the inheritance knowledge among the local people through their local language, known as "Smong" story, which gives knowledge to the local people that they had to evacuate before the tsunami struck. It was one of the factors claiming that dead casualties were less.

There was also a story about earthquake and tsunami that was inherited from one generation to other generation in Japan, which called "Inamura no Hi". "Inamura no Hi" (Fire in the pile of Paddy) is a story of a village figure named Gohei Hamaguchi that informed the villagers to evacuate when the earthquake and tsunami struck in Hiromura (Hiro village), Wakayama Prefecture in 1854. This local story is very important for the local people as the disaster awareness knowledge, since the time of tsunami occurrence take a

long time comparing with the previous one. Therefore, by using the local knowledge people could protect themselves from the upcoming disaster. The disaster awareness created by ancestors using local knowledge such as oral story, folklore and legend will inherit generation by generation using easy and understandable words.

The current study analyzes responses from the community towards the natural disasters by formulating local wisdom to minimize the loss of upcoming disaster. The highlight of the paper is by proposing disaster education using the oral story, folklore, and legends in the community.

RESEARCH METHOD

The research applied a qualitative method based on an extensive literature review and a semi-structured interview.

DISCUSSION

A. Oral story of “Smong”

The oral story of “Smong” was created from the existing earthquake and tsunami on April 1907 in the form of narration. Then, it was changed into a lullaby and spread among the people in the Simeulue Island. After the earthquake and tsunami in 2004, its melody was altered to be friendlier to the community. Formerly, the inherited method was focused on the families via grandparents or parents, but after 2004 it was extended to be taught by teachers in schools and sung in the ceremonies which currently it is still kept well.

The contents of oral story “Smong” shortly can be explained as “By the time of the moving land (the existing earthquake), the decreasing water sea level and the diminishing volume of the water are the sign of the upcoming tsunami. Hurry up to run to the higher place.”

Even in the remote area of Simeulue Island this oral story had been spread throughout the community. That was why the villagers evacuated soon to the higher places after the earthquake. The measure to ensure the sea level surface could be taken naturally. Everybody knows that the drastic and sudden change of the sea level surface was the sign of tsunami. Because of this knowledge, the life of 73,000 people in 135 villages in the Simeulue Island could be saved. Smong has been inherited for a long time to protect the valuable life of mankind. The most surprising knowledge of “Smong” is that has been continued in 100 years, starting from 1907.

The oral story of “Smong” in Simeulue Island is the wisdom of the ancestors which impressed its natural beauty and keep the people knowledge. The Smong song that contained importance message of saving a life from earthquake and tsunami, created by the sharp intuition of the ancestor. By inheriting Smong, all people in Simeulue Island possess disaster prevention awareness naturally, coming from its story which has deep meaning.

Simeulue Island has to face with natural disaster regularly since there are many tectonic plates existed in the area. The ancestors of Simeulue island

had learned from the big earthquake and observed its the natural phenomenon deeply.

The contents of Smong legend has been proved saving much life of people in Simeuleu. The contents of Smong song is originally written in the local language, also translated to Indonesian and English as follow:

Table 1. Smog lyric

Smong (Composer : Moris Messasilae)	Smong (English)
Smong dumek-dumek mo (tsunami air mandimu)	Tsunami is your bath.
Linon uwak-uwakmo (gempa ayunanmu)	Earthquake is your sway
Elaik keudang-keudangmo (petir kendang-kendangmu)	Thunder is your drum
Kilek suluh-suluhmo (halilintar lampu-lampumu)	Lightning is your lamp
Enggel mon sao surito (dengerlah suatu kisah)	Listen to a story
Inang maso semonan (pada zaman dahulu kala)	Once upon a time
Manoknop sao fano (tenggelam suatu desa)	A village has been swept away
Uwilah da sesewan (begitulah dituturkan)	As being explained before
Unen ne alek linon (gempa yang mengawali)	Earthquake has started before
Fesang bakat ne mali (disusul ombak raksasa)	Followed by giant waves
Manoknop sao hampong (tenggelam seluruh negeri)	The whole country has been sunk
Tibo-tibo maawi (secara tiba-tiba)	In all of a sudden
Angalinon ne mali (jika gempanya kuat)	If the earthquake were strong enough
Oek suruk suali (disusul air yang surut)	Followed by diminished water
Maheya mihawali (segeralah cari tempat)	Soon find the places
Fano me senga tenggi (dataran tinggi agar selamat)	Highland to be safe
Ede smong kahanne (itulah smong namanya)	Its name is smong
	The history of our ancestor

Turiang da nenekta (sejarah nenek moyang kita)	Remember it all
Miredem teher ere (ingatlah ini semua)	For its message and piece of advice.
Pesan navi-navi da (pesan dan nasihatnya)	

Previously, smong has been inherited from mouth to mouth as poem passing through long period. The reason inheritance of Smong from generation to generation was because of this poem contains rhythm, keeping the memory continuously. Usually, Indonesian poems have also rhythm like this.

There is an also inherited song in Simeulue Island that has been known as “Nandong” which is originally influenced by Minangkabau culture. Nandong has been sung in the meetings and usually as lullaby too. The song of Nandong is sung by Simeulue farmers when they plant paddy or when at harvest time. On the other event, it is sung by the fishermen when they are moving from one to another place on the sea. The song has also been sung in the harvest time of clove and coconut. It is said that Nandong is the melody that has been penetrated to the heart of Simeulue people. In Japan, there is also experiment to resemble it in the harvest time.

Smong has 4 lines poem. The verse has a beauty that interests many people that they welcomed the words hartly. The rhythm has the characteristics that impressed many people due to its pattern, by repeating the voice or words that easy to understand and easy to be remembered as a pattern. A characteristic of the smong is used in the oral method, and not in writing. According to a famous ex-broadcaster of NHK, M. Sadatomo, the oral method is accomplished by the logic of “written words” that will be easier to grasp, the same as “chatting”. It is one of the media with the objective to deliver information precisely. The easy words transferred by people from the past can be vital information with its accuracy. In another word, important message in the local language has also been well transferred towards the local people, because the local language is the only media of information effective for the local.

Some messages in the local language that has been inherited and carefully accomplished should be disseminated beautifully in order for the listeners to grasp the meanings easily. By such way, the legend of Smong could spread in the island thoroughly.

B. Local language as a Media of Communication.

Folklore is the crystallization of “knowledge” of the human mind. It keeps knowledge of story in the past. There is much important information in the narration. Narration through voice in the local language is stronger to disseminate information rather than letters, as well as it will keep the memory

longer. By analyzing folklore, it will also be found the environment and background in the past. The oral story could be said as a "memory" transferred to the next generation via legend, folklore, people song, history, arts and religion.

The most important element in folklore is "voice" and "rhythm". The strong or weak of "voice" could be performed different circumstances which make our brain easier to remember. By this method, folklore could be inherited for a longer time. Folklore could also be changed depending on the inheritance of the tutors. It could even alter based on the experience of the tutors. The most important thing is the original message will still be delivered. The people from the past expressed their message through weak-strong "voice" and "rhythm".

C. Oral Story of "Inamura no Hi"

Japan archipelago consists of 4 piling plates, which are Pacific Plate, Philippine Plate, Euro Asia Plate and North America Plate. By the distortion among the plates, it releases energy through an earthquake. The big earthquake usually happens once in every 90-150 years. In this part, the author mentions about Ansei Nanka Earthquake that has close relations with Inamura no Hi. The earthquake reached 8.5 Richter scale claiming thousand dead casualties. The height of tsunami reached 15 meters. Even though, the damage at Hiro village in Wakayama Prefecture where the story of Inamura no Hi come from, was small which has total death casualties of 36 people.

Inamura no Hi was the story of village figure namely Mr. Gohei who predicted that tsunami would strike because he saw the diminished water of the sea from the place he stood at that time. Then, he burned piles of paddy that had just harvested to give sign for the village people to move to the hill.

This story is originally composed by Lafeadio Hearn, UK citizen who arrived in Japan in 1890. He married to a Japanese woman namely Setsu and he changed his nationality into Japanese via naturalization process. Hearn loved the natural beauty and interested in Japanese character, as well as Japanese ancient legend and culture. He composed a short story entitled "A Living God" published in a magazine "Atlantic Review" in America. His goal was that the readers could read a story easily and well remember those, and this was the essence of "Living God". There had been mechanism that the story would be retold (inherited) from mouth to mouth easily.

Then, Tsunezo Nakai, an Elementary School teacher in Wakayama impressed on the attitude and works of Hearn; he continued to deliver A Living God which would be better and understandable for the children. At the same time, Nakai wanted to make children love and impress their mind. Then, his work was chosen in the textbook entitled "Inamura no Hi."

CONCLUSION

"Smong" which is included "Nandong", also "Inamura no Hi" are not contained only the message from the past, but also created with a poem based

on the true story which will be easier to understand for a long period. Using simple and easy words to understand, “Smong” is the lesson learnt from the past tsunami disaster. The impact of the story has been proved for about 100 years, by saving many lives. Similarly, “Inamura no Hi” also using the simple expression. The community of Simeulue and Wakayama have never forgotten on facing disaster, and they always make an effort to transfer their knowledge to young generation using the popular expression. As one of informal education based on existing experience, it is expected to be a part of informal education using the local language. In Indonesia, there more than 60 local languages existed, which are classified as mother tongue, different with Indonesian language which is as the national language. Although in formal education students learn Indonesian language, but the local language as the mother tongue is more deeply understood, especially when it is related with disaster education. Even though there are more influence from outside bringing different cultures and languages currently, the use of local language to keep tradition and culture is a must. Japan as well as Indonesia has different culture and history, but both countries are similar as prone area for disaster especially tsunami and earthquake. The further implementation and result of our survey in Indonesia will be not only effective for disaster education in Indonesia itself but also useful for Japan as well, since both country have similarity in geology and cultural disparity.

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The Improvement of Students' Speaking Skill by Using Guessing Games Technique

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Abstract

Many students have faced problems when they learn to speak English as a foreign language. It is part of English teachers' job to solve the problem in teaching-learning process by using suitable techniques. In this study, the writer took Guessing games as the technique in teaching speaking. The purpose of this study is to find out whether Teaching speaking by using Guessing games technique improves speaking skill of students. The action was applied at Junior High School. The participant of this research is all Seventh grade students of SMP Negeri 4 Langsa. The writer randomly chose one class of the Seventh grade students. This research is conducting Classroom Action Research which consists of two cycles. The writer used instrument observation to collect data, field note, giving test and Questionnaire. The data is collected through qualitative data. The results of this research are obtained the data of test showed that the second cycle is higher than the first cycle. So, based on the result the writer concludes that teaching speaking by using guessing games technique can improve speaking skill of Seventh grade students.

Keywords: *Teaching, Teaching Speaking, Guessing Games*

INTRODUCTION

It is true that English Language skill is very important to be able to participate in the wider world of work. There are four skills in English namely, listening, speaking, reading and writing. In Indonesia, even though English is considered as a foreign language, but this reality makes teachers and parents think that English Language skill should be mastered by their students and children. However, it is not easy to master all of English skills, there must be one important skill that covers the whole skills. For instance, Speaking is the most important skill that should be mastered by students to communicate in English fluently. Speaking is an activity used by someone or people to communicate each other. It takes place every where and has become a part of our daily activities. When someone speaks, he or she uses the language to express his or her ideas, feeling and thought.

Many students have faced problems when they learn to speak English as a foreign language. Most of the students ignored speaking activities in the classroom because of many factors, such as; they have a lack of vocabulary, and they feel shy and nervous to speak English, they worry that they will make

mistakes and other students will laugh them. It becomes a part of teachers' job to solve students problems to improve their speaking skill. Patricia (1988:3) says, "It is important for the teacher to include as many techniques as possible to enhance student's learning."

Teaching is an act that requires a moral responsibility. The educational success of students depends on the accountability of teachers in performing their duties. According to Tardif (in Adrian, 2004)," teaching is any action performed by an individual (the teacher) with the intention of facilitating learning to another individual (the learner), which means that teaching is an act done by a person (in this case educators) with purpose of assisting or facilitating another person (in this the learners) learning activities." Base on this statement, teaching is not only conveyed information but integrative efforts towards the achievement of educational goals. In this context, the teacher not only as a transmitter of information but also act as a director and facilitator of learning.

There are many reasons of a teacher uses games in teaching speaking, because teaching and learning activities in class should not only happen between teacher and students but also between student and student. And guessing games is one of the suitable games in teaching and learning process which has the technique to gives students more opportunities to solve their problem to get improvement in English ability, especially speaking skill. According to Klippel (1994:13), "The basic rule of guessing games is eminently simple; one person knows something that another one wants to find out." Betteridge and Buckby (1990:69) say, "Essentially, in guessing and speculating games, someone knows something and the others must find out what it is." It can be concluded that guessing games are a game in which a person or participant knows something and competes individually or in a team to identify or to find out it. By doing this research, the writer intends to find out whether Teaching speaking by using Guessing games technique improves speaking skill of Seventh grade students.

METHODS

In conducting this research, the researcher focuses on Classroom Action Research. Kemmis's and Mc. Taggart (1998) developed a simple model of cyclical of the typical action research process. Each of cycle has four steps: 1) planning is we prepare the material that we will teach, making a lesson plan, syllabus and make evaluation, then will examine it. 2) implementing/acting is we teach the students based on our plan, the material and the method that we are going to teach and give the evaluation as a result. 3).observing is we observing the result of the acting, is it satisfied or not? and 4) reflecting is we analyze the weakness of the students.

In the first step, the researcher design the teaching strategy, the teaching media; such some pictures (five pictures of thing in the classroom, five pictures of vehicles, five pictures of animals and five pictures of profesions), the lesson

plan, the students' test, observation sheet and field note. The next steps, the researcher as the teacher taught speaking by using guessing games technique which using the work sheet to evaluate the result and using picture as a material teaching. Reflecting on the action, the researcher analyzed the data to determine whether or not to carry out the next cycle. The researcher stops the cycle if the target of success used in this study has been achieved. The data is collected through qualitative data which used observation sheet, field note, giving test and Questionnaire.

The implementation of the teaching speaking by using guessing games technique asks the students to do four steps as follow:

1. Review: this step included review the lesson which had been taught in the class. That made students react fast for the lesson.
2. Teaching/learning: by using guessing games technique, the teacher actively engages the students in the process of asking-answering questions and identifying the objects in the pictures shown to find an answer is expected. As an explanation, after divided students into 5 groups, if the teacher showed the picture to a student or a group leader which the object is a pen, so that student must tell the clue to other groups, then the students from other groups should be able to make some of the questions. A group leader only answers yes or no to each of questions are given. A student from a group limited only give two questions then answer. If his or her answer is correct, his or her group will get the point and his or her group leader will get turn to give the clue of pictures that will give by the teacher. The group who can answer more than other group is the winner. In one meeting, the teacher prepared 20 pictures. The example of activities as below :

A group leader (from group 1)	: thing in the classroom
Student 1 (from group 2)	: for our study?
A group leader	: yes!
Student 1	: is it to write?
A group leader	: yes!
Student 1	: book?
A group leader	: no!
Student 2 (from group 3)	: is it has ink?
A group leader	: yes!
Student 2 (from group 3)	: pen?
A group leader	: yes!

3. Practice or rehearse: the teacher needs to tell the students unpronounceable word and let them use a dictionary as a guide in making sentences for asking questions and giving answers, so they are more active in the learning process.
4. Evaluation: evaluation is the end stage of the teaching learning and practice to competence sequence. Here, the students function in English without any support from the teacher. The teacher would be able to see

if the students could unhesitatingly demonstrate what had been taught and practiced.

RESULT

In the first cycle, the implementation of the action was conducted in one meeting (2 x 45 minutes), The researcher as the teacher gave pre-test at the beginning of the topic: asking and giving information that related to one of the pictures are given by the teacher. After this section had finished, the researcher began the material about asking and giving information by using guessing games technique. Then, the researcher as the teacher asked the students to apply the guessing games in the class.

In this meeting, the situation was hot and funny. When the teacher gave pre-test, some of the students were looked very sweat; they often requested to permit to the toilet or ignored the command of the teacher, and they were easy to use dictionary. From the total 35 students in the class only 10 students who have the self confidence to practice dialogue in front of the class. When the teacher asked them to apply guessing games technique, almost all of the students were looked happy and active to use dictionary, but only 17 students who gave and answer the questions each other. When the teacher gave post-test that is the teacher asked the students to create a dialogue by using asking-giving information and asked them to practice it in pairs in front of the class, there were 20 students did it.

Based on the analysis of the students' result on the test score in the first cycle, it was found out that students' mean score was not significant if it was compared the criteria of the success based on the speaking scoring rubric. It was caused by some of the student still have a lack of vocabulary. Moreover, they did not focus on the test. Therefore, the next cycle was still needed to be conducted by making some revision of the first cycle to improve the students' speaking skill.

The second cycle conducted in one meeting. The preparation made in the second cycle was not different from the first cycle. But, in this cycle the teacher wanted the students to be more actively involved in doing and accomplishing exercise. As done previous cycle, the material was presented with checking the students' attendance and asking their condition. And the teacher persuades them to the spirit in starting the class activity. Next, the teacher started giving some questions which have related to the material of teaching. In while activity, the teacher gave the material and asked the students difficulties in learning speaking such as the teacher helped the students about the unpronounceable word and let them used the dictionary as a guide in making sentences for asking questions and giving answers. The students looked ambition in answering teacher's questions and responded the command of the teacher while followed the learning through playing guessing games. At the end of the meeting, the teacher gave post-test that is the teacher asked the students to create a dialogue by using asking-giving information and asked

them to practice it in pairs in front of the class. At last, the teacher gave the sheet of the questionnaire and asked the students to answer and collected it.

To see whether the application of guessing games technique in teaching speaking improved students' speaking skill or not, the researcher made the reflection. The reflection was viewed from two aspects: the reflection on teaching learning process and the reflection on students' improvement in speaking skill, the result of the test of each cycle. Based on the result of the second test in cycle two was found that after being treated with the same technique continuity, the teaching learning process became well and had the improvement in students' score. From the test given, the score of students in the second cycle was higher than the first cycle. The field note concluded that the activities in the second cycle were better than the first cycle. The observation sheet showed that the focus of students in observation list of the second cycle was higher than the first cycle. And the students more chose an option: Agree as the result of the questionnaire, to know the students' opinion about the teaching speaking by using guessing games technique in understanding the English-Speaking topic.

Table 1. Scoring Speaking Test

No	Indicator	Aspect / Score
1.	Pronunciation	Easy to understand and have native speaker accent / 5
		Easy to understand and have not native speaker accent / 4
		Not clear and incorrect meaning / 3
		Difficult to understand / 2
		Wrong pronunciation / 1
2.	Structure	No mistake / 5
		Little mistake of structure /4
		There is mistake but do not influence the meaning / 3
		Structure mistake is very bad / 2
3.	Vocabulary	Wrong structure / 1
		Using vocabulary or idiom like native speaker / 5
		Using standard vocabulary / 4
		Using improper vocabulary /3
		Using much wrong vocabulary and hard to understand / 2
		Using wrong vocabulary and unconnected/ 1

An indicator of success describes as follow :

1. If the means score of the students' test was 60-79, it was categorized well.
2. If the means score of the students' test was 40-59, it was categorized fair.
3. If the means score of the students' test was 20-39, it was categorized poorly.
4. If the means score of the students' test was 0-19, it was categorized very poorly.
5. If the average score of the students was 60 or more, it means that the students get a good achievement in speaking skill.

Table 2. The students' perception classification score criteria of the questionnaire

No.	Option	Symbol	Positive	Negative
1.	Strongly Agree	SA	4	0
2.	Agree	A	3	1
3.	Disagree	DA	1	3
4.	Strongly Disagree	SD	0	4

DISCUSSION

Most of the Seventh grade students of SMP Negeri 4 Langsa ignored speaking activities in the classroom because of many factors, such as the students have difficulties to express their ideas in English since they have lack of vocabulary, and they feel shy and nervous to speak English, they worry that they will make mistakes and other students will laugh them. It is part of teacher's job to solve the students' problem by using the suitable technique in teaching English to get students' interest, and it can be seen through students' achievement score. By using guessing games technique in the teaching-learning process, the teacher can make a combination between language practice and fun. It encourages the students to communicate in English with their friends confidently, and so, it gives more opportunities to improve speaking skill of Seventh grade students as the beginning learners who start to learn English formally.

CONCLUSION

In this research, from the data collection; field note, observation sheet, questionnaire and the test was given, a score of the students was higher and better in the second cycle than the first cycle. It was indicated that the students' achievement had increased after applying the technique. So, it was concluded that teaching speaking by using guessing games technique improved the speaking skill of Seventh grade students.

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