The 1st International Conference on
Culture, Art, and Humanities

September 7-8, 2017
Convention Hall
Universitas Andalas
Indonesia

PROCEEDING
1st International Conference on Culture, Arts and Humanities (ICCAH)

Culture and Global Changes
for Better Human Life

September 7, 2017
Andalas University
Padang, Indonesia

Editor
Handoko
Diah Tyahaya Iman

PROCEEDING
1st International Conference on Culture, Arts and Humanities (ICCAH)

Culture and Global Changes for Better Human Life

Forward

Globalization has a vast concept. Some people see globalization as the homogenization of culture. Thus, to understand globalization one must re-understand the world and how culture, diversity, politics, ethnicity, race, and homogeneity are manifested. Some see globalization as the ever changing of technology, economy, media, and ideology through the movement of people over cultural and national boundaries. Some restrict it as an exclusively economic phenomenon while others believe it also has social, cultural and political effects.

English Department, Universitas Andalas, in collaboration with University of Social Science and Humanities, Vietnam, University Kebangsaan Malaysia, and University of Malaya, Malaysia, is organizing an international conference to bring together scholars, researchers and students to share their research results and ideas on how social and cultural changes in the world, particularly in Asian Countries, has brought implication on the way human being see the world, their self, and others.

This conference is open for academic and non-academic speakers, including, government agencies/institutions, NGOs, researchers, and students (Doctorate, Master, and Bachelor Degree) including issues: Language, Linguistics, Applied Linguistics (Translation, Language Teaching, Language Testing, Second Language Acquisition, BIPA), Literature, Music and Performance Studies, Education (Character Building, Literacy), History, Heritage and Archeology, Sociology and Human development (Matrilineal Communities, Migration, Gender and Identity, Religion), Media and Journalism.

This proceeding is one of the output of the current conference which provides articles from the prsenter. We hope it will benefit readers from various background and contribute to the advance of knowladge, particularly in the field of culture, art, and humanities.

Managing Director

Diah Tyahaya Iman, Ph.D

Table of Content

Poverty of "Laut" Tribe in Indragiri Hilir Regency, Riau Province

Achmad, HIDIR

Departement of Sociology, Riau University, Indonesia, achmad.hidir@lecturer.unri.ac.id

Abstract

The life of fisherman is always synonymous with poverty. There are many causes of poverty in the life of fisherman, such as, the lack of access to capital sources, access to technology, access to market and low participation of the community in the management of natural resources. Social stratification and capital penetration among fishermen also cause poverty and conflict potential among them becomes more complicated. This study analyses interrelation pattern among fishermen in the context of social stratification and identifies adaptation strategies of traditional fishermen in dealing with problem of fish catching and surviving in the middle of environmental change in their region. The objective of this study is to formulate the right pattern to eliminate conflict potential among level of fishermen and to recommend the right poverty alleviation model to develop in their region.This study uses mixing method approach by combining descriptive quantitative approach and qualitative approach as well as participatory approach. The target of this study is "laut" tribe fishermen in Panglima Raja village (Concong luar), community figures, village government officer and sub district government officer in Indragiri Hilir regency. Collected data will be analyzed with interactive analysis model.Research result shows that the low selling value and catching result of fishermen are caused by the limit of technology and high cost fare that make traditional fishermen are still struggling with poverty. The low human resources quality of traditional fishermen has implication to all sides of fishermen's life especially adaptation ability to the changes in aquatic ecosystems. Therefore, the efforts of community empowerment through education actualization, allignments on marginal fishermen communities and government commitment need to get attention.

Keywords - *fishermen, poverty, traditional*

I. INTRODUCTION

Sea area in Riau is included into area of Malacca strait which is known as place which has many problems. One of the sea areas is located in Indragiri Hilir regency. This regency is located in the east coast of Sumatera island. Becase of the position, one side of sea area in Indragiri Hilir is potential to be developed, however on the other side there are many problems on it.

Problem that arise from fishery condition in this regency is the low quality of human resources who works in marine sector, especially caused by poverty and very contrast social gap among modern fishermen, traditional fishermen and fishermen laborer. Stratification pattern among fishermen absolutely affected good social relationship in form of cooperation and competition among them.

Nevertheless, in fact each categorization of those fishermen in using sea resources has the same point of view. They still adhere to the old paradigm. Sea is still considered as common property, that is why everyone can use it (open access). This paradigm in the community makes many fishermen exploit resources uncontrolled so there are theft and conflict among them. This conflict enables the existence of exploitation between them, especially strong fishermen to weak fishermen.

That is why fishermen's lives are always identical with poverty. There are many causes of poverty in fishermen community, such as lack of access to capital resources, access to technology, access to market and low participation of community in managing natural resources. Because of low quality of human resources, generally fishermen cannot sell their fishing product in form of thing that has economic value. They generally sell fishing product in form of raw material whivch has low economic value. Consequently, they have very low margin.

Besides factors that have been mentioned above, there is also social stratification among fishermen who also cause poverty and conflict potential among them become more complicated. In other word, there are structural poverty pattern and exploitative from big fishermen to small fishermen. To reveal that, this study is important to be done.

This study frames fishermen poverty problem in frame of social stratification by taking the setting in Indragiri hilir regency. Indragiri Hilir regency as fishermen area, has characteristic which is not much different from the fishermen condition in other region. But so far, it has not been revealed much about social stratification phenomenon that cause their poverty. To fulfill the emptiness above, this research is done to reveal the pattern of stratification, penetration and conflict among them. It is expected that this study can give benefit in form of development and improvement of marine fisheries sector to realize Riau people who are prosperous and to eliminate inherent conflict potential between social level of fishermen for future anticipation as concrete way to know problem potential that exist.

II. METHOD

This research uses mixing method approach by combining descriptive quantitative and qualitative also participatory approach. Descriptive quantitative approach is based on field study by using frequency table and cross table which describe the condition of existing area and existing fishermen life. This approach is used to analyze theoritical aspects that support the searching and finding of fishermen poverty alleviation model. Except that, this approach is also used to analyze the structure of village people and regulation concerning with it. Qualitative approach is to understand their urgency in environmental changes and penetration in their areas.

This research is done in Indragiri hilir regency on Concong sub district. The location determination is based on the fact that in this sub district there is problem complication of fishermen poverty and there is origin people, "laut" tribe. The target of this research is "laut' tribe fishermen in panglima raja village (Concong Luar), community figures, village government officer and sub district government officer in Indragiri Hilir regency. Technique of analyzing data that is used in this research is by using interactive analysis model. In this analysis model, there are three components, they are data reduction, data representation, and conclusion (Miles and Huberman, 1992).

III. RESULT

"Laut' tribe in Panglima raja village which can be divided according to stratification based on the ownership of fishing transportation, where people of "laut" tribe who are in the high stratification is for those who have popmpong boat (small troll), middle stratification is for fishermen who have motor boats and low stratification is for fishermen who do not have fishing transportation (fishermen laborers).

Table 1. The Number of "Laut" Tribe Households Based on Social Economy Stratification in Panglima Raja Village

No	Level/stratification	Number of Household	Percentage	Note
1	High	3	0,81	Has small troll
2	Middle	185	49, 05	Has motor boat
3	Low	181	50, 14	Laborers
	Total	369	100, 00	

Source : 2017 Panglima Raja Village Secretary

Based on social stratification indicator and data in the table, then most of the households of "laut" tribe are in the middle stratification with the indicator is the ownership of fishing transportation, motor boats. The price of motor boats in "laut" tribe according to the explanation of Panglima Raja village head is about 9-10 million rupiah. Then from 185 hoiseholds which have motorboats can be divided as in the table below.

Table 2. The Purchasing Source of Motorboats Owner

No	Purchasing source	Number	Percentage
1	Government aid	6	3, 24
2	Own fund	31	16, 76
3	Owe it from "toke"	148	80, 00
	Total	185	100, 00

Source: Village office, 2017

From the fact in the table, it can be seen that most purchasing source to get fishing transportation for "laut" tribe fishermen is from owing to "tauke" (broker) in the Panglima Raja village especially in Concong Luar village. In the debts relationship between "laut" tribe people and "tauke", "laut" tribe people have some obligations:

1. They have to sell the fishing catch to "tauke", and if they do not sell it to "tauke" and sell it to another broker usually they are considered "DISHONEST" by the member of the community and it is considered act that violating norm. They believe that people who violate the norm will get punishment from God. That is why very rarely people who sell fishing catch to other people.
2. For :laut" tribe people who owe to "tauke" will get cheaper price than "laut" tribe peope who do not have debt. For example, price gab for grade A shrimp is between Rp. 5000,- to rp. 6000,- per shrimp and price gab for scallop is between Rp. 1500,- to Rp. 2000,- per kilograms.
3. Besides selling fishing catch with differen price from non-debt fishermen, they have to pay their debts to "tauke"

Most of "laut' tribe people who have debt to "tauke" do not have record of their debts and how much money that they have paid. They really trust "tauke" about the rest of the debts and the amount of installment. They also considered that getting debt from "tauke" is a help and it is a generousity from "tauke".

Most of "laut" tribe people who live under the poverty line live in very modest houses and even far from feasible. Most of their houses are made from wood or board and the condition of their houses are very concerning because their houses are very old.

The fishermen condition are closer to poverty because their fishing catches are decrease, fish resources are decrease, the number of fishermen are increase and the climate change also weather disturbance. "laut" tribe people in Panglima Raja village are group of people who most of their incomes are from fishing. Poverty in "laut" tribe people is shown from the income level, education access, health and food endurance.

The fishermen condition are closer to poverty because their fishing catches are decrease, fish resources are decrease, the number of fishermen are increase and the climate change also weather disturbance. "laut" tribe people in Panglima Raja village are group of people who most of their incomes are from fishing. Poverty in "laut" tribe people is shown from the income level, education access, health and food endurance. It can be seen from the table below.

Table 3. Income of Five Fishermen Families of "laut" Tribe in Panglima Raja Village in 2017

No.	Respondend number	Number of household member	Number of income			total	note	Income average per capita
			husband	Wife	children			
1	R1	3	0	12.000	0	12.000	3 kgs scallop	4.000
2	R2	6	97.500	10.000	0	107.500	Shrimp and fish	17.916
3	R3	5	0	0	0	0	Not going to sea	0
4	R4	7	52.000	0	Helping in the sea	52.000	2 shrimp	7.428
5	R5	4	52.000	0	0	52.000	Shrimp and fish	13.000
		25	201.000	22.000		223.500		9.312

Source: Interview Result on July 30st, 2017

IV. DISCUSSION

There are several aspects that can make poverty still exist in "laut' tribe fishermen as coastal community, they are: Many top down policies concerning with poverty alleviation of "laut" tribe. One of them is in 2011 government gives 10 "pompong' aid (6 for "laut" tribe) which is given for 6 groups. This condition create struggling in using the aid. Then the condition makes them sell "pompong". There is also fiber stick aid as transportation tool for scallop catching, while the condition is that although the number of scallop is increase but the welfare of "laut" tribe is not increasing because scallop price

fluctuation is too high (in harvest season price of scallop is Rp. 1.500,- to Rp. 2.000,- and in non harvest season price of scallop is Rp. 4.500,- to Rp. 6.000,-). Therefore what is needed by "laut" tribe is to keep the price stability of their catching.

The condition that is depend on the season is very affects on the welfare level of fishermen. Sometimes, fishermen do not go to the sea for some weeks because unstabil season. Low quality of human resources and tools that are used by fishermen affect on the way in catcing fish. Limited understanding of technology makes the quality and the quantity of catching do not improve. It is rarely found in Panglima Raja village fishermen that catch cra because they only stuck to catch scallop and shrimp. The habbit to find crab in Panglima Raja village is only done by malay community with tool called "pento". This tool is not owned and mastered by "laut" tribe.

Besides those aspects, there are also 2 complex and mutual factors, they are:

a. Limited quality of human resources

"laut" tribe people in Indragiri Hilir regency is about 6.000 household (Riau Pos on january 9th, 2012). Average number of each household is 4 people. So it is estimated there are 24.000 people of "laut" tribe. From that number according to Mr. Asmawi (community figure of "laut" tribe in Tembilahan) there are only 10 people who have bachelor degree, as well as in panglima raja village, there are only 4 "laut" tribe people who can finish senior high school. Most of "laut" tribe children stop study at school on the third grade of elementary school. For parents of "laut" tribe, children asre economic asset, therefore when their children have not able to help them to go to sea, they prefer to put their children at school so as if school is a day care.

b. Limited Business capital and catching technology

As described in the discussion about social economy structure of "laut" tribe in Panglima Raja village where most of "laut" tribe people only have motor boats and they get those motor boats by owing from "tauke" (broker) in Concong luar village. It can be concluded that most of "laut" tribe people in this village have limited capital. This limited capital makes them always be the aggrieved party in relation with "tauke". This limited capital problem become the cause of their difficulties to get out of poverty.

V. CONCLUSION

From above information, it can be seen that average icome number of "laut" tribe people in Panglima Raja village in a day is less than $1 per day. Fishermen poverty problem is a multidimension problem, so to solve it, we need comprehensive sollution, not partial sollution (Suharto, 2005). That is why, we need to know that what the root problem is that become the cause of poverty. There are two main factors that cause people become poor, they are cultural cause and structural cause. Culturally, poverty is trigerred by the weak of wrk ethic, fatalist way of life, false way in understanding the meaning of fortune, lazy sought including lazy to dimprove self ability and also trap into poverty culture itself. Structurally, poverty is trigerred by individualistic social setting. It is the condition where rich people with their ego are ignorant to the poverty around them. It includes there is no awareness that there are many people around them who need help. These kinds of people are busy with themselves, they are too busy to fulfill all what their unlimited desires, while people around them are having difficulties to feed themselves. However, the main point is that poverty is product of capitalistic eonomic system that create unfair wealth distribution.

REFERENCES

[1]   Buente, Wayne dan Alice Robbin. "Trends in Internet Information Behavior: 2000-
[2]   2004". *Journal of the American Society for Information Science,* 2008. Accessed on 9 Juni 2016, available at http://eprints.rclis.org/13679/1/RobbinTrends-2008Jun2-EntirePaper.pdf..
[3]   Effendy, Onong Uchjana. Ilmu, Teori dan Filsafat Komunikasi, Bandung: Citra Aditya Bakti, 2000.
[4]   Hardjito. *Pola Hubungan Faktor-faktor yang Mempengaruhi Pemanfaatan Internet:Studi Survei Motif Pemanfaatan Internet Pelajar SMU dan SMK DKI Jakarta*, 2001. Program Pasca Sarjana Universitas Indonesia, Jakarta.
[5]   Horrigan, John B. *New Internet Users: What They Do Online, What They Don't, and*

a.   *Implications for the 'Net's Future,* 2002. Accessed on 8 September 2016, Available at http://www.pewinternet.org/pdfs/New_User_Report.pdf.

[6]   John W, *Adolescence,* Jakarta : Erlangga, 2003.

[7]   Lenhart, A., Rainie, L., & Lewis, O. *Teenage Life Online: The Rise of The Instant-Message Generation and The Internet's Impact on Friendships and Family Relationships*. Washington, D. C. Pew Internet and American Life Project, 2001. Accessed on 19 September 2016, Available at http://www.pewinternet.org/reports/pdfs/PIP_Teens_Report.pdf.

[8]   Livingstone, Sonia dan Bober Magdalena. *UK Children Go Online: Surveying the Experiences of Young People and Their Parents*, London, LSE Research Online, 2004. Accessed on 19 September 2016, Available at http://eprints.lse.ac.uk/archive/00000395

[9]   Mukhtar, Niken Ardiyanti, dan Erna Sulistiyaningsih. *Konsep Diri Remaja Menuju Pribadi Mandiri,* Jakarta: Rakasta Samasta, 2003.

[10]   Monks, F. J. dan A.M.P. Knoers. Psikologi Perkembangan : Pengantar Dalam Berbagai Bagiannya, Yogyakarta: Gajah Mada University Press, 2006.

[11]   Novanana, Sinta. *Perilaku Remaja dalam Mengakses Internet dan Strategi Mengatasi Dampak Negatif (Studi Kasus pada Tiga Sekolah Menengah Umum di Jakarta Selatan)*, 2003. Program Pasca Sarjana Universitas Indonesia, Jakarta.

[12]   Purbo, Onno W. "Internet", 2004. Accessed on 12 Juni 2016, Available at http://Geocities.com/mrsmkk/internet.htmlSantrock,

[13]   Sarwono, Sarlito Wirawan. *Psikologi Remaja,* Jakarta: Raja Grafindo Persada, 2004.

[14]   Surya, Yuyun W.I, *Pola Konsumsi dan Pengaruh Internet sebagai Media Komunikasi Interaktif pada Remaja (Studi Analisis Persepsi pada Remaja di Kotamadya Surabaya),* 2002, Lembaga Penelitian Universitas Airlangga, Surabaya.

First Author Yesi, S.Sos., M.Soc.Sc, a lecturer of Sociology Department, Universitas Riau, Graduated from Universiti Kebangsaan Malaysia in Gender studies.

Second Author Dr. Yoserizal, MS, a lecturer of Sociology Department, Universitas Riau, completed his Doctorate at Universiti Kebangsaan Malaysia.

Media Technology Disruption: Streaming Television Consumes Analog Television Customers

Aditya W Perdana[1], Irwansyah[2]

[1]*Department Social And Political Science, University of Indonesia, Indonesia, aditya.wishnu@gmail.com*
[2]*Department Social And Political Science, University of Indonesia, Indonesia, dr.Irwansyah.ma@gmail.com*

Abstract

Disruption of innovation is a disruption to a market situation that will open up opportunities for new players to appear and dominate the market. But the industrial elite where disruptions may have an interest in maintaining its industrial business. This paper presents the disruption process exposure that occurs in the media industry as the emergence of new media will gradually encourage disruption occurs in the context of the television industry. Analysis of disruption occurring in the television industry is described from the disruption that occurs in elements supporting the television industry itself until finally occurred in the television industry in general by using domain analysis methods that elaborate conclusions based on secondary data derived from previous research studies on the disruption of innovation In the context of the industry, especially the media industry in the midst of new media emergence.

Keywords - *Disruption of Innovation, Media Disruption, Television, Streaming Television, Media Industry, New Media.*

I. INTRODUCTION

Disruption is a post-Marxist theory of the evolution of capitalism (Levina, 2016). Austrian-born economist Joseph Schumpeter introduced the concept of destructive creativity in his classical volume of 1942 Capitalism, Socialism and Democracy. Schumpeter theorized as a theory of evolution, or change. He argues that capitalism, in essence, is a form of economic change that can not be silent. The character of the evolution of capitalism is organic to the development of new forms of consumer goods, production, markets, and organizations. Schumpeter (1942, 183) argues that this constant mutation process is constantly revolutionizing the economic structure from within, relentlessly destroying the old, endlessly creating new ones. This Creative Damage Process is an important fact about capitalism. This is what capitalism has and what all capitalists should bear.

In other words, creative destruction is embedded in the circulation of capital itself (Harvey 1990). It is also, according to Schumpeter (1942, 139), what could signal the destruction of capitalism as a system, because then, evolutionary capitalism, in which creative destruction is a slogan and a way of life, in fact, is self-evolved from existence. More importantly for our purposes, however, as suggested by Michael Latzer, Schumpeter coined the theory of evolution on innovation, which shows that the "technosocial change" evolved in the incremental phase, disrupted by radical innovation (Latzer 2009).

Disruption of innovation is a term coined by Harvard Business School Professor Clayton M. Christensen, he reinterpreted the concept of destructive creativity to describe a process in which products or services are rooted in simple and often worse quality, applied at the bottom of the market Then move aggressively. Rise the market, ultimately displacing the existing competition. Joseph Bower and Clayton Christensen (1995) explain the differences in the impact of technological innovation through the concept of "performance trajectory" - the rate at which a product's performance has improved, and is expected to increase. According to Bower and Christensen, maintaining technology means improving consistently, giving them something better than attributes that customers already value. This concept explaining about a new innovation will make new value and its existence will disturb the established market (Bower and Christensen 1995). In some cases, this innovation can cause an established company to experience a downfall due to a disruptive player, a player who can disrupt the market and seize the customer in no time. Often companies that have been present in advance can not anticipate it because of lack of understanding of technology and the changing tastes of consumers.

Initially, disruption of technology tends to be used in new markets or applications, but, over time, they enable the emergence of new markets. In his famous book The Innovator's Dilemma: When New

Technology Causes Big Firms Fail, Christensen (1997) argues that sometimes the reason why a company fails is because it listens to its customers. In other words, it provides customer service and goods that are well established and considered good by consumers. Christensen (1997, xvi) argues often in the process, this new technology destroys established technology. In other words, technology disruption alters the company's performance metrics are competing because they illustrate that a technology with inferior performance can attack the market (Danneels 2004).

Further disruption, Latzer (2009) argues, is capable of building radical / incremental dichotomies and introduces distinctions between technological disruption and sustainable technologies. This distinction is basically important to understand the impact of disruption to our socioeconomic experience with technology (Levina, 2016). Although there are many scientific papers in business and marketing management that examine the traps and limitations of Christensen's analysis (Danneels 2004, Markides 2006, Yu and Hang 2010, etc.), this disruptive innovation develops a product or service in a way that the market does not expect. Where in general by creating different types of consumers in new markets and resulted in a decrease in prices on existing markets / old. However, Latzer (2009; 600) points out that today the Internet is understood as "the mother of all disruption of innovation."

Currently, the contents of all media channels in Indonesia have become very similar; The diversity of information disappears as the concentration of media ownership increases (Nugroho, Putri, Lakshmi, 2012). Remembering the ownership of media companies more and more in the hands of those who are also politicians. They control what people can see, read or hear. The interests of the general public are not fully communicated and the media controls the content of public news. In other words, what is reported to the public by the media depends on what they consider important. Based on the UNESCO concept of citizens 'rights to the media (Joseph, 2005) there are important points that citizens should be able to take in the First Media, citizens' access to information; Without it they will be excluded from the development and transformation of their own lives. Second, citizens' access to media infrastructure; Without access to information and other media content is not possible. Lastly, citizens' access to ways of influencing the regulatory framework, without which citizens will be left in the decision-making process that affects their lives.

One space that is still eligible for public occupancy may be the Internet. There are many major changes in the scope and scale offered by new media, and how our lives are mediated by digital technologies and services (Mansell, 2004). Internet as a new media present in Indonesia dismissed the limitations of access to information dominated by the elite in Indonesia. Although the spread of the Internet itself is not yet equitable, but in some areas of Indonesia with adequate internet access, the presence of the Internet has become a new medium where citizens can participate freely in the use of their privileged rights (Nugroho, Putri, Lakshmi, 2012). The Internet is a medium that has shown its mass effect in communicating news and information in general, and the impact it has on the public at large (Bagdikian, 2004; Castells, 2010; Mansell, 2004; Morozov, 2011). Arsenault and Castells (2008) argue that the Internet is a tool of mass communication because it has the potential to reach audiences globally. But it is also a personal communication tool, because each individual has the potential to produce their own content, choose their spreading platform, and play an active role in shaping the admissions process. In Indonesia alone the Internet boom has sparked the birth of online media since the mid-1990s (Nugroho, Putri, Lakshmi, 2012).

As one form of mass media, television has grown so rapidly since Eadward Muybridge began to make the concept of film with a moving picture of a horse that was running in 1877 (Biagi, 2010: 170). A film that initially can only be enjoyed on the big screen - a place to be called a cinema - since 1993 can also be enjoyed via television after the Federal Communications Commission approved a television network to be able to produce their own programs. Now the speed of the Internet has made the television industry into the virtual world. The Internet that in the early 2000s only had the speed of hundreds of kilobits per second (kbps) has now increased to tens and hundreds of megabits per second (mbps), even up to 1 gigabit per second (gbps). This resulted in the Internet not only used for the transfer of small data such as text and static images, but also the transfer of multimedia such as audio and video.

Disruption eventually occurs in the television media ceiling in the context of entertainment (Tjondronegoro, 2007). Entertainment-based entertainment content on stretcher by television shows like movies, TV series, and reality shows also experience a shift in consumption due to the presence of internet streaming service that can be enjoyed through laptops, tablets and even personal smartphones.

Research Tjondronegoro, Wang, and Jolly (2007) argued that in the United States, the consumption of spectacle through mobile devices is preferred in routine consumption rather than watching television. This is because through the streaming service on mobile devices, each individual has full control over what they want to watch, from the content level, genre, time, even scenes per scene they like. Of course this is also supported by the ease of getting excellent internet connectivity where, as well as the presence of mobile devices that can be found where. Implementation of this style of spectacle consumption can be applied well in other parts of the world, as mobile devices and Internet connectivity are no longer a rare thing nowadays.

In the study of Louise Barkhuus (2009). Regarding new practice and new viewers of television on the internet. His findings define that television viewing has become a lifestyle in today's modern society. But television can not fully dictate the consumption of incoming information to each individual as from the beginning it was created when television was present as a mass media because of its ability to disseminate information in one direction across distances and locations. The reason is diverse, the simplest is that barkhuus research respondents have a remote-centered viewing style. Where each individual who has a television with a remote has full power to choose the broadcast of which channel he wants to watch. Another reason is suggested because television does not give full power over time for consumption, while the consumption of information can be searched through literasi information on the internet that can be reached at any time. As for the consumption of entertainment, the preferences of people's choice to enjoy entertainment should be fixated on the airtime that is held by a television station. With the presence of television on the internet, streaming service allows an individual to enjoy entertainment at any time without having to be fixated on the airtime that is being held by one of the television channels (Barkhuus; 2009).

At a later stage, media disruption on the television ceiling becomes important and should be understood for media industry players and academics and practitioners. Based on the mediamorphosis theory of Fidler (2003) which defines mediamorphosis as the transformation of communication media, which is usually caused by a complex interrelationship between perceived needs, competition and political pressures, and various social and technological innovations. Mediamorphosis is a change of form of communication media, usually due to the complex interaction of essential needs, competitive and political pressures, and social and technological innovations (Werne Severin and James Tankard: 2007). And based on the definition of new media according to McQuail (2008) which is defined as a place where the entire message of communication decentralized; The distribution of messages via satelite increases the use of wired and computer networks, the audience's engagement in the ever-increasing communication process. Based on McQuail's statement above affirms that the increasing distribution of media messages can be decentralized and more audience engagement in the communication process. Then the previous means of communication will begin to be left behind and new means of communication present will be born as his substitute. Disruption concept on television media become a requirement that must be understood in order to remain competitive in the media industry so dynamic against the development of technology. This research answers how does the television media industry react to disruptive innovation?

II. METHOD

This research is elaborated using domain analysis technique based on secondary data collected from previous research research on disruption of technology that has happened in the same context.

Domain analysis, in the sense of the term used here, was introduced by Birger Hjørland, who regarded it as the unification of unique competencies of information. Specialists (Hjørland, 2002a; Hjørland and Albrechtsen, 1995). Hjørland looks at domain analysis, as practiced by information scientists, comprising 11 different approaches, which can be used to help understand a domain's information.

The domain analysis approach consists of:
1. Production of literary guides and hanging gates;
2. production of special classification and thesauri;
3. research on indexing and retrieval on specialist subjects
4. empirical user studies;
5. bibliometric studies;

6. historical studies;
7. document studies and "genres";
8. epistemological and critical studies;
9. terminology and special language studies, discourse studies;
10. study of structure and organization in information communication;
11. studies in cognition, computing and artificial intelligence.

In general, domain analysis is considered to be related to academic or professional topics, but Hartel (2003) suggests its application to hobbies and "serious recreation", with cooking examples, while Karamuftuoglu (2006) applies to "art information" work. Therefore, the scope is wide enough for our purposes. Researchers can then propose a simple conceptual model for the information discipline: the six component information chain as the focus of attention, which is examined by the 11 domain analysis approach. Some approaches will "fit" with certain components - the production of specific classifications with indexing, for example - but in principle, each component of the chain can be learned by any approach (Robinson, 2009). So to describe this analysis the author will only use two approaches as a sample that is the production of special classification and empirical usage studies.

This method is chosen to answer "How does the television media industry react to disruptive innovation?" Which is a new research problem with different research objectives from previous research (Heaton, 2004), and raises new idea ideas based on existing research data (Fielding, 2004), The data used as the basis of analysis in the form of data research research on disruption that occurred in various elements supporting the media industry. The research process is done with a systematic analysis of secondary data that includes two points. Where the data of previous research results collected first, then the data of the various research results in the analysis to be taken conclusions (McCaston: 2005).

The first data is a previous study conducted by Yovanof & Hazapsis (2008). His research discusses disruption of technology, service, or a business model. The results suggest that digital convergence reshapes the vertical computing market to wireless and consumer electronics, and transforms the entire ICT industry. His findings mention the three driving factors behind this transformation, namely; The level of demand from end consumers, increasing global competition, and technological advances that create the potential for disruption of innovation.

Technological convergence creates collisions across markets that lead to the breaking of the old vertical industry boundaries and the emergence of new free players, the creation of new market space, and the migration of values into networked content (Venkatraman; 2006). Increased competition leads to more efficient markets around the world being born to produce more value delivered to consumers. This makes access to global ICT infrastructure more affordable, which in turn helps change customer behavior. At the corporate level, the implications of convergence force a shift in the strategic focus of a resource-based view of a company to build dynamic capabilities across value networks through alliances. In times of turbulence, a good business model can help in the development and execution of a successful strategy.

The second data is a study conducted by Tjondronegoro (2007), his research discusses the interactive delivery of mobile TV entirely. The results of his research suggests that along with the proliferation of personal gadgets mobile TV services become popular. This is confirmed in previous research which proves that mobile TV consumption can be done casually, and in short segments. Consumers can choose freely about what they want to watch without having to be fixated by the broadcast schedule.

The third data is a study done by Latzer (2009). It deals with technological and communication innovations in a radical and disruptive perspective. His research concludes that the concept of disruption can lead one into interpretation according to technological determinism of monocausal interpretation, that certain technological innovations must cause disruption, the technology has a certain impact on the business model, and so on. Different co-evolutionary views of the impact of technology on society argue that sociotechnology systems have a potential impact that creates pressure for change. Therefore, potentially disruptive technologies need to be distinguished from actual interruptions in certain cases, which depend on the mutual influence of the various technological, social, economic and political factors discussed above, and can be regulated to some extent by the firm's strategic behavior. This study indicates that the concept of disruption at the implementation level will open up new opportunities for

industry business.The fourth data is research conducted by Shim, Park and Shim (2008) on the use, issues, and current strategic implications in the context of mobile TV phone research results reveal technological developments and expansion of mobile TV market market that continues over the next few years Will increasingly reflect the desire of consumers to want communication and entertainment - all in one device. Globally, as the telecommunication and multi media services industry is focused on marketing opportunities, mobile TV phones will become increasingly important as value-added services. Providing network services packaged with broadcasters on mobile TV phones, additional revenue streams will be generated from offering premium content to targeted advertising in addition to enhanced SMS and data services. The success of its market relies heavily on content and content delivery, service providers must continue to develop targeted content to different generations to meet user preferences and expectations.

The above data will be semantically linked using domain analysis which is the investigation of units against a larger cultural knowledge called domain (Spradley; 1977). Here researchers will look for cultural symbols that belong to a larger category (domain) based on similarities. So domain analysis is generally done to obtain a general and comprehensive picture of the social situation under study.

Table 1. Spradley Domain Analysis:

No.	Domain Details	Semantic Relation	Domain
1.	Internet presence as "mother of disruption" / mobile devices become part of human activities / increased integration of information and technology	Resulting in	the adoption of the latest technology
2.	mobile TV streaming / filtering media content privately / time efficiency in consuming spectacle	Resulting in	access to content literacy
3.	Industrial technology convergence / The proliferation of mobile devices / Internet-connected lifestyle	Resulting in	a wider new Market potential
4.	Lifestyle connected / The right to choose content	leads to	changes in consumer behavior

The Spradley domain analysis table above shows the disruption scheme that occurs in the television media industry. Where the presence of the internet and supporting devices internet access as a supporting factor into a basic disrupsi which slowly land into the media industry until it will eventually disrupt the television media industry

III. RESULT

Disruption occurs in several sectors supporting the television media industry. This will gradually push the television media industry undisturbed by the development of elements of its supporting elements. Research on disruption that occurred in some elements supporting the television media industry ever done before. Technological innovation is not a fresh issue in the world of culture and media. In the last decade, all these industries have undergone a significant transformation of their production processes (digital recording, film editing, computer publishing desktops), not to mention the transformation due to the introduction and development of computers within the company (business process) (Simon, Benghozi, Salvador, 2015). Part of the challenges facing the culture industry in the digital age comes from the rise of powerful new intermediaries (Bailey and Bakos, 1997).New actors

appear and offer unprecedented solutions for merging and distributing content, designing original marketing and transaction terms tailored to this new template (free subscriptions, micro payments).

Information and Communication Technology (ICT) consists of hardware, software, networks and media for the collection, storage, processing, transmission and presentation of information (Data World Bank Group in Yovanov; 2008). Continue to develop in every substance consisting of the content industry where the media becomes digital; Consumer Electronics (CE) which includes audio / visual playback and broadcasting technology; The computer industry where PCs have evolved into personal, consumer and mobile products; And the telecommunications industry consists of broadband networks, mobile and internet services, and digital multimedia. The main ICT trend is convergence, which includes the convergence between computing, communication and content.

The impact of convergence in the Information and Communication Technology (ICT) sector has implications far beyond the technology itself. Declining costs, increasing accessibility, and improved innovation capabilities will be one of the most prominent benefits that will arise from this trend. However, market disruption, regulatory arbitrage, and the digital divide are potential challenges that must be faced (Yovanov; 2008). One striking result of the convergence expressed in the benefits described is market disruption. Like the previously distinct ICT sub-sectors, so does the value chain component for communication transmission and media broadcasting. One example is the integration of data, voice and video, in which the nature of the distribution of sound / music / digital video is changed drastically. Television broadcasting, for example, may no longer be broadcast to television, and VoIP services threaten traditional telecom operators when users switch to a single infrastructure. This is supported by the fact that Currently, about a billion people connect to the internet, there are about 100 million websites, of which more than a third of adults in the US have contributed content to the public Internet (18% of adults over 65) (O'Reilly, 2005).

Today the concept of disruption also occurs in how to consume television media. Mobile TV currently dominates the telecom agenda (Morris, 2006). In research Curwen and Whaley (2008) The global market for mobile entertainment has grown at a rapid rate. In 2010, it was estimated conservatively that more than 50 million people would pay to watch mobile TV. While in the context of streaming media music the presence of an online music streaming platform will be able to beat piracy (Emerald Insight; 2013). The presence of a music streaming service that is supported by the development of data delivery for internet service access allows for the delivery of voice and video data. In addition streaming service also avoids the consumers of the problem of limited memory space on their devices. Music streaming services like Spotify and Last.fm embed social features to allow users to connect with each other and use music tracks as social objects. Though music is always social (Van Dijck, 2007), little is known about how people use social sharing features as part of streaming music. In Norway, where the research was conducted, Spotify and Tidal (formerly WiMP Music) were popular, and by 2015, streaming revenue accounted for 77.4% of all music revenues recorded in Norway (Ingham, 2016).

The disclosure of disruptions occurring in the media industry above is important since the basic concept of an industry is business. In order to maintain the existence of its business, knowledge of how developing technology will disrupt business processes becomes important to know. (Christensen, 1997). The business model is the link between creative ideas in technology and the application of economic innovation. It connects the potential of technology with economic value. (Timmers, 1998). This is the business logic of how companies make money on an ongoing basis. Henry Chesbrough, in his Open Innovation; Magretta, J. (2002), claims that taking technology to the market through different approaches will produce different amounts of value. He argues that inferior technology with better business models will outperform the better technology that is commercialized through inferior business models.

IV. DISCUSSION

The analysis shows that technology disruption in the media industry has actually happened. But it just happened until the element stage of supporting elements of the industry. Implicitly, the results of the analysis can be used as a reference concept to prove that disrupsi technology will also occur in the television media industry. Up to personal consumption levels. This can be compared on the concept of disruption that occurs in elements supporting the television media industry.

Research Tjondronegoro, Wang, and Jolly (2007) argued that in the United States, the consumption of spectacle through mobile devices is preferred in routine consumption rather than watching television. This is because through the streaming service on mobile devices, each individual has full control over what they want to watch, from the content level, genre, time, even scenes per scene they like. Of course this is also supported by the ease of getting excellent internet connectivity where, as well as the presence of mobile devices that can be found where. Implementation of this style of spectacle consumption can be applied well in other parts of the world, as mobile devices and Internet connectivity are no longer a rare thing nowadays. This study shows that accessibility offer becomes disruption that will unlock new market potential.

The study by Bouwman et.al (2008) concludes that the IPTV business model is constantly adjusting to external factor changes and uncertainties in the exploration and exploitation phase. The four scenarios presented in this paper explicitly address the uncertainty of demand, regulation and competition. Scenarios represent different possible futures in regulatory environment, industrial structure and consumer attitudes towards TV (IP) services. By choosing the right business model, telecom operators can maintain market competition and deliver customer value and economic benefits. Given the limited resources, while balancing IPTV business model design requirements, telecom operators should focus on critical design issues in each scenario. Its practical implications will lead to disruptions occurring at the level of television service.

Letzer research (2009). Concludes that the concept of disruption can be judged to be very useful and inspiring, but also easily misleading. The application produces incomparable results because of the many complex choices that must be made in the process. These options relate to research subjects, performance indicators, regional market conditions, sectoral characteristics, individual or company performance as the cause of conflicting outcomes. In other words, there is a very limited range of validity of research results, so generalizations of individual or corporate judgments are almost invalid. The ideals of the concept are not appropriate for different markets with different institutional features. For the telecommunication and electronic media market its application is relatively low, because it requires a more careful application in order to get the interpretation of the results.

Simon research (2015). Conclude that this study identifies in many cases the presence of information and communication technology (ICT) companies, the new digital era intermediaries, which integrate one way or another the core activities of the cinema industry. These companies ("special technology companies" with R & D) play a new role of a "new intermediary" recently among the various layers of a changing industrial environment described as the "new ICT ecosystem". Simon's research results stated that the cinema industry will not die in the presence of media convergence spectacle because it presents the fact that cognitive satisfaction from watching movies in cinema with the atmosphere of watching on offer will be the main factor for cinema in defending its customers.

Research Curwen and Whalley (2008), concluded that Mobile TV currently dominates the telecommunication agenda (Morris, 2006). The global market for mobile entertainment is huge and growing at high speed. In 2010, it was estimated conservatively that more than 50 million people would pay to watch mobile TV despite not including the potentially huge number willing to accept advertising in lieu of payments. Although mobile TV is now technically feasible, it is still far from getting a nickname killer app " (Morrish, 2006). Not enough evidence that it will be really popular, there is no clear marketing plan, there is no certainty that it will get a decent return for the carrier and there is a serious problem regarding the choice of technology and spectrum usage. But it will certainly sink in and by the end of the decade the overall picture will probably change dramatically.

In the perspective of media consumption in the form of news information, disruption technology is real. research Ripolles (2012) describes News Consumption among Youths in the Digital Age. Which turned out to verify the two hypotheses presented by his article Data shows that news consumption among young people is oriented towards new media and major social networks, while newspaper readers among young people are declining. As a con-sequence, newspapers are no longer the primary source of information in the digital context (Lipani, 2008), but that does not mean that the appetite for news among young people has diminished, on the contrary, the interest in information has strengthened and the consumption news score has increased as citizenship value . This means that research Ripolles (2012) indicates that in the context of news consumption, analog technology such as newspapers has

been greatly left by the young Spanish, while the digital news platform tends to have a stable market today.

In the context of music consumption as an entertainment medium, Nag's (2017) study of streaming music, smartphones, and self explains that there is an option to carry music recordings early in the introduction of transistor radios in the 1950s, followed by walkman, discman, MP3 player, and IPods for decades. In this case, flexibility has been a part of music consumption for some time, but using a streaming service on a smartphone brings flexibility to another level. With the streaming service, music has moved from user rack or device to an Internet server controlled by the service provider. Thus, the music is near the user. The empirical findings presented in this study show that instant access to millions of music tracks implies a tension between intimacy and alienation in the relationship of users with music. Empirical analysis has underscored the relevance of the media consumption technology approach consisting of four articulations: objects, content, context, and self while studying the domestication of media technology, particularly in the smartphone era.

In short, the shift to streaming services in smartphones implies that users have a large amount of music constantly in hand. It expands the individual space to maneuver in music consumption, but it can also bring a sense of detachment and loss. This underscores the need to delve into self-articulation by itself in the domestication of media consumption technologies.

V. CONCLUSION

The birth of internet technology, as the basis of tech disruption. Has, disrupsi present on various elements of technology industry. Based on previous research that discussed disruption much, disruption of innovation in the context of technology is present as a new method in moving the media industry. The current study presents a new concept of disruption at the element level supporting elements of the media industry.

In this research is described a process about disrupsi technology will also enter into the realm of television industry. Through elements of supporting elements of the industry. In the end the analog-based television concept will be disrupted by the ease of choosing the watch content offered by online television and other web-based impressions.

If it refers to other media contexts such as newspapers, communications, or even consume entertainment in the context of music, technology disruption has occurred significantly as consumption of analogue news such as buying newspapers has begun to be difficult to meet because digital-based digital news presentations are easier on consumption Because it offers efficiency in usage or content updates. In the context of communication, in State Countries with a stable Internet connection, voice communications using analog phones with the transmitter is no longer a top choice due to the video call services offered by many social applications such as skype, the advantages offered are very clear because not only can Presents voice communications but also facilitates face-to-face without being limited by distance. In the way of consume music entertainment, listening to music streaming offers easy access to millions of songs from around the world without demanding physical storage space such as music consumption via CD or cassette. The ease of accessibility can also be used against large-scale piracy given the ease of literacy in selecting music that you want to hear, although further research on its impact on piracy still needs to be done.

Further research is needed to identify the details of disruption that may occur in the realm of the television industry. This is important given the disruption in the business context will be a new market opportunity to maintain the segmentation of the entertainment media business..

REFERENCES

[1] (2013) "Sony, Spotify and the statistical symphony: How data can save the music industry", Strategic Direction, Vol. 29 Issue: 7, pp.25-27, doi: 10.1108/SD-04-2013-0008

[2] Andrews, Lorraine, et.al. (2012). Classic Grounded Theory to Analyze Secondary Data: Reality and Reflections. *The Grounded Theory Review*. Volume 11, Issue 1.

[3] Barkhuus, Louise. "Television on the Internet: New Practices, New Viewers ", University of California, San Diego, 2009.

[4]   Boslaugh, Sarah. (2007). *Secondary Data   Sources for Health: A Practical Guide*. Cambridge: Cambridge University Press. [Excerpt published online: "I An Introduction to Secondary Data Analysis"]

[5]   Chesbrough, H. (2003). *Open innovation: The new imperative for creating and profiting from technology*. Boston: Harvard Business School Press.

[6]   Campbell, S. J. (2007). TMCnet,Yankee Group Report, "Untappedmobile internet service opportunities".

[7]   Curwen, Peter. Whalley, Jason. (2008) "Mobile television: technological and regulatory issues", info, Vol. 10 Issue: 1, pp.40-64, doi:10.1108/14636690810850157

[8]   Johnston, Melissa P. (2014). Secondary Data Analysis: A Method that which a Time Has Come. *Quantitative and Qualitative Methods in Library (QQML) 3*.

[9]   Jakob Oetama. 2001. Pers Indonesia-Berkomunikasi dalam Masyarakat Tidak Tulis.Jakarta : Buku Kompas.

[10]   Lyn Robinson, (2009) "Information science: communication chain and domain analysis", Journal of Documentation, Vol. 65 Issue: 4, pp.578-591, doi: 10.1108/00220410910970267

[11]   Magretta, J. (2002). *Why business models matter, Harvard business review*. Cambridge, MA: Harvard Business School Publishing Corporation.

[12]   McCaston, M. Katherine. (2005). Tips for Collecting, Reviewing, and Analyzing Secondary Data. *www.pqdl.care.org. Diunduh September 2014*.

[13]   Nag, Wenche. (2017). "*Music Streams, Smartphone, and the self*". Mobile media and communication. sagepub.co.uk/journalsPermissions.nav DOI: 10.1177/2050157917719922.

[14]   Nurudin. 2007. Pengantar Ilmu Komunikasi Massa.Jakarta : Rajagrafindo Persada.

[15]   O'Reilly,   T.   (2005).   "O'Reilly   Network: What   isWeb   2.0" http://www.oreillynet.com/pub/a/oreilly/tim/ news/2005/09/30/what-is-web-20.html. World Bank Group: http://info.worldbank.org/ict/ICT_ssp.html.

[16]   Richard Craig. 2005. Online Journalism Reporting, Writing and Editing For New Media. Thompson Wadsworth.

[17]   Ripolles, Andreu-Casero. "*Beyond Newspapers: News Consumption among Young People in the Digital Era*". University of Castellon, Scientific Journal of media education. (2012). COMUNICAR 1134-3478; e-ISSN: 1988-3293. DOI: 10.3916/C39-2012-03-05

[18]   Roger Fidler. 2003. Mediamorfosis. Yogyakarta : Bentang Budaya.

[19]   Severin, W.J. dan James,W.T (2001). "*Communication Theories: Origins, Methods, and Uses in the Mass media. Fifth edition*". USA: Longman

[20]   Simon, Jean Paul. Benghozi, Pierre Jean. Salvador, Elisa. (2015) *"The new middlemen of the digital age: the case of cinema"*, info, Vol. 17 Issue: 6, pp.97-115, doi: 10.1108/info-04-2015-0023

[21]   Shim, J.P. Park, Sungmin. Shim, Julie M. (2008) "Mobile TV phone: current usage, issues, and strategic implications", Industrial Management & Data Systems, Vol. 108 Issue: 9, pp.1269-1282, doi: 10.1108/02635570810914937

[22]   Septiawan Santana. 2005. Jurnalisme Kontemporer. Jakarta : Yayasan Obor Indonesia.

[23]   Timmers, P. (1998). Business models for electronic markets. *Electronic Markets, 8*(2), 3–8.

[24]   Venkatraman, N. V. (2006). Boston University "Winning in a network era: Opportunities & challenges".Indian Institute of Management, Calcutta.

[25]   Werner J Severin, James W. Tankard. 2007. Teori Komunikasi-Sejarah, Metode dan Terapan di Dalam Media Massa. Jakarta : Kencana Perenada Media Group.

[26]   Yovanof, Gregory S. and Hasapis, George N. (2008). "*Disruptive technologies, Services, and Bussiness model?*". Springger Science: Wireless Pers Communication.

Aditya Wishnu Perdana,. S.E Aditya Wishnu Perdana earned a bachelor's degree from sultan ageng tirtayasa university (UNTIRTA) in 2014; Now a post- graduate student at an University of Indonesia who also works as an employee of a state-owned company. Currently aditya is conducting research on the disruption process in the context of mediamorphosis as the birth phase of internet-based new media while pursuing a master's degree in communications.

Increasing Ability To Read Students by Using Learning Model Student Facilitator and Explaining (SFAE)

Afrini Rahmi
Indonesian Language And Art Department SYKIP PGRI West Sumatera,
Afrini@stkip-pgri-sumbar.ac.id

Abstract

This research is motivated by the importance of reading ability for teacher students as prospective educator. The ability of reading is very minimal has effect to the ability of students to explain the material or subject in the lecture and the ability to explain the material in the class later. This study aims to improve students' ability in reading skill by using Student Facilitator and Explaining learning model. The type of this research is quantitative research with quasi experimental research method. Population in this research student of Indonesian Language And Art Department force 2016 as much 220 people. The sample was chosen by using purposive sampling technique. Instrument of research in the form of performance test and questionnaire. The results of this study indicate that the use of learning model facilitator and explaining center (SFAE) can improve students' reading ability. In addition, this learning model also trains students' speaking skills in explaining the material.

Keywords - *Reading ability, learning model, Student Facilitator And Explaining.*

I. INTRODUCTION

Reading becomes one way to absorb information. The reading ability for a student is very important because it is one of the foundations for understanding and increasing knowledge of the material. The ability to read is something that is very important in an educated society. Thus reading learning has a strategic position in education and teaching. Mastery of material through reading activities will help students in the lecture process. Adequate mastery of materials in the lecture process will help students understand the material in each face to face. Students who master the material well in the course will be able to explain a topic clearly to the forum in the course.

But in reality, the lecture system using group discussion tends to make the students unable to master the material well. The group discussions that have been carried out only provoke active students to participate. Though the essence of the actual discuisi according to Arief and Munaf (2033: 9-96) discussion comes from the Latin language is *discusio* or *discusium* which means brainstorming. But not necessarily every activity exchanging thoughts can be said to discuss. Discussion is basically a form of regular, directional exchange of ideas, both in small groups and large groups in order to gain an understanding, agreement, and joint decisions on a problem. The process of discussion held in the classroom only reads the paper by the speakers in each group. Due to these conditions, discussion forums should be a medium for measuring material mastery ineffective.

One way that can be used to measure students' ability to read and master the material in classroom presentations is through the use of learning models. Etymologically the model is the pattern or reference of something to be produced. Model is a plan or a pattern that is used as a guide in planning the lesson. According to Suprijono (2009: 46) Learning model is a pattern used as a guide in planning classroom and tutorial lessons. The learning model is a form of learning illustrated from beginning to end that is typically presented by the teacher in the classroom. Learning model is a pattern or plan that can be used to operate the curriculum. Designing learning materials, and to guide learning in class or other settings.

Learning model of learning patterns in the tutorial as a guide in implementing learning and to determine learning tools including books, movies, computers, curriculum, and others. Learning model is a plan or a pattern used as a guide used in planning the lesson. Sagala (2005: 175) suggests that the learning model is a conceptual framework that illustrates a systematic procedure in organizing students' learning experiences to achieve specific learning goals and serves as a guide for instructional designers and teachers in planning and carrying out teaching and learning activities. Through the learning model Teachers can help students get information, ideas, skills, ways of thinking, and ideas. Learning model

also serves as a guide for the designers of learning and teachers in planning teaching and learning activities.

Based on the description of understanding and the nature of the model of learning can be said that the learning model has the following characteristics.

- a. Based on educational theory and learning theory from certain experts. This model is designed to train students' participation in groups democratically.
- b. Have a specific mission or educational purpose, for example the inductive thinking learning model is designed to develop an inductive thinking process.
- c. Can be used as a guide for improvement of teaching and learning activities in the classroom.
- d. It has parts of the model called (1) the sequence of the learning steps (syntax), (2) the existence of reaction principles, (3) the social system, (4) the support system. These are the practical guidelines for the classification of a learning model.
- e. Has impact as a result of applied learning model. These impacts include the impact of learning, which is measurable learning outcomes; And the impact of companions, which are long-term learning outcomes.
- f. Make a teaching preparation (instructional design) with the guidance of the chosen learning model.

A learning model that can help active students is Student Fsilitator And Explaining (SFAE). This learning model is able to motivate, improve student learning activity and encourage students to be more active and have a sense of responsibility in mastering the material / subject matter. Student Facilitator and Explaining (SFAE) learning model is a learning model that guides students to be able to present ideas or opinions to other college students.

According to Suprijono (2009: 108), Student Facilitator And Explaining learning model is one part of the classical learning model. Learning Model Student Facilitator and Explaining (SFAE) is a learning model where students or students learn to present ideas or opinions to other colleagues. This learning model is effective for training students to talk to convey ideas or ideas or opinions themselves. Uno (2011: 88) explains that the model of Student Facilitator And Explaining a way of mastery of students on some skills such as speaking skills, listening skills, reading comprehension skills, and having many opportunities to process information and improve communication skills. According Taniredja (2013: 110) Student Facilitator and Explaining learning model is a learning model where students / students learn to present ideas / opinions to other colleagues. This learning model can help students to practice reading ability and deliver it in group discussion.

The advantages of the Student Facilitator And Explaining (SFAE) model of learning compared to other models is that students are required to be responsible to give understanding to their peers towards the material they understand. Every student has the same opportunity to appear to the front of the class to give explanation to all his colleagues about the material he mastered. Thus, all students have the same opportunity to train and get used to master the basic concepts of discussion and have the ability to explain to his colleagues in the lecture. Such practice and habituation will directly shape the ability of mastery of the material and the ability to explain better better gradually. In the long term, students will be able to master the material well. How to master the material to be able to implement this SFAE model is to practice reading skills in order to explain easily.

Implementation of Student Facilitator And Explaining model, there are several steps. In general, the steps of learning model Student Facilitator And Explaining as follows.

- a. Convey the topic of discussion.
- b. Determine the points of material discussion.
- c. Provide an opportunity for students to convey material mastery to the topic of discussion either through the chart, concept maps or others in the form of presentation.
- d. Summing up ideas / opinions from the results of presentations that are displayed.
- e. Review and review the material presented by the students.
- f. Closing

It can be concluded the steps of the model of Student Facilitator And Explaining are: opening (apersepsi and motivation), the teacher conveys the competence to be achieved, demonstrating or presenting the material in brief, giving the students the opportunity to present to other students through media (concept map, , Or chart), summarizes student ideas or opinions, explains the current learning materials and aligns student ideas or opinions, closes learning. At the time of presentation, other

students may also contribute in the form of opinion reviews on the topics covered. It indirectly lure students to actively participate in the lectures are held.

II. METHOD

The type of this research is quantitative research with quasi experimental research method. Quasi-experiments are also called pseudo-experiments. It is said quasi experiments because in this study can not regulate the factors from outside that can affect the object of research. The design was chosen in order to know the ability of the students before being given treatment and after being given treatment. This design provides tests before and after treatment or treatment of a group. Treatment was given to the students after being given pretest and then given treatment.

The variable according to Arikunto (2010: 161), is the object of research, or what is the point of attention of a study. The variables in this study are independent variables and dependent variables. The independent variable that influences or becomes the cause of change / incidence of dependent variable. Thus, the independent variable is the variable that influences the research result. The independent variable in this research is SFAE learning model. The dependent variable is the variable that is influenced / the result is due to the independent variable. The dependent variable in this research is reading ability. According Suharsimi Arikunto (2010: 173), population is the whole object of research. Meanwhile, according to Sugiyono (2007: 117), the population is a generalization region consisting of: objects / subjects that have certain qualities and characteristics set by the researchers to be studied and Then drawn his conclusions. Population is not just the number of objects / subjects studied, but includes the nature / characteristics of the object / subject. According Sugiyono (2007: 118) sample is part of the number and characteristics possessed by the population. Therefore, sampling technique is required. Population in this research student of education program of Language and Literature Indonesia force 2016 as much 220 people. The sample of the study was a D session of 35 people. The sample was chosen by using purposive sampling technique.

According Sugiyono (2007: 148), research instrument is a tool used to measure natural phenomena and social phenomena. In another statement, Arikunto (2010: 192), the instrument of research is a tool at the time of research using a method. Instrument in this study in the form of performance tests and questionnaires. According to Nurgiyantoro (2010: 105), the test is one form of measurement, and the test is one way of getting information (competence, knowledge, skills) about the learner. In this study, the test is a multiple choice question with four alternative answer options. Problems of reading comprehension skills used are developed and developed by researchers. The steps in the preparation of language tests according to Wahyuni and Gratitude (2012: 45) are: 1) set the goal of the test, 2) preparing the test grille, 3) write test questions, 4) examine the test questions, 5) test the test , 6) improve the test, 7) assemble test questions, and 8) carry out research.

III. RESULT

This study was conducted three times. Researchers give a pret for the first meeting. Pretest is given to measure students' reading early ability with multiple choice test form. At the end of the face-to-face meeting of the three students are also given postes. For more details will be described in the following stages.

Meeting I

At the first meeting students were given the opportunity to present the material in group discussions. Group discussions carried out in accordance with usual discussion procedures. Each group member performs each function in the group. The audience also responds to the discussion. Pretes is done at the end of the course. Pretest reading ability is given to the students by giving a discourse of 35 questions about multiple choice test relating to the material presented by the group of presenters. The multiple-choice question given as a previous pretest has been tested for validity and royalty. Once tested, the matter is given to the student for pretestion early. This pretest is done to see the student's mastery of the discussion material presented in the discussion. The material has been assigned to be understood before face-to-face lectures are held. The question of multiple choice is related to the students' understanding of the subject matter of the lecture. The result of pretest reading ability can be seen in the following table.

Table 1: Pretest Test Results Score

Interval	Frequency	Percentage
79-83	3	10,34%
74-78	4	13,79%
69-73	5	17,24%
64-68	7	24,14%
59-63	3	10,34%
53-58	7	24,14%
Total	29	100%

From the pretest results that have been implemented obtained the following data. Values ranging from 79 to 83 were obtained by 3 people, the 74-78 range was obtained by 4 people, the 69-73 range was obtained by 5 people, the 64-68 range was obtained by 7 people, the 59-63 range was obtained by 3 people , And the range of values 53-58 was obtained by 7 people. The data in table 1 will be displayed in graphical form. Graph is useful to facilitate the understanding of data about pretest students' reading ability before being given treatment.
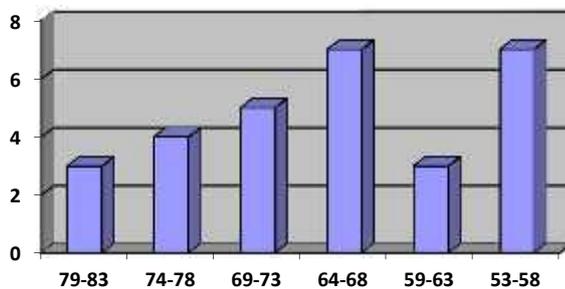
Based on the pretest value of students' reading comprehension skills, it is calculated mean, mode, and median. The results of these calculations are presented in the following table.

Table 2. Descriptive Data of Pretest Result

Statistic	Result
Maximum result	88
Minimum result	46
Mean	69
Mode	68
Median	68

The lecture concludes by summarizing the study materials together and doing the evaluation question. Provision of evaluation questions are conducted to determine the level of student understanding of the material. The results of the experimental group evaluation on treatment I Got an average score of 64.45.

Meeting II

In this second meeting, the treatment was applied using the SFAE learning model. Steps in applying the Model Student Facilitator And Explaining in the course are as follows.

A. Opening

Starting the lecture with orientation, aiming to focus student's attention on the lesson that will be submitted after the apperception, after doing the orientation of the teacher to do apersepsi which aims to remind again about the procedure of presentation of topic discussion ..

   B.   The teacher conveys the competence to be achieved.

Before the lesson begins, each renderer first presents the topic of discussion to be presented in the presentation

C. The teacher demonstrates or presents the material.

Presenters describe the material with the model Student Facilitator And Explaining. The teacher uses the Student Facilitator and Explaining model in the learning process. The teacher explains the lecture first after that students are asked alternately to appear in front of the class with the media that is in the form of a material and explain again in front of the class about the contents of the material has been described.

D. Provide opportunities for learners to present their ideas and opinions to learners

The teacher explains the lesson and then asks the student to appear in front of the class to explain with the existing media, Third, if there is a friend who does not understand and ask and learners who appear will repeat explain again, if not yet understand that will help explain about the material . The fourth gives the quiz which is done independently. It aims to show what students have acquired during the study and the results of this quiz are used as the value of individual development. And the last awards to students who mastered and performed well explained the lectures. The teacher asks to appear in front of the class, if there is a friend who is lacking or does not understand it is asked to help him until the friend understands, after which we are asked which questions are answered individually.

E. The teacher summarizes the ideas and opinions of the learners.

After the students appear in front of the class explain with the media that already exist, if there are friends who do not understand and ask the teacher helps give explanation. Based on interviews and observations above, Student Facilitator And Explaining model is very fun for students. To realize the learning process that menyenagkan teachers should be able to design good learning, choose the right materials, and choose and develop strategies that can involve students optimally.

From the above statement, shows that teachers in teaching have applied a fun learning to students by intermezzo distraction for students not saturated during the learning process takes place. From the results of the interview above, that teachers have a strategy in interacting with students with a friendly way and not using violence. Student Facilitator And Explaining's learning aims to greatly increase the opportunities of students in speaking, expressing their ideas and motivating their friends to learn more diligently and eagerly. The main objective in the Student Facilitator And Explaining model is for students to appear in front of the classroom and improve in speaking, reading, writing, or listening.

F. Cover

This activity is carried out by the teacher by drawing conclusions by emphasizing the essentials of the learning materials. In this activity the teacher also performs a written evaluation in the form of quiz besides the teacher also always give direction follow up direction.

Meeting III

At this third meeting, students are asked to directly appear to explain to the front of the class. Students who have been randomly selected to perform have prepared themselves to come forward using the prepared media. Each of the appointed students comes to the front of the class with enthusiasm, although there are some students who still seem hesitant when called. This happens because of the custom of the group discussion patterns they perform in all courses. After the presentation of the presentation to the front of the class, students are then given postes for their reading skill assessment.

Based on the learning at this third meeting, students look more stable in improving their reading comprehension. This is evident from the higher evaluation value from the previous face-to-face learning. At this third meeting, the mean value of the class evaluation earns a value of 71.90. Students are given about 25 items of posttest. Students who follow the posttest are 29 people. The posttest result is converted in the table as follows.

Table 2. Scores of Postes Test Results

No.	Interval	Frequency	Percentage
1	93-97	3	9,68%
2	88-92	10	32,26%
3.	83-87	11	35,48%
4.	78-82	5	16,13%
5.	73-77	2	6,45%
	N	**31**	**100%**

The descriptive data of the experimental group posttest are presented in the diagram form below.
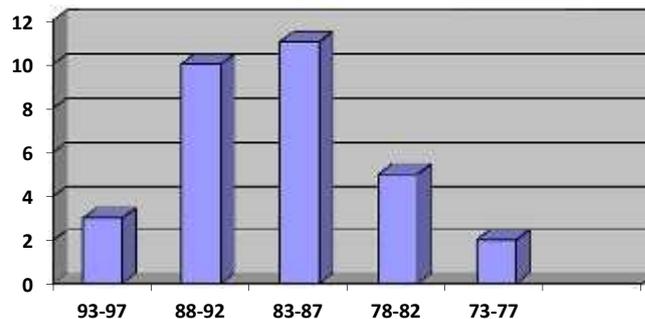
At intervals 73-77, there are only two people who score in that interval. The interval 73-77 is the lowest interval. At least the scores at these intervals indicate an increase in reading ability among students who have been treated with the SFAE learning model.

IV. DISCUSSION

According Taniredja (2013: 110) Student Facilitator and Explaining learning model is a learning model where students / students learn to present ideas / opinions to other colleagues. This learning model can help students to practice reading ability and deliver it in group discussion. The ability to convey ideas and opinions in the discussion is obtained by assignment in the form of reading activities. The steps used in this learning model help motivate students to be more diligent in reading because when presentations, students are only assisted with the media prepared before the show. Students have been asked to understand the topic of the discussion to be displayed. The presentation of the material is also not in the form of paper presentations as in the usual group discussions. The material presentation is assigned to the students individually, so the student is responsible for understanding. Their understanding is evidenced by the ability to respond to questions raised by the audience on the topic of discussion described in front of the class.

Students are fully responsible for being able to provide answers to forum questions clearly in their own language and not in book language. The reference book in the presentation is only useful as a guide to help students describe in detail with examples close to the surrounding environment. It indirectly requires students to understand clearly about the topic described. In addition, this learning model also provides an opportunity for the listener to be able to give responses with their understanding of the same topic, so that the material becomes more widespread. The final step in the form of a conclusion from the teacher becomes a means to be able to conclude a different understanding of the topic more generally. The implementation of this learning model makes the students more enthusiastic in the process of lecturing because they do not know the presenters who appear in each face to face. In contrast to the usual group discussions.

This SFAE learning model requires students to come to the front of the class to explain the material. Selection of students randomly indirectly make students must prepare themselves to understand the material well. Preparation is obtained by training yourself to read the various references. Reading activities such as these will help the students to be able to explain well in front of the class when elected to become a presenter. Thus, the use of this learning model can membingat students to skillfully read carefully. Student responses that demonstrate the good behavior of each meeting reinforces the conclusion that there is an increase in students' reading comprehension skills. In addition

to the evidence of behavior, other evidence to corroborate the increase is the result of student tests that have increased from each cycle as described in the previous discussion.

V. CONCLUSION

Improved process quality appears in the quality of learning. Attitudes shown by students from pretest activities, treatment to postes show different attitudes. After being given the students more active and conducive in following the learning activities. Students' attitudes become more reactive to learning. Students are not only silent following the instruction of the teacher, but also show a high interest or enthusiasm at the time of learning. The students' spirit is more visible after the treatment. The ability of students in explaining also indirectly can be trained well with the existence of individual presentation..

REFERENCES

[1] Arief, Ermawati dan Yarni Munaf. 2003. "Pengajaran Keterampilan Berbicara: Buku Ajar". FBSS: UNP Press.
[2] Arikunto, Suharsimi. (2010). *Dasar-dasar Evaluasi Pendidikan*. Jakarta: Bumi Aksara.
[3] Nurgiyantoro, Burhan. (2010). *Penilaian Pembelajaran Bahasa BerbasisKompetensi*. Yogyakarta: BPFE
[4] Sagala, Syaiful. 2005. *Administrasi Pendidikan Kontemporer*. Bandung: Alfabeta.
[5] Sugiyono. (2007). *Metode Penelitian Pendidikan*. Bandung: Alfabeta
[6] Suprijono, Agus. 2009. *Cooperative learning dan aplikasi paikem*. Surabaya: Grasindo.
[7] Taniredja, Tukiran. 2013. *Model-Model Pembelajaran Inovatif Dan Efektif*. Bandung: Alfabeta.
[8] Uno, Hamzah. B. 2011. *Belajar Dengan Pendekatan Pailkem*. Jakarta: Bumi Aksara.
[9] Wahyuni, Sri & Syukur, Abd. (2012). *Asesmen Pembelajaran Bahasa*. Bandung: PT Refika Aditama

Afrini Rahmi. Graduated from S1 Program in Language and Literature Study Program of Indonesian Language and Literature at FBSS UNP in 2009. Education strata (S2) majoring in English Education Postgraduate Program UNP 2011. Beginning active as one of lecturer in Language and Literature Education Program Indonesia in STKIP PGRI West Sumatra since 2014 until now. Seminars that have been followed include RIKSA Languages IX and X at UPI Bandung in 2015 and 2016. Began to write a journal about teaching in Science Tower Journal in 2015.

Hybrid Identity Representation In *Yes I Am!* Film Promotion Booklet

Ahmad Jum'a Khatib Nur Ali

English Department, Gunadarma University, Indonesia, aj_khatib@staff.gunadarma.ac.id

Abstract

This research discusses identity representation. The research used Yes I Am! film promotion booklet from European Union film festival as primary data. The goal is to see how hybrid identity represented in the modern society in Germany. This research use constructive representation approach, with Hall cultural representation theory and semiotic method as tool of analysis. The result Yes I Am! used Christianity as cultural roots. It suggests in multicultural society, hybrid identity uses cultural and religious roots as their identity representation.

Keywords - *culture, booklet, hybrid, identity, representation*

I. INTRODUCTION

The Globalization era makes people more integrated socially and culturally. It makes the world seems like borderless. People migrating and assimilated creating hybrids culture identity in between local culture versus migrant culture. Local Culture in this research refers to traditions, values and cultural norms in local contexts. The term Local Culture also used as differentiation with the term Immigrant Culture that refers to culture that immigrants carry to their migrant destination. The combination of those two cultures then called Hybrid culture. As defined by Barker (2004:89) Hybrid Culture involves mixtures of cultural elements to create meaning and new identity. Furthermore, Barker stated the word Hybrid commonly used in Cultural Studies discussions since 1990. It used to explain the cultural bound that show up in Post-Colonialism, Globalization and Diaspora context.

The cultural integrations and mixtures are the effect facts of the globalization. Where 'hyperbolic speaking' people are forced to be multicultural society. The situation in some way accepted as part of becoming modern society. On the other hand, for some local culture fanatics it is a form of new-colonization to their cultures. The struggling between these two perspectives makes cultural identity become more dynamic and continuously constructed within the society. This cultural changing phenomenon then recorded in many literary works and arts. In Europe for example; migrant and social-culture are often became theme for many films. Cultural experiences are reveled through motion pictures, camera angle, colors, and audio as film. Film that illustrated intercultural experiences in the society.

One of the films that bring intercultural experiences is *Yes I Am (!)* from Germany. It was screen on European Union annual Film Festival in 2007. Yes I Am (!) directed by Sven Halfar, it tells about racisms to Afro-German community and how their cultural identity as Germans being questioned. The racism and identity issues in this film explore how people define themselves and acknowledge others. It talks about how cultural background become importance and unimportant in the global era. On this context, the research explored how the identity concept represented in the film. As mentioned earlier films considered as illustration of the socio-culture reality. Films become products that deliver the understanding of the socio-cultural dynamic and meaning construction in the society. However, on this research, film is not the research object. The research used films promotion booklet as object, to be specific Yes I Am (!) promotion booklet. The use of this research object is base on the understanding that promotion booklet is a brief construction of meaning from the film.

Structurally, a promotion booklet film consists of two components; written and visual. Written components include typeface, lay out, size, and font of the letters. As for visual components include scenes selection from the film, colors, face expressive, etc. these both components then arranged and designed to be one constructive representation of the film. These connecting structures (written and visual) known as process of imitating (Barthes, 1990). Signs in a representation system patterned constructing meaning so it can be identify and understandable for the audience. Barthes called it as the

use of referential codes to give implicit and explicit references so the meanings became natural "voice of the natural" for the audience (Stam, Burgoyne, dan Lewis, 1992:195). The imitating process then build perception that film promotion booklet become what Hall (1993) stated as imaginative discovery process. Where public are placed in a certain situation that stimulate the willingness to see the film.

The above explanation build up the research perspectives, which is, as a research object film promotion booklet as a signs system of the film also can represents ideological meanings. The perspectives then bring us to the research questions; how cultural theme in *Yes I Am (!)* film represented in promotion booklet? What are the promotion booklet structures? Moreover, how it depicts the film social identity theme?

II. METHOD

The research used *Yes I Am (!)* film promotion booklet as primary data. The data selection is based purposive sampling method with two basic standards; first is for its theme. Second, the data fulfill Myers (Jennings, 1987:369) designs standard; script, illustration, and lay out. The research aim is to know how *Yes I Am (!)* film promotion booklet depicted the film social identity theme, to be specific hybrid identity. Therefore, this research treated the primary data as the film system of representation. The research used qualitative method with Stuart Hall representation theory and semiotic as tool of analysis. Semiotic used to analyze the primary data representation signifying system. As the representation theory, used to analyze the relation between signs within the primary data with the hybrid identity concepts. The discussion and findings of this research then presented descriptively.

III. RESULT AND DISCUSSION

Yes I Am (!) film in *Europe on screen* Indonesia film festival uses written and visual text on the promotion booklet. The written text promotion included; cultural background and film synopsis, both in English and translated in *bahasa* Indonesia. While visual text uses film poster and capture scene of the film. The findings of this research are; the booklet promotion show two construction of representation. First, the promotion constructs awareness that hybrid identity (German-Afican) in a multicultural society is a consequence. The data shows that the concept of identity is continuously changes; racial background does not limit their religious belief and cultural practices. The second construction is the context of migration. Where black people are considerate as lower class of immigrant, but by using the *Judeo-Christian* or *Judenchristilich* it makes culturally German-African is culturally more acceptable to the German society. The *Judenchristilich* that symbolized by Brothers Keepers and the words that quoted from the Book of Genesis, represented that Hybrid Identity could have common identity and roots that their share with others.

IV. DISCUSSION

The discussion starts with the written text; cultural background. This part is the base concept of the promotion in the booklet. Please see the text below:

> Cultural background: The first thing crossing one's mind when thinking about the reflection on the multi-cultural German society shown in films is probably the famous movies of German-Turkish directors like Fatih Akin (CROSSING THE BRIDGE, HEAD ON) which have been introduced already by the Goethe-Institut Jakarta. This year Germany presents the second film of young German-Kurdish director Aye Polat from Hamburg: EN GARDE, an unusual coming-of-age story about a German and a Kurdish girl living in a boarding school in Germany.
> The history of migrants in Germany is not only limited to the immigration from Turkey and other Mediterranean countries, but especially in the last decades even though on a smaller scale it also concerns other migrant groups that came from Eastern Europe, the Middle East and Africa to Germany. This fact can also be found in German films from time to time and is included in the other film that will be introduced during the festival: The documentary film YES I AM! which is about young Germans with a German-African family background, shows

"multi-cultural" mixtures: Elements of the original African culture, of the German culture, in which the young people grow up and live, and also elements of international pop cultures. Out of these mixtures emerge art forms, fashion, hip hop and rap lyrics that help the German-African musicians to emphasize the conflicts and problems they have in Germany.

Bila kita berpikir mengenai gambaran multikultural masyarakat Jerman dalam film, pasti kita akan teringat pada seorang sutradara Jerman-Turki Fatih Akin (CROSSING THE BRIDGE,HEAD ON), yang film-filmnya pernah diputar oleh Goethe-Institut di Jakarta. Tahun ini Jerman menampilkan film kedua seorang sutradara muda peranakan Jerman-Kurdi, Aye Polat yang bermukim di Hamburg: EN GARDE, satu cerita mengenai remaja Jerman dan Kurdi yang tak biasa yang tinggal di sebuah asrama di Jerman.

Sejarah migrasi Jerman tidaklah terbatas pada imigrasi dari Turki dan daerah Laut Tengah saja, melainkan sudah semakin meluas, terutama di tahun-tahun belakangan ini, banyak imigran-walau tidak dalam jumlah besar yang datang dari Eropa Timur, Asia Tengah, dan Afrika. Kelompok ini terkadang tercermin dalam film dan hal itu dapat anda lihat di kedua film yang kami putar dalam festival ini. Film dokumenter YES I AM! menyangkut anak-anak muda Jerman berlatar belakang keluarga Jerman-Afrika, memperlihatkan campuran multikultural dari elemen-elemen budaya asal Afrika dengan Jerman di mana anak-anak muda ini dibesarkan dan hidup serta elemen-elemen dari budaya pop internasional. Dari campuran ini terbentuk satu bentuk seni, mode, hip hop dan lirik rap, yang dipakai oleh pemusik Jerman-Afrika ini untuk mengungkapkan konflik dan masalah mereka di Jerman.

The above cultural background stated German society is multicultural and already reflected in many films. The first paragraph also stated that German films with multicultural themes are usually produce and directed by *"peranakan"* hybrid German-Turkish and German-Kurdish. The word *bahasa "peranakan"* on the text, shown in the context of multicultural films, the filmmaker origins is importance. The stressing connotates from the comparison of the two directors (Fatih Akin and Ayse Polat) ethnical origin with Sven Halfar *Yes I Am (!)* director. Where, each director had different cultural backgrounds. Fatih Akin born and grew up in Hamburg, Germany. His parents are Turkish. Ayse Polat was born in Malatya, Turkey. Since eight years old, he lived in Hamburg, Germany. His parents are Turkish-Kurdish. Meanwhile, Sven Halfar was born in Weingarten, Baden-Wurttenberg, Germany (www.imdb.com).

The statement of the director ethnic origins in the promotion booklet text is a form of binary opposition articulation through language system. It shows the perspective construction of the text is originally from European point of view (Sven Halfar) not from hybrid *"peranakan"* or harshly stated foreigners. Connotatively, it represents that identity issues in German multicultural society not only belong to the minority attentions, but also the local. Concerning the minority, the second paragraph states minority refers to immigrant that comes from Turkey, Mediterranean, Eastern Europe, Middle East and Africa.

"*…especially in the last decades even though on a smaller scale it also concerns other migrant groups that came from Eastern Europe, the Middle East and Africa to Germany /* …banyak imigran-walau tidak dalam jumlah besar yang datang dari Eropa Timur, Asia Tengah, dan Afrika".

The above quote explicitly grouping the immigrant in Germany. The sentence *"on a smaller scale"* which translated in *Bahasa "tidak dalam jumlah besar"* stated the scale of Turkey and Mediterranean immigrants in Germany are larger than Middle East, Eastern Europe and Africans immigrants. The sentences signify the social layers among immigrants community in Germany. It means German

multicultural societies by scale layered from local culture as majority, continued by immigrant culture where Turkey and Mediterranean take the largest portion.

The text then continues by stating migration and immigrant influence the German cultural identity. Please see the following text quote:

> "…young Germans with a German-African family background, shows "multicultural" mixtures: Elements of the original African culture, of the German culture, in which the young people grow up and live, and also elements of international pop cultures / *anak-anak muda Jerman berlatar belakang keluarga Jerman-Afrika, memperlihatkan campuran multikultural dari elemen-elemen budaya asal Afrika dengan Jerman di mana anak-anak muda ini dibesarkan dan hidup serta elemen-elemen dari budaya pop internasional*".

The word "multi-cultural mixtures / *campuran multikultural*" reflects the impact of the layered culture caused by immigrants culture. It signifies that multicultural give "birth" to the hybrid culture. Barker (2004:89) stated hybridity as cultural and racial mixture that make cultural product, identity become something new. On the text quote above the mixtures are between German cultures with Africans, which by scale is the minority group from the immigrants community in Germany.

Hall (1993:225) explained, cultural identity is ongoing process as form of '*positioning*' in the world that is continuously changing. In this context the mixture of racial and culture between German and Africa is unavoidable circumstance. German-African identity is part of German social culture. The problem is, does it psychologically acceptable in the society. Because people tends to not easily accepted something new in their society.

From the text discussion above, we learn three things; First European perspectives see immigrant as problem for multiculturalism in Germany. Second, there are layers within the immigrant cultures in Germany. The layers put Africans below Turkey and Mediterranean. Third, there is the acceptance issue concerning German-Africa (hybrid) identity.

The promotion booklet cultural background text findings lead us to two main analysis questions. First, as concept what does the coherency of the three findings from the cultural background text? Second, why and how the text uses German-African (hybrid) identity to explain German multiculturalism?

In order to answer the first analysis question, let us discuss the film synopsis text. On the synopsis, it briefly explained the racism condition of Germans with Africans roots. By using "Brothers Keepers" project the text shows how German-African struggling against racism in German. Brothers Keepers are German-African musician community. The community establishment in the year 2000 is the respond of Alberto Adriano (a German-African/Mozambique) death in Dessau, German, year 1990 by three (white) youngsters. Alberto killer later identified as Neo-Nazi, an ideology that follows Nazi understanding about "white" domination and racial "purity". Please see the following synopsis:

> Synopsis: The film shows the lives of three young Germans with African background who are successful musicians. It is about their search for identity and their fight for more tolerance. Through the music, Ade Bantu Odukoya, Mamadee Wappler and D-Flame, transport their feelings, wishes and beliefs, and with that their real lives as Germans with African roots. When Alberto Adriano, a black African, is murdered brutally in Dessau, the paths of the three musicians cross for the first time through "Brothers Keepers" a project initiated by Ade Bantu, with the attempt to stop racism. More than twenty of the most successful German-African musicians are a part of this band project. This film won award at Internationale Hofer Filmtage 2006, Internationales Dokumentar film festival Leipzig 2006, Max-Ophuls-Preis Saarbrucken 2007, FESPACO, Quagadougou 2007, Yilan Green International Film Festival Taiwan, Film Festival Abidjan.
> *Film ini mengikuti perjalanan 3 pemuda Afrika-Jerman (Afro-German), yang menjadi terkenal karena musiknya. Film ini berkisah tentang proses pencarian identitas dan kegiatan mereka untuk memperjuangkan toleransi. Melalui musik,*

ketiga pemuda ini, yaitu Ade Bantu Odukoya, Mamadee Wappler, dan D-Flame mengekspresikan keyakinan, perasaan, dan keinginan mereka sekaligus kenyataan hidup mereka sebagai orang Jerman dengan akar Afrika. D-Flame, Mamadee, dan Ade bertemu untuk pertama kalinya, setelah Alberto Adriano dipukuli secara brutal sampai meninggal oleh tiga pemuda Jerman di taman Dessau. Peristiwa itu memicu Ade mengadakan proyek "Brothers Keepers" yang diikuti oleh sekitar 20 pemusik Afrika-Jerman, sebagai satu tanda menantang rasisme. Lebih dari 20 musisi Jerman keturunan Afrika paling sukses menjadi bagian dari proyek ini. Film ini mendapat penghargaan di Festival Film Internationale Hofer Filmtage 2006, Max Ophuls Saarbrucken 2007, FESPACO, Quagadougou 2007, Yilan Green International Film Festival Taiwan dan Festival Film Abidjan.

The fact, social system in the society has classes. Historically in the colonization era, the classes more less influenced by racial and ethnicity origins. Where people grouped and stratify base on their ethnicity and race. On the synopsis, the text uses sentences "*search for identity*", "*fight for more tolerance*" and "*attempt to stop racism*" to show that the racial issues is the main theme of the film. The film presents how discrimination to German-African stimulates anti-discrimination movement "Brothers Keepers" which base on German-African community.

The "Brothers Keepers" community is what Tonnies (Soekanto, 1982:353) called as *Gemeinschaft (paguyuban)* grouping. Social group where its members are formed naturally base on their similarity, in this case (African) cultural roots. It is a social response from German-African community to discrimination and racism. "Brothers Keepers" become tools to urge social culture recognition for German-African identity as parts of the German multicultural society.

Understanding this racial identity problem, Barker (2004:170-171) explained that racial discrimination starts from human biological (fenotipe) categorization. This biological categorization, later on become the basis to identify and build distance among man. Even thought, racial behavior not always related to race, it also can base on the anti-differences ideology. Racism as perspectives, that refuses cultural, race and religion differences. Finally, racism also becomes cultural identity problem.

German-African identity on the promotion booklet can be understandable through two perception of identity; first, perception that identity is based on cultural similarity. Second, perception that identity based on the culture constant changes (Hall, 1993:223-225). As for racist identity is seen negatively, as something that must be keep original as "one true self". Base on white supremacy toward black. On the contrary, 'Brothers Keepers' sees Hybrid (German-African) identity as consequences from the cultural identity transformation. Therefore, the society should accept it.

These differences explained why discrimination issues and theme still existed in German modern and multicultural society. The society social-culture will transformed continuously, so perception differences concerning identity will always exsist and creating social-culture gap within the German society.

After discussing the written text, let us continue to the visual text of the primary data. Please see the following images:

Fig 1: Captured scene (visual text)

Fig 2: Poster (visual text)

The images both used male figures on casual outfit playing music (singing and play electric guitar). Both pictures strengthen the context of the text is in modern society. The pictures does not illustrate locality of either German or African culture. The difference is on the color of the pictures. The first picture use natural colors, taken from the film scene. Assumed it intended to illustrate realistic figures of a German-African people in Germany. On the second picture, it uses secondary color (mix colors), a mixture of two basic colors black and white. It called *analogues*, a mix of two colors with harmonic pattern (Irawan dan Tamara, 2013:60). The use of analogues colors connotatively reflect the second picture visual text concept, where racial German (white) with African (black) are mix up in a common space (community).

The visual text colors presents that each pictures has different presentation focus. First picture tends to visualize how German-African people as a hybrid identity in German multicultural and modern society. While the second tends to show, that seeing German-African as "white and black". This different concept coherent with the written text concepts; multicultural society will create hybrid identity and will always face discrimination. The visual text similar to the written text shows that the hybrid identity problems is not emphasized on the Turkish ethnic, but more to the "black" African.

Other that seen in the visual text, there is differences in the use of text. If we see on the picture 1 (capture scene) there are no words that can help explain about the picture. It counting on the reader perception on the written text, in order to the visual text can be understandable. As for the second picture (Film Poster), it uses text to build the reader perception. It shows the casts' names and the text *"Am I my brother's keeper? Yes I Am! / Apakah aku penjaga adikku? Iya, aku penjaga adikku!"*. The text reflects the intention of the film and the title of the film *Yes I Am (!)*. These two pictures show the focuses of the visual text are German-African as hybrid identity and Brothers Keepers as the images.

Brothers Keepers in the written and visual text on the promotion booklet is not identically belongs to German-African. Because it is common use for the Christian Community, for the slogan *"Am I my Brothers Keepers?"* refers to Old Testament, Genesis (4:9).

> And the Lord said to Cain, Where is Abel your brother? And he said, I do not know. Am I my brother's keeper?
> *Firman TUHAN kepada Kain: "Di mana Habel, adikmu itu?" Jawabnya: "Aku tidak tahu! Apakah aku penjaga adikku?" Genesis 4:9.*

The above quote is a part of the story about Cain and Habel, Genesis (4:1-16). It tells about two brothers Cain (a farmer) and Habel (a shepherd). Cain is jeoules to Habel because GOD does not accept his oblation, but accepted Habel. Cain jeoulsy trigger him to murder Habel. GOD then ask Cain about Habel, Cain answered; "I don't know! Am I my brother's keepers?" GOD then punishes Cain.

The phrase Brothers Keepers which Cain protest to GOD after murdering his brother Habel, in the research data is used as and expression of brotherhood and anti-discrimination. It become slogan and group names to reflect the German-African (Alberto Adriano) murdering. The use of this phrase by German-African community is interesting, because the community often questioned for its racial background, but it uses cultural and religious reference that strongly hold by Europeans and white people.

IV. CONCLUSION

The analysis result shows that the representation system of the research data is constructed based on European perspectives. Using German-African community, the primary data represented hybrid identity and racial discrimination on the German society. The analysis found, in dealing the racial discrimination German-African hybrid identity uses Christianity as cultural identity roots. The use of Brothers Keeper and Yes I Am (!) in the text denotes its intention. Figures and colors strengthen it and connote their meanings that are hybrid identity and Christianity.

REFERENCES

[1]   Barker. Chris, The Sage Dictionary of Cultural Studies, NewYork: Sage Publication, 2004.
[2]   Hall. Stuart, Cultural Identity and Diaspora, in Williams.Patrick and Chrisman, Laura (ed), Colonial Discourse and Postcolonial Theory, New York, 1993.

[3]   Irawan.Bambang and Tamara, Priscilla. Dasar-dasar desain untuk Arsitektur, Interior-Arsitektur, Seni rupa, desain produk Industri dan desain komunikasi visual. Jakarta: Griya Kreasi, 2013.

[4]   987.

[5]   Soekanto. Soerjono, Sosiologi suatu pengantar, Jakarta:PT Raja Grafindo Persada, 1982.

[6]   Stam. Robert. Burgoyne and Robert. Lewis and Sandy.Flitterman, New vocabularies in film semiotics; structuralism, post-structualism and beyond. London: Routledge, 1992.

[7]   European Union Commission. *Europe on Screen* Indonesia Film Festival booklet, Jakarta; 2007.

[8]   www.imdb.com

Author: Ahmad Jum'a Khatib Nur Ali. Graduate doctoral program for cultural studies (2015) and Master degree for European Studies (2008) both from Indonesia University. Gain bachelor degree on English literature from State University of Jakarta (2007) and bachelor degree on Communication science from Ibnu Chaldun Univeristy (2004). Now actively work as lecturer at Gunadarma University.

The Empathy Development of Preschool Students

Ai Tita Puspitasari

Early Chidhood Ecucation, Universitas Pendidikan Indonesia, Indonesia
aititapuspitasari@student.upi.edu

Abstract

Empathy in preschool students should be stimulated at the early age since empathy is the ability to understand and concern about the others' state such as paying attention to what people are talking about : and also respecting people's opinions. A student who has high empathy lends to have a clear desire to wise, polite, courteous, and generous. It means that sees the world as he views it. There are several ways to build the empathy towards preschool students. One of them is condusive environment full of affection and security. This is truly needed in developing their empathy sense. Therefore, a good cooperation and teamwork is the important key to pursue it. This study aims to find out the empathy of preschool students this study also applies literature method to elaborate the empathy of preschool students.

Keywords - *preschool students, empathy.*

I. INTRODUCTION

Empathy is someone's ability to understand other's feeling and emotion and also be able to imagine himself stending in other's position, Harlock (1999; hlm 118). At preschool level empathy beharviour can be see, for example, when a student ask or offer a help for his friends, help his friends when they are felling down, be patient to have a trunrand want to share food when eating together. But all of these beherviour can not accur when empathy is not stimulated since the early age. It needs teamwork between teachers at school and parent at home.

Nowadays, empathy in societhy is getting decreay sed, it can be seen from many facts, for axample: student's brawl, easy to be provocated, take the law into someone's hands. It can cause negative effect for the development of empathy of preschool students. So it's our responsibility to make them aware. There fore, empathy should be stimulated since at the early age among in family's environment, in school and neighborhood.

The stimulation of empathy feeling can be started form family, cause family is the basic and the first educator for a child. Family has a main role in optimizing children's potency. Family's role cannot be replaced and unre placeable eventhough childrent have already got formal or informal education, (Directorat Pembinaan Anak Usia Dini: 2013).

Good nurture directly or indirectly influence students empathy development, because good nurture in family can inpact student's empathy development as well. Nurture pattern can grow the seeds of empathy toward students, the environment that full of love and affection from parents and very responsive for the childrent. According to Lestari et all, (2015), the students those having empathy in them, they can get in touch with their friends, not having alisarientation of beharviour, and not getting easy to do violence.

Second enviourment for children is school education for preschool students is the basic education in educational institution. Education institution as a laerning agent have responsibility in cleveloping aspect of nation character building. Every learning activity refers to : UU No. 20 Tahun 2003, con cerning with SNP (Nasional Standard Education) it says in pasal 1 ayat 15 " Preschool student's education is an effort to develop student's since they were born unbil the age of six therough a series of educational stimulation to help them grow and to develop both physicall and mentally so they have a readiness to get the following aducation, (Direktort Pembinaan Anak Usia Dini).

School intitutions are expected to stimulate not only acadwmic level but also empathy beharviour.

Empathy that belongs to someone is a good deed. This consep can be accepted by students buth at school or et home. The key is good nodel because students tend to acceptand imitate what they see from the parents on the teachers.

II. METHOD

The method used is meta analytical where this atticel analyze some journals and books as a guide and discussion

III. DISCUSSION

A. Definition of Empathy Beharvior

As directed from Daniel Goleman in his book Emotional Intelligence (1997), the term empathy is derived from greek " empatheia, it means get into feeling" This term was intoduced for the first time by the ory critics to exlain about the ability of understanding other's subjective experience. In 1920, this term of empathy was introduced by American phsycolog E.B. Titchener, with slighthy differnt. According to Titchener theory, empathy is developed from phically imitation others burden then the some feeling will be vappeared in someone. He fried to use the word empathy to differenciate from the word simpathy, it means paying attention to others pourness without getting involved in the feeling felt by others.

Abu Ahmadi (1992) says " Empathy is a tendency to feel something done by the others in which we are in the same position with other's. More daniel Goleman (1997; hlm136), :The ability of empathy is the ability to know others feeling". Empathy is the root of caring and love in someone's emotional relationship ti fit with other's emotion. According to him, the key to understand others feeling is to be able to read non verbal message. Such as intonation, gerture, mimic etc.

According to Quann & Wien (2006), emapthy for preschool students is how a student understand others feeling and give respons with caring behaviour to his/her friends. Empathy for presschool students is different from adult empathy. For them, empathy is good deed for his friends by feeling his friends sorrow, in fact, it is hard for them to understand what empathy is actually, because preschool students still focus on them selves, and having diffiffulty in understanding other's feeling. According to Quann & Wien, (2006), paedagogic empathy for preschool students is divided into three : Proximal empathy (concernting to others without being seen), Alutruistic empathy (offring caring to others), self corrective empathy (empathy from empathy, meaning, students will respond to others suffring by showing empathy direcctly).

Besed on the those opinions above, empathy is related with someone's moral beharviour. Student who has empathy is categorized into "good studentns", tend to have kindhearted, thingking of other's feeling, that leads, himself to others. Students how has high empathy to have a clear desire to be wise, pilite, courteos, and generous, they see the world as it does, and act out based on knowledge by kind heard. When he acts speak to others always think of others feeling or emotion by paying attention to intonation, gesture, and mimic.

B. Preschool Students Empathy Development in Family

To grow empathy toward preschool students is a must and must be stimulated since at the early ageboth in family and in school enviroment. Family environment has its fundamental role in optimizing all students potency. There are ten ways to grow empathy towards preschool students : (1) to play together, (2) to ask students do all haose hold task, (3) to tell them a story about people who have high empathy, (4) to watch TV or DVD about people who have high empathy, (5) to shop many perents, (6) to visit sick people, (7) to grow good "aqidah", (8) to take care animal and trees, (9) to know how to thank you, (10) be a god model foe children

According to Zubaedi, (2011) in design character building to stimulate empathy behervioyr of preschool strudents, parents can do four thing namely, "TALK" : (1) Tune-in; parents act as a good model for empathy beherviour to childrents by paying attention and understanding thier feeling, (2) Acknowledge; parents try to frind out the cause of cildrenn's emotion variety but parents don's need to know the cause of certain childrent's emotion. In this case parents need to ask question as a from of empathy for them, (3) Label; parents ability to well-reccognize the childrens feeling the parents who can recognize the symptoms of childrent's emotion can make them peaceful and happy, it proses that parents really love and care about their feeling. (4) Kindlems; parenrs have to find out the solition every children's problems. It is impossible for childrens to handle all their problems alone whitout parents help. There fore, parents respon as a form of empathy can be used as a raw model.

C. Building Empathy at School

At school, students social emotional can be built by incuding social-emotion competency into school curriculum with empathy as the main develoving. Education institution from up the bottom level have to take role as learning agent for students empathy building it can be a good model for other education institution. Many things can be done by teachers to develop empathy at school, especially for preschool students kindergarten students such as, story telling, singing, poerty reading, and tourism, but of course it must be relevant with theme in teaching learning process.

There are some efforts can be done by school to develop preschool student's empathy :

1. School gives charce to the students for showing their respect for other, one form of students personsalities that can be stimulated by teachers is helping people in finding the difficulties, giving charity to others, showing attention for otheers problem, visiting friends who get sick, seeing family and neigh borhood who get into trouble and give happines for them. The other ways that can be done by school is to get involved in social activity such as working together to build mosque, or church, cleaning public street, and helping in disaster camp.
2. School creates a condusive emotional environment such as appreciate, accept, love and treat students effectionally, and try to entertain the students who get the problem affectionally. By creating this condusive environmeny at school can develop the feeling of acceptance, appreciation, loving, caring and finally these can push students to care, to appreciate, and to love others.
3. School develops role play activities for students to learn how to play s role in society like play as a dactor, norse, and social worker. Role play is one way to develop students empathy and push students to copy others emotional feeling strogly. Through roles played, students can learn to appreciate and love others.
4. School personally provide social model positively. One from of social model such as teacher give a good exanple for helping others, respecting other people, treating people well in front of the students, asking to develop students empathy by teaching them to do the good deed.
5. Giving strong reinforcement when students show thier empathy to others. Big giving this, students can repcat the action and finally be come his beherviour.
6. School provides facilities or media which support students empathy such as books, films, religius activity, discussion with social themes and also practise or respond to others problem positively
7. School holds wraiting competition regularly. With the theme about caring to others. By sucha competition like that it's expected to push students to concentrate on attention and love to others.
8. For young learners, reading strory or telling a story with the theme of affection can be done and they are asked to tell a strory about social.

The method can be used by teachers to develop preschool students empathy are as follow :

1. Good model : being good model for our students in our daily life can be carried out so they can be a witness of our beherviour. The witness obaout how we interact within sonciety, develop good beherviour and empathy. They are expected, to understand, to know, and to crystalize into their personalities the valve of moral (good and bad beherviour, what shoul do and should not).
2. Story related to empathy or moral : story which is take from true or fictiour one can develop empathy for preschool students to the characters or plot in the story. For example, if the story being told is a sad one and happened to the main character, it can be grown that the sad story also can happen to us in the real life. Everything bad in the story will appear in our life if we do the bad one. If the bad luck happen to us we need empathy and attention from other people, so we also have to try to pay any attention to others misfortune. The story related to empathy is useful for developing student's moral imagination. Though that story it is expected that students can develop their imagination and do the empathy for other people.
3. Using verbal work to remind naughty students. We use verval words to remind naughty students when he makes hus frend cry for example "look, your have made her sad, poor her !" etc. On the other hand, using words that unducated saying something directly with the rude words such as " yau are so naughty , and I will punch yaur ear"

4. Direct experience : ask our students o visit and do social activity such as come over to the orphan house, train to give charity for the poor, and train to help other people who need our help directly .

5. Together ness in play witthin the group: we hare to grow our students to play together with their friends and to share their toy game for his/her frends who doesn't here toys so his/her friends dosen't here feel sad although he dosen't have like us. The students are asked to have empathy for others who dosen't belong to toys.

6. Forming emathy through habituation; in the students daily life we have to guide them to have empathy whenever and wherever. When we find our students have a fight each other we have to grow the empathy feeling over them. We have to make them understand the firedness of their parents and ask them. To help the parents to keep the house. At school we have to train our students to make a line by standing in front of the class, before teaching learning proscess, by having the empathy feeling they will not breakthe line.

There are many kinds of empathy that can be grow and should be stimulated, such as: empathy to human being, empathy to animal's life, empathy to fress life, and empathy to the preservation and conservation of nature.

The develoupment of empathy to the students is very important because studen who has a high empathy tends to here clear desire to be wise, polite, courteous, and generous. It means he sees the world as he views it. This beherviour is expected by the parents, so their children have high empathy but to make it come true it is not easy and it needs teanwork and support from all. The envoronment that full of affection and secuity is one of the preccundition for growing empathy toward the children both in family adn in school environment.

V. CONCLUSION

The empathy feeling is an ability to feel the others difficulty or suffering, including the ability to understand the feeling or willing to help other people. Family environment have bacis role in optimizing all childrens potency. Including in growing students empathy beherviour. Educational intituuution from basic to high level has to take role as students empathy development agent. That should be modelled by other educational intituuution. There are several ways can be done by teacher to develop empathy at school especially at kindergarten, through habituation, games, direct experience, story telling adn good model. The environment that full of effection and security is one of precendition for developing students empathy. Both in family and in school environment.

REFERENCES

[1]   Abu Ahmadi, *Psikologi Umum*. Semarang: Rineka Cipta . 1992.
[2]   Durlak. J & Well. *Primary preventions mental health program for childrent and adolescents.* American Journal of Community Psychology, . Vol 25, No 2, 1997 pp. 115-152
[3]   Goleman, Daniel. *Emotional Intelligence*. Jakarta: PT Gramedia Pustaka Utama. 1997
[4]   Hurlock, E. B.. *Perkembangan Anak*. *Jilid 2*. Alih Bahasa : Med.Meatasari Tjandrasa dan Muslichah Zarkasih. Edisi Keenam. Jakarta : Erlangga .1999.
[5]   Joseph. G & Straim. S .(2003). *Comprehensive evidence-based social-emotional curricula of young childrent*. TECSE, Vol 23. No 2, pp. 65-76
[6]   Lestari, R. T, dkk (2015). *The effect of Health Care and Father Spoot For Mother on The Childrent Emotions.* Vol.4, No.4 , pp. 170-178
[7]   Pedoman Penyelenggraan PAUD Ditjen PAUDNI Kemendikmas 2013
[8]   Peraturan Mentri Pendidikan Dan Kebudayaan Republik Indonesia No. 137 Tahun 2014
[9]   Peraturan Mentri Pendidikan Dan Kebudayaan Republik Indonesia No. 84 Tahun 2014
[10] Zubaedi. *Desain pendidikan karakter : konsepsi dan aplikasinya dalam lembaga pendidikan : Konsepsi dan aplikasinya dalam lembaga pendidikan*. 2011
[11] Quann.V & Wien. A. C, *The Visible empathy of infans and toddlers*. Beyond the jurnal Young children on the we. 2006

Ai Tita Puspitasari, born in March 1977 in Kerawang wes java province of Indonesia is the outhor of the secon of two brothers pain Yulipah Hidayat and Nurhadi (Alm). The author has the original address Jl. Umar Wirahadikusuma. Hilbilly Malingping RT.05 RW. 05 Situmekar Village sub distric Cisitu Sumedang West Jawa Indonesia

There are some secondary that has been taken by the author as follows:

1. The year 1989 graduated from kamuning Elementary sand Land III
2. The year 1992 graduated from junior high school State Telagasari
3. The year 1995 graduated from high school Situraja
4. The year 2010 DII PGTK graduated from the Department of teacher education, early childhood education and teacher training in high school Eleven April Sumedang
5. Year 2012 graduated from the Department of teacher education, early childhood education and teacher training in high school Eleven April Sumedang
6. The year 2016 Megister On continuing education graduate Education University of Indonesia majoring in early childhood education

Work history Author:

1. The year 1999 teaching in kindergarten Rendakasih PANTHERS
2. The year 2003 teaching at the Islamic Al Inyah KINDERGARTEN
3. The year 2014 Became principal until now

Developing The EFL Students' Reading Comprehension By Implementing The Imagine, Elaborate, Predict and Confirm (IEPC) Strategy

Amal Hayati

English Deartment. STKIP Dharma Bakti Lubuk Alung West Sumatera, Indonesia,
mel_maganda@yahoo.com

Abstract

This research aims to find out whether IEPC strategy can develop EFL students' reading comprehension or not, especially in finding the main idea and supporting details of recount text. The literature notes that IEPC strategy is a strategy that is used to analyze a textbook that students use in pre-reading, during-reading, and post-reading phase of the reading process to make students understand about the text easily. This research was an experimental research. The population of this research was all of the fifth semester students of STKIP Dharma Bakti Lubuk Alung. The sample of this research was VA as the experimental class and VB as the control class. The instrument of this research was reading comprehension test. The research started by giving pre-test to both experimental and control class. At the end of this research, the writer gave post-test to know the result after doing the treatment. Based on the analysis of data obtained, it is found that t-calculate = 2.66 and t-table = 1.67. It means that the hypothesis was accepted, and the IEPC strategy can develop the EFL students' reading comprehension.

Keywords - IEPC Strategy, Reading comprehension, Recount Text, EFL Students

I. INTRODUCTION

Reading is one of the important skills in learning a foreign language. There are some reasons why it is very necessary. First, it can help the learners to enhance their knowledge because they can learn many things through reading. Second, reading could support the learners to master the other language skills, such as speaking, listening, and writing.

Reading can also entertain the learners because it was not only for academic purpose, but it can help the learners to refresh their mind. Understanding a text is similar in ways to understanding a movie. The first thing, we need to know is what the text is about, and then we have to understand each of the sentences and what they are saying. Next, we have to see how the sentences relate to one another. Finally, to understand the main point of the text, we have to consider what all the sentences, taken together.

According to Nunan (2003: 68) reading is a fluent process of reader combining informational from a text and own background knowledge to build meaning. It means that when readers interact with the materials of reading, their prior knowledge will combine with the information and comprehending meaning. The readers try to analyze the materials with their existing knowledge and then create the meaning by their own comprehending.

Besides, Sayler (2004: 3) defines reading as the process of obtaining or constructing meaning from a word or cluster of words. It means that the reader have to construct the meaning of what they are reading in effort to get ideas in written text. But in fact, sometimes students get difficult to do it because they have problem with their vocabulary or cluster of words in text. These problems will disturb process of understandding the text.

Montgomery (2000:20) explains when reading a text, students must decode what the text literally says but at the same time students must bring their knowledge to the text to determine what the text actually means (to students). The knowledge that students bring can be knowledge of history, of the everyday world, of geography, of zoology or botany, of literature, of science-any kind of knowledge can in principle be relevant in making sense of a literary text.

It means that reading is really important for EFL students in life because by reading the students can get information or meaning from the text and also to increase their knowledge. Reading is also one of the devices to accumulate information, science and technology. A person may read in order to gain information or verify existing knowledge, or in order to critique a writer's ideas or writing style.

Based on the researcher's experience as the English lecturer of the fifth semester students of STKIP Dharma Bakti Lubuk Alung in teaching Extensive Reading subject, there were some problems that were faced by the students in reading comprehension. First, the problem was insufficient background knowledge about the topic of the text. When the students did not have sufficient background knowledge about the topic of the text which they have read, they will have some difficulties to comprehend the text. Besides that, the students were also difficult to predict the meaning of the text. As the result, the students were wasting time in learning activity.

Second, the students had lack of vocabulary. When the teacher gave the text and asked them to find information from the text, they cannot did it well, because they did not know most of the words. They cannot guess the meaning from the context. So, they always open dictionary in reading acticities. Consequently, they did not have enough time to comprehend the text.

Last, most of the students are not interest in reading a text. It could be identified from their attitude toward the text they read, such as they were not curious to read and explore more details information from the text, and they were not eager to comprehend the text when they read it. As a result, most of them did not capture what the author really wanted to convey. This kind of attitude would not help the reader or student to be able to comprehend the contents of the text. Selecting the appropriate and interest material given is one way to make students interest in reading English text.

II. METHOD

This research was an experimental research, because Gay, and Airasian (2009: 240) state that experimental research is the only type of research that can test hypotheses to establish cause-effect relations. The experimental design must have two groups: an experimental group and control group. The students were treated in different ways, the experimental group was taught through IEPC Strategy, and the control group was taught through Conventional Strategy.

This research used pre-test and post-test control group design. Before doing treatment the researcher gave pre-test to both samples. Pre-test was given to know the students' ability in reading comprehension before treatment. After four meetings, researcher gave post-test. Post-test is to know students' ability in reading comprehension after treatment.

Population and Sample

The population of this research was all the fifth semester students of STKIP Dharma Bakti Lubuk Alung. There were two classes; VA and VB, they were as follows:

Table 1: The Population of the Research

Class	Number of Students
V A	21
V B	23
TOTAL	44

This research used cluster sampling technique to select the sample. The researcher took lottery to decided the sample. The processes were: (1) checked the normality and homogeneity of population, (2) the name of three classes wrote in pieces of paper and roll them, (3) put them into a glass and shook them, (4) the last, took only two papers, the first small roller paper was the experimental class and the second one the control class. So, it is found that VA as experimental class that would be treated by IEPC Strategy and VB as control class that would be treated by Conventional Strategy.

Instrument of the Research

Instrument is a tool to collect the data of the research. According to Sugiyono (2012: 133) instrument used to measure a value of the research's variables. Besides, Brown (2004: 188) states that test is a method of measuring a students' ability, knowledge or performance in a given domain.

The purpose of a test is to measure students' achievement in comprehending reading after giving treatment. The instrument of this research was reading comprehension test in multiple choices form that consists of 25 items of descriptive text.

According to Brown (2004: 188) and Setiadi et al (2008: 39) there are some indicators of reading assessment. They are as follows: identifying topic and main idea, word reference, identifying identification of information, identifying synonym and antonym, identifying making inference, analysis generic stucture, social function and kind of the text.

Validity

According to Gay and Airasian (2009: 154) validity refers to the degree to which a test measures what it is supposed to measure and consequently permits appropriate interpretation of scores. A test is said valid if the tools of the test appropriate to skills which is used in research. In this research, the items test was made based on standard competency, basic competency, indicator and target of purposes. In this research validity test involves (Arikunto, 2005: 67) are as follows:

Content validity
The test faithfully reflects the syllabus or instructional program on which it is based; based standard competency.

Construct validity
The test is an accurate reflection of underlying theory of what it is supposed to measure. It means that the test measures all of affective aspects on learning.

Item Validity
A valid Item is the item which supports the total score. It is affected by item score. If the item score is parallel with the total score, the validity of the test will be high. This parallelism means correlation.

Reliability

According Gay and Airasian (2009: 158) reliability of the test is the degree to which a test consistency measures whatever it is measuring. Reliability is use to measure whether the test constant or not. It meant that the test would be use for different class, however the result of each class is the same or the average of each class was not different. Brown (2004: 20) defines reliability considered about number of factors that may contribute to students, following responsibility, fluctation in students, in scoring, in test administratin and in the test itself. The reliability of the test was analyzed by using formula as suggested by Arikunto (2010: 223):

$$ r_i = \frac{2\,x}{(1+r_i)} $$

Where:
r_{ii} = The reliability of instrument
r_{xy} = The result of coefficient correlation of two halves of the test

Table 2: Criteria of Reliability Test (Sugiyono, 2011: 184)

Range	Classification
0,00 – 0,199	Very low
0,20 – 0,399	Low
0,40 – 0,599	Moderate
0,60 – 0,799	High
0,80 – 1,000	Very high

Item Difficulties

The researcher measured item difficulties based on formula that suggested by Arikunto (2008: 208). The formulation is as follows:

$$P\frac{B}{J_s}$$

Where :
P = Item difficulties
B = Number of students who answer correctly
JS = Number of students who are test

Classification of item difficulty is as follows:
   P 0.00 – 0.30 = difficult item
          P 0.30 – 0.70 = moderate item
          P 0.70 – 1.00 = easy item

Item Discrimination

Item discrimination is the ability of item to differentiate between student who have high achievement and student who have low achievement. In analyzing the item descrimination the researcher used the formula suggested by Arikunto (2008: 213). The formula is as follows:

$$D = \frac{B}{J} - \frac{B}{J}$$

Where:
D = Item discrimination
B = The number of high score students who answer correctly
J = The number of high score students
Bb = The number of low score students who answer correctly
Jb = The number of low score students

The classification of item discrimination is as follows:
D: 0.00 – 0.20: poor
D: 0.20 – 0.40: satisfactory
D: 0.40 – 0.70: good
D: 0.70 – 1.00: excellent

III. RESULT AND DISCUSSION

The research had been done in class V A as experiment class and V B as control class. The data of the research is based on the result of the reading comprehension test. The pre-test score for experiment class had the highest score 80 and the lowest 40 where the sum of score 1732 mean was 57.73 and standard deviation was 11.78. The control class had the highest score was 76 and lowest score 36 where the sum of score was 1596 and mean was 53.20 and standard deviation was 10.35. It can be seen on the table below:

Table 3: The Total Scores of Pre-Test

Class	N	Total Score	Mean	Standard Deviation
Experiment	21	1732	57.73	11.78
Control	23	1596	53.20	10.35

While the result of post-test score for both groups experimental and control group can be seen on the table below:

Table 4: The Total Scores of Post-Test

Class	N	Total Score	Mean	Standard Deviation
Experiment	21	2456	81.87	10.21
Control	23	2256	75.20	9.18

Based on the data above, the result pos-test score for experimental class had the highest score 96 and the lowest 64 where the sum of score 2456 mean was 81.87 and standard deviation was 10.21. The control class had the highest score was 88 and lowest score 56 where the sum of score was 2256 and mean was 75.20 and standard deviation was 9.18.

Based on the data analysis above, the researcher found that students who were taught by the Imagine, Elaborate, Predict and Confirm (IEPC) Strategy were more active and enthusiasm in learning English especially in reading comprehension. The Imagine, Elaborate, Predict and Confirm (IEPC) Strategy increase students' scores which could be seen from the mean score before giving treatment and score in the pre-test where the mean score before giving treatment was 57.73 and in the post-test was 81.87.

According to Wood (2003: 2) Imagine, Elaborate, Predict and Confirm (IEPC) Strategy is a tool that students can use for increases comprehension, which will lead students more success in reading, and more activity engaged in the class room because this strategy helped students to be succes in reading comprehension.

Moreover, Kinberg (2007: 55) also states that IEPC Strategy is a strategy that is used to analyze a textbook that students use in pre-reading, during-reading, and post-reading phase of the reading process to make students understand about the text easily. It means that IEPC Strategy helps students understood about the text easier.

The result of the data analysis shows that the students who were taught through the Imagine, Elaborate, Predict and Confirm (IEPC) Strategy got better result than the students who were taught through Conventional Strategy. It is caused by the strategy that is used the Imagine, Elaborate, Predict and Confirm (IEPC) Strategy gave the opportunity to the students to explore their ability to be more active in teaching and learning process. The students have the chance for stimulate their reading comprehension and they easy to comprehend the text and understand about the text. In other words, The Imagine, Elaborate, Predict and Confirm (IEPC) Strategy help the students to improve their reading comprehension.

Related to this study, it was found that Imagine, Elaborate, Predict and Confirm (IEPC) Strategy gives good effect to the fifth semester students of STKIp Dharma Bakti Lubuk Alung. After doing testing hypothesis, it was found that the t-calculate was bigger than t-table . It means that The Imagine, Elaborate, Predict and Confirm (IEPC) Strategy gives better effect to the students' reading comprehension.

IV. CONCLUSION

The purpose of this research was to find the effect of applying the Imagine, Elaborate, Predict and Confirm (IEPC) Strategy toward students' reading comprehension. Based on the result of this research, it was found that there was a significant different between pre-test and post-test score on students reading comprehension by applying the Imagine, Elaborate, Predict and Confirm (IEPC) Strategy. After applying the Imagine, Elaborate, Predict and Confirm (IEPC) Strategy, post test scores were increase significantly. The analyzed data shows that t-calculate was higher than t-table (2.66 > 1.67). This indicated that hypothesis was accepted. It can be concluded that applying IEPC Strategy gives better effect toward students' reading comprehension than applying Conventional Strategy.

Based on conclusion above, there are several suggestions for teachers and students:

1. For the English teachers.

   It is suggested for the English Teacher to use the Imagine, Elaborate, Predict and Confirm Strategy in teaching reading, because the finding of this research has shown that Imagine, Elaborate, Predict and Confirm (IEPC) Strategy gave better effect on students' reading comprehension on a descriptive text. The researcher thought that those suggestions are important for teacher to be considered in teaching and learning process.

2. For the students

   The researcher hopes that the students need to be more active, they are not to be afraid or ashamed in learning English.

REFERENCES

[1]   Andeva, Gilda. 2012. Using Imagine, Elaborate, Predict, Confirm (IEPC) Strategy to Improve Students' Reading Comprehension at Islamic Junior High School Langsat Kadap Rao Pasaman Timur. *Unpublished Thesis.* English Departement of Tarbiyah Faculty State Institute for Islamic Studies.

[2]   Arikunto, Suharsimi. 2010. *Prosedur Penelitian Suatu Pendekatan Praktek.* Jakarta: Rineka Cipta.

[3]   Bima, Bachtiar M and Cicik Kurniawati. 2005. Let's Talk: Grade VIII for Junior High School, Based on Literacy Approach. Bandung: Pakar Raya.

[4]   Brown, H. Douglas. 2004. *Language Assessment Principles and Classroom.* Practical, New York: Pearson Education.inc.

[5]   Budiningsih, Asri. 2005. *Belajar dan Pembelajaran.* Jakarta: PT. Rhineka Cipta.

[6]   Dhakal, Kumal. 2010. *Journal of Making Sense of Nonsense: Strategy to Improve Reading Comprehension.* Retrieved on January 7, 2010.

[7]   Fitri, Famela Alfrilita. 2013. The Effect of the Imagine, Elaborate, Predict, Confirm (IEPC) Strategy Toward Students' Reading Comprehension of Junior High School. *Unpublished Thesis.* English Department of STKIP PGRI West Sumatra.

[8]   Gay, L.R, dkk 2009. *Educational Research: Competencies for Analysis and Application.* New Jersey: Pearson Educatio Inc.

[9]   Gay, LR and et. al. 2000. *Educational research.* New Jersey: Pearson Educatio Inc.

[10] Grabe, William. 2009. *Reading in a Second Language.* New York: Cambridge University Press.

[11] Harmer, Jeremy. 2003. *How to Teach English.* London: Longman.

[12] Kinberg, Margot. 2007. *Teaching Reading In The Content Areas For Elementary Teachers.* U.S.A.

[13] Klingner, Jannate K, Sharon Vaughn and Alison Boardman. 2007. *Teaching Reading Comprehension to Students with Learning Difficulties.* New York: The Guild Press.

[14] Kruidenier, John. 2002. *Research Based Principles Adult Basic Education Reading Comprehension.* US Department of Education: The Partnership Reading.

[15] Linse. 2005. *Practical English Language Teaching Young Learner.* New York: Mc Graw. Hill.

[16] Macceca, Stephanie, 2007. *Reading Strategies For Science.* U.S.A

[17] Nunan, David. (Ed). 2003. *Practical English Language Teaching.* New York: Mc Graw Hill.

[18] Setiadi, Linawati et al. 2008. *Seri Pedalaman Materi: Bahasa Inggris SMA dan MA.* Jakarta: Erlangga.

[19] Seyler, Dorothy U. 2004. *The Reading Context Developing Reading Skill.* New York: Longman.

[20] Snow, Catherin E. 2002. *Reading for Understanding: Toward a Research and Development Program in Reading Comprehension.* Larchmont: RAND, Inc.

[21] Sudjana. 2005. *Metoda Statistik.* Bandung: Tarsito.

[22] Sugiyono. 2012. *Metode Penelitian Pendidikan.* Bandung: Alfabeta.

[23] _____. 2011. *Metode Penelitian Pendidikan.* Bandung: Alfabeta.

[24] Rianti, Roma. 2014. Improving the Reading Comprehension Achievement and the Reading Attitude of the Eleventh Grade Students of SMAN 9 Palembang through IEPC Reading Strategy. *Unpublished Thesis.* Sriwijaya University.

[25] Wood, Karen D & Harmon, P. 2001. *Strategies For integrating reading and writing in middle and high school classroom.* USA.

Maximizing Media relations Activity as Public Relations Strategy in Obsession Media Group

Ami Kusuma Handayani[1], Effy Zalfiana Rusfian[2]
[1](Post Graduate Social and Political Science Faculty, University of Indonesia, Indonesia,
amikusuma25@gmail.com)
[2](Post Graduate Social and Political Science Faculty, University of Indonesia, Indonesia,
effy_zalfianaf@ui.ac.id)

Media relations as a fundamental and important aspect of Public relations. Media relations activity as Public relations strategy to communicate messages and information about the organization activities need to be published in cooperation with the media to create publicity and positive image. The activities refer to how organization using media to affect their publics to reach organization goal in the era of new media technologies. Mass media usually be used by corporate to make corporate images, but it also needs to build images. Convergence does not only happen in the media, but in public relations field also experienced convergence since the change of technology. This research aims to determine media relations strategy to influence media relations activity that consists of credibility, professionalism and interpersonal relations in Obsession Media Group. This study uses case study research that includes observation and in-depth interview as its method of data collection. This result of this study shows that interpersonal relations are the most influential in order to maximize media relations activity and organization need to keep developing convergency media strategy to maintain their existency.

Keywords - convergency media strategy, media relations activity, public relations

I. INTRODUCTION

Mass media has a big role in running media relations activities, especially in terms of delivering information to the audience. The mass media have properties or characteristics that are able to reach mass in large numbers and are broad, public and capable of giving popularity to anyone who appears in the mass media (McQuail, 2000). Maintaining good relationship with the media is a major factor and very important in carrying out public relations activities in order to achieve a mutually beneficial goal. The purpose of public relations to influence the public, among others, the extent to which they be familiar the activities of organizations that are represented remain in the first position, known and liked by society (Ruslan, 2010).

Media relations which is a fundamental aspect of public relations campaigns are one of the stages in public relations process. Not only publish activities held by companies or individuals but also how the publication sustains or strengthens the image of someone in the eyes of the public. But also how the mass media coverage support the achievement of corporate goals. Media relations is a planned activity with a research-based plan, and is set to achieve positive publicity and image. Media relations is used to foster good relations with the press that manages print and electronic media, in order to provide information to for public support and trust. Media relations is instrumental in maintaining and fostering good relations with the media with the aim of gaining public support and trust (Soemirat & Ardianto, 2003).

In addition, the emergence of digital technology and the Internet has a great impact in all areas, especially for the mass media industry sector. An industry will survive by constantly innovating. As is the case with the print media industry. Today, many print media industries are innovating by utilizing internet technology. Lots of online media that sprung up on the internet and serve as another alternative to disseminate information. The development of communication and information technology of the last decade has brought about a major change in the communications industry that allows for the convergence of media by combining conventional mass media with communication technology. This can be seen in major print media in Indonesia utilizing communication technology by creating an online news portal. Convergence of this media gave birth to a new journalism of online journalism.

Raharjo's research (2016) mentions that media relations techniques developed by TVRI Jogja and Jogja TV have built relationships with the media on the emotional level, although only with certain

media, but in general cooperation is mostly done at the technical level. Overall management of media relations activities in Jogja TV is still better than in TVRI where activities are conducted more prioritized and more maximally based on a more established policy. According to research from Hafizah (2015), the strategy of harmonious relationships with mass media is very important for public relations practitioners. Because of that, the relationship between public relations with the mass media in this case including media institutions and media workers should always be harmoniously intertwined.

Obsession Media Group was chosen as the subject of this research because it is a mass media that continues to maintain its existence. Obsession Media Group is still operating after 13 years because it keeps transforming from print media to having an online news portal by utilizing media relations activity strategy. Therefore, the purpose of this study is to analyze how Obsession Media Group implements media relations activity strategies and management strategies in maintaining its existence in the world of mass publishing.

II. METHOD

This research uses qualitative approach. According to Bogdan and Taylor (1975) defines the qualitative method as a research procedure that produces descriptive data in the form of written words from people and observed behavior. There are several reasons to use qualitative descriptive methods. One of them is that this method has been widely used and can cover more aspects than other methods of inquiry. This method can be used to produce a situation that may exist in certain situations. In order to obtain valid data in this research needs to be determined techniques collection of appropriate data. In this case the author uses the method of observation, where a way to collect the desired data by conducting direct observation. In this study, researchers used interview method in the form of free, led interviews.

The data obtained by researchers in this study will be presented in descriptive qualitative. Researchers describes the actual reality with the existing phenomenon in complete and detail. After the data collected and before the researchers write a report of research results, the researchers check back the data that has been obtained by examine data that has been obtained from the interview and observe the existing documents, with this data obtained from the researchers can be tested authenticity. In addition, researchers also use in-depth observation techniques and triangulation of data sources. Data will be discussed after it has been collected with those with relevant knowledge and expertise, both peers and moreover the research supervisor.

III. RESULT

According to Frank Jefkins (2008), media relations is an attempt to achieve maximum publication or broadcast of a message or public relations information in order to create knowledge and understanding for audiences of the organization or company concerned. Jefkins (2008) explains the target media relations is the achievement of publication or Maximize top organizational information. Maximum publication not only from the number of media, but also the delivery of complete information, and are in a strategic position or easy to read, heard or watched viewers. Media relations is one part of public relations that can create the success of the public relations program, in addition it does not cost much to inform the program because of the good relationship with the media, which can create positive publicity for the company. One of the important things that should be done by public relations is a good relationship with the media. Therefore, the role of Obsession Media Group in this case is very beneficial for the publicity of companies and individuals.

Management Strategies in Maximizing Media Relations

Through media relations activities, the relationship between the organization and the media represented by public relations practitioners and journalists is expected to be better and more positive. Given the benefits of media relations should be felt by both parties, it is expected that media relations can facilitate, understand each other's situation and discuss the best things for cooperation between both parties. In this case Obsession Media Group present spread the inspiration and exclusive information to a wide audience, describing the journey of life and the success stories of the characters through Men's Obsession magazine and Women's Obsession. Obsession Media Group also plays an active role in strengthening the press as one of the pillars of democracy in the country. From the eradication of corruption, drugs, the enforcement of Human Rights, to the protection of the environment.

Media relations strategy according to (Iriantra, 2005) mentions the steps in the implementation of media relations strategy that is (1) continuously meneurus develop public relations material for mass media; (2) using the various media available to deliver the message to the public; (3) mempoisisikan organization as a reliable source of information for mass media in a particular field; (4) positioning the leadership of the organization as a spokesperson or chairman in a professional association or association of similar companies; And (5) always coordinate with other parts of the company so that it always gets updated information.

While the technical activity of Media relations applied by Obsession Media Group is embraced by Iriantra (2005), namely (1) Publicity by way of delivering messages through mass media with the intention to convey information from the perspective of the message maker ie organization or individual. Publicity is carried out, among others, in the form of news or article writing; (2) Advertising where delivering non-personal messages by expenditure through mass media to inform or influence; (3) Advertorial, marriage between publicity and advertising in the form of advertisement in the form of such news; And (4) Online Media, a medium that can display information online mesh global internet that information can be traced easily by the entire community.

While Media relations tactics developed by Obsession Media Group are (1) continuously developing material; (2) using the various media available to deliver the message to the public; (3) establish and maintain contacts with companies or individuals; (4) positioning the company or individual as a reliable source of information for mass media in a particular field, for example the Allya Siska justice case which is exclusively covered and displayed until the investigation process is completed. The tactics developed are actually generic tactics that can be developed within any organization. Given the tactics are basically developed by emphasizing on three aspects of organization, media, and messages submitted by the organization to the public (Yosal, 2008). In establishing communication with companies or individuals, the media must have high credibility in order to get a strong perception, in order to convince the information it conveys. Credibility is a set of perceptions owned by audiences, meaning that credibility is a perception of communicant, so it is not inherent in the communicator. One's credibility will be different and change according to the changing context and situation, because one's credibility in one place is not necessarily applicable elsewhere (Rachmat, 2009). Therefore, the media must have high credibility in order to get a strong perception of the public. Professionalism can not be separated from ethics. Ethics refers to the value system and most media companies have a code of ethics that sets acceptable behavior norms for employees and working professionals. Code of Conduct is the foundation for professionalism (Wilcox, Ault & Agee, 2011). Therefore Obsession Media Group stick to the code of ethics of professionalism and maintain its credibility in the eyes of the public so that the articles and articles presented can continue to have value in the eyes of public and public figures who read it.

From so many strategies undertaken, the main strategy that continues to be applied Obsession Media Group for 13 years is "By building interpersonal relationship with the client". This strategy is a strategy done by building a personal relationship between marketing Obsession Media Group with corporate clients and individuals. Good personal relationships between public relations and media workers are expected to be used as a basis for building openness and mutual respect between their respective professions. In this strategy, a public relations practitioner can build good personal relationships with people in media institutions as well as with journalists and workers through sms, e-mail or messages using social media to greet and ask news of media workers. Another strategy is to provide information and ideas that can be used as input when the media worker will make news material. This strategy is an indispensable strategy in building relationships with media and companies or individuals. Good relationship with media workers, mutual understanding, mutual understanding, and mutual respect between the public relations profession and the media is one of the keys to media relations success conducted by Obsession Media Group.

Digital Convergence Strategy in Maintaining Existence

The development of a new media era characterized increasingly widespread online media has led to the growing print media industries such as newspapers and magazines. Obsession Media Group's strategy is to converge technology. This is important because the way people in consuming media has changed drastically. The presence of smartphones, making people no longer dependent on newspapers,

magazines, television, and radio, to consume information. With the development of smart phones, all forms of information from conventional media that, can be accessed easily, as if all information is in the grip. According to Jenkins (2008), technology convergence is the integration of technology from various content distribution systems. For the media industry, this concept is very interesting because it opens various entrances to the consumption process. At the same time, technological convergence also allows consumers to more quickly capture current warm-up information. Therefore, during the two decades of falling into the publishing business, Obsession Media Group continues to build its existence in the world of the press by appearing through obsessionnews.com news sites and integrative news portal obsession.co.id. Obsession Media Group is committed to continuing to meet the needs of modern audiences for inspiration and useful information, cover both side and exclusive, through a media convergence approach such as QRcode.

IV. DISCUSSION

Every company or individual needs a positive public image done through the media. Obsession Media Group as an organization also requires a good image built through other media, because in principle if the media convey the message through its own media is the same as promotion that the level of trust in the community tend to be low. Meanwhile, if the message is delivered through other media, then the level of trust in society will be better. The management of media relations activities will determine the level of success in supporting the achievement of organizational goals.

Media relations techniques used Obsession Media Group is relatively common such as press releases, media coverage, and media visit just like any other media. In general, most news media also often use media relations techniques such as press release techniques, media coverage and press conferences are more likely to be genuine publications, while media visit is more emotional. The model of the relationship between media and companies or individuals is a relationship that leads to a two way symmetrical model. This is evident from the model of informal relationships, relationships as friends, symbiotic relationships mutualism, and mutual trust. To create such a relationship, a public relations practitioner is expected to provide the information needed by media workers, including journalists in achieving mutual interests.

In realizing the convergence of technology, the availability of various supporting devices would be useless if human resource capacity building is not carried out. It is therefore important to make changes in human resources that include the addition of new personnel, to capacity building from existing personnel such as those conducted at Obsession Media Group. In Obsession Media Group management, human resource restructuring is done by increasing the capacity of reporters in the field. In the era of convergence, reporters are required not only to dig up information and arrange it into news, but also required to skillfully use other supporting devices such as video cameras, audio recorders, reporting news directly from the front of the camera, to skillfully collect data spread across various social media.

Based on the media relations strategy developed, Obsession Media Group is good enough and significant in building relationships with companies or individuals on a long-term basis. The strategy of establishing harmonious interpersonal relationships with the mass media is very important for public relations practitioners. This is because the mass media is a very vital media in helping the success of someone to convey a message or information and publication about the company or himself to the public. Gait Obsession Media Group in maintaining its existence in the publishing world is done through digital convergence that is adapted to the current culture of internet and gadget base, innovation and human resource capacity development in the field.

V. CONCLUSION

Based on the findings of the research that have been analyzed in the discussion, the conclusion that can be taken is interpersonal relations are the most influential in order to maximize media relations activity and maintain their existency.

REFERENCES

[1]   D. L. Wilcox, P. H. Ault, and W. K. Agee, Public Relations Strategy & Tactics, Batam: Inter Aksara, 2006.

[2]   Hanifah. Efi, "Strategi Public Relations Dalam Membangun Hubungan dengan Media", Jurnal IAIN Pontianak, 2015.

[3]   Jefkins Frank, Public Relations Edisi Kelima direvisi Oleh Daniel Yadin, Jakarta: Erlangga, 2008.

[4]   Iriantara Yosel, Media Relations: Konsep, Pendekatan dan Praktik, Bandung: Simbiosa Rekatama Media, 2005.

[5]   McQuail Denis, Teori Komunikasi Massa: Suatu Pengantar, Jakarta: Erlangga, 2000.

[6]   R. K. Yin, Case study Research: Design and Methods, Beverly Hills: Sage Publications, 1984.

[7]   Rakhmat Jalaludin, Psikologi Komunikasi, Bandung: PT Remaja Rosdakarya, 2009.

[8]   Raharjo Sumantri, "Media Relations di Media Massa", Jurnal Profetik Komunikasi, Vol. 9 No. 2, 2016.

[9]   Ruslan Rosady, Manajemen Public Relations dan Media Komunikasi : Konsepsi dan Aplikasi Cetakan ke-10, Jakarta: Raja Persada Grafindo, 2010.

[10]   Soemirat Soleh, dan Ardianto, Dasar-dasar Public Relations, Bandung: PT. Remaja Rosdakarya Offset, 2003.

Ami Kusuma Handayani is a post graduate student at Faculty of Social and Political Sciences, University of Indonesia. Author graduates from bachelor degree at Communication Science and Community Development, at Bogor Agricultural University in 2015. Besides doing activities as post graduate student, author also works at Dharmapena Citra Media, in corporation with Obsession Media Group under one roof which is Dharmapena Group. Author works as corporate communication and political marketing consultant.

Effy Zalfiana Rusfian is a lecturer and researcher at the Faculty of Social and Political Sciences, University of Indonesia. Besides being active as a resource person, the writer is also a consultant of political communication science and marketing communications. The author devoted himself as a lecturer at UI and had served as a member of the House of Representatives in 1992-1997. Books published by the author are Political Campaigns Viewed from Theory Perspective (2002) and Conflict Communication Behavior (2010). While some of the latest research conducted is the performance of DKI Local Government (2012), Interpersonal Communication on Social Media for The Governor's Campaign (Study at Twitter's of Governor Candidates at Jakarta Governance Eelection in 2012) and Experiential Marketing for Museum (2010).

The Second Rise of Minangkabau's Publishers: From West Sumatera to Java

Anggun Gunawan, and Zikri Fadila
[1]*Oxford Brookes University, England*
[2]*History Education, Padang State University*

Abstract

The presence of publishers and book industry in West Sumatera had been begun since 19th century and the early 20th century. The development of book publishers in Minangkabau (West Sumatera) was derived by the emerge of colonial schools and native schools. They influenced literacy figures in West Sumatera and stimulated the born of new intellectuals. Meanwhile, the progress of book industry in West Sumatera was declined after Indonesian independence (1945) in which most of Minangkabau's intellectuals moved to capital city of Indonesia, Jakarta. After doing the research we found interesting facts that the role of Minangkabaunese in Indonesia book Industry was not vanished or dissappeared. It was proved by the presence of many prestigious and big publishers which are owned by Minangkabaunese such as Rosda Karya, Bumi Aksara, Raja Grasindo, Zikrul Hakim Berstari, Al Mawardi Prima, Femina Group, and Kartini Group. They could continue the second gloriousness of Minangkabaunese's publisher in Java was because they implement the spirit of "merantau" (cultural migration), the demographic fact that more than 50% Indonesian population staying in Java, and the reality that Java is the economic and intellectual center of Indonesia. This research elaborated the first and second rise of Minangkabau's Publishers and the factors that made Minangkabau's publishers finding the second rise in. Literary studies and participatory research method were used to collect the data for this reseach.

Keywords - Minangkabau, Publishing Industry, and Book

I. INTRODUCTION

Publishing industry is one of the industrial sectors which has a large contribution for developing the quality of human resources. Publisher is not merely about printing books, while it is the spearhead of intellectual community. Through publishers, the result of writers's thoughts can be read by the society as knowledge transfer medium. It makes the publishers as a part of intellectual industry taking important position for the advancement of Minangkabaunese's society.

My concern to research about publishing industry in West Sumatera in early 20th century (1900-1942) can not be separated from my concern to the significant development of publishers in West Sumatera. At that time, West Sumatera became the center of publishing and books in Sumatera and well known in Nusantara.

The progress of colonial education in West Sumatera in the late 19th century was very influencal to accelerate modernization process and changed the structure of social stratafication in that society. Industrialization development in farming and mining sectors, the change of birocracy system, urbanization, the extention of infrastructure and the velocity of social mobilization made a new pattern of social relationship.[1]

The peak of modernization in many sectors had stimulated people's income. Their economic power also influenced the level of consumption which was more heterogeneous in many regions in important cities in West Sumatera such as: Padang, Fort de Kock (Bukittinggi), Sawahlunto, Padang Panjang and Payakumbuh. The presence of new technologies imported from Europe like printing machine had triggered the development of publishing and printing industry in West Sumatera.[2]

Initially, the printing machine was used by Ducth colonial government to printing administrative letters. Hereafter, it was used for larger needs following the growth and requirement of

---

[1] Hendra Naldi, *Booming Surat Kabar di Sumatra"s Wesrkust,* (Yogyakarta: Ombak, 2008) . Page. 59
[2] *ibid*. page. 60.

society. The emergence of mass media that at first in form of newspaper, then moved to the form of books as reading materials.

The study about printing technologi in West Sumater was dominantly related to the presence of local media. For example, Hendra Naldi (2008) discussed abot the development of newspaper in Sumatra's Weskunst. Sastri Sunarti (2013) had analysed verbal and literacy aspects in Minangkabau's newspapers in period of 1859-1940s. Moreover, Yuliandre Darwis researched about the history of Minangkabau's Press 1859-1945. From those studies, there were no research about the development of publishing and books in West Sumatera.[3]

The preliminary studi about publishing and book industry in West Sumatera came from Dr. Suryadi from University of Leiden in his article ""Dunia Penerbitan dan Perbukuan di Sumatera Barat sebelum Zaman Kemerdekaan" (Publishing and Book World in West Sumatera before Indonesian Independence). This studi discussed about the publishing and books in West Sumatera form 19th century till the first half of 20th century. Suryadi explained that the enthusiasm of publishing and books in colonial era significantly connected with the euforia of literacy culture and the "thirst" to modernization that exhaled from western countries. The indigenous intellectuals, even they were small in number, became the trigger of internal conflicts in Minangkabau's culture. They found the proper media to sound their ideas, namely book – an new effective medium – which brought "modern" impression and easily to bring (portable).[4]

NV Nusantara founded by Anwar Sutan Saidi was noted as Minangkabau's publisher which was able to survive till 1970s. Then, the dominance of Minangkabau's publishers in West Sumatera was lost because of some factors including the the pace of Java based publishers.

An interesting data published by IKAPI (Indonesia Publisher Association) mentioned that in 2014 only 6 publishers which were existed in West Sumatera. It was a contradictory condition comparing with the glory of West Sumatera's publishers in period of 1900-1945 that reached the number of 50s. The other facts about West Sumatera' publishing industry before Indonesian independence is their creativity and productivity has boosted Indonesian being as the country with the 3rd rank on number of book publication among colonial countries in Asia subsequent to Hong Kong and Singapore.

Howover, after following search, I found an interesting fact that the role of Minangkabaunese in Indonesian publishing industry was not dim and disappeared. It can be proved by the gait of the big publishers in Indonesia like Rosda Karya, Bumi Aksara, RajaGrasindo, Zikrul Hakim Bestari, Yudhistira Ghalia, Femina Group, Kartini Group and Galamedia which are owned by Minangkabaunese.

In this paper, We will ellaborate 2 phases of the rise of Minangkabau's publishers in West Sumatera anad Java, and the factors influencing their progress. This research applied 2 data search, literature studi and participatory method through discussing and meeting with publishing actors in Indonesia at the moment of publisher gathering, seminars and book fairs.

II. DISCUSSION
The First Rise in West Sumatera

Some publishers in the early of 20th century in West Sumatera was partially managed and owned by Minangkabaunese. Meanwhile, for the first time publishing industry was dominated by Dutch Colonial, then the indigenous people were able to cooporate with foreign businessmen from Europe and China who were being the prior taking in part in publishing industry in Dutch East Indies.[5]

The publication of general reading in Malay language at that time was controlled by Chinese. The Minangkabau indigenous people only dived in publishing the local language books. The publishers could boost some writers such as M.A van Rijn, Y. Rongger, Paul Boumer, P.B Smith, Dja Endar

---

[3] The ellaboration written by Yuliadre Darwis, Ph.D about the development of Minangkabau Press (1859-1945) is focusing in Islamic press.

[4] Suryadi, "*Dunia Penerbitan dan Perbukuan di Sumatera Barat sebelum Zaman Kemerdekaan,*". In Nasrul Azwar (ed), *Menyulam Visi, DKSB dalam Catatan*, (Padang: DKSB, 2003), page. 624.

[5] Sastri Sunarti. *Kajian Lintas Media Kelisanan dan Keberaksaraan Dalam Surat Kabar Terbitan Awal di Minangkabau (1859-1940-an),* (Jakarta: Kepustakaan Populer Gramedia (KPG), 2013), page. 53-55.

Moeda, Mahyoeddin Datoek Soetan Maharadja, Soetan Radja Nan Gadang, Lim Kang Am, Lie Djoe Soean, Lim Tjeng Djit, and Lim Soe Hin.[6]

Publishing activities in West Sumatera was growing rapidly in Padang, the important city in Sumatra's Westkust. This point of development had been spreading to other regions such as Fort de Kock, Padang Panjang, Payakumbuh, and Pariaman.

Table 1: The Publishers in West Sumatera in the Early 20th Century[7]

No	City	Publisher
1.	**Padang**	Snelpers Drukkerij Orang Alam Minangkabau
2.		S.W.K Typ. Tiong Hoa Ien Soe Kiok
3.		Lim Eng Tjiang
4.		Snelpersdrukkerij Al Moenir
5.		Padangsche Snelpresdrukkerij
6.		Bangoen
7.		Boekh. Mahmoedijah
8.		Snelpersdrukkerij Insulinde
9.		(Boekhandel & Uitgever Noesantara) Roman Indonesia
10.		Noesantara
11.		Otto Bumer
12.		De Volherding
13.		Paul Bumer & Co
14.		Kalid & Company
15.		Stel
16.		Tjemeti
17.		Electric Drukkerij Sumatra
18.		Timoer
19.		Dirham
20.		Poernama
21.		Tjit-Sien
22.		Boekhandel Tjan & Co
23.		Boekhandel en Drukkerij Padang
24.		Bemindelling Burreau Samsuddin Rasaat
25.		Persatuan Moeslim Indonesia
26.		Gazaira
27.	**Fort de Kock**	Typ Drukkerij "BAROE"
28.		Tsamaratoel Ichwan
29.		Drukkerij Agam
30.		Merapi (penerbitan pengusaha Tionghoa
31.		Boekhanel en Uitgever A. M Djambek
32.		Penjiaran Ilmoe
33.		Drukkerij Kahami Fort de Kock
34.		Taman Pustaka Sumatera Thawalib
35.		Mathaba'ah al-Islamiyah
36.		NV. Nusantara
37.		Lie
38.		Tjerdas
39.		Zam-zam
40.		Poestaka Negara
41.		Nasional

[6]Suryadi, "*Dunia Penerbitan dan Perbukuan di Sumatera Barat sebelum Zaman Kemerdekaan*". In Nasrul Azwar (ed), *Menyulam Visi, DKSB dalam Catatan*, (Padang: DKSB, 2003), page. 600

[7] Sources: Sastri Sunarti, Kajian Lintas Media Kelisanan dan Keberaksaraan Dalam Surat Kabar Terbitan Awal di Minangkabau (1859-1940-an), (Jakarta: Kepustakaan Populer Gramedia (KPG), 2013), page. 53-55. Suryadi, "Dunia Penerbitan dan Perbukuan di Sumatera Barat sebelum Zaman Kemerdekaan. in Nasrul Azwar (ed), Menyulam Visi, DKSB dalam Catatan, (Padang: DKSB, 2003), hlm 599-624. Some bibliografies in books, journals and articles.

42.	**Padang Panjang**	Dinijjah School Padang Pandjang
43.		Boekhandel & Uitgever Dt. Seripado
44.		Boekhandel M. Thaib bin H. Ahmad
45.		Tandikat
46.		Sa'adiyah
47	Pariaman	Minangkabau
48	Sulit Air	Oesaha Djas
49		Soloksche Drukkerij
50	Payakumbuh	Drukkerij L.M Kabau Batang Agamweg
51		Limbago Minangkabau
52		Eleonora
53	Kurai Taji	Permoeda Moehammadijah

Based on the above data, I realised that the development of publishing industry in West Sumatera was not only centered in the center of West Sumatera residency, while it spread to the inlad of West Sumatera. I assumed that the development of publishing industry in West Sumatera could be seen in some aspects. Firstly, it is about the spacial distribution, In the early 20th century, there were 3 regions whick became the center of publishing industry, namely Padang, Fort de Kock and Padang Panjang.

Secondly, the genre and theme of the books were diverse such as Islam, Minangkabau's culture, romance, nationalism and etc. Some publishers had a specification and specialty in which they only published romance books or Islamic books.

Thirdly, the development of publishing could not be separated from the role of writers. The writers as the owner of writing were the intellectual group who were born from educational process. It was encouraged by the presence of Nagari School, Colonial School and Islamic School.

The development of publishers and books in West Sumatera was mushrooming and was predicted becoming flourish till after Indonesian independence. Not only the publisher which owned by Indigenous Minangkabaunese people, but also Chinese publishers came first in coloring publishing business in West Sumatera. Some Chinese businessmen started to invest their money in Padang. They published some newspapers using "everyday Malay language". However, publishing the books had not become their priority.[8] Boekhandel en Drukkerij Padang was one of Chinese publishers which started to publish crossbreed Chinese stories since 1920s. The example of their books were antaranya "Koepoe-Koepoe Poeti'atawa pernjamoean prempoean jang gaga-brani" (by Lie Sim Jwe, 1924), Mr. Dr. Oey Boen Lie: "Tjerita Jang bener telah kdjadian di Djawa-Koelon" (by No.999 (initial name)).[9]

The indigenous publishers had also emerged and developed rapidly. Some of them were Volkdrukkerij Djatilaan, Snelpersdrukkerij "Insulinde" and "penerbitan Orang Alam Minangkabau" which were leading in publishing of newspapers and books in Padang.

The development of publishers and books was not only centerd in Padang, while they spread to other regions such as Fort de Kock, Padang Panjang, Payakumbuh, Pariaman, and etc. Some of those publishers could compete with the publishers in Padang. Fort de Kock and Padang Panjang became the regions that attracked publishing's pratitioners specially about their creativy and producing books.

During 1920-1940s, publishers and printing companies in Fort de Kock were emerging with producing Malay's and Minangkabau's books.[10] Some of them were penerbitan Agam, Merapi, Noesantara (Bukittinggi), Tjerdas, Kahamy, Tsamaratoel Ichwan and etc. It also happened in Padang Panjang in which the publishers there had been paying more attention to the needs to books. Some of big publishers there were Boekhandel M. Thaib Ahmad, Drukkerij Merapi, Poestaka Sa'adijah, Seripado and etc.

The publishers in West Sumatera had diversed into many genres. There were the publishers which were dominantly producing literature books, poetry books, romance books, religion books, textbooks, and general books. Each publisher had it's own specialization. For example, Noesantara and Penyiaran

---

8 Suryadi, *Op., Cit.*, page 601
9 *ibid*, page. 604
10 *ibid*,. page. 610

Ilmoe were dominantly publishing *Roman Indonesia*'s series and *Roman Pengaoelan*' series.[11].Al-Islamiyah was considerable to publish Islamic Scholars's books and Islamic Books.

Publishing industry in West Sumatera had been raising some figures such as A.Damhoeri, Decha, D. Chairat dan lain-lain dalam dunia roman. H. Abdullah Ahmad, Abdullah Abdul Karim, H. A. M. K Amrullah, Datoe' Saggoeno di Radjo and the books about Islam or Minangkabau.

Seeing the presence of publishing industry in West Sumatera in the early 20th century has showed that West Sumatera has the power and streght in economy and education. The development of publishers and books in West Sumatera had replaced Medan in domination of book industry in Sumatera.

The stretched of publishing industry in West Sumatera had been declining after Indonesian independence. The Minangkabau's intellectuals who stayed in West Sumatera migrated to capital city of Indonesia, Jakarta. After independence, Indonesia first president Soekarno founded many higher education institutions in Java. It escalated the migration Minangkabaunese to Java.

The Second Rise in Java

Same with the trend happening in the early of 20th century, publishing business owned by Minangkabaunese was simultantly developing with printing business. Printing business was usually asked to make wedding invitation card, office letters and books. In next period, these printing business was continuing to publisher businesss and bookstores.[12]

Muhammad Arbie[13] (Medan), Asril Das[14], Rozali Usman[15] (Bandung), Hamzah Lukman (Bogor), and Rainal Rais[16] (Jakarta) were the prominent of Minangkabau's publishing businessmen. Mochtar Naim noted that 40% of the total of Indonesian publishers managed and owned by the Minangkabau's businessmen. Meanwhile, Mochtar Naim's statement should be verified fist since to track the data about this number was difficult. The info about the publishers owned by Minangkabaunese, I got from the involvement in Indonesian Publishers Association's events (IKAPI). In the early introduction, they did not mention their origin or their ethnicity, while I could guess from their dialect, their parlance and their name. When I found "Minang's taste" in their tongues, I tried to ask more about their ethnicity and it revealed their status as Minangkabaunese.

At least I found around 8 big publishers owned by Minangkabaunese which were listed as the top of Indonesian publishers.

A. Yudhistira Ghalia Indonesia

Yudhistira Ghalia Indonesia (limited company) was founded in 1971 in Jakarta. It published laws, books, social, political and economics books. Since 1979, this publisher had been starting to enter textbooks business. It provided textbooks for students and teachers in elementary schools, junior high schools, senior high schools and text books for universities. It used "Yudhistira" brand for imprint

---

[11] Sudarmoko, *Roman Pergaoelan, Penulisan Sejarah, dan Kanonisasi Sastra Indonesia*, Jurnal Humaniora Fakultas Ilmu Budaya UGM, Vol. 21 No 1 February 2009 pp. 28-40. ISSN 0852-0801. Nasional Accerditation.

[12] https://id.wikipedia.org/wiki/Saudagar_Minangkabau

[13] Muhammad Arbie was born in Blang Kejeren, Gato Lues Aceh at 2 August 1920 from the married couple L. Sidimarah and Rafiah who were from Bayur, Agam, West Sumatera. He lived in Medan, North Sumatera. After Indonesian Independence, he succeeded to sell Al Qur'an. In 1949, he invested some money to buy letter press printing machine and then founded a small book store "Pustaka Maju". His printing company focused on producing school books. In 1985, he opened a new printing company in Pulogadung Jakarta which concentrated to print government order for "Sekolah Dasar Inpres" program. (https://id.wikipedia.org/wiki/Muhammad_Arbie).

[14] Asril Das was born in Koto Baru, Solok West Sumatera at 10 Octover 1954 from the married couple Darusi Datuk Malintang Alam and Samsinar. He is an education bachelor from IKIP Bandung (1980). His pace in pubishing world was known with "Lubuk Agung" book store.
(https://id.wikipedia.org/wiki/Asril_Das)

[15] H. Rozali Usman, SH was born in Sulit Air, Solok, West Sumatera in 1936 and passed away in Bandung at 2 November 2013. He was popular as the founder and owner of PT. Remaja Rosdakarya. He was also the Chairman of Indonesia Publishers Association (IKAPI) from 1983 to 1998 (https://id.wikipedia.org/wiki/Rozali_Usman).

[16] Rainal Rais was born in Sulit Air, Solok West Sumatera at 27 October 1943 and passed away in Singapore at 1 August 2012. His carrer in publishing industry was known with his company "Rora Karya" which dominantly published general books and textbooks. He got bachelor degree from Faculty of Economics Padjadjaran University, Bandung (https://id.wikipedia.org/wiki/Rainal_Rais).

which was focusing on publishing the textbook for schools and used "Ghalia Indonesia" brand for higher education products.

This publisher group had a mission "dedicate in publishing world to take a role and to educate Indonesians in order to highen human resources quality in Indonesia." Now, Yudhistira Ghalia Indonesia is located in Ciawi Bogor. [17]

B. Zikrul Hakim-Bestari

Zikrul Hakim – Bestari is a publisher who concerned in children books by stressing Islamic values in its products. This publisher was founded in 2000 by Remon Agus, an alumnae of Faculty of Economics Andalas University Padang. He comes from Padang Panjang, West Sumatera.

.Now, Zikrul Hakim – Bestari has 2 imprints, namely: "Bestari" and "Zikrul". "Bestari" was formatted to develop knowledge books for children, while "Zikrul" (Zikrul Hakim) worked to enter multi-level aged market (toddler, children, juvenils, and adults). This publisher had proximity with the famous Indonesian theologian – Ustadz Yusuf Mansyur – in which Zikrul had published a mega seller book written by Ustadz Yusuf Mansyur titled "Wisata Hati". Zikrul Hakim – Bestari published around 250 book titles every year. In 2014, it could print 4.022.000 copies.[18]

C. Bumi Aksara

Bumi Aksara was founded by Amir Hamzan in 1990. In the beginning of its pace, this publisher produced management, religion and education books. In 1992, the publisher which had head office in Jakarta strengtened their existency by joining Sinar Grafika which was known as the laws book producer.

Five years later (1995), Bumi Aksara succeeded to build its own printing company and also started to take part in school book business specially the books for Junior and Senior High School students. In 2000, this publisher made a special imprint called "Hamzah" which was focusing to publish religion books. Taking a close look a big opportunity at children book business, it made BAKids (Bumi Aksara Kids) which published children books and some of them were produced in billingual version (English and Indonesian/Bahasa). In 2014, it build a new imprint "Bumi Media" which concerned to publish medical books and translated some English books to Bahasa.[19]

D. Rajagrafindo Persada

RajaGrafindo was established in 1980 with the prior name "CV Rajawali". In 1992, they changed their name to "RajaGrafindo Persada" (limited company). This publisher was focusing on producing the books for higher education and general sciences. Now, the publisher which was located in Jakarta had 6 imprints: Rajawali Pers (concentrating on university textbooks), Rajawali Sport (focusing on sport and medical books), Srigunting (producing religion books), Murai Kencana (publishing special books to support educational process), Kolibri (printing fiction books such as novel, short story compilation, and popular literature), and Rajawali Cilik (concerning on children and school books). [20]

E. Remaja Rosdakarya

Remaja Rosdakarya was founded at 15 May 1961 with the prior name "CV Remaja Karya" with CV Rosda as a subdiary company. In 1970, they expanded to enter the printing business and 1975 the built PT. Rosda Jayaputra in Jakarta. In 1990, CV Remaja was merged with CV Rosda and had a new name "Remaja Rosdakarya" (limited company). At 1 January 1998, PT. Rosda Jayaputra was merged to PT. Remaja Rosdakarta, so that this publisher had 2 business lines: Publishing and Printing.

The books published by Remaja Rosdakarya reached a large scale of theme, such as:
1. Higher education books (education, communication, philosophy, sociology, psychology and etc).
2. Islamic books for higher education and popular Islam books.

---

[17] http://www.yudhistira-gi.com/tentang-kami
[18] http://penerbitbestari.com/index.php?route=information/information&information_id=4
[19] https://bumiaksara.com/history/
[20] http://www.rajagrafindo.co.id/profil-perusahaan/

3. Children books for pre-school children and students

Now, Rosda has an international division called "Rosda Internasional" which are focusing on producing English books. They have some sales branch offices in Jakarta, Bandung, Yogyakarta, Surabaya and Malaysia.

F. Al Mawardi Prima

Al Mawardi Prima is a publisher founded by KH. Mawardi Labay El-Suthani[21] and Afrizal Sinaro (The Chaiman of IKAPI Jakarta, 2016 - 2021) in 1994. This publisher concentrated in producing Islamic books specially about worships.

The idea to establish this publisher came from the KH. Mawardi's habbit to share his Islamic teaching notes to audiences. Then, Al Mawardi which officed in Jakarta was targetting the scripts from other writers who were concerning on Islamic topics.[22]

G. Femina Group

Femina Group was established by the children of Sutan Takdir Alisjahbana Alisjahbana (Mirta Kartohadiprodjo[23] dan Sofyan Alisjahbana[24]) in 1972. This publisher started its business with publishing women magazine "Femina". Now, they have 14 magazines such as: Femina, Gadis, Ayahbunda, Dewi, Women's Health Indonesia, Cita Cinta, Pesona, Men's Health Indonesia, Readers' Digest Indonesia, Cleo Indonesia, Parenting Indonesia, Grazia Indonesia, Best Life Indonesia dan Estetica Indonesia.

Besided publishing 14 magazines, Femina Group also took a part in other media business. They have 2 radio stations which reached woman issue segmentation U-fm Jakarta and U-fm Bandung. Moreover, they also managed some business lines such as Community Newspaper yakni Superstar Gading, Superstar Puri, Superstar Serpong, Superstar Pondok Indah dan Bintaro; Book Publishing, Custom Publishing, Modelling Agency, Pusat Kreatif Femina, Event Organizer, On-line Publishing, Pre-Press & Printing House dan Direct Marketing Services.[25]

H. Kartini Group

Kartini Group was founded by Lukman Umar after seeing the success of "Femina" which became the main reading of Indonesian women. At that time, Lukman Umar was a Femina's distribution agent. He started his business n 1974 by creating "Kartini" magazine which also reached low-middle class women market. Less than 10 years, Kartini could achieve the biggest sirculation in which they could sell 183.000 copies every edition. [26]

Besided managing Kartini, Lukman Umar also published the other women magazine "Sarinah", children magazine "Ananda", and the other magazines/tabloids such as: Putri Indonesia, Hasta Karya, Asri, Amanah, Panasea, Dialog, Karina, dan Forum Keadilan. These magazines and tabloids were printed in his own printing company, Garuda Metropolitan Press.

The Second Rise Factors

---

[21] Mawardi Labay El-Suthani was born in Surau Ladang, Jorong Koto Marapak, Nagari Lambah, Ampek Angkek Canduang, Agam, West Sumatera at 5 March 1936. He passed away in Jakarta 14 September 2003. He was known as an ulama, preacher and business who published Islamic books. He studied in Kulliyyatul Mu'alimin, Padang Panjang. During New Order, he was usually invited to give islamic teaching in National Palace. He was also popular as the founder of Centre Al-Iman Bogor, Harapan Ibu Foundation, dan PT. Al Mawardi Prima
(https://id.wikipedia.org/wiki/Mawardi_Labay_El-Sulthani#cite_note-1)

[22] http://khazanah.republika.co.id/berita/dunia-islam/khazanah/15/12/26/nzyyj1301-kh-mawardi-labay-el-sulthani-sang-pendidik-dari-tanah-minang-part2

[23] Mirta Kartohadiprodjo was born in Jakarta, 13 September 1944. She was known as a businesswoman, journalist, and the founder of Femina Group. She is the first daughter of Sutan Takdir Alisjahbana from his second wife, Raden Roro Sugiarti (https://id.wikipedia.org/wiki/Mirta_Kartohadiprodjo)

[24] Sofyan Alisjahbana was the founder of Femina Gropu. He is the 3rd son of ketiga Sutan Takdir Alisjahbana from his first wife, Raden Ajeng Rohani Daha (https://id.wikipedia.org/wiki/Sofyan_Alisjahbana)

[25] Irma Amalia. 2011. ANALISIS STRATEGI PROMOSI CITRA MAJALAH GADIS (STUDI KASUS) PT. FEMINA GROUP. Undergraduate Thesis in Marketing Communication BINA NUSANTARA UNIVERSITY JAKARTA.

[26] http://ekawenats.blogspot.co.id/2006/04/politik-ekonomi-industri-media-di.html

Minangkabaunese's migration to some big cities in Java (Jakarta and Bandung) became an important factors in the birth of publishers owned by Minangkabaunese. Some of them who took a part in publishing business were from intellectual's background who studied in the famous universities in Indonesia or some who had profession as Islamic teachers/preachers. The others started from "zero" with selling books on the street corner or becoming the agent of the other publisher. After knowing and seeing the prospect of publishing market, then they tried to make own publishing and printing business.

The success of Minangkabaunese in the 21st century in publishing sector was also supported by the involvement of many Minangkabaunese in the biggest colonial publisher in 20th century, Balai Pustaka. The inspiration of Balai Pustaka gave courage and confidence to next generation of Minangkabau to build their own business.

Demography and center of intellectuals such as: schools and universities became significant factors in growing and thriving of publishing industry. The population in Java which was 57-58% of the total of Indonesian citizens (Census 2010)[27] became a potential market for publishers to sell their products. Many Indonesian intellectuals also worked in Jakarta and some big cities in Java. Their presence of intellectuals could not be separated from publishing industry because they are the central point in publishing industry specially to get a good book scripts to publish.

III. CONCLUSION

Taking a close look to periodization of the first and second rise of publishers owned by Minangkabau's people, I summarized some similarities and differences. The first and second rise of Minangkabau's publishers were supported by the needs of society to media of knowledge. These achievements were also driven by the government regulation in building many school and universities in which those institutions needed a buch of textbooks or school books. The books's genres in the first rise and the second rise were quite similar where in those periods publishers produced the same topics such as: Islam, literature, general knowledge and sciences and books for schools and universities. The differentiator is only about children books. In the first rise is difficult to find the publishers which had a specific business line to produce children books, while in the second rise it can be found a Minangkabau's publisher which produces children books and the other publishers have special division or imprint to publish that genre.

The switch of the center of economy and intellectual to Java became a important factor which made Minangkabau's publishers to exist in far away from their homeland. In the same time, the publishers which still stand in West Sumatera was becoming smaller and just grow as local or regional publishers. The success of publishing companies are significantly related to the how many book they can sell. The condition that Java is the residence for more than half Indonesian population is more profitable to build publishing companies in Java rather than in West Sumatera.

To close this paper, I am aware that this research is still general and need deep elaboration specially about the exact number of publishers owned by Minangkabau's people which are now existed in big cities in Java. I hope that in next writings I will do advanced research about the presence and pace of Minangkabau's publishers.

REFERENCES

Books:
[1] Ikatan Penerbit Indonesia (IKAPI). 2015. *Industri Penerbitan Buku Indonesia dalam Data dan Fakta*. IKAPI: Jakarta.
[2] Naldi, Hendra. 2008. *Booming Surat Kabar di Sumatra"s Wesrkust.* Ombak: Yogyakarta
[3] Sunarti, Sastri. 2013. *Kajian Lintas Media Kelisanan dan Keberaksaraan dalam Surat Kabar Terbitan Awal di Minangkabau (1859-1940-an).* Kepustakaan Populer Gramedia (KPG): Jakarta.
[4] Suryadi. 2003. "Membaca Dunia Penerbitan dan penulisan Sumatera Barat". In Nasrul Azwar (ed), *Menyulam Visi, DKSB dalam Catatan*. Dewan Kesenian Sumatera Barat: Padang

Thesis:

---

[27] https://www.bps.go.id/linkTabelStatis/view/id/1274

[5] Amalia, Irma. 2011. "ANALISIS STRATEGI PROMOSI CITRA MAJALAH GADIS (STUDI KASUS) PT. FEMINA GROUP. Undergraduate thesis in Marketing Communication BINA NUSANTARA UNIVERSITY JAKARTA.

Journal.
[6] Sudarmoko. *Roman Pergaoelan, Penulisan Sejarah, dan Kanonisasi Sastra Indonesia*, Jurnal Humaniora Fakultas Ilmu Budaya UGM, Vol. 21 No 1 February 2009 pp. 28-40. ISSN 0852-0801. Nasional Accredication.

Websites:
[7] http://ekawenats.blogspot.co.id/2006/04/politik-ekonomi-industri-media-di.html
[8] http://khazanah.republika.co.id/berita/dunia-islam/khazanah/15/12/26/nzyyj1301-kh-mawardi-labay-el-sulthani-sang-pendidik-dari-tanah-minang-part2
[9] https://id.wikipedia.org/wiki/Anwar_Sutan_Saidi
[10] https://id.wikipedia.org/wiki/Saudagar_Minangkabau
[11] https://id.wikipedia.org/wiki/Muhammad_Arbie
[12] https://id.wikipedia.org/wiki/Asril_Das
[13] https://id.wikipedia.org/wiki/Rozali_Usman
[14] https://id.wikipedia.org/wiki/Rozali_Usman
[15] http://www.yudhistira-gi.com/tentang-kami
[16] http://penerbitbestari.com/index.php?route=information/information&information_id=4
[17] https://bumiaksara.com/history/
[18] http://www.rajagrafindo.co.id/profil-perusahaan/
[19] https://id.wikipedia.org/wiki/Mawardi_Labay_El-Sulthani#cite_note-1
[20] https://id.wikipedia.org/wiki/Mirta_Kartohadiprodjo
[21] https://id.wikipedia.org/wiki/Sofyan_Alisjahbana
[22] https://www.bps.go.id/linkTabelStatis/view/id/1274
.

Anggun Gunawan is an undergraduate alumnae of Faculty of Philosophy, Gadjah Mada University (UGM). Since 2010, he has been beginning to take part in Indonesian book industry by creating his own publishing business, Gre Publishing (http://grepublishing.com). His products have been collected by several prestigious library in Australia, United States, Germany, Netherlands and Malaysia. He was selected as one of Indonesian delegation for Frankfurt Book Fair 2014, the biggest book fair around the world. Now, He is pursuing Master degree in Publishing Media at Oxford Brookes University, England.

Zikri Fadila is a final-year undergraduate student of History Education, Padang State University (UNP) with final thesis about "The History of Book Industry in West Sumatera 1900-1945". In 2016, She succeeded to be the best presenter in History Paper Competition held by The UGM History Student Assosiation.

Moral Character of Early Childhood Education

Angraini Daboti
Early Childhood Education, Universitas Pendidikan Indonesia, Indonesia

Abstract

Moral values at an early age is one of the aspects that should be developed at the outset, it will affect the moral development of the child at a later stage. The development of the moral values of children early on to expect, children can understand the rules, norms, and ethics and are able to understand, trust, and uphold the truth that comes from the creator of and try to make what is believed to be the guideline to act and act in different situations. In addition, the moral values also affect whether or not the children accepted by the community in socializing. To that end, this article will explain the development of the moral values of early childhood. This article uses the methods of the study of literature concerning the development of the moral values of early childhood.

Keywords - Moral, Character, Early Childhood Education.

I. INTRODUCTION

Indonesian nation has suffered a setback regarding moral issues, where children now grow and thrive in a life marred by violence, coercion, ignorance, and children can not distinguish between right and wrong, good and bad, behavior that may and should not be done. Many problems are solved with violence, physical power struggle and ignore how the settlement by relying on moral considerations. Based on data from the Indonesian Child Protection Commission (KPAI), in 2011 there were 216 cases of child abuse were reported in 2014 as many as 656 cases. In 2016, 3,581 cases KPAI receive public complaints. Of that amount, a total of 414 cases were crimes based child Cybercrime is a crime with the Internet as the kit or crime in cyberspace (Ririn Indriani, 2017). Therefore, these people need to go back to instill moral values more intensive where we need to inculcate moral values as early as possible. Because early childhood is seen as an individual who begins to know the world. Young children do not understand the etiquette, manners, rules, norms, ethics, and other matters related to the life of the world. Given the moral education from an early age, is expected in the next developmental stage children will be able to distinguish between good and bad, right wrong, so that he can apply them in their daily lives. Children are expected to be easier to filter out the act which needs to be followed and the actions which should be avoided.

Moral mores derived from the Latin word meaning ordinances of life, customs, habits. Basically the moral is a series of value on a wide range of behaviors that must be complied with (Mohammad Ali, 2012: 136). According to I Wayan koyan (2000: 12), value is everything worthwhile. He said there are two values: the ideal value and the actual value. The ideal value are the values that the ideals of everyone, while the actual value is the value that is expressed in daily life (McRobert & Veronica, 2015),Moral education has the same orientation with character education that formation of character (character) of the children. The view that moral education was impressed East and Islam, while impressed western education and secular character, but this is no reason to fight about. In fact both have room to co-exist.Nurul zuriah (2008: 53-57) states that character education is often equated with moral or character education. Moral education or manners is a program of teachers in schools that aim to develop the character or nature of children by way of live the values and beliefs of society as a moral force in his life that emphasizes the affective (feeling and attitude) without leaving the realm of cognitive (rational thinking) and sphere or psychomotor skills (skills). According to Thomas Lickona (1991: 22) character is the nature of a person in a situation morally responded that shape one's personality through character education. Ratna Megawangi (2007) study was to carve moral character through the process of knowing the good, loving the good, and acting the good (an educational process that involves cognitive, emotional, and physical, so noble). So it can be explained that the character is a typical trait of oneself, realized through moral values then become the hallmark of someone who is formed in everyday life. A person can be said to character or character if it has successfully absorbed the desired values and beliefs of society and serve as a moral force in his life. Thus the moral is the act

of control, this will also affect whether or not a child is accepted by the local community in terms of socializing.

II. METHOD
This article uses the methods of meta-analysis, which analyzes documents (articles attributted with various reseurch) about the moral character of early childhood education.

III. DISCUSSION
Moral education starts at an early age, because of moral education from an early age is a preventative measure that later as adults they can control the behavior in accordance with moral values (Colby & Kohlberg, 1987). A child can understand the moral values and make decisions based on moral values, if they're given the opportunity to be able to take a more active role in interacting with peers and exchange opinions or perspectives on moral values prevailing in society (Colby & Kohlberg, 1987). By granting stimulation in children during the process of development of the personality, the moral of the child can grow faster, Stimulation synonymous with the provision of stimuli coming from the environment around the child, in order to further optimize aspects of child development.

Early childhood moral values must be done properly, because early childhood is children who are in pre-operational stage of development as proposed concrete Piaget. While moral values are abstract concepts. So that in this case the children are not able to immediately accept what is taught. According Wantah, (2007: 109) there are three strategies in the formation of moral behavior in early childhood, namely: (1) strategy and habituation exercises, (2) strategy and play activities, and (3) learning strategies. Meanwhile, according Nuraini (2009: 90-94), there are a number of principles of learning for children, namely: (1) the child as an active learner, (2) children learn through sensory and sensory, (3) the child build their own knowledge, (4) children think through the concrete object, and (5) children learn from the environment.

Cultivation of moral values is in need also to optimize the development of children's moral intelligence. Borba (2001) theorized that moral intelligence is the ability to understand truth from error, it means to have a strong ethical convictions and act on that belief. Moral development is a continuous ongoing process throughout life. Increasing the capacity of the child's moral and supported in good condition, the child has the potential to dominate the higher moral. Every time a child successfully mastered one virtue, moral intelligence increases and he climbed the ladder of higher moral intelligence. An important finding reported is children with high moral intelligence showed a correlation with Academic performance and a significant performance improvement (Blocks, 2002). Kochanska, Murray, and Harlan (McCartney & Phillips, 2006) concluded from various studies that moral intelligence affect the ability of self-regulation in early childhood or preschool.

The discussion on moral education, according to Gibbs (2003) will involve three concepts, each of which is a separate component, namely:
1. *Moral behavior,* is how people behave, whether such behavior is immoral or not.
2. *moral emotion* or moral feeling, involves feelings or how a person feels, if you feel guilty, sad, and others.
3. *Moral judgment,* is a decision that involves thought or reasoning used someone in the act or the reasons why someone would choose something.

Of the three components of the above, the most important component of moral education is to teach basic logics or moral judgment to evaluate why a behavior is good or bad dikatan (Benoit, 2009; Mercier, 2011; Nunner & Winkler, 2007). Similarly According to Kohlberg (Colby & Kohlberg, 1987), that the cornerstone of moral education is the provision of a basic understanding of the logic of good and bad behavior. Kohlberg also suggested that a person's moral reasoning that is not in on what is good or bad, but how a person thinks came to the decision that something is good or bad. A person who is immoral in itself will appear in the assessment or moral reasoning as well as on good behavior, correct and ethically. This means that there is a unity between moral reasoning with moral behavior.

In essence, moral reasoning is something that can be formed and developed through the exchange of views with the people in the neighborhood (Colby & Kohlberg, 1987). Colby & Kohlberg (1987) also believes that the sooner a child is taught to understand the moral logic then will the sooner

the development of moral logic as a basis to think, act and behave according to moral force in society. Kohlberg expanded and revised the theory of Piaget. Kohlberg (1984) suggests three levels of moral development. The three levels that reflect three different social orientation. Each level is divided into two phases. The order of the stages of development of moral reasoning are:

a. *Pre-Conventional Rankings*

Stage 1. Orientation penalties and compliance. The physical consequences is the basis of the merits of the ratings action. Son obedient to avoid punishment.

Stage 2. Orientation instrumental relativity. Kids trying to meet social expectations by always doing good. This is done only as a means to obtain*reward* (gift). Reciprocal element already begun to appear, but only understood the physical and pragmatic yet the principles of real justice.

b. *Conventional Rankings*

Stage 1. Orientation get into groups of 'good boy' and 'sweet boy'. Being a good child is of utmost importance. Individuals learn to decide how it should act and consider other people's feelings to make himself acceptable. Individuals strive to always do good by being a sweet kid because he believes that the right thing is to live up to the expectations of others close to him.

Stage 2. Orientation sentence and order. Fulfillment of obligations, respect for authority is an important thing that must be followed. Law and order society is something that is upheld and maintaining social order already exists for the order itself. So people are always trying to comply with all the rules so he accepted.

c. *Post-Conventional Rankings*

Stage 1. The social contract legalistic orientation. Emerging awareness that everyone does not have to have the values and the same opinion. Values, rules, rule of law have meaning relative to each person. Therefore, the law can be changed through democratic means. Law is not something absolute and rigid.

Stage 2. Orientation universal ethical principles. Truth lived as a result of a logical conscience and in accordance with universal ethical principles, namely the principles of justice, the exchange of rights, balance, and equality of human rights and respect for human dignity. Conformity is done not on command, but because of desire and drive from within ourselves.

These three stages are not based on what the moral decision but rather the reasoning used to arrive at decisions that are made. Results of research on the perspective-taking states that children over four years has been able to understand the opinions of others, and are able to express their opinions (Hong, 2004; Wu & Keysar, 2007). Similarly, according to Thompson (2011), the kindergarten children aged under five years are quite able to understand the moral values. In addition, based on the results of research conducted by Al-Hooli and Al-Shammari (2009) showed that early childhood has been able to give an opinion or an assessment of the situation involving moral values. To the moral education given age will affect the child's moral development and the subsequent effect on whether or not a child is accepted by the surrounding community.

V. CONCLUSION

Moral education will be successful if the moral education begins as early as possible, wherein early childhood used to instill moral values, for the development as well as children's moral intelligence,so that when the child was beginning to remember what is seen and heard, it forms a personal and character of the child in accordance with the desired. But we need to remember that moral education does not stop here but should be continuous and programmed, so that the child will have a habitus (education change behavior) in realizing Indonesia virtuous.

REFERENCES

[1] Al-Hooli, A., Al-Shammari, Z.. *Teaching and Learning Moral Values Through Kindergarten Curriculum.* Education Journal. Vol. 129, No. 3. 2009. h. 382-398.

[2] Benoit, Esther. *Promoting Moral Reasoning and Ego Development through the Use of Deliberate Psychological Education in Family Counseling.* Proquest Dissertations And Theses. 2009.

[3]   Blocks,J.H. *The role of ego – control and ego resilience in the organization of behavior*. The minesota symposium on child psychology, Vol. 13 No 79. 2002. h, 118-122.

[4]   Borba, M. *Building moral intelligence*. San Fransisco : Josey-Bass. 2001

[5]   Colby, A., Kohlberg, L., Speicher, B., Hewer, A., Candee, D., Gibbs, J., & Power, C. *The Measurement of Moral Judgment.* Vol 1 : Theoretical Foundation and Research Validation. 1987.

[6]   Colby, A., Kohlberg, L., Speicher, B., Hewer, A., Candee, D., Gibbs, J., & Power, C. *The Measurement of Moral Judgment.* Vol. 2 : Standard Issue Scoring Manual. 1987.

[7]   Gibbs, J.C. *Moral Development & Reality : beyond the theories of kohlberg and hoffman.* California : Sage Publication, Inc. 2003.

[8]   Hong, Yonghee. *Cultural Meaning of Group Discussions on Problematic Moral Situations in Korean Kindergarten Classrooms.* Journal of Research in Childhood Eduation, Vol.18, No. 3. 2004. h. 179-190.

[9]   Indriani, Ririn. *Hari Anak Universal: Kasus Kekerasan Anak Indonesia Melonjak. KomnasPA.* Diunduh dari http://www.komnaspa.wordpress.com 13 Agustus 2017.

[10]   I, Wayan, K. *Pendidikan Moral Pendekatan Lintas Budaya*. Jakarta: Depdiknas. 2000.

[11]   [11] Kohlberg, L. *Essays on moral development, Vol. 2: The psychology of moral development.* San Francisco, CA: Harper & Row. 1984.

[12]   Maria J., Wantah. *Pengembangan Disiplin dan Pembentukan Moral pada Anak Usia Dini.* Jakarta : Direktorat Pembinaan Pendidikan Tenaga Kependidikan dan Ketenagaan Perguruan Tinggi. 2007.

[13]   McRobert L & Veronica P. *Character Education As The Primary Purpose Of Schooling For The Future.* Akses: 16 April 2017. Jurnal Ilmiah Peuradeun, International Multidisciplinary. Vol. 4 No 2. 2015. h.137-146.

[14]   McCartney, K. & Philips, D. *Blackwell handbook of early childhood development*. UK : Blackwell Publishing Ltd. 2006.

[15]   Mercier, Hugo. *What Good is Moral Reasoning?.* A Journal of Philosophy. Vol. 10. 2011.h. 131-148.

[16]   Mohammad, Ali & Mohammad, Asrori. *Psikologi Remaja; Perkembangan Peserta Didik,.* PT Bumi Aksara: Jakarta. 2012.

[17]   Nunner, G., & Winkler. *Development of Moral Motivation from Childhood to EarlyAdulthood.* Journal of Moral Education, Vol. 36, No. 4. 2007. h. 399-414

[18]   Ratna Megawangi. *Semua Berakar Pada Karakter.* Jakarta:FE-UI. 2007.

[19]   Thomas Lickona. *Educating For Character: How Our School Can Teach Respect And Rresponsibility*, New York: Bantam Books. 1991.

[20]   Thompson, Mumuni. *Developing Moral Values in Children : Observation from A Preschool.* Ife Center for Psychological Studies & Services, Vol. 19, No. 2. 2011. h. 394-409.

[21]   Uriah, Nurul. *Pendidikan Moral dan Budi Pekerti dalam Perspektif Pe-Rubahan (Menggagas platform Pendidikan Budi Pekerti secara Konteks-Tual dan Futurustik).* Jakarta: PT Bumi Aksara. 2008.

[22]   Wu, S., & Keysar, B. *The Effect of Culture on Perspective Taking.* Journal of Psychological Science,Vol. 18, No.7. 2007.

[23]   Yuliani Nurani Sujiono. *Konsep Dasar Pendidikan Anak Usia Dini.* Jakarta: PT Indeks. 2009.

[24]   Zuriah, Nurul. *Pendidikan Moral dan Budi Pekerti dalam Perspektif Perubahan.* Jakarta: Bumi Aksara. 2008.

Angraini Daboti, was born on 2 November 1993 in Panti, Kecamatan Panti, Kab. Pasaman. The author is the fourth child of five brothers pair Kaisul Amri and Yan Agnida. The author has a real

address at Jl. Gang Gardu, Nagari Lingkung Aua, Kecamatan Pasaman, Kab Pasaman Barat, West Sumatra. There are several levels of education that has been pursued by the author as follows:

1. In 1999 graduated from kindergarten Simpang Tonang
2. In 2006 graduated from the Elementary School 05 Lubuk Sikaping
3. In 2009 graduated from junior high school 1 Simpang Empat
4. In 2012 graduated from Senior High School 1 Simpang Empat
5. In 2016 graduated from High School and Teaching STKIP ADZKIA Padang Teacher Education Department of Early Childhood Education
6. In 2016 and now continuing education Masters Degree program Education University of Indonesia, majoring in Early Childhood Education.

Expressive Turnings in Novel Pulang Works Tere Liye

Aruna Laila[1], Emil Septia[2]
[1](Indonesian language and literature education, STKIP PGRI West Sumatera, Indonesia, aruna.stkip-pgri-sumbar.ac.id)
[2](Indonesian language and literature education, STKIP PGRI West Sumatera, Indonesia, emil.stkip-pgri-sumbar.ac.id)

Abstract

Novel Pulang is a work of Tere Lie with the use of an interesting and polite style of speech. This study examines expressive acts of speech in the novel Pulang. Expressive speech act is a speech act that examines the speech-speech that is associated with feelings or expression of the speaker to the hearer. This study aims to describe; (1) The expressive speech acts in Pulang novel works Tere Liye and (2), expressive spoken strategies used in the novel Pulang. The type of this research is qualitative research and using descriptive method of analysis. The source of this research data is the novel Tere Liye entitled Pulang published in 2015. Based on the findings of executive speech data data contained in the novel Pulang Tere Liye's work is speech (1) condolences; (2) thanks; (3) congratulations; (4) an apology; (5) praise speech; (6) criticism. As well as the narrative strategies found are (1) to speak frankly without preamble, (2) speak candidly with positive courtesy, (3) speak with negative politeness, (4) speak vaguely, And (5) speak in the heart or silence.

Keywords - acting, excresive, novel.

I. INTRODUCTION

Language is a key in terms of communicating that is owned and used by humans to interact with others around the environment. The language humans use as a means of communication with their environment is delivered through a speech. Speech in question can be expressed through the means of writing or oral. One of the media that can be used by an author or writer to express his thoughts and feelings is the print media in the form of novels, and short stories.

The author conveys his idea by using varying speech acts, so that what he wants to express in a literary work is quickly captured by the reader. Speech that is often found in literature is expressive speech acts. Because by using expressive speech acts the characters that exist in the novel will be able to menyampaika gratitude, apology, congratulate, praise, blame. All expressive speech acts will be analyzed in Tere Liye's novel entitled Pulang.

He made the novel Tere Liye as the object of research because the act of speech used by Tere Liye in his works is very different from other authors. In addition, among the works of Tere Liye, especially the novel acts of speech which he used very felt the difference. This research is also based on the dialogue between characters in the novel Pulang which dialogue in the form of speech acts. The act of speech implies another intent behind the utterance known as illocution. The act of speaking illokusi in general is often used by the author in his works especially expressive speech acts.

Expressive speech acts are the result of a sentence under certain conditions and are the smallest unit of language communication. According Searle (Wijana, 2009: 20), pragmatic speech acts can be classified into three types of speech acts. The three speech acts consist of locutionary acts, illocutionary acts, and perlocutionary acts,

Expressive cues are part of the act of speech illocution. Expressive utterance is a speech act intended by the speaker to mean the utterance can be interpreted as an evaluation of what is mentioned in the speech and has several functions in it. Expressive lectures have several functions consisting of criticizing / sarcastic, complaining, blaming, congratulating, thanking, flattering, and apologizing. Based on the background of the research problem, the output target of this researcher is scientific publication in journal form.

II. METHOD

This type of research is qualitative research. According Saebani (2008: 9) qualitative research can produce descriptive data in the form of written sentences or oral sentences of people and behavior that has been observed. The method used in this study is the method of content analysis (content analysis). Content analysis is a research technique for making inimitable inference and valid data with respect to its context. Content analysis related to communication or communication content (Bungin, 2011: 231).

The data of this research are sentences, dialogues, and words that are classified as expressive speech acts and the reciting strategies contained in Tere Liye's novel Pulang. The source of this research data is the novel Pulang published by Republika, Jakarta in 2015 with the number of pages 400.

The instrument used in this study is the researcher himself. The data inventory format is also used to help researchers inventory data related to expressive speech acts as well as their related strategies. Researchers are planners, data collecting executors, analyzing data and ultimately becoming the result of research (Moleong, 2010: 168).

Data collection techniques in this study were conducted in the following ways: (1) reading and comprehending expressive speech acts contained in Tere Liye novel Pulang, (2) marking and recording expressive speech acts and strategies relating in novel Pulang by Tere Liye, 3) inventory data belonging to expressive speech acts and successive strategies in the novel Return to Tere Liye's work into a data inventory format already provided. (4) classifies data relating to expressive speech acts and narrative strategies found in the novel by Tere Liye.

Data Inventory Format For Expressive Action Form and Strategy Speak in Novel Pulang to Work Tere Liye

Number	Data Quotes	Form of Expressive Speech							Speaking Strategy				
		1	2	3	4	5	6	7	1	2	3	4	5

Description of expressive speech acts
1. Thank you
2. Congratulate
3. Apologize
4. Express your condolences
5. Praise6.

CriticizeThe description of the strategy speaks
1. Speak frankly without any bad words
2. Speak with a positive politeness gesture
3. Speak with a negative courtesy of negative
4. Politeness Speak vaguely
5. Speak to the heart

Data validation technique used in this research is triangulation technique. According to Patton (in Moleong, 2010: 178) triangulation is a technique of validating data validity that implies something other than data for checking purposes or as a comparison against it. There are four kinds of triangulation techniques: (1) source triangulation, (2) method triangulation, (3) triangulation of researchers, and (4) theory triangulation. Validation of this research data using triangulation of researchers, because it requires a validator to check the validity of research data.

According Mahsun (2005: 229) data analysis is an attempt made to classify data, equate the same data and differentiate different data, and set aside on other groups of similar data, but not the same. Based on Mahsun's opinion above the data that has been inventoried and classified in accordance with the format of data inventory, then analyzed based on the theory of expressive speech acts form and strategy speak as described in the literature review. The steps taken to analyze the data are: (1) describe data related to the form of expressive speech acts and its speaking strategies, (2) analyze the data

according to expressive speech acts and its speaking strategies, (3) classify data already analyzed, (4) Make conclusions based on research results, and (5) make research reports.

III. RESULT

Based on data that has been analyzed expressive speech acts contained in novel Pulang by Tere Liye is expressive speech acts in the form of thanking, congratulating, apologizing, condolence, praise and criticism. Following each of these speech acts will be described.

a. Expressive Talks Saying Thank You in Novel *Pulang* Tere Liye Work

To say thank you are the words used to say thanksgiving so as to give thanks which means to reciprocate for (mind, kindness), and as an expression of pleasure and satisfaction with something. Expressive letters can be used to thank the speaking partners after speakers receive help or as a courtesy to reject something. Here is a speech that expresses gratitude in the novel Pulang Karya Tere Liye.

> Orang itu menggeleng, "**Kau keliru, Samad. Dialah yang akan menjagaku. Seperti yang pernah kau lakukan untuk ayahku dulu**." (Liye, 2016:8)

The above data are classified expressive speech acts to thank. A big thank you delivered Teuku Besar to Samad which is marked with a sentence **kau keliru Samad. Dialah yang akan menjagaku. Seperti yang pernah kau lakukan untuk ayahku**. Through the speech Teuku expressed his thanks indirectly to Samad. Thanks to Teuku Beasar thanks to Samad who has been keeping Teuku Besar's father once so Teuku Besar hopes Samad's son will also keep Teuku Besar as did Samad to Teuku Besar's parents.

> "**Terima kasih**." Aku berkata pendek. Beranjak pelan ke luar dari kamar. (Liye, 2016:210)

The above instruction occurs when Bujang is in the room, then a servant comes to tell Bujang that Bujang is told by Teuku Besar to meet Teuku Besar. To honor the waiter's willingness to call Bujang, Bujang said '**terima kasih**' to the waitress in return.

> "**Terima kasih telah mengirimkan pasukan berpistol, Salonga**. Mereka tidak sebodoh yang sering kau katakan, mereka petarung yang baik." (Liye, 2016:396)

The above strike occurred at the time of the battle. Thank you uttered thanks by the main character Bujang to a character named Salonga. Salonga is a colleague and friend of Bujang who is ready to fight to protect and resist the attacks of the big family Tong to the Bujang family. Thanks to Bujang "**Terima kasih telah mengirimkan pasukan berpistol, Salonga**" the speech means that Bujang appreciates the services of Salonga who have sent troop reinforcements to help Bujang in winning the fight with Tong's family. Thank you spoken Bujang, because the bujang has saved the family pride of Bujang dai Tong family attack. Without the presence of Salonga the Bujang family's bouncers will fall down one by one by the Tong family. That's why Bujang appreciates what Tong has done by saying thank you.

b. Expressive Tasks Say Happy in Novel *Pulang* Tere Liye Work

Congratulating means giving prayers, speeches, statements, hoping to be prosperous, lucky, nothing less. Saying good, prosperous, healthy and so on. The form of speech acts to congratulate in the novel Pulang Tere Liye's work can be seen in the following data.

> "**Selamat Bujang**. Ini babi pertama kita." Tauke Muda menepuk pundakku. (Liye, 2016:9)

The above lines occur in the Sumatran jungle at the time of Tauke Muda, Bujang, and Tauke Muda's men hunting pigs. Tauke Young congratulates Bujang on the success of Bujang defeating the "wild boar" forest monster that has disturbed the citizens. Congratulations pronounced Tauke Young with the words "Selamat Bujang.

> "**Selamat tinggal**, Samad." (Liye, 2016:25)

The above instruction is spoken by Tauke Young who pronounces his farewell to his adoptive brother, Samad. "**Selamat tinggal**", the utterance meant a farewell that was spoken by the speaker to his partner. The event of separation between the two brothers happened after the pig hunting event was put together. Speaker farewell to his partner said to leave the village to the city with reinforced goodbye. In a farewell speech Tauke Muda tells Tauke Muda haran good luck Samad and his wife in good condition seja after Bujang, and always pray for bujang in the city, and sincerely release Bujang departure to the city.

"*Assalammualaikum*." (Liye, 2016:41)

The above instruction occurs at Tong's home. Speakers named Basyir mengujarkan word *Assalammualaikum* to his partner said that Bujang. It means that Bashir is not giving salutations to Bujang, but the word *Assalammualaikum* means the same as the word greeting 'Halo', 'Good night' or 'How are you?'

c. Expressive Speech for Apologize in Novel *Pulang* by Tere Liye

To apologize is the act of a person who feels guilty or guilty in order for his or her mistakes to be forgiven. Expressive apologies are usually done for mistakes made, apologizing also as a symbol of a polite form when asking, or requesting permission to do something. The use of expressive speech acts of apology used in the novel Pulang by Tere Liye can be seen in the following speeches.

Itulah kenapa, **aku sungguh minta maaf**, terpaksa membatalkan kampanye di kota lain. Pertemuan ini sangat penting.... (Liye, 2016:36)

The above strike occurred at the house of the presidential candidate who will carry out the campaign event, but finally kampenye canceled because the presidential candidate will hold a meeting with Bujang. For the presidential candidates Bujang arrival is more important than kampenye in other cities. For that presidential candidate to apologize to the speech **aku sungguh minta maaf**, the speech means the regret of the speaker (presidential candidate) who has canceled the planned campaign that has been scheduled. The speaker apologizes for the mistake he made, because he has canceled the campaign schedule all of a sudden. The apology thrust was uttered with apology and hope to be forgiven. This is seen from the word before the word sorry.

"**Maaf aku terlambat sekali, Edwin**," ucapku saat masuk ke dalam pesawat jet pribadi Keluarga Tong. (Liye, 2016:69)

The above instruction occurs on the plane, between Bujang and Edwin. Bujang apologizes to Edwin, for arriving late, so the departure to hongkong is hampered. Bujang who had been on the way had to go back home, because Tauke Young asked Bujang to meet him. For that delay Bujang apologize to Edwin. Bujang apologize by using the word **Maaf aku terlambat sekali Edwin**. Based on the Bajang apology as if he was sorry for what happened, this situation is seen from the apology accompanied by the word **sekali**.

d. Expressive Talks Saying Condolences in Tere Liye's Novel *Pulang* Work

Conduct condolence done by someone to the person who got the accident. This condolence pronouncement was done with the aim to show sympathy for others who received the disaster. The following data are classified as expressive speech acts of condolence contained in the novel *Pulang* by Tere Liye.

Cepat dan buas. **Satu babi berhasil menyeruduk salah satu pemuda talang. Nasibnya malang, pemuda itu terpental, tombak di tangannya terlepas**. (Liye, 2016:14)

The above instruction takes place in the forest which is currently underway of pig hunting by Bujang, Tauke Young, Talang youths, and the young men Tauke. At the time of the pig hunting, one of Talang's youths was inhabited by pigs, so Talang's youth was bouncing. For that is reflected in the citation of the condolences of the data above which is marked by his unfortunate fate. Through the

speech the speakers feel sympathy for the unfortunate fate of Talang youths who pigeoned. He regretted that the incident happened because he had not dared to come forward to attack together, so there arose sympathy.

e. Expressive Speech Praised in Tere Liye's Novel Pulang Work

Praise is giving expressions of joy to others for their success, ingenuity, and so forth or giving high appreciation for the advantages or perestasi gained by someone. Speech praises are spoken to encourage and reward the speaker. Praise is also a symbol of a polite form when asking, or requesting permission to do something. The form of praised speech acts contained in the novel *Pulang* Tere Liye work is like the data below.

> ”**Tubuhnya gagah besar seperti bapaknya. Sudah seperti pemuda dewasa. Matanya hitam tajam.** Aku suka dia....”(Liye, 2016:5)

The above speech is spoken by a narrow-eyed narrator (Tauke Young). Tauke Young gave his praise to Bujang for the first time when they were introduced by Mr. Bujang with Bujang. Speech praise is in the form of ”**Tubuhnya gagah besar seperti bapaknya. Sudah seperti pemuda dewasa. Matanya hitam tajam** Which means that Tauke Young is very impressed with the appearance and personality of a young person, thus expounding the praise of Bujang physical form.

> **Inilah babi terbesar di hutan lereng Bukit Barisan**. **Peminpin seluruh kawannya**. (Liye, 2016:18)

Speech above is a speech praise spoken by the character Bujang. Bujang praised a pig hunted with other groups. Bujang feels he has never seen the biggest pig so far, and the pig is the king of the pigs of the jungle of Sumatra. Therefore, Bujang states that the newly caught pig is the largest pig in the jungle of Bukit Barisan jungle Sumatra with proof of quote **Inilah babi terbesar di hutan lereng Bukit Barisan**.

f. Expressive Talks Criticize in Novel Pulang by Tere Liye

Criticism is to give criticism or responses, sometimes accompanied by good descriptions and judgment of what is being criticized. Criticism is usually given to things that do not fit with criticism. This is an expression of dislike, anger, irritation over circumstances that do not match expectations. The acts of criticism contained in the novel *Pulang* by Tere Liye can be seen in the data below.

> **Bagaimana ceritanya kau bisa tinggal di sini, Samad**? Jauh dari mana pun, seperti di ujung bumi. Susah sekali kami menemukannya. Dan menjadi petani? **Sejak kapan orang yang hanya mengenal berkelahi bisa menanam padi, hah?** Kau pukul padinya?” (Liye, 2016:3)

The above instruction occurs on the arrival of Tauke Muda visiting Samad's house, the father of the Bujang character. Young Tauke is shocked by Samad (Bapak Bujang) right now, because Samad is a farmer. Samad's residence is also very far from the city. For that Tauke Muda criticizes Samad's current predicament. Tauke Young criticizes the journey to Samad's very difficult place and his journey is always short of the abyss, and the path is ugly. So Tauke Muda car there is a tire broke, and there is a strike. Tauke Muda also criticized Samad who became a farmer, Tauke Young did not think Samad who used to work as a Tong Tong Tong Tong, turned into a farmer. Young Tauke does not like and be angry at Samad's decision after leaving Tong's family. Samad is a strong Tong Tong guy again brave and loyal.

> ”**Lebih cepat, Bujang! Kau lari macam ibu-ibu sedang mengandung**.”(Liye, 2016:97)

In the above speech (Kopong) conveyed his protest to his partner said Bujang, who always asks during martial training. Speakers say ”**Lebih cepat, Bujang! Kau lari macam ibu-ibu sedang**

mengandung." The speech of criticism means that the speaker wants his partners to practice earnestly without asking much questions about what he wants to know.

2. Speaking Strategy Used in Novel Returns by Tere Liye

The expressive speech acts found in Tere Liye's novel *Pulang* using a variety of strategies speak. Here is a story-telling strategy found in Tere Liye's novel *Pulang*.

a. Strategy Speaks Unflatteringly Breathtaking in Novel Pulang to Work Tere Liye

Speechless strategy includes forms of speech that are done to prohibit an action directly without further ado. This strategy is usually a bit softened. The reason for telling this strategy is no small talk to make the speech soft and sweet. So to maintain courtesy speech is done by softening it. The use of frankly frankly spoken strategies contained in the novel Pulang by Tere Liye can be seen in the following speeches.

> **Aku tidak datang untuk minum atau makan, Bapak Calon Presiden**." (Liye, 2016:28)

The above tutorial uses a straightforward strategy without further ado. The quote was spoken by a Bujang man who rejected an offer frankly to his partner. Partners said (presidential candidate) less appreciate the arrival of Bujang so the bachelor reply to the speech directly, if the purpose of his arrival is not for drinking, illicit drinks. The bachelor comes to the presidential candidate to discuss a serious matter, the shadow economy. That's what lure Bujang speak directly without preamble to the presidential candidate.

b. Strategy Speaks Lightly with Positive Positivity Practice in Novel Pulang Karya Tere Liye

The strategy of telling frankly with this positive politeness of pronouncement states the forms of speech prohibiting an act, done with positive politeness. This positive politeness means that the speaker includes himself as the same group as the speaker for example by using the word brother, for me, or me too. That is, this strategy directs the speaker as an applicant to withdraw his objectives by preamble.

The speech strategy consists of ten strategies, namely: (1) the speech uses identity markers as members of the same group, (2) speech gives reasons, (3) speech involving speakers and speech partners in an activity, (4) (6) the speech of giving speech to the partners, (8) the utter optimistic speech to the partners, (9) the joking speech, (10) the utterance of mutual help. The use of frankly spoken strategies with the politeness of positive politeness used in Tere Liye novel *Pulang* can be seen in the following speeches.

> "**Terima kasih banyak atas bantuan kau, White**." Aku menepuk bahunya. (Liye, 2016:395)

The spoken strategy used in the speech is to speak frankly with positive politeness gestures. It is marked by identity marker. Bujang thanked his partner, White. Bujang says "**Terima kasih banyak atas bantuan kau, White**." which means that Bujang appreciates the services White has made. White has helped Bujang to defeat and kill enemies in battle.

c. Strategy Speech with Negative Despair Speech in Tere Liye's Novel *Pulang* Work

Special negative politeness is expressed with questions that seem like asking permission to state a question. The use of speech with the negative politeness gestures used in the novel *Pulang* by Tere Liye can be seen in the following passages.

> "**Apa yang kau harapkan dari anak laki-lakimu, Midah? Akan kau kirim dia belajar mengaji dengan Tuanku Imam? Akan kau kirim dia kembali ke kampung halaman tempat kau lahir? Kerabatmu hanya akan tertawa melihatnya, bagus jika mereka tidak meludahinya**." Bapak berseru. (Liye, 2016:21)

The above quotation uses a strategy of speaking with a negative politeness gesture characterized by a demand speech in the form of questions and speeches that express kepesimisan. Strategies in the form of questions visible from speech **Apa yang kau harapkan dari anak laki-lakimu, Midah? Akan kau kirim dia belajar mengaji dengan Tuanku Imam?** This tutorial uses the strategy of speaking with a negative stigma of negative politeness because Samad (Bujang's father) has urged Mamak Bujang with questions unanswered by the mamak because it concerns his beloved child Bujang. Through your speech, you also declare kepesimisan imagined through a fragment of data **Kerabatmu hanya akan tertawa melihatnya, bagus jika mereka tidak meludahinya**. It means Samad (father Bujang) is pessimistic that his son (Bujang) is sent to the village of mamak relatives will only laugh to see Bujang maybe they will spit it. Unanswered questions and uncertainty of Bujang's father will be accepted in the village that makes the above speech using a strategy of speaking with negative politeness.

d. Speaking Strategy Vague in Novel Pulang Karya Tere Liye

This strategy is grouped into two, namely a speech that contains strong cues and speeches containing soft cues. Speeches containing strong cues refer to speech that has a strong illocution power. Conversely, the utterance of soft gestures refers to speeches of weak power. Here is a description of the strategy speak vaguely in the novel *Pulang* by Tere Liye.

> **Kopong menggeleng**, ”Aku baik-baik saja. Itu pukulan yang bagus, Bujang. Sama sekali tidak kuduga....” (Liye, 2016:104)

The quote above shows that there is expressive speech that uses the strategy of speaking vaguely containing strong cues. The tone was uttered by Kopong when Bujang questioned his situation after being hit by Bujung during his practice of boxing. Bujang managed to beat and punch Kopong chin until falling after months of practice. In a state of shock when the incident, Bujang immediately grabbed the hands of Kopong to stand back and ask about the situation. Answer **Kopong menggeleng**, shake Kopang classified strategy speak vaguely.

e. Strategies Speak in the Heart of Novel Return to Work Tere Liye

The strategy of speaking in the heart (silent) not acts of speech is a speech act of refraining from saying verbally to the spokesman. The strategy of speaking in the heart is the most indirect strategy when compared with other telling strategies because there is not a single word that marks the speaker's message to the speech partner through the speech.

> Tapi nilai logika, matematika, dan potensi akademik lainnya, itu sudah menjadi sifatmu. Kau jenius Bujang. **Aku terdiam, menelan ludah**. Aku jenius? Sejak kapan? (Liye, 2016:51)

The above speech data uses the strategy of speaking in the heart. It is marked by a silent Bujang figure who swallows after Tauke tells that Bujang is a genius. Bujang's silence and swallowing means that he does not believe if he is said to be a genius and indirectly Bujang thanked Tauke for making Bujang a genius child.

IV. DISCUSSION

Based on analasis which has been done expressive speech acts the most dominant found is the act of saying congratulations and praises. The act of congratulating the found is very diverse. The act of saying goodbye spoken for goodbye, welcome, goodbye, and congratulations for success. Congratulations are generally spoken of to give an encouragement to convey a sense of joy to others for success, ingenuity, or to reward someone's high, excess or achievement. While praise is spoken to praise the work, intelligence, patience, success, admiration for the place, someone's luck, and others. While the most acute speech acts are the act of criticism. In accordance with the contents of novel Pulang Tere Liye work acts of criticism is very minimal because the characters in the story of this novel is not so much related to other characters, so not much criticism conveyed his character. The expressive speech acts contained in the novel Pulang are spoken by using a spoken strategy spoken by using a diverse and diverse storytelling strategy. The strategy is a stratified strategy of striking a word that is

straightforward, without any preamble, a strategy of telling positive politeness, a strategy of narrative negligence, vague speech strategies, and heart-spoken strategies. The most dominant speech strategy is the strategy of telling frankly without any preamble, while the least narrative strategy is the heart-spoken strategy. The strategy of continuing to speak without stating means to state something clearly. A straightforward strategy with no subtlety used the character to convey directly what is felt, thought and desired.

V. CONCLUSION

Based on data analysis of expressive speech acts and strategies told in novel Pulang Tere Liye's work can be concluded the following two points. First, expressive speech acts contained in the novel Pulang Tere Liye's work is: acts of saying thank you, acts say congratulations, acts of apologies, acts of utter condolence, praise speech acts, and acts of criticism. Second, the narrative strategy found in Tere Liye's novel Pulang is: a straightforward strategy of no-nonsense, a strategy of telling positive politeness, a strategy of narrative negligence, vague speech strategies and deep-spoken strategies heart.

REFERENCES

[1]   Atmazaki. 2007. *Ilmu Sastra Teori dan Terapan*. Padang: UNP Press.

[2]   Bungin, Burhan (Ed). 2011. *Metodologi Penelitian Kualitatif*. Jakarta: Rajawali Press.
[3]   Chaer, Abdul. 2003. *Linguistik Umum*. Jakarta Rineka Cipta.
[4]   Gunarwan, Asim. 1994. *Pragmatik: Pandangan Mata Burung dalam Mengiring Rekan Sejati*. Universitas Katolik Indonesia: Atma Jaya.
[5]   Jumadi. 2010. *Wacana*. Yogyakarta: Pustaka Prisma
[6]   Leech, Geoffrey.1993. *Prinsip-Prinsip Pragmatik* (Diterjemahkan oleh Oka). Jakarta: Universitas Indonesia Press.
[7]   Liye, Tere. 2015. *Pulang*. Jakarta: Republik Penerbit.
[8]   Liye, Tere. 2016. *Hujan*. Jakarta: PT. Gramedia.
[9]   Mahsun, MS., 2005. Metode Penelitian Bahasa. Jakarta: PT Raja Grafindo Persada.
[10]   Moleong, Lexy,J. 2010. Metodologi Penelitian Kualitatif. Bandung: Remaja Rosdakarya.
[11]   Muhardi dan Hasanuddin WS. 1992. *Prosedur Analisis Fiksi*. Padang: IKIP Padang Press.
[12]   Nurgiyantoro, Burhan. 1994. *Teori Pengkajian Fiksi*. Yogyakarta: Gajah Mada.
[13]   Saebani, Beni Ahmad. 2008. *Metode Penelitian*. Bandung: Pustaka Setia.
[14]   Searle. 1969. *Speech Acts An Essay in The Philosophy of Language*. Oxford: Basil Blacwell.
[15]   Syahrul. 2008. *Pragmatik Kesantunan Berbahasa*. Padang. UNP Press.
[16]   Suwito. 1993. *Sosiolinguistik: Pengantar Awal*. Bandung: Angkasa.
[17]   Wijana, I Dewa Putu. 1996. Dasar-Dasar Pragmatik. Yogyakarta: Andi Offset.
[18]   Yule, George. 2006. *Pragmatik.* Yogyakarta: Pustaka Belajar.
[19]   Yuniarti, 2010. *Kompetensi Tindak Tutur Direktif Anak Usia Prasekolah* (Kajian Pada Kelompok Bermain Anak Cerdas P2pnfi Regional Ii Semarang). Program Pascasarjana Universitas Diponegoro. Semarang.

Aruna Laila, S.S., M.Pd. S1 Universitas Andalas Jurusan Sastra Indonesia tahun masuk 1997 dan tamat pada tahun 2002. S2 Universitas Negeri Padang jurusan Bahasa Indonesia masuk tahun 2003 tamat pada tahun 2005. Dosen tetap pada Program Studi Pendidikan Bahasa dan Sastra Indonesia STKIP PGRI Sumatera Barat mulai tahun 2007 sampai sekarang dengan jabatan Lektor. Pemakalah di Seminar internasional 26 November 2015 di LIPI, Pemakalah di seminar Internasional On Education Language Literature And Art Islamic University of Riau May 13, 2017 in Pekanbaru Indonesia.

Emil Septia, S.S., M.Pd. S1 Universitas Negeri padang Jurusan Bahasa dan Sastra Indonesia pada tahun 2004 dan tamat pada tahun 2008. S2 Universitas Negeri Padang Jurusan Bahasa Indonesia tamat pada tahun 2011. Dosen tetap Prodi Pendidikan Bahasa dan Sastra Indonesia dengan jabatan Asisten Ahli. Pemakalah di Seminar Internasional Conference On Nusantara Studies (ICONS UI 2016).

Problem Based Learning (PBL) on Material Writing Learning Process Plan (RPP) Curriculum and Textbook Review Subject Junior and Senior High School

Asri Wahyuni Sari

[1](Indonesian language and literature education, STKIP PGRI West Sumatera, Indonesia, asripgri@gmail.com)

Abstract

The research was distributed by the problems experienced by student's on courses and Curriculum Study Textbooks Junior High School and Senior High School. Student's experience barriers when designing Learning Plan (RPP). The draft has been written all generally the same. They cannot design the RPP with variations of existing learning model. Therefore, a model of problem-based learning (PBL) match applied to solve these problems. Student's tasked with conducting observations to school and take note of the problems occurred with regard to the learning of language subjects to Indonesia. This research was conducted to describe the results of the application of the model of the problem-based learning (PBL) on the courses Review the Curriculum and Textbooks and Junior High School and Senior High School. The sample of this research student's 2015 forces who took the courses Review the curriculum and textbooks and high school SLTP i.e. as many as 31 people. Data collected by performance tests i.e. write RPP. Results of the study prove that use of a model problem-based learning (PBL) is suitable to be applied to the learning of writing RPP. Evident from the results of the study showed that the value of student;s is at the range of 76-85% with Good Qualifications.

Keywords - *Writing, Problem-Based Models, Learning Process Plans*

I. INTRODUCTION

Write the RPP is one material on courses and Curriculum Study Textbooks Junior High School and Senior High School. Problems occurred when students write RPP was his difficult designing the RPP in accordance with students ' problems at school. The use of model based learning problems can overcome the problems of students. Problem-based learning model is done by performing an observation to the school and found the problem about the right model in the learning at the level of junior and senior high school level.

Problem based learning model is one approach to learning that is considered to have characteristics. At Problem-based learning model (PBL) , active learners are required to get a concept applied by the way. Learners will explore the concepts themselves should they master Jyan enabled and ask and beragumen through discussions, investigative skills, sharpening and undergo other scientific work procedures (Permana, 2010). According to Tan (in Rusman, 2012:229), Problem-based learning model (PBL) is an innovation in learning because the PBL student thinking skills downright optimized through working groups or teams systematically so that students can empower, sharpening, test, and develop the skills of thinks on an ongoing basis. Furthermore, according to Ibrahim and Nur (in Rusman, 2012:241) suggests that the learning bases the problem is one approach to learning that is used to stimulate a high level of student thinking in a situation-oriented real world problems, including learning. Based on that explanation can be concluded that the problem-based learning, or model of PBL is one of the learning models that are geared to solve real world problems is done by using the scientific thinking approach.

The application of Problem-based learning requires a long time to complete the lesson cycle. Organizing problem can be given by a teacher or sought by the learners themselves. This is done in accordance with the learning objectives of each. Problem-based learning (PBL) has stages or phases.

According to Suprijono, (2009:74-76) model problem-based learning (PBL) consists of 5 stages and behavior. The stages and behavior are patterned actions. This pattern was created so that the results of the PBL can be realized. The following stages of problem-based learning (PBL).

Table 1. Problem-Based Learning Stages (PBL)

Phase or Phase	Actions of teachers
pPhase 1: Orienting students to problems	The teacher informs the learning objectives, describes an important logistical needs and motivate students in order to engage in problem-solving activities that they choose their own
Phase 2: Organize students to learn	Teachers help students define and organize the learning tasks that are associated with that problem
Phase 3: Assisting independent and group investigations	Teachers encourage students to gather information, carry out experiments, looking for explanations, and solutions
Phase 4: Develop and present the work and display it	Petrified freshman teacher in planning and preparing the appropriate artwork such as reports, recordings, videos, and models, as well as help them share their work
Phase 5: Analyze and evaluate the problem-solving process	The teacher helps students perform research and reflection on the processes that they use.

These stages can be used in learning to write RPP Review courses on the curriculum and and Text Junior High School and Senior High School.

II. METHOD

This research type is quantitative descriptive method. This research is said to be quantitative because of the extensive use of numbers. Arikunto (2002:10) suggested quantitative research is research that uses numbers, ranging from collection, interpretation , as well as the appearance of the result. The population in this research is the 2015 host all students take courses Study curriculum and text books namely 240 students. The sample in this study is the student session D totalling 31. According to Sugiyono (2013:81) is part of a number of samples and characteristics shared by the population. The selection of the sample of the research done by *simple random sampling* technique.

According to Sugiyono (2013:122) simple random sampling is done because the taking of a sample from a population of members is done at random without regard to the population that exists in it. In the study sample is determined by calculating the average value and standard deviation of each class. Instrument in this study is a test performance that is writing the plan the learning process (RPP).

III. RESULT

The components of the RPP in this research include: the identity of the school, subject, class/semester, subject matter, time allocation, competence core, competence basis, achievement indicators competence, learning objectives, instructional materials and learning resources, models and techniques of learning, the steps of learning, and assessment. Assessment indicators seen based on the precision in defining the indicators of achievement, learning objectives, the appropriateness of the model/technical learning, and the learning steps.

Steps of learning by using model-based learning problems (PBL) is done with the following steps. *First*, teachers Orient students to the problem. In this phase the teacher communicates the purpose of learning, cultivate a positive attitude towards the material to be conveyed and describes what is expected is done by the student during the learning process. Teachers play a video about the problems occurred in the process of learning at school. Teachers give problems in learning. *Second*, teachers assist students in identifying the causes of problems occurred and find out a solution that can be done to resolve it. *Third*, teachers assign students are flocking to observations to school either Books junior and senior high school to obtain information about a given issue. They are a group doing experiments to get solutions and find out the cause of the problem was. *Fourth*, the teacher helps the students in analyzing and evaluating the results of their work in the field. Help students complete case report and completion

of the form of RPP in accordance with the facts on the ground. *Fifth*, the students ' shared teacher summed up the result of the process that they have done

The value obtained for the ability to write RPP by using model-based learning problems (PBL) student education courses language and literature STKIP of West i.e. PGRI Indonesia range between 58,33-100. Obtained the values as much as 58.33 2 students, students who acquire the value of 66.66 4 students, students who scored as many as 6 people, 7 students who gained 83.33 7 students, students who obtain 91.66 as much as 7 students, and students who scored 100 as many as 5 students.

In accordance with the analysis techniques, the next step is to determine the ability of writing the RPP by using model based learning problems (PBL) student education courses of language and literature of West Sumatra Indonesia STKIP PGRI based on average count. To find out the average count, can be seen in the following table.

Table 2. Distribution of Frequency of Writing Ability of RPP by Using Problem Based Learning Model Student's STKIP PGRI West Sumatra

No	X	F	FX
1	58,33	2	116,66
2	66,66	4	266,64
3	75	6	450
4	83,33	7	583,31
5	91,66	7	641,62
6	100	5	500
Total		**31**	**2.558,17**

Based on the above obtained value tabel writing skills of students by using a model of the RPP Based Learning Problems (PBL) is 2,558.17. Calculated average value of college students with the following formula.

$$M = \frac{\sum FX}{N}$$

$$\frac{25,1}{3} = 82,52$$

From the above data, obtained an average count (M) is 82.52 based on average the count concluded that the level of writing skills RPP by using model Based Learning Problems (PBL) are on the range of 76%-85% with Good qualifications (B).

Table 3. Classification of RPP Writing Skills by Using Problem Based Learning Model Student's STKIP PGRI West Sumatra

No	Mastery Level	Frequency	Presentase	Qualification
1	96-100%	5	16.12	Perfect
2	86-95%	7	22,58	Very well
3	76-85%	7	22,58	Good
4	66-75%	10	32,25	More than enough
5	56-65%	2	6,45	Enough
6	46-55%	0	0	Almost Medium
7	36-45%	0	0	Less
8	26-35%	0	0	Less Once
9	16-25%	0	0	Bad
10	0-15%	0	0	Very bad
Total		**31**	**100**	

The next step, creating a diagram using the RPP writing skills using model-based learning problems (Problem Based Learning). Charts can be seen in the picture below
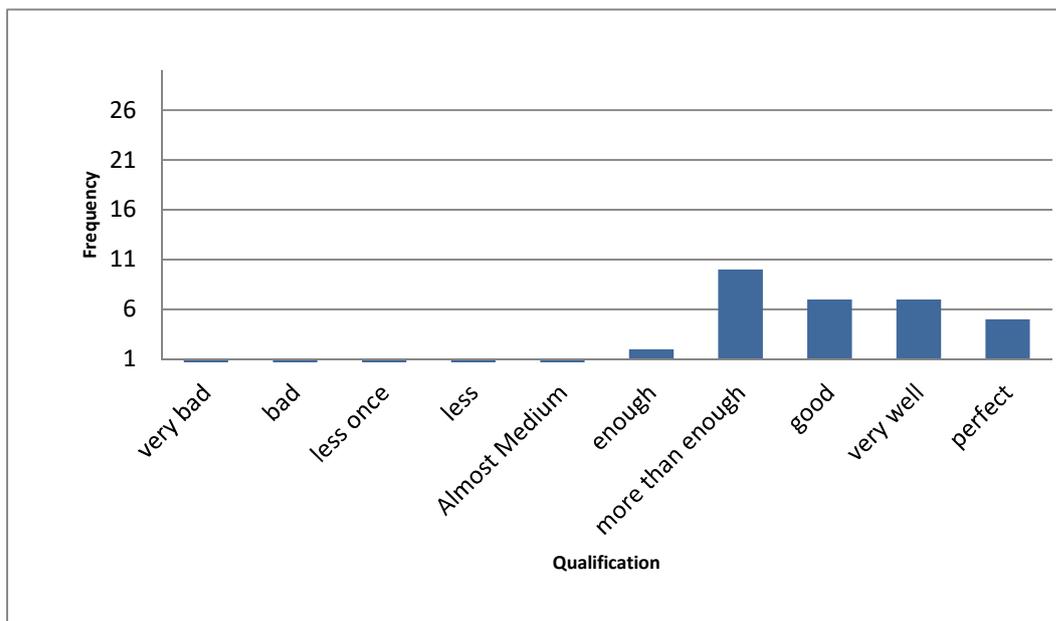
Fig 1. Diagram of writing ability RPP by using Model-based learning problems (Problem Based Learning) Student education courses language and literature STKIP Indonesia PGRI West Sumatra

Based on these steps, proved the results of their learning the better. Students better understand how to design an RPP in accordance with SK and KI. They are also more skilled and creative in choosing model of learning or media used to learning objectives can be achieved.

IV. DISCUSSION

Obstacles faced in writing the student RPP is inaccuracies in determining learning indicators (indicator 1), learning objectives (Indicator 2), model/learning techniques (indicator 3), and designing the learning steps (indicator 4). That is because the students did not know of the problems experienced by students in learning so that the RPP they write does not correspond to the objective. In the learning process by using a model of the problem-based learning (PBL), students are more enthusiastic and understanding the design of the study in accordance with the purpose of learning. PBL learning model fits applied in learning to write this model due to the RPP can stimulate students ' high level thinking in a situation which is oriented on real world problems.

V. CONCLUSION

Based on the discussion and analysis of the data has been done about the problem-based learning material on the writing of the RPP Review courses on curriculum and Textbook Junior High School and Senior High School and then obtained the conclusion that learning outcomes students are on a range of 76%-85% with Good qualifications (B). So, the model problem-based learning (PBL) appropriately applied courses Review the curriculum and textbooks for Junior High School and Senior High School writing material process of Learning Plan (RPP). LBC models may increase the ability of students ' Educational status of RPP writing language and literature of Indonesia.

REFERENCES

[1] Arikunto, Suharsimi. 2006. *Prosedur Penelitian Suatu Pendekatan Praktik.* Jakarta: Rineka Cipta.
[2] Fauziah, Resti, dkk, 2013, Pembelajaran Saintifik Eloktronika Dasar Berorientasi Pembelajaran Berbasis Masalah*,* Invotec Journal, Volume 9,No 2.
[3] Rusman. 2012. *Model-model Pembelajaran: Mengembangan Profesionalisme Guru.* Jakarta: PT Raja Grafindo Persada.

[4]   Suprijono, Agus.2010. *Cooperative Learning.* Teori dan Aplikasi PAIKEM. Yogyakarta. Pustaka Pelajar.

[5] Sugiyono. 2008. *Metode Penelitian Kuantitatif, kualitatif dan R & D.* Bandung: Alfabeta.

[6] Permana, Lis & Purtadi. (2010). Pembelajaran Kimia Tematik Pada Mata Kuliah Kimia Dasar Sebagai Model Pembelajaran Berbasis Masalah. Jurnal Cakrawala Pendidikan Th. XXIX, No.3

Asri Wahyuni Sari is a permanent lecturer of Language Education and Literature Studies Program STKIP PGRI West Sumatra. Courses taught include the courses of planning, Curriculum and Textbooks, Reading Skills Teachings, Indonesian Morphology, and Indonesian Syntax.

Thematic Structure and Thematic Progression in *Draw My Life* Video By Pewdiepie, a Youtuber

Atik Puspita Rilla[1] and Al Maghvirah Chan[2]
Universitas Andalas
[1]*rillaatikpuspita@gmail.com*
[2]*maghvirahchan@yahoo.co.id*

Abstract

This research is an analysis of thematic structure and thematic progression in draw my life video by a youtuber, PewDiePie. The objectives of this research are to examine the types of thematic structure, thematic progression patterns, and the interpretation of thematic structure and thematic progression. In this research, the writer used Systemic Functional Linguistics approach by Halliday and Thematic Progression by Danes. There are several steps that are followed in doing this research. In collecting the data, the writer watched the videos for several times. Then, the data were presented in the form of transcription. In analyzing the data, the texts are segmented into clauses, followed by the types of thematic structure and thematic progression patterns in each clause. Then the explanation is given descriptively. The result of analysis is presented into tables and percentage. From the result of analysis, the writer found three types of theme. They are experiential theme, textual theme and interpersonal theme. Among three types of theme, the highest percentage is experiential theme. It functions to emphasize a subject that the subject is the main topic discussed by the youtuber. Then, the second is textual theme. The youtuber employs some conjunctions to connect the clauses such as and, but, because, however, etc. The last is interpersonal theme with the least percentage. Regarding thematic progression patterns, the writer also found four patterns of thematic progression. They are constant, derived, linear and ruptured. The percentage indicates that the thematic progression patterns in the texts are dominated by constant and derived thematic progression. It is found in the description when the youtuber describes and reemphasizes the points about himself and his life experiences. For ruptured thematic progression, it is used to discuss things which are not related with the previous clauses whereas linear thematic progression is found when the youtuber gives detail information about himselfPublishers and the factors that made Minangkabau's publishers finding the second rise in. Literary studies and participatory research method were used to collect the data for this reseach.

Keywords - *Thematic Structure, Thematic Progression, Draw My Life Video*

I. INTRODUCTION

Nowadays, people are not only interested in studying language but also in understanding how language is used for many purposes. Ewing defines language as a system of choice, a resource for making meaning (2001, p. 2). People make different choice of words depending on the purpose of communication. Related to language use, Halliday has developed an approach which is designed to account for how language is used, known as Systemic Functional Linguistics (Halliday, 1994, p. 39). In Systemic Functional Linguistics, the meaning of the language use can be seen in three different meanings or metafunctions. They are textual metafunction, interpersonal metafunction and experiential metafunction.

Thematic structure is discussed in textual metafunction. Textual metafunction sees the meaning of the language use as a message. The structure in it, is known as thematic structure. Thematic structure consists of a theme and a rheme. According to the terminology of Prague School of linguist, theme is the element which serves as the point of departure of the message. It is what the message is concerned, while rheme is the reminder of the message, the part in which theme developed. Thematic structure can be used to analyze written text such as, newspaper, magazine, story, and many others. Besides, it also can be used to analyze spoken text such as talk show and video. One of the most well- known video sharing website is YouTube.

YouTube has been created 12 years ago by Steve Chen, Chad Harley, and Jawed Kareem in California, United States (Rowell, Rebecca, 2011, p.8). Now it has become so popular. Billions of people access it every day. There are many things that people can do on YouTube, for instance, discover new videos, create and share videos, or even like and comment in it. Everyone can act like he is a celebrity on YouTube. We may notice that a YouTube user become a celebrity by seeing from his subscribers. Sometimes, the number of his subscribers are bigger than the subscribers of a celebrity of film or music.

It is supported by the result of a survey conducted by *Variety,* an American entertainment and trade magazine on July, 2014. 1500 respondents are questioned about the influence of 20 well-known personalities. 10 candidates are youtubers who have the most subscribers and video viewers on YouTube. They are PewDiePie, Ryan Higa, Smosh, The Fine Bros, Beast and other youtubers. The other are most famous celebrities among the teenagers in The United States. They are Paul Walker, Jennifer Lawrence, Katy Perry, Leonardo D'caprio and other artists.

It is found that five most influential figure among American teenagers are all YouTube stars. One of them is Felix Arvid Ulf Kjelber. On YouTube, he is more famous with his username, PewDiePie. Regularly, PewDiePie has got the most subscribed users on YouTube. He owned 52.190. 535 subscribers *(Wikipedia).* This YouTube star creates videos periodically. It is widely accepted that subscribers have big influence on his works, including in making *draw my life* videos in 2013. In this video he narrates his life history with a fast motion video. He draws the illustrations of the history of his life on white board. This video has been watched by many viewers. PiwDiePie's *draw my life* video has got 30.578.30 views.

In this research, the writers analyze the thematic structures in *draw my life* video by PewDiePie in order to know how he starts use language as a message to be delivered to his audiences. According to Halliday, theme refers to element which serves as the point of departure of a message (2004, p. 66). The reminder of the message, the part in which the *Theme* developed is called *Rheme*. There are three types of theme; *experiential theme, textual theme, and interpersonal theme* (Fontaine, 2013, pp. 148-152).

The writers also analyze the thematic progression by using Danes' theory. His idea was that every theme will have progressed form one of three possible sources: constant theme progression, linear theme progression, and derived theme progression. If the source of a theme cannot be attributed, it is considered to be a ruptured Theme (Fontaine, 2013, pp. 167-168). Halliday states that thematic progression is the most important factor in the development of a text (1994, p. 67). It is concerned with how theme relates to another theme and relates to rheme in order to provide a continuity in discourse.

II. METHOD

The writer focuses on analyzing the texts in textual forms of thematic structure and thematic progression in *draw my life* video by PewDiePie. The writer followed some steps. The steps are collecting the data, analyzing the data, and presenting the result of analysis. This research is mainly qualitative approach. However, the percentage of types of thematic progression is calculated in order to support this qualitative research.

The writer collected the data by doing some steps, firstly the writer searched the video on YouTube by using keyword *"mostly viewed draw my life video on YouTube"*. After finding out the video, the writer downloaded *draw my life* video of this youtuber in his YouTube channel PewDiePie. This video is published on Jan, 31st 2013. After selecting this video the writer watched the video for several times. Finally the transcription of the video was made in order that, the writer is easy to analyze it. All the data are analyzed by using systemic functional linguistics approach by Halliday and thematic progression by Danes. The writer followed some steps in analyzing the data. Firstly, the writer identified each clause in the text, and classified the thematic structure for each clause. After that the writer analyzed the thematic progression patterns in each clause and give some explanations in it. After analyzing the data, the writer presented the result of the analysis into tables, graphs, and its percentages.

III. RESULT AND DISCUSSION

The writers find all types of theme after analyzing the data in textual form of *draw my life* video by PewDiePie. They are textual theme, interpersonal theme, and experiential theme. Findings reveal that the most dominant theme is experiential theme, because it is generally corresponded to the first

element in the clause. The occurrence of experiential theme is 125 times of 130 clauses, followed by textual theme which is 52 times of 130 clauses, and interpersonal theme which is only 4 times. From the total 130 clauses, the mostly used theme by PewDiePie is *I (*65 times from 130 clauses). It is used by PewDiePie to refer to himself in his video. Regarding thematic progression pattern in *draw my life* video by PewDiePie, the writers also find the four patterns of thematic progression. They are constant thematic progression, linear thematic progression, derived thematic progression, and ruptured thematic progression. The most dominant text development pattern is constant thematic progression. The constant thematic pattern consists of 48 of 130 total clauses, derived thematic progression consists of 32 of 130 clauses, ruptured thematic progression consists of 28 clauses of 130 clauses, and linear thematic progression consists of 22 of 130 clauses.

Thematic Structure and Thematic Progression
The analysis of thematic structure and thematic progression is shown in table 1 below. The clauses are taken from the beginning part of *draw my life* video by PewDiePie

Table 1: The Beginning of Text

Clause No	Theme			Rheme	Thematic Progression
	Textual Theme	Inter-personal theme	Experiential Theme		
1			my name	Is PewDiePie	Derived (from the title)
2	and		Welcome	to Friday	Ruptured
3	um		I	ask you bros this week for a suggestion on what to do on Friday	Derived (from clause 1 above)
4	and		many many of you	were saying draw my life	Linear
5		apparently	It	's a new thing	Linear
6	That		all the cool kids	Do	Ruptured
7	But		I	haven't kept up with it	Derived (from clause 3 above)
8			I	Tried	Constant
9	But		I	Failed	Constant
10			I	didn't have a lot of time to do it bros	Constant

In the 1st clause above, the youtuber only applies one type of theme, which is experiential theme. The experiential theme of the clause is *my name*, while the rheme of the clause is *is PewDiePie*. Then, in the 2nd clause, the youtuber applies two types of theme. They are textual theme and experiential theme. The textual theme of the clause is the coordinating conjunction *and.* It is used to link and show the relation of the clause with the previous clause. The experiential theme of the clause is *welcome*, and the rheme of the clause is *to Friday.* After analyzing these two clauses, the writers classify the 1st clause into derived thematic progression because the theme of this clause is derived from the larger part of the text, which is the title. For the 2nd clause, the writers identify this clause as ruptured thematic progression since the theme of the clause is not related with the previous clause.

Then, in the 3rd clause, the theme types that are found in this clause are textual theme and experiential theme. The youtuber uses the filler *um* as textual theme of the clause**.** The experiential theme of the clause is the personal pronoun *I*, which refers to PewDiePie as the speaker in the video who narrates his life experiences, and the rheme of this clause is *ask you bros this week for a suggestion on what to do on Friday*. In the 4th clause, the youtuber applies coordinating conjunction *and* to link the clause with the previous clause. The experiential theme of the clause is *many many of you*, while the rheme of the clause is *were saying draw my life*. After analyzing these two clauses, the writers identify the 3rd clause as derived thematic progression since the theme of this clause *I* is derived from the theme

of the 1st clause *my name.* For the 4th clause, the writers classify this clause into linear thematic progression because the theme of the clause is derived from the rheme of the previous clause.

In the 5th clause, the youtuber employs two types of theme. They are interpersonal and experiential theme. The interpersonal theme in this clause is *apparently*, and the experiential theme of the clause is the personal pronoun *it* which refers to what the youtuber discusses in the previous clause *draw my life,* then the rheme of the clause is '*s a new thing*. Therefore, the writers categorize the 5th clause as linear thematic progression because the theme of the clause is derived from the rheme of the previous clause. In the 6th clause, the experiential theme of the clause is *all the cool kids* whereas *that* as the textual theme relates this clause to the previous clause. The rheme of the clause is *do.* The writers identify the 6th clause as ruptured thematic progression because the theme of this clause is not related to the previous clause.

Then, in the 7th clause, the youtuber applies two types of theme. They are textual theme and experiential theme. The textual theme of the clause is the coordinating conjunction *but.* It is used to combine and show the relation of this clause with the previous clause. The experiential theme of the clause is the personal pronoun *I*, and the rheme of the clause is *haven't kept up with it.* In the 8th clause, it has the personal pronoun *I as* the experiential theme of the clause and *tried* as the rheme of the clause. After analyzing these two clauses, the writers classify the 7th clause into derived thematic progression because the theme of this clause is derived from the 3rd clause, which is also *I*. In the 8th clause, the writers identify this clause as constant thematic progression because the theme of the clause is derived from the theme of the previous clause.

In the 9th clause, the youtuber employs two types of theme. The textual theme of this clause is the coordinating conjunction *but.* Then, the experiential theme of the clause is the personal pronoun *I*, and the rheme of the clause is *failed.* In the 10th clause, the experiential theme of the clause is the same to two previous clauses*,* which is also *I*, while the rheme of the clause is *didn't have a lot of time to do it bros*. The writers identify the 9th clause as constant thematic progression because the theme of the clause is derived from its preceding clause, which is also *I*. In the 10th clause, the writers also classify this clause into constant thematic progression since the theme of the clause is derived from the theme of the previous clause.

The Interpretation of Thematic Structure and Thematic Progression in *Draw My Life* Video by PewDiePie

Draw my life video is a video which describes youtuber's past lives, job, relationship and how the youtuber became popular. It is made based on the request of the viewers and fans. The video is always amusing.

However, some factors, such as purpose and audience, influence the thematic progression patterns in a text, including *draw my life* video. Nwogu & Thomas Bloor asserted that "thematic progression patterns which are manifest in a discourse are constrained by such factors, as purpose, audience" (1991, p.2).

Thematic Progression in Draw My Life Video By PewDiePie
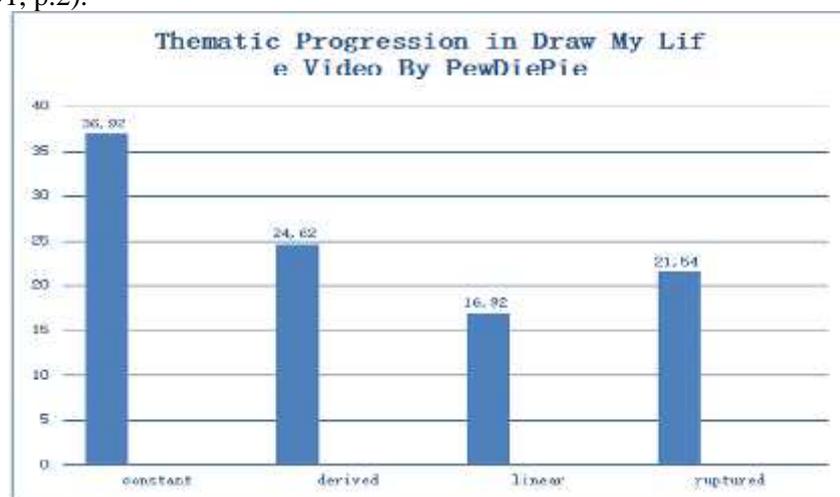
The graph above indicates the number of types of thematic progression in the text. Four patterns are found in the video; constant thematic progression, derived thematic progression, linear thematic progression, and ruptured thematic progression. Constant and derived thematic progression are the most dominant patterns applied by the Youtuber in the video. They reemphasize the points about youtuber himself and his life experiences. It is because *draw my life* video is made to draw the illustrations of youtuber's live before he becomes very famous. For the linear thematic progression, it is used to develop information involving explanation and details information about his lives. Ruptured thematic progression is also found in the video. Sometimes, he changes the topic of discussion since he realizes that his audiences will get bored if he only discusses the same things all the time.
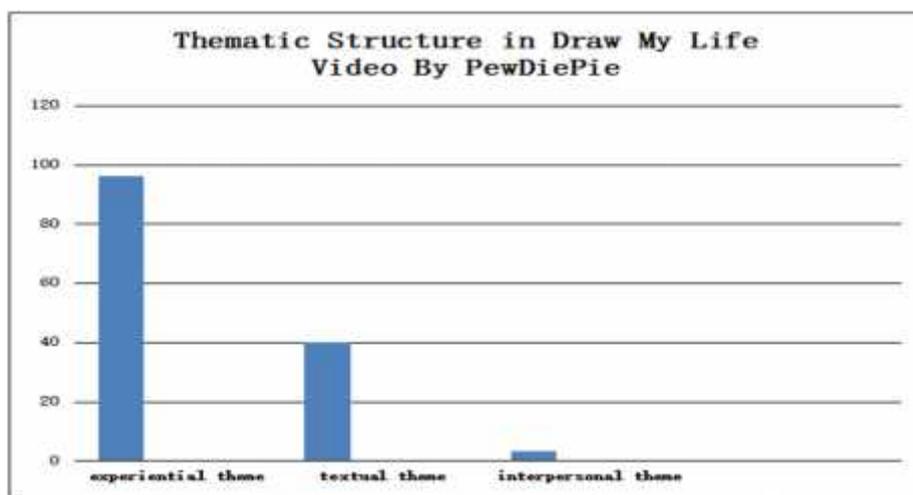
The graph above indicates the number of types of thematic structure in the text. The percentages indicate the experiential theme is the main one over the other types. The personal pronoun *I* is the most frequently used theme in the text. PewDiePie wants to tell his fans that he does his hobby seriously. His favorite activity when he was kid is to play and draw video games. He made art work in Photoshop in his teenage years. He kept doing it until now. PewDiePie wants his fans to do their hobby seriously.

IV. CONCLUSION

This research is an analysis of thematic structure and thematic progression of Systemic Functional Perspective in *draw my life* video by a youtuber, PewDiePie. The text is selected from this famous youtuber on his YouTube channel. After analyzing the data, the writers find the three types of thematic structure in the text. They are experiential theme, textual theme, and interpersonal theme. It is found that the occurrence of experiential theme is 125 times of 130 total clauses which is dominated by the personal pronoun *I*, 65 times of 130 clauses. It is because the first clausal element expresses experiential meaning. Then, the occurrence of textual theme is 52 of 130 total clauses. It is expressed by conjunctions (e.g. and, but, because, since, when, that, etc.), and continuatives (e.g. so). For the interpersonal theme, it only appears 4 times of 130 clauses (e.g. unfortunately, honestly, and apparently).

The writers also find the four patterns of thematic progression in *draw my life* videos by PewDiePie. They are constant, derived, linear, and ruptured thematic progression. The percentages indicate that the use of constant thematic progression (36.92%) and derived thematic progression (24.62 %) are the main over the other types. Ruptured thematic progression (21.54 %) is also used in the video. The less percentages is linear thematic progression (16.92 %).

REFERENCES

[1]   Almurashi, Wael Abdurrahman. (2016). An Introduction to Halliday's Systemic Functional linguistics. *Macrothink Institute: Journal For The Study Of English Linguistics,* 4(1), 70-80. doi 10.5296/jsel.v4il.9423.

[2]   Ault, Susanne. (2014). "YouTube Stars More Popular Than Mainstream Celebs Among U.S Teens". *Variety,* 1-5. Retrieved from http://variety.com/2014/digital/news/survey-youtube-stars-more-popular-than-mainstream-celebs-among-u-s-teens-1201275245/

[3]   Ewing, Robyn (2001). What is the Functional Model of Language?. *Primary English Teaching Association (PETA)*,1-6.

[4]   Fointaine, Lise. (2013). *Analyzing English Grammar as Systemic Functional Introduction.* New York: Cambridge University Press.

[5]   Gerot and Wignell (1994). *Making Sense of Functional Grammar*: New South Wales: Gerd Stabler.

[6]   Halliday, Michael Alexander Kirwood & Matthiessen, C. (2004). *An Introduction to Functional Grammar* (2nd ed).London: Arnold. (1994). *An Introduction to functional Grammar* (2nd ed). London: Edward Arnold.

[7]   Kartini and Farikah. (2015). Analysis of Theme of the Analytical Exposition Texts Written by the Third Semester Students of English Department of Tidar University. Tidar University: *International Journal of English and Education,* 4(3), 548-565 Retrieved from http://www.ijee.org/yahoo_site_admin/assets/docs/farijak.20312950.pdf

[8]   Kjelber, Felix Arvid Ulf [PewDiePie]. (2013, January 31). Draw My Life- PewDiePie [Video file].   Retrieved   from https://www.youtube.com/results?search_query=Pewdiepie+draw+my+life+video

[9]   Kuswoyo, Heri. (2013). Theme of Imperative Clause in Political Advertising Slogan. *Research Journal of English Language and Literature (RJELAL),*1(4) , 162-168. Retrieved from https://www.rjelal.com/Vol1.Issue%204/HERI%20KUSWOYO%20162-168.pdf

[10]   Littosseliti, Lia. (2010). *Research Method in Linguistics*. New York: Continuum International Publishing Group.

[11]   Lassen, Inger.   Ideological Resources in Biotechnology Press Releases: Patterns of Theme/Rheme and Given/New, 264-279. in *Trends* in. *Linguistics*: *Functional and Systemic Linguistics*: *Approaches and Uses (1991)* by *Eija Ventola*. Mouton de Gruyter, New York, 264-279

[12]   Nwugo, Kevin & Thomas Bloor. (1991). Thematic Progression in Professional and Medical Texts, 369-383.

[13]   O'Donnel, Mick. (2012). Introduction to Systemic Functional Linguistics for Discourse Analysis. *Universidad Autonoma de Madrid: Language Function and Cognition,*1-8. Retrieved from   http://web.uam.es/departamentos/filoyletras/filoinglesa/Courses/LFC11/LFC-2011-Week1.pdf

[14]   PieDiePie   The   most   subscribed   youtuber   2016.   *Wikipedia.*   Retrieved   from https://en.wikipedia.org/wiki/PewDiePie.

[15]   Putra, It Pernando. (2015). *A Thematic Progression Analysis on Indonesia Presidential Election In Foreign Newspaper.* Padang: Andalas University.

[16]   Rowell, Rebecca. (2011). *YouTube: The Company And Its Founders.* United States of America: ABDO   Publishing   Company.   Retrieved   from https://books.google.co.id/books/about/YouTube.html?id=WaUfjvXY1K0C&redir_esc=y

Social Conflicts Seen in The Person Deixis Found in The Short Story "Kamboja di atas Nisan"

Ayuninda Erdiani
Ilmu Linguistik, Universitas Gadjah Mada, ayunindaerdiani@gmail.com

Abstract

Deixis is a pointer in a language that is a fixed or sedentary referent depending on who is the speaker and depends on when and where the words are spoken. Thus, deixis is a word associated with the speaker context. In other words, deixis is a word or unit of linguistic units (sounds, words, phrases, clauses) whose reference or meaning depends on the context (social or linguistic). In this study, researchers used qualitative methods. In collecting data, the researcher collected data in the form of sentences in short stories that contain elements of deixis, then analyzed based on the types of deixis discussed in this research, namely: person deixis. After the data are collected, the researcher analyzed the data using the agih method. The use of the pronoun Aku there is an emphasis in this short story that reveals the Kamboja's hearts for the use of the pronoun "aku" also reflect on the speaker as subject. In this context, the speaker uses the pronoun "kita" to emphasize one side of the story about female discrimination and injustice.

Keywords - Conflicts, Deixis, Female Discrimination, Injustice, Pronoun.

I. INTRODUCTION

According to Yule (2006:13), Deixis is a pointer in a language that is a fixed or sedentary referent depending on who is the speaker and depends on when and where the words are spoken. Thus, deixis is a word associated with the speaker context. In other words, deixis is a word or unit of linguistic units (sounds, words, phrases, clauses) whose reference or meaning depends on the context (social or linguistic). Several other researchers have done extensive research on deixis in a short story. However, most research was more referring to the social deixis which was influenced by the local culture or identifying deixis in the story. For example, the research about ""Deiksis" dalam Kumpulan Cerpen Al-Kabuus: Tinjauan Sosiopragmatik" by Darsita (2015:344) shown that this study sought to describe the use of deixis in Indonesian language text translation of the source language, Arabic. Problems in this study: 1) how are the types of deixis; 2) how the intention behind the use of social deixis in the collection of Al-Kabuus short stories. The objectives to be achieved in this research are: 1) to describe various types of deixis, 2) to describe the purpose of the use of social deixis in the collection of short stories Al-Kabuus.

This research slightly different than the other researchs because the purpose of the study is to see a different perfective using deixis as an anchor of the story. As sometimes deixis can also referent to a conflict that appears in the story, be it as a simple as quarrels between families or more severe as war between two countries that was told by person point of view, and that is why deixis are important to be studied as another point of view of something big. The researcher studied the person deixis that the author used in his works (Kamboja di atas Nisan) and if the deixis itself refer not only as antecedent but also refer to context of the story (Sudaryat, 2011: 122). This study will be analyzed using theory pragmatics by Leech (1993: 13-14) which state that aspects in the context of speech includes (1) speakers and its partners, (2) speech contexts, (3) speech objectives, (4) speech acts, and (5) speeches as a result of verbal actions. Sometimes deixis not only refer to speaker context but also can symbolize a something important based on how person deixis uttered in the utterances by the speaker or the context followed. In this research, there is conflict that shown in the story are between individual and organization on the seizure of burial grounds. This conflict was occurred because of different interest between government and the victim of the last conflict. There are also social conflict that occurred in this story which female discrimination or social paradigm of a women in those village. How the main character feel and struggle to fight with those paradigm in her village. Social conflict can be interpreted as a struggle for values or recognition of rare status, power and resources.

II. METHOD

In this study, the researchers used a qualitative method to analyze the data. In the data collections, the authors collected data in the form of sentences from the short stories that contain elements of deixis, then analyzed based on the types of deixis that are discussed in this study, namely: person deixis or pronoun. After the data were collected and then analyzed using agih method. Agih method is one of methods to analysis the data that exist within the references and is part of the language are examined. One techniques in agih method that the researcher used in the analysis is "*teknik ulang*". This technique is the technique of data analysis by repeating the units of linguistic were analyzed (Sudaryanto, 1993: 13-15). This technique was used to determine the identity of a particular linguistic unit and the relationship between constituent co-referential sentences. With this technique, the researchers began to analyze the data by selecting sentences in a short story contained words that contain elements of deixis, and appeared many times within the story. The word was analyzed by its reference, so it can be referring to what is known and a reference of words containing the elements of the deixis so at this stage of the analysis, it can be seen a form of deixis not only has a single reference or referring would be but a lot of reference or referring. Then the researcher analyzed the deixis that represent or symbolize the social conflict within the story. The result of data analysis would be discussed using informal method which discussed using words (Sudaryanto, 1993: 145).

III. RESULT

Sentences contained deixis are collected approximately 61 sentences. After that, sentences are arranged into three parts deixis namely first person, second person, and third person. The division in this system, the first person categorization of the reference to the speaker to himself, the second persona is the categorization of the speaker's reference to the listener or the address, and the third person is the categorization of the reference to a person or object that is neither the speaker nor the other person.

Table 1. Datasheet of Deixis Sentences

Person Deiksis	Sentences
First Person Deixis	31 sentences
Second Person Deiksis	17 sentences
Third Person Deiksis	13 sentences

After the data was collected based on the categories, the data was sorted and given the references based on the story.

Table 2. Datasheet of Sorted Deixis

First person	References in The Story	Second person	References in The Story	Third person	References in The Story
Aku, Saya	Kamboja	Kau	Kamboja's Mother	Mereka	Victim of Conflict
Kita	Kamboja and her mother	Kalian	Government Official	Mereka	Government Official

Then the sentences which have deixis that symbolize social conflict within the story was analyzed thoroughly.

- *Kita* in this story symbolized and emphasized one side point of view about female discrimination based on how the sentences were spoken by Kamboja herself.
- *Kau* in this story symbolize women's strength in facing social paradigm.

IV. DISCUSSION

The use of first person dexterity in this story refers to the speaker's pronoun (Purwo, 1984: 22). In most storylines using pronoun *aku*, this refers to the informal situation of the speaker (kamboja) who at that time was pouring out her heart to her dead mother (in the cemetery). The use of pronouns *aku*, there is an emphasis in this short story which expresses the heart of Kamboja because the use of pronoun *aku* also reflects the speakers as the perpetrators. *aku* also refer to struggle and helplessness in conflicts that took place in her native village which occurred between villager to government for the burial

79

ground of the last victim's conflict that the government will evict. The word *aku* here concluded that Kamboja see herself as a fighter to the injustice that occurred in her village.

1. **Aku** berjanji akan berusaha mempertahankan Ibu walau mungkin itu mustahil. (113)
2. **Aku** tidak akan menjual Ibu kepada pemerintah atau kepada siapa pun. (121)
3. Meski **aku** harus mati di sini, **aku** tetap akan mempertahankan Ibu." (122)
4. Ibu, ajari **aku** bagaimana cara**nya** melawan pemerintah? **Aku** tidak punya senjata, Ibu!" (123)

In the example below, there is an element of helplessness that is revealed in the word *aku* that only refers to one person only or alone. The helplessness also stated because the politic money that occurred in her village consume other villager to give up their fight.

5. Mustahil memang bagi**ku** untuk mempertahankan Ibu sendiri, sedangkan keluarga korban lain**nya** sudah menerima uang pembebasan tanah ini. (116)
6. **Saya** gila karena mempertahankan hak-hak orang mati. (141)

The word *kita* is usually used by the speaker as a way to strengthen the bond with other people. In this case, the word *kita* not refer to the way the speaker want to bond with the other but to unify the means of being a female which in society paradigm women was underestimate by other people. Thus the word *kita* can be symbolized as female discrimination and injustice. This statement has been proved by how Kamboja stated the word *kita* in this case "women".

7. "Ibu, apa karena **kita** perempuan?" lirihnya. (4)
8. Hanya saja, mengapa **kita** tidak boleh ikut melawan, Ibu? Apa karena **kita** perempuan?"(33)

The used of the word *kau* in this story show the respect to woman kind because of the paradigm in this story show that women are supposed to be submissive and this show how the women struggle to success in defeating the paradigm that set by the society. The repetitions of the word *kau* symbolize the power of her mother to nurture the speaker without her father. And that strength was symbolized as her mother.

9. "Ibu, bagaimana lagi caranya mengatakan kepada mereka tentang penderitaan**mu**, penderitaan kaum perempuan? Lihat, Ibu! **Kau** besarkan aku tanpa ayah. (54)
10. **Kau** bekerja upahan untuk memberiku makan. (56)**Kau** sekolahkan aku hingga tingkat menengah. (57) **Kau** pula yang mengajarkan aku agar hidup tak mudah menyerah."(58)

The used of the word *kalian* is usually refered to two people who survey the burial ground in her village. *Kalian* in this context emphasize government official the source of conflict. *Kalian* also refer to injustice that happened in the villager

11. Siapa pun **kalian**, menghormati hak-hak orang yang masih hidup itu memang susah, apalagi rakyat kecil. Namun, menghormati ketenangan orang yang sudah mati, (136)
12. Sedangkan **kalian**, gila karena ingin hotel megah tanpa melihat penderitaan orang lain." (144)

In this short story, the word *mereka* refer to government official or victim of the conflict. This deixis convey an abused of authorities when the government official used political approach which using money to solve their problem and to make the victim family to give up their right in those land. This deixis also show one side of the villager ready to give up their dead family for greed and status that came with money.

13. Masih banyak korban konflik lain**nya**. (115)
14. **Mereka** telah menjual ayah ibunya yang dimakamkan di sini. (117)
15. **Mereka** lebih memilih setumpuk uang dari pemerintah tanpa menyadari orangtua**nya** di sini akan dipijak-pijak, akan diluluhlantakkan dengan mesin penggiling." (118)
16. **Mereka** mendapatkan hak**nya**. Semua sudah beres, Pak." (130)
17. Kini, **mereka** pula yang akan menggerus pemakaman ini, Ibu. (88)
18. Dulu, **mereka** (pemerintah—Pen) yang membuat lokasi pemakaman di sini. (86)
19. **Mereka** hanya memikirkan uang, uang, dan uang." (90)

V. CONCLUSION

In this research, there is conflict that shown in the story are between individual and organization on the seizure of burial grounds. This conflict was occurred because of different interest between government and the victim of the last conflict. There are also social conflict that occurred in this story which female discrimination or social paradigm of a women in those village. How the main character

feel and struggle to fight with those paradigm in her village. Social conflict can be interpreted as a struggle for values or recognition of rare status, power and resources. The use of the pronoun *aku* there is an emphasis in this short story that reveals the Kamboja's hearts for the use of the pronoun *aku* also reflect on the speaker as subject. So in this context, the speaker uses person deixis to emphasize one side of the story about female discrimination and injustice.

REFERENCES
[1] Chaer Abdul dan Agustina Leonie, Sosiolinguistik Perkenalan Awal, Jakarta: PT, Rineka Cipta, 2010.
[2] Cruse, D. Alan, Meaning in Language: An Introduction to Semantics dan Pragmatics, New York: Oxford University Press, 2000.
[3] Cummings, Louise, Pragmatik: Sebuah Prespektif Multidisipliner (trans. A. Eti Setiawati dkk), Yogyakarta: Pustaka Pelajar, 2007 (1999).
[4] Darsita. "Deiksis" dalam Kumpulan Cerpen Al-Kabuus:Tinjauan Sosiopragmatik, Al-Tur , Vol. XXI, No. 2, 2015.
[5] Depdikbud, Kamus Besar Bahasa Indonesia, Jakarta: Balai Pustaka, 2003.
[6] Djajasudarma, Semantik 2, Bandung: PT Refika Aditama, 2009.
[7] Kridalaksana, Harimurti, Kamus Linguistik. Jakarta: Gramedia Pustaka Utama, 2008.
[8] Leech, Geoffrey, Prinsip-Prinsip Pragmatik diterjemahkan oleh M.D.D Oka, Jakarta: Universitas Indonesia Press, 1993.
[9] Levinson, Stephen C, Pragmatics, New York: Cambridge University Press, 1983.
[10] Purwo, Bambang Kaswanti, Deiksis dalam Bahasa Indonesia, Jakarta:Balai Pustaka, 1984.
[11] Sudaryanto, Metode dan Aneka Teknik Analisis Bahasa, Yogyakarta: Duta Wacana University Press, 1993.
[12] Sudaryat, Yayat, Makna dalam Wacana, Bandung: CV. Yrama Widya, 2011.
[13] Yule, George, Pragmatik, Yogyakarta: Pustaka Pelajar, 2006.

Ayuninda Erdiani. I am 25 years old. I am from Yogyakarta. I graduated from Sanata Dharma University on 2014. Now, I currently continues my study on master degree in Universitas Gadjah Mada from 2016 until now. Before continuing my master degree, the I worked at little publisher as an editor for a year (2015-2016) and worked as a teacher for private constitution for about 8 month (2012-2013). This is the second time that I had been accepted as a presenter so there are not yet any official journals or conferences but I have been active in few conferences as participants such as Workshop: Optimizing IEEE to support academic processes in UGM on 2017, Seminar Nasional Korpus Lingusitik Universitas Negeri Yogyakarta in UNY on 2017, and The 16th English in South-East Asia Conference: English for People Empowerment in Sanata Dharma University on 2011.

An Investigation of Technology-mediated Task-Based Language Learning and Learning Motivation in A Vocational English Learning Context[1]

Baetty Baetty

School of Languages and Global Studies, University of Central Lancashire, Lancashire, United Kingdom

Abstract

This study reports pilot study findings from a mixed-methods study on the issues of language learning motivation, tasks-based language teaching (TBLT), and technology-mediated language learning in teaching writing in English news script writing. It was designed as a case study in a vocational higher education context in West Sumatera, Indonesia and aimed at investigating two research gaps: 1) the correlation between students' motivation and students' process-based performance and 2) factors that affect students' motivation to learn English in the contexts of English for Specific Purposes (ESP). The instruments of this study were: separate online-based questionnaires responded by thirty-eight students and five lecturers, interview with five lecturers, focus group discussion with seventeen students, and observation in a pilot class (n = 12 students). The first finding was that motivation for English learning did not associate with performance in writing class. 1) Peer influence, 2) guidance for task accomplishment, 3) proper opportunities to use technologies to produce the writing tasks were among the factors affecting the motivation and performance. Conducting a further study on technology-mediated TBLT for this local context will fill the gaps in responding the challenges in the issue that TBLT and learner centered- learning does not benefit Asian students. .

Keywords - tasks-based language teaching, English for Specific Purposes, news script

Baetty Baetty is a PhD student at the University of Central Lancashire in the northwest of England (2014- present). Her recent education is a master's degree in Applied Linguistics (TESOL) from the University of Melbourne, Australia (2007-2008). She was also an alumni of the Andalas University's English Department (1999 – 2003). Baetty is registered as an English lecturer at the Padang State Polytechnic which was previously known as Politeknik Universitas Andalas (2009 – present). Prior to her postgraduate studies, she was an English instructor in the Andalas University's Language Centre (2003 – 2014). To support her teaching professionalism, Baetty joins teaching association, such as IATEFL, Asia TEFL, and AsiaCALL; her current research interests are applied linguistics in language teaching, sociolinguistics and language teaching, and language program evaluation.

---

[1] Full paper is selected to be published in Asian Journal of Language, Culture, and Humanities Vol.1 No. 1 as part of conference collaboration agreement.

EFL Students' Language Awareness in Writing Research Proposal

Belinda Analido
English Department, STKIP PGRI SUMBAR, Indonesia, tataceria86@gmail.com

Abstract

Language awareness is still trending topic to be discussed in EFL context. The notion of LA mainly focuses on grammar that deals with not only form but also function. It is argued that encouraging students to have much self-consciousness on grammatical aspects is considerably needed in writing research proposal. To be more precise, this research aimed at analyzing the grammatical mistakes and how EFL students react to those kind of mistakes. This study employed qualitative design. The source of data was two students' research proposals. Then, two informants whose different GPA have been interviewed. In organizing the data, the students' mistakes were categorized into a table of source. Those data were analyzed based on the rule of grammar aspects. Furthermore, the data were confirmed by conducting the interview with two informants to figure out how they did aware of those mistakes. At last, the findings of this research revealed that two informants still had problems with conjunction, passive voice, derivation, and parallel structure. Then, the informant whose high GPA took a quick response and revised them consciously. The other informant whose moderate GPA, however, responded carelessly without giving correction.

Keywords - EFL, Language Awareness, Research Proposal

I. INTRODUCTION

Language awareness is partly resolved in some areas of teaching and learning English. In some cases, however, teaching writing and grammar are not an easy task to do. It is assumed that a number of conventions including norms and rules for written Standard English may be problematic for English as Foreign Language (EFL) students. Moreover, academic writing forces the students to conform to grammatical rules and relate with conventions in written English such as coherence and cohesion. Thus, the students who retain the knowledge of grammar, it is supposed to be good at writing.

The domain of grammar deals with language awareness. Language awareness focus mainly on grammar. Meanwhile, language awareness refers to the development in learners of an enhanced consciousness of and sensitivity to the forms and functions of language [1, p.64-65]. It is expected for the students to involve actively while ungrammatical or syntactically ill-formed sentences or phrases are existing. Sensitivity is not only aware of the effects of language but also the students need to figure out the complexities of that language by making meaning and interpretation. The sense of consciousness is not born deliberately, but it is encouraged by lecturers to train and assist them in such period of time [2, p.27]. The teacher should assist students in turning awareness into action by giving them opportunities to build on it and develop themselves as "responsible and empowered language users". It is indispensable task for the teacher or the lecturer to empower the students to be aware of conventions embedded in the grammatical context, to be familiar with the complexities of them, to be acquainted with ungrammatical sentences, and to be thoughtful with revision of those mistakes.

Dealing with the issue of grammar mastery, it is undeniable that the students cannot find difficulties in creating sentences if they have been familiar with various grammar rules in language use. On the other hand, some phenomena emerge when the students are working on research proposal in STKIP PGRI SUMBAR. To be more precise, before completing full thesis as requirement to get Bachelor Degree, it is a must for them to write a research proposal. A research proposal or thesis proposal is a plan for research report, initiated, and developed before the research actually begins [3, p.268]. The format of this proposal includes chapter one, two, and three. Indeed, the length of paper is shorter than writing thesis. The reasons why writing proposal is worthwhile for this study are based on some considerations. First, this proposal is regarded as real original work of first hand writing of each student. It is no doubt that many grammatical mistakes are embedded. Second, it is a challenging work

to do since the students struggle to revise every single mistakes many times and try to correct it directly. Hence, having been consulted by advisor, the proposal is return. Extra credit is given by the advisor. Both of these consideration bring the research proposal into a numerous data.

In contrast, why thesis writing is not included in this study is simply answered. Since the thesis have been revised frequently and the advisor' notion inserted, this originality of writing does not exist any longer. In addition, completing thesis takes a long step not only seminar but also comprehensive exam. By going through both of these test, it indicates that the thesis writing is tremendously improved by assistance either the advisors or examiners. Furthermore, this study is limited to chapter one which consists of statement of the problem, the purpose and research question and delimitations and limitations. Since this chapter has rich ideas, opinions, experiences in stating the problem of the research, the researcher regard it as sufficient information to fulfill the needs of this study.

The previous work about language awareness in writing can be elaborated in this part. First, the related findings entitled "Students' Grammatical Problems in Writing Simple Paragraphs: Lack of Grammatical Competency or Language Carelessness?" discusses the forms and types of students" grammatical problems in writing simple paragraphs. In addition, the discussion continues to analyze whether the grammatical problems found in the learners" simple paragraphs can be academically assigned as lack of grammatical competency and/or their own language carelessness. The data analysis may reasonably come to the conclusion that most of the grammatical problems belong to student's lack of grammatical competency and the others to their language carelessness [4, p.292]. Next, the related findings entitled "Working with Corpora: Increasing Students' Stylistic Awareness of English Academic Writing" reveals that introducing students to corpus and stylistic analyses helps students to be more aware of academic English commonly used in academic articles with more independent efforts [5, p.284]. In this study, this paper focuses on the students' language awareness, particularly grammatical awareness, in writing research proposal.

Dealing with the use of chapter one as the source of the data, the research questions as follows; 1) What are ungrammatical sentences found in writing research proposal?, 2) How do the students respond to those kind of mistakes?. Thus, this study aims at describing and analyzing ungrammatical or syntactically ill-formed sentences in writing research proposal and exposing how the students react to those kind of sentences. This study strongly contributes to the lecturers' perspectives in applying strategies to teach a set of language skills which is blended with teaching grammar and vocabulary. Accordingly, working on research proposal demands the students and the lecturer's awareness. It is more challenging for them to work cooperatively and to commit to share ideas simultaneously in order to make the message delivered fruitfully.

II. METHOD

This research employed qualitative design. The source of data was two students' research proposals. The researcher asked permissions to both of these students. As both of these proposals were classified as document, this study has analyzed the document called as content analysis. Content analysis focused on analyzing and interpreting recorded material about human behavior [6, p.29]. Research proposal belonged to a primary source since it explored firsthand experience with the phenomenon under study. The participants of the research were two students of English department of STKIP PGRI SUMBAR who have presented their proposals in seminar. Thus, a series of paper containing ungrammatical sentences was found. Technique of sampling was purposive since they were informational adequacy. Thus, the researcher has intentionally selected individuals and sites to learn or understand the central phenomenon [3, p.206]. To be more detail, the first informant achieved high GPA (Grade Point Average) with 3.99 (the scale 4.00) in campus and moderate GPA with 3.13 was possessed by the second one. There was a positive correlation between GPA and students' language awareness. GPA is symbolized as academic achievement where they have passed so many subjects in a period of time given. Even though the success of EFL students in learning is not only average score represented in a paper but also external factors may influence. In this study, knowledge of language use in creating sentences has been taught in all subjects in this college. To determine the learning outcome, it ought to be based on the grade itself.

The data were collected through document analysis and interview. To answer the first research question, document analysis was done. The first thing to do was organizing the data. The data containing several ungrammatical sentences from either first or second informant were developed into a table of sources and kept duplicate copies of all forms of data. Next, the researcher read those data, mark it by hand and divide it into some parts. After reading that data, coding process was begun. In the other words, the researcher made a sense out of text data, divide it into text or image segments, label the segments with codes, examine codes for overlap and redundancy, and collapse these codes into broad themes. In this step, the researcher was very careful of deciding which sentences against the rule of grammar. Eventually, the researcher described and developed themes from the data. A number of grammatical rules existed so that every single ungrammatical sentence was classified into grammar rules.

To answer the second research question, the interview was conducted. The type of interview was unstructured since the researcher asked the question as the opportunity arose and listened closely and used the subject 'responses to the next questions. First, the data containing informant's responses about those mistakes were organized into a table of sources. Then, the data recorded by cellphone were transcribed into text data. The researcher transcribed all words and type the word "pause" to indicate when interviewees take a lengthy break in their comments. In addition, the other actions have been deciphered during this interview. Eventually, the researcher read the data and got sense of it. Also, the data about students 'information in responding to ungrammatical sentences were coded. Suppose the information was out of context, it was reduced. Accordingly, the data was described into major idea whether the informant aware of those mistakes or not.

III. RESULT

In this section, the results of data analysis for document analysis representing ungrammatical or ill-syntactically sentences are shown in the following table:

Table 1. Students 'Grammatical Mistakes with Moderate GPA

No of Data	Ungrammatical Sentences	Revised Sentences
1.	If **someone confidence** about something, she or he don't worry about its outcome, she or he just take it for granted that it will go well.	If someone is confident about something, she or he don't worry about its outcome, she or he just take it for granted that it will go well.
2.	Based on my pre observation **at students self confidence** in seminar language teaching class, **first students performance have** high confidence, **because the students do not nervous,** good voice, the power point just points not material, and good performance, face back to audience, and **anderstant** about material.	Based on my pre observation on students' self confidence in seminar language teaching class, first students' performance has high confidence because the students are not nervous. They have good voice, effective power points, and good performance. Also, they keep an eye on audience and understand about material.
3.	**The next students low confidence**, based on presentation the students low confidence have negative effect in performance, **example at performance the students very nervous, not focus, low voice, bad pronoun, the students just reading power point, not explain, the power point is very long, not summary, but our material write in power point, do not andestand about material, example the finally performance the audience give question to speaker, but the speaker do not know about answer about audience question.**	The next, the students have low confidence. Based on presentation, the students are very nervous. Also, they neither focus nor explain power points. Besides, they have low voice and bad pronunciation. In fact, they do not understand about material so that they cannot answer audience 'question.
4.	In presentation the students should speak with confidence as a speaker, but, those of all are not mastered by students. **Because they are shy and nervous.**	In presentation the students should speak with confidence as a speaker, but, those of all are not mastered by students because they are shy and nervous.
5.	The more famous and popular **them**, the more money they will get as the most wanted public speaker.	The more famous and popular they are, the more money they will get as the most wanted public speaker.
6.	From interview part, they could try to get to know their audiences by talking to them or **to people who already invited them by asked** some information so they would get such a raw description that they could develop later.	From interview part, they could try to get to know their audiences by talking to them or to people who have been already invited by asking some information so they would get such a raw description that they could develop later.

7.	**Besides that** through speaking, someone can also transfer information and knowledge to others.	Besides, through speaking, someone can also transfer information and knowledge to others.
8.	**Because** in seminar language teaching the students must should **presentation** about paper or thesis in public.	In seminar language teaching the students must should present paper or thesis in public.
9.	**The lecturers usually ask their students do** a seminar presentation which is useful to offer an opportunity to students to develop their verbal communication or in public.	The lecturers usually ask their students to do a seminar presentation which is useful to offer an opportunity to students to develop their verbal communication or in public.
10.	In class seminar presentation, the students describe classroom seminar presentation, **offering suggestion** for both faculty (for developing a speaking assignment)	In seminar class, the students describe classroom seminar presentation, and offer suggestion for both faculty (for developing a speaking assignment)

Referring to the above table, why those sentences against the convention of grammatical rules is elaborated in this following explanation:

1. If **someone confidence** about something,... In this sentence, using "confidence" is inappropriate since it is a noun. Moreover, it indicates that two sentences are connected by using conjunction "if". After the subject, it must be followed by the predicate. The predicate is adjective certainly. Thus, it must be replaced into "is confident". The rule for judging this kind of mistake is based on Tumijo and Slamet Riyadi's perspective. The student is unaware of using derivational words like confidence and confident. It is known that suffix "–ence" belongs to noun and suffix –ent as adjective. **Derivation** is the formation of new words or derivative words by adding prefix or suffix [7, p.161].(See Datum 1)

2. The sentence is tremendously complicated. The sentences consist of several independent and dependent clauses. Hence, the researcher tries to separate among those sentences in order to get the sense of language. …, **because the students do not nervous,.** This sentence is not free from mistake since "nervous" is adjective. Thus, inserting "be" such as is, am, are is a must. It should be "because the students are not nervous". This ungrammatical sentence againsts the principle of **simple present tense**. In particular, this sentence is nominal sentence. The formula is Subject + is/am/are +complement [7, p.62].   . The next sentence deals with Subject verb agreement. It is simple. If a subject of a sentence is singular, then the verb must be singular. Moreover, if a subject is plural, the verb must be a plural [Longman, p.248]. The next example, **first students performance have** high confidence. In this case, the key subject is "performance". It is indicated as singular subject. The verb "have" must be exchanged into "has".(See Datum 2)

3. This sentence is extremely complicated. It is hard for the researcher to analyze this sentence. Then, this sentences are cropped in some parts and are omitted in order to get the meaning of it. **the students very nervous, not focus, low voice, bad pronoun, the students just reading power point, not explain,.** In this case, the sentence did not follow the appropriate order in **Simple Present Tense**. The formula for nominal sentence is Subject + is/am/are +complement [7, p.62]. Hence, "the students are very nervous" is correct. The next case deals with verbal sentence. The formula is Subject+verb^1/verb-$_{s/es}$. For negative sentences, using "do not/does not" is suggested. Accordingly, "the students do not focus" is a correct sentence as "focus" was "a verb" [7, p.62]. (See Datum 3)

4. This sentence is primarily incomplete. **Because they are shy and nervous.. Conjunction** "because" functions as adverb connectors. It joins two clauses [8, p.211]. On the other hand, this merely shows a single sentence. "Because" introduces adverb clause, it is followed by subject and verb such as the sentence "Because the weather was cold, we stayed at home" [9, p.385].(See Datum 4)

5. This sentence is incorrect. The grammar rule, for this case, is indicated as using "irregular –er, -er" incorrectly. It deals with **comparative**. The formula is "the-er / more + same structure, the-er / more +same structure" [8, p.265]. The more famous and popular **them**, the more money they will get as the most wanted public speaker. This sentence is not followed by the same structure. Hence, the correct sentence can be seen in datum 5).

6. This sentence is quite complicated since there are two mistakes found along with the same sentence. **to people who already invited them by asked.** To be more precise, both of these mistakes needs to conform to grammatical rules including passive voice and gerund after preposition. In the passive sentence, the object of an active verb becomes the subject of the passive verbs and the

subject of an active verb follows "by" in a **passive sentence** [9, p.208]. As the result, it can be read in datum 6.

7. Using **conjunction** "besides that" was redundant due to additional word after besides. It was not necessary to add the other word since the sentence was understandable [7, p.167]. (See Datum 7)

8. There is no need to put "because" in the beginning of the sentence. "the students must should presentation about paper or thesis in public. "After using auxiliary verb "should", it must be followed by infinitive so that "present" is correct. This case is the same with datum 1. The student is unaware of using derivational words like "presentation and present". It is known that suffix "–ion" belongs to noun. **Derivation** is the formation of new words or derivative words by adding prefix or suffix [7, p.161]. (See Datum 8)

9. The use of infinitive is ignored in this sentence. The verb "ask" has to be followed by an **infinitive** [9, p.307]. The correct sentence could be seen in datum 9.

10. This sentence is missing coordinate conjunction "and". Then, the job of the coordinate conjunction (and, but, or) is to join together equal expressions. In other words, what is on one side of these words must be parallel to what is on the other side. These conjunctions could join nouns, or verbs, or adjectives, or phrases, or subordinate clauses, or main clauses. In this case, the subordinate conjunction joins two verbs namely "describe and offer". The rule is **parallel structure** [8, p.256]. (See Datum 10)

Table 2. Students 'Grammatical Mistakes with High GPA

No.	Ungrammatical Sentences	Revised Sentences
1.	**Several problems faced by the English language students,** particularly the university students, to speak in front of several audiences.	Several problems are faced by the English language students, particularly the university students, to speak in front of several audiences.
2.	**This usually happen in several condition,** such as class presentation, speech, and even in seminar proposal.	This usually happens in several condition, such as class presentation, speech, and even in seminar proposal.
3.	**It is happened** because they have heard a scary information from their own seniors who has done the seminar of thesis proposal.	It happened because they have heard a scary information from their own seniors who has done the seminar of thesis proposal.
4.	**Beside that**, the senior also often say that if we get lecturer A as our contributors, we will be killed at the seminar.	Besides, the senior also often say that if we get lecturer A as our contributors, we will be killed at the seminar.
5.	In summary, the signs or symptoms of EFL students 'anxiety **can be several varieties**.	In summary, the signs or symptoms of EFL students 'anxiety can be varied.
6.	They also master the use of spoken English so that they will not feel nervous and even **shocking** standing in the podium of public speaking.	They also master the use of spoken English so that they will not feel nervous and even shocked standing in the podium of public speaking.
7.	On the other hand, the ways followed by most of English learners of STKIP PGRI Sumatera Barat toward becoming great public speakers **assumed** as difficult thing to do.	On the other hand, the ways followed by most of English learners of STKIP PGRI Sumatera Barat toward becoming great public speakers are assumed as difficult thing to do.
8.	It means that **those treats of foreign language anxiety usually felt** in any condition including in Seminar of Thesis Proposal by foreign language learners in Higher Educational Institution which one of them is STKIP PGRI Sumatera Barat.	It means that those treats of foreign language anxiety are usually felt in any condition including in Seminar of Thesis Proposal by foreign language learners in Higher Educational Institution which one of them is STKIP PGRI Sumatera Barat.
9.	Based on the identification of the problem, the writer decides to limit the problem into **what are truly factors and symptoms** that cause the language anxiety toward the students during a seminar of thesis proposal.	Based on the identification of the problem, the writer decides to limit the problem into what truly factors and symptoms are that cause the language anxiety toward the students during a seminar of thesis proposal.
10.	**Beside that,** it is hoped that the result of this research will become such meaningful information for everyone who plays as the reader since they will learn much about the students' language anxiety to face seminar of thesis proposal if they are university students.	Besides, it is hoped that the result of this research will become such meaningful information for everyone who plays as the reader since they will learn much about the students' language anxiety to face seminar of thesis proposal if they are university students.

In accordance with the above ungrammatical sentences found in research proposal, particularly chapter one, the more detail and concise elaboration could be read in this following analyses:

1. Having read this sentence, the researcher decides this incomplete sentence. Apparently, there is no verb as predicate here. As a result, this is merely a single sentence. The emergence of "by"

indicates that this sentence is **passive voice**. The formula "be+V3" is simple to be used, but it is often forgotten by the students. Since the subject "some problems" belongs to plural, the

2. appropriate "be" must be "are" (in the context of simple resent tense). The verb in the passive sentence is formed by putting the helping verb be in the

3. same form as the verb in the active sentence and then adding the past participle of this verb [8, p.282].

4. "This" refers to a thing which is countable as singular. Hence, it should be "happens" by adding –s. This sentence does not meet the criteria of **subject verb agreement**. If the subject of a sentence is singular, then the verb is singular. An (s) on a verb usually indicates that a verb is singular [8, p.248].

5. It is confusing for some students. In this case, the student cannot differentiate between the active and passive sentence. "Happen" is **active verb**. Thus, it is not necessary to use "is" preceding verb. When there is no object (with or without by) after a verb, you must look at the meaning of the sentence to determine if the verb should be active or passive [8, p.283].

6. The same mistakes with Table 1, Datum 7. (**conjunction**)

7. The underlined words in this sentence "can be several varieties" should be replaced into "can be varied". This mistake is similar with Table 1 Datum 1.**(Derivation)**

8. "they will not feel nervous and even **shocking**" is not parallel**.** "Nervous" is adjective so that "shocking" needs to be replaced into "shocked". The brief explanation could be seen on Table 1 Datum 10. **(parallel structure)**

9. This is regarded as the complex sentence. On the other hand, this is merely a single sentence embedded with past participle in the beginning of the sentence. It is truly tricky for the student who cannot recognize function of that past participle. Thus, the predicate is "assumed". On the contrary, this sentence belong to **passive voice** so that adding "are" preceding assumed is a must. In- depth explanation can be read in Table 2, Datum 1.

10. The forgetful learners often ignore the presence of "by" in this sentence. This sentence belongs to **passive voice**. This ungrammatical mistake is the same as Table 1 Datum 6, Table 2 Datum 1, and Table 2 Datum 7.

11. This sentence against the principle of "**Noun Clause**". This noun clause can be either subject or object. In this case, the object is detected as noun clauses beginning with a question word. "**what are truly factors and symptoms**" is incorrect**.**
   This sentence consists of two clauses mainly a dependent and an independent clause. An independent clause (main clause) is a complete sentence, while dependent clause is not a complete sentence. Accordingly, after "what" should be followed by subject and predicate [9, p.239].

12. The misconception occurs in this sentence since the use of "beside" as preposition in the beginning of the sentence is a malfunction. The conjunction of "besides" is correct. The deep analysis can be read in Table 1, Datum 7. **(conjunction)**

Related to previous discussion, the results of this research which relies on the first research question are:

Table 3. Description of Two Students' Inappropriate Grammar Rules

No.	Participants	Inappropriate Grammar Rules
1.	Student with moderate GPA	Derivation (2), simple present tense (2), conjunction (2). comparative, passive voice, infinitive, parallel structure
2.	Student with high GPA	Passive voice (3), subject-verb agreement, active verb, conjunction (2), derivation, parallel structure, noun clause

Note: (2): the total number of inappropriate sentences is two
(3): the total number of inappropriate sentences is three

In summary, the frequent inappropriate grammar rules found in research proposal particularly chapter one from both students are *conjunction, passive voice, derivation, and parallel structure.*

To answer the second research question, the researcher conducts the unstructured interview with two informants. The results can be elaborated in this following description:

Table.4. Description of two informants in responding ungrammatical sentences

No.	Informant with High GPA	Informant with Moderate GPA
1.	Responding to the mistakes very spontaneously and consciously	Responding to the mistakes very carelessly
2.	Clarifying the incorrect sentence with good and appropriate answer	Clarifying the incorrect sentence with bad and inappropriate answer
3.	Recognizing the mistakes without taking much time to think	Regarding some incorrect sentences as true sentences
4.	Having an ability to figure out the complexities of language by making meaning and interpretation	Making incorrect meaning and interpretation

Referring to the above table, it can be stated that the informant with high GPA is much better than the informant with moderate GPA in a way of responding to ungrammatical sentences they have made. To be more precise, the High GPA informant can recognize the mistakes without huge effort. Then, that student has succeeded outstandingly in revising the mistakes by explaining the detail analyses. For instance, what Table 2, Datum No.1, 2, 3, 4, 5 has been analyzed is like what this student says in the recording voice. It is clear that this student has high sensitivity in giving correction directly. On the other hand, the second informant with moderate GPA is unlike the first informant. To be more detailed, this informant cannot recognize the mistakes consciously. This informant responds that incorrect sentences in Table 1.No.1, 4, 5, 9 is totally correct. Though this informant decides that a few sentence is wrong, the clear explanation is far from expectation.

IV. DISCUSSION

The most frequent grammatical mistakes of both students are *conjunction, passive voice, derivation, and parallel structure.* Why they seem difficult for them is questionable. Since they have been already taught in a series of grammar and academic writing subject, the students are believed in producing correct sentence. But, this findings contradict the Weaver et all's theory. Effective writing is a result of learning grammar in context because it allows learners to apply in mechanics and conventions ways and to be able to produce effective writing. The weakness of teaching writing is the lack of grammar focus since teaching writing and grammar cannot be separated each other. The learning of grammar in writing rather than for writing should be taught so learners understand better how the language works and function. Grammar in writing allows learners to understand about language when they write (10, p.2).

Academic writing is often developed in students through formal instructional settings, although the proficiency in academic writing may be influenced by cognitive development, educational experiences and overall proficiency in L2 (second language) for ESL (English as a second language) students (11, p.578). It is undeniable that those factors are affecting students 'proficiency in EFL context. The student with high GPA has devoted their time to set a study plan, control it, and evaluate the process of studying. The mistake cannot be avoided as long as learning process including writing research proposal. The students' awareness is important in academic writing since the students face some complexities in expressing their ideas in written form. In particular, the sense of student with high GPA' sensitivity of recognizing the mistakes and making the meaning is good. On the contrary, the student with moderate GPA cannot decide whether the sentences are correct or not. It depends on the grade this student get during the study. Then, this student is not aware of making mistakes in order to be revised soon.

V. CONCLUSION

Raising the students 'awareness in academic writing is an indispensable task to do for the lecturers. Numerous researches suggest that using students' writing as the basis for discussing grammatical concept is the most beneficial way. Integrating grammar instruction into the revising and editing process helps students make immediate applications, and allow them to see the relevance of grammar to their own writing. To be more in-depth understanding how grammatical awareness influences the students 'writing, the researcher suggests another lecturer, practitioner, teacher or researcher to conduct further research about students' language awareness in thesis writing as a whole.

REFERENCES

[1]   R. Carter. "Key Concepts in ELT: Language Awareness", *English Language Teaching Journal*, Vol.57, No.1, January 20013, pp.64-65.

[2]   K. Ningsih "The Relevance of Language Awareness to Teaching Literature for EFL Students", *in 5ᵗʰ International Seminar on the English Language Teaching (SELT)*, Padang, 2014.

[3]   J. W. Cresswell, Educational Research: Planning, Conducting, and Evaluating Quantitative and Qualitative Research, 4ᵗʰ ed, Boston: Pearson Education, 2012.

[4]   L. Refnita. "Students' Grammatical Problems in Writing Simple Paragraphs: Lack of Grammatical Competency or Language Carelessness?", *in 5ᵗʰ International Seminar on the English Language Teaching (SELT)*, Padang, 2014.

[5]   L.Martin. "Working with Corpora: Increasing Students' Stylistic Awareness of English Academic Writing ", *in 5ᵗʰ International Seminar on the English Language Teaching (SELT)*, Padang, 2014.

[6]   D. Ary, L.C.Jacobs, C.Sorensen, A. Razavieh, Introduction to Research in Education, 8ᵗʰ ed, Wadsworth: Wadsworth Cengage Learning, 2010.

[7]   Tumijo, S.Riyanto, 99,99% Sukses TOEFL: Metode Terbaik Melejitkan Skor TOEFL, Yogyakarta: Pustaka Widyatama, 2012.

[8]   D.Philips, Longman Complete Course for the TOEFL Test, New York: Addison-Wesley Longman Inc, 2001.

[9]   B.S. Azar, Understanding and Using English Grammar, 3ʳᵈ ed, New York: Pearson Education, 1999.

[10]   K.Y. Ai Siok, T.B Hoon" Relationship between Grammar Accuracy, Reading, Writing Performance among Malaysian EFL Learners, *the International Conference on Language Education, Humanities & Innovation (ICLEHI)*, Bangkok, 2015, pp.10-19.

[11]   B. Giridharan. "Identifying Groups In Academic Writing of ESL Students", *US-Chinese Education Review*, 2012, pp.578-587.

Belinda Analido, S.Pd, M.Pd. completed her undergraduate study in 2009 and achieved her postgraduate study in 2012 in State University of Padang. She is a lecturer in English Department of STKIP PGRI West Sumatra. She has presented her paper in English Education International Conference (EDUTICON) in Jambi on November 2015. Then, in September 2016, she has delivered her paper in the 63th TEFLIN international conference in Surabaya. Also, she got research grant from DP2M DIKTI for two titles of research in 2013 and 2014. She has published her paper in some journals such as Jurnal Kependidikan Buletin Ilmiah Ekasakti, Polingua, and Curriculla. Her current research interests are phonetic awareness in oral English performance particularly Minang learners, the relevance of writing competency and speech performance, and the relevance of language awareness to teaching public speaking. She is a member of TEFLIN association.

Writing on Purposes with Pseudonym Names: Louisa May Alcott's heroines In *Behind a Mask* and *Little Women*

Depa Sela[1], Diah Tyahaya Iman [2]
[1]*English Department, Universitas Anadalas Indonesia, Devasella32@yahoo.co.id*
[2]*English Department, Universitas Anadalas Indonesia, Diahtiman04@gmail.com*

Abstract

This paper aims to analyze Louisa May Alcott's feminist ideas depicted in her two novels Behind A Mask and Little Women. These two novels were published under different name of the author. Behind A Mask was published under her man's pseudonym A.M Bernard. Little Women was published under the name of Alcott self. This article will examine how Alcott depicts her woman's voices and feminist ideas in both classical novels. This study investigates the images of women in the both work by using patriarchal binary thought proposed by Helene Cixous. In this research, the writer found two important points that Alcott wants to convey to her reader, which are education, and employment. In these two works, she represents the images of women as active, independent, intelligible and rebellious. Alcott pointed the importance of education and employment for women to be free from patriarchal norms. This paper argues that both novels represent the voices of women that women could be equal with men if they also got the same opportunities as men

Keywords - feminist, patriarchal, education, and employment

I. INTRODUCTION

Louisa May Alcott is one of the American women writers in the nineteenth century era. She is one of the greatest critical realist writers of the Victorian Age. Although Alcott has published at least 270 works of various lengths, she is best known for *Little Women* (Cullen-DuPont: 2000). The book has been adapted into film twice as silent films, and four times with sound, in 1933, 1949, 1978 and 1994. Four television series were made, including two in Britain in the 1950s and two anime series in Japan in the 1980s. A musical version performed on Broadway in 2005. An American opera version in 1998 has been performed internationally and filmed for broadcast on US television in 2001 (Cheever: 2011). Alcott also has written under various pseudonyms and only started using her own name when she was ready to commit to writing. And *Behind a Mask* is her best known novella which she wrote under the pseudonym of A.M Bernard.

In the Victorian age, women's work were tended to be defined as unskilled whereas men's works were more likely to be defined as skilled (Plain; 2007). During this period, women were perceived as a kind of "icon" taking care of domestic affairs. The Women's writings In *Behind a Mask* and *Little Women,* Louisa May Alcott as a writer broke the roles and challenging the stereotypes by presenting the new image in her women's characters. In *Behind a Mask*, the female character, Jean Muir was created as a smart girl who used her skills to fight from poverty and gets their rights. Francis (2000: 78) says "In this light, Jean Muir becomes a subversion of the classic governess character in protest of the British class system and in praise of America as a 'land of opportunity". In *Little Women*, female characters, Meg, Jo, Beth, and Amy are created as independent daughters. They lose their father figure because their father should be a soldier in the American civil war. They work to support their family's finance and they also suffer from poverty which makes them face many struggles in their society.

However, these two works present female characters from different perspectives. Alcott created her characters Josephine March "Jo" in *Little Women*, and the character, Jean Muir in *Behind a Mask* were created with different problems and goals. They broke the common stereotype of women in the nineteenth century era. They were not powerless and do not completely own feminine qualities. Alcott portrayed her main women characters with some masculine qualities like strong, independent, and smart. This article will try to examine the differences of women's images and feminist ideas of both novels.

II. METHOD

The portrayals of women in the nineteenth century literary works have broadly been discussed either from the male or female authors. This article is focused on Alcott's feminist ideas and the representation of her main characters. In analyzing both stories, we will use feminist literary criticism in order to study the images of women. Simone de Beauvoir referred by Simons (2010) says that femininity of woman is constructed after she is born to the world so it is not naturally obtained from birth and it is said that society, being codified by man, decrees that woman is inferior; she can do away with this inferiority only by destroying the male's superiority. Tyson (2006) says that women become feminine because women's femininity is constructed by patriarchal society. Being feminine and having the opposite values of men are clearly portrayed in Alcott's novels. Therefore, the writer will use Helene Cixous's theory about patriarchal binary thought. Helene Cixous, a French feminist cited by Tyson (2006) in *Critical Theory Today: a User Friendly Guide* argues that language reveals what she calls patriarchal binary thought. It defines as seeing the world in terms of polar opposites in patriarchal thinking, the woman places at the side of each of these oppositions, the side that patriarchy considers that being a female means inferior such as moon, passivity, emotions, sensitivity, and night. On the other side, the male is defined as the other side which superior, for example, head, father, culture, intelligible, sun, and activity. Cixous (quoted in Moi: 1985). Lines up the following list of binary opposition: Sun/moon, Activity/passivity, Head/emotions, Intelligible/sensitive, Day/night, and Logos/pathos.

Those binaries explain the opposition between men and women in societies based on the spectacles of patriarchy. Moi (1985) in Sexual/Textual Politics: Feminist Literary Theory states that this theory of opposition reinforces the patriarchal value system; each opposition can be analyzed as a hierarchy which places feminine as not important or secondary. Under patriarchal system male is always portrayed as the winner or strong one. On the other hand, women are weak and cannot have their freedom to do what they want to do.

III. RESULT AND DISCUSSION

Considered both novels, *Behind A Mask* and *Little Women* published under different author's name. *Behind A Mask, published* under Alcott man's pseudonym A.M Bernard, and *Little Women* published under the name of Alcott self. The way Alcott presents the woman's images in the both novels seems to be different. In *Behind A Mask* Alcott seems to be carefully present the image of women in her main women character, Jean Muir. We found Alcott represent Jean images with feminine qualities and not directly reject the patriarchal norm. In this case, Alcott shows that Jean emotionally hatred the patriarchal norms, but in a cast she follows the patriarchal rules, as Jean says "I'll not fail again if there is power in a woman's wit and will" (17). On the other side, Alcott also hides Jean true identity until the end of the story. Alcott creates Jean images who hide under the 'mask' of an actress to reach her goals to deceive the Coventry family, as Jean says " come, the curtain is down, so I may be myself for a few hours, if actresses ever are themselves" (18). In this novel, Alcott focuses on women self concern, women's freedom and the hatred of a different classification system. However, we found that Alcott's way in present the women images under her man's pseudonym limited her to express her women's voices.

Different with *Little Women* which published under the name of Alcott self. In this novel, we found that Alcott directly reject the patriarchal norm, by creating the image tomboy in her main women character, Jo March. Alcott creates Jo images who totally break and hatred the patriarchal norm about how women should be.

"It's bad enough to be a girl, anyway, when I like boy's games and work and manners! I can't get over my disappointment in not being a boy. And it's worse than ever now, for I'm dying to go and fight with Papa. And I can only stay home and knit, like a poky old women."(9)

We found that, under her own name Alcott is more confident and free to shown her women's voices. Alcott focuses on this novel is more on gender equality, where women are equal with men. Under her own name, she totally protest the doctrine of 'separated sphare' that nineteenth century era held toward men and women.

However, in both novels, *Behind A Mask* and *Little Women*, Alcott creates a brave and capable character to reject patriarchal norms. She also created complex characters because Jean and Jo who are able to play her role like a man. In both novels, Alcott successfully broke the rules of patriarchal

stereotypes. Alcott shows uncommon women's images in her era. Her female characters Jean and Jo are active, independent, intelligible and rebellious. According to Cixous's patriarchal binary thought elements, the images that represented through Jean and Jo characters in both novels belong to men's characteristics. Jean and Jo are not represented as do not have the negative images of women passive, moon, nature, night, mother, emotions, sensitive and pathos.

Alcott challenged the stereotypes of women in the nineteenth century. Through her women characters in the both novels, she voices her feminist ideas that women are not powerless but they could be strong and intelligent like men too. After analyzing women's images of both novels, the writer will show one of feminist ideas that Alcott shows in her novels. In this paper, we will focus on works or employment and education.We think it is interesting to study how those two portrayed by Alcott although both novels published in different author's name but those two seem to be her concern.

1. Works or Employment

In *Behind A Mask* and *Little Women*, Alcott creates her woman's character as independent women. Jean and Jo have a job and they are able to support their own life and their family's finance. They are described as women who are able to reject the patriarchal norms that women depend on men. In *Behind A Mask*, Jean Muir, is described as an independent woman who is able to support herself after getting a divorce from her husband.

"She married an actor, led a reckless life for some years; quarrelled with her husband, was divorced, and went to Paris; left the stage, and tried to support herself as governess and companion."(171).

Jean's brave decision to accept the divorce makes her strong and independent. Although divorce is an uncommon status for woman in that era, Alcott shows that her character could handle it well because she had a job. Before her work in the Coventry house, she was an actress. After her divorce, she left the stage and she worked as a governess to support her life. As employed woman, Jean is able to reject the patriarchal norms that she should not live under the man's control.

And in *Little Women*, all women characters are described as employed women. However, In *Little Women* the hardest time that the March family faced because of the American civil war were they lost their father figure. Due to the war, their father should leave the house to be a soldier. Under those circumstances, Jo and her sisters became independent women. The family's financial problem led them to work so they could earn money.

"Mother didn't say anything about our money, and she won't wish us to give up everything. Let's each buy what we want, and have a little fun. I'm sure we work hard enough to earn it" (7).

Alcott shows that Jo refuses the norms of a lady like. Although, there is no man figure as the bread winner in the family, Jo is able to earn enough money to buy what they want. This shows that, although Jo and her sisters have a hard life they can manage their lives well because they are employed. Alcott even shows that Jo can claim that she is the man of the family. Her tomboy characteristic becomes the plus element for her role to replace her father absence "I'm the man of the family now Papa is away, and I shall provide the slippers, for he told me to take special care of Mother while he was gone" (10). Jo is represented as a young woman who has different kinds of jobs including as a an actress and a writer. Being a writer is very unusual for a woman in that era because only man can publish their work. Towards the end of the story, she becomes a teacher.

It is very obvious that both novels were published during the first wave feminist movement in which women's suffrage became women's writing concerns. Alcott focuses on women's suffrage and struggles to be independent. In both novels, Alcott shows that women's sphere is not only domestic or it is also known as "the world of privacy". She portrays women's world was family and morality. This condition only allows women to work in domestic affair or they only can work to help their family business, but at this time they didn't allow to work outside the house. On the other hand, men sphere was the public world economic striving, political maneuvering and social competition. In the both novels, the women characters break the norms. They are described as employed women who are able to earn money to support their own life and their family. The women characters in both novels can get out of their domestic sphere and work outside the house, and become involved to solve their economic problems.

However, through both of the main female characters in the two novels, Alcott shows to her readers that having a job enables women to be independent. Her characters are brave to fight for their rights to have equal opportunities in the patriarchal world because they have skills and knowledge.

2. Education

Education it seems to be another feminist issue that Alcott represents in the both novels. Considered in the late nineteenth century era, education was not for their public sphere. Women were educated to manage domestic things. However, for middle class women, they are lucky because they are allowed to take education which they called "accomplishment". They obtain the knowledge of music, singing, drawing, dancing and modern languages. Having those skills would make a woman the 'angel in the house' or to be a good wife. In the both novels, Jean and Jo are portrayed as lower class women but they are clever girls who have many skills. They realize the important of knowledge for women. In *Behind A Mask* in the beginning of the story, Jean portrayed as a clever woman, who is educated well.

"And you are fitted to teach music, French, and drawing?"
"I shall endeavor to prove that I am" (8)

In this novel, Alcott break the rule of education in the nineteenth century era.This kind of education is obtained for middle class women, but Alcott craetes Jean as a lower class was able to fulfills this education. In this case, Alcott shows that class system is not an obstacle for women te be educated. On the other side, Alcott portrays that Jean does not like how people are divided into social class statuses. She also pointed her hatred on class sytem in that era, were the middle class having big opportunity to get an education.

Futhermore, we found the important of education for women as one alcott massege to fight the patriarchal norms. In this novel, Jean's 'accomplishment' is not portrayed as a thing that she that she should fulfil to prepare to be a wife as how society proposed to be. But Jean used her abilities to fight patriarchal rules. By having her skills, she can be an independent woman and she can support her life by working as governess for a young lady in Coventry family. She also can 'sale' her skills by being a teacher for the young lady of Coventry family. However, the writer found that Alcott pointed that knowledge gives the opportunity for a woman to be free from patriarchal system and how education or knowledge can help woman them to a better life.

In *Little Women*, the writer also found, how Alcott pointed the important of education or knowledge for women. In this novel, Jo March is not described as a woman who requires a formal education, but she is as a bookworm woman with a passion to be popular writer.

"... I agree not to expect anything from Mother or you, but I do want to buy Undine and Sintram for myself. I've wanted it so long," said Jo, who was a bookworm." (7)

By creating Jo as a bookworm, which is automatically has a large knowledge through the book she read, Alcott break the role education that required for women at this time. In the eighteen until late nineteen century era women who had devoted themselves too enthusiastically to intellectual pursuits called a 'bluestocking'. Bluestockings were considered unfeminine and off-putting in the way that they attempted to usurp men's 'natural' intellectual superiority (Eger: 2010). Through Jo, Alcott shows a way for women to get knowledge, considered it hard for women to get formal education because of a society's rules. Jo as a bookworm, with her knowledge able to be a writer, and through her writing, she can help her family financially.

In this situation the writer sees that education for women was one of Alcott messages. Through the woman's character in the both novels, she describes that education is an important part that women should have. She describes that, by educating well, women get the opportunity to reject the patriarchal norm in their life. Alcott, by creating the woman's character as skillful and educated shows how women with skills and education have big possibility to find a job, and be independent.

IV. CONCLUSION

In the both novels, Alcott successfully represents that women can break patriarchal norms. She conveys her feminist ideas by creating the new women's images. Her characters have the opposite binary thought elements. Both novels represent women who are insdependent, intelligent, active and rebellious. Those elements are normally the elements for men. Although, these two novels were published under different name of the author, the author clearly represent Alcott's feminist ideas that

woman should have education and skills. Having education and skills make her characters can lead their own lives without being dependent to men. Alcott also portrays that a woman could dress and behave like a man and could be strong to do activities outside their domestic sphere.

REFERENCES

[1] Alcott, Louisa May. "Behind A Mask." 1866. Alternative Alcott. Ed. Elaine Showalter. New Brunswick, NJ: Rutgers UP, 1 988.ss

[2] Alcott, Louisa May. Little Women. 1868–1869. Norton Critical Edition. Eds. Anne K. Phillips & Gregory Eiselein. New York: Norton, 2004.

[3] Cullen-DuPont, Kathryn (2000). *Encyclopedia of women's history in America*. InfoBase Publishing. pp. 8–9. ISBN 978-0-8160-4100-8.

[4] Cheever, Susan (2011). *Louisa May Alcott: A Personal Biography*. Simon and Schuster. ISBN 978-1416569923.

[5] Francis, Christine Doyle.(2000). "*Behind A Mask*" *in Abby H.P. Werlock. The Facts on File companion to the American short story.* New York, NY: Facts on File. pp. 78–79. ISBN 9780816031641

[6] Tyson, Lois. (2006). *Critical Theory Today:a user friendly guide.* New york and London. Routledge

[7] Moi, Toril.(1985).*Sexual/Textual Pol///itics: Feminist Literary Theory.* London; New York: Menthuen.

[8] Eger, Elizabeth (2010). Bluestockings: women of reason from Enlightenment to Romanticism. Palgrave Macmillan

[9] Goldmann, Lucien. (1967). *The Sociology of Literature: Status and Problem of Method.* International Science Journal: Sociology of Literature Creativity. Vol.XIX No.4. Page 493-516

Urgency of Assesment in Character Development Early Childhood

Desyanti Kemalasari Nurisman

Early Childhood Education, Universitas Pendidikan Indonesia, Indonesia, desyantinurisman@student.upi.edu

Abstract
Early childhood education has an important role in optimizing the development of children's character. To know that the optimal developing a child's character or not, there should be an assessment process. Assesment development early childhood have an irreplaceable position in the implementation of the Early Childhood Education program. That is because the assessment is a bridge to determine what the appropriate stimulus to be given to the child so that the child's character development can be optimized to meet the achievement of early childhood programs. As noted Campbell et.al (2016) that assessment is a component to enhance the character development of children who are affected by motivation. This article uses the methods of meta analysis regarding the assessment to develop the character of early childhood. Writing articles is expected to rebuild an understanding of the urgency of assessment in character development in early childhood.

Keywords - *Assessment, Early Childhood, Character Development.*

I. INTRODUCTION

Early childhood education is a program that has a position that is inseparably linked with the formation of character and the foundation of the next generation. In early childhood, also known as the golden age in which all the skills and abilities can be developed and stimulated optimally. Yus (2011, p. ix) revealed that in the golden age of development capacity can be achieved which is as much as 80%, while 20% more can be obtained after passing through the stages of the age of 8 years. Because of them that, early childhood education has its own position to improve the quality and capacity of the nation's future.

Openness mindset of the people regarding the importance of early childhood education makes those realms to experience rapid growth. It is characterized by luster early childhood education institutions, both formal and non-formal set up by people in various corners. But the phenomenon is not yet supported by a conducive environment so that many components of early childhood education institutions that have not met the whole establishment that has been set by the government. It is characterized by the standard of achievement of graduates decline, especially in character education. One component of early childhood education institutions which have an important role to improve the standard of the graduates of early childhood assessment process. Assessment is a process that aims to improve the quality of education for the assessment of national character, educators and parents come to know the character of what must be grown within the child so as to improve the quality of education in Indonesia.

Similarly, the importance of early childhood education, assessment is a process that can not be separated in improving the quality of early childhood education in order to accommodate all abilities, skills and character formation of children. This process is carried out systematically and structured and continuously. Selajan with it, Uno & Koni (2012, p. 34) reveals that the assessment is the process of data collection is done through measures planing, preparation of assessment tools, information collection through a host of evidence demonstrating the achievements of learners. And according to Johnson in Nugraha (2005, p. 8.4) assessment is a process of selecting, collecting, and interpreting information to make decisions. Basically, early childhood assessment is a process that is carried out systematically and continuously associated with aspects of child development such as cognitive, social, emotional, linguistic, moral, religious, motoric and character of the child. That is why the assessment process are urgent matters to be implemented in every educational institution in various levels.

The purpose of writing this article which is to provide an understanding back to educators and educational components about urgency of assessment in character development early childhood so that children are able to become the next generation of character.

II. METHOD

The method used in the writing of this article is methods of meta-analysis, in which the author uses literature study a variety of sources to provide relevant information in the urgency of assessment in character development early childhood.

III. DISCUSSION

A. Basic Concepts of Assesment

1. Definition of Assesment

As has been stated previously that assessment is a process that can not be discharged in the realm of education. Assessment is a bridge that unites the theory and practice of education. That is because the assessment is a process to determine the quality of education. The statement is in accordance with the thinking Dariyo (2013, p. 149), which revealed that education assessment is a necessity that needs to be done to achieve improved quality educational programs so as to produce output that is able to answer the challenges of society. With the existence of assesment then the component educators will know what should be improved and what is required by the stimulus so that every child growth and development they run optimally

Besides the valuation itself is a process of giving value and a continuous and systematic measurements were performed on children in order to improve the quality and the quality of education the children themselves. While the definition of assesment according Dariyo (2013, p. 150), which control activities, underwriting, and the determination of the quality of education to the various components of education at every stage, level and type of education as a form of education. In line with this thought, Harjanto (2003, p. 277) revealed that the assessment is an appraising process to the growth and progress of learners towards the goals set by the law. In addition, Uno & Koni (2012, p. 3) says that assessment is a process of giving meaning or the provision of quality measurement results by comparing the number of measurement results with the specified criteria.Sudijono (2007, p. 1) saying assessment means assessing something. While the rate it mengadung meaning: take a decision on something by basing itself or adhering to measure good or bad, healthy or sick, clever or stupid, and so on. Ratings also discount a meaning as the data collection process, hope to measure the extent of child terstimulus and feel secure with the education they have received (Jenkins, 2016). The various definitions of the assessment is a process of giving meaning or value in order to improve early childhood development and to know what the stimulus can be given to the child's growth and development optimization.

2. The Purpose Of Assessmen

If previously discussed that the purpose of the assessment to improve the quality of education (Dariyo, 2013, p. 149), Jenkins (2014) explain if the assessment aims to determine whether the child is ready for school or not. Besides Campbell et.al (2016), explain the purpose of assesment is determinant component aims to improve children's character but needs to be accompanied by their motivation. The assessment process was intended as an experience that can help build a child's development as the basis of human development (Ang & Wong, 2015).This assessment is the most powerful policy tool in education. Not only can it be used to identify the strengths and weaknesses of individuals, institutions and indeed the whole of the education system can also be used as a powerful resource to bring about change (Carr, 2001, p. X). Meanwhile NAEYC in Beaty (1994) formulate the assessment objectives for individual and group learning plan in order to communicate with parents, identify children who require special services ataua assistance and to evaluate whether the educational objectives have been achieved or not. So basically the assessment aims to provide the proper stimulus to the child so that children grow and develop optimally.

3. Principles of Assessment

The assessment process can not be done arbitrarily, but must follow the principles that exist. Ang & Wong (2015) revealed that the increase in the child's life should be focused on understanding the holistic, multi-sectoral and multi-dimensional as well as with the assessment that will be received by children as an educational experience. In line with the statement, Shrestha et.al (2015) revealed that assessment should be carried out on various aspects and dimensions contained in children. Besides the assesment must be relied upon as report, has validity, are fair, unbiased, implemented according to the existing norms and must have the appropriate tools to be used as an ideal benchmark (Campbell et al, 2016).

The assessment process must also be able to provide a good experience and motivation for children. Well & Lee (2015) revealed that the need for an adult role in the assessment that a more meaningful assessment activities for children. Assessment must be carried out by the interaction with the family (Demirok & Haksiz, 2015). In this regard, Bilington (2006, p. 54) revealed that the child assessment must be individualized and require parental involvement. Ideally, any assessment must be made of adults periodically through anecdotal notes (Neilsen & McVoy, 2011).

In connection with that Harjanto (2003, p. 283) appraisal should be able to measure clearly the learning outcomes that have been established in accordance with the purpose of education, may include represntatif sample of the results that have been assessed, including an assortment of assessment in accordance with the objectives, designed with appropriate in order to obtain results that diinginkan.Selain according Muslich (2011, p. 25), there are some principles that need to be considered in an assessment process that is: valid, educate, orientation on competence, fair and objective, open, continuous, comprehensive and meaningful.

B. The Nature Of The Character Development

Talking about development will be adhering with early childhood. This is because the growth momentum experienced at that age. The development is a series of progressive changes that occur as a result of the process and maturity (Hurlock, 1980, p. 2). The development is not quantitative but qualitative. (Susanto, 2014, p. 19).Mar'at (2010, p. 3) the development of a sustainable and progressive changes in the organism from birth to death. This development is related to the child's learning stages that need to be carefully studied by a teacher. According to Rachmat Budiman and Herath (2005, p. 10) The teacher must be able to know the stages of child development that can create or as consideration for designing a learned activities. In this regard, the development is a phenomenon that should be optimized in order to develop properly without restriction. Danim (2010, p. 26) revealed that children's development is an artificial phenomenon and hence their development process must dioptialisasi through appropriate activities.In essence, the development is a process that will be experienced by every living creature that marks the changes and maturity.

While the character is a part that is in man. Every human being has its own characteristics that different from one another. Character can be defined in a variety of words, the character is a complex collection of related moral function. (Berkowitz & Bier, 2004). Aristotle, the Yunani philosopher, said that good character is the practice of correct behavior (Lickona, 1991, p. 50). Correct behavior in terms of other people and the environment. Further Aristotle said that life in modern times tend to forget the manners including self-orientation, such as self-control, generous attitude, and social sense. Character is a set of character traits that define a person as an individual figure. So in essence the character development is a change that will be experienced by humans in terms of changes in the nature and moral function.

C. Urgency Of Assessment in Character Development Early Childhood

Why should there be the development of a character? This is due to education in Indonesia is in a situation that needs to be addressed where the character of the nation's future decline which no longer uphold the noble culture and values of wisdom. Ministry of Education in Abidin (2012, p. 43) admits among students moral decadence was no less alarming. That is why replanting moral values are needed to be applied at an early age. Character education is not new and has existed since the beginning of independence, during the old order, the new order and reform, but done with a different shape (Abidin, 2012, p. 45). Berkowitz & Bier (2004) reveals the same thing if the development or character

education bukanhal new and existing 35 years ago. If so, then why the character of a nation in decline? Though character education have been implemented long ago. This may not be accompanied by a process of assessment. As we know the ratings have a strong position in determining the progress and decline of the quality of education. With the assessment, the educational component will determine what the appropriate stimulus to the child so that the characters they have grown into a positive character.

Characters that are in the affective domain. Assessment on the affective, as in other domains requires data that can be kuantitaitf or qualitative (Mardafi, 2010). Quantitative data obtained through measurement or observation, and the results form of numbers. Qualitative data is generally obtained through observation. For that, we need nontes instruments, ie instruments that result is no right or wrong. The qualitative data were obtained using the instrument of accession in the form of guidelines for observation. So usually to conduct an assessment of the child's character development terrhadap, then the component educators must have pengmatan instrument. Rate character development must be adjusted to the principles of child development are: all aspects of child development are interrelated, terrjadi developments on a regular basis, the development is the result of interaction of environmental and biological maturity (Sudarna, 2014, p. 2). Basically, the assessment has its own importance in the development of character, a teacher can not determine without further character development planning begins with the assessment process.

V. CONCLUSION

Assesment can be regarded as the most powerful policy tool in education. Assessment not only be used to identify the strengths and weaknesses of individuals, institutions and the entire education system, but can also be used as a powerful source of influence to bring about change.While the character development is nothing new in the realm of education. This development has existed since ancient times, but conducted in a way that different. But the existence of the character education since the first not significant in reducing the deterioration of character development at this time, therefore it is necessary to process assesment by various parties, especially the educational component to increase the return education character of the nation that upholds the values of wisdom and discernment.

REFERENCES

[1] Ang, L & Wong, L. *Conceptualising early childhood care and development in fragile states: understanding children and childhood in Myanmar*. Global Studies of Childhood. Vol. 5, No.4, 2015, pp. 367-380

[2] Beaty Janice J. *Observing developing of young child.* New York : Mc Millan Publishing. 1994

[3] Berkowitz, M.W & Bier, M.C. *Character education*. Research-Based. Vol. 591. 2004. pp. 72-85. DOI. 10.1177/0002716203260082

[4] Billington, T. *Working With Children : Assessment, Representation and Intervention.* London : SAGE Publications Ltd. 2006

[5] Campbell, et.al. *Commentary on the review of measures of early childhood social and emotional development: conceptualization, critique, and recommendations.* Journal of Applied Developmental Psychology. 2016. pp. 1-23 http://dx.doi.org/10.1016/j.appdev.2016.01.008

[6] Carr, M. *Assessment in early childhood settings: Learnig stories.* London : Paul Chapman Publishing. 2001

[7] Danim, S. *Perkembangan peserta didik*. Bandung : Alfabeta. 2010

[8] Dariyo, A. *Dasar-dasar pedagogi modern*. Jakarta PT Indeks. 2013

[9] Demirok, M.S & Haksiz, M. *The comparison of early childhood special education system in Turkey with in Hungary, Italy and Romania.* 6th World conference on Psychology Counseling and Guidance, 14 - 16 May 2015. 2015. Vol. 205, pp. 648 – 654

[10] Harjanto. *Perencanaan pengajaran*. Jakarta : PT Rineka Cipta. 2003

[11] Hurlock, E.B. *Psikologi perkembangan: suatu pendekatan sepanjang rentang kehidupan.* Jakarta : Erlangga. 1980

[12] Jenkins, M.J. *Early childhood development as economic development: considerations for state-level policy innovation and experimentation.* Economic Development Quarterly. Vol. 28, No. 2, 2014, pp.147-165

[13] Lickona, Thomas. 1991. *Educating for character*. New York: Bantam Books

[14] Mar'at, S. *Psikologi perkembangan*. Bandung : PT Remaja Rosdakarya. 2010

[15] Mardapi, D. *Penilaian pendidikan karakter*. Universitas Negeri Yogyakarta. 2010

[16] Muslich, M. (2011). *Authentic assessment penilaian berbasis kelas dan kompetensi.* Bandung : PT Refika Aditama

[17] Nah, K.O & Lee, S.M. *Actualizing children's participation in the development of outdoor play areas at an early childhood institution*. Action Research. 2015, pp. 1-17. DOI: 10.1177/1476750315621610

[18] Neilsen, S.L & Mcevoy, M.A. *Fungctional behavioral assessment in early education setting.* Journal of Early Intervention. Vol.26, No.2 2004,pp. 115-131

[19] Nugraha, A. *Kurikulum dan bahan belajar TK*. Jakarta : Universitas Terbuka. 2005

[20] Rakhmat, C., Budiman, N., & Herawati, I. *Psikologi pendidikan*. Bandung: UPI Press. 2005

[21] Shresta et.al. *Development and evaluation of a newborn care education programme in primiparous mothers in Nepal*. Midwifery. Vol. 42, 2016, pp.21-28

[22] Sudarna. *PAUD berkarakter : melejitkan kepribadian anak secara utuh [kecerdasan emosi, spirit dan sosial]*. Jogjakarta : Genius Publisher. 2014

[23] Sudijono, A. *Pengantar evaluasi pendidikan*. Jakarta: PT Raja Grafindo Persada. 2007

[24] Susanto, A. Perkembangan anak usia dini : pengantar dalam berbagai aspeknya. Jakarta : Kencana. 2014

[25] Uno, H.B & Koni, S. *Assessment pembelajaran*. Jakarta : Bumi Aksara. 2012

[26] Yunus abidin, 2012. *Pembelajaran bahasa berbasis pendidikan kaarakter*. Bandung : PT Refika Aditama

[27] Yus, Anita. *Model pendidikan anak usia dini*. Jakarta : Kencana. 2011

Desyanti Kemalasari Nurisman, born on December 08, 1991 in Lebakbiru, Tanjungsari Sumedang. The author is the second child of three sister pair Euis Walimah, S.Pd and Maman. The author has a real address at Jl. Cijambu 56 RT 01 RW 02 Dusun Lebakbiru, Desa Pasigaran. Kecamatan Tanjungsari Kabupaten Sumedang.
There are several levels of education that has been pursued by the author of which is as follows:
1. In 1998 graduated from Kindegarden in TK Melati Tanjungsari
2. In 2004 graduated from Elementary School in SDN Gudang I Tanjungsari
3. In 2007 graduated from Junior High School in SMPN I Tanjungsari
4. In 2010 graduated from Senior High School in SMAN 1 Tanjungsari
5. In 2015 graduated from Universitas Pendidikan Indonesia campus Cibiru with Teacher Education Department of Early Childhood Education
6. In 2016 until now registered as Student with Program Early Childhood Education in Universitas Pendidikan Indonesia

Moreover, I also have work experience as follows:
1. Year 2015-2016 worked at the Laboratory Preschool and Daycare Universitas Pendidikan Indonesia Campus Cibiru
2. Year 2017 untill now works at the Laboratory of Kindergarten, Preschool and Daycare Universitas Pendidikan Indonesia.

.

The Spouse Politeness in Mediation in Padang Religious Court Class IA

Dhiant Asri[1], Oktavianus[2], Ike Revita[3]
[1]*English Department, Andalas University, Padang, dhiant_asri@yahoo.co.id*
[2]*English Department, Andalas University , Padang, okv_26@yahoo.com*
[3]*English Department, Andalas University, Padang, revita_ike@yahoo.com*

Abstract

The purpose of this thesis is to describe the politeness of spouse in mediation. The research focuses on politeness strategies in mediation. Research was conducted in Religious Court Class IA Padang. Three steps were used in this research. They were collecting data, analyzing data, and presenting the result of analysis data. Data were collected by using observational method. The supported techniques were non-participant observation technique, recording and note-taking technique. Furthermore, data were analyzed by using translational method and pragmatics identity method. The supported techniques were dividing technique and equalizing technique. Then, the result was presented by using formal and informal method.

After analyzing, seven types of positive politeness strategies and four types of negative politeness strategies were used by spouse in mediation. The spouse politeness strategies were limited by context in mediation. The positive politeness strategies were used more than the negative politeness strategies because of spouse has the same intention and purpose. In this case, the spouse politeness was also influenced by the attendance of mediation judge between them. The spouse politeness was used in order to show their cooperation even they are in divorce session.

Key words: politeness strategies, spouse politeness, mediation

I. INTRODUCTION

At the end of 2016, news revealed the increase of divorce rate every year in Padang Religious Court Class IA. It was noted that 1610 divorce cases caused by economic factors and infidelity. It was dominated by 70% of workers, farmers and fishermen. Koto Tangah was as the highest divorce rate and Bungus Teluk Kabung was as the lowest divorce rate (http://sumbar.antaranews.com, Saturday, 31 December 2016).

Supreme Court Regulation No. 1 of 2008 is published in order to facilitate reconciliation in conflict, included divorce suit. This regulation requires the plaintiff and the defendant to follow the mediation as the first step in the divorce trial. Mediation comes from the Latin *mediare* which means to be in the middle. Margono in Sudira (2016:38) explains that mediation is an effort to resolve the conflict through dialogue between the plaintiff and the defendant which is facilitated by the mediator. The mediation judge proposes schedule and encourages plaintiff and defendant to explore their problem and convey their feeling in order to find solution. In mediation, the spouse communication is not easy to be elicited because their conflict takes over long periods of time.

The study of the spouse politeness in mediation has never been done before. The previous studies of politeness discusses about politeness in family and others. Nevertheless, the previous studies give contribution in developing the design of this study. Some of the previous studies relates to this study, they are:

1 Manaf (2003) studies Minangkabau Politeness and Its Impact on Gender Equality. The aim of this study is to identify the politeness strategies as found in Minangkabau spouse in commanding and to explain the implication in gender equality. The result of this study indicates the differences in husband and wife politeness strategies and implies gender equality is not found, which male dominates female.

2 Marwiah (2010) discusses about Language and Happiness in Contemporary Women's Perceptions: A Study of The TNI Community in Kolaka. This research is conducted to study women's perception about language and happiness in the household in the TNI community in

Kodim 1412 Kolaka. The results indicates that husband in TNI community tends to be rude which can decrease the happiness and harmony in marriage.

3   Ikawati (2011) examines Rejection in AD Families in Yonif 514 Bondowoso District (Communication Ethnography Study). This research uses pragmatics approach and communication ethnography to describe the form, function and strategy in politeness refusal. The result shows the differences in form, function and strategy in politeness refusal among family members, which are between husband and wife, childrend and parents and man and woman.

This research is focused to explain the strategy of spouse politeness in mediation in Padang Religious Court Class IA. The data is taken from the spouse politeness who either or both of them want to divorce eagerly. The existence of spouse politeness is assumed even contradicts to the situation and condition of spouse in divorce session.

This research is expected to provide theoretical benefits to the sociopragmatics which is seen in the explanation of politeness strategy in mediation. The practical benefits of this research are expected to be reference for further politeness research or for mediation judges and marriage counselors in order to propose the use of politeness in family and public. This research is also expected to show the benefits of mediation for spouse in divorce session to attend the mediation and follow the role play.

Brown and Levinson in Nadar (2009: 43) formulate positive and negative politeness strategy to save hearer positive face and negative face. Saving hearer face is necessary in order to maintain harmonious relationship with speaker. This effort is used to decrease the unhappy feeling and to achieve the aims of speaking. Positive politeness strategies are used to save the positive face of hearer and give the impression that speaker and hearer have the same aims of speech. Negative politeness strategies are used to save the negative face of hearer and give the respect and freedom of choice to hearer. Fifteen strategies are used in positive politeness. They are give special attention to H, exaggerate, intensify interest to H, use in-group identity markers, seek agreement, avoid disagreement, presuppose common ground, joke, assert S's knowledge of and concern for H's wants, offer and promise, be optimistic, include both S and H in the activity, give reason, assume reciprocity and give sympathy to H. Ten strategies are used in negative politeness. They are be conventionally indirect, question with hedge, be pessimistic, minimize the imposition, give deference, apologize, impersonalize S and H, state the FTA as a general rule, nominallize and go on record as incurring a debt or as not indebting H.

II. METHOD

This research was descriptive qualitative analysis. Nida (1971: 1) explained that descriptive analysis based on what is spoken. The findings were presented without any decrease or addition. This study explained the utterance as spoken by speakers, rather than how speakers should speak.

Spouse politeness in mediation was analyzed to examine politeness strategies by referring to Sudaryanto (1993) methodology. Three steps are used in this research. They were collecting data, analyzing data, and presenting the result of data analysis. Data were collected by using observational method. The supported techniques were non-participant observation technique, recording and note-taking technique. Furthermore, the data were analyzed by using the method and pragmatics identity method. Translational Method was needed to convert Minangnese to Indonesian language. Pragmatics method was used to get meaning based on context. The supported techniques were the dividing technique and equalizing technique. Then, the result was presented by using formal and informal method. Formal method was used to simplify research results. Informal method was used to explain the research result.

III. RESULT

Politeness in mediation in Padang Religious Courts Class IA reflected in spouse as the plaintiff and the defendant. In divorce session, spouse attacked each other, defended themselves and held their own truth. Judge Mediator played an active role to mediate spouse. Spouse in mediation were analyzed to examine positive and negative politeness strategies.

A. Positive Politeness Strategies

7 positive politeness strategies used by spouse in mediation in order to save spouse positive face. They were:

1.   give special attention to H

This strategy is realized by giving special attention that can be assumed as appreciation. Special attention was expressed by spouse utterance seen in the following data:

Data 7:

Manjalang pai karajo ba masakan makan siang Da Yan. Pulang karajo jam limo lansuang balanjo ka pasa untuak dimasak manjalang Maghrib.

'Makan siang Da Yan dimasak sebelum pergi kerja. Pulang kerja jam lima langsung belanja ke pasar dan masak sebelum maghrib.'

The utterance was conveyed by wife as defendant. Positive politeness in wife's utterance indicated special attention to her husband. Wife always cooked lunch for her husband in the morning before leaving for work. Besides, wife always took time to shop and re-cook in the afternoon after working outside. Wife cooked twice a day in order to fulfill her husband's request.

2. use in-group identity markers

This strategy was realized by using identity marker used. The forms of identity marker indicated the propinquity of spouse relationship, as seen in data bellow:

Data 9:

Nyo harato pancarian uda jo awak ko nan ka dietong, Pak, sabab dari awal laki nan naiak ka teh rumah awak, Pak.

'Harta pencarian uda dan saya yang akan dihitung Pak, karena suami setelah menikah tinggal di rumah keluarga istri.'

The utterance was conveyed by wife as defendant. identity markers was being directed to her husband in order to show her positive politeness. "uda" and "laki" indicated her respect and her possession even their in divorce session.

3. seek agreement and avoid disagreement

This strategy was realized by using repetition of a part of utterance. The mediation judge played a role in mediation. Repetition showed spouse agreement and avoided disagreement, as seen bellow:

Data 20:

HM:Maksudnya tetap ingin berpisah?

P:'Iya, Pak. Sudah tidak sejalan lagi.'

The mediation judge questioned wife's decision as plaintiff to prosecute her husband. The repetition of a part of mediation judge's utterance showed the wife's agreement. Wife emphasized her purpose to get divorce soon.

4. presuppose common ground

This strategy is conveyed by showing spouse's similar point of view. The mediation judge led spouse to express and realize their wishes and habit each others, as seen before:

Data 31:

HM:Dulu nikah bujang gadis atau duda janda?

T:Bujang gadis, Pak.

'HM:Bujang gadis ya?'

'T:Iya, Pak.'

The mediaton judge asked wife as defendant about her status before marriage. The similar point of view could be seen in wife's answer which repeated a part of mediation judge's utterance. The wife stated their status before marriage are single even they married in mature age.

5. offer and promise

This strategy was realized by giving offer and promise. Hope was expressed to fulfill spouse's wishes.

Data 34:

Tanah Katapiang tagadai limo puluah juta tapi ambiaklah dek nyo, bia ambo manangguang utang – utang Pak.

'Tanah Katapiang tergadai lima puluh juta tapi ambil lah untuk dia, semua utang-utang biarlah saya yang tanggung Pak.'

The husband's utterance as plaintiff indicated an offer to give property to his wife. The property was being pawned in fifty million. Husband was willing to assume liability for a debt on the property.

6. be optimistic

This strategy was realized by showing good hope and pleasing spouse.

Data 38:

Saya akan cari kerja supaya kami bisa rujuk, Pak.

Husband's utterance as defendant showed his optimism to reconcile with his wife. Husband was aware about their economic problem. His desire motivated him to get a job.

7. assume reciprocity

This strategy is conveyed through reciprocal relationship. Spouse showed reciprocity as effect in order to fulfill spouse desire.

Data 40:

Lai namuah awak ba jaleh – jaleh Pak kalau uda ko lai jujur pulo.

'mau saya untuk terbuka Pak kalau uda jujur kepada saya.'

Wife's utterance as defendant showed reciprocity as effect if her husband became honest. Wife implied her husband's dishonesty about their marital property as long as their marriage. Her husband's divorce lawsuit was being caused by obscurity of their property. Their business mostly derived from her parents' heritage property. Her husband's dishonesty was presumed because of her husband has married with another one. Unfortunately, wife did not have any proof of their marital property since their business run by her husband independently.

B. Negative Politeness Strategies

4 negative politeness strategies used by spouse in mediation in order to save spouse negative face. They were:

1. be conventionally indirect

This strategy is realized by using indirect speech. The spouse purpose was understood by analyzing the related context.

Data 43:

Uda pandai mangecek Pak, tantu lalu nan dek inyo.

'Uda pintar bicaranya Pak jadi dapat maunya.'

The wife's indirect utterance as defendant was intended to insinuate her husband. The wife's higher education background than her husband did not affect to her language ability. The mediation judge has warned wife to speak in turns. Her husband spoke distinctly; therefore he could get his aims. Wife would like to say that her husband did not inform all things about their business. Only debts were shared to his wife. Wife did not have evidence to prosecute him. Wife's emotion in mediation was influenced by this condition.

2. be pessimistic

This strategy was realized by expressing pessimistic firstly. Spouse became pessimistic to reduce disappointment and burden unexpected responses.

Data 48:

Mungkin dia mau mencari suami lagi, Pak.

The husband's utterance as defendant showed his pessimism to reconcile to his wife. His wife's repeated rejection has made him thinking about his wife's possibilities to get remarried. They had lived in separated house for eleven months, caused husband did not have any opportunity to improve their relationship.

3. minimize the imposition

This strategy was realized to give option to spouse to choose. The option was given to appreciate the rights of spouse.

Data 51:
Tapi masalahnya sudah berulang – ulang. Dulu sudah pernah diberi kesempatan dua kali tapi tidak sampai ke pengadilan.

The wife's utterance as plaintiff showed her cooperative effort even she wanted to divorce soon. They have argued about their marriage so many times before. Wife has already tried to find solution but his husband never paid attention. Husband has been reminded before and has been given a chance to fix it.

4. apologize

This strategy manifested apologize to spouse. Apology was intended to neutralize the tension between them.

Data 53:
Maaf sajo yo Da Yan, Ita mangecek.
'Maaf Da Yan, Ita mau bicara.'

The wife's utterance as defendant showed her politeness to her husband through asking permission to speak. In the mediation, spouse was led to open their problems each other. Wife thought that their household problems can not be discussed with outsiders. Wife was worried that her husband would be embarrassed even angry when all of their problems were unfolded.

The research result of spouse politeness in mediation in Padang Religious Courts Class IA can be seen in the table below:

Table 1. The Research Result Table of Spouse Politeness Strategies

No.	Data	Positive Politeness Strategies
1.	1	1
2.	2	1
3.	3	1
4.	4	1
5.	5	1
6.	6	1
7.	7	1
8.	8	1
9.	9	2
10.	10	2
11.	11	2
12.	12	2
13.	13	2
14.	14	2
15.	15	2
16.	16	3
17.	17	3
18.	18	3
19.	19	3
20.	20	3
21.	21	3
22.	22	3
23.	23	3
24.	24	4
25.	25	4
26.	26	4
27.	27	4
28.	28	4
29.	29	4
30.	30	4
31.	31	4
32.	32	5
33.	33	5
34.	34	5
35.	35	5
36.	36	5
37.	37	5
38.	38	6
39.	39	6
40.	40	7
41.	41	7
42.	42	7
43.	43	1
44.	44	1
45.	45	1
46.	46	1
47.	47	2
48.	48	2
49.	49	2
50.	50	3
51.	51	3
52.	52	3
53.	53	4

After analyzing data, 53 data were found in spouse politeness. 42 data referred to positive politeness and 11 data referred to negative politeness. There are 8 strategies that appeared in positive politeness and 4 strategies that appeared in negative politeness. 8 positive politeness strategies compressed into 7 positive politeness strategies. 7 positive politeness strategies used by couples in mediation. They are give special attention to H, use in-group identity markers, seek agreement and avoid disagreement, presuppose common ground, offer and promise, be optimistic and assume

reciprocity. The 4 negative politeness strategies used by couples in mediation are be conventionally indirect, be pessimistic, minimize the imposition and apologize.

IV. DISCUSSION

The problem of this study had been answered in order to full fill the purpose of related research. This study examined spouse politeness mediation in Padang Religious Courts Class IA. The data were analyzed to explain the politeness strategies.

After analyzing data, the research result showed the positive and negative politeness strategies were used by spouse in mediation. They were eight positive politeness strategies and four negative politeness strategies. Eight positive politeness strategies became seven positive politeness strategies. There were two politeness strategies interrelated and mutually supported each other, namely seek agreement and avoid disagreement strategy. The unification of these two strategies was supported by Octavianus (2006: 104) who has elaborated Brown's and Levinson's politeness strategies before.

After analyzing data, several Brown and Levinson's politeness strategies were not be used. Seven positive politeness strategies were exaggerate, intensify interest to H, joke, assert S's knowledge of and concern for H's wants, include both S and H in the activity, give reason, give sympathy to H. Six negative politeness strategies were question with hedge, give deference, impersonalize S and H, state the FTA as a general rule, nominal and go on record as incurring a debt or as not indebting H.

The use of politeness strategies were influenced by the limitation of context in mediation. Mediation was conducted by the mediation judge in order to provide opportunity for spouse to solve their problem. Spouse answered the mediation judge's questions by turns. There was almost no direct communication between them. Even thought spouse had struggle with each other in order to answer the mediation judge, they still did not do communication directly. Unfortunately, they always avoided to do direct contact.

V. CONCLUSION

The research on the spouse politeness in mediation was conducted in Padang Religious Court of Class IA. The result of the analysis explains the politeness strategies. Mediation is closed trial which is presented by spouse and Mediation Judge.

The result describes and explains about spouse politeness in mediation as found in the Padang Religious Court Class IA. Mediation is a way to reconcile and review spouse decision. The presence of a mediation judge leads spouse politeness in order to convey their wishes and to express their feeling without any barriers. Therefore, further politeness research can be focused on politeness mediation in civil case and criminal case.

REFERENCES
[1] Chaer, Abdul. 2010. *Kesantunan Berbahasa*. Jakarta: Rineka Cipta.
[2] Eelen, Gino. 2001. *Kritik Teori Kesantunan.* Surabaya: Airlangga University Press.
[3] Effendy, Onong Uchjana. 1993. *Ilmu, Teori, dan Filsafat Komunikasi*. Bandung : PT. Citra Aditiya Bakti.
[4] Ikawati, Nur Anisa. 2011. 'Kesantunan Menolak dalam Interaksi Percakapan Keluarga AD di Kompleks Asmil Yonif 514 Kabupaten Bondowoso (kajian Etnografi Komunikasi)'. *Tesis.* Universitas Negeri Malang dalam http://karyailmiah.um.ac.id/index.php/disertasi/article/view/10922 diakses 02 Februari 2012.
[5] Indonesia, Republik. 2008. *UU RI Tentang Perkawinan*. Jakarta: CV. Tamita Utama.
[6] Manaf, Ngusman Abdul. 2003. 'Kesantunan Berbahasa Kelompok Etnik Minangkabau dan Implikasinya Terhadap Kesetaraan Jender' dalam *Kajian Sastra: Jurnal Kebahasaan, Kesusastraan dan Kebudayaan.* Semarang: FS UNDIP.
[7] Marwiah. 2010. 'Bahasa dan Kebahagiaan dalam Persepsi Perempuan Kontemporer: Suatu Studi pada KomunitasTNI di Kolaka' dalam *Jurnal Kandai Volume 6 No.2, November 2010*.
[8] Nadar, FX. 2009. *Pragmatik & Penelitian Pragmatik.* Yogyakarta: Graha Ilmu.
[9] Nida. Eugine A. 1970. *Morfology: The Descriptive Analysis of works*. Ann Arbor: The University of Michigan Press.
[10] Oktavianus. 2006. *Analisis Wacana Lintas Bahasa.* Padang: Andalas University Press.

[11] Sudaryanto. 1993. *Metode dan Aneka Teknik Analisis Bahasa*. Yogyakarta: Duta Wacana University Press.

[12] Sudira, S.H., M.H., Dr. I Ketut. 2016. *Mediasi Penal: Perkara Penelantaran Rumah Tangga.*Yogyakarta: UII Press.

[13] Trosborg, Anna. 1995. *Interlanguange Pragmatics: Requests, complaints and Apologies.* New York: Mouton de Gruyter.

[14] Wijana, I Dewa Putu. 1996. *Dasar-Dasar Pragmatik.* Yogyakarta: Andi.

[15] Yule, George. 2006. *Pragmatik.*Yogyakarta: Pustaka Pelajar.

[16] 'Pengadilan Agama Padang Catat Peningkatan Kasus' dalam http://eksposnews.com diakses 02 Februari 2012.

[17] 'Profil Pengadilan Agama Kelas IA Padang' dalam http://migrasi.pa-padang.net diakses 02 Februari 2012.

Utilization Of Pos Metro Padang Newspaper For Spatial Analysis Of Crimes Rate In Urban Area (Case Study Of Crimes Rate In Padang City From 2015-2016)

Elvi Zuriyani[1], Rika Despica [2]
[1]*Program Studi Pendidikan Geografi STKIP PGRI Sumbar, Indonesia, zuriyanielvi@yahoo.co.nz*
[2] *Program Studi Pendidikan Geografi STKIP PGRI Sumbar, Indonesia, despicharekha@yahoo.com*

Abstract

Pos Metro Padang Newspaper is one of the media conveyed information that specifically contains information about crimes in West Sumatra. As an urban area, Padang city certainly can not be separated from the crimes. This study aims to determine the extent to which the newspaper can provide information for the communities, especially about crimes, knowing the crimes rate that occurred in Padang city, especially those contained in Pos Metro Padang newspapers and can map the spatial distribution of crimes in Padang city based on Pos Metro Padang newspaper in 2015-2016. The type of this research is descriptive research, which uses qualitative data obtained from daily newspaper of Pos Metro Padang. The results of this study are there are some areas in Padang city which has a high crimes rate in 2015-2016. The two sub-districts are Padang Barat District and Padang Selatan District. Areas with the least crimes are Pauh District and Bungus Teluk Kabung District. News of Pos Metro Padang newspaper is very useful for the communities in West Sumatra to get informations about the crimes so that peoples can be more vigilant and be carefuly with they daily activities.

Keywords - *Pos Metro Padang newspaper, spatial analysis, crimes rate, urban area.*

I. INTRODUCTION

Padang City is the capital of West Sumatra Province which has an area of 694.96 km2, consisting of 11 districts. As the capital of West Sumatera province, Padang city is one of economic center, educational center, trade center, office center and has various transportation means to reach other area either in province or outside province of West Sumatra. Because of this, there will be movement of the population either from the Padang city or from other areas. It will bring positive impacts and negative impacts to the socio-economic life of the community in Padang city.

A region certainly have many social problems. One of them is a crime issue. Based on the opinions of various experts the crime rate is influenced by the opportunity to become a thief (Sir Francis Bacon, 1600), free will, hedonistic decision, and failure in social contracts (Voltaire & Rousseau, 1700), congenital antisocial qualities (Cesare Lombroso, 1835-1909), punishment given to the offender is disproportionate (Other Classical Theorists), and poverty (Aristotle) (Yuliandarmaji, 2013).

Based on data compiled by numbeo.com in boyendratamin.com (2015), the crime index in 2015, Indonesia is ranked 68th out of 147 countries. The crime in Indonesia continues to increase every year. Throughout the year, there were 324,084 crime cases in Indonesia. In the calculation of BPS, during the period of 2013 every 1 minute 32 seconds occurred 1 crime in Indonesia. Meanwhile, of the 100,000 people in Indonesia, 140 of them are at risk of crime rate. Based on the Bureau of Police Headquarters Operations Control in 2013 the number of crimes reported by the regional police from 2011-2013, West Sumatra was 11,695 (in 2011), 13,468 (in 2012) and 14,324 (2013). Based on the data seen that there is an increase in crime that occurred in the area of West Sumatra Province.

Data of criminal acts that occur especially in Padang City can be obtained through police data, we can also use media such as newspapers to see the spatial distribution of crime. Newspapers or commonly called newspapers is one of the Newspaperof journalism where the contents of articles containing about the information or news about human life, ranging from political, health, legal, social, economic to advertising (Riyadia, 2012). Pos Metro Padang is a daily newspaper published in Padang, Indonesia. This newspaper belongs to the Jawa Pos group. The paper was first published in 2001. The newspaper generally preaches on entertainment, national, sports and news related to current issues and

other important events. But for the newspaper Post Metro Padang, Headline is always displayed is some criminal news that happened in the city of Padang and other areas in West Sumatra.

Form of newspapers published every day can be used as an intermediary to know the spatial distribution of crime consisting of the location of crime, the type of crime, the motive of the crime and the characteristics of the location where the crime occurred. The reason to take the newspaper as a source of data about crime is because with the newspaper media we will get more detailed information about crime events that occur in a region. In addition we know that media not only as a transmitter of information, but from the news in the mass media we can analyze the spatial symptoms of an event associated with social phenomena in this case is the crime that occurred in the city of Padang. The purpose of this research is to mapping the spatial distribution of criminality in Padang City based on news in Daily Pos Metro Padang Newspaper 2015-2016 year and how the crime rate that happened in Padang city based on daily news of Pos Metro Padang.

Based on the background and objectives that have been put forward, the authors are interested to examine about the use of Newspaperfor spatial analysis crime rate in urban areas (Crime case study in Padang City 2015-2016).

II. METHOD

This study is a descriptive study using qualitative data and quantitative data obtained from the Pos Metro Padang Newspaper and from the Central Bureau of Statistics of Padang city. Based on the research objectives that have been proposed, there are several variables that will be measured, namely the location of criminality, crime frequency and the distribution of crime location. The variables in this research that have been obtained will then be measured and analyzed using several analytical tools, namely using the SIG Software Arc View GIS 3.2 to generate spatial distribution of spatial map in Padang City which is made from crime data contained in Pos Metro Padang newspaper. Furthermore, also analyze the crime rate that occurred in Padang city from 2015-2016 based on the news contained in Pos Metro Padang newspaper.

III. RESULT
Number of Crime in Padang City based on Post Metro Padang Newspaper

Based on the research that has been done about the information obtained through Padang Post newspaper newspaper, there is news contained about the crime that has been classified the location of the occurrence (per district). In the following table, is the result of data recapitulation of crime news that occurred in Padang city Year 2015-2016.

Table 1. Number of Crime Reports of District in Padang City 2015-2016

No	Location (District)	Number of Crime Reports of District in Padang City	
		2015	2016
1	Bungus Teluk Kabung	12	8
2	Kecamatan Koto Tangah	31	36
3	Kecamatan Kuranji	23	23
4	Kecamatan Lubuk Kilangan	10	20
5	Kecamatan Lubuk Begalung	39	10
6	Kecamatan Nanggalo	13	10
7	Kecamatan Padang Selatan	48	26
8	Kecamatan Padang Barat	64	41
9	Kecamatan Padang Timur	37	30
10	Kecamatan Padang Utara	31	16
11	Kecamatan Pauh	6	13
	Total Keseluruhan	**314**	**233**

Sources : Daily News Post Metro Padang Newspaper (2015-2016)

Based on the above data, it is seen that in 2015 there are 314 crime cases that occurred in the city of Padang. While in 2015 has decreased, with 233 crime cases that occurred in the city of Padang. To make it easier to read the table number of criminal acts contained from news daily newspapers Post Metro Padang, following it can be seen on the map of the number of criminal acts in 2015-2016.
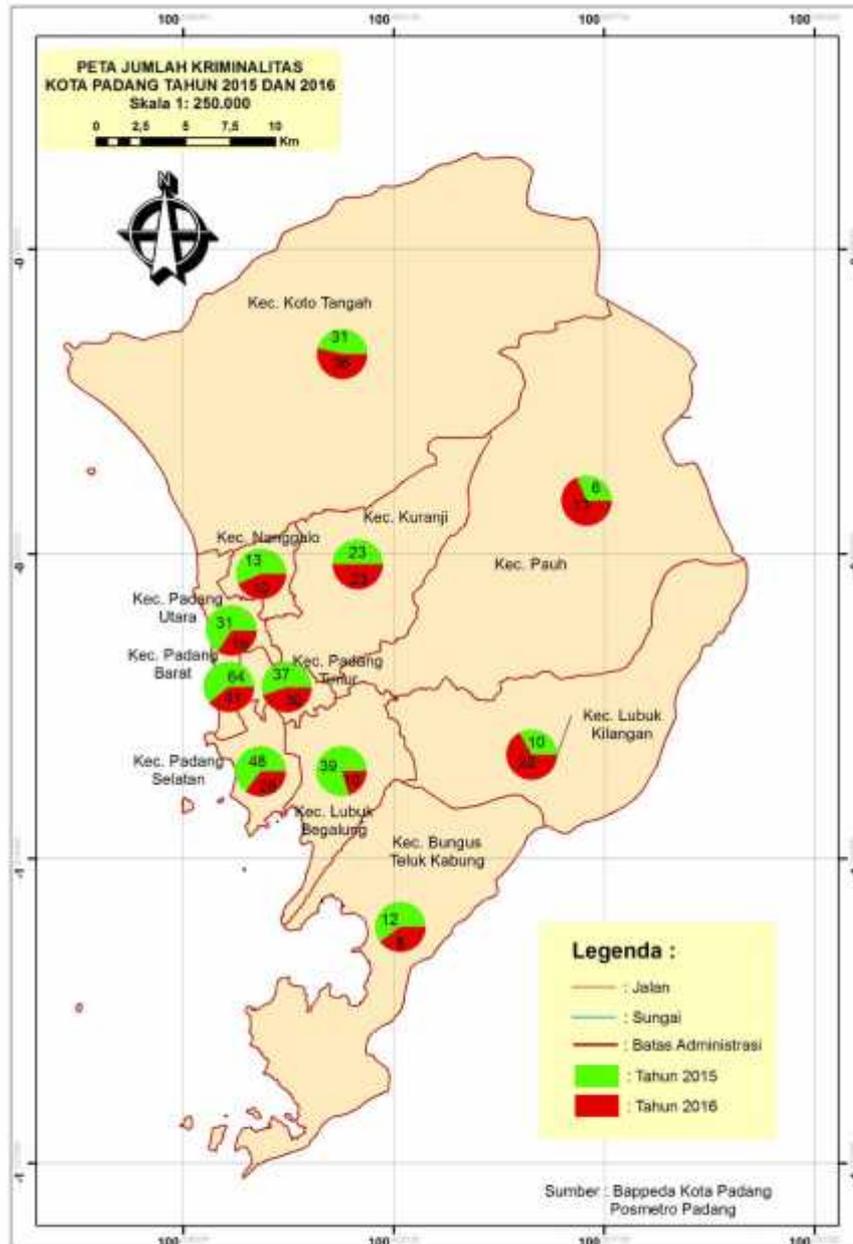
Figure 4. Map of Crime Amount 2015 and 2016

Based on the data obtained about the crime in Padang City, then we make the ranking of total criminality that occurred in accordance with the number and year of occurrence based on the Daily of Pos Metro Padang newspaper of 2015-2016. Here are the tables and graphs of the sequence number of crime events per sub-district of 2015-2016.

Table 2. Sequence Number of Crime per District 2015-2016

2015			2016		
Number	**Districts**	**Quantity**	**Number**	**Districts**	**Quantity**
1	Kecamatan Padang Barat	64	1	Kecamatan Padang Barat	41
2	Kecamatan Padang Selatan	48	2	Kecamatan Koto Tangah	36
3	Kecamatan Lubuk Begalung	39	3	Kecamatan Padang Timur	30
4	Kecamatan Padang Timur	37	4	Kecamatan Padang Selatan	26

110

5	Kecamatan Koto Tangah	31		5	Kecamatan Kuranji	23
6	Kecamatan Padang Utara	31		6	Kecamatan Lubuk Kilangan	20
7	Kecamatan Kuranji	23		7	Kecamatan Padang Utara	16
8	Kecamatan Nanggalo	13		8	Kecamatan Pauh	13
9	Bungus Teluk Kabung	12		9	Kecamatan Lubuk Begalung	10
10	Kecamatan Lubuk Kilangan	10		10	Kecamatan Nanggalo	10
11	Kecamatan Pauh	6		11	Bungus Teluk Kabung	8

Sources : Daily News Post Metro Padang Newspaper (2015-2016)
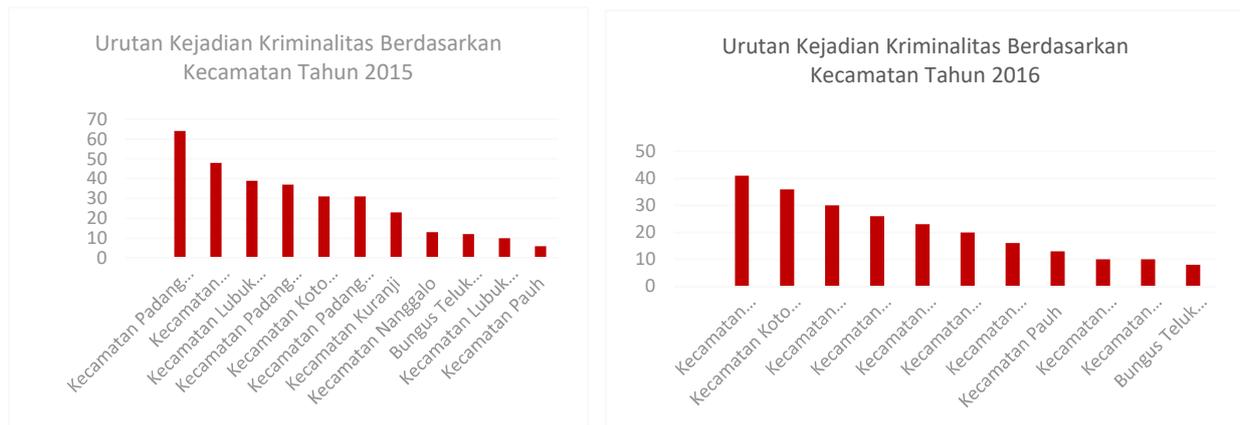
Figure 5. Graph of Crime per Sub-District in Padang City 2015-2016
Sources : Daily News of Pos Metro Padang Newspaper (2015-2016)

Category of Crime Level in each sub-district in Padang City 2015-2016

After getting the amount of criminality in Padang city from Daily Pos Metro Padang Newspaper, then compiled the category of crime rate in each district in Padang city. The categories are listed based on the number of crime tables in Padang before. There are three categories of areas with high, medium and low crime categories. This category is arranged based on the range of values by using the medium and low value range formula. This category is organized by value range using the formula:

$$\frac{kt \ - \ kr}{3}$$

Description:
        kt = high criminality
        kr = low criminality
        3 = total of category

For the category of stretch value of the number of criminals in 2015 are:
Low = 0-19
Medium = 20-38
Tingggi =   39

For the category of stretch value of the number of criminals in 2016 are:
Low = 0-11
Medium = 11-22
Tingggi =   23

Based on the calculation of the amount of criminality in each district in the city of Padang, then get the category of areas that belong to areas with low, medium and high crime rates.

Table 3. Category Table Level Crime

Category	2015 (Disticts)	2016 (Disticts)
Low	Nanggalo, Lubuk Kilangan, Bungus Teluk Kabung, Pauh	Nanggalo, Bungus Teluk Kabung, Lubuk Begalung
Medium	Kuranji, Padang Timur, Koto Tangah, Padang Utara	Lubuk Kilangan, Pauh, Padang Utara
High	Padang Barat, Padang Selatan, Lubuk Begalung	Kuranji, Padang Barat, Padang Selatan, Padang Timur, Koto Tangah

Source: Primary Data Analysis News Crime Newspaper Post Metro Padang 2015-2016

For more details can be seen the following map.
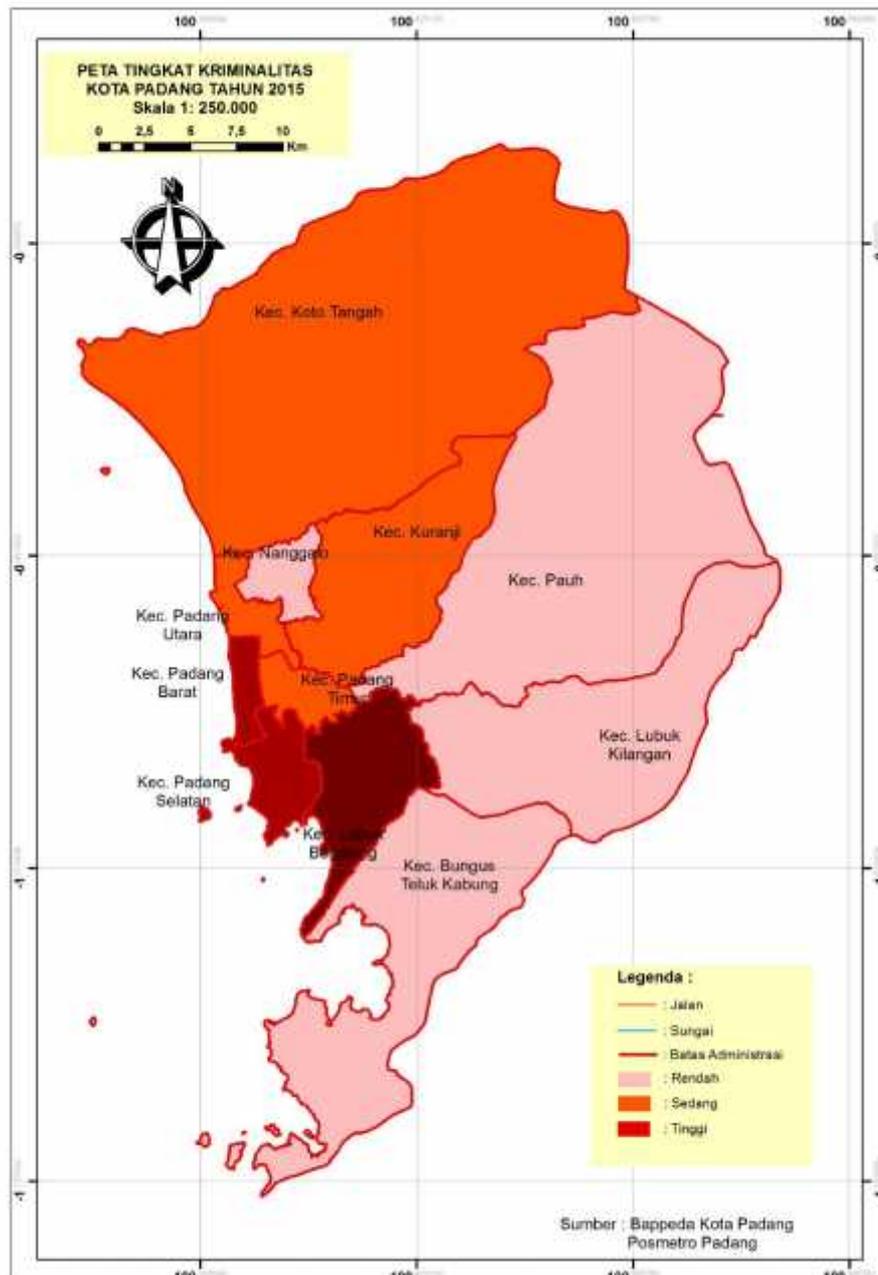
Figure 6. Map of Crime Rate of Padang City 2015
Source: Data Analysis based on the Post Metro Padang Newspaper 2015
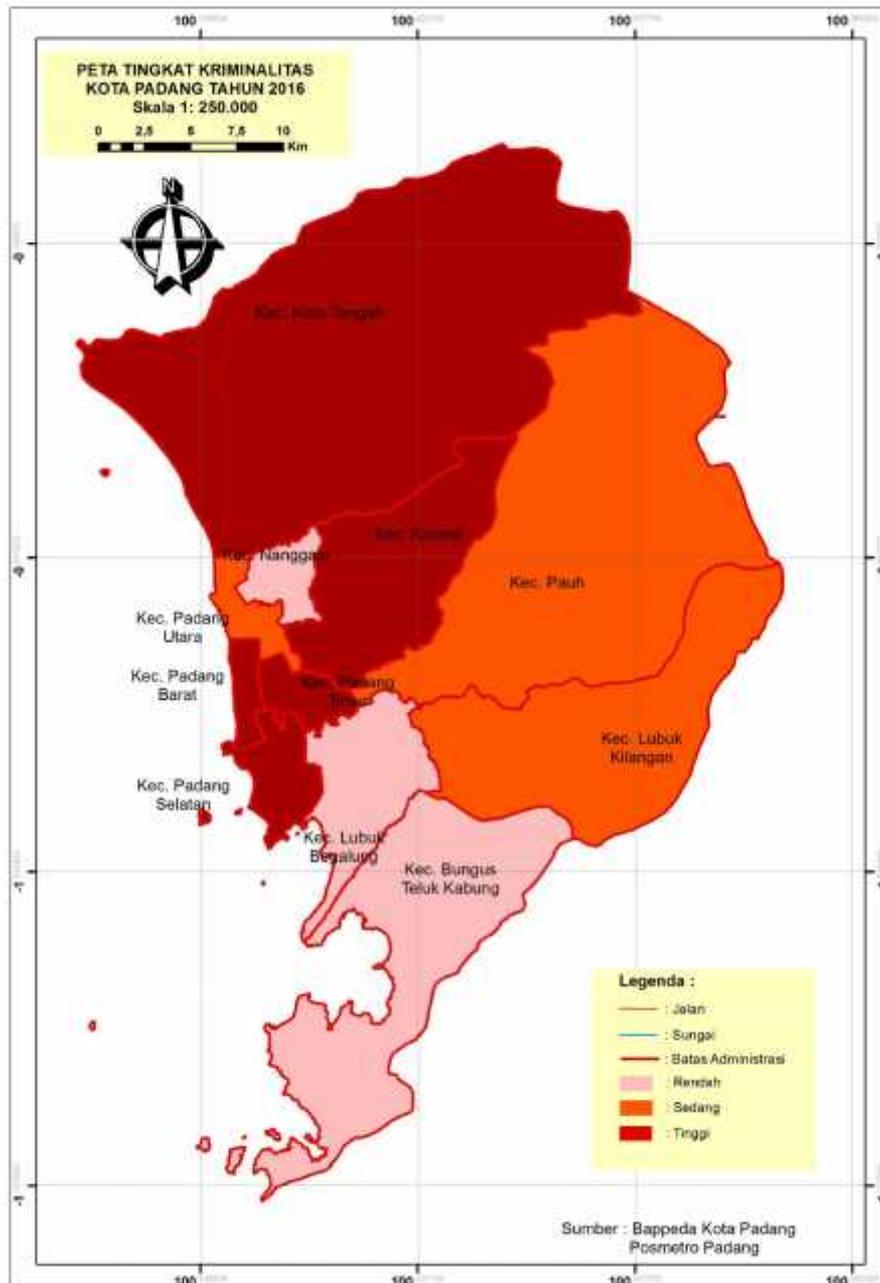
Figure 7. Map of Crime Rate of Padang City 2016
Source: Data Analysis Based on the news of Pos Metro Padang Newspaper 2016

IV. DISCUSSION

Based on the results of research and data analysis has been done then it is known newspapers is one means that can be used by public to know informations that occurred in a region. Post Metro Padang Newspaper is one of media in Padang city that contains various information that occurred in the region of West Sumatra and other regions in Indonesia. But every Newspaperhas its own cash characteristics associated with the news it conveys. Newspaper Post Metro Padang is a newspaper that has a characteristic with news headlines delivered. Every day the postal newspaper metro padang contains news about the criminality in his headline. That way, the public can find out what criminal events that occurred in West Sumatra. Setiawan and Dona (2015) say that the number of cases of crime that occurred in a region can describe the welfare of the community of security. Every citizen is at risk of becoming a victim of crime. The greater the risk that the community describes the insecurity of a region. This risk can be expressed by a measurement called the crime rate.

113

Based on the research that has been done on information obtained through Post Padang newspaper, there are several areas in Padang City with high crime rate in 2015 and 2016. In 2015 there are 314 crime cases that occurred in Padang City. While in 2015 has decreased, with 233 crime cases that occurred in the city of Padang. This is in line with data on the number of criminals obtained from BPS data of Padang City 2014-2016. This is in line with data on the number of criminals obtained from BPS data of Padang City 2014-2016.

Table 4. Data Number of Criminal Acts in Padang City 2014-2016.

Polresta Padang	Quantity of Crimes		
	2014	**2015**	**2016**
Polresta Padang	1725	1927	1411
Polsekta Kawasan	54	43	34
Polsekta Bungus Teluk Kabung	81	78	77
Polsekta Lubuk Kilangan	396	367	361
Polsekta Lubuk Begalung	595	599	615
Polsekta Padang Selatan	467	502	477
Polsekta Padang Timur	380	369	690
Polsekta Padang Barat	627	607	614
Polsekta Padang Utara	754	722	742
Polsekta Nanggalo	507	488	463
Polsekta Kuranji	686	760	792
Polsekta Pauh	333	434	466
Polsekta Koto Tangah	1022	957	812
Total	**7627**	**7853**	**7554**

Sources: BPS Padang City (2016)

Based on the above table, it can be seen that in 2014 the crime rate that occurred in Padang City was 7627 cases, while in 2015 experienced an increase of 7853 cases and in 2016 decreased by 7544 cases. From these two data sources, it is seen that in 2015 the number of criminal cases in Padang has increased equally. Data obtained by the Daily Post Metro Padang certainly has relevance to the data of the Police. It can be said that the data of crime in the city of Padang to be a source of news by the newspaper Post Metro Padang which will then be published in the newspaper media Post Metro Padang every day.

From the criminal statistical data of 2015, West Sumatra is an area with a total of 16,277 cases of crime (the highest number 6 of Indonesia's provincial / district data). However, for the level of risk of crime rate (crime rate), West Sumatra including 3 large areas with the largest number of crime rate. North Sulawesi Police recorded the highest level of risk of crime, namely 328 (every 100,000 population estimated as many as 328 people at risk of crime), followed by Central Sulawesi Police (317) and West Sumatra 317 (Crime Statistics Data, 2016). The number of crimes (total crime) and the level of risk of crime (crime rate) only describes the events of crime in general. The crime rate can be more useful especially in describing the condition of security and public order (Kamtibmas) and the level of vulnerability of a region when viewed in more detail. Criminal events are one of the social phenomena that occur in an urban area. As noted by Mabel A. Elliot (1952) in Purnianti and Darmawan, 1987 in Astuti (2014) sees crime from several angles, namely crime as one of social problems, crime as one of psychological problems, crime as a form of psychological abuse and feeling anti Social and criminal behavior as a form of acts prohibited by law.

Maslichah dan Suryani (2012) argues that by law, a crime is defined as an act or omission that is prohibited by law which may be punished by imprisonment and / or a fine. Murder, robbery, theft, rape, drunken driving, child disposal, and non-payment of taxes are all common examples of criminality. Has noted the key to understanding crime is to focus on the fundamental attributes of all criminal behavior rather than to certain criminal acts alone. According to Gottfredson and Hirschi's notes in Maslichah and Syriac (2012) criminality is a style of strategic behavior characterized by

egoism, ignorance of the suffering and needs of others, and low self-control. Such criminal behavior may entrap someone in criminal law.

Based on the data analysis shows that Padang Barat District has more cases than other regions, followed by District of Padang Selatan and Koto Tangah Subdistrict is the biggest three crime committed. By 2015 for the highest crime rate in Padang City, there are three sub-districts included in the category of high crime rates. Padang Barat Subdistrict, South Padang Subdistrict and Lubuk Begalung Subdistrict are categories of high crime rate. While in 2016, there are 5 districts with high crime rate, namely Padang Barat district, Kuranji District, District of Padang Selatan, District of Padang Timur and Koto Tangah Subdistrict.

For the medium category, in the year 2015 is the District Kuranji, District Padang Timur, District Koto Tangah and District Padang Utara. By 2016 the medium category is Kecamatan Lubuk Kilangan, Pauh and Kecamatan Padang Utara. For the low category in 2015 is Naggalo sub-district, Lubuk Kilangan Sub-district, Bungus District of Teluk Kabung and Kecamatan Pauh. In the year 2016 the low category is Sub Nanggalo, Bungus Teluk Kabung District and Lubuk Begalung District.

Based on the data collected and maps that have been made, it can be seen that in 2015-2016, Padang Barat and Padang Selatan sub-districts are included in the category of areas with high crime rates. Padang Barat and Padang Selatan sub-districts are adjacent areas and are categorized as downtown areas filled with various activities. According to Abdulsyani (1987) in Astuti (2014), There are two factors that can lead to crime that is internal factors that include the special nature and general nature in individuals, and external factors. The special nature in the individual among others; Mental illness, emotional power, low mental, and anatomy, while the general nature in the individual among others; Age, physical strength, individual position in society, individual education, and individual entertainment. External factors may include economic factors (price changes, unemployment, urabanization), religious factors, reading factors, and film factors.

Based on Marina and Budiantara (2013) research, every 10,000 residents in each district / city in East Java, there are seven people who are at risk of crime. Madiun city is the city with the highest crime percentage in East Java that is equal to 0,2%. There are six variables that significantly affect the percentage of criminality in East Java namely population density, open unemployment rate, percentage of poor population, percentage of population who never go to school, percentage of population who are victims of drug abuse, and percentage of problem family. For more details on the next discussion will be described in detail about the characteristics of the region in the city of Padang with the highest incidence of crime as well as the grouping of crime based on news contained in Post Metro Padang Newspaper. Urban area is a region that has a rapid development. Both from the sectors of economy, education and human resources. Criminal acts may occur in any region, either in rural areas or in urban areas. Padang city is the capital of West Sumatra Province. As the provincial capital of Padang city is the center of growth which is also a region with characteristics of high population growth, the demand for population mobility from and to the city itself, the high economic activity and the rapidly growing economic sectors and the growth of settlements, the transportation sector Which makes it easier for people from outside the region to make the move.

Tarigan (2009) argues that urban areas have various facilities that will support the function of the city itself, which is the center of trade, service center, the availability of various facilities and infrastructure, education center, central government communication center, the location of well-ordered settlements. So that more and more functions and urban facilities, the more depicts the actual hierarchy of the city and the higher the hierarchy of the more widespread influence. But if the growth of an urban area is not in line with the economic growth of the surrounding community there will be social and economic inequality. This can be seen from several faces of big cities in Indonesia such as Jakarta. In the center of the city as a region of growth experienced a very rapid development as a modern and metropolitan city. But in the suburbs seen a very significant difference. The regional growth gap can lead to inter-regional gaps that can lead to other social problems. Samsudin (2003) in his research said that the gap between regions in Tangerang Regency is one of the serious problems that must be addressed through policy measures with the right strategy. This if not received serious attention is feared will cause social jealousy, which will eventually create conflicts between groups and between regions that will disrupt the stability of regional security.

Likewise with the Padang city area which also has suburban areas that also have a level of development of different areas with the downtown area. This is indicated can lead to economic

inequality and other social gaps that can lead to social problems such as crime. Setiawan and Dona (2015) that the crime rate is a number indicating the risk of the population becoming victims of crime per 100,000 population. The high level of criminality in a region is often associated with economic, social and demographic factors in the community. Each region with other territory has interrelationship with each other, good interconnection because of the proximity of distance between regions and because of the similarity characteristics, culture and language owned.

According to Kartono (1999) in Purwani (2014), the incidence of crime is caused by biological factors, sociologic consisting of economic factors (economic system, population, market price change, monetary crisis, unemployment), mental factors (religion), Physical factors (climatic conditions) and personal factors (age, race, alcohol, war). Abdulsyahi (1987) in Purwani (2014) also suggests that there are two factors that can lead to crime that is internal and external factors. The general factor consists of specific characteristics of mental illness, emotional power, low mental, and anatomy. While the general nature consists of age, physical strength, individual position, and individual entertainment. External factors that influence crime are economic factors (price changes, unemployment, urbanization), religious factors, education, association and the environment.

As one form of social problems in society, crime must necessarily be reduced and eliminated. In order to reduce criminal acts occurring within the community various efforts must be made by the public as well as by the security apparatuses of the police, as well as other security officers. Crime prevention efforts can be done in a preventive and repressive. Preventive action is the action taken by the authorities before social or non-criminal deviations occur so that crime can be prevented or mitigated. While repressive action is an active action performed by the authorities at the time of social deviation occurs and can be stopped.

Rohman (2016) argues that the problem of crime prevention, not just overcoming the crimes that are happening within the community, but must start from conditions favorable to human life. It needs to be explored, developed and utilized all potential support and public participation in efforts to combat crime. Included in this case is that preventive efforts should be the task of the whole community. Preventive solutions are essentially needed to minimize the causes and opportunities for crime. E.H. Sutherland and Cressey in Rohman (2016) argue that in crime prevention there are two methods used to reduce the frequency of crime, ie the method of reducing the repetition of crime is a way of reducing the number of recidivities by a coaching Done conceptually. The method to prevent the first crime, is one way that is intended to prevent the first crime committed by a person and this method is also known as prevention or preventive methods.

In addition, improving education and creating employment by the government and private sector is one of the efforts that can reduce crimes in a region so that people can have a better education and improve pengahasilan society. Another effort that can reduce crimes is by reducing the gap between urban areas and suburbs. With the development of a uniform region it will affect to lives of the people. Both economic life and social life of peoples. So that people can live with prosperity and comfort. Meanwhile, newspaper media as a transmitter of information can also be used as a tool to make people more alert in daily activities. Likewise with Pos Metro Padang Newspaper that can serve as a media penyampai information including crime news that occurred in West Sumatera.

V. CONCLUSION

1. The amount of crimes are based on news of pos metro newspaper field in line with data on the number of criminal cases obtained from West Sumatran Police and BPS Padang data about criminal and criminal acts in 2015 and 2016. The number of criminals in 2015 is more than the amount of crimes in 2016 .
2. There are three categories of areas with rate crimes that is low, medium and high. Areas with high levels of crimes in 2015 are West Padang District, South Padang Subdistrict and Lubuk Begalung Subdistrict. In 2016 are Padang Barat District, Kuranji District, South Padang District, Padang Timur District and Koto Tangah District.
3. Based on the map of the crime rate in Padang City, there are two sub-districts with high crime rate in 2015 and 2016 are Padang Barat district and Padang Selatan districts. This region is a city center area with a large area of small and large populations, but with a high level of economic activity.

REFERENCES

[1] Astuti, Nur Widi (2014). *Analisis Tingkat Kriminalitas Di Kota Semarang Dengan Pendekatan Ekonomi Tahun 2010 – 2012*. Skripsi. Fakultas Ekonomika dan Bisnis Universitas Diponegoro Semarang.

[2] Dona Dan Setiawan (2015. *Pemodelan Faktor-Faktor Yang Mempengaruhi Tingkat Kriminalitas di Jawa Timur Dengan Analisis Regresi Spasial.* Jurnal Sains Dan Seni ITS Vol. 4, No.1. Jurusan Statistika, Fakultas Matematika Dan Ilmu Pengetahuan Alam, Institut Teknologi Sepuluh November (ITS).

[3] Hilman, Sasmito dan Wijaya (2015). *Pemetaan Daerah Rawan Kriminalitas di wilayah hukum Poltabes Semarang Tahun 2013 dengan Menggunakan Metode Clustering.* Jurnal Geodesi Undip. Volume 4 Nomor 1 Tahun 2015.

[4] Koranti dan Purwani (2014). *Kajian Sosial Ekonomi dalam menganalisis Faktor Penyebab Tindak Kriminal Terhadap Wanita di Era Globalisasi*. Proceeding 3th Economics and Business Research Festival. UKSW.

[5] Kota Padang Dalam Angka (2016). Badan Pusat Statistik Kota Padang Tahun 2016.

[6] Maslichah. S dan Suryani. E (2012). *Analisis Pengaruh Faktor Internal Dan Eksternal Penyebab Timbulnya Tindakan Kriminal Dengan Pendekatan Simulasi Sistem Dinamik Untuk Mengurangi Angka Kriminalitas*. Jurnal Teknik POMITS Vol. 1, No. 1, (2012) 1-6. Jurusan Sistem Informasi, Fakultas Teknologi Informasi, Institut Teknologi Sepuluh Nopember (ITS)

[7] Rohman, Arif (2016). *Upaya Menekan Angka Kriminalitas dalam Meretas Kejahatan yang Terjadi Pada Masyarakat.* Jurnal Perspektif Volume XXI No. 2 Tahun 2016 Edisi Mei.

[8] Samsudin, Didin. 2003. "Peneetuan Pusat-pusat Pertumbuhan Ekonomi Wilayah Kabupaten Tangerang". Magister Perencanaan dan Kebijakan Publik, Program Pasca Sarjana, Universitas Indonesia. Available : http://www.digilib.ui..ac.idopacthemeslibri2detail.jspid=74983

[9] Setiadi, Piarsa, Mandenni (2015). *Sistem Informasi Geografis Pemetaan Tingkat Pertumbuhan Penduduk Berbasis Web Jurusan Teknologi Informasi, Fakultas Teknik, Universitas Udayana*. Jurnal Merpati Vol. 3 No. 3 Desember 2015. ISSN: 2252-3006

[10] Traigan, Robinson (2009). *Ekonomi Regional*. Teori Dan Aplikasi. Bumi Aksara. Jakarta

[11] Yuliandarmaji, A (2013). *Analisis Spatio-Temporal Kriminalitas Kota Yogyakarta dengan Visualisasi Webgis Tahun 2011-2012*. Jurnal Publikasi ilmiah. 2012. Fakultas Geografi. Universitas Muhammadiyah Surakarta.

Elvi Zuriyani The author is a lecturer at STKIP PGRI West Sumatra in Geography Education Studies Program. The author is currently teaching in the subject of Demography and Regional Analysis. Author also often attended the national and international seminars, workshop, doing community service and research. Author interested in researching field of environmental geography and regional planning. The latest research is a novice lecturer's study entitled Utilization of Media For Criminality Level Analysis In Urban Area (Case Study Level Of Criminality In Padang City From 2015-2016), funded by DIKTI and implementation in 2017.

Rika Despica is a lecturer at STKIP PGRI West Sumatra in Geography Education Studies Program. The author is currently teaching in the subject of Tourism Geography. Authors also often attended the national seminar. Authors also often attended the national and international seminars, workshop, doing community service and research. The latest research is a novice lecturer's study entitled Utilization of Media For Criminality Level Analysis In Urban Area (Case Study Level Of Criminality In Padang City From 2015-2016), funded by DIKTI and implementation in 2017.

Developing Social Aspects Early Childhood Activities Through Traditional Games

Engelbertus Seran
Early Chidhood Ecucation, Universitas Pendidikan Indonesia, Indonesia
Engelbert181191@gmail.com

Abstract

Early childhood is a "golden age period," meaning is a golden period for all aspects of human development, whether physical, emotional and social cognition. One aspect is an important development for early childhood is the social aspect. This study titled Developing Social Aspects of Early Childhood Activity Through Traditional Games. This study aims to: (1) Finding, reconstruct, and classifying traditional games in Indonesia in accordance with the cultural values of society. (2) Analyzing the traditional games as a means of stimulants four aspects of early childhood development is the social aspect. Social development of children depends on the individual child and including kindergarten. There are close links between the skills associate with happy times in childhood. The child's ability to adjust to the environment. Acceptance of the environment and other positive experiences during social activities is the basic capital that is essential for a successful and enjoyable life in the future, what the child is fostered in childhood will reap the fruit of their future adulthood. Social development is the attainment of maturity in social relations.

This study uses qualitative paradigm that produces descriptive data in the form of words that is obtained from a variety of data collection techniques used. Conclusions were found from this study is that there is that using the traditional game archipelago. The traditional games are the means to develop basic aspects of child development, such as: physical-mitorik, cognitive, social-emotional, and language. Moreover, early childhood can recognize local cultural values contained in each type of game to share, memecakan problems experienced by children. This is in accordance with the motto of learning in early childhood "Learning while Playing" stimulation aspects of child development is derived from the traditional game, especially game ancestral culture.

Keywords - *Social Aspects, Childhood, Traditional Games.*

I. INTRODUCTION

Education is the basis for setting up a quality human being and can develop their potential optimally. Law of the Republic of Indonesia Number 20 Year 2003 on National Education System aims to develop students' potentials to become a man of faith, devoted to God Almighty, noble, healthy, knowledgeable, skilled, creative, independent, and become citizens of a democratic and accountable , Education is believed to be the basis of the formation of qualified human resources.

Children are the foundation for the family, so the sound of the classic phrase we often hear in the environment around us. Not only that, even on the National Children's Day (23 July 2005), everywhere we read the slogan 'Children is Hope Nation', 'The Golden Peak Children'. This expression gives an indication of how the child has a very important value in the future. To achieve such a noble purpose, not without effort, but should be early intervention through education to children in order to be a reliable asset to national development in the future. One effort that can be done is to develop a social aspect in early childhood.

Over time, the development of civilization and globalization is making lifestyle changes, dropping off children and older people are less aware of the past events that are important and meaningful. For example, many children are not familiar with the traditional game area where he lives. When children and parents have forgotten ancestral culture, what about future generations? Or if the parent or adult generation less culture and traditions of ancestors, if possible ana-child will know, understand and preserve the culture? Would not it be that children would be more familiar with the values of the outside coming, rather than values which have been held.

Local cultural values found in a variety of community cultural phenomenon. One of them is the traditional children's games. The traditional game has a special meaning in instilling attitudes, behaviors, and skills in children. There is a sublime meaning contained in it, such as religious values, educational values, norms, and ethics that all of them will be useful in life.

The most dominant influence on the discourse of playing time in early childhood education and psychological experts radi theories of Piaget and Vygotsky, (Bredekamp, 1987). Play defined in the first edition of the text DAP as: The main vehicle for indicators of mental growth of children. Play allows children to progress together, the order of the development of sensorimotor intelligence from infancy to pre-operational thinking in the preschool years into concrete operational thinking exhibited by children in elementary school education. In addition to its role in the development of the social aspect, playing also serve an important function in the development of children such as physical, cognitive,

The development of the social aspect of children capture a broad swath of specific results, the ability to identify and understand the feelings of themselves and others, build and relationships with both peers and adults, and regulate one's behavior, emotions, and mind (the Scientific Council of National child development, 2005). The importance of this basic capacity has been well documented. Have behavioral problems in early childhood, for example, is associated with low acceptance of peers, the teacher-child relationship, and anti-social disorder and delinquency in middle childhood and adolescence (Brody et al, 2003 ;. Ladd & Burgess, 1999; Nagin & Tremblay, 2001; Shaw, Owens, Giovannelli, and Winslow, 2001; White, Moffitt, Earls, Robins, & Silva, 1990).

The impression is attached to this game sometimes makes children nowadays prefer to play digital games. The child's choice as well as the support of parents, which provides various facilities required by his son. Parents no longer introduce the first game he played a little of their time to their children. This happens also because the impression is attached to the game. Modern impression did not always have a positive impact. The phenomenon that occurred recently, digital games have a negative impact on children.

Playing a live event that is very popular with children, through play activities, many of the functions of psychiatric and personality can be developed. This is because in the activity of playing a lot of events that involve the activity of psychiatric and personality of participants. By playing children can actualize all aspects of life he wanted to say. However, when examined carefully shift the meaning of play as a result of technological progress. Play activities using electronic tools such as electronic animation cause children tend to move in a limited and passive, except that they are more activities individually. So that communication usually occurs during the game in groups disappear.

Various traditional games direct the child to be strong physically and mentally, socially and emotionally, do not give up easily, explore, experiment, and foster leadership. In the traditional game performed by children, all activities become part of strategic importance that will build the full potential of the whole child. Therefore, the content and benefits of these traditional games, researchers interested in conducting this study with the title "Developing Social Aspects of Early Childhood Activity Through Traditional Games". Researchers want to dig deeper into the significance of the traditional game performed by children.

II. METHOD

This research uses methods Mate analysis: is defined as an effort to summarize the results of qualitative research. In other words, the meta-analysis as a technique proposed to re-analyze the results of the research were processed statistically based on primary data collection.

III. DISCUSSION
Definition Gaming

The term comes from the word game "fool" who gets the suffix "a" and the suffix "an". In a large dictionary Indonesian, play is to do something that pleases (by using a tool or not). The game is something that is used to play, goods or something that mocked. (Poerwadarminta 1984). Games and play has meaning and significance for children. The game has meaning as a means to play in promoting themselves, and bring children into the public realm, while playing a game activity (Mutiah 2012: 113). In the game as a means to measure the capabilities and potential of the child. Children will master the

variety of objects, understanding their properties, and events that take place in the child's environment, while playing an action of the game itself.

The game should be given as an instructional media facilities that are likely to make children feel happy, free and undisturbed, it is in line with the opinion of Hurlock (Suhady 2010: 213) that the game is activities to gain pleasure. The game is identical to the world of children, through play children's activities and socialize in an environment where they are located. In the play can also foster the fantasy, imagination and creativity of children in accordance with the level of development, children experience, knowledge and skills.

Benefits of Traditional Games for Children.

The traditional games are also an Indonesian national culture has been shown to foster positive character in children. Here are three of the benefits of traditional games in children as compared to digital game that has been widely discussed in the previous point. Cahyono (2011: 2) raised a number of characters that are owned by traditional game that can form a positive character in children as follows.

1. First, traditional games tend to use or make use of equipment or facilities in our environment without having to buy so need imagination and creativity. Many tools are made or used games of plants, soil, tiles, stone or sand. Suppose the car-toy made from grapefruit peel, engrang made of bamboo, ecrak games that use stones, phone-teleponan using cans and nylon yarn and so forth.
2. Second, traditional children's games involve players who are relatively large. Not surprisingly, when we see, almost every folk games so many of its members. Because, in addition to putting together the fun factor, this game also has a more intent on deepening the interaction capabilities between players (potential interpersonal). like hide and seek, congklak, and gobak Sodor.
3. Third, consider the traditional game of noble values and moral messages such as shared values, honesty, responsibility, attitude gracefully (if you lose), encouragement of achievement, and obey the rules. All that is obtained if the players really appreciate, enjoy and understand the essence of the game.

Misbach (2006: 7) in his research shows that traditional games can stimulate various aspects of child development that could include such things as follows.

1. Aspects train motor with durability, resilience, sensorimotor, gross motor and fine motor skills.
2. The cognitive aspect to develop imagination, creativity, problem solving, strategy, ability to anticipate and contextual understanding.
3. Emotional aspect to be emotional catharsis media, can hone empathy and self-control.
4. Aspects of language is understanding the concepts of value.
5. The social aspect of the condition the child to be able to establish relationships, collaboration, social maturity train with peers and laid the foundation for the practice socialization skills by practicing role with older adults and society in general.
6. Spiritual, traditional games can bring the child to be aware of connectedness with something that is Great (transcendental).
7. Aspects of the values / morals by facilitating children to live moral values inherited from the previous generation to the next generation.

Social Aspects of Early Childhood Development

Social behavior is behavior that encourages a person to adapt in accordance with the desire comes from within ourselves acceptable to others. AA Schneider in (MONE, 2007: 14). Social development is a process of learning and behavior related to the individual to live as part of the family and followed similar examples that exist there.

The social aspect of a child is a part of emotional intelligence that involves feelings and emotions well in ourselves and in others. Emotional behavior demonstrated by the ability to understand themselves and others, expressing feelings, anger control to empathize with others. The importance of the development of emotional behavior, for children age kindergarten. are: a) as a provision to address any issues that are important in life, b) emotional intelligence be taught so that children have the opportunity to acquire social skills that will help children become more immune to the pressures or other emotional disorders. Finally, children are able to control and manage his emotions better. (MONE,

2007: 13)

According Ceorge C. Hormans in (Slamet Santoso 2010: 184) Challenging aspects in the process of social interaction are: Motif or the same goal of a group do not form spontaneously, but the group is formed on the basis of the same goals. The ambiance and the same aspect, namely the life of the group, each member has the same sisial aspect, the same goals and the same emotional atmosphere within a group called the sentiment. There is action or interaction that each member of the group are entered into a relationship called interaction, help, or cooperation. In undertaking the interaction of each member doing the behavior is called action.

Social skills, ability to get along with other people helps a lot in the success and life satisfaction. In order to take part effectively in the social world, children need to learn to recognize, interpret, and react appropriately to social situations (Shapiro, 1999). Kids need the ability to find common ground between the needs and expectations of herself to others. Saman study (2002) showed that the rejection by friends in childhood become one of the factors that contribute to poor academic performance, the onset of emotional problems, and increased risk of juvenile delinquency. (A) communication skills, (b) Favor and the importance of humor, (c) Maintaining friendships, (d) the importance of manners.

Distinctive aspects of social Socio Early Childhood

According Snowman (Padmonodewo 2000: 32) Children 4-6 years of age have the characteristics of social aspects in the growth and development including: social characteristics: Generally, children already have one or two friends, but friends are rapidly changing. They umuumnya can quickly adapt socially, they want to play with friends, group play tend to be small and not very organized as well, therefore the group rapidly changing, Younger children often play side by side with older children, Pola child playing very varied functions in accordance with social class and gender, disputes often remain for a while and then they have reconciled, have been aware of the role of gender.

Characteristics of Social Development in Early Childhood Sujiono (2009) Children 3-4 years old are: Becoming more aware of yourself, develop a feeling of humility, Being aware of the racial and sexual differences, to take direction, follow a few rules, Feeling strong toward home and family shows a change in feeling or sense of self-confidence, Playing parallel; start playing games that require cooperation, Having imaginary playmate. While Children aged 5-6 years as follows: Declare the rigid ideas of gender roles, Have a good friend, though for a short period of time often quarrel but in a short time, to share and take turns, Taking part in any activities of experience in school,

Development social attitudes of children directed to children to control themselves, know the feeling, and express themselves in ways that accepted both socially and culturally (MONE, 2006). Education is now in its application more reactive, because the pursuit of immediate acquisition of skills and cognitive enhancement imposed. In this case the play is the right way to develop the skills of children in accordance with their competence. Through play children acquire and process information about new things and practice through existing skills, children also learn to control ourselves, to understand life, and understand their world.

Through social aspect Planting Traditional Games.

In the previous explanation has been described that play activities can influence and benefit to the development of the social aspect. But with the development and progress of the age in which the play activities which do children have started to switch to the use of electronic tools, the influence of the social aspects of play time has been loosened or lost. This is due to the child in the conduct of play just done individually, so there is no interaction with other children.

Children in play activities will also miss the interaction with their peers. They can not feel the competition or real competition to compete and fight for something, they did not find a form of cooperation with peers in planning a strategy for victory, and so on. As a result of it all, the child will be a child who individualistic someday in the future. It is feared that these children after the great can not to be invited to work in a team.

In addition, the Best Play (Iswinarti, 2010: 8) states that the role of play in children affects a number of areas of children's lives, as follows.

1. Has played an important role in learning. In this case, play can equip children's school activities, which can provide opportunities for children to understand, absorb, and gives meaning to what

they learn in formal education settings. In particular, play becomes important is to help children to obtain "no specific information, but the general mindset in solving the problem".

2. Play can support the development of physical and mental health was good. Playing facilitate the child in physical activity, including exercise activities, which mengungkinkan improved coordination and balance, as well as developing skills in growing children. As a contribution to mental health are helping children to build and develop resilience (resistance) against the pressures of life.
3. Play gives children the opportunity to test in facing the challenges and dangers.

Mutiah (2010: 113) also argued that games and play has many functions for children, especially in stimulating growth and development, among other functions is as follows.

1. The game as a means to foster social skills in children. Play allows children to interact with their social environment to teach children to recognize and appreciate others. Eliasa (2012: 5) also suggests that playing can also teach children reduce egocentric as it seeks to compete with honesty, sportsmanship, know their rights and concerned with the rights of others, learning tools to communicate and organize.
2. The game as a means of developing the child's ability and potential. Play can allow the child to recognize different kinds of objects, recognize its nature, as well as the events that occur in the environment. It can stimulate the child's ability fantasy.
3. The game as a means of developing a child's emotions. When children play may arise feel happy, excited, tense, satisfied, or disappointed. Thus, the child can appreciate the variety of flavors that felt when playing.

V. CONCLUSION

Based on the above, it can be concluded Playing is an activity that uses physical gestures. In its application is the actualization of potential, attitude and behavior of children. By playing the child will obtain positive changes include the satisfaction, pleasure and channeling excess energy. Advances in technology have created a product tools in the form of animated electronic play as play station, thus distracting the child how to play be playing passively. In real social aspect that usually participate in play activities now lost. To observe the activities carried out in the school play should be systematically programmed in accordance with the goals to be achieved to provide a real experience to children in developing a business and social aspects of change within early childhood.

It is different from the traditional game of digital games. Not only of the impression it creates, but also of the meaning and the effect on children of Indonesia. Therefore, it is understood that the selection of games in this case whether the digital game that sounded modern and sophisticated, but adverse impacts or traditional game that sounded cheesy and outdated, but the impact both will determine the character and ability of my son to always interact, share with Sabaya friend created on Indonesian children, the next generation and the hope of the nation.

REFERENCES

[1] Adiarti, W. "Games Educational Tool Made from Waste in Learning Science in Kindergarten, 38, (1) (2009). Hlm.78-84.
[2] Aypay, A. "Investigating The Role Of Traditional Children's Games In Teaching Ten Universal Values In Turkey, 62: (2016).Hlm.301-318.
[3] Bjorklund, D. F, Hubertz, M. J & Reubens, A, E, "Young children's arithmetic strategies in a social context: How parents Contribute to children's development strategy while playing game, 28 (4): (2004). Hlm.347-357.
[4] Bodrova "Make-Believe Play Versus Academic Skills: A Vygotskian Approach To Today's Dilemma Of Early Childhood Education, 16 (3): (2008). Pg. 357-369.
[5] Bratitsis, T. & Papachristou, I. (tt). "Children's Perceptions of Real and Technology Assisted Sport Games (Exergames): A Case Study in a Greek Kindergarten, Hlm.34-40
[6] Burton "Building on Living Traditions: Early Childhood Education and Culture in the Solomon Islands, 15 (1): (2012). Pg. 157-175.

[7]   Dewi Handayani, K, Dantes, N. & Lasmawan, W. Application of Traditional Games meow-meowing For Children Social Attitudes Development Group B Kindergarten Astiti Dharma Penatih Denpasar, (3) (2003). Hlm.1-8.

[8]   Hariastuti, RH, & Saman, A. "Developing Emotional Intelligence Children, 8 (1) (2007). Pg. 101-110.

[9]   Khasanah.I, Prasetyo, A. & Rakhmawati, E "Traditional Games As Media Aspects Stimulation Early Childhood Development, 1, (1) (2011). Hlm.191-105.

[10]   Lee, L. &. McMullen, Mary B. "Social Ideology and Early Childhood Education: a comparative analysis of Korean early childhood education teacher textbooks written in 1993 and 2003, 7 (2): (2006). Hlm.119-129.

[11]   Maguire, MC, & Dunn, J. "Friendships in Early Childhood and Social Understanding, 21 (4) (1997). Pg. 669-686.

[12]   Martani, W. "Method And Emotional Stimulation of Early Childhood, 39, (1) (2012). Pg. 112-120.

[13]   Mayar, M. "Early Childhood Social Development Seed For The Future For Nation, 1, (6) Pg. (2013). 459-464.

[14]   Nur, A. "Kids Building Character Through Traditional Children's Games, 3, (1) (2013) Hlm.87-94.

[15]   Simatupang, N. "Playing For Early Efforts Embedding Social Aspects For Elementary School Students, 3 (1) (2005). Hlm.23-31.

Engelbertus Seran Born in Atambua In Date 18 November 1991. Engel or commonly called Eng-Ser was born from a simple family as a child to Six of Six Brothers. Staying in the lourdes Kelurahan Tulamalae District of Belu Regency NTT West Atambua. Namely primary education period and finished Instruction Tulamalae In 2003, then Continuing Education to SMP.N 1 Atambua and completed in 2006, then he Finishing School period at high school level in Atambua Syrian Catholic High School and finished the Year 2009. In Years Together he began Continuing Education at Nusa Cendana University, Faculty of Teacher Training and Education Science Teacher Education Program Early Childhood Education. And 2016 until now undertake graduate studies at the Graduate School of Education University of Indonesia Department of Early Childhood Education

Song Lyrics Michael Jackson'*earth Song* And Tiar Ramon's *Pasan Buruang* In Environmental Prespective

Eva Najma [1], Rizka Merdifa [2]
[1]*English Department, Universitas Anadalas Indonesia, Email: zul3va@yahoo.co.id)*
[2]*English Department, Universitas Anadalas Indonesia, Email: Merdifarizka@yahoo.com*

Abstract

This research examines environmental damage because humans have done to nature in the song lyrics; Pasan Buruang by Tiar Ramon and Earth by Michael Jackson. These happen in West Sumatra as well as in other part of the world. We might have forgotten that the main function of literature is to teach us about morality and to enlighten us as human beings. This case, the writers argue the literary work or the songs which claimed only to entertain, but actually they also contain values in our social life. The research is qualitative, and ecocriticism as the approach. To analyze the data the writers apply the concept of New Humanism theory. By means of this Minang and western song lyrics, the writers criticize the cultural values that exist in the Minang society, especially, and generally in the world. So that the act of illegal logging could be minimized into the act of concerning which lies in every human being, because of the changing of era, this act of concerning is faded and even the worse, is gone. The finding is an arising problem of disasters such as floods, erosion that happen frequently caused by the illegal logging which done by companies and communities.. Therefore, the writers think that people, especially in Minang should be aware that natural resources and environment are assets that must be used efficiently and kept their qualities remind intact without diminishing the opportunity for the future generation to explore the natural wealth for their well being.

Keywords - *Earth Song, ecocriticism, environment, Pasan Buruang, song lyrics*

I. INTRODUCTION

In the last few decades the aesthetic function of literary work is almost forgotten. According to Ratna (2010:521) that issue of the benefit of literary work need to be re-displayed again with consideration such as the people have gone further away from the aesthetic element, it is considered as one indicator of the increasing number of violence toward nature. Thus (522) after more than half a century Indonesia becomes independent, the benefits serve to build the spiritual moral aspect, when Indonesia has lost the values of culture. This study reveals the cultural values of the Minangkabau community's concern in terms of looking at, appreciate and enforce its environment.

Minang song lyrics as a reservoir of knowledge to revitalize cultural values in the utilization of the function of literary works, the writers prove that literary work, especially the lyrics of modern Minang song, *Pasan Buruang*, created by Nuskan Syarif and popularized by Tiar Ramon is an asset that needs to be studied. The Lyrics of *Earth Song* by Michel Jackson as a comparison of environmental themes that exist in both lyrics of the songs.

In many places of the world people have acted unfairly to their own environment, regardless of what will happen. When they see the material benefits that they will get, it never occurred to them that they have created disaster for the people. They cut down the tress, so the forest is bare, they burn it make people suffer from the smoke, they make land to build a mine factory where the landowners who live nearby affected by the plant waste and various diseases suffered by the people starting from asthma, skin diseases, barren even, because their land, earth, river and sea contain hazardous waste. The native peoples have no power, their natural wealth makes them dumped by the immigrants who have the capital but have questionable morals. (Najma and Syofyan 2015).

Furthermore Ratna states that "Literary work as an imaginative creativity which actually derived from society, as well as cultural work as an inheritance, either independently or inter-relationship process, is considered as the main source of character education" (2014:210). The same case with Minang song lyrics, the imaginative work of the author, is a reflection of Minang people's life equivalent to Michael Jackson's song, *Earth Song*. So it is worth noting that the lyrics of Minang songs

as well as the lyrics of *Earth Song* is an asset that must be studied to find the values in West Sumtara in particular, which is a representative of Indonesian values, as which is also the world in general, which has begun to fade.

Based on the description above, first, the researchers see that this is an act of violence far from moral deeds. The lyrics of these selected songs depict the destruction of the environment and love of nature, on this occasion the researchers see that this work is very loaded with moral criticism because the actions committed by the ruler and entrepreneurs against the ecosystem of nature are uncivilized that have resulted in the destruction of other societies. And any moral values that can be concluded can change or minimize the mindset of people who had been a destructive environment to conserve the environment.

As described above, this study attempts to restore the main function of literary works in society because the researchers strongly agree with what Ratna said that now "(1) the society farther away from the aesthetic elements, is considered an indicator of the increasing number of acts of violence. (2) Literary work has existed since long time ago, as a tradition, so it only requires the process of habituation, as revitalization. (2010:521)

II. METHOD

This research is a library research. To obtain accurate data, (Ratna: 2004) then the object of literary work needs to be re-read a couple of times with the aim that the overall element of the work can be understood maximally (18). The reading phase of the text and the focus set is performed by the researcher before the data classification stage. The reading of the text includes literary texts that are lyrics to modern Minang song and texts related to the context to be analyzed. References related to the context of the state of the natural environment and Minang community, as well as the context of *Earth Song* songs by Michel Jackson.

To analyze cultural values that are based on moral and related to environmental concerns in the lyrics of Minang song *Pasan Buruang* and *Earth Song*, researchers are guided by moral theory to identify the values contained in the work discussed is Samuel Johnson's principle in Guerin who states that "The basic position of such criticism is that the function of literature is to teach morality and to probe philosophical issues. They would interpret the literature within a context of the philosophical thought of a period or group "(2005: 77). The main task of the critic is to give moral teaching and prove it with the context of the society that is reflected from the literary work.

In the analysis, researchers will focus on environmental issues. In essence, this literary work reflects the public's anxiety about what certain people have done in order to "enrich themselves", to encourage people to care about the nature around them. In other words, this study is to restore the main function of literary work in society because the researchers strongly agrees with what Ratna says that the more people gone farther away from the aesthetic elements, is considered an indicator of the increasing number of acts of violence (2010: 521).

The literary work in relation to the environment is expressed as follows that, "Ecocriticism is the study of the relationship between the literature and the phisical environment" (Gowfelty 1996) in (Jeetendrasingh 2012). The study of literature and its relation to the physical environment is called *ecocriticism* or *green studies*. Furthermore, it is explained that this is not only the relationship and theme of literary and environmental studies, but the commitment to make the relationship is equally important, "... has distinguished itself, ..., firstly by the ethical stand it takes, its commitment to the natural world as an important thing rather than simply as an object of thematic study, by its commitment to making connection (Estok, 2001).

Ecocriticism is one of the ways in which critics and humanists can save the world. This is also confirmed by Tosic in Facta Universitatis explaining, "The end of the twentieth century shows that all survived to help the Earth survive. Ecocriticism is one of the things in which the humanist fight for the world in which they live. The reflection of that the theories of culture and spirit of speech for the urgency of action and the urgency of action in this respect (series: Working and Living Environment Protection Vol 3, N0 1, 2006, pp 44).

So that, to get the maximum analysis the researchers compare the song's lyrics in relation to the contemporary context of West Sumatra in particular and Indonesia in general, as well as the context of the earth as worldly possess. In this case researchers need books and journals about the state of ecology, the treatment of people toward nature.

III. RESULT AND DISCUSSION

Song Lyrics of *Earth Song*'s Michael Jackson and *Pasan Buruang*'s Tiar Ramon In Environmental Perspective

People's behavior toward nature

Earth Song by Michael Jackson and *Pasan Buruang* by Tiar Ramon, these two songs tell about how our nature has been destroyed by the people, our lack of concern has caused such a bad impact toward environment itself.

In *Pasan Buruang*, what happened to the nature because deforestation is being told through the point of view of birds. As the inhabitant of the forest, plead to human not to cut the trees. They lose their home because of human activity. It can be shown in the lines "usah tabang sumbarang tabang" (stanza 2, line 1). Human society is destroying their ecosystems. Especially the lines "jikok lai takuik datang galodo", "urang kampuang, sawah jo ladang nan taniayo" (stanza 2, line 2-4). We have all this new technology, but we are not focusing on saving the environment. Our society is destroying our environment through manufacturing and global warming. We try to protect our environment, but the truth is money and profit are more important than the environment itself.

The nature is personified in this song. Birds appeal, "Tolonglah kami nan lamah nan ko. Rimbo tampek kami balinduang. Jan ditabang juo" (stanza 3, line 2-4).Things we consider as lifeless, such as "batang" and "rantiang" are able to sigh and cry. In some sense, they given a voice – not a voice that is able to directly speak to us humans, but a voice to express emotions, to become audible. At least for those who are willing to listen to it. That is why the singer asks "Manangih bapisah batang nan jo ureknyo" (stanza 1, line 1).Apparently, a lot of people cannot. Or they do not want to. The humanization makes it easier for us human beings to identify and empathize with the landscape and the pain and mischief done to it; the earth thus gets closer to us and our world of experience.

Also, the landscape or in this case is forest has a right of "privacy," something humans are not allowed to intrude. An example for human intrusion could be deforestation or overfishing. Again, this is easier to understand since we experienced it ourselves that everyone needs some privacy, though every individual defines it different. Nonetheless, probably a lot of people would agree that an intrusion into privacy creates a very uncomfortable feeling. By transferring our experience to nature, the issues how we deal with it become more understandable. It is interesting, however, that the earth's actions are in fact reactions: sighing and crying. This shows us that the Earth reacts on the human impact but is unable to resist. Thus the earth needs protection, or, as the refrain demands, has to be taken care of. One could argue that nature is in fact able to resist.

In *Earth Song*, Jackson seems want to show us that the nature is begged for us not to destroy it. "What about the killing field" (stanza 1, line 5). The killing fields could be objected as a newly logged area, for example. It looks exposed, injured, and defenseless.

Michael Jackson also admits the earth to have emotions and the ability to express them as the shores are "weeping." If we destroyed (and still destroy) our world, it is our task to recognize it, to stop it, and to do everything possible to recoup it.

The lament of how we act with regarding to the natural world is continued in the second stanza, where Michael Jackson explicitly asks what we have done to the world. He definitely does not mean anything positive. The next two lines "What about all the peace/ That you pledge your only son?" (stanza 2, line 3-4) indicate that there is no peace at all; it is a rhetoric question, some sort of horror or formidable cognition. Again, this is contrasted by "flowering fields" and dreams, but the frame and the time (past tense) show that they have gone, they are memories. This is repeated in the fourth stanza: "I used to dream/ I used to glance beyond the stars" (stanza 4, line 1-2). We understand this in a rather metaphoric way: to glance beyond the stars means high ambitions and ideals. However, it can also be interpreted more literally. The stars have long been points of reference, but since we polluted the air, an orientation is much more difficult than centuries ago. Jackson further says that "Now I don't know where we are/ Although I know we've drifted far" (stanza 4, line 3-24). This can be directly referred to the lost reference points and the involved disorientation. We went astray, we lost the way of a closer connection to nature (we can't even see the stars). In a lot of cities, it has become reality that stars are not visible because of all the artificial lights (advertisement, street lamps etc.). Going back to the idea of high ambitions and ideals, Michael Jackson's words could also be interpreted in the way that he

argues that there are no ideals at all, or at least no ideals that allow a close connection to nature. By saying that we've drifted far, he makes clear that there has to be a right way, a solution. This right way is his idealistic vision of a world without having war, injustice, and harm, a world in which we treat everything and everyone respectfully, other humans as well as nature. A world of peace.

His longing for such a world is further expressed in the line "Is there a time" (stanza 2, line 6). He asks if there has ever been a time without having destruction, war, and exploitation of nature, and/or if there will ever be such a world in the future. By encompassing past, present, and future, he shows that this idea, this time of a world in peace perhaps never existed. Maybe we were told so, but upon examination, Michael Jackson (and we humans) has to find out that it does not. The question "is there a time" is thus the harmful recognition of something inexistent.

In the last part of the song, he addresses a lot of issues, so we will only discuss some major points. He speaks about "nature's worth" and that it is "our planet's womb." We think this is a beautiful and apposite statement. As a womb is the place of a new life, nature constantly gives live. For example, it supplies us with our food, and forests clean the air.

The effect to the people

Both songs, *Earth Song* and *Pasan Buruang* have the same issue about how human's behavior toward nature has caused a damage to the nature itself. *Earth Song* reflects Jackson's passion for the planet, and it is an urgent plea to look around at the world to see what can be done before it is too late. It gives some sense of awareness and awakening and hope to people. The planet is sick. Like a fever. If we don't fix it now, it's at the point of no return. This is our last chance to fix this problem that we have.

Through *Pasan Buruang*, Ramon is standing up for the environment because ecosystem or nature cannot speak for themselves. He is pointing one of the main issues that is kept happening in West Sumatera's forest which is unstoppable deforestation. He is concerned with the damage that human make toward environment and wanted to raise awareness through song.

Humans, ever since their existence, have caused little changes in the environment that now result in the current situation we are facing. Our destructive, selfish and greedy nature has devastated entire ecosystems and species, giving rise to problems such as pollution, deforestation and climate change, which are undeniably effecting us humans. Because of it, countries' economies are being affected and human quality of life is being threatened. We are facing difficult challenges, and this is why we humans have a moral obligation to preserve the environment for future generations. We must prevent falling into a deep world crisis, deeper that the one we face now. If we stand with arms crossed, we will feel the effects of natural disasters, low economy and poor health at greater levels than we would if we all switch our mind sets to an environmentally proactive one and start to make a change. We cannot morally permit ourselves to have our children live in a world worse off than the one we live in, and it is our duty as citizens of the world to save our only home.

IV. CONCLUSION

Both of the literary works have the same theme, illegal logging. criticize the society who ignore conserving nature. What have been done to the nature is a reflection of cultural anarchism and moral violence happen in West Sumatra as a representative of Indonesia and other part of the world. This is a cultural and moral disaster that should be government's concern. The government should provide human resource to addressing, aware and tolerant toward the nature themselves, in this case to formulate the norm and moral principal.

REFERENCES

[1]   Habeeb,G, *Eco-Critical Theory or E-Theory:Some Newer Perspectives*.
        Proceeding of National Seminar on Postmodern Literary Theory and Literature. Pp.
        504-507. Nanded, 2012.
[2]   Ratna, Nyoman Kutha. *Teori, Metode, dan Teknik Penelitian Sastra: dari Strukturalisme hingga Poststruturalisme Prespektif Wacana Naratif.* Yogyakarta. Pustaka Pelajar.2004.
[3]   Ratna, Nyoman Kuta. *Sastra dan Cultural Studies : Representasi Fiksi dan Fakta.* Yogyakarta. Putaka Pelajar, 2010
[4]   -------------- , *Peranan Karya Sastra, Seni, Dan Budaya Dalam Pendidikan Karakter.* Pustaka Pelajar. Yogyakarta, 2010

[5]   Tosic, J, *"Ecocriticism-Interdisciplinary Study of Literature and Envoronment"*, FACTA
        UNIVERSITATIS-Working and Living Environment Protection Vol. 3, No,1 pp. 43-49. 2006.
[6]   Wylynko,David.2016. The Ecological Ethics: Sustainability,
[7]   Ecophilosophy, and Literary Criticism.
        http://www.uwo.ca/english/canadianpoetry/cphrn/vol42/dickinson.htm 2016.4.20/11:48

Diffusion and Newsroom Change

Febianca Putri[1], Irwansyah[2]

[1](Post Graduate Social and Politic Science Faculty, University of Indonesia, Indonesia,
febiancaputri@gmail.com)
[2](Lecturer of Post Graduate Social and Politic Science Faculty, University of Indonesia, Indonesia,
irwansyah09@ui.ac.id)

Abstract

Media as a place where people get information is sustaining a change in technology. Such change is called the convergence of the newsroom. Through the diffusion of innovation, the changes faced by the journalists are not only in technology. This research aims to see changes especially in technology (convergence) as perceived by the journalists. The change is divided into three interdependent variables. They are changes in technology, relational, and cultural in newsroom. The research use descriptive method triangulation with quantitative approach. The result shows that the journalists see that technological change is not the main thing that affects how to generate information. However, the relational and cultural change within the newsroom are the biggest challenge for the journalists to adapt with..

Keywords - *Media Convergence, Diffusi Innovation, Newsroom, Professional Culture.*

I. INTRODUCTION

In media industry, innovation happens all the time, ever since the first time people get their news from printed newspaper until it becomes online. The shift from print to online is a process of technological shift towards new idea or innovation diffusion. When there is innovation, there is change. Consumer behavior in preference of getting information from a platform suitable to their era has been written by Roger [1]. Media changes too, especially in human resource, namely the journalists, within its newsroom. The change within the journalists means an improvement in using digital and social media technology, inter-community relationship, and reconfiguration of professional culture when news organizations have their experiments [2], [3] [4] [5] [6].

Innovation diffusion theory explains that media are adaptable to consumer's need. Such idea is associated with convergence [7], [8]. Convergence is the process of social construction from a new technological system in producing news, not only in adopting and adapting its news production system and digital device, but also in redifining its work practices and newsroom layout, in rethinking news role and news value, and in improving its publication platform [9]. The impact of a change in newsroom will be first experienced by the ones running it, namely the journalists.

In the newsroom, the way the journalists adapt with the change deals first with the using of technology, especially the preference of using internet as one of the means of information filter. The change also results in a new relationship with the audiences that appears as a result of new platform, as well as the emergence of a new working culture to improve coordination and cooperation [2], [6]. Roger Fidler [10] points out four types of newsroom, they are Multiple Media Newsroom, Cross Media Newsroom, Media Integrated Newsroom, dan Newest Newsroom Concept.

Femina is one of news oraganizations that apllies media convergence. Femina uses both two platform, namely print and online in a same newsroom. This research aims to describe the way Femina Magazine, as part of print media industry, in adopting newroom convergence, as well as the journalists' response in adopting change, especially that deals with the using technology, relationship and working culture. Therefore, the result of the research may evaluate the media convergence adopted by Femina and its journalists' response towards the change within the newsroom. Considering the elaboration of innovation diffusion theory and the newsroom change, there are three interdependent variables that influences the research. They are:

RQ1: What are the obstacle or supporting factors that influnce the using of technology?

RQ2: What are the obstacle or supporting factors within the relationship between the journalist and the audience?

RQ3: What are the obstacle or supporting factors within the changing working culture?.

II. METHOD

This research applies descriptive method with quantitative approach. A descriptive research is chosen for the research aims to describe a phenomena, an event or an occurence that is happening now [14]. Before doing the analysis, the data are first processed. The data are collected by spreading questionnaire. The next step after collecting the questionaires is tabulation, which is a step of scoring based upon the determined system. The scoring uses likert scale 4-3-2-1.

In this research, the data are first tested by using a test data quality through validity and reliability test. Validity test aims to keep the measurement of the concept of innovation diffusion and newsroom change valid. Sudjana [11] states that validity test deals with the accuracy of the assessment instrument to the concept being assessed, so that the assessment sticks with value that should be assessed. Reliability test strives to find the accuracy level of the instrument being used. Reliability test uses parallel form method. In this method the calculation of reliability is made by making two types of measuring instruments that measure the same aspects, namely questionnaire and interview of respondents in Femina Magazine [13]

The data retrieval is accomplished through questionnaire and interview, yet the data processing is executed by using SPSS. The questionnaires are distributed to editorial staffs of Femina Magazine. The result is presented in frequency table showing three variables, namely Technology Change, Relational Change and Cultural [6].

III. RESULT

Before doing the analysis, this research measures the reliability of the 40 samples (n). The statistic number of reliability shows 0,892. Thus, the reliability level is quite high. First, talking about technology change.

Technology Change

Table 1. Table captions should be placed above the table

Description	All Disagree	All Agree
I am comfortable with the new technology that I use at work	7.5%	92.5%
Overall, I am comfortable working with digital technology	5.0%	95.0%
The more advanced the technology is, the more journalistic products I produce	17.5%	82.5%
News coverage using digital technology (social media) is very important	10.0%	90.0%
I spend my time more on accessing social media to support my duty as a journalist	17.5%	82.5%
The press company where I work gave me a training in understanding digital media.	52.5%	47.5%

The table 1 Technology Change above shows that the percentage of the respondents' convenience in learning and using new technology at work is high. They even comfortable to work with digital technology. All about technology change get the positive respond to work with, but not with the press company give to the journalist. The respondents' need to access social media is strongly agreed by more than half percentage of respondents. In terms of changing technology for the sake of the development of media industry, Femina is less aware of its journalists' capability as they gives less training in understanding digital media technology. It is presented in the table that there are more than half respondents who disagree about providing particular training on technology change.

Relational Change

Table 2. Table captions should be placed above the table

Description	All Disagree	All Agree
Social media helps me getting important information within the citizen	5.0%	95.0%
Social media helps me giving information to the citizen	5.0%	95.0%
I am comfortable to connect to citizen through social media	20.0%	80.0%
Citizen should give a suggestion in determining news coverage	17.5%	82.5%

The change will enable us to serve citizen better	10.0%	90.0%
Citizen should be part of news team	27.5%	72.5%

The result in table 2 relational change shows that social media helps respondents in getting important information within the citizen. There are high result of percentage by social media is helpful for journalist duty. But, not all journalist feel comfortable by connected with citizen in case the duty being journalist. In otherwise, social media make it easier for the respondents in giving suggestuion about news coverage, there are journalist who did not want their become a part of news team. This section result a bit ambiguity than the technology change. There're an inconsistency from journalist expect from citizen as audience.

Cultural Change

Table 3. Table captions should be placed above the table

Description	All Disagree	All Agree
Journalist's task is to reflect what happens among the citizen	7.5%	92.5%
News Company must help empowering citizen	7.5%	92.5%
Journalist's task is to encourage citizen participation in discussing state affairs	15.0%	85.0%
Overall, I stand for newsroom convergence	7.5%	92.5%
Newsroom convergence will improve our product quality	7.5%	92.5%
In general, I feel that I understand the newsroom convergence proposed by the executives	20.0%	80.0%
Newsroom convergence will produce better journalistic products	20.0%	80.0%
Newsroom convergence is the best we can do today	12.5%	87.5%
Newsroom convergence gives enough time to the journalists to evaluate both their success and failure	15.0%	85.0%
The management board effectively communicate about newsroom convergence to their staffs	27.5%	72.5%

Table 3 Cultural Change shows the effect of innovation diffusion in influencing the respondents' performance. The table shows that almost all respondent agree that convergence is the best way to do for media industry. They knew and understand about the need to change, and we can say for 72.5% respondent in company are well-informed about it. As the professional culture change, most of all the respondents are ready to change. Convergence can be a good thing for company to improve product quality. But, there are still hesitant about the journalist produce will not be better.
Respondent said it is related with technology change. Newsroom can be good as technology improve.

IV. DISCUSSION

One reason why there is so much interest in the diffusion of innovations is because getting a new idea adopted, even when it has obvious advantages, is often very difficult. There is a wide gap in many fields, between what is known and what is actually put into use [12]. What is next after diffusion of innovation? Adapt. How media put the innovation to adapt in this research about newsroom convergence is a thing. Not many of printed media was closed in past two years due to not be able to compete with technology change.

One of the biggest media company, Kompas Gramedia Group, in December 2016 already closed eight product (Kawanku, Sinyal, Chip, Chip Foto Video, What Hi Fi, Auto Expert, Car and Turning Guide, dan Motor) and turn in to online [15]. What's next? Media industry is need to change by following what's audience needed. In this research, respondent of Femina Media was aware of the change. They even think about convergence is the best thing to do nowadays. About 87.5% respondents agree with that.

PT Tempo Inti Media Editor in Chief, Arif Zulkifli, also thought after close some newspaper distribution only for specific area that, "This method (Convergence) supposed to be effective cause gadget is not the main problem and easy to get. Almost everyone is familiar or at least have it [16]". But, the important about convergence is media should prepare journalist skill is compatible with change.

This related from table 1, where media where journalist work gave a training in understanding digital media is low. About more than half (52.5%) respondent was not give them training on behalf changes adopted. Press company might provide training or coaching to their staffs, so that they feel that they belong to any policy making within the company. The company should also assign tasks that may enhance their staffs capability and performance. If a training results in a better understanding of the journalists, their performance in producing works might improve as well [9]. As shown in the table, there 82.5% respondents who agree that the more advanced the technology they use, more products they are able to produce.

V. CONCLUSION

Many mainstream media are now beginning to adapt to change to maintain its existence. Convergence is one way they adapt technically, to a relationship with the audience, as well as managing new workspaces to be implemented to journalists. Not all things are easy to accept by journalists, but this challenge the media industry to continue to survive. Changed, it means to be able to take risks and accept the consequences. Respondents Femina Media in adopting media convergence is quite high in knowledge. However, the low level of training provided by the company will have an impact on product quality. Similarly, management that has not been fully able to adjust the innovation with the needs of journalists in adapting diffusion of innovation in newsroom.

There is a willingness from journalists to change with a positive response to technological change. However, how to interact with new media and also facilities supported by the media has not met the expectations of journalists. Awareness of the need in the digital era already exists, but it also needs steps that support journalists to develop. Technology may continue to innovate, but do not abandon its human resources to thrive.

REFERENCES

[1] Straubhaar, Joseph & Robert LaRose. 2004. *Media Now; Understanding Media, Culture and Tech-nology, four edition*, Wadsworth: Thomson Learning Inc.
[2] García Avilés, Bienvenido, Sanders, & Harrison. 2004. *Journalists at Digital Television Newsrooms in Britain and Spain: workflow and multi-skilling in a competitive environment.* Routledge: Taylor & Francis Group.
[3] Lewis, Seth C. 2012. *The tension between professional control and open participation: Journalism and its boundaries.* Routledge: Taylor & Francis Group.
[4] Ryfe, D. M. (2012). *Can journalism survive? An inside look at American newsrooms.* Malden, MA: Polity.
[5] Singer, J. B. (2004b). *Strange bedfellows? The diffusion of convergence in four news organizations. Journalism Studies, 5, 3-18.* doi: 10.1080/1461670032000174701
[6] Ekdale Brian, Jane B. Singer, Melissa Tully, & Shawn Harmsen. 2015. *Making Change: Diffusion of Technological, Relational, and Cultural Innovation in the Newsroom.* SAGE.
[7] Hoffmann S, Soyez K. 2010. *A cognitive model to predict domain-specific consumer innovativeness.* J Bus Res 63(7):778–785
[8] Sawng Yeong-Wha, Kazuyuki Motohashi, Gang-Hoon Kim. 2012. C*omparative analysis of innovative diffusion in the high-tech markets of Japan and South Korea: a use-diffusion model approach.* Springer-Verlag.
[9] Rodica Melinda U U. 2011. *Convergence, the New Way of Doing Journalism.* University of Bucharest, Romania
[10] Fiddler, Roger. 2012. *Mediamophorsis: Understanding New Media.* SAGE
[11] Sudjana, Nana. 2004. *Penilaian Hasil Proses Belajar Mengajar.* Bandung: Remaja Rosdakarya.
[12] Rogers, E. (1983). *Diffusion of innovations* (3th ed.). New York, NY: Free Press.
[13] Singarimbun, Masri & Sofian Effendi.1989. *Metode Penelitian Survey.* Jakarta : LP3ES.
[14] Sudjana, D. 2001. Metode & Teknik Pembelajaran Partisipatif. Bandung : Falah Production. Hal. 64.
[15] http://nasional.kompas.com/read/2017/07/07/18590671/berapa.lama.lagi.usia.koran.di.indonesia..?page=all (Diakses pada 23/8/17 pukul 01.30)

[16] http://nasional.tempo.co/read/news/2017/06/13/173884131/koran-tempo-tetap-terbit-versi-cetak-diperkaya-format-digital#psc7YTz710pvwwB4.99 (Diakses pada 23/8/17 pukul 01.30)

Febianca Putri was born in Jakarta, Indonesia on February 23, 1994. She received a bachelor degree on communication study at Padjadjaran University, Sumedang, 2015. She is a post-graduate student at Faculty of Social and Political Science, University of Indonesia, Jakarta. Her current research interests are focused on new media.

Irwansyah was born in Halaban Langkat, Indonesia, on January 21, 1973. He received a doctoral degree on communication study at University of Indonesia, Jakarta, 2010 and master degree from School of Communication at University of Hawaii at Manoa, Honolulu, United States of America. He is a senior lecturer at Communication Department, University of Indonesia, Jakarta. He was one of International Fellowship Program (IFP) Ford Foundation fellow from 2003-2005 and Sasakawa fellowship in 2009.

Literature and Tourism: Visiting Shakespeare's Legacy

Ferdinal
English Department, Faculty of Humanities, Andalas University Padang, Indonesia
fnu_ferdinal@yahoo.com

Abstract

Literature and tourism is a way of connecting literature-related elements with tourism culturally and economically. Literature functions not only as entertainment, but it may also encourage people to visit its related places as what happens to Shakespeare. This paper is my observational response to how Shakespeare's life and work have been developed to be tourism destinations in England. It looks at the way in which Shakespeare's work and life have annually inspired thousands of people all over the world to come to visit, such as his birthplace and his Globe Theatre. These places have boosted up people's appreciation on the playwright and economy of the people around and out of the places. The observation indicates that the destinations have been developed to inform visitors' of the places as well as to entertain while they experience unique and fascinating ways of incorporating parts and pieces of Shakespeare's works and life. Briefly said, they have been designed to historicize Shakespeare's work and life through visitors' direct experience to the very places, promote the exoticism of the destinations after being explored and developed to meet the literary contents of Shakespeare's literary achievements, and explore the places and their surrounding as holiday destinations..

Keywords - *literature, tourism, Shakespeare, legacy, observation*

I. INTRODUCTION

Literary tourism deals with places appraised for their connections with particular authors (Urry, 1995; Rojek & Urry, 1997; Watson, 2006; Amey, 2015) and it widely contributes to the development of tourism industry (Busby & Klug, 2001; Robinson & Picard, 2006). Yet the connection plays an important role in increasing the popularity of a site to tourists. Alluding to this writing, a number of tourism destinations have some form of literary relation in the UK. The authors in the UK such as Charlotte Bronte (Tetley & Bramwell, 2004), Catherine Cookson (Pocock, 1992) and Jane Austen (Herbert, 1995) have been the objects of literary tourism research, which correspond to a range of literary heritage sites. The information delivered by these scholars might be of important interest to the developers of literary sites as well as visitors. So, characteristics and factors which cause tourists to visit particular sites are part of the emphasis scholars are interested in studying in order to understand the level of satisfaction of different types of customers (Richard, 2005).

This writing measures the extent that literary connection with the very famous English playwright William Shakespeare has created some popular places in many parts of the world, particularly those in London and Stratford-on-Avon, England. Thus, the main focus of this observation pertains to my personal impressions and perceptions of the sites.

Tourism in England is not a recent development, but it is traceable through a long history of hospitality (Office of National Statistics, 2013). Sky News (2011) notes that The UK is the world's 8th tourist destination, attracting more than 36 millions people in 2015. The nation was successful in making people from around the world come to visit in an amazing number of more than half its population (65, 6 millions in 2016). They spent more than US$22 billions dominated by Americans and Canadians.

London is probably the world's most visited city due to its popularity. The city's history, cultural heritage and modern attractions successfully draw in visitors from all over the world. So what should they see in a huge city like London? They might have tried a number of activities such as riding on a double decker bus, going on a journey on the London Underground and having a trip in a London public bus. Traditional sites such as London Bridge, Tower Bridge and the Tower of London offer them the chance to see the crown jewels, the ravens and the Yeomanry of the Guard. Top ten places to visit according to many cultural tourism sites the city offers are: 1) London Bridge, 2) Tower Bridge, 3) The

Tower of London, 4) The West End, 5) Buckingham Palace, 6) 10 Downing Street, 7) Leicester Square, 8) Trafalgar Square, 9) The London Eye and 10) St Paul's Cathedral. Other tourism places to see include Covent Garden Opera House, British Museum, the Tate Modern and the National Gallery, London Zoo, Madame Tussauds, the London Planetarium, Westminster Abbey and Shakespeare's Globe.

There is no gainsaying that these destinations are extraordinary in themselves. Their uniqueness and entertaining power widely create people's interest to come to visit. The England government has done every effort to maintain the extraordinariness of such destinations. It offers opportunities for every sector in the city to grow. Sectors from holiday agents, transport companies, culinary providers to street vendors spread all around the city to serve visitors. Such sectors are established to offer service to all tourism destinations both in, around and beyond the city, including Shakespeare-related places which sit both in the centre of the city and out of it in Stratford-upon-Avon. The Shakespeare Birthplace Trust (SBT) and Shakespeare's Globe (SG) have been the key factors to the success of the places to trigger people from around the world to enjoy their existence. The two companies are responsible for the development of a number of tourism destinations connected to Shakespeare's life and work, including The Globe Theatre, Shakespeare's Birthplace. The two cultural agents are successful in promoting Shakespeare and draw people all over the world to visit places associated with Shakespeare. A number of questions remain. Among them include: how they design the sites, how they promote the exoticism of the places, and how the sites were created to and developed to entertain the visitors, what the agents do to attract visitors, how they develop the destinations and what activities they provide for them.

II. METHOD

This paper is a critical narrative of a travel on tourism sites associated with Shakespeare's life and work in London and Stratford-upon-Avon, England. The narrative is focused on two sites: The Globe Theatre and The Shakespeare's Birthplace (Shakespeare's House, his New Place, Hall's Croft and Shakespeare's Grave in Holy Trinity Church). The report of such travel is then followed by observational analysis guided by a number of issues such as the design of the sites, ways of developing the sites, and activities included in the attractions.

III. RESULT AND DISCUSSION
Tourism Destinations Associated with Shakespeare

There are a number of tourism destinations, which have some connection with William Shakespeare around the world (see Moore, 2008). In England alone, there are a few of them, which attract thousands of tourists to come to visit every year. In this writing two of them deserve close observation: the Shakespeare's Globe and the Shakespeare's Birthplace.

Shakespeare's Globe

Picture 1. The Globe Theatre Seen from the bank of the River Thames

(Photograph by Ferdinal, 2017)

Shakespeare Globe Trust (2013) mentions that Shakespeare's Globe, located on the south bank of the River Thames, is the complex comprising a reconstruction of the Globe Theatre, a Shakespeare's Elizabethan playhouse. This existing house is the theatre reconstructed in 1614. The original one was

135

built in 1599 (burnt down in 1613); rebuilt in 1614 and then demolished in 1644. The modern one can accommodate 1400 people, less than half the original one, 3000 spectators. Shakespeare's Globe was founded by the actor and director Sam Wanamaker and built about 230 metres from the site of the original theatre and opened to the public in 1997. The complex also includes a playhouse, an indoor theatre (opened in January 2014), an educational and rehearsal studio complex, and an exhibition about Shakespeare's life and work, and regular tours of the theatre.

Shakespeare's Birthplace

Picture 2. Shakespeare's Birthplace Centre

(Photograph by Ferdinal, 2017)

Shakespeare's Birthplace is a very memorable site Shakespeare's lovers, observers, researchers and even haters need to visit. They have opportunity to walk in Shakespeare's footsteps, explore the house where he was born and grew up, hear tales of Shakespeare's family life, enjoy live theatre on demand and get up close to rare artifacts from the Trust's world class collections. William Shakespeare was born in and grew up in this house with his parents and siblings. He also spent the first five years of his marriage living here with his wife Anne Hathaway. John and Mary Shakespeare owned the house, worked and lived in this house for fifty years. This former Mayor of Stratford in 1568 had a total of eight children and had had them attended the local grammar school and taken them to Holy Trinity church regularly. William Shakespeare inherited the house after his father died in 1601. The house was then passed to Shakespeare's oldest daughter, Susanna who then left it to her daughter, Elizabeth. Having no kids, the house then fell to Shakespeare's sister and then 1847 The Shakespeare Birthplace Trust bought the house and has cared for it till now. With it, visitors are now encouraged to sightsee other neighboring places such as Shakespeare's New Place, Hall's Croft and Shakespeare's Grave.

2.2.1 Shakespeare's Birth Home
Picture 3 and 4 Shakespeare's House and Directions to Other Sites

(Photographs by Ferdinal, 2017)

Shakespeare's Family Home is a restored 16th century house located in Henley Street, Stratford-upon-Avon, Warwickshire, England. It is now a museum open to the public and owned and managed by The Shakespeare's Birthplace Trust. The half-timbered house is typical of the times it was constructed. This two storey wood framed house is equipped with rooms, fireplace, kitchen and family room. The ground floor consists of a parlour with fireplace, open hearth, passage and a room and some room are on the second floor.

Shakespeare's New Place

Picture 5 &6. The Garden and Gate of Shakespeare's New Place

(Photographs by Ferdinal, 2017)

Shakespeare's New Place which Shakespeare bought after he was an established playwright, was his family home from 1597 until he died in the house in 1616. The house was demolished in 1759 and a garden has been designed to commemorate the importance of the site. The garden (The sunken Knot Garden) offers visitors opportunities to make their own personal connection with Shakespeare. Entering the garden, visitors can follow in Shakespeare's footsteps and enjoy a contemporary landscape, which are enriched by the footprint of the Shakespeare family home. Buildings such as the neighbouring King Edward VI School and Guild Chapel that were once attended by a young Shakespeare surround the site.

Hall's Croft

Picture 7. The Abode of Dr Hall

Hall's Croft used to be the home of Dr John Hall, and his wife, Susanna (Shakespeare's eldest daughter), in Stratford-upon-Avon, near Holy Trinity Church, where Shakespeare is buried. It is a fine timber-framed house, in Old Town, the street that leads from the town-centre streets to the parish church. The house was sold and then was passed to other person by Susanna after 1616. It was bought by Shakespeare Trust in 1949 and open to public 1951. It now contains a collection of 16th and 17th century paintings, furniture and the fragrant medicinal herbs, as Dr Hall would have used in his remedies.

Shakespeare's Grave

William Shakespeare was buried in his local parish church, Holy Trinity Church in Stratford-on-Avon. The grave is located in the front corner of the church and has a curse as an epitaph Shakespeare wrote by himself:

> ***Good friend for Jesus sake forbeare,***
> ***To dig the dust enclosed here.***

Blessed be the man that spares these stones,
And cursed be he that moves my bones.

Picture 8. Shakespeare's Grave

(Photograph by Ferdinal, 2017)

Shakespeare died on 23 April 1616 when he turned 52. Being an established playwright, he along with his family members managed to have some space of a grave in the chancel of the church by buying a tithe deed for £ 440.

Managing and Developing the Shakespeare Destinations

The two Shakespeare's sites under consideration are managed and maintained by the SG and the SBT, among the most significant Shakespeare charities in the world, which endeavor to internationally promote the existence and significance of William Shakespeare as the greatest playwright ever. They provide opportunities for people to appreciate and study of the life and work of William Shakespeare, and general advancements of Shakespearean knowledge.

Picture 9 & 10. Shakespeare's Globe & A Brochure by SBT

(Photographs by Ferdinal, 2017)

Shakespeare-related destinations truly exist and will never go extinct. Yet their amazing existence is the result of share between Shakespeare greatness and great effort by the companies, which manage them. In other words, they are visited because the companies create their own destinations based on the long-dreamt literary places both real and illusory.

The places are developed through a series of ways and visions. The two trusts travel visitors to the places by introducing them to the places physically and improve their understanding and knowledge intellectually. Such physical fulfilment and intellectual acquisition encourage them to learn while walking. This combination is interpretable as their effort to historicize Shakespeare's life and work through entertaining ways. This way is evident in the Globe Theatre, the Shakespeare's Birthplace and the Hall's Croft. Each offers exhibition in which visitors have the opportunity to learn history of the place while looking and observing artefacts, photographs, and other items with narrative through the act of walking.

Picture 11 & 12. The Company History & Profile

(Photographs by Ferdinal, 2017)

Picture 13 & 14. Photo of the Globe Theatre & Tools used for Performance

(Photographs by Ferdinal, 2017)

Picture 15, 16 & 17. Performance Schedule & Shakespeare Family Photo

(Photographs by Ferdinal, 2017)

The SBT takes care of places and items of Shakespeare connected with Stratford-on-Avon, where the dramatist lived before he actively became a playwright in London. There are a few places in Stratford-on-Avon where Shakespeare had some association, where he lived himself or where his relative ever stayed. Shakespeare's birthhouse has been functioned as a museum which is equipped with a unique collection of his belongings including his furniture and household items. Here visitors have the opportunity to feel the smell and see the condition of the house and its artecfacts before having an great chance to look at the backyard garden with its beautiful flowers, lawn and statues.

Picture 18 & 19. The Road to Shakespeare's House & Open Theatre

(Photograph by Ferdinal, 2017)

Picture 19 & 20. Shakespeare's House Backdoor & Garden behind the House

(Photographs by Ferdinal, 2017)

Different from other Shakespearean sites, the SBT does not design Shakespeare's New Place as a museum. The Trust does not preserve or rebuild the house and its heritage, but it builds a garden to commemorate it.

Along the way to Hall's Croft, visitors are lured to visit the school where Shakespeare once studied. This school is not under the care of the SBT. So any visitors willing to look at the very room where Shakespeare sat and studied to need to pay £5 for visitors.

Picture 21 & 22. Local Grammar School in Stratford-upon-Avon

(Photographs by Ferdinal, 2017)

Like other Shakespeare's sites in Stratford-upon-Avon, Shakespeare's grave draws in people to come to visit. Located about two miles from Shakespeare's house, Shakespeare succeeded in securing his burial space inside the church. Lured by the great name, visitors keep coming daily just to see where and how he was buried. The church benefited from Shakespeare himself as well as by other visitors who have to pay (£3 in 2017) to look at the grave closely. The interest on the grave does not stand alone but it is supported by the visitors' intention to enjoy the panoramic view around the church (garden, funeral, river and boating which passes through it. In short, visitors are ignited to build their own Shakespeare's sites.

Picture 23 & 24. In and Out of Holy Trinity Church

(Photograph by Ferdinal, 2017)

Picture 25 & 26. In front of and backside of Holy Trinity Church

(Photographs by Ferdinal, 2017)
3.1 Combining the literary with economic activities

Although SG and SBT are non-profit organizations, they need to run the sites in an economic way. Running without the government support and public subsidies, they need to manage destinations under their control commercially. The Trusts make money from visitors' tickets, gift shops, cafes and bookshops.

Picture 27 & 28. Prices to Globe Theatre and Shakespeare's Birthplace
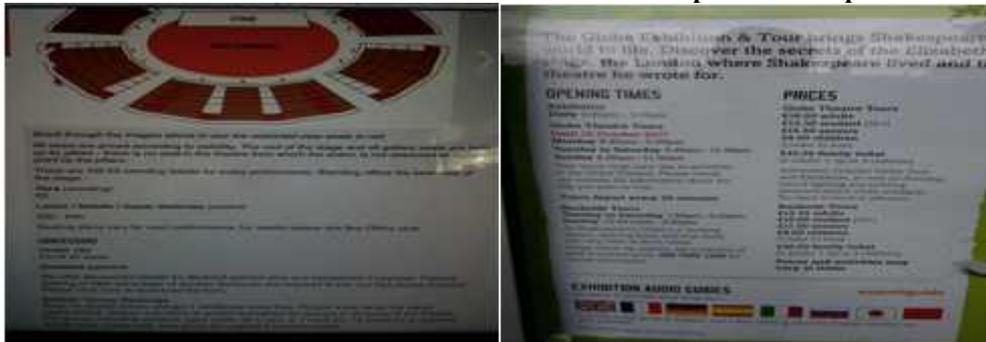
(Photographs by Ferdinal, 2017)

Picture 29 & 30. Shakespeare's Birthplace Tours Tickets and The Globe Theatre Shop

Picture 31 & 32. Shakespeare Gift shop and Bookshop

(Photographs by Ferdinal, 2017)

141

Creating Good and Amazing Image

SG and SBT are two non-profit organizations. They are responsible for maintaining, preserving and running respectively the Globe theatre and Shakespeare's Birthplace in Stratford-on-Avon. For Shakespeare's Birthplace, for example, SBT makes great effort in creating in which the surroundings of the house consists a panoramic view of a small garden of flowers, lawn and open air theatre. The bookshop and gift are available on the site while café and other shops are spread around the site. Located about 3 hour drive by bus from London, the site is accompanied by other sites of historic interest associated with Shakespeare. In other words, the place is partially used to promote the exoticism of the place. All of this is made open to public.

Picture 33 & 34. Website and Brochure

(Photographs by Ferdinal, 2017)

Picture 35 & 36. Map and Board of Trustees

(Photographs by Ferdinal, 2017)

Coming Up with Innovation and Variation

Each site relies both on the authenticity of information and artifacts left or associated by and to Shakespeare and exoticism of the sites. The life and work of Shakespeare are historicized and recorded in museums and/or the sites where Shakespeare even lived. The SG and the SBT preserve collect and showcase all items in any possible and interesting ways. By putting their collections in museums and displays, they need to show the original belongings of Shakespeare, artifacts, and literary reminiscences possible. They combine authenticity and new discoveries for their visitors. They use the museums not only as the places where visitors can see how Shakespeare lived his life and dealt with his work but also as a way to sort and manage the availability and communicative power they items can disseminate to the visitors. By so doing, they are able to systematically form better communication and exchange of promotion with those attending the sites.

Picture 37, 38 & 39. Garden and Activity

(Photographs by Ferdinal, 2017)

Picture 40 & 41. SG Decoration and Wall Magazine

(Photographs by Ferdinal, 2017)

Picture 42, 43 & 44. Different Ways of Promoting Literary Works

(Photographs by Ferdinal, 2017)

IV. CONCLUSION
Concluding Remarks

Carrying the great name of Shakespeare, Shakespeare Birthplace Trust, a non-profit organization, which has developed and managed Shakespeare sites, and The Globe Theatre Company, have been able to draw a great number of people from all over the world to visit Shakespeare sites. Yet their success is not only due to Shakespeare but also through good management and site development. They have successfully combined literature, Shakespeare, history, performance, entertainment and economic activities at the same time as evidenced in Shakespeare's Globe and Shakespeare's Birthplace sites.

Suggestion

Touring to Shakespeare-related sites is an unforgettable experience because visitors will enhance their knowledge about Shakespeare and his works and looking at how the sites have been managed. Many assumed that Shakespeare's lovers will never abandon such holiday and visitors should come to visit.

REFERENCES

[1] Amey, Evgenia. "On a Quest for Authenticity to an Imaginary Place: A Narrative Analysis of the Experience of British Literary Tourists Author." Ph.D. Thesis. Faculty of Social Sciences, University of Lapland, 2015.

[2] Busby, G. & Klug, J. "Movie-induced tourism: The challenges of measurement and other issues, *Journal of Vacation Marketing*, 2001, 7(4), 316-332.

[3] Herbert, David T. "Heritage as Literary Place." In David T. Herbert (ed), 21 *Heritage, Tourism and Society*. London: New York, 1995.

[4] Moore, Jane. *Shakespeare: an overview of his life, times and work*. London: National Arts Centre, 2008.

[5] Office for National Statistics. *The Regional value of Tourism in the UK*. London: Office for National Statistics, 2013.

[6] Pocock, D.C.D. "Catherine Cookson Country: Tourist Expectation and Experience." *Geography*, 1992, 77(3): 236-243.

[7] Richards, Greg (ed). *Cultural Tourism in Europe*. Wallingford: Atlas, 2005.

[8] Robinson, Mike & Picard, David. *Tourism, Culture & Sustainable Development*. Paris: Unesco, 2006.

[9] Rojek, C. and Urry, J. (Eds). *Touring Cultures: Transformations of Travel and Theory*. London: Routledge, 1997.

[10] Shakespeare Globe Trust, the. "Globe Education." London: The Shakespeare Globe Trust, 2013.

[11] Tetley, S. & Bramwell, B. "Tourism and the cultural construction of Haworth's literary landscape, in Robinson, M. & Anderson, H-C. *Literature and Tourism, Essays in the Reading and Writing on Tourism*. London: Thomson Learning, pp. 155-190, 2004.

[12] Urry, John. *Consuming Places.* London: Routledge, 1995.

[13] Watson, Nicola. *The Literary Tourist.* New York: Palgrave Macmillan, 2006.

Ferdinal received his BA degree in English language and literature from Andalas University (1990), MA in English language and literature from Western Illinois University, USA (1997) and PhD in postcolonial literature from Deakin University, Australia (2014). Before teaching language and literature at English Department, Andalas University (1992), he held a few positions including English teacher at a High School in Padang Panjang, tourist guide of West Sumatra, Indonesia, English teacher at ITTR English school in Pekanbaru and journalist at *Antara* Padang and lecturer at some private universities in Padang. He has attended a number of academic conferences both international and national and got his articles published in national and international journals. His research interests include postcolonial literature, language and literature and literary tourism.

Measuring Fluency of Senior Students at English Department of Universitas Andalas

Fitri Vajira[1] & Hanafi[2]

[1](English Department, Andalas University, Indonesia, vajirajira@gmail.com)
[2](English Department, Andalas University, Indonesia, hanafi@fib.unand.ac.id)

Abstract

Fluency is an important component of the oral performance of foreign language (FL) learners. This paper reports an investigation of learners' fluency by considering the speed of speaking and dysfluency. This study intends to describe the process of measuring fluency and the different degrees of fluency among fluent and less fluent students. Participants were 51 senior (fourth year) students at English Department who learn English as a foreign language. The participants are interviewed and given a warm-up question before being asked to talk in an extended time on the main issue. The interviews are recorded and orthographically transcribed. Their fluency are described in accordance with Ellis and Barkhuizen's (2005) Temporal Variable and Hesitation Phenomena. The tentative results indicate that the features of temporal variables and hesitations phenomena help distinguish overall levels of oral performance but language proficiency test may be needed to categorize speakers.

Keywords - *fluency, temporal variables, hesitation phenomena*

I. INTRODUCTION

One skill that every Foreign Language (FL) learner (except the mutes and the deafs) need to acquire in their foreign language learning is the ability to engage in oral conversation with other people. This ability is central in the acquisitional processes because it allows other speakers to accept or reject the learners' incorporation into their community of practice or speech community. On one side, a learner with a high degree of fluency will usually earn easy social admission by the targeted community members as they will not have to sacrifice longer time to communicate with him/her. A less fluent learner, on the other hand, will experience a more difficult adjustment process into the targeted community of practice because not all members of a community will be patient enough in interacting with him/her. Therefore, this study intends to provide a technical description of how a learner's oral performance can be assessed and measured.

To measure a learner's language performance, Skehan (1996a) had set three parameters of measurement in oral performance particularly with regard to foreign language learning. They are accuracy, complexity, and fluency. Accuracy constitutes the well-formed production of the target language in compliance with the target language's rules (Skehan, 1996b). Complexity refers to the production of language in real time uninterrupted by excessive pauses or hesitations. Fluency constitutes the real-time production of language uninterrupted by pauses and hesitation (Ellis & Barkhuizen, 2005, p.139; Skehan, 1996b, p.22). Due to the restricted scope of this study, we will only concentrate on assessing fluency of the participants who were recorded in informal and loosely-structured dialogues. The participants were also explicitly prepared for the topic through preconditioning information and warm-up prompts. They were also implicitly allowed to have 'rapid planning' (Ochs, 1979) in response to the questions.

In light of oral proficiency measurement, a number of studies have also shown that provision of planning time would certainly help learners improving their output to be more comprehensible and more native-like (Crookes, 1989; Foster & Skehan, 1996; Ortega, 1999; Yuan & Ellis, 2003). Planning time is best in favour of complexity and accuracy in the oral performance (Crookes, 1989; Mehnert, 2000; Yuan & Ellis, 2003). Yuan and Ellis (2003) found out that pre-task planning and online planning influence fluency in different ways. On the one hand, pre-task planning provides more time and allows better preparation for a speaker to engage in oral production. On the other hand, when the speaker are given planning time only as they produce oral output, their fluency level is affected because they need to divide their attention and decide whether to attend to form or meaning (Yuan & Ellis, 2003).

II. METHOD
Research Questions
Through this paper, we like to answer the following questions:
1. What aspects does one need to use in measuring learners' oral fluency?
2. How can learners be ranked in accordance with their fluency level?

Participants
To answer these questions, we have collected data from 51 senior students (15 males and 36 females) at English Department, Universitas Andalas. They were firstly enrolled at the department in 2013 and have been spending four years of using English as a foreign language in most of their classes. The students come from various non-English language backgrounds and most of them speak local languages (e.g. Minangkabau, Javanese, Bataknese, etc) as the first language and Indonesian as the second language.

Data Elicitation: Recording
To elicit data, we arranged a separately 10-minute meeting with each participants during their leisure time. They were met at lunch break, at their boarding house, and at their home, in the hope that they would equally feel convenient. Some participants were contacted through mobile phone and the entire conversation were recorded. At first, the participants were informed, in a plain language, of the general purpose of the research. Their consents were acquired and confirmed afterwards. Since all participants were happy to join the research, we could immediately proceed with the recording procedures.

Technically speaking, we prepared the recording device, i.e. mobile phone. Then, we firstly asked them whether they like watching movies. All participants produced uniformed answer that they like watching films. At the end, we simply asked them to tell us one movie that they like mostly. During their extended reply, we did apply an extremely minimum interruption or back-channel in order for the participants to produce their most fluent uninterrupted performance. At the end, we thanked them and ended the recording.

Analysis 1 - Transcription
The first step of analysis begins with transforming the recordings into written data in form of transcription. We transcribe all recordings using only orthographic transcription because we focus only on the participants production of syllables and words. Paralinguistic features - such as intonation, tone, and stress - were not analysed and left un-transcribed.

Transcription symbols
Before applying the second step of analysis, we hereby list the symbols to be used in identifying the fluency of the participants:

1. //   =   AS Unit boundary
2. ::   =   subordinate clause boundary
3. { }   =   disfluency
4. ( )   =   pause more than 0.5 seconds
5. (…)   =   pause less or equal 0.5 seconds
6. -   =   incomplete word being pronounced

Analysis 2 - Applying Fluency Measures
The second step of analysis is to put the fluency measures in their symbols into the talk transcription. Since we adopted Ellis & Barkhuizen's (2005) measures of fluency, each transcriptions are examined and completed by applying symbols for denoting speech rate, pause length, and length of run. These constitute Temporal Variables of oral performance. Then, another symbol application indicating false starts, repetitions, reformulation, and replacements (demonstrating Hesitation Phenomena of oral performance) was employed. Having all fluency measures put in place, all transcriptions were complete and ready to be compared for fluency-based categorization.

III. RESULT

Before the fluency measures were applied, participants were firstly divided into three groups in relation to their length of word production. This category is necessary in order to separate between those who could produce longer and much shorter responses. Having been grouped, participants of the same group are then comparable in terms of their fluency.

Table 1. Word-production based ranking

Range of words produced	Number of Participants	% of the population
0 - 49	31	56%
51 - 99	16	29%
> 100	4	13%

As in Table 1, majority (56%) of senior students of English Department (year 2013) produced an extended talk in less than 50 words. A few more students (29%) were capable of talking extensively by producing over 51 but less than 100 words. The minority group (13%) could talk most extensively by producing more than 100 words to answer the question about movie they like most. These classifications do not yet account for the participants' level of fluency but this is necessarily created in order to differentiate those participants with a willingness to produce more extended response from those who were seemingly reluctant to fully engage in the task. In the absence of any language proficiency testing instrument, comparing fluency cannot be made between participants who were only willing to talk very less and those who were willing to risk their fluency for a longer oral performance. As a consequence, the only reasonable comparison can only be made respectively within the groups of those low, intermediate, high word-producing participants.

Then, this following table will identify the oral performance details of high word-producing participants.

Table 2. Oral performance of high word-producing participants

No.	Participants' Initial	Words produced	Total speaking time (in second)	Speech Rate (Syllable per second)	Pause length
1	ER	148	77.5	181.2	2.6
2	BC	139	85	154.7	5
3	NDS	117	95	113.1	5.5
4	APM	136	116	113.2	10.8

As indicated in Table 2, the high word-producing participants used more than one minute (60 seconds) speaking time. The most fluent participant among them also was defined on the basis of their highest speech rate (181.2 syllables / second) with a low pausing time (2.6 seconds). This indicates a high rate of speech production with a minimum breaking time taken for either online planning or disfluency moves. If a comparison is made between the most and the least fluent participants, a clear feature of disfluency can be identified in which the least fluent speaker in this group produces a lower speech rate (116 syllables / second) with a longer time of speaking (116 seconds) and a longer pause time (10.8).

Now, let us take a look at the intermediate performing group of participants in the following table.

Table 3. Oral performance of intermediate word-producing participants

No.	Participants' Initial	Words produced	Total speaking time (in second)	Speech Rate (Syllable per second)	Pause length
1	DPW	68	60	247.8	18.2
2	MSW	50	35	177.3	5.2
3	SA	75	50	167.6	8.2
4	AY	90	56.5	166.6	4
5	RM	96	54	165.3	9.3
6	RKP	81	49.5	148.2	9.9
7	LI	68	44	146.3	5
8	AA	50	46	138.1	14.5
9	RM	54	44	136.3	11

10	EUI	68	51	133.5	6
11	RI	65	45	132.9	4.9
12	AO	70	67	124.2	7.5
13	DR	66	60	122.5	10
14	NH	61	45	126.6	8.3
15	DJ	69	66	102.3	13
16	RN	63	64	96.4	8.2

Table 3 presents an list of performances from 16 participants who were producing relatively 'enough' response (50 - 96 words) to the instructed task. In this table, the role of word-producing feature do not seem represent fluency. Some high performing participants (number 3, 4, 5), who produced more than 70 words did not have high speech rates despite having shorter pause times (respectively 4, 9.9, and 9.9 seconds) as compared to the highest speech-rated participant, i.e. DPW. Longer pause time taken by this group's highest performing participant may indicate time-buying mechanism instead of dysfluency.

At last, we shall understand the fluency pattern of the lowest performing group of participants.

Table 4. Oral performance of low word-producing participants

No.	Participants' Initial	Words produced	Total speaking time (in second)	Speech Rate (Syllable per second)	Pause length
1	AA	19	15.5	248.5	0
2	WRS	19	16.5	225.8	0
3	WU	41	29	216.6	13.3
4	JCW	26	20.5	195	15
5	S	44	28	194.2	14.2
6	WA	40	26	175.1	9.7
7	IS	45	34	170.2	8.3
8	AU	27	24	167.1	17.1
9	TQA	22	23	162.8	4.3
10	MM	46	40	156.6	11
11	RGY	33	31	155.2	0
12	RW	28	25	149	11
13	AS	29	33	147.9	8.3
14	VH	18	21	145	10
15	MAW	47	41	143.2	5.8
16	SN	28	25	135.4	11.6
17	AR	14	23	133.3	13.3
18	SH	29	29	131.8	25
19	HAW	37	30	129.7	13
20	TTY	36	36	122.2	11.3
21	FFY	28	28	120	5.7
22	SMA	29	35.5	120	8.6
23	IF	29	35.5	120	9.6
24	AB	39	40	115.4	9
25	DP	10	15.5	111.4	25.7
26	RH	29	34.5	110.2	12.2
27	SR	23	29	103.3	10
28	FSP	26	32	97.1	14.2
29	WT	29	39	88.8	9.6
30	FWN	43	60	80.4	10.2
31	Z	49	61	79.5	17.1

Table 4 shows the fluency analysis for 31 participants with the lowest amount of word production. The most fluent participants (AA and WRS) in this group produced only 19 words with no pause at all with the highest speech rate (respectively 248.5 and 225.8 syllables / second). Such minimal production will allow the participants to produce the most fluent expression in the presence of sufficient vocabularies and high familiarity with the topic at hand. Lower performing participants seem to struggle their way in expressing themselves with a lower speech rate and longer pause time. The lowest word-producing participant (number 25, i.e. DP) who produced only 10 words appeared to have a better speech rate (111.4) despite having a lower pause time (25.7) as compared to the lowest speech-rated participant,

i.e. Z, who could produced more words (49) and less pause time (17.1). Again, this finding shows that the word production factor should count when measuring fluency in oral performance.

IV. DISCUSSION

In measuring speakers' fluency, the fluency factors should be considered along with the dysfluency aspects. Ellis and Barkhuizen's (2005) Temporal Variables may represent the fluency factors while Hesitation Phenomena mark the disfluency. Together, they can clearly pin point the exact part of where the participants demonstrate their fluency and shows signs of being disfluent. Nevertheless, the calculation of the quantifiable forms of the oral production should be performed at first. Considerable unequal quantity of words being produced between the participants may bring disproportionate analysis among them. Therefore, we firstly try to regroup the participants in accordance with their level of word production as seen in Table 1.

This necessity for categorizing the participants based on their word production is proven when extracts of talk from three best speakers in each group are compared as follows.

Extract 1. The most fluent speaker in the high word-producing group

```
1    T   :   // Can you tell me the movie that you like most and why do you like that movie? //
2    ER  :   // {eer (0.8)} the movie that I like the most and I like I've watched it more than three
3            times or for times is {er} Little Prince. It is an adaptation of {a (...)} french novelets
4            {er} written by {Anthon-} Antoine {Saint- de ex-} de Exupéry// and why did I like
5            that book that that movie because {umm (0.9)} :: I watched the movie after I read the
6            novel // {er} the meaning of the novel itself is about {er how the how} how humans
7            today {er} undergoing they're activities :: and the movie itself is an animated movie
8            {er(...)} which is really {(1.2)} which is er (...)} emphasize the meaning of the novel
9            itself // and then and the movie is the additional character which {er} really attract me
10           and attracts me as a viewer of the movie// first it is because the plot of the story :: the
11           plot of the story makes the book as it is and then they did add another {er} another
12           story plot about {er} the movie. //
Total Speaking Time: 77.5 seconds
```

The best speaker of the high word-producing group appear to be able to engage in a long talk with relatively few signs of disfluency such as repetition on line 6, 10, and 11 and reformulation in line 8. This extended talk seem to run fluently amidst the risk of occasional interruptions due to online planning or reformulating ideas to be delivered. This performance does not seem to be comparable with the most fluent speakers in the other two groups as exemplified in Extract 2 and 3.

Extract 2. The most fluent speaker in the intermediate word-producing group

```
13   I   :   // Can you tell me the movie that you like most and why do you like that
14           movie? //
15   DF  :   // Because I think :: {er(...)} the movie very interesting very enjoy and very funny
16           when I'm alone in my house in {th-} this room or in (0.9) everywhere {er (1.2)} //
17           sometimes when I watch the movie I feel I'm in the movie // (0.6) you know what I
18           mean? //
19   I   :   // Ok. I got it //
20   DF  :   // Yes (...) and then (...) I like very much {umm} movie like {action mu- ch} action
21           movie and then {er (1.3)} romance movie {er} sometimes like Titanic {umm (2.0)}
22           Twilight and don't mention one by one //
Total Speaking Time: 60 seconds
```

Extract 3. The most fluent speaker in the low word-producing group

```
23    I   :    // Can you tell me the movie that you like most and why do you like that movie? //
24    AA  :    // {err (1.0)} actually there are some movie that I like but I like anime most because
25               (...) I think anime is funny. //
Total Speaking Time: 15.5 seconds
```

Their participants' lower word-producing performances seem to indicate their reluctance to engage in the talk and produce longer explanation. This suspected reluctance may result from their lack of ideas, lack of necessary vocabulary, lack of interest, or lack of risk-taking initiative. Unfortunately, this study was not accompanied by a verbal protocol or a post-recording interview to investigate the participants' initiatives and motives for producing such various extents of oral performances.

V. CONCLUSION

To conclude, we found out that Ellis and Barkhuizen's (2005) measures of fluency (Temporal Variables and Hesitation Phenomena) are indeed effective factors to be used in measuring fluency in oral performances. Participants can be rank in accordance with their speech rate regardless their pause time and disfluencies. However, preliminary categorization of the participants are significantly needed for measuring oral performances from a big group of speakers. Ranking the participants sole on the basis of Temporal Variables and neglecting the quantity of their word production will result in disproportionate analytical treatment upon the participants. Participants' ranking and grouping must be based on either their word production or language proficiency level. Last but not least, post-performance interviews should be conducted in order to confirm the reason for the participants' lack of production. The interview result may have beneficial implications upon data collection design and procedures.

REFERENCES

[1] G. Crookes. "Planning and interlanguage variation". Studies in Second Language Acquisition, 11, 367-383, 1989

[2] R. Ellis, and G. Barkhuizen. "Analysing learner language". Oxford: Oxford University Press, 2005.

[3] P. Foster, and P. Skehan. "The influence of planning and task type on second language performance". Studies in Second Language Acquisition, 18, 12-20, 1996.

[4] D. Larsen-Freeman, and M. H. Long. "An Introduction to Second Language Acquisition Research". London: Longman, 1991.

[5] U. Mehnert. "The effects of different lengths of time for planning on second language performance". Studies in Second Language Acquisition, 20(01), 83-108, 2000.

[6] E. Ochs. "Planned and unplanned discourse". In T. Givon (Ed.), Syntax and Semantics (Vol. 12). New York: Academic Press, 1979.

[7] L. Ortega. "Planning and focus on form in L2 oral performance". Studies in Second Language Acquisition, 21, 108-148, 1999.

[8] P. Skehan. "A Framework for the implementation of task-based instruction". Applied Linguistics, 17, 38-62, 1996a.

[9] P. Skehan. "Second-language acquisition research and task-based instruction". In J. Willis & D. Willis (Eds.), Challenge and Change in Language Teaching (pp. 17-30). Oxford: Heinemann, 1996b.

[10] F. Yuan, and R. Ellis. "The Effects of Pre-Task Planning and On-Line Planning on Fluency, Complexity and Accuracy in L2 Monologic Oral Production". Applied Linguistics, 24(1), 1-27, 2003.

First Author Fitri Vajira is a senior student at English Department Universitas Andalas who currently is doing a research on measuring fluency for her undergraduate degree.

Second Author Hanafi earned his Master of Applied Linguistics and Ph.D in Applied Linguistics from the University of Melbourne, Australia. He is a senior lecturer at English Department Universitas Andalas who is currently supervising Fitri Vajira in her research for undergraduate degree.

Nine Pillars at Early Childhood Education

Fitria Ulfah
Early Childhood Education, Universitas Pendidikan Indoensia, Indonesia

Abstract

Character can not be formed instantaneously but requires a long process. Varoius attempts were made to realize the character of the nation that one of them by implementing character education in learning at Early Childhood education, bacause we understand together that the period of early childhood isthe proper time to prepare children to become personal with a good character. This paper examines the character education in Early Cildhood education (ECE) by applying the nine pillars of charahter developed by Indonesia Heritage Foudation (IHF). This paper uses a case study on one Raudatul Athfal (RA) in Bandung.

Keywords - *Character Education, Early Childhood Education, Nine Pillars of Character*

I. INTRODUCTION

Character education can be one solution to overcome the problems of the nation today, corruption, murder, sexual abuse, vigilante, etc., as disclosed Lickona (1996: 93) promising character education can solve moral problems of modern society. Through character education is expected to guide the child into a good figure, because one of the goals of character education is a good man, to realize it needed a good character to become fully human (Lickona, 1999: 3). The good characterconsists of the psychological process of knowing the good, desiring the good, and doing the good-habit of mind, habits of heart, and habits of action (Lickona in Budimansyah, 2010). Good character can grow in the human soul through the process can not be done instantly, because (Williams in Q-Anees & Hambali, 2008: 99) states that 'character is like "muscle", if want stronger then be trained on a regular basis.

these routines can be through the process of assistance at home informal and non-formal and formal at the School, as Albertus (2010: 80) states that a person-specific characteristics are formed on the environmental contribution. School as one of the environment in which children grow and develop is expected to be instrumental in the formation of good character in children mainly of Early Childhood Education (ECD). ECD is the first formal institution attended children to grow and develop properly. In early childhood children not taught to be a man of good character but the habit for most of the learning process in early childhood education is through habituation,

Habituation-conditioning to achieve good character at school can be done in various ways. Lickona (1999) schools need a comprehensive approach to developing character. One way to achieve good character that is by learning that adopting the pillars of character developed by experts as did Raudathul Atfhal (RA) BIAS (school name disguised) in Bandung, namely implementing the nine pillars of character developed by Indonesia Heritage Foundation (IHF) Ratna Megawangi leadership in the learning process. RA tBIAS implement the nine pillars of the character of the IHF after participating in education and training (training) organized by the IHF. Megawangi, (2007: 100) The nine pillars, namely All the Love of God and His Creation; Responsibility, discipline and self-reliance; Amanah / honesty, Wise; Respectful and polite; Generous, Like to Help, and mutual cooperation; Confident, creative and hardworking; Justice and leadership; Kind and humble; Tolerance, peace and unity.

II. METHOD

This study uses a method of case studies conducted in RA BIAS Bandung by observing the activity of teachers and students in the process of learning, documentation and interviews with principals and teachers. At the time of data collection with respect to the learning process, researchers use only one data collection techniques are observation with the help of a digital camera to record the activity of teaching and learning, while the technique of interviews and documentation that are collecting documents, physically as Plan Daily Activities, report cards, books pillar researchers use to

analyze the planning and evaluation of the implementation of karakater nine pillars of character education. Prose was the planning and evaluation of the researchers do not discuss at this time.

III. RESULT

Implementation of the character education program in RA BIAS, given to children from Monday to Friday. The theory and implementation of the nine pillars of character education explicitly; knowing the good, reasoning the good, the good feeling, and acting the good (Megawangi: 2010). Knowing the good, to get children to learn good things; Reasoning the good, the child knows the reason of what he was doing; feeling the good, the child feel good thing, and acting the good, the child can act good thing.

Implementation of the nine pillars can use varied methods such as methods of lecture and discussion at this stage of the process of knowing, , discussion method is a method of exchange of ideas between teachers and students, students and students, (Ahmadi & Prastya, 1997), Storytelling method used last stage of feeling and sociodramas method to further strengthen what is already a child can of activities earlier in the day which is the stage acting. Metode sociodramas namely how to teach through dramatization attitudes, behavior like in everyday social life (Ahmadi & Prastya, 1997). Media used in jetting pillars of nine books pillars of character (module nine pillars of character and book pillar for student activities), story books and objects that are required in accordance with the needs of the pillars that are being discussed with the children.

Table 1 Pillars of Character Stages "nine pillars of character" in one week

No.	stages	Method	Media	Information
1.	*knowing*	Lecture and discussion	books pillar	Given to children every Monday and Tuesday, after the child keep a journal and the duration of 15-20 minutes. Efforts to increase the knowledge of early child delivered in accordance with the pillar.
2.	*Feeling*	tell	Storybook	Given to children every Tuesday and Wednesday, after the child keep a journal and the duration of 15-20 minutes. Efforts to explore and strengthen the child's feelings towards the pillar submitted
3.	*acting*	sociodramas	Objects that are required in accordance with the storyline	Given to children every Friday, after the child keep a journal and the duration of 15-20 minutes. Efforts to reinforce the child's knowledge, taste and actions in implementing pillar delivered.

implementation of the nine characters in the daily activities that the child must first create a journal (eg pictures about their activities during out of school), then the teacher asks the children tidy up her journal and ask all the children sit in a circle to pray, after praying the teacher asks the children pay attention to all his friends by seeing friends on the right and left, and there in front of him and then the teacher asked the children to count, if the count is less than the number of children who should have been present then the teacher will ask the children why less? Or who are not in school ?. After knowing his reasons are not in school, such as pain then before proceeding to the next activity the teacher leads the children prayed for his healing. Next is flowing in accordance with pillar pillar for the selection of the day,

Pillar jetting process, the teacher read the story according to the pillars that used to focus on that day, a story read by the teacher associated with the concept of pillars. After the story is read, the teacher asked the children about the content and what the characters in the story. Next is a discussion about the pillars of character that becomes the focus, the discussion went very well in my view, because the discussion took place not only in one direction or both directions between teachers and students, students and teachers but the students and teachers involved in the discussions. This process can be done on two stages, knowing and feeling that made each for two days.

During jetting pillars, conditioning classes are conducted in an orderly manner, gently and use positive words, if there is a child less attention then the teacher will ask the children to focus on using the phrase positive like "ikhsan please focus back on umi" (Umi is a call child Master).

After jetting pillars incoming students on core activities, such activities are conducted in kindergartens in general, ie developing the five aspects of development in children such as Religion and Moral Values, Social Emotional, Language, Physical Motor, Cognitive, and Art. In this core activity of teachers make it a great time for children and teachers to sharpen understanding of the pillars of character that is delivered during pillar jetting through storytelling and discussion. This is evident when the child picked up and the keeper back worksheets and other tools into place without any prior instruction from teachers and took place in an orderly manner.

Activities after the core activity that is playing in the yard, kids play very mingle with friends from different classes, between boys and girls. At the time there were two girls and a boy bermian swing, they make their own rules that each child swinging for a count of ten and be replaced by another child. Results of other observation when children play in the yard that no child is at odds then one child tried to melerainya because children are not able to intervene both children asked for help, the teacher tried to break up two children by asking "what happened?", The teacher provides the opportunity for both to tell their children the problems of disputes in accordance with their respective versions and then reconcile both teachers and children each handshake.

Implementation of the next day's activities, researchers will describe only during the streaming process pillars acting stage, carried out as usual morning activities that keep a journal and pray. After these activities the children and teachers set up a property that will be used in activities sociodramas, sociodramas with pillars topics that are the focus for one week which has dsampaikan to children for four days prior to the stages of Knowing and Feeling. In this event, all the children involved.

IV. DISCUSSION
A. Characters and character education

Character is a quality, moral strength, and emotional intelligence that is characteristic of an individual so strongly attached to the results of the establishment of early (Hidayatullah, 2010; Megawangi 2007; Fattah, 2008; Munir, 2010). Although the character of an inherent feature strongly on the individual does not mean that can not be changed only requires a relatively long time. One way to establish and help change the character of the negative into a positive character that is through character education. The definition of character education is the understanding, treatment, and implementation of policy practice virtue. (Albert, 2010), whereas the definition of character education is a deliberate intervention to the formation of the moral aspect of the function on each individual (Berkowitz, 1999).

Through education, character education can be formed either in the family, community and school. Character education in Sekolah can be developed using appropriate methods, Albertus (2007: 212) reveals there are five methods that can be used in implementing character education in schools of teaching, modeling, determining priorities, priorities praxis and reflection.

These methods can be applied well as educational actors understand the values of characters to be developed in children. Character values that must exist on the individual according to Bulach (2002: 80), namely respect for yourself, others, and property; honesty; discipline; cooperation; accountability; Integrity / justice; Kindness, forgiveness; motivation; Compassion / empathy; courtesy, patriotism; tolerance of diversity; modesty; sportsmanship. Pime Frame character education not just the values of the reference but need too basic principles that can be understood by any individual who implement education karakter.

Prinsip principles of character education such as expressed by Lickona (1996: 95-99), namely PEducation characters must contain values that can form good character; definemust be comprehensive, including aspects of thinking, feeling and*behavior;* need a comprehensive approach and focus of each component; schoolbe an example of life peace and harmony; developcode of practice or action requires not just a theory; schoolhas a life skills-based curriculum*;* could awaken minternal otivasi of child / individual; SMangasi components involved in character education schools; needmoral leadership from all sides; involve parents and the community to build character; the holdingperiodic evaluation overall,
B. Character Education Early Childhood

Upaya develop good character individuals can not be done quickly, but require a relatively long time and should be done early is through good education that education at home and in institutions of formal and non-formal education.

PEducation characters must be given early because the early childhood has a huge opportunity to instill good character in children. so that education provided to children chocoai with the development of the individuals or institutions that airmovement in children's education early USIS must understand child development, especially emotional and moral development of children because of this development that a capital base karkater implantation in children. false one theory that can serve as the basis of doing character education of children, psychosocial theory developed by Erikson (Santrock 2002), In theory reveal five stages of psychosocial.Tahapan-stages are as follows:

1. Trust and distrust (the first year of life)
2. trust in infancy determine the stage for a lifetime of hope that the world would be a better place to live and a delight.
3. Otonomi with shame and doubt (1-3 years)
4. This is no time the child is not too restricted and many in law.
5. Pinitiator and guilt (3-6 years)
6. Child expected to accept responsibility for themselves, so that will have a sense of responsibility. Perasaan guilt and anxiety will appear when the child is not given keprcayaan.
7. Tekun and inferiority (the early primary / 6-8 years)
8. Identitas and identity confusion (the teen years)

Lickona (Q-Anees & Hambali: 2008: 149) reveals the stages of moral development is as follows: Fase 1, egocentric thinking (4-5 years), Pthere is this age children love to break the rules, showing off, and happy exert that sometimes he did it manipulative, but at this age have to be introduced polite introductions also good and bad attitude and has the potential to empathize.Phase 2, obedient unconditional (4,5-6 years). Moral traits in children of this phase are:

1. Can accept other people's views, but the views are considered to be true is the view of adults.
2. Can respect the authority of parents and teachers
3. Menganggap adults all-knowing and easily view or mimic the environment or people disekitanya do good or do bad.
4. Assume to adults complain because it is the only moral rule,
5. children tend to break the rules when no adults supervising.

C. Character Education "Nine Pillars of Character"

Each theme Pillars of Character is set to be implemented over 2 to 3 weeks. Each -masing theme Pilar consists of a wide range of examples of practical activities for educators focused on methods: knowing the good, feeling and loving the good and the good acting.

Pime Frame learning in implementing character education nine pillars of character that is the way provide a systematic character education for 20 minutes every morning to embed nine pillars of character that is noble universal values, namely:

1. Love of God and all His creation;
2. Responsibility, discipline and self-reliance;
3. Honesty / Amanah and Arif;
4. Respect and Courtesy;
5. Generous, Like to help and gotong royong / Cooperation;
6. Confident, creative and hard worker;
7. Leadership and Justice;
8. Good and Humble;
9. Tolerance, Peace and Unity.

This character pillar fitted with K4 is Cleanliness, neatness, Safety and Health. Each theme pillar applied for 2 weeks alternately. SElain was their *Co-parenting*to involve parents in application of characters at home resulting in the integration and continuity between character education in schools and at home.

V. CONCLUSION

Nine pillars of character developed by the IHF can be applied within the scope of Early Childhood Education in Indonesia because of the pillars contained therein are perfectly suited to the diverse conditions of the Indonesian nation, berketuhanan and have a spirit of mutual cooperation, especially visible on the pillars of unity Love of God and all His creation and a fifth column Generous, Like to help and gotong royong / Cooperation.

REFERENCES

[1]   Albertus, D, K, Pendidik Karakter, di Zaman Keblinger, Jakarta: PT. Gramedia Widiasarana Indonesia, 2009.
[2]   Albertus, D, K, Pendidikan Karakter, Strategi Mendidik anak di Zaman Global, ed. Revisi, Jakarta: PT. Gramedia Widiasarana Indonesia, 2009.
[3]   Berkowitz, M. W, "Obstacles to Teacher Training in Character Education", Action in Teacher Education, 20:4, 1999, p.1-10.
[4]   Budimansyah, D, Penguatan Pendidikan Kewarganegaraan untuk Pembangunan Karakter Bangsa, Bandung:Widya Aksara Press, 2010.
[5]   Bulach, C. D, "Implementing a Character Education Curriculum and Assessing Its Impact on Student Behavior", The Clearing House: A Journal of Educational Strategies, Issues and Ideas, 76:2, 2010, p.79-83.
[6]   Fattah, A, Pembangunan Karakter Unggul Generasi Penerus Bangsa, Jakarta: PT. Arga Publishing, 2008.
[7]   Hidayatullah. M. F, Pendidikan Karakter : Membangun Peradaban Bangsa, Surakarta: Yuma Pustaka, 2008.
[8]   Lickona, T, "Eleven Principles of Effective Character Education", Journal of Moral Education, 25:1, 1996, p. 93-100.
[9]   Lickona, T, "Character Education: Seven Crucial Issues, Action in Teacher Education", 20:4, 1999, p.77-84.
[10] Megawangi, R, Pengembangan program pendidikan karakter Di sekolah: pengalaman sekolah karakter, IHF Press, 2007.
[11] Megawangi, R, Semua Berakar pada Karakter,"Isu-isu Permasalahan Bangsa", Jakarta: Lembaga Penerbit Fakultas Ekonomi Universitas Indonesia, 2007.
[12] Munir, A, Pendidikan Karakter, membangun Karakter Anak Sejak dari Rumah, Yogyakarta: PT. Pustaka Insan Madani, 2010.
[13] Permendikbud No 137 tahun 2014 tentang Standar Nasional PAUD
[14] Prastya, A, Strategi Belajar Mengajar untuk Fakultas Tarbiyah. Bandung: Pustaka Setia, 1997.
[15] Q-Anees, B, dan Hambali, A, Pendidikan Karakter Berbasis Al-Quran. Bandung: Refika Offset, 2008.
[16] Santrock, J. W, Life Span Development, Perkembangan Masa Hidup. Jakarta: Erlangga, 1995

Fitria Ulfah, born on July 01, 1984 in Cibiuk, Garut, West Java. The author is the second child pair Yanti irianti, S.Pd and Saepuloh. The author has a real address at Kp. Cihanja 02/03 Ds. Lingkungpasir Kec. Cibiuk Kab. Garut-West Java.
There are several levels of education that has been pursued by the author of which is as follows:
1.   1997 graduated from Elementary School in SDN Pasirsari
2.   2000 graduated from Junior High School in SLTPN I Bl. Limbangan
3.   2003 graduated from Senior High School in SMUN 1 Tarogong
4.   2005graduated from STAI Al-Musaddadiyah, Diploma Program of Kindergarten Teacher Department.
5.   2011 graduated from Universitas Pendidikan Indonesia, Teacher Education Department of Early Childhood Education
6.   2016 until now registered as Postgraduate of Early childhood education,Universitas Pendidikan Indonesia, Bandung, Indonesia

Moreover, I also have work experience as teacher from 2003-Until now worked at Al-Hudlori Kindergarten, Cibiuk-Garut

Lantern Design Utilizing Banana Stalk as Decorative Material in The Development of *Tumbilotohe* Tradition

Hasmah[1], Ulin Naini[2]
[1]*Department of Craft Engineering, Engineering, State University of Gorontalo, Indonesia,*
hasmahlagau_ung@yahoo.co.id
[2]*Department of Craft Engineering, Enginering, State University of Gorontalo, Indonesia,*
ulinnaini@yahoo.co.id

Abstract

Gorontalo is one of regions which own rich costum traditions. Nowadays, Gorontalo people stiil keep the custom tradition inherited by ancestors. One of the traditions is tumbilotohe tradition in Ramadhan/fasting month. The tumbilotohe tradition or lamp festival performed as sign of ending of Ramadhan period by using bottle lamp. This research aims to develop tumbilotohe tradition in lampion design by utilizing banana stalk as decorative material. This is an experimental research by using stages as follow : 1) exploration to understand source of idea/concepts of lampion design, 2) realizing the ideas/concepts into visual design. Based on the explorations, it finds 5 design of lampion by utilizing skin of banana as decorative materin in developing tumbilotohe tradition. In this design, the banana stalk is used as decorative to beautify display of design product. Therefore, it can be concluded that the Banana stalk which is previously considered as solely waste or as livestock feed can be developed to be various lampion design in development of tumbilotohe tradition.

Keywords - Banana Stalk,Lantern Design,Tumbilotohe

I. INTRODUCTION

One area that has a tradition or habit that inherits the beauty of ancestral heritage is Gorontalo. One tradition that is owned by the Gorontalo area is tradition *pasang lampu* or better known as *Tumbilotohe.* This tradition begins on the 27th day of Ramadan or the last 3 nights before Idul Fitri. Installation of these lights starting from the sunset until the shubuh based on history has been implemented since the XV century, and used to light the way to the mosque. At the time, the installation of lights still use *wamuta* or sheath which is smoothed and sharpened then burned. Along with the times, the materials and tools used to celebrate *Tumbilotohe* tradition has been switched to the lamp bottle filled with kerosene and using wick stove. Even today the tradition of celebration *Tumbilotohe* already uses electric lights with different colors.

Along with the development of tools and materials used by the people of Gorontalo in developing *Tumbilotohe tradition,* adds to the repertoire of the beauty of the area Gorontalo. This can be seen when the *Tumbilotohe* tradition is carried, many good people or immigrant communities Gorontalo people pour onto a centralized location where the tradition *Tumbilotohe* is being implemented. The Gorontalo people's upgrading to the execution of this tradition can only be seen at night, while in the afternoon there is no more beauty of the tradition. This, due to the daytime lights not turned on while the visual appearance of the lamp is very simple, so in the development require creative hands in designing the lanterns *Tumbilotohe.*

Craft art is the work produced for *skill* or someone's skill. There are several groups of people who look at it differently with art. Art comes from the Latin verb Art which means assembling into one, combining or composing. Art is believed to be an individual expression while craft is at the heart of a work. If this art is inspired by personal vision and craft is a technique that embodies the artwork, then between art and craft is an inseparable unity. One craft product in question is of lanterns by using banana stalk as decorative materials development *Tumbilotohe* tradition.

From the background described above, the focus of the problem in this study can be formulated "how to design lanterns by utilizing waste banana tree (banana stalk) as a decorative material in the development of tradition *Tumbilotohe"*

II. METHOD

The method used in this research is experimental method. The data required in this study were: 1) data on *Tumbilotohe* tradition in Gorontalo, 2) data on the potential of banana tree waste. The data were collected by observation method, literature study, and interview. The research procedure is done through the stages: 1) exploration or extracting data and conducting literature study through document book and internet about *tumbilotohe* tradition, 2) design that is realizing / pouring the findings in the exploration stage which is still descriptive in the form of visual design or alternative design from *Tumbilotohe* lanterns, determining the best design in the form of design illustration ready lanterns *Tumbilotohe* translate them into products.

```
┌─────────────────┐              ┌─────────────────┐
│  Banana Stalk   │              │   Craft Art     │
└────────┬────────┘              └────────┬────────┘
         │                                │
         │        ┌─────────────────┐     │
         └───────▶│   Exploration   │◀────┘
                  └────────┬────────┘
        ┌──────────────────┼──────────────────┐
        ▼                  │                  ▼
┌─────────────────┐        │         ┌─────────────────┐
│  Library Data   │        │         │  Material Data  │
└─────────────────┘        │         └─────────────────┘
                           ▼
┌─────────────────┐  ┌─────────────────┐
│  Making of the  │◀─│   Designing     │
│   Alternative   │  └─────────────────┘
└────────┬────────┘
         ▼
┌─────────────────┐
│  Chosen Design  │
└─────────────────┘
```
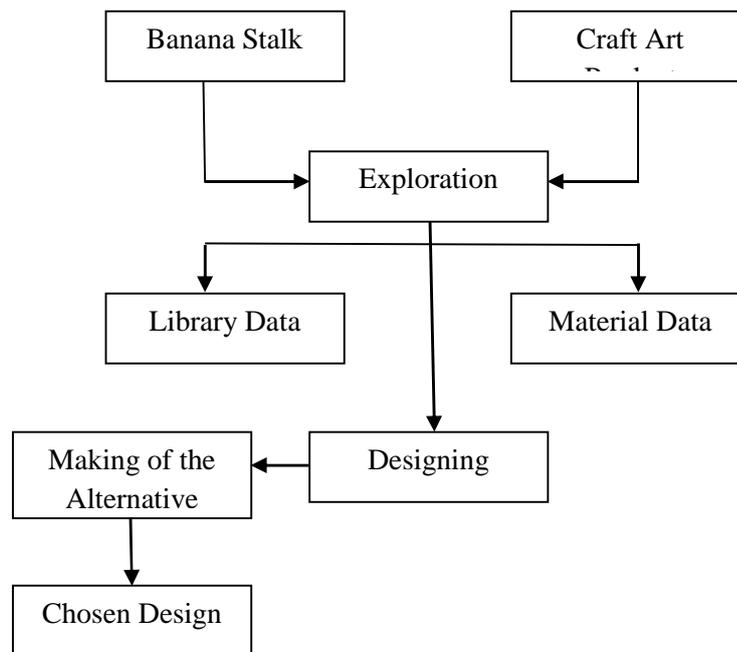
Picture 1, Research Activity Scheme

III. RESULT
Exploration

Exploration aims to find a lantern design concept development *Tumbilotohe* tradition which utilizes waste banana stalks. The exploration process is done through searching from several sources, namely: local Gorontalo cultural traditions and the potential of banana stalk in Gorontalo, and exploration of lantern forms as a consideration on the concept of lanterns to be designed. The results and discussion of this exploration stage can be described as follows:

1. Exploration Tumbilotohe tradition in Gorontalo

Gorontalo is one of the areas that have traditions and customs inheriting the beauty of ancestral heritage tradition. One tradition that until recently inherited and cultivated by the people of Gorontalo is a tradition of *pasang lampu* or *Tumbilotohe*. *Tumbilotohe* derived from two words that mean *tumbilo* pairs or restart, *tohe* means light, so *Tumbilotohe* interpreted lamp post (Daulima and Hamza 2007: 13). *Tumbilotohe* is a tribal tradition Gorontalo, as a series of activities in the month of Ramadan, and on the first night *Tumbilotohe*, *zakat fitrah* are started to be escorted by the people to those entitled to receive. If viewed from the existence *Tumbilotohe* tradition has three important values in society Gorontalo: 1) The historical value, which is part of the historical development of Islamic law in masyaakat Gorontalo; 2) Cultural value, which is the custom of the Muslim community of Gorontalo towards *Lebaran* or at the end of Ramadhan; 3) Social value, starting from 27 ramadhan Gorontalo people submit and receive *zakat fitrah*.

If seen as far back as the beginning of history *Tumbilotohe* is the inclusion of the teachings of Islam to the area Gorontalo. Where is implemented in an effort *Tumbilotohe* lighting the way to the mosque when the Muslims pray and tadarus Qur'an in congregation during Ramadan. *Tumbilotohe* was originally made from a collection of dry twigs tied together and then burned on the edges, thus removing the light that can illuminate the way. Tumbilotohe is then developed by using lamps made of soft resin, wrapped in a leaf woka, called *tohetutu*. Amber lights or *tohetutu*, makes more durable flame.

Along with the times, this *tohetutu* has been combined with *padamala* lamp, consisting of pieces of tin, parts of the young papaya fruit which is filled with a mixture of soil and coconut oil. Then it grows again through the creative hands of the Gorontalo people and is driven by the scarcity of the soil, tumbilotohe begins to use decorative lights by utilizing electricity to light it.

Figure 2. Tradition of *Tumbilotohe*
Source: Repro Author

From the results of previous studies (Susanto, 2015-16) found that the stage of making a tradition Tumbilotohe symbols are as follows: 1) *Alikusu,* made of bamboo or beam-shaped n, then the dome-shaped upper part of the mosque which is a series of bamboo that has been cleaved, 2) *tohe,* is a series of lamps made of bottles easily broken or made out of cans to be filled kerosene, 3) *Tubu* or axis generally use a wick stove or fabric is cut with a width of $\pm$ 2 cm and a length of $\pm$ 15 cm (on the condition that its length will be immersed in kerosene), then put a small pipe made of tin as a wick, 4) *Lale, polohungo, Lambi and Patodu,* installation of four hangings are carried out one day before the celebration of tradition *Tumbilotohe,* but most people Gorontalo put it on the afternoon before the night's festivities *Tumbilotohe* tradition.

While the meaning of the symbols contained on the implementation of the tradition *Tumbilotohe* not just be made casually, but have philosophical meaning as follows: 1) *Alikusu,* meaningful symbolically as a place to live or a place to stay because at alikusu it is placed lights turned on while the philosophical meaning is the watchword spirit and body where the bodies are light and spirit are light, 2) *tohe,* symbolic meaning of light in which the public are expected to Gorontalo has principles, basic or strong principles in accordance with the instructions teachings agam Islam, while the philosophical meaning of spiritual strength or power of faith Will give light to the way of human life, 3) In the decoration there are Lale, Polohungo, Lambi and Patodu each have symbolic meaning and philosophy that is Lale has symbolic meaning Gorontalo people recommended to decorate themselves in welcome night Lailatul Qadar while the philosophy meaning that society Gorontalo cell Alu willing to welcome the night Lailatul Qadar despite the conditions of his life under any circumstances remain joyful, Polohungo symbolic meaning humans experiencing the colorful process of life, that there is like no sorrow, while the meaning of philosophy is beauty so that all kinds of differences remain beautiful because it still radiated in the light of the lamp. Lambi meaning banana has symbolic meaning of congregation or family and has the meaning of philosophy of strong adhesive like banana tree that reluctant to die before fruit, while patodu or sugarcane has symbolic meaning as sweetener and philosophy meaning is motivation to behave good because its sugar cane is getting older.

Thus the results of previous studies could be argued that, *Tumbilotohe* tradition is still preserved by the people of Gorontalo, but the implementation has followed the development of the times, while

maintaining and sustaining philosophy of symbolic meaning and significance of each form and decoration of *Tumbilotohe.*

2. *Exploration of the banana stem waste (banana stalk)*

Banana is an annual plant that has a root system of fibers. Bananas are also classified as a multipurpose plant. Where all parts of this banana stem can be used, both as a food and as an alternative to making art crafts. Trunk is called as a true trunk that resembles bulbs can be used for vegetables and processed chips. While bananas can be used as a food ingredient, it can also be used as flour. Besides, banana fruit can be used as a healing of various diseases including: anemia, lowering high blood pressure, adding energy to think, and so forth.

While banana stalk can be used as food packaging materials, traditional cakes, as a wrapper lemper, lontong and so forth. Banana flowers that resemble the heart and are often referred to as the heart of bananas can be processed into vegetables, sweets, vegetables and others sebagainga. Trunk banana is actually called soft pseudo because it contains water has many benefits and usefulness in various aspects of human life, such as materials for making handicrafts.

Banana stem is commonly known as banana stalk or midrib leaf that each other face so that the shape resembles a stem. Each banana stem when peeled sheets ranging from the outside to the inside. Each peeled banana stem can produce 10-14 sheets of banana stem. The dried banana can be utilized to make various handicraft products by first through the process of twisting or made sheets of paper.

Banana skins that have been further processed into sheets of paper or *art paper,* strands of banana bark rope, can provide a broad application in a variety of craft products. These handicraft products made from banana sterilized waste products, and manually produced can have a higher selling value compared to items mass produced by a factory. This is because handicraft products are difficult to duplicate, so that their existence has a lasting value. Handicraft products by utilizing this banana waste can be realized in the form of bag, wallet, tissue container, spoon container, newspaper container, dry bin, slipper, jewelry box, hat, fruit basket, lampshade, painting, calligraphy, picture frame, Fan, hand phone accessories and many more.

Naini, dkk 2016-22, exploration banana bark into *paper art* in creating handcrafted products. In the exploration successfully manifested some handicraft products include: photo frames, delivery boxes, jewelry boxes, hp and pencil container. When viewed from the exploration results can be stated that this banana stem has the potential in developing handicrafts that can improve the economy of the community.

3. *Exploration of the lanterns*

Lantern is a type of lamp usually made of paper with wax inside it as a light source. Judging from the lantern's raw material may not last long, and even easily damaged. This lampion or lantern is a typical lamp of Chinese people, and the color is dominant red. The original shape of the lantern is actually not very uniform much of its variety from the bull, the box to the parallelogram.

In Indonesia, many Chinese people use lanterns during Chinese New Year celebration, according to Chinese tradition that this lantern not only serves as decoration of room or decoration, but more meaning as symbol of hope to welcome happy new year, which can bring happiness and success.

Similarly *Tumbilotohe* tradition in Gorontalo, it also is a heritage lanterns Chinese society for thousands of years. In the cultural tradition of Chinese citizens, the largest celebration of lanterns or lanterns is every 15th day of the first month of Chinese New Year. Lampion hung and paraded around the city with the accompaniment of fireworks eruptions that add to the festive atmosphere of the celebration of Chinese New Year. Celebrations like this have been done since the Han Dynasty (206 BC-220M), which means that the lanterns have been used as part of the traditional festivities in China since 2000 years ago. At first this lantern celebration was not for the celebration of the New Year, but as the cult of the "Major Causes of Genesis" known as the beginning of the universe.

This philosophical lantern celebration tradition should be preserved, although it is a tradition of Chinese descent, but almost all the festivities of society seem to merge into the celebration of the whole Indonesian citizenry. Where the use of this lantern is not only used during traditional religious

celebrations, but based on the development of the age of the use of lanterns more serves as interior accessories and decorations. The interior function is more in the building with the nuances of modern and minimalist, while for decoration more emphasis on the elements of creativity, for example on the wedding, product launching and decorating the stage.

Designing

Exploration stage that has been done is still in the form of abstract, in the sense not yet in visual form. To realize the concept or idea that has been found in the exploration stage, it needs to be realized in the form of design. In this design phase is to create a concept or idea is found in the form of two-dimensional design work using waste paper lanterns with banana stalk as a decorative material in the development of *Tumbilotohe* tradition. This design is the realization of the concept or creative idea of creation of artwork.

The visualization of the two dimensional design is done with consideration of several aspects, among others: from the material perspective considering the characteristics of raw materials, namely banana stem waste, from production technique, choosing the right technique in the design manifestation, from the aesthetic aspect considering the value of beauty, style, and harmony, and From the economic outlook can be a market opportunity winner. Activities at the design stage begins with the process of design experimentation, which is making the design of alternative sketches and then determined the best design as the chosen design. In determining the best design, involving all research teams, peers, craftsmen and the people of Gorontalo in general. The selected design is then made in the form of a ready-made production design with its size.

Alternative Design Design Lampion *Tumbilotohe*

Tumbilotohe lanterns in exploration activities by utilizing waste banana stalks as decorative materials development *Tumbilotohe* tradition, successfully created five alternative designs are then determined 1 representing the selected design *Tumbilotohe* lantern design. The 5 alternative designs can be displayed as follows:

Alternative designs of lanterns *Tumbilotohe*

Figure 3: Alternative Design Lampion *Tumbilotohe*
Sember: Research Results 2017

Determination of the draft design paper lanterns elected *Tumbilotohe* This involves all of the research team a few peers, craftsmen and Gorontalo society in general. In the draft design *Tumbilotohe* lanterns are the development of creative ideas of creating art inspired by the shape

of *pahangga.* Where in this draft design of a pole shape shaped lanterns *pahangga,* in terms of its shape this *pahangga* use sharpened bamboo fabric and form a circle as a buffer circuit electric lights were installed inside. While at the top of the design of this lantern beautified appearance using banana stem paper with collage.

In the design of this design when seen in terms of materials to consider raw material is waste banana stalk, the raw material is considered to be applied as a decorative material in the lantern *Tumbilotohe* because the banana stalks bias is formed and can also be colored so that in the embodiment later lanterns *Tumbilotohe* will look beautiful. In terms of the techniques to be used, the embodiment of lanterns *Tumbilotohe* by using banana stalk as a decorative material that is using a collage technique, technique gyre, and macramé. While in terms of beauty, the overall design of the design of the lanterns *Tumbilotohe* looks beautiful both in terms of form, style and harmony, wherein the shape of lanterns *Tumbilotohe* is a series of one unified whole of the container lanterns, posts, an arrangement of circular shapes are given room and made of bamboo slats in the form of a circle, then the circle shape is wrapped with fabric so that emits a beam of electric light installed inside, and on the hood of a modified form of lanterns made *Tumbilotohe* domed mosque that utilizes banana stalks with collage technique. And if the economic outlook in terms of banana stalk lanterns product is believed to be able to seize market opportunities, as seen from the design of the lanterns *Tumbilotohe* design features decorative and functional value is high. So this *Tumbilotohe* lanterns can be developed in addition to the evening celebration tumilotohe can also be used as a home room decor. This can give the craftsmen an opportunity to enrich the types of products they produce.

V. CONCLUSION

Based on problems, goals, and discussion can be concluded, that the tradition *Tumbilotohe* development efforts by utilizing banana stalk as a decorative material can be carried through the exploration phase and design. Exploration of the celebration *Tumbilotohe* tradition found the concept of design ideas, exploration of the banana tree is found the concept of realizing the design engineering. From the results of exploration found some *Tumbilotohe* design lantern design by utilizing waste banana stalks as decorative materials.

The draft design concept lanterns *Tumbilotohe* by utilizing waste banana stalks as decorative materials are as follows: 1) application as banana waste into art paper with collage technique 2) banana stem waste application techniques and macramé gyre. As for the complementary materials use some kind of fabric and bamboo as a support in the embodiment later. From the concept of design ideas can then be designed visual design, through design exploration, determination of the best design that can be realized in its true form. From the results of the exploration of design drafts made successfully created five designs *Tumbilotohe* lantern design. From a number of draft designs of lanterns *Tumbilotohe,* after successful evaluation determined that represented the best draft design of each concept.

Through the creation of the draft designs of lanterns *Tumbilotohe* by using banana stalk as a decorative material in the development of *Tumbilotohe* tradition, thus giving birth to the draft design paper lanterns *Tumbilotohe* believed to be appreciated, including commercial appreciation so that it can reach the market opportunities for products typical handicraft. It is considered as one of the right way to develop Gorontalo people and support the development of creative industry sub-sectors of *the fashion* and crafts.

REFERENCES

[1]   Achjadi, Judi. *Equisite Indonesia: Kriya Nusantara Nan Elok*, Dekranas: Dewan Kerajinan Nasional, Jakarta,2009.
[2]   Daulima Farha,Hamzah Irwan, Pesona Wisata Tumbilotohe,Galeri Budaya Daerah, Gorontalo, 2007.
[3]   Gustami, S.P. Proses Penciptan Seni Kriya: Untaian Metodologis, Program Pasca Sarjana Institut Seni Indonesia Yogyakarta, Yogyakarta,2004**.**
[4]   Kaleka Norbertus,Edi Tri Hartono, Kerajinan Pelepah Pisang,Arcita, Surakarta 2013
[5]   Retnanik, siti *Kriya Dari Daun Kering*, Tiara Aksara, Surabaya,2012.

[6] Sudana, I Wayan & Hasdiana"Potensi Seni Budaya Gorontalo dan Limbah Kayu sebagai Karya Seni Kriya Guna Mendukung Industri" *MUDRA: Jurnal Seni Budaya*, Volume 25 Nomor 1, Januari 2010. UPT ISI Denpasar,2010.

[7] Susanto, Makna Filosofis Dalam Tradisi Tumbilotohe di Desa Popalo Kecamatan Anggrek Kabupaten Gorontalo, Skripsi, 2015.

[8] Tim Studi Depdag RI. *Pengembangan Ekonomi Kreatif Indonesia 2025,* Departemen Perdagangan Republik Indonesia, Jakarta,2008.

[9] www.perpustakaanindonesia.com/2014/07/mengenal-lampu-lampion-tradisi-dan-maknanya.

Author's biography

Hasmah, S.Pd., M.Sn born in Ujung Pandang, April 25, 1978, completing a Bachelor education in Makassar State University in 2001, the author began working as a Lecturer in the Faculty of Engineering, State University of Gorontalo in 2003, then went on to study author To the Indonesian Art Institute of Yogyakarta and successfully completed the study in 2010. After completing the study the writer again served as a lecturer at the Faculty of Engineering UNG. In 2010 he was appointed Head of Kriya Technical Education Program (Currently has changed the name of Art Education) until 2013. Since 2013 until now consistent in doing research in the field of Fine Arts.

Ulin Naini, S.Pd., M.Sn Born in Gorontalo May 6, 1980. The author holds a Bachelor of Education at the State University of Gorontalo in 2004, the author began working as a lecturer at the Faculty of Engineering remains Gorontalo State University since 2005. The author continues Study to the Indonesian Art Institute of Yogyakarta and succeeded in completing his master's degree in 2010 and was appointed as the Head of Engineering D3 Program since 2010 until 2012, and as Secretary of Engineering Department of Kriya since 2014 until now. The author since 2012 is consistent in conducting research in the field of fine arts.

Expressive Utterance In Welcoming Ramadhan

Ike Revita

English Department, Andalas University, Indonesia, ikerevita30@gmail.com

Abstract

Ramadhan is trusted as the holy month by muslims. The coming of Ramadhan is warmly welcome. All muslim usually have well preparation before this fasting month comes. One of them is expressing their happiness by sending expressive utterances to their friends or families. This writing is aimed at describing the ways of Andalas Universities lectures to express their feelings in welcoming Ramadhan . The data are taken from one of social media groups--whatsapp, membered by Andalas University lectures. Any expressive utterances related to the coming of Ramadhan are observed and noted. The analysis is descriptively done by relating it to the concept proposed by Searle (2005). Having analyzed the data, it is found that there are four ways of Andalas University lecturers to express their feeling in welcoming Ramadhan. They are (1) using 'selamat'; 2) using 'marhaban'; (2) combination of 'selamat and marhaban', and (4) zero.

Keywords - expressive, Ramadhan, speech act

I. INTRODUCTION

One of main functions of language is to keep social bounding among the users (Wardaugh, 1996:233). In line with this, language is analogized as a means with its complicated rules used to arrange how ones interact with others in order the social relationships keeps running harmoniously (Wijana, 2016:1). Each community has its own way of these rules. One of them is as being applied in a social group media called whatsApp.

Social media is defined as an internet-based social network built upon technology and the concept of web 2.0. Thus, the users may create blog or social networks (Curran and Lennon, 2011). The term web 2.0 is specifically used to explain the technology such as wikis, weblogs, and other internet medias. Web 2.0 is very important for social media because it may accelerate the development of the social media itself.

As one form of social media, whatsApp is regarded easy and effective to communicate among many people in a community. Even though whatsApp has limited in the number of member in group, people still choose this media to interact. The simplicity and the easiness makes people conveniently install the program of whatsApp in their smart phone. By having two basic tools, smart phone and internet network, the application of whatsApp can be operated. Smart phone is not a luxurious tool anymore since it can be bought cheaply anywhere. The free access of internet in many areas including public brings about the use of whatsApp quickly spreads. Communication via whatsApp can be easily and popularly done.

One action that is commonly done via whatsApp is in welcoming Ramadhan. Ramadhan is also called as the fasting as well as holy month. Before doing fasting, almost all Muslim, including the lecturer at Andalas University, will say sorry to others in order what they expects after Ramadhan to be as holy as the new baby born can be gained. Besides, the happiness of welcoming Ramadhan is expressed via the whatsApp.

II. METHOD

The research was conducted at Andalas University. The data were any expressive utterances uttered by the lecturer of Andalas University in welcoming Ramadhan 1438 H. The whatsApp group name is LPPM1 Unand containing around 250 lecturers of Andalas University. The data were collected by observational method with note taking technique. Any expressive utterances in whatsApp group of lectures of Andalas University were screen- printed and copied to paint program. Then, they were saved in form of Ms Word. The collected data were analyzed by relating it to the concept of expressive speech act proposed by Searle (2005). The result of analysis is descriptively and narratively done.

III. RESULT

Expressive utterances is one of action quite a lot done by people in their interaction. According to Revita (2013), Levinson (1983), and Leech (1983), expressive is one of speech act in which when people say something they do not only giving information but also doing action (see also Austin, 1962). Searle (2005) defined expressive as the illocutionary act that expresses the psychological state specified in the sincerity condition about a state of affairs specified in the propositional content.

Expressive utterances is not the case of matching the world with the words nor the words with the world. It is the proposition containing presupposition (Aston, 2000). It is said so because no claim nor fit of what being said. This is in accordance with the syntactical characteristic which require a gerundive transformation of the verb in the lower node S. For examples are:

I apologize for **stepping** on your toe.
I congratulate you on **winning** the race.
I thank you for **giving** me the money.

instead of :

* I apologize **to step** on your toe.
*I congratulate you **to win** the race.
*I thank you **to give** me the money.

In welcoming Ramadhan, the lecturers of Andalas University use three ways to express their feelings. They are 1) using the word *Selamat*; 2) using the word *Marahaban*; and 3) using the combination of *selamat* and *marhaban*. The word *selamat* in Bahasa Indonesia means released from danger, successfully reach something, and greeting for good things (KBBI, 2008). For example is *Selamat Berbahagia* 'congratulation' or *Selamat berpisah* 'Goodbye'.

The use of the word *selamat* to welcome Ramadhan such as the following expressions:

1) …**Selamat** *menjalankan puasa Ramadhan...*
'…Happy fasting in Ramadhan…'
2) *...**Selamat** menunaikan ibadah puasa Ramadhan bagi yang menjalankannya...*
'…Happy fasting in Ramadhan for those who doing it…'
3) *…Selamat menyambut Ramadhan...*
'Welcome Ramadhan…'

The three above data reflected different ways lecturers of Andalas University to express their feeling to welcome Ramadhan. They may use **Selamat** *menjalankan puasa Ramadhan*, **Selamat** *menunaikan ibadah puasa Ramadhan bagi yang menjalankannya*, and *Selamat menyambut Ramadhan* . In Indonesia language, the three indicates the psychological state of the speakers about the state of affairs. However, when being translated into English, the choice of words become different, not only **happy** but also **welcome.**

Secondly, the expression is used by choosing the word *marhaban*. In KBBI (2008), *marhaban* means an exclamation to welcome special guest. The sense of using *selamat* and marhaban is quite different because *marhaban* derives from Arabic. Psychologically, Arabic is identical with Islam and Islam is reflected by the activity of Ramadhan. The examples are:

4) *...Marhaban ya Ramadhan...*
'…Welcome Ramadhan…'
5) *...Marhaban ya Ramadhan 1438 H...*
'…Welcome Ramadhan 1438 H…'

Both utterances 4-5 use similar diction *marhaban*. However, the utterance 5 adds the year 1438 H to be more specif.

Thirdly is the combination of the use of the word *selamat* and *marhaban*. This is done as the way to highlight and to emphasize the expression of the speakers. This can be seen in the following data 6-7.

6) *...Selamat menyongsong shaum Ramadhan...Marhaban ya Ramadhan...*
'…Happy to welcome Ramadhan…Welcome ya Ramadhan…'
7) *...Marhaban ya Ramadhan. Selamat menyambut Ramadhan...*
'…Welcome ya Ramadhan. Welcome Ramadhan…'

Both examples above use the word *selamat* and *marhaban* to express their feelings at the same speech event. However, the speaker has different syntactical difference to locate them. Utterance 6 puts *selamat* at the beginning unlike utterance 7 that puts *marhaban* . This difference is due to the convenience and the faith of the speakers themselves.

The four is zero. Zero here means that the speakers do not use either *selamat* nor *marhaban*. They only do apologizing in their speech act. This is in line with the main point of expressing feeling in welcoming Ramadhan is correlated with the intention to apology. Thus, the activity of Ramadhan can be seriously done and the main target to be holy like the baby could be gained. Such action can be seen in the following utterances.

8) …*Kami juga mohon maaf* …
    '…We also apologize…'
9) ....*Melalui tulisan ini, izinkan kami memohon maaf*...
    'Through this media, let me apologize…'
10) …Kembang melati sungguhlah indah, Di tengah taman jadi hiasan,
    Harum Ramadhan tercium sudah, Kalau ada salah tolong
    dimaafkan…
    …'The jasmine is very beautiful, It becomes decoration in the park,
    The smell of Ramadhan has already come, Iam sorry for any
    mistakes…'

The above three utterances intends to apologize but differently uttered. The first two utterances 8-9 use common syntactical form namely declarative and imperative. However, the utterance 10 uses a kind of poem *'pantun'* as the way to apologize. No expressive utterance in the three above 8-10 but directive.

IV. DISCUSSION

The expressive utterances in welcoming Ramadhan 1438 H is variously used. The choice of different dictions selamat, marhaban, combination of selamat and marhaban, and no expressive utterance (zero) occurs differently. The use of selamat and zero come at the same percentage, 33% from totally 46 data. Meanwhile, the use of marhaban is 12 time (23%) and the combination is 6 times (11%).

The tendency to use selamat and zero is assumed to be considered for the effectiveness and the custom of saying selamat instead of others. Marhaban is commonly used by those who think that this related to the religious activity that is using Arabic is much more ritually pured. Furthermore, the combination of selamat and marhaban is for the averment or emphasize.

The occurrence of each ways in percentage can be seen in the below figure 1.
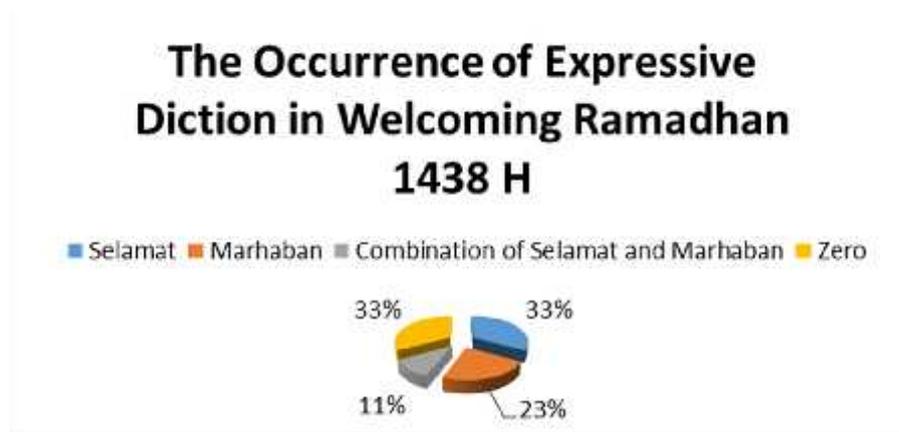
Fig 1: The Occurrence of Expressive Dictions in Welcoming Ramadhan 1438 H

V. CONCLUSION

Ramadhan is not regarded pure ritually as there is no such kind of expression or saying sorry to others. The philosophy of fasting in Ramadhan to create someone to be as chaste as the baby make people try to clean themselves before Ramadhan comes. The effort to do fasting without being loaded

by any previous mistakes and sin is done by saying apology including expressing the feeling of welcoming Ramadhan.

To express these feelings, the people or lecturers at Andalas University use various ways of expressive utterances. There are four ways depicted in the speech event of welcoming Ramadhan related to welcoming Ramadhan. They are 1) using the diction *selamat*, 2) using the diction *marhaban*, 3) using the combination of *selamat* and *marhaban*, and 4) using no expressive utterance or zero.

Each choice of way has various intention. The shake of effectiveness, the common habit, and the affirmation are the consideration of choosing these ways. Even though so, these differences are believed not reducing the ritual pure and the essence of Ramadhan.

REFERENCES
[1] Alston. William P, Illcotuinoary Acts and Sentence Meaning, Itacha: Cornel University, 2000.
[2] Austin. John L, *How to Do Things with Words*. Oxford : Clarendon, 1962.
[3] Curran. J. M, and Ron. L, Participating in the conversation: Exploring usage of social media networking sites. 2015. Academy of Marketing Studies Jornal. Downloaded 15 April 2012 from http://www.thefreelibrary.com/Participating+in+the+conversation%3a+exploring+ usage+ of+social+media...-a0272168395">Participating in the conversation: exploring usage of social media networking sites.
[4] Leech. Geoffrey, Principle of Pragmatics. New York:Longman, 1983.
[5] Levinson. Stephen C, Pragmatics, London:Cambridge University Press, 1983.
[6] Revita. Ike, Pragmatik: Kajian Tindak Tutur Lintas Budaya, Padang: FIB Universitas Andalas, 2013.
[7] Searle. Jhon R, Expression in Meaning, UK: Cambridge University Press, 2005.
[8] Tim Balai Bahasa, KBBI, Jakarta: Balai Bahasa, 2008.
[9] Wardaugh, Introduction to Sociolinguistics, Oxford: Basil Blackwell, 1998.
[10] Wijana. I Dewa Putu, Analisis Wacana Pragmatik, Yogyakarta: Yuma Pustaka, 2016.

Author Dr. Ike Revita, M. Hum. She gained her doctoral degree in 2008 in the field of Sociopragmatics. Currently, she works at English Department Andalas University. Her interests are Sociopragmatics, Pragmatics, Sociolinguistics, Discourse Analysis, Linguistics related to gender . Some of her reasearchs are published in Jurnal Bahasa Brunei Darussalam, Al Turas UIN Jakarta, Langkawi UIN Kendari, Perkotaan Atamajaya, and many others. She is also the boarding editor in Jurnal Al Turas, EFL Indonesia Purwokerto, Gramatika STKIP PGRI, Arbitrer Unand etc.

Cultural Value System Change of *Batobo* tribe in Kuantan Mudik Subdistrict of Kuantan Singingi Regency

Indrawati

Department of Sociology Faculty of Social and Political Sciences University of Riau,Indonesia,
indrawati_sos@yahoo.co.id

Abstract

The orientation of Batobo tribe's cultural values in agricultural activities in Kuantan Mudik Subdistrict shows an orientation change tendency. This research purpose is to aim to know the form of cultural value orientation change in Batobo tribe and its motive. Research location in Subdistrict Kuantan Mudik of Kuantan Singingi Regency. In addition, the informants of the research are the parties who are considered to understand about Batobo activity by using purposive sampling technique, data analysis is analyzed by qualitative descriptive. The result shows that the former Batobo was a socially oriented activity based on a sense of kinship and a feeling of solidarity, now leading to a profit-oriented, economic oriented activity. Batobo activity in the past was followed by all layers of society both old and young and batobo tribe that is consisting of small groups of 4-6 members, but currently members of the batobo tribe is reached 20 people and services provided by group members is rewarded. Range of work areas is not only in one village but can be reached a wider area. The batobo tribe, formerly a group whose unconditional inner bonds members (gemeinschaft), currently lead to be transformed into groups whose members have other bonds of a greed (gesellschaft).

Keywords - *batobo,cultural,system,value*

I. INTRODUCTION

Batobo tradition has been firmly attached becoming working activity in a paddy field or plant area in a principle of mutual asssistance working group. Prior to *Batobo* activity is implemented, the community previously counducts a meeting to determine the implementation day of activity, and who are the members involved. In addition, to decide who will be a chairman of *tobo*.

Along with the development of science and technology, *batobo* tradition is gradually changing. People are currently considering the effectiveness and efficiency of work. *Batobo* activities are considered to take longer time compared to new ways of working supported by machine use or paying wages for cultivating rice fields.

Based on the above phenomenon, the purpose of this study is as follow: (1) To know the change of cultural values orientation of *Batobo* Group in Kuantan Mudik Subdistrict. (2) To find out the cause of the change of *Batobo* cultural value system in Kuantan Mudik Subdistrict. The result of this research can be a reference for future research particularly about *Batobo* culture orientation, it can also give a reference or suggestion to stakeholders with The development of regional culture in Kuantan Singingi Regency in general.

II. METHOD

This research is located in Subdistrict Kuantan Mudik, Kuantan Singingi Regency. The basis of researchers to determine the location of research in the area is due to currently *batobo* activity in cultivating agricultural land, particularly paddy fields or plant area are still visible, but the type of group that runs the tradition is similiar. This research type is descriptive research with unit of analysis of *Batobo* Group in agricultural activity of paddy field or plant area of which small and big *Batobo* group. The sampling process in this research is used purposive sampling technique, where the researcher determine the people who are considered to understand about Activity and *batobo* values in the study area. The Key Informant in the research are Head Village, Customary leaders. And the head of the *batobo* group both small and new big *batobo* group as well as members of the selected group. Data collection techniques include interviews and observations, while data analysis techniques is processed by qualitative descriptive method.

III. RESULT

In the past time *batobo* activity was held with the aim to help the community work in the paddy fields or plant area, without any payment (wages). Society alternately cultivate the paddy field of each member without expecting economic rewards (wages). Currently *batobo* activity has been for economy oriented, Where the work remains to be accomplished together but coupled with the rewards of money to each member involved at the wage of Rp 50,000 per day. Money is turning to the main goal of the community joining in *batobo* group. As a statement by community leaders in Kuantan Mudik Subdistrict:

> "Batobo is now no longer similar to the previous time as mutual work at neighbor's paddy fields but for now people who participate in *batobo* are paid. People now pursue their wage interests more than their social interests." (Interview with Datuk Samsinar, April 8th , 2017).

In the present group members are not consisting only people from the same village, but a combination of neighboring villages around Kauntan Mudik Subdistrict. As expressed by the leader of the Great *Batobo* group (Tobo Godang):

> "Our Batobo group is now a member of many villages, ranging from Lubuk Buayo, Godang Island, and Tanjuang. Batobo activities is not only in this village, because there are also people from neighboring village who is asking for the service of our *batobo* group. If the paddy field is quite far, then the owner of paddy field will provide us pick up "(Mrs. Uli: interview on April 15th , 2017).

In the past time *batobo* activities were also attracting young boys and girls. This is in line with what the Customary Leader says as follows:

> "In the past young boys and girls were willing to participate in *batobo*, because they could know each other more closely and find their life partner in *batobo* activities. Parents including the head of *Batobo* group would also facilitate and help their relationship to settle down"(Interview with Datuk Samsinar, April 8th , 2017).

At the current time, small *batobo* groups still exist but no longer have prominent role. In general, a survival small group members of *batobo* are among people who still bound by family relations or farmers who do not have the ability to pay for the services of a commercial group. This is based on a sense of kinship and solidarity due to the consideration of economic disability by using the power of a large *batobo* group. However, the number of these small *batobo* groups is decreasing. This is in line with the opinion from small *Batobo* Group chairman :

> "Even though I was involved in a large *batobo* group and trusted as a treasurer, I still defend a small *batobo* group to help the less fortunate brothers and their paddy fields. We had only about 6 members of the group that were close neighbors." (Interview with Ms. Pure, April 9th, 2017).

The enjoyment and happiness in carrying out *batobo* activities are no longer existed, as members do a working with the principle of effective and efficient work. Communication between members sis still engaged even if only when they are leaving for paddy fields. There is no more traditional music that intrigues them when they are going to startworking even young people who used to be involved, are no longer interested. Following the narrative of one member of the *batobo* group:

> "Now batobo activities are no longer equipped with entertainment or traditional arts, people work in accordance with the interests of paddy fields and workers. They value the time, so the entertainment and the laughing stuff are considered to be a waste of time "(Interview with Mr. Suparman, April 18th, 2017)

The Changes of batobo cultural values orientation in the community, especially farmers in Subdistrict Kuantan Mudik, are influenced by the conditions of community life which tend to change

both in work and education. Social mobility that occurs as a consequence of the development of science and technology, contact with other societies as well as the demanding needs of the economy and the development from time to time. This is in line with the opinion of one of the villagers in Kuantan Mudik Subdistrict as follows:

"Now many families are sending their children to dawntown that cost substantial expenses, so their parents try to find opportunities to increase family income to pay for their children's education."(Interview with Suryandi, April 22nd, 2017).

Table
To know the description of *batobo* cultural value orientation change in society in Kuantan Mudik Subdistrict, Kuantan Singingi Regency, can be seen in following table:

Tabel 1. *Batobo* Cultural Value Orientation Change in Kuantan Mudik Subdistrict

No	*Batobo* Elements System		Change
	Then	Now	
1.	Small *Batobo* Group	Big *Batobo* Group	Group Type
2.	4 – 6 People	10 – 20 People	Number of Members in the Group
3.	With Traditional Music	Without Traditional Music	Work Efficiency
4.	No Wages	Wages	Work Motivation
5	Members and Working Areas are in Their Respective Villages	Members and Work Areas May Across Villages.	Members Recruitment and Working Area

Source : Researcher's Processed Data, 2017

The table above shows that there has been a change in the elements of *Batoto* cultural values system include: group type, number of members, work efficiency, work motivation and member recruitment and working area. *Batobo* activity was the social capital of society in running various activities before, is currently experiencing a shift. Economic capital in carrying out more activities has become a prerequisite that must be owned by the community and affect the activities to be implemented

Figures
Furthermore, the researcher will display two images showing the differences between the old *batobo* groups and the current *batobo* groups that are widely developed now. The picture shows that the new batobo groups that exist today are well regulated by the group leader called Chairman or *Tobo*.

| Batobo Then | Batobo Now |

Source: Researcher's Observation, 2017

The picture above shows that the batobo group is currently managed to have a clearer member identity compared to the previous one. One symbol of identity is in uniform made by each group.

IV. DISCUSSION

The results described above show that there has been social change and cultural change in the *batobo* group from the *gemeinschaft* type to the *gesselschaft* type, from mechanical solidarity moving to organic solidarity. As a consequence of such a change in orientation resulted in the weakening of social capital among members of adjacent communities Place to stay in running daily activities. On the other hand social networks with other communities are more open, but orientation is more economic. Unselfish inner bonding has shifted to the visible bond on the basis of self-interest and ulterior-interest.

V. CONCLUSION

The *Batobo* Group activity in Kuantan Mudik Subdistrict has undergone a shift from the gemeinschaft group (non ulterior motive) towards the gesseschaft (ulterior motive) group. The cause of the change in orientation of *batobo* cultural values in the people of Kuantan Mudik Subdistrict, among others: due to technological developments, contacts with other cultures and economic demands.

Batobo as a tradition of Kuantan Singingi society which is considered to necessarily remain preserved. These activities can be implemented in certain occasions such as harvesting season, so *batobo* tradition is still biased particularly known by the younger generation as a typical community of Kuantan Mudik Subsistrict, Kuantan Singingi Society in general. Local governments, especially the Department of Tourism, need to seek the existence of *batobo* as one of the traditions from Kuantan Singingi and can be a regional asset in the field of tourism.

REFERENCES

[1] Bintarto.*Gotong Royong Suatu Karakteristik Bangsa Indonesia*, Yogyakarta: PT. Bina Ilmu1980.
[2] Hamidy,UU. *Masyarakat Adat Melayu Kuantan Singing*, Pekanbaru: UNRI Press.2000.
[3] Lauer.Robert H. *Perspektif Tentang Perubahan Sosial*, Jakarta: Rineka Cipta.2003.
[4] Narwoko,J.Dwi dan Suyanto,Bagong. *Sosiologi Teks Pengantar dan Terapan*, Jakarta Kencana Perdana Media Group.2004.
[5] Robert H. Lauer. *Perspektif Tentang Perubahan Sosial*. Jakarta: PT. Rineka Cipta.1993.
[6] Soekanto, Soerjono. *Sosiologi, Suatu Pengantar*, Jakarta: Raja Grafindo Persada. 2010.

Indrawati is a lecturer in the Department of Sociology, Faculty of Social and Political Sciences, University of Riau Pekanbaru since 2008. She has served as Secretary Department of Sociology, Head of Non-Regular Sociology Study Program, and Head of Library of Faculty of Social and Political Sciences, University of Riau. She has been currently serving as Chairman of the Department of Sociology, Faculty of Social and Political Sciences, University of Riau since 2013. Her research and scientific papers are widely published in several local journals such as: Cultural and Society Journal, Puanri Journal, Industry and Urban Study Journal and Urban Dynamics Journal and Another Reasearch has been published through the proceedings of National and International Seminars..

Representing and Reinventing American Values in Disney Popular Films Cinderella (1950) and Mulan (1998)[2]

Isnawati Lydia Wantasen

Abstract

Globalization in film has made a great progress as seen in Disney animated film. The gigantic corporation creates a fairy tale which became the utopian dreams and have always been a centerpiece in American popular culture. It is also prevalent that its movies are relevant of its time and culture. Films are produced for mass consumption as part of the world's industry as Storey claims that "Popular culture is mass produced commercial culture for mass consumption. Its audience is a mass of non-discrimination consumers "(1990: 8). Disney's films became popular due to the Disney Formula factor of giving American values that teach individualism-hard work, discipline, thrift and so on which leads to personal freedom as described by Gabriel "They value liberty because they believe that Maximum freedom within bounds set by the general welfare enables the individual person to express more fully the qualities and powers within him and, as a consequence, to live with the dignity that springs from the ability to make his own choices ends as his capacities permit "(1974: 150). Such self-qualities are reflected in the two figures of Disney female characters Cinderella and Mulan in the film titled with the characters, among others: work ethic and heroic attitudes that both experience role transformation due to globalization.

Keywords - American values, animated-film, globalization

---

[2] Full paper is not published in the proceeding due to specific consideration from the author.

A Heritage that Builds Social Cohesiveness: North Sulawesi's Lesson Learned

Jems Alfriano Malore
Tourism Department, Politeknik Negeri Manado, Indonesia, james.alfriano@yahoo.com

Abstract

North Sulawesi has been well ksnown with its catchy slogan "Torang Samua Basudara" which is freely translated into "We are all brothers and sisters". This slogan is not a mere saying. In times of crisis and conflicts, the saying has been tested and tried and proved to be a robust and solid foundation for the survival of the community. While other neighboring regions have been subject to intense heat of riots, North Sulawesi has become the sanctuary for refugees coming from Poso, Ternate and Ambon. The slogan above is rooted from ancient values and has become a legacy that has been handed down from generations to generations, preserved intentionally with rigorousity not only for the purpose of enjoyment and pride but also for the survival of the communities. North Sulawesi is smaller in size and number of population compared to other major provinces in Indonesia, however it has been a home to several prominent warrior ethnic groups such Sangihe, Minahasa, Mongondow and Gorontalo. These ethnic groups have their own characteristics which could potentially cause vulnerability in the foundation of the society. This paper will address the intangible heritage of North Sulawesi that cohesively binds its community and its caveats and challenges.

Keywords **-** *Cohesiveness, Ethnic, Legacy, Intangible, Value*

I. INTRODUCTION

Indonesia has been constantly challenged by a growing number of demonstration and riots involving a large mass. There is a body of evidence that mass can be easily provoked and ignited and led to a civil disorder that creates vandalism and destruction of public and private property. The demonstration or protest triggered by racial and religious issues are the most dangerous thing to happen in a country like Indonesia where race and religions are among the most sensitive issues to the people as can be seen in some provinces (Jacques 2004, Wilson 2008). North Sulawesi, in spite of the varying degree of race and religions are almost absent from the racial and religious conflicts. The people of this region can not be easily provoked and they have shrewdly developed a strong social and moral barricade to outside incitement. It is not a surprise to see the fact that this region has become a refuge for those running from racial and religious conflicts in Ambon (1999) and Poso (1998). This paper will discuss the intangible heritage in North Sulawesi that foster social cohesiveness. This heritage plays an important role in holding the community together. Krauss (2005) and Kullit (1987) have discussed the Minahasa, one of the important major tribes in North Sulawesi that through its belief system form the foundation for social cohesion.

The following section deals with the methodology of research including data collection and analysis. Sections three shows the result of the research. Sections four offers a discussion on the result and section five provides conclusion

II. METHOD

The research employs descriptive method in depicting samples and describing facts and then analyzing it qualitatively. It describes the nature of the heritage and its occurrences through desktop, observation and interview. The intangible heritage of North Sulawesi was selected from the most frequent manifestation of the heritage in community lives and how extensive it engaged the community in terms of the number of people participated and districts and regencies involved. The community engagement and participation is measured in terms of number of people involved and number of regencies and district participated. The participants of the occasion is randomly selected from spectators coming to the occasion.

III. RESULT

Intangible Heritage of North Sulawesi

    The following description shows some of the most prominent intangible heritage of North Sulawesi, its origins and how it engages people in it. It is amazing to see that the following heritage has significantly represented in good balance several major religions and beliefs in North Sulawesi.

 a. Thanksgiving Day: The origin of thanksgiving can be traced back to ancient Minahasans where agriculture and farming have become major activities of the indigenous inhabitants. The indigenous of Minahasa is grouped under 8 (eight) ethnic sub-group (Weitchart: 2004) and they are now spreading all over the land of North Sulawesi. The landscape of Minahasa consists of Mountainous and hilly terrain and surrounded by several active volcanoes. These components have a significant impact on the agriculture. The farmers usually gathered during the harvest time and celebrate the result of their works. The ancient celebration of harvest was then strengthened and given new meaning in the arrival of Christianity brought by Portuguese in 15th century and followed by Spain in 16th century (Kullit 1987). Since then, the thanksgiving is celebrated all over the land of Minahasa and involving a large mass. During the thanksgiving people from all over the places, in spite of religions and races, known or unknown, far and near to the host can come and eat and even take home the meal they like. There is no restriction of how many can come and how much they can bring home. During this celebration the people mingle naturally without asking and checking their backgrounds. The following photo shows the celebration of Thanksgiving in one of the districts in Minahasa

Figure 1: Thanksgiving day in Minahasa North Sulawesi, Indonesia.
Source:http://manadopostonline.com/read/2016/06/13/PALAKAT-10-Juli-Hari-Pengucapan-Syukur-Minsel/14756, http://www.dionbata.com/2012/07/thanks-giving-ala-minahasa_13.html

The regencies and district celebrating of Thanksgiving in North Sulawesi can be seen in the following map

As can be seen from the map above that thanksgiving is celebrated in almost every part of North Sulawesi involving many spectators, visitors and districts

NORTH SULAWESI POPULATION 2016

Region	Population
Manado	427,906
Tomohon	100,374
Bitung	205,675
Minahasa	229,003
North Minahasa	103,44
South Minahasa	106,65
Southeast Minahasa	106,65
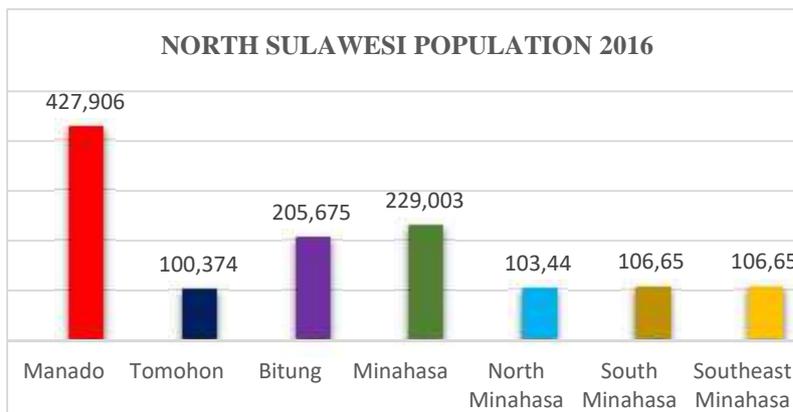
Figure 2: North Sulawesi Population 2016
(Source: North Sulawesi Central Bureau of Statistic 2017)

Table 1. Regions and Number of Districts

No	Regions	Number of Districts
1.	Manado	11
2.	Tomohon	8
3.	Bitung	5
4.	Minahasa	18
5.	North Minahasa	8
6.	South Minahasa	17
7.	Southeast Minahasa	6

Source:http://www.kemendagri.go.id/media/filemanager/2010/01/29/2/4/24__sulut.pdf

b. Cap Goh Meh: Several areas in North Sulawesi especially in the urban area of Manado, the capital city, is densely populated by Chinese. The people have become an integral parts of the population and have successfully mingled with the local people of Minahasa. Every February each year, the celebration of Cap Goh Meh or locally known *Ince Pia* involves thousands of spectators and visitors. This ritual with its grand parade has become one of the most awaited occasions in North Sulawesi. It is a part of Chinese New Year that last almost a week starting around 11th of February and reach its pinnacle on the 15th of February. People from various religious background, ages, races and regions come to witness the extraordinary physical performance of *Ince Pia* where they pierce some parts of their bodies without being hurt or wounded.

Figure 3: Cap Goh Meh Festival in North Sulawesi Province, Indonesia.
Source:http://www.indonesia.travel/en/post/cultural-fusion-highlights-chinese-new-year-celebrations-in-manado-north-sulawesi

175

c. Ketupat Festival: Ketupat is rice cake cooked and served in diamond shaped coconut leafs. The Festival of Ketupat is celebrated in Jawa Tondano village after the Muslim Idul Fitri celebration. The people of this village are the descendants of Kyai Modjo, a noble exile and a General of Diponegoro from Java Island. Kyai Modjo was exiled in the land of Minahasa in 1829. He and his followers were then married with Minahasans women. Through marriage and skills, the Javanese nobleman and his followers integrated successfully with the local people. There was no resistance recorded among the local people of these newcomers. The Javanese male noble introduced new way to cultivate the land that greatly helped the local people in farming the land. In the end these Javanese exiles and their descendants have surnames like Minahasans, they speak the native language of Minahasa but they still preserve their Moslem traditions and beliefs. During the Ketupat Festival, people from all over North Sulawesi gather in Tondano to celebrate with their Moslem friends and relatives. Again, during this festival, no one asks the background of the guests. The host are open to all people

Figure 4. Ketupat Festival in Jawa Tondano, North Sulawesi.

The table below depicts the major celebration in the area and their corresponding venue and month

Table 2: Heritage Celebration

No	Type of Heritages	Venue	Months	Number of Districts	Spectators
1.	Thanksgiving day	Southeast Minahasa	Middle of June	8	-+ 2000 persons
2.	Thanksgiving day	South Minahasa	End of June	17	-+ 21.150 persons
3.	Thanksgiving day	North Minahasa	Middle of July	18	-+20.875 persons
4.	Thanksgiving day	Minahasa	End of July	18	-+20.645 persons
5.	Thanksgiving day	Tomohon	August	8	-+21.355 persons
6.	Thanksgiving day	Manado	October	11	-+19.375 persons
7.	Cap Go Meh	Kampung Cina Manado	February	11	-+ 20.000 persons
8.	Ketupat Festival	Jawa Tondano	July	18	-+ 58 persons

Source: Interview results with the local community

The development of relation during the celebration: a selected group of students is chosen for the interview. 50 students were asked of their attendance in the celebration and most of them answered that they are faithful attendee in those celebrations above. When asked about the people they meet during the celebration, all of them said that they have found new friends each time they come to the celebration and keep into close contacts after the celebration. Every year they call each other asking the possibility to come to the celebration and if one of them is missing they voluntarily bring meals and food from celebracion and give them to their friends who are not able to come. When asked about the topics of discussion during the journey to the celebration venues, most of them agree that they talked about

personal matters such as career, families, hobbies and they even talked about their problems. To the question of contacts they have in the last five years with the celebrations goers, most of them said they still have contacts with friends they meet five years ago.

IV. DISCUSSION

Observing the data above it can lead to the following insights:

a. Intensity of interaction, integration and meeting created by the heritage: As can be seen from the data of the intangible heritage owned by North Sulawesi, it can be said that it significantly represents the major beliefs and ethnics groups of the land. The nature of the heritage allows people to travel beyond their social and religious compound without being frowned, questioned and blocked. The natural transfer of people not only within the spatial spectrum but beyond has enabled them to engage with other people in a different area. The second thing to notice is the intensity of celebration of thanksgiving, for example, has naturally gathered people many times within a year and has created an intense communication among them. The celebration is intensely performed from early June to late October within a year allows people to meet coincidently at the beginning and then become acquaintance later and slowly become friends. The nature of celebration is informal and colloquial where people move from house to house in a friendly environment, eat and talk and given free meals and cakes to take home.

b. The development of bonds between the hosts and the guests and among the guests: The openness of the host has enabled the guests to feel comfortable and at ease with themselves and their surrounding and in the end they both, guest and the host, develop bond and ties. The celebration of Thanksgiving, Ketupat Festival and Cap Goh Meh have been performed more than 2 (two) decades and have become the most anticipated intervention in the mundane life of the community. The unchanging schedule and the certainty of the celebration have given the community a sense of belonging and created a space to build communication with other people such as arranging time to come together to the celebration. People involved in the celebration have to travel a long way in a heavy traffic and this provides them with time to confide each other, time to share values and aspiration or even desperation. From the colloquial conversation along the journey, many ends up of inviting each other for family gathering, wedding, birthday party, Christening, Aqiqah (an Islamic celebration of a child's birth) or even for the celebration of a new house. The majority even went to the funeral of people they met during the celebration.   The intangible heritage has provided the communities with rooms to see each other as mere human beyond their formal attributes.

V. CONCLUSION

The significance of intangible heritage in North Sulawesi is not only becoming a legacy to be preserved but it has become a living instrument for developing community's bond. The heritage provides a living space to knit the society together and prevents the building of void where potential danger of suspicion to sneak and creates an empty but fertile soil for the seed of hatreds.

REFERENCES

[1] Blumtritt,   Peter.   (2002).   North   Sulawesi   Tourism   Promotion   Board-NSTPB, http://www.northsulawesi.org/index.html, Retrieved 28 September 2010

[2] Bertrand, Jacques (2004).Nationalism and Ethnic Conflict in Indonesia, Cambridge University Press. ISBN 0-521-52441-5

[3] Krauss, W. (2005). The natural and cultural landscape heritage of Northern Friesland, *International Journal of Heritage Studies,* Vol.11, No.1, March 2005, pp39-52

[4] *Kullit, Yoost. (1987). Minahasa: Masa Lalu dan Masa Kini*, translation of De Minahasa- Haar verleden en tegenwoordige toestand-Graafland, *Lembaga Perpustakaan Dokumentasi & Informasi, Jakarta*

[5] Wilson, Chris (2008) Ethno – religious Violence in Indonesia: from soil to God, Rouledge. ISBN 0203-92898-9

Jems Alfriano Malore is an Undergraduate student studying Tourism In Politeknik Negeri Manado Indonesia and will be graduating in 2018. He was the Ambassador of Anti Corruption Anti Drugs movement of North Sulawesi Province in 2016-17. He had been awarded as 2nd Runner up of the selection outstanding students Politeknik Negeri Manado in 2016 with his research paper entitled "Design of The Development of Mangrove Forest Ecotourism Areas in Tiwoho Village, North Minahasa Regency", and in December 2016 he has won the scientific paper competition among the universities in North Sulawesi Province with his paper entitled "The Strategy of the Development of Character Based on Education as the solution to prevent Corruption in Indonesia". In April 2017 He had been chosen as TOP 200 applicants for Young Sustainable Impact Program in Oslo Norway out of 10.000 applicants from around the world. His current research interest is about "A Heritage that Builds Social Cohesiveness: North Sulawesi's Lesson Learned"

Pondering the Future of Matriliny in Minangkabau and Negeri Sembilan[3]

KATO Tsuyoshi
Professor Emeritus, Kyoto University, Japan

Abstract

Minangkabau and Negeri Sembilan are two of the still surviving matrilineal societies in the world. Matriliny is seemingly an archaic form of kinship system, especially in this globalizing era. Apart from their large population sizes (this observation especially applies to Minangkabau), what is surprising about the two matrilineal societies is that they are known for their devotion to Islam, a 'patriarchal' religion. Indeed, both societies did experience ideational and judicial challenges and, in the Minangkabau case violent attacks in the form of Padri war, from Islamic reformism such as the Kaum Muda movement. This begs the question why matriliny has persisted in Minangkabau and Negeri Sembilan and what its meaning has been to the peoples concerned.

In this presentation I will recount some of the challenges matriliny of the two societies faced, e.g., Islamic reformism, colonialism, capitalism, independence, and modernization and go on to discuss how they endured them.

If time allows, I also want to talk about Kuantan society of Riau. They espouse matriliny. (I postulate that the <u>original</u> route of Minangkabau migration from West Sumatra to 'Negeri Sembilan to be' was via the Kuantan-Indragiri, not via the Kampar as commonly understood.) Their form of matriliny is in many ways closer in my eyes to what is usually maintained in Tambo Alam Minangkabau, for example, the actual existence of empat suku and orang empat jenis, and the special cultural meanings attached to koto and rumah godang, than matriliny observed in West Sumatra. Today they still practice matriliny yet it does not form the core of their cultural identity (any more). Rather they try to extricate themselves from Minangkabau heritage. Explication of how this situation came about hopefully will help us better understand the future of matriliny in Minangkabau and Negeri Sembilan.

---

[3] Full paper is published in Asian Journal of Language, Culture, and Humanities as form of conference collaboration agreement

Storytelling of Women Entrepreneurs in TED Talks: Narrative Analysis

Lucy Suraiya

English Department, Andalas University, Indonesia, lucysuraiya@fib.unand.ac.id

Abstract

The rhetoric of entrepreneurial practice is generally conveyed through illustration of entrepreneurs' success-story in the form of storytelling. It is important to study in order to examine the text patterns or the model of storytellings which are effectively used in entrepreneurship education. In this study, data are the collection of utterances recorded from 5 Must Watch TED Talks for Women Entrepreneurs. Narrative analysis is applied to explicate the patterns of utterances. The analysis shows that the spirit of entrepreneurship which is previously identical with economy factor development then leads to individual mindset development aspects which show identity representation through the language. This narrative analysis may contribute to an understanding of social and cultural aspects that influence the emergence of success-story texts in storytelling.

Keywords - *storytelling, narrative analysis, spirit of entrepreneurship*

I. INTRODUCTION

Women entrepreneurs can be defined as women who initiate, organize and run business enterprise and have challenging role to become economically independent. Women entrepreneurs account for up to a third of all businesses operating in the formal economy worldwide (International Labour Organization, 2016). The majority of those stay in developing and transitioning economies which are very small business, micro enterprises, often operating in the informal economy and subsidizing care and domestic work (UN Women, 2017). "Those women generally spend more of their income on education, health and well-being of their families and communities than men do" (Healy & Link, 2012 p. 420). This shows that women entrepreneurs have significant roles to promote economy growth as their thoughts and their value systems lead to the socio-economic development of a good family, good society and ultimately a good nation.

However, most of the previous researches about women entrepreneurs were on how are the internal or external factors affected to the women decision making as entrepreneur, or problem with gender stereotype (Wilson et al., 2007), motivational patterns of women entrepreneurs (Okafor, 2009) and their relation with small and medium scale enterprises (SMEs) activities or professional issues. Most of those research were examined from the economics or psychology disciplines. To my experience, there have not been any studies yet on how women entrepreneurs talk to empower others, examined from linguistics discipline. In fact, it was found that women were much more likely to be physically proximate to other women, tended to interact more with each other especially in long conversations, and were also significantly more talkative than men (Onnela et.al, 2014). In other words, women entrepreneurs may contribute to educate others in the form of storytelling as this contains the spirit of entrepreneurship -- a passion that inspires others to become the best they can be. To address this introduction, the research question formulated in this paper is: How do women entrepreneurs express the spirit of entrepreneurship in their storytelling?

Stories are interesting and motivating, thus, attracting others to listen. Storytelling contains illustration of entrepreneurs' success-story as the rhetoric of entrepreneurial practice. There are two elements in the story: identity and behaviour (Schultz et.al, 2000). Stories may create someone identity that may yield events in the past, today and tomorrow. In other words, "stories help individuals understand and describe who they are" (Martens et al., 2007, p.1110). In telling their true stories (their identity), they also express motivational purpose both for themselves and audience (their behaviour). A life story of entrepreneurs can be divided into two parts and associated with the discourse units like as the sequence of events, the connections among those sequences, and told by an individual during the course of his/her lifetime. The storytelling may have two ways of dissemination:

1. The stories and associated discourse units contained in the life story have as their primary point about the speaker since it is the speaker him/herself telling the stories
2. The stories and associated discourse units have extended and are retold by others over the course of a long period of time.

Storyteling is the language of narrative, fundamental to our lives, which takes us to the construction of self and identity. Life story of entrepreneurs is social construction in which an entrepreneur is a social creature who tells stories in social interaction as a product of culture. The stories may be told by others, called as non-participant narrator' who retell success stories but not as participant or witness in an entrepreneur's life experience. This speech also has linguistic structure which is categorized as 'institutional narratives' (Linde, 1993). The institutional narrative can be found in marketing, medical encounter, public relations, educational settings, and media. This typical narrative is frequently repeated since it may contain the spirit of entrepreneurship. Narrative analysis is examined at the structure/patterns of the story. The description of narrative is to analyze how the stories sequenced coherently. Particular analysis on the lexical and language features also assist to examine how the cohesion is built up. Narrative has potential to avoid ambiguity, unclarity, complexity of the dynamic individuals, groups, or organizational phenomena.

Entrepreneurship was firstly introduced by Jean-Baptiste Say, a French economist in about 1800, said: "The entrepreneur shifts economic resources out of an area of lower and into an area of higher productivity and greater yield." (The Economist, 2009). The ability to maximize the chance for entrepreneurship is related to the trait (trait approach) or behavioral (behavior approach) factors (Carland and Carland, 1988). As the trait factor, entrepreneurship is related to the traits and personalities of entrepreneurs, while as the behavioral factor, it is related to the active efforts of the entrepreneurs in the developing their businesses. This last factor has influenced the effort to mediate the spirits of entrepreneurship in education. It is more applicable when it relates to messages in the talks of women entrepreneurs in this study, that they tend to develop behavior factor or to educate audience by storytelling. In line with this, the entrepreneurship refers to personal values, abilities, and behaviors in facing life challenge and risks in order to gain a better life or opportunities (Suryana, 2003). The object of study in entrepreneurship is values or entrepreneurial spirit which is realized into action or behavior. To be specific, Zimmerer (2004) stated that entrepreneurship is a process to develop creativity and systematically implement creativity into innovation in order to have opportunities. The spirit of entreprenurship is about the drive to imagine things others don't see or believe in, and to overcome one's limitations, inner struggle to improve the culture of innovation. Following the ideas in psychology discipline, the main indicators of spirit of entrepreneurship are divided into two: need for achievement and internal locus of control (Suhairi, 2005)

1. Need for Achievement
Need for Achievement refers to the spirits to keep improving the target. It is shown from the ability to be persistent, optimist and commit on the target. In achieving the target, the person will keep trying until it is achieved.
2. Internal locus of control
This concept is related to the abilities to be independent, to decide goal, to control self. The person understands that hard work of self-ability and effort is the key to gain a goal. Therefore, advantage and risk are decided by himself. (Nicholson et.al, 2015)

II. METHOD

This paper draws the data taken from TED Talks. It is is a nonprofit devoted to spreading ideas, usually in the form of short, powerful talks or storytellings (18 minutes or less). TED began in 1984 as a conference where Technology, Entertainment and Design converged, and today covers almost all topics — from science to business to global issues. The talks in *5 Must Watch TED Talks for Women Entrepreneur* were recorded and transcribed orthographically in order to examine the patterns of storytelling. The five speakers selected are as follows.

Table 1. The women selected for this study -- an overview

Name	Biographical Note
1.Oprah Winfrey	an American media proprietor, very famous talk show host, actress, producer, and philanthropist.

2.Gayle Tzemach Lemmon	a journalist, writer, and researcher at CFR, CNN contributor, the Atlantic's Defense One site writer, covering foreign policy and national security matters.
3. Sheryl Sandberg	As the Chief Operating Officer of Facebook, Sheryl Sandberg is easily one of the foremost voices in technology and business. She went to Harvard for her bachelor's degree in economics and worked at the World Bank after graduating summa cum laude. She is the author of Lean In: Women, Work, and the Will to Lead, which has sold more than a million copies in 2017.
4. Leymah Gbowee	a peace activist and 2011 Nobel Peace Prize who led a women's movement that played an integral role in abolishing the Second Liberian Civil War. As a single mother of four, she fought for the freedom of Liberia and countless young girls who were victims of sexual tyranny and oppression. Her talk opens the world eyes to the hope that exists beyond the grief and gloom that clouds countries in Africa torn with civil wars. Her vision is simple; to fulfil the dream of education that girls all over Africa aspire to. Gobwee founded the Gbowee Peace Foundation Africa which provides girls and women in West Africa opportunities in education and leadership.
5. Jessica Jackley	is an American entrepreneur. She is best known for co-founder Kiva and later CEO ProFounder, the world's first microlending website that promote development through microloans. an entrepreneur and investor. Her work over the last decade has focused on financial inclusion, the sharing economy, and social justice. Kiva lets internet users lend as little as $25 to individual entrepreneurs, providing them affordable capital to start or expand a small business. Since its founding in October 2005 Kiva has facilitated over $880M in loans worldwide.

The transcript of entrepreneurs talks was interpreted thematically, applying the phases of the narratives, or macro-topics related to the success stories (see Van Dijk, 2001). From the perspective narrative analysis, the stories were analyzed for their narrative structure, the roles of social actors, and the argumentative strategies contructed as the image that they want to transfer to the audience. The macro topics were used to structure the narratives in the chronological ways. In addition, the discursive strategies of positive self-representation is also the interesting point in this paper since it relates to the spirit of entrepreneurship. When analyzing the macro-topics, social-cultural context was employed in constructing the narrative flow.

III. RESULT

From the analysis of all stories presented by those five women entrepreneurs, the following sequences and themes have been identified which are being especially relevant to the spirit of entrepreneurship process. The sequences are as follows.

1. **Who-I-Am** stories reveal personal details about self as the entrepreneur – from childhood, family, and first workplace experience.
2. **Why-I-Am-Here** stories talk about the motivation and objectives, sometimes there have beyond professional, or even personal reasons.
3. **Educational** stories share lessons learned from entrepreneurs' experience, usually about conveying a moral, principle or better way of doing things.
4. **Vision** stories engage audience with the bigger and broader picture, and inspire them to overcome obstacles and achieve a grand goal, or make a dream comes true.
5. **Value-In-Action** stories may use wise-words or anecdotes to strengthen the message given in the stories.

The themes of stories are found in the storytelling, that are occurred simultaneously with the sequences in the story:

Theme 1   : Creating space, competences or starting business ventures.

Theme 2   : Motivational drives and positive emotion, transition from pre-entrepreneurial to entrepreneurial action.

Theme 3   : Being powerful as the main actor on the stage, finding principles in doing things, and sharing visions to realize dreams.

Theme 4   : Defining success as enjoying good life.

These themes may refer to self-representation /self-identity of these women entrepreneurs. Inherently, the spirit of entrepreneurship is also engaged or reflected in their self-representation, which is realized in verbal expressions of storytelling.

IV. DISCUSSION

In the following section, the sequences of the stories, the themes found in the stories and the spirit of entrepreneurship are analyzed simultaneously. In this paper, I selectively describe narrative sequences and themes represented by two women entrepreneurs, Oprah Winfrey and Jessica Jackley. Their were described as they have been regarded as representative sample for all data, since other women entrepreneurs in this study follow the same sequences and themes in their storytelling.

All women entrepreneur in this study began their story by constructing themselves, creating or building their own space. These women tried to build up something unclear into something possible and even alive (need for achievement). This addresses the second sequence in narrative Why-I-Am-Here.They face the risk to take an action (internal locus of control). As can be seen in the following extract, Oprah Winfrey describes her first workplace experience, at the same time she created self-representation as being a black who was not easy to have good career due to a minority. But she has the spirit of entrepreneurship (need for achievement) by confidently saying *Because my definition of luck, is preparation, meeting the moment of opportunity*. This belongs to the sequence of educational story which shares lesson learned and vision as well as covers Themes 2, motivational drive. In paragraph 3, vision stories and value-in-action were found in this Oprah's extract. At the end, she becomes powerful in her stage for gaining the success in the workplace. Theme 4: describing sucess and enjoying life, is self-representation of her happiness whenever she is able to educate others, which she means success is when we have to change the way a person thinks and sees themselves, and enjoy her life with her hobby in philanthropy.

> So if I were to put it in business terms, or to leave you with a message, that the truth is I have from the very beginning listened to my instinct. All of my best decisions in life have come because I was attuned to what really felt like the next right move for me. And so, it didn't feel right. I knew that I wouldn't be there forever. I never even learned the streets in Baltimore, because I thought I was there longer than I thought, I was there eight years I should've learned the streets. So when I got the call to come to Chicago. After you know starting with a coanchor and, working in talk, for several years, I knew that it was the right thing to do. And I knew that if I didn't — even if I didn't succeed because at the time, there was a guy named Phil Donahue who was the king of talk. And was on in Chicago, and every single person, except my best friend Gale, said you are going to fail. Every single person, when I learned of it, my bosses by this time thought I was terrific, and said, you're going to — you're walking into a land mine. You're going to fail. You're going to fail. Chicago is a racist city. You're black, you're not going to make it, everything to keep me sane.
>
> Because it felt like this is now the move I need to make. And I was not one of those people – you know, all of my – the people who worked with me in the news, they would have their tapes and they'd have their stories, and they'd have you know resume's ready. I didn't have any of that, because I knew that the time would come where I would – where what I needed would show up for me. And when that showed up, I was ready. *Because my definition of luck, is preparation, meeting the moment of opportunity*. And I was prepared to be able to step into that, that world of talk in a way that I knew I could do it.
>
> You understand what your contribution to change the world can be. You can only do that if you know yourself. You can only do that, unless you take, unless — you cannot do it unless you take the time to actually know who you are, and why you are here.
> So my point is, my point is education really opened the door as we all know. I'm not going to give you the education speech. How do you change a person's life? You first have to change the way a person thinks and sees themselves. So you've got to create a sense of aspiration, a sense of hopefulness so a person can see, can begin to even have a vision for a better life. And if you can't connect to that, then, then, then, then you lose
> So, for me it's using my philanthropy to do what I have found to be enormously helpful

(Oprah Widfrey on Career, Life and Leadership)

As for Jessica Jackley, she begins her story with the statement that *I think the way that we participate in each other's stories is of deep importance*. By stating this she creates her space to be someone important for others (Theme 1). She then continued with her childhood (Who-I-Am) sad experience when she met poor people who live in suffering and sadness. She questioned herself in line with the second sequence in narrative (Why-I-Am-Here) when she gives something to the poor, she was excited, but it didn't work, or the proverty problem was never going away. Then, she creates motivational drives to empower others with microfinance loan (Theme 2, need for achievement), after she was inspired by Dr. Yunus. When she communicated with the poor in Africa, she also gave educational stories that represent being powerful as the main actor on the stage. She also finds principles in doing things, and sharing visions to realize dreams, that is, Kiva's facilitated more than 150 million dollars (Theme 3). When the people were successful, self-representation in Theme 4 has been acquired, at the same time, she expresses Value-In-Action stories like *love is resilient enough for us to get out there and try.* This message strengthen the message of the story.Jessica was crying in happiness at the end of telling story for she represents herself to be successful entrepreneur by working hard with supportive community. The extract of stories, the narrative sequences and themes can be examined as follows.

The stories we tell about each other matter very much. The stories we tell ourselves about our own lives matter. And most of all, I think the way that we participate in each other's stories is of deep importance. I was six years old when I first heard stories about the poor. I remember learning that people who were poor needed something material -- food, clothing, shelter -- that they didn't have. And I also was taught, coupled with that, that it was my job -- this classroom full of five and six year-old children -- it was our job, apparently, to help. They were always going to ask me to help them and give them things, which I was excited to do, but I didn't know how it was going to work. And I didn't know what would happen when I ran out of things to give, especially if the problem was never going away.

Thankfully, a few years ago, things shifted for me because I heard this gentleman speak, Dr. Muhammad Yunus. I know many in the room probably know exactly who he is, but to give the shorthand version for any who have not heard him speak, Dr. Yunus won the Nobel Peace Prize a few years ago for his work pioneering modern microfinance. When I heard him speak, it was three years before that. But basically, microfinance -- if this is new to you as well --think of that as financial services for the poor.

And I, in fact, was so deeply moved by this -- it's hard to express now how much that affected me -- but I was so moved that I actually quit my job a few weeks later, and I moved to East Africa to try to see for myself what this was about. For the first time, actually, in a long time I wanted to meet those individuals, I wanted to meet these entrepreneurs, and see for myself what their lives were actually about.

Anyway, another interesting thing happened while I was there. I never once was asked for a donation, which had kind of been my mode, right. There's poverty, you give money to help -- no one asked me for a donation. In fact, no one wanted me to feel bad for them at all. If anything, they just wanted to be able to do more of what they were doing already and to build on their own capabilities. So what I did hear, once in a while, was that people wanted a loan -- I thought that sounded very reasonable and really exciting.

And today, less than five years in, Kiva's facilitated more than 150 million dollars, in little 25-dollar bits, from lenders and entrepreneurs -- more than a million of those, collectively in 200 countries.

Imagine how you feel when you see somebody on street who is begging and you're about to approach them. Imagine how you feel; and then imagine the difference when you might see somebody who has a story of entrepreneurship and hard work who wants to tell you about their business. Maybe they're smiling, and they want to talk to you about what they've done.

So with that in mind, this particular incident has led to the things that I'm working on now. I see entrepreneurs everywhere now, now that I'm tuned into this. And one thing that I've seen is there are a lot of supportive communities that already exist in the world. With social networks, it's an amazing way, growing the number of people that we all have around us in our own supportive communities, rapidly.
So what I think I can do today, that best thing I can give you -- I've given you my story, which is the best I can do. And I think I can remind us that we do care.I think we all already know that. And I think we know that love is resilient enough for us to get out there and try. Just a sec. (crying)

Believing in each other, really being sure when push comes to shove that each one of us can do amazing things in the world, that is what can make our stories into love stories and our collective story into one that continually perpetuates hope and good things for all of us.

Jessica Jackley (Poverty, Money and Love)

From these two sample analysis, the sequential pattern of storytelling from these women entrepreneurs begins with the self introduction, childhood or family matter. This preliminary information in introductory part of stories may bridge the gaps of the the women entrepreneurs and the audience, and at the same time creating personal boundary or space towards audience as self-representation. The second, third and fourth sequences contain women entrepreneurs performance or action taken to implement thing being concerns in the first sequence. Both themes 2 and 3 represent the spirit of entrepreneurship both need for achievement and internal locus of control. The last sequence of narrative refers to the values adopted to strengthen the action in the form wise words and self-representation of the success story of women entrepreneurs.

V. CONCLUSION

In conclusion, the spirit of entrepreneurship of the women entrepreneurs in the storytelling is conveyed in five sequences of narrative text. Each sequence contains theme as self-representation of the women entrepreneurs. In all themes may contain the spirit of entrepreneurship that drives them to realize their dreams or goals, need for achievement and internal locus of control. The success of performance done by these entrepreneurs can be seen in the last sequence of story-telling. The spirit of entrepreneurship implied in the last sequence of stories tend to lead and persuade audience to have entrepreneurial mindset rather than focusing on economic factors. The meaning conveyed in each sequence and theme are influenced by cultural-social factors.

REFERENCES

[1] Carland, J., W. Hoy. and Carland, J. A. C.. (1988). ""Who is An Entrepreneur?" Is a Question Worth Asking." *American Journal of Small Business*. Spring. pp. 33-39.

[2] Development, and the Global Profession, UK: Oxford University Press, 2012.

[3] Drucker, P., "Innovation and Entrepreneurship: Practice and Principles", Harper & Row, New York, 1985; revised ed, Butterworth-Heinemann, Oxford, 1999.

[4] Healy, L. M and Link, R. J. Handbook of International Social Work: Human Rights, 2012.

[5] ILO's Women's Entrepreneurship Development programme, www.ilo.org/wed . USA, 2016.

[6] Linde, C. "Narrative in Institution". In The Handbook of Discourse Analysis, Schifrin D. et al. UK: Blackwell, 2001.

[7] Martens, M. L., Jennings, J. E., & Jennings, P. D. "Do the stories they tell get them the money they need? The role of entrepreneurial narratives in resource acquisition". Academy of Management Journal, 50(5), 1107-1132. (2007).

[8] Nicholson N, Audia P and Pillutla M eds., Blackwell Encylopedia of Management: organizational behavior. 2nd ed.,New Jersey:Blackwell, 2005 Published Online: 21 Jan 2015.

[9] Okafor, C., Motivational Patterns of Women Entrepreneurs in Small and Mediaum Scale Enterprises: A Case Study in the South-West Nigeria, Germany: VDM Verlag dr Muller Aktiengesellschaft & Co, 2010.

[10] Onnela, J.et.al, " Using sociometers to quantify social interaction patterns", Scientific Reports, 4, Nature Research E-Journal, Article Number 5604, 2014.

[11] Schiffrin, D. "Narrative as self-portrait: Sociolinguistic constructions of identity". Language in Society 25, 167-203.

[12] Schultz, M., Hatch, M.J. and Larsen, M.H. eds., The expressive organization: Linking identity, reputation, and the corporate brand: Linking identity, reputation, and the corporate brand. Oxford: OUP. 2000.

[13] Suryana, (2003)., *Kewirausahaan Pedoman Praktis, Kiat dan Proses Menuju Sukses*, Jakarta Salemba Empat.

[14] Van Dijk, T. A. Critical Discourse Analysis, in D. Tannen, D. Schiffrin and H. Hamilton (eds). Handbook of Discourse Analysis pp. 352-71. Oxford: Blackwell. 2001.

[15] Wagner, I and Wodak, R. "Performing success: identifying strategies of self-presentation in women's biographical narratives". Discourse & Society. 2006. Vol 17(3): 385–411.

[16] The Economist Newspaper, Entrepreneurship. www.economist.com Apr 27th 2009.

[17] Zimmerer, T. Essentials of Entrepreneurship and Small Business Management (4th Edition) by Prentice Hall, 2004.

Lucy Suraiya graduated from School of Linguistics, Media and Communication, in Applied Linguistics Department, Macquarie University, Australia. She is teaching at English Department of Andalas University. Her research interest is Pragmatics, Discourse Analysis, Educational Entrepreneurship, and English Literacy.

Moana's Conflict in Moana Movie

Melati Theresia
STKIP PGRI Sumatera Barat, theresia.mela@gmail.com

Abstract

This research is aimed at describing and explaining Moana's conflicts in Moana movie. Research problem in this research is types of the Moana's conflicts in Moana movie. Moana is the strong-willed daughter of a chief of a Polynesian tribe. She is chosen by the ocean itself to reunite a mystical relic with a goddess. When a blight strikes her island, Moana sets sail in search of Maui, a legendary demigod, in the hope of saving her people. The method that is used in this research is a kind of qualitative research that design in content analysis. The sources of data in this research is Moana movie. The main data is taken from the protagonist's conflict, Moana, in movie. Next, the researcher used the Kress's and Kenney's theories to analyze the Moana's conflict. From this research, it is found that types of Moana's conflicts are internal conflict and external conflict. External conflict is the conflict occurs out character self such as Moana versus another characters; Maui, her father, and Tamatoa. Next, another external conflict is Moana versus nature, storm. Meanwhile, internal conflict is the conflict occurs in Moana self.

.

Keywords - Conflict, movie

I. INTRODUCTION

Character is very important elements in movie. It can be human or animal, what they say and do the action in the movie. The character in drama or novel is not real human being but the character imitate and do the acting is like the author has created. It is more construction of words meant to express an idea or view of experience and should be considered in relation to other features of the composition, such as action and setting before its full significance be appreciated. Every character has a different part in the story, the differences make the character have many types.

According to Robert (1993:20) characters are the person present in dramatics of narrative works, who are interpreted by reader as being endowed with the moral and dispositional qualities that expressed in what they say in the dialogue and what they do in action. It is mean, character is important element in literary work such as novel, drama or even poem. The character can be human or animal that say the dialogue and do an acting.

Plot is another element in drama that is a sequence of event in the story. It describes about what happens in a story. it can divide four parts are like introduction, problem, climax, and resolution. According to Klarer (2004:15) plot is the chronological of thematic element of text which lead to a change of the original situation encompasses the following four sequential level: exposition-complication or conflict-climax-or turning point-resolution. In other word, a good plot in story is following four part. Firstly, introduction is opening of the story and this part introduce the character in the story. Secondly, conflict is problem that faced by characters in story. Thirdly, cosmic problem is climax or top of conflict in story. Fourthly, resolution is falling action in story where the characters find the solution of conflict that faced.

In this research, the researcher focuses on the conflict. In the movie, conflict is problem faced by character in story. Conflict can attract the audience's attention. The variety conflicts in story that will make audience like to watch the movie because the conflict can control audience emotion such as the audience feel happy, sad and angry. Holman (1972:118) state that conflict is the struggle that grows one of the interplay of the two opposing force in a plot. It means that, conflict is the struggle that appear from characters in the event of story. According to Kress (1993:19) conflict is that it arises because something is not going as expected. It means that, the something happen not appropriate with character desire. Abram (1999:37) tell that conflict is between opposing desires or values in character's own mind. The statement means, conflict is the despite between character desire and a fact that make the character struggles in the story.

According to Kelley (2011: 61), the main discussion about plot is in its main conflict, the reason why the conflict emerged, the character who faces the conflicts and to whom, because sometimes an individual is not merely faces a conflict with another individual, there are also larger conflicts which involve more than individuals. It also the way the conflicts resolved. Abram (1999:37) tell that conflict is between opposing desires or values in character's own mind. The statement means, conflict is the despite between character desire and a fact that make the character struggles in the story. Next, according to Kress (1993:19-20) there are some conflict in novel and drama: character versus character (as in thrillers, where one country's spy is pitted against another), character versus nature (consider James Dickey's action-laden Deliverance), or character versus society (Shirley Jackson's "The Lottery," which ends with a stoning).That statement means, conflict in drama consist of character versus character (the character faces the problem that is from other character), character versus nature (the character faces the problem that is from jungle, river, and mountain), character versus society (the character faces the problem comes from a group society).

Next, according to Kelley (1966:5) there are two type of conflict there are: Firstly, internal conflict. Interpersonal conflict is a struggle that take place in the character's mind. A character must deal with his or her own mixed feeling or emotions. This conflict makes character will face two choice and it would be difficult decision that makes a character to be dilemma. Secondly, an external conflict is show through actions (fight, argument, and physical struggle), character traits (good and bad character) just forces an external conflict. External conflict are like, character vs character, character vs environment and character vs society.

From the theories above, it can be concluded that, conflict is the character struggles in the story, such as the characters should do something that don't want they do. It is important part in plot. The conflict comes from other characters, it is like, protagonist attacked by antagonist in the story. The type of conflict are external and internal conflict. External conflict is the problem that faced by character such as character versus other characters, characters versus neture, character versus society, and character versus environment. In other hand, internal conflict is the problem in characters' mind or self that faced by character. In this research, the researcher attracted to analyze the types of Moana's conflict in Moana movie (2016) because this story is including in popular fiction that is created by Ron Clements and John Musker. It received two Academy Award nominations at the 89th Academy Awards; one for Best Animated Feature and another for Best Original Song.

Moana movie tells the story of Moana, the strong-willed daughter of chief a Polynesian village. In ancient Polynesia, when a terrible curse incurred by the Demigod Maui reaches Moana's island, she answers the Ocean's call to reunite a mystical relic with a goddess. When a blight strikes her island, Moana sets sail in search of Maui, a legendary demigod, in the hope of saving her people.

 Some problems found in analysis of conflict in literature are needed. Orhon (1998) in his research entitle "Understanding the Film "The Battleship Potemkin" and Conflict Theory a Rhetorical Analysis". The result showed that This research intends to examine the relationship between the film and its audience. Eisenstein's methods in film structuring, and his editing style are analyzed. At the same time, his film 'The Battleship Potemkin' is analyzed in terms of conflict theory. Moreover, Khadroh (2014) in her thesis entitled "Women in Conflicts as Potrayed in Nathaniel Hawthorne's "The Scarlet Letter" and Kate Chopin's The Awakening" found that both main women characters have similar conflicts. Both Hester and Edna faced the oppressive marriage in their life since their husband tried to limit their freedom.

The main purpose of this research is to analyze the types of Moana's conflicts in Moana Movies. This research contributes to English students in university, researcher and other researcher. Firstly, for English student in university, it gives knowledge about the types of protagonist conflict in the movie. Secondly, for researcher, it gives several positive impact that are the researcher can comprehend the types of conflict and make the researcher knows the types of Moana's conflict in Moana movie. Thirdly, for other researcher, it gives knowledge for other researchers and help them in finishing their research that related with this topic.

II. METHOD

This research was a kind of qualitative research that design in content analysis. According to Mayring (2000) the object of (qualitative) content analysis can be all sort of record communication

(transcripts of interview, discourses, protocols of observations, video tapes, document).This research is appropriate with this design, because this research uses a script and movie of Moana. Next, the object of this research is the types of protagonist conflict, Moana, in Moana movie (2016). Source of data is divided into primary and secondary source. The main data source are taken from Moana movie.The secondary source is taken from the script of Moana movie (www.moana.wikia.com/wiki/Moana/Transcript).

The technique of collecting data in this research, the researcher uses the library research because the researcher finds many references in the library research. In collecting data, the researcher will do several steps as follows: watch the movie with the full concentration, read the movie script, write the important information such as words, sentences and paragraphs relate with the protagonist conflicts and selected the conflict through character's utterance and plot. The researcher reads script and watch Moana movie in many time on the process of data collection.

After collecting the data, the researcher analyzes the data to answer the research question and get the result of this research. Analyzing of the data is done by description each data according to functional and relational. The researcher used the terminology of analysis according to Miles and Huberman (2014:12) which consist of three activities: data condensation, data display and drawing/verification conclusion.

Firstly, data condensation is form of analysis in narrowing or sharpens, short, focuses and organizes data in such way that 'final' that conclusion can be draw and verify. It can help to make the masses of data into classification of data and It will make the researcher is easier to comprehend and work it. In this stage, the researcher classified the data base on types of protagonist conflict in Moana movie.

Secondly, a display is an organized, compressed assembly of information that permits conclusion drawing and action. It means that, the researcher organize the information and displays the information in analysis form, it makes object of the research can be seen. In this stage, the researcher find the information about types of Moana's conflict in Moana. The research display those data in analysis form order to illustrate the objects of the research.

The last stage of analysis data is drawing conclusion/verification. It checks the accurate analysis process. The verification may be as brief and fleeting second thought crossing the researcher's mind during writing with a short excursion back to the field notes. The conclusion will elaborate systematically for the soundness and sturdiness of data. It means that in this stage, the researcher draw the conclusion base on organizes information inductively and brief review to get essential data.

III. RESULT

In this section, The findings in this research were explained based on types of Moana's conflict in Moana movie that are internal and external conflicts.

1. External conflict

In general, it is found that there are three external Moana's conflicts. They are: character versus character, character versus environment and character versus society.

a. character versus character

Moana is a daughter of Tui. Tui is the chief of Motunui in Polynesian Island. She will inherit her father's position. The Demigod Maui is source of problems in Moana's life. After Maui stolen the heart of Te Fiti, a terrible curse incurred by Maui reaches Moana's island. It can be seen in datum 1:

Datum 1:
> **Gramma Tala** : <u>Maui. When he stole from the Mother Island, darkness fell.</u>
> Te Ka awoke. <u>Monsters lurked and boats stopped coming back. To protect our people, the ancient chiefs forbid voyaging.</u> And now we have forgotten who we are. And the darkness has continue to spread, chasing away our fish, draining the life from island after island.
> **Moana** : Our island?

> **Gramma Tala** : But one day, someone will journey beyond our reef, find
> Maui, deliver him across the great ocean to restore the heart of Te Fiti. I was
> there that day. The ocean chose you.

The dialog above is spoken by Moana and her grandmother, Gramma Tala. This dialog happen after Moana has accident in her first sail. When a wave knocks her canoe sideways and sends Pua overboard, another wave rise above her and flip her canoe over. Gramma Tala then walks up joking that whatever transpired should be blamed on the pig. Curious as to why her grandmother isn't contradicting her, Moana asks if there's something she wants to tell her. Tala takes Moana to a holed up cavern where, after removing some rocks, Moana finds a passageway. Tala says that Moana has heard all their people's stories but one. She tells her to follow the tunnel and bang the drum to find the answer to the question that's bothered her all her life: who is she meant to be. Moana follows Tala's instructions and finds a small fleet of boats and canoes hidden in the cavern behind a massive waterfall. She bangs the drum on the largest ship and sees a vision of her ancestors within the tapa sail. It reveals that they were voyagers who sailed the ocean finding new islands to inhabit. Thrilled, Moana asks Tala why they stopped voyaging. Tala explains that when Maui stole the heart of *Te Fiti* and unleashed the darkness it made sailing too treacherous; boats stopped coming back. To save themselves, Moana's ancestors hid away their boats and decided to remain on *Motonui*.

Another Moana's conflict with Maui is when Maui does not want to help Moana to return Te Fiti's heart. It can be seen in datum 2:

Datum 2:

Moana : Hey, let me out! You lying slimy son of a...

Maui : Mm... Mmm. You're welcome. No... I'm not going to Te Fiti with some kid. I'm going to get my hook. You have yours, and I'm not Maui without mine. Okay, talk to the back. Boat snack. Oh, no, no, no. Don't look at me like that. It's a beautiful cave, she's gonna love it. And I'm going to love you. In my belly. Now, let's fatten you up, drumstick. I can watch that all day. Okay, enjoy the island. Maui... Out!

Moana : No. Stop ! Hey, you're pull back the horde.

Maui : Did not see that coming.

Moana : I am Moana of Motunui.This is my canoe. And you will journey to aahh...

Maui : Alright, get over it. We gotta move. And she's back.

Moana : I am Moana of Motun..uiiii....

Maui : It was Moana, right?

Moana : Yes. And you will restore the heart.

Maui : Alright, I'm out. Ahh, come on

Moana : What is your problem? Are you afraid of it ?

Maui : No. No, Ha..ha..ha. I'm not afraid. Stay out of it or you're sleeping in my armpit. You stop it. That is not a heart. It is a curse. the second I took it, I got blasted out of the sky. And I lost my hook. Get it away from me.

Moana : Get this away?

Maui : Hah .. hey .. hey... I'm Demigod, okay? Stop that, I will smite you. You wannna get smote? Listen, that thing doen't give you power to create life. It's a homing beacon of death. If you don't put it away bad things will come for it.

The dialog above is spoken by Moana and Maui. She struggles to sail properly, following the hook constellation, and even discovers that Heihei has stowed away. One night Moana's canoe capsizes just before a storm hits and Moana is washed up on a rocky island. Angry that the ocean didn't help her when she asked, Moana is still relieved that she didn't lose the heart of Te Fiti. Then, she notices hook-shaped marks dotting the rocks on the island and realizes that the ocean has delivered her to Maui. Maui tricks Moana and traps her in the cave he lived in while he plans to commandeer her canoe, despite protests from Mini-Maui. Moana escapes the cave and jumps into the ocean as Maui sails away. Moana tries to catch up and is assisted by the ocean which deposits her quickly onto her canoe. Despite repeatedly throwing her overboard, Moana is returned to the boat by the ocean and she demands of

Maui that he help her restore the heart. Maui tries to throw the heart away but the ocean throws it back at him. Then he tries to swim away, but the ocean puts him back. He claims that the stone is not a 'heart' but rather a curse that lost him his hook and that bad things are always trying to find it.

Maona also has conflict with her father. Moana's father is Chief Tui in Motunui island. It can be seen in datum 3:

Datum 3:

Moana	: What if... we fished beyond the reef?
Chief Tui	: <u>No one goes beyond the reef.</u>
Moana	: <u>I know. But if there are no fish in the lagoon...</u>
Chief Tui	: Moana...
Moana	: And there's a whole ocean...
Chief Tui	: <u>We have one rule.</u>
Moana	: An older rule, when there were fish.
Chief Tui	: A rule that keep us safe!
Moana	: But Dad!
Chief Tui	: Instead of endangering our people so you can run right back to the water! Every time I think you're past this. <u>No one goes beyond the reef</u>.

Another Moana's conflict is with Tamatoa, a giant treasure-hoarding coconut crab from Lalotai, the Realm of Monsters. It can be seen in datum 4:

Datum 4:

Tamatoa	: Are you just trying to get me to talk about myself? Because if you are ...I will gladly do so!! In song form!
	Well, Tamatoa hasn't always been this glam/I was a drab little crab once../Now I know, I can be happy as a clam/Because I'm beautiful, baby./Did your granny say "listen to your heart"/Be who you are on the inside/I need three words to tear her argument apart/Your granny lied/I'drather be shiny like a treasure from a sunken pirate wreck/Scrub the deck and make it look shiny/I will sparkle like a wealthy woman's neck/Just a sec, don't you know?/Fish are dumb, dumb, dumb/They chase anything that glitters/Beginners/Oh, and here they come, come, come/To the brightest thing that glitters/Mmm, fish dinners/I just love free food/You look like seafood
Moana	: No ! (tamatoa is going to eat Moana)

The dialog above is spoken by Moana and Tamatoa. Maui is still hesitant to return the heart but Moana convinces him by saying that he would be restored to the hero he once was. She agrees to help him retrieve his hook before setting a course for Te Fiti and then asks him to teach her to sail. They make their way to a tall, rocky spire in the middle of the ocean. At the top is the entrance to Lalotai; the realm of monsters. Maui opens the entrance and he and Moana drop into the realm. Moana evades an array of monsters and eventually finds the entrance to the lair of Tamatoa, a creature Maui said would have his hook since he loves to collect shiny and valuable objects.

Using her as bait, Maui sends Moana into the lair where Tamatoa captures her. While Maui sneaks up from behind, Moana distracts Tamatoa by inciting him to brag about himself and Tamatoa obliges. Maui then takes his hook and attempts to shape shift, but it's been so long that he can't control his powers. Tamatoa places Moana in a cage and focuses on Maui as he finishes his song. Then, Moana uses some *bioluminescent* algae to create a false heart of Te Fiti and distracts Tamatoa with it while she and Maui escape. Using a geyser, Maui and Moana are shot back to the surface.

b. character versus nature

Moana also has the conflict with nature. This conflict can be seen in datum 5:

Datum 5:

> **Moana** : I am Moana of Motunui. You will board my boat, sail across the sea, and restore the heart of Te Fiti. I am Moana of Motu... nui. Hei- hei?!   It's okay. You're alright. Yes... see. There we go. Nice water. The ocean is a friend of   mine. Hei-hei. Hei-hei! Stay. Ok. Next stop, Maui. I am Moana of Motunui. You will board my boat, sail across the sea and restore the heart of Te Fiti. I am Moana... of... Mo... tu... Board my boat! Oh, no. No ... no...no...no. No. Ocean. I could use a little help. No... no.   Please. Come on. Help me. Please. *(stroms come and Moana drown)*

> **Moana** : Ehmm... What? I said help me. And wrecking my boat?! Not helping!

The dialog above is spoken by Moana. Moana is in the sea. It is midnight. She struggles to sail properly, following the hook constellation, and even discovers that Heihei has stowed away. One night Moana's canoe capsizes just before a storm hits and Moana is washed up on a rocky island. Angry that the ocean didn't help her when she asked, Moana is still relieved that she didn't lose the heart of Te Fiti. Then, she notices hook-shaped marks dotting the rocks on the island and realizes that the ocean has delivered her to Maui.

2. Internal conflict

In this movie, Moana has conflict with her self. This conflict can be seen in datum 6:

Datum 6:

> **Moana**:   I've been staring at the edge of the water / Long as I can remember, never really knowing why / I wish I could be the perfect daughter / But I come back to the water, no matter how hard I try / Every turn I take, every trail I track / Every path I make, every road leads back / To the   place I know, where I can not go, where I long to be / See the line where the sky meets the sea? It calls me / And no one knows, how far it goes / If the wind in my sail on the sea stays behind me / One day I'll know, if I go there's just no telling how far I'll go / I know everybody on this island seems so happy on this island / Everything is by design / I know everybody on this island has a role on this island / So maybe I can roll with mine / I can lead with pride, I can make us strong / I'll be satisfied if I play along / But   the voice inside sings a different song / What is wrong with me? / See the light as it shines on the sea? It's blinding / But no one knows, how deep it goes / And it seems like it's calling out to me, so come find me / And let me know, what's beyond that line, will Icross that line? / See the line where the sky meets the sea? It calls me / And no one knows, how far it goes / If the wind in my sail on the sea stays behind me / One day I'll know, how far I'll go

In datum 6, it tells about Growing up, Moana learns everything she needs to know about life on her island, Motonui, but she finds herself continuously drawn to the ocean. Every time she goes near it, her parents bring her back and remind her that to her duties and her people are where she belongs; not the sea. Her grandmother, Tala, however, encourages Moana to follow her heart and listen to the 'voice inside'; for that is who she truly is. Chief Tui then takes Moana, now grown, to the sacred peak of their island and shows her a tall pile of flattened stones which he and his forefathers placed to raise the island higher. One day, he says, Moana will place her own stone on the peak.

Sina goes to Moana and explains to her that Tui's reservation against the ocean comes from his youth when he took a boat to sea and was wrecked in a storm. His friend, who had begged to go, drowned. Tui doesn't want the same thing to happen to Moana, but Sina tells her that she must make her own choices, however hard they are. Conflicted over her duties to her village and her dream to sail the sea, Moana ultimately decides to finally take a canoe out to see if she can find any fish beyond the reef and takes her pet pig, Pua, with her.

IV. DISCUSSION

As the data of this research shown in the Result session of this article; Moana has both of conflicts in this movie. They are; external conflicts and internal conflict. in external conflicts, it is found that there are two external Moana's conflicts. They are: character versus character, character versus nature.

1. External conflict

a. character versus character

Moana is a daughter of Tui. Tui is the chief of Motunui in Polynesian Island. She will inherit her father's position. The Demigod Maui is source of problems in Moana's life. After Maui stolen the heart of Te Fiti, a terrible curse incurred by Maui reaches Moana's island. It can be seen in datum 1.

In datum 1, In this dialog, it shows that it is one of Moana's external conflict. According to Kelley (1966:5) external conflict is show through actions, character traits just forces an external conflict. This conflict involve another character. Type of this conflict is character versus another character that is Moana versus Maui. In the character versus another character, another character is adversary. Maui is adversary and he is source of the problems in Polynesian island of Motunui citizen.

Maui who stolen the heart of Te Fiti, makes Motunui island is infertile. The coconut harvest has yielded blackened, rotten fruit and there is no fish in sea of Motunui island. Because Moana will inherit her father's position, she is responsible for solving her citizen's problems and her island. Her citizen's problems and her island are going to be her conflict in her life. Because of Maui, Motunui citizen and Moana can not go beyond the reef. They can not find the fish beyond reef. She and The Motunui citizen can not be voyaged. Three thousand years ago, the greatest sailors in the world voyaged across the vast South Pacific, discovering the many islands of Oceania. But then, for a millennium, their voyages stopped. It happens because Maui that makes the ocean is dangerous. The only way to heal the island is to persuade Maui to return Te Fiti's heart, so Moana sets off on an epic journey across the Pacific.

Another Moana's conflict with Maui is when Maui does not want to help Moana to return Te Fiti's heart. It can be seen in datum 2. In datum 2, it shows that it is one of Moana's external conflict. External conflict is a struggle that takes place between protagonist and some outside force. Usually, it occurs when protagonist struggles against the antagonist. The conflict is between Moana and Maui. Moana is protagonist and Maui is antagonist in this movie. Moana needs help from Maui, but Maui disagree with her. Maui is only interested in getting back his lost fish hook. Maui is also afraid and does not want return the heart of Te Fiti. The heart of Te Fiti does not bring fortune, but it brings a curse. It also brings enmity, because everyone who wants it will try to seize it. If he does not want to help her, she can not help her citizen and can not go home. So, her conflict with Maui is still about to save her island and her citizen.

Maona also has conflict with her father. Moana's father is Chief Tui in Motunui island. It can be seen in datum 3. In the dialog, it shows that it is one of Moana's conflict with another character. This type of conflict occurs when a character struggles against other character in the story. According to Kress (1993:19-20) one conflict in drama consist of character versus character (the character faces the problem that is from other character). Moana who wants The Motunui citizen get fish, suggest them to fish beyond the reef. On the other hand, her father, cheif Tui, disagree with her. He also prohibit all his citizens that do not fish beyond the reef. It makes the conflict for Moana, because it is opposing force acting against the wish of Moana. In her thinking, her father is agree with her suggestion, because it will help the Motunui citizens to find the fish.

Next, Moana's conflict is with Tamatoa, a giant treasure-hoarding coconut crab from Lalotai, the Realm of Monsters. It can be seen in datum 4. It shows that it is one of Moana's conflict with another character. Although Tamatoa is animal, crab, it is one of minor character in this story. It appears with their own images and attitudes which may lead them into a conflict. Moana who want to help Maui get his hook, she is going to be bait. On the other hand, Tamatoa is the monster who eat everyone who is in the realms of the monster. Tamatoa also eat his grandma and fish. It also wants to eat Moana too, because Moana looks like sea food for it. This condition is the conflict for Moana, because she wants to be eaten by Tamatoa. On the other hand, she does not want to be eaten by Tamatoa. Moana tried to fight to keep it from being eaten. Because of Moana is only a man who does not have power, Maui

comes to help Moana. So, the conflict between Moana and Tomatoa is the conflict how to save herself from the monster.

b. character versus nature

Character versus nature conflicts occur when a character, or characters, find themselves at odds with forces of nature. In this movie, Moana's live is depending on nature. The Motunui citizen and Moana get fish from the sea and live from coconut tree. The effect of what is done by Maui has an impact on the changing nature in the small Polynesian island of Motunui. This conflict can be seen in datum 5. It shows that Moana does not only has the conflicts with another characters in this movie, she also has a conflict with nature. The storm is her opponent in the sea. It is one of nature. This type of conflict is categorizes as the character versus nature. The character versus nature is not just about surviving. In fact, nature is any kind of unstoppable. In this type of conflict, Moana capable of human-level thought is struggling to overcome an opponent that is not capable of human-level thought. In this case the character, Moana, faces a problem with the force of nature, that is storm in the sea. The world seems to be outside, and human is to be strangers in this world. When the human struggle the nature, human is going to lost. It also happens to Moana. She can not fight the storm, so she drowned.

2. Internal conflict

According to Lozo (1998) internal conflict are man versus himself or man versus God conflict. In this movie, Moana has conflict with her self. This conflict can be seen in datum 6. In this dialog, it shows that Moana has internal conflict. According to Kelley (1966:5) Interpersonal conflict is a struggle that take place in the character's mind. In internal conflict, the character usually finds herself conflicted between at least two goals. The goals are for herself and society. In this movie, Moana is a struggle within herself in which debates occur in her own mind about what to and thinking. It makes Moana to be dilemma, because she will face two choice that are her duties to her village and her dream to sail the sea. So, it the conflict character versus her self that she is dilemma to do her duties or reach her dream.

V. CONCLUSION

The research of Moana's conflicts in Moana movie, the researcher gain general conclusion:

Moana has many conflict in the movie of Moana. She has external conflicts and internal conflict. The internal conflicts that occurs on *Moana mov*ie appears when Moana is dilemma in her mind. She has trouble deciding her decision to choose her duties to her village and her dream to sail the sea. In her journal, to seek Maui and restore the heart of Te Fiti, she is always doubt her ability to finish her goal.

Moana also has another conflicts, that is external conflicts. Moana's external conflicts are she versus another characters, and she versus nature. Moana's conflicts with another characters are Maui, Cheif Tui (her father), and Tamatoa. Maui is the source of conflicts in Moana life. When a terrible curse incurred by the Demigod Maui reaches Moana's island, the nature of Motunui is damaged. A blight strikes the island as fish become scarce and the island's vegetation begins dying. The coconut trees are the most important trees for them, but the coconut harvest has yielded blackened, rotten fruit. It happens because of Maui. Moana also has the conflict s with her father, Cheif Tui. Her father always prevents her from reaching her dream. Her dream is to sail the sea. It is not only dream, but it is her freedom. Lastly, Moana conflict with another character that is with Tamatoa. Tamatoa is a giant treasure-hoarding coconut crab from Lalotai, the Realm of Monsters. Tamatoa wants to eat Moana, because it thinks Moana looks like sea food for it.

Moana does not only has external conflicts with another characters, but she also has the conflict with nature. It happens when Moana is in journey across the Pacific. When Moana answers the Ocean's call to seek out the Demigod to set things right, storm comes in her way. She droned in ocean.

The research of Moana's conflicts in Moana movie were analyzed by Kress and Kelley's theories. The researcher of this research has limited data of references. It makes the analysis of this research is not perfect. If this research is not give the sufficient analysis, it will become a task for those who are interested in this subject to complete this research future.

The researcher believes that this research can be explore deeper. Moana movie is great and phenomenal movie which can be analyzed in various points of view. Because of this reason, there are many possibilities way to analyze this movie in different approach and subject.

REFERENCES

[1] Abrahams, M.H, "Glossary Literary Term", USA: Cornell University, 2008

[2] G. Kelley, "Writing Essays about Literature", US: Lyn Uhl, 2011

[3] M. _____Klarer, "Introduction to Literary Study", USA: Routledge, 2004

[4] N. Kress, "Beginnings, Middle and End. USA: Writer's Digest Books, an imprint   of   F&W Publications, Inc., 1507 Dana Avenue,Cincinnati", Ohio 45207; 1-800-   289-0963, 1993

[5] P. Mayring, "Qualitative Conten Analysis", Journal: Volume 1, No.2   Juni2000, 2000

[6] H. Miles, and Saldana, "International Journal of Applied Linguistics & English   Literature", 2014

[7] F.B.Lozo, "Sequential Problem Solving: A Student Handbook with Checklists for   Successful Critical Thinking", Texas: Mathis, 1998

Gender, Islam, and Modernization: The Role of *Nyai* in Modernized Indonesian *Pesantren*'s Web of Power

Mina Elfira
Southeast Asian Studies, Faculty of Humanities, Universitas Indonesia
minaelfira@yahoo.com

Abstract

This paper contributes to the discussion on how far women's participations in modernized pesantren (Islamic education institution)'s web of power. In the beginning, pesantren tradition did not involved women in its social and religious affairs, and the full authority was in the hand of Kyai (owner and leader of Pesantren). Later, it has started accepted women's role through figure of Nyai (wife or daughter of Kyai), who helped Kyai in managing pesantren's "private" daily life and, especially, in taking care of female santri (students). The paper investigates what kind of negotiations, conducted by these women, in dealing with pesantren's patriarchal attitude so they can more participate in its 'public" and authority matters. Based on a qualitative research data, collected from fieldwork in selected pesantren around Indonesia, this paper argues that there is rise of women's involvement and authority in pesantren's web of power as an impact of modernization and changes of Indonesian social and political policies on women's empowerment.

Keywords - women leadership, gender, Islam, modernization, pesantren

I. INTRODUCTION

> *"Kami ingin membangun kesadaran public bahwa kata ulama itu bisa laki-laki dan perempuan*
> (we want to construct public awareness that the word of *Ulama,* scholar of Islam, can relate to either a man or a woman) *"*

The quotation above is a part of Badriyah Fayumi's speech, given in an International Seminar of female scholar of Islam. This seminar is a part of *Kongres Ulama Perempuan* (Convention of female *Ulama,* which conducted in 25-27 April 2017 at *Pondok Pesantren Kebon Jambu*, Ciwaringin, Cirebon, West Java and was attended also by female *ulama*s from around the world, such as Mossarat Qadeem (Pakistan), Zainah Anwar (Malaysia), Hatoon AlFasi (Saudi Arabia), Sureya Roble-Hersi (Kenya), Fatima Akilu (Nigeria), and Roya Rahmani (Afganistan Ambassador for Indonesia). This convention aims to reconstruct the history of female Indonesian *ulama* to be a part of Islam civilisation in Indonesia, so their significant contributions can be recognised and appreciated. According to Fayumi domination of patriarchal culture as consequences marginalisation of female ulama's activities in public spheres. Moreover, Fayumi says that " Female *Ulama*s are those who pay attention to gender equality perspective in developing Islamic culture and civil society". [1] Fayumi's comment is a good start in discussing women's roles in modernized Indonesian *Pesantren*'s web of power.

Pesantren, an Islamic educational institution, is one of the oldest religious education institution in Indonesia that has contributed in Indonesian nation building. *Pesantren* has three main related elements: *Kyai* (leader and teacher), *santri* (students), and *pondok* dormitory). The interaction of these elements is known as *Pesantren* tradition, which can be assumed as a male and patriarchal tradition, as there is no the involvement of women in this tradition. The absence of women in this tradition because in the beginning the history of *pesantren* development is always identical with male *santri*. In this case, the history of the establishment of pesantren was always started with the need of a *santri*, either based on his own initiative or his religious teacher's order, to spread Islam in selected areas that usually far

---

[1] https://berita tagar.id *Badriyah Fayumi: kami tidak melawan ulama laki-laki*, 12 Juni 2017, download in 11 Juli 2017.

away from his own homeland. In spreading Islam, a male *santri* often had to face hard challenges. Because of that, unsurprisingly, in the past founders of *pesantren* were mostly men, and known as *kyai*, the founder and caretaker of *pesantren*. Kyai has a siginificant role in influencing educational system in a *pesantren*, and *santri*'s character. *Kyai*'s position becomse special as his *santri* usually follows his commands and suggestions. *Kyai* is a figure that dominates religious authority which obeyed by his *santri* without critically questioning it (Haryatmoko, 2010:3). It can be said that *pesantren* life tends to be dominated by men, either as *santri* or *kyai*. Leadership authority in *pesantren* tends to be patriarchal. *Kyai* is a dominant factor within this tradition.

Later, along with its state of being established as Islamic educational institution, *pesantren* has started accept presence of female figures through *Nyai*'s figure as Kyai's assistance in managing *pesantren* and looking after female *santri*. However, in pesantren tradition, full authority is still in the hand of *kyai*.

As earlier mentioned, in the beginning *Pesantren* only accepted male students, but in 1930 Pesantren Denanyar Jombang formally accepted female *santri*. The acceptation of female *santri* in the *pesantren* forms a new breakthrough in the context of Indonesian Islam. It is the breakthrough in Muslim education world, related on gender division, although it depends on the flexibility of *pesantren*'s authority (Srimulyani, 2012)

Because of *pesantren*'s significant contribution within Indonesia communities and its unique tradition, there have been many research on it, especially on functions of *Kyai* in their communities, including Dhofier (1982), Rahardjo (1985), Budiwati (2001), Anshori (2004), Malik (2004), Turmudi (2004), Nafi (2007), and Apipudin (2013). Apipudin's research (2013) shows that there is a decrease of *Kyai*'s authority in their communities, related on political choices. It is argued that the decrease is caused by two main factors. Firstly, the change of *Kyai*'s role within pesantren itself. Social changes from outside *pesantren* which caused *pesantren* have to adapt them, is another factor of the decrease of *Kyai*'s authority. But, there have been not many research focusing on the contribution of women in *pesantren* web of power, such as role of *Nyai*, wives or daughters of *Kyai*, in managing and developing of *pesantren*. Previous research (Elfira:2013, and2015) show Indonesian women's leadership activities and their negotiations regarding the implementation of Islamic laws and *Adat* laws in Indonesia after reform era in order to maximize their contribution in private areas in their daily lives. But the research do not include yet women's roles in the *pesantren*. It is argued that *pesantren* life is a combination of private and public, and political arenas. Other research, conducted by Srimulyani (2012), and Wafiroh (2013), only partially looking at how gender relations work in *pesantren*'s web of power.

Because of that this research aims to complete research on the relation of gender, Islam, and power, especially women's roles in public and political arenas The research hypothesize that social changes, local cultural wisdom, and modernization have influenced the rise of women's role in *pesantren*'s leadership authority. Research questions are "how women leadership activities challenge cultural boundaries, in this case the web of power in *Pesantren*, an Islamic educational institution?", and "how significant is social changes and modernization give an impact on the involvement level of women leadership in this kind of 'patriarchal' institution?".

II. METHOD

There are some theories that will be used as tools of analysis. The first theory is proposed by Dowler, Carubia, and Szczygiel (2005) who argue that home is 'a dynamic site of re-evaluation and mediation of power relationships'. Moreover, Nira Yuval-Davis states the importance of home, and women as homemakers in the process of ethnicity building, as cultural rules and their practices are transmitted to the next generation at home, most strongly by women (1997). Since the subjects of research are *nyai* who are also housewives, the research also needs a theory on the housewife issue as argued by Joanne Hollows (2007:45) that "feminism ... needs to produce ways of conceptualizing domestic femininity that are not simply reduced to a singular and fixed image of housewife." Regarding the interconnection of gender and power, Radtke and Stam say:

> 'female' and 'male' are shaped not only at the micro-level of everyday social interaction but also at the macro-level as social institutions control and regulate the practice of gender. Indeed, one consequence of the analysis contained here is to says that gender relations are power relations (1994: 13).

The research uses qualitative method as it can capture the contextual, real-life, everyday experiences of the individual interviewed (Lopez 2003:7). The activities include participant observation, deep interview and conducting survey in selected *pesantren* in Indonesia.

II. RESULT AND DISCUSSION
Nyai's role in modernized pesantren: from "behind the shadow of the leader" to "beside the leader"

"Semoga novel ananda ini bermanfaat bagi pembaca. Bisa diambil sebagai pelajaran hidup dan kehidupan. Seperti Dewi Serdadu, ibundanya sunan Giri, jadilah wanita yang kuat, punya kemandirian, dan keberanian dalam membela hak asasinya..."(Hope this child's novel can be useful for its readers...to get lesson about life. Like Dewi Serdadu, mother of Sunan Giri[2], be a strong woman who has independency, bravery in fighting for her basic rights)"

The quotation above is written by *Nyai* Hj Azzah As'ad, a Caretaker of female Islamic boarding School of Darul Ulum Jombang, as an introduction to his son's novel, *Sekar Kedaton*, which tells a story of the involvement of women in spreading Islam in Java land. Nyai Azzah is a wife of Kyai As'ad (late),a *kyai* of Darul Ulum *pesantren* and founder of *Universitas Pesantren Tinggi Darul Ulum* (UNIPDU), an Islamic University. Nyai Azzah As'ad marriage was an arranged marriage. It can be said that in pesantren marriage is not a personal matter but it has become *pesantren*'s matter. As it is commonly used as one of many ways to increase *pesantren* authority and to keep "pure blood of *pesantren* family". Because of that, a *kyai* tends to pair his children with the children of other *kyai*. Nyai Azzah is a woman with strong integrity. It can be said from the way she refuses polygamy concept in a marriage, because **"**there are many ways to go to heaven besides polygamy, such as looking after orphans". At her time it was common a *kyai* practised polygamy in marriage. It seems Kyai As'ad listened to her refusal as Nyai Azzah was his only wife. Her late husband used to be the formal leader, arranger, speaker of the house and *pesantren* in "public arenas". While, as a wife of a *Kyai*, she helped and shared tasks with her husband (late) in taking care of their boarding school, and educating their children. Nyai Azzah, who knows the importance of knowledge and religious values in guiding someone's life, gave all her children both *pesantren* and public school education. Moreover, she, who believe in gender equality ideology, also educated all her children about the practice of Islamic gender equality, self empowerment, and leadership skill in daily life. It can be argued, then, that Nyai Azzah has used her home as a place to transmit her ideology to her children as stated by Yuval Davis (1997). After her husband passed away, Nyai Azzah has been asked to be the head of the Highest Council of UNIPDU. Nyai Azzah's involvement in *pesantren*'s web of power is followed by her daughter, Nyai Uswatun Qoyyimah As'ad, and daughter in law, Nyai Afifah Zulfikar.

Deniz Kandiyoti argues that women strategize within a set of concrete constraints, identified as patriarchal bargains, as expressed:

Different forms of patriarchy present women with distinct "rules of the game" and call for different strategies to maximize security and optimize life options with varying potential for active or passive resistance in the face of oppression (Kandiyoti 1988:274).

This Kandiyoti's argument is relevant to investigate how women within pesantren bargain with imposed patriarchal values that restrict their power with various tactics, as showed by strategy of Nyai Uswatun Qoyyimah As'ad and Nyai Afifah Zulfikar. Nyai Uswatun, unlike her other siblings, married a person without *pesantren* academic background. The reason of her choice is that her husband has the same "way of life" with her family. He has also abilities to contribute in developing pesantren. She, who got grant from Australian government, was offered to lead Pesantren Language Institution after finishing her Ph.D. study. Knowing that his father was a main figure in pesantren, instead of adding her husband's name, as commonly practiced, Nyai Uswatun keeps her father's name and prefer to be known as As'ad daughter. While, Nyai Afifah, who married Nyai Azzah's second son, has added her husband's name as a part of her identity. It can be argued that both Nyai have used this strategy in order to get power in this patriarchal institution as argued Kandiyoti (1988).

---

[2] one of 9 holy men who first brought Islam to Java Island

But the two Nyai have to face patriarchal burden regarding power. Because of her status as Kyai's daughter, Nyai Uswatun can be a member of The Pesantren's Highest Council, which elects the head of *pesantren*. But, because of her sex as a woman, she cannot be elected as the head of *pesantren*. While Nyai Afifah, because of her position has the wife, and daughter in law of a pesantren family, she is also offered a leading position in the pesantren, such as managing female dormitory and being her husband's assistant in dealing with *pesantren* matters. But, unlike Nyai Uswatun, her sister's in law, she cannot be a member of The Pesantren's Highest Council, whose member are Kyai's children. So, like her mother's in law, she cannot replace her husband's position as one of pesantren's main leaders. Despite this power restriction, being a housewife of a pesantren leader, has given Nyai Afifah a chance to be a part of pesantren's web of power. Being a housewife of a pesantren's leader is also chosen by Tatik Mulyati, a former of a private university rector and wife of Miratul Mukminin (Head of Pesantren Sabilul Muttaqien), as she says:

"[I] once was offered by some political parties, including PDIP, to run for Mayor general election, but decided to refuse it because I preferred to do my job as a wife, who accompanied her husband"

Being a housewife, like Nyai Afifah, Tatik, who has also got *Nyai* title because of her wife status, has also got some privileges related to power, such as being her husband's right person in leading *pesantren*. Being her husband's right person has given a chance for Tatik to get involve in *pesantren*'s leadership circle, and to give some influences in decision making. Although, like Afifah, she cannot be a member of the *Pesantren* Highest Council. As a result, she cannot replace her husband's position to be the head of *pesantren*. The head of *Pesantren* is chosen among members of this Council.

Afifah's and Tatik's cases have showed that there is no fixed housewife image, and being a housewife is not always linked to subordination as argued by Hollows (2007). Moreover, both Afifah's and Tatik's cases are an example of women involvement in *pesantren* web of power. In order to maximize their contribution in *pesantren* web of power, *Pesantren* women as *Nyai* actively try in any ways to change patriarchal concepts, to empower themselves, and to negotiate social changes. Their cases show that there have had some changes of nyai's role from only as an informal mediator of *pesantren* authority to as an active member of *pesantren*'s web of power and also as one of its decision maker. However, both cases also show that women in *pesantren* have still face some difficulties to reach the highest position in the *pesantren*. Mostly modernized *pesantren*, unlike traditional one, establishes a kind of council, whose members usually kyai's close kin, to lead a *pesantren*. It is still restricted for women to be council members. As shown by cases above, usually only *Kyai*'s daughters, but not *Kyai*'s wives, who can be council member. But, seemingly, *Kyai*'s daughters are still "forbidden" to be elected as the head of *pesantren*.

It can be argued that only a small number of women have been success in reaching the highest position in the *pesantren*, being a "*kyai*", like Masriyah Amva's case. Masriyah came into power after her husband passed away, and there is no right person to replace his position as the head of their *pesantren*. Their son, who was expected to be the next *pesantren*'s leader, was still young and did not have enough ability yet to lead *pesantren*. Moreover, other male senior members of *pesantren* did not show interest in dealing with p*esantren*'s burdens. Under Amva's leadership, their pesantren has developed and is well know as a *pesantren* which strongly promotes gender equality and pluralism within pesantren daily life. As mentioned earlier *Kongres Ulama Perempuan pertama* (The First Conventionof Female Ulama) was taken place in herpesantren. It seems that Nyai Azzah ideology on gender equality is also promoted by Masriyah Amva, who says that "*Kesetaraan gender tidak merusak agama* (Gender equality does not ruin religion)"[3].

Despite Nyai Amva's success in leading a *pesantren*, in general, it can be argued that it is still difficult for a woman to get the highest position in a *pesantren*. In other words, although women have had more active and been given more opportunities in *pesantren* web of power, yet *pesantren* seems still be a patriarchal institution. It seems that it is still a long way to go for women in pesantren to be truly head of their own arenas.

---

[3] Masriyah Amva: Kesetaraan gender tidak merusak agama-You Tube. https://m.youtube.com. 2June 2017

IV. CONCLUSION

Based on the analysis above, there are some conclusions can be taken. Firstly, the changes of leadership concept within *pesantren* itself and the pressure of social changes from outside, such as Indonesian government's gender equality policies, which pushed *pesantren* to adapt it, are two main reasons of the rise of women's roles in *pesantren*'s leadership authority. Secondly, women tend to explore and use their position as the wives or daughters of *Kyai* in getting the power in *pesantren*. The last conclusion is that although women havehad more active and been given more opportunities in *pesantren* web of power, yet *pesantren* seems still a patriarchal institution.

REFERENCES

[1] Apipudin, 2013, *Dampak Perubahan Sosial dan Modernisasi Pesantren pada Penurunan Otoritas Kyai*, Laporan Penelitian Unggulan perguruan Tinggi UI.

[2] Anshori. "Kiai dan otoritas keagamaan : Potret kehidupan Pesantren." *Jurnal Penelitian dan Pengabdian Masyarakat, 2004*

[3] Budiwati, Julia. *Jaringan sosial pesantren. kajian kasus mengenai pembentukan dan pemanfaatan hubungan-hubungan sosial Pesantren Al Hamidiyah, Sawangan,Depok dalam rangka mengembangkan diri*. Jakarta, Tesis Master Universitas Indonesia, 2001.

[4] Dhofier, Zamachsyari, 1982, *Tradisi Pesantren: Studi Tentang Pandangan Hidup Kyai*. Jakarta:P3M.

[5] Elfira, Mina, 2015, *The Lived Experiences of Minangkabau mothers and daughters:Gender Relations, Adat, and Family in Padang, West Sumatra, Indonesia,* Saarbrucken, Deutchland/Germany: Scholar Press.

[6] Ghozali, Abdul Moqsit, Badriyah Fayumi, Marzuki Wahid, dan Syafiq Hasyim, 2002, *Tubuh, Seksualitas, dan Kedaultan Perempuan : Bunga Rampai pemikiran Ulama Muda*, Jakarta :Rahima.

[7] Hollows, Joanne, 2007, ' The Feminist and the Cook: Julia Child, Betty Friedan and Domestic Femininity', in Emma Casey and Lydia Martens (eds.) *Gender and Consumption: Domestic Cultures and the Commercialisation of Everyday Life*, Hampshire: Ashgate publishing Limited,p.33-43.

[8] Kandiyoti, Deniz, 1988, ' Bargaining with Patriarchy', Gender and Society, Vol.2, No.3 Special Issue to Honor Jessie Bernard (Sep.1988), pp.274-290.

[9] Lopez, Nancy, 2003, *Hopeful Girls, Troubled Boys: Race and gender disparity in urban education*, New York and London: Routledge

[10] Malik, Sholahudin, 2004, *Kepemimpinan pesantren dan rutinisasi kharisma : Studi kasus pesantren As-Syafi'iyah*, Jakarta. Jakarta: Tesis Master Universitas Indonesia.

[11] Nafi, M. Dian (et.al.), 2007, *Praksis Pembelajaran Pesantren*. Yogyakarta : Yayasan Selasih.

[12] Qomar, Mujamil Qomar, 2006, *Pesantren: dari Transformasi Metodologi Menuju Demokratisasi Institusi*. Jakarta: Erlangga.

[13] Radtke. H. Lorraine dan Hendrikus J. Stam (eds.), 1994, *Power/Gender: Social Relations in Theory and Practice*, London: SAGE Publications Ltd.,

[14] Srimulyani. Eka, 2012. *Women from Traditional Islamic Educational Institutions in Indonesia: Negotiating Public Spaces,*Amsterdam: Amsterdam University Press.

[15] Tuanaya, A. Malik M. Thaha (et.al.), 2007, *Modernisasi Pesantren*. Jakarta : Balai Penelitian dan Pengembangan Agama Departemen Agama RI Jakarta.

[16] Turmudi, Endang, 2004, *Perselingkuhan Kyai dan Kekuasaan*. Yogyakarta:LKIS.

[17] Wafiroh, Nihayatul, 2013, *The Politics of Marriages and Women's Agency in Pesantren*, Dissertation, Indonesian Consortium for Religious Studies, Universitas Gajah Mada.

[18] Yuval-Davis, Nira, 1997, *Gender and Nation*, London: Sage.

Mina Elfira is Associate Professor at the Faculty of Humanities, University of Indonesia. She received her Ph.D. on Gender Studies from the Faculty of Arts, University of Melbourne, Australia. Her new book publication is "*Gender and Household in an urban Minangkabau society: The lived experiences of Minangkabau Mothers and Daughters: Gender Relations, Adat and Family in Padang, West Sumatra*, Indonesia, Germany: Scholar Press, 2015.

Local Knowledge of Akit Tribe Dealing With Mangrove Forest in Berancah Village, Bengkalis Regency, Riau

Mita Rosaliza
Sociology Department, Universitas Riau, Indonesia, mita.rosaliza@lecturer.unri.ac.id

Abstract

Utilization of Mangrove forest by Akit tribe is inseparable from the role of knowledge system. The conception of values which are the basis of human acts are stored within the framework of knowledge, according to Kluckhohn, there are orientation values of culture possessed by society 1) the meaning of human life, 2) the meaning of human relationships with others, 3) the problem of human perception about time, 4) Nature of work, 5) the problem of human relationships with nature. This study describes local knowledge of Akit tribe community in exploiting nature where there is an exchange between the nature of work and the condition of nature damage. Akit tribe utilizes mangrove forest as their livelihood as supplier of mangrove wood at Panglong Arang. This research using qualitative-descriptive, 6 informants and 4 key informant. Data obtained through interviews conducted in the Berancah village Bengkalis. The results of this study show that local knowledge of Akit Tribe people based on the concept of value orientation has its own definition according to local aspect, has a relationship in the pattern of acting in the face of nature, therefore it is necessary to pay attention on local knowledge, especially in the value of the essence of the very closely related work with the existence of mangrove forests, and utilize mangrove timber wisely so that the preservation of forests in the coastal areas are well preserved.

Keywords - Akit Tribe, Local Orientation, Berancah

I. INTRODUCTION

Environmental conditions and Mangrove forests in the northern coastal area of Bengkalis, are very worrying, especially the problem of coastal abrasion. Community activities in the coastal areas in terms of utilizing Mangrove Forest for the sake of fulfilling their daily lives. This will be a trade off between the fulfillment of the needs of the community is met and will be mortgaged with the condition of Mangrove Forest. This will affect the balance of the ecosystem in the Coastal area, and on the other hand will affect the dependence and existence of the Akit tribe who live in coastal areas. The Akit people's dependency level is quite high on the Mangrove forest environment, but not accompanied by preserving the environment. Conventional knowledge. Environmental management depends on the behavior of society, because behavior is a manifestation of a collection of ideas or human discourse summarized in the framework of knowledge. In this case knowledge plays a role in the life of the Akit.

Berancah Village inhabited by the Akit tribe until now still relies its life with the existence of nature, both oriented to the sea as fishermen, as well as dependence on mangrove forests as a livelihood as a mangrove wooden encroachers for the benefit of Panglong Arang, the more days the number of Panglong Arang , In 2016 according to the data of Head Office of Village there are 3 Panglong Charcoal and 14 kitchen of charcoal. 2017 increased 3 more charcoal kitchen. This number is increasingly worrisome in terms of maintaining the sustainability of Mangrove forests. Because the raw material of charcoal kitchen is mangrove wood from Mangrove Forest utilized by Akit tribe for sale to Tauke charcoal kitchen. The background of this paper is to identify and analyze the local knowledge of Akit Tribe community that is related to their daily life in utilizing and managing the environment in the coastal area, and also how the social structure of the Akit Tribe community.

II. METHOD

This study is in Berancah village, Bantan sub-district of Bengkalis Regency, where 405 Akit people (Rosaliza, 2017) [4] lived. By using descriptive qualitative method (Creswell, 2002) [2]   to analyze the problems of this study, by observing and deeply inquiring Akit people as informants, This

is also key informant interviews are tribal leaders of Akit, Batin, Religious figures, and also the government of Berancah village.

This study also refers to the study of the strong bonds of Bonding social capital in the village of Berancah (Rosaliza, 2017) [4] this proves that the Akit people have a very high sense of togetherness among them. It is this which is analyzed by Bonding social capital high how with the local knowledge of the people of Akit Tribe in managing their Nature. Specific data obtained is about local knowledge of Akit tribe community.

III. RESULT
Akit Tribe Life

Tribe Akit, is a social group that has long occupied the coastal areas of Riau and Riau Islands. Called Tribe Akit because this community mostly live on the raft houses, then with the raft they move and somewhere to another place, on the beach, sea and river mouth. The Akit tribe is known for its traditional weapons of poisoned arrows and blowing chopsticks. The main livelihood of the Tribe Akit is fishing, collecting forest products, hunting animals and gathering sago.

Communities that inhabit coastal areas, especially those related to mangrove forests have traditionally carried out various practices of exploiting mangrove forests as an economic source. Communities often develop specific means and management facilities for these resources, and often have real power over larger biological resources and government (Kusnadi, 2000) [3] . As well as the Akit Tribe people who have long occupied the river basin of Liung in Berancah Village.

According to community figures Akit Tribe said that the community Akit began to know the kitchen of charcoal in the village of Berancah around the 1960s with a small scale, but over time and the increasing demand for charcoal then established the kitchen charcoal, with the workers is the tribe Akit. But this did not last long, so the people of Akit Tribe who had previously been dependent on this charcoal kitchen profession, felt lost their livelihood. To avoid this, the community of Akit tribe makes panglong charcoal itself with a small scale in every home, with the aim that family economic life is still running. Based on that experience they can make a better charcoal so it has a selling and consumptive value.

Local knowledge about the economic system of society Akit tribe utilize mangrove forests as a source of livelihood in meeting their needs. Majority of Akit tribes in Berancah Village work as mangrove seekers, panglong workers and panglong charcoal owners. This shows the dependence of the people of Akit Tribe on mangrove forests is still quite large, although most people pay less attention to the aspects of sustainability so that the damage of mangrove forest is quite severe.

Mangrove trees are believed by Akit people to grow without human intervention. Mangrove fruit produced by one mangrove tree can produce mangrove seeds in large quantities. Mangrove forest is an inseparable part and daily life of the people of Akit Tribe. Through the availability of mangrove forest resources, the community of Akit Tribe can do the things that are very important in fulfilling their life needs such as mangrove for raw materials for making charcoal, gathering and catching fish (lauk) in the river flow in the mangrove forest . Forest resources provide renewable employment opportunities, provided they are utilized to the extent of subsistence needs and provide a natural recovery time or assisted in recovery made by the Akit Tribe community.

Based on the social and cultural community, the existence of mangrove forest and panglong arang become a social culture for generations. This is evident from the customs or behavior of the Akit Tribe community, where every family member is required to have a canoe as an inheritance for posterity. Thus the phrase conveyed by Mr. Jang as community leaders (former chairman of the RT). The phrase is a parent's remark to his unemployed child. So that the expression gives encouragement to the descendants of Akit community to more rely on life on the canoe and mangrove forest. Although there have been several times of assistance and local government in the form of habitable houses, speedboats, and nets to catch fish (List of Potential Villages and Village, 2016). But it does not change the mindset of the Akit people of their dependence on mangrove forests.

IV. DISCUSSION

The Akit Tribe local knowledge is the result of a reasonable process of understanding and interpretation in their daily lives. But knowledge is not an absolute truth. Knowledge itself does not lead to any real action (Sunaryo and Joshi, 2003) [5]. Local knowledge is defined as knowledge used by local communities to survive in a special environment (Warre, 1991 in Sunaryo and Joshi 2003). This is evidenced by Akit people's dependence is very strong with the existence of Mangrove forest. According to Arafah (2002) [1], Knowledge is a variety of symptoms encountered and obtained by human sensual observation. Knowledge arises when a person uses his senses or minds to dig out a thing or event that has never been seen or felt before. Similarly, the Akit people who meet the needs of their lives by utilizing mangrove for panglong charcoal.

Local knowledge is used sustainably in the Akit Tribe community, traditional environmental knowledge, rural knowledge, and indigenous knowledge. Indigenous knowledge is a collection of knowledge created by a group of people from generation to generation who live together and in harmony with nature. Such knowledge develops within the local scope of Akit people, adapting to the conditions and needs of society. Local knowledge is in line with scientific principles. The wealth of knowledge is based more on scientific knowledge if it is used to assess the risk factors associated with production decisions.

The way to judge, know or otherwise not know, in the knowledge of local people is when things are easily observed, useful and important in the local culture of society. In addition to local knowledge found based on the principle of observation and its importance in the culture of local communities, local knowledge is in fact based on the inheritance process of the ongoing ancestors of a generation of generation.

Akit Tribe's Local Knowledge

The knowledge system forms the human mindset to act in the environment. Humans, environment and culture are the three components that affect each other and form an unbroken chain. The process of determining the core knowledge of the Akit cultural values according to Kluckhohn associated with the local knowledge of society can be found in accordance with table 1 below.

Table 1. Kluckhohn's Framework on Five Basic Life Problems

Basic Life Problems	Value Orientation			Value Orientation of Akit Tribe
The Nature of Life	Life is Bad	Life is good	Life is bad, but habe to strugle	Life is Bad, but everyone have to obtain something for a better life
The Nature of Work	The Work is for fulfilling a life	Working for a Status	To increase the quality of life	To fulfill human needs
Time Perception	Orientation in the present	Past Orientation	Future Orientation	Only for today Subsistance
The Human view of Nature	Preserve nature	Maintain the nature	Control thenature	The nature will maintain the balance by itself
Human Relationship	Horizontal Orientation	Vertical Orientation	Individualism and high effort	Bonding social Capital with each other is very high

The orientation of the value system of the five basic problems in human life is within the framework of community knowledge in every region including in the village of Berancah. The orientation of the value system adopted by a society is not impossible to change in accordance with the development of time and because of the factors supporting the change from within and outside the community of Akit tribe itself.

Tribes Akit feel that they live a difficult life with limited rusnag their motion. It all started from the opening of facilities and infrastructure and the intervention from outsiders of their community. Akit people see the essence of their daily life in the work is a means of supporting survival. They use a system of technology that is still simple, along the river with a canoe with a particular symbol, there is

a red for the tauke boat as the owner of the canoe and there is a green symbol for the boat owned by the Akit people.

Likewise with their appreciation of time, the basic orientation of life of Akit people tends to be subsistence (only to meet current needs) and has no aspiration for the future in the future. What they get today, they believe tomorrow will get the same result. Including with if they already get money with a certain amount they will stop working and fill their spare time just talking in the stall or in the market.

The Akit people regard nature as a balance in life, the Akits are not willing to control nature by way of excessive exploitation. Encircling mangroves, to search for mangrove wood using tools such as machetes, canoes and ropes made of mangrove tree roots. In the activities of taking Mangrove timber too they always work together with a profit-sharing system. Akit Tribe people have a very high togetherness value seen from Bonding Social Capital them. There is gotong royong, arisan, panglong charcoal worker group, harmonious client relationship between tauke and Akit people. This bond of trust has been going on for a long time.

V. CONCLUSION

The Akit Tribe community in managing their environment is related to Kluchkohn's core concepts of basic life issues. The five principles of value are rooted in the minds of the Akit Tribe people who are able to support the wise nature of action in the face of nature.

The local knowledge of Akit community about the management of Coastal Environment in Berancah village needs the existence of coaching programs to improve the life skill (life skills) related to the management of marine products, mangrove utilization so that Akit community has diversified their business without having to destroy the natural balance. The local knowledge of Akit tribe community also needs to be made written documentation agreed by the citizen which contains the rules and the firmer sanctions in order to keep the coastal environment in balance. To the local government to model community-based mangrove environmental management activities. For the continuation of the study should be investigated further about the problem of environmental damage caused by mangrove encroachers around the coastal Berancah Bengkalis district.

REFERENCES

[1] Arafah, Nur. 2002. Pengetahuan Lokal Suku Moronene Dalam Sistem Pertanian Di Sulawesi Tenggara. [Tesis]. Pascasarjana IPB.
[2] Creswell, John W., 2002, *Research Design; Qualitative & Quantitative Approaches*, Penerbit KIK Press, Jakarta.
[3] Kusnadi. (2000). Nelayan: Strategi Adaptasi dan Jaringan Sosial. Bandung: Humaniora Utama Press Bandung.
[4] Rosaliza, Mita, "Akit Tribe and Existence of Mangrove Forest in Berancah Village, Bengkalis , Indonesia", in The 5th Asian Academic Society International Conference, 2017, Vol. 1, pp. 226-233.
[5] Sunaryo dan Joshi, Laxman. 2003.Peranan   Pengetahuan Ekologi dalam Sistem Agroforestri. Bogor: World Agroforestry Centre (ICRAF) Southeast Asia Regional Office.

Mita Rosaliza, S.Sos., M.Soc.Sc, Sociology lecturer, Universitas Riau. Graduate master degree in the Department of Anthropology and Sociology University Kebangsaan Malaysia. Focused on the study of the isolated tribes in Riau, last guided the Student Creative Program funded by the Higher Education in 2017 with the study of the Sakai Tribe in the subdistrict of Mandau, Bengkalis District.

Affix Constituting Active Verb in Acheenese: A Methodological Approach

Muhammad Yusdi

English Department, Universitas Anadalas Indonesia, muhammad_yusdi@yahoo.co.id

Abstract

Morphologically, Acheenese belongs to agglutinative type for its word is easily dividable into its constituent morpheme. Such as language is referred to as concatenation because the combination of its free and bound forms runs into a linear sequence. Therefore, the basic consideration in this aspect is the principle descriptive analysis that morpheme is the smallest meaningful linguistic unit. Primarily, the central points to be discussed are the morphemes constituting active verbs.Traditionally, active verbs might be divided into two groups those are intransitive verb and transitive one. Needless to say, in a simple clause, the intransitive verb does not need any object and is commonly called one verb-place, thus, subject of it is the one and argument and in Acheenese it is morphologically marked in /meu-/ 'transitivizing morpheme'. As for the transitive verb, the requirement is quite otherwise since in a simple clause it needs object(s) then the subject is not the one and only argument and in such a circumstances, it can be said that it is a two-verb place or a three verb-place.

Keywords - *agglutinative type; argument; concatenation; intransitive; and transitive*

I. INTRODUCTION

As the title goes, the topic to discuss is a lingual unit in the form of affix constituting active verb in Acheenese. Factually, a sufficient understanding is required as to begin a research writing having an academic value based upon the method used over the object of research. The method applied has to come along with kind of research. This will lead to the use of certain possible method optimally and other is just true ignored.

In order to have a relevant method, it must be realistically usable. Such a method should be elaborated according to the tool utilized that is the technique whereas the order of use is called procedure. Such a tool must be synchronized with the character of the object namely the object materialized as the data observed, questioned, and solved.. The instrument should also goes together with the orientation, and the purpose of research.

By relying upon the principles mentioned above, I will try to implement both method and technique fitting the State Affairs of discussion that is affix constituting active verb in the Acheneese. As to obtain the correspondence of the object investigated and the method of analysis used, it is necessary to discuss the problem and theory basing the discussion in this paper.

II. METHOD

The main points of research question in the discussion are as follows:
1. What are formal affixes that could constitute
    a. Intransitive verb, and
    b. Transitive verb
  derived from the words which do not belong to the verb category?

2. Morphologically, is there any formal variant of such affixes?
    As for the purposes to achieve are as follows:
    a. To set up the formal pattern of affixes constituting active verbs in Acheenese.
    b. To set up the constraint patterns found in (2B).

What bases the analysis in this paper is the principle of descriptive analysis proposed by Nida (1963:1). Primarily, the discussion in this paper focuses on affix or bound morpheme which in this respect is active verb constituting morphemes in Acheenese.

III. RESULT AND DISCUSSION

Two available methods are applicable in analyzing the active verb constituting affixes in Acheenese those are the use of Identity Method with its basic technique namely segmenting key factor(s) (SKF). Therefore, using SKF one could define which one the key factor is namely the morpheme constituting the verb for it has something to do with the mental competence segmenting-in as distinctive character and nature of various langues. In its relation to the other langue, for example, Bahasa Indonesia, hereinafter referred to as BI, there is constituent undergoing formal changes in it.

This is recognizable to the researcher now that there is a segmenting-in mental competence implemented by researcher on which the verb constituting affix in Acheenese is segmented from the word it is affixed to.

1. *bosnia meu- perang ngon serbia*
   bosnia INT war   with serbia
   'Bosnia made a war against Serbia.

2. *kamoe meu-rot-rot   singoh beungoh*
   1 PL EXC INT have a walk tomorrow morning
   'We have a walk tomorrow morning.'

3. *jih meu-gari u sikola*
   3 SG INT bicycle to school
   'S/he rides on bicycle to school.'

4. *belang nyan ka   leun peu- ie*
   wet rice-field PERF I SG INT water
   'I have irrigated the (wet) rice-field.'

5. *peu- bedoh jih   poh   limong*
   CAU wake up 3 SG OBJ o'clock five
   'Wake him up at five (o'clock.'

6. *bek   peu- dong   adek*
    NEG IMP CAU to stand sibling
    'Don't make (your) sibling stand.'

7. *udin jih peu- raya romoh*
   udin CR CAU big house
   'Udin has the house enlarged.'

8. *talo nyan ka leun peu- panyang*
   rope ART PERF 1 SG CAU long
   'I have extend the rope

The post dashed forms are affixes sticking to the words following them as the basic words in form of lexicon. The complex word *meu-perang* 'to make war' in sentence (1) shows us the word formation of intransitive verb from the basic form *perang* 'war' semantically meaning reciprocal. The reduplicated form *meu- rot-rot* 'to have a walk' in sentence (2) also shows us the constitution of intransitive verb from the basic constituent rot 'street' deriving *R-* morpheme as the stem meaning 'streets'. The combination of *R-* + *meu-* mean 'for fun'. In sentence (3) *meugari* 'to ride a bicycle' meaning to make use of. The verbs in sentence (1) up to (3) are all intransitive whereas the verbs in sentence (4) up to (6) are transitively loaded verbs for they identify *peu- ie* 'to make water runs into' or '*to irrigate*'; *peu- bedoh* 'to cause to wake up'; and *peu- dong* 'to cause to stand'.

As stated by Sudaryanto (1993:) that in identity method the defining device is out of the data being investigated. Therefore, the sub-method used herein is translational one and the defining device is the other langue which in this respect is English. Therefore, it is obvious that what to achieve in

finding level of being identifiable, correspondence, and similarity of affixes constituting active verb both intransitive and transitive ones in Acheenese by making use of defining device that is English.

Therefore, under the Identity Method, we clearly could see the comparison of affix *peu-* affixing noun so that we could make the correspondence in English so is *meu-* one sticking to noun, and as well as affix *peu-* attaching to intransitive verb. Therefore, their identity in English is as follow:

Aceh	English
noun + peu- = intransitive verb > *ie + peu- > peuie*	*to water > to irrigate*
noun + meu- = Intransitive verb > *gari + peu- > peugari*	*to bicycle > to ride on bicycle*
intransitive verb + *peu-* = transitive verb > *dong + peu- > peudong*	*to wake someone wake up*
adjective + peu- = transitive verb > *raya + peu = > peuraya*	*to make bigger > to enlarge*

Based upon the example above, it is clear that the lingual unit constituting an active verb consist of three forms that could be seen in the column above and it seems that the most proper method to use in analyzing the verbalizing morphemes in Acheenese is the translational identity under mental segmenting-in competence as the basic technique. On the other hand, the second analytical method to solve the analysis of the active verb constituting affix is distributional one. Its defining device is a part of the language under research (Sudaryanto, 1993:15).

This method could also be used as to analyze the Acheenese active verb constituting affix. The basic technique of this distributional method is dividing immediate constituent (DIC) under dividing-in metal competence. Using DIC, we might divide the lingual unit into parts or constituents. Therefore, we also might divide the affix immediate constituent preceding the form or basic word so that it constitutes intransitive or transitive active verbs. Thus, the division or lingual unit in sentence (1), (2), (3), (4), (5), (6), (7), and (8) above could be recognized considered as part of constituting the immediate constituent of the lingual unit becoming the object of research or *gegenstand*. As to define the element of research object, the researcher's linguistic intuition could be used as the identifying instrument. Therefore, noun (1, 2, 3 and 4) consists of noun + *meu-* constituting intransitive verb, intransitive verb (5, and 6) consists of intransitive + *peu-* constituting transitive verb meaning causative, and (7, and 8) consist of adjective + *peu-* constituting transitive verb also meaning causative.

Dividing the immediate constituent of the lingual unit, one could also recognizes what affix could attach to what word as to constitute either intransitive or transitive verb and the examples above one could easily see the lingual unit behavior that is the active verb constituting affix in Acheenese. The affix *peu-* is transitive verb distributed to noun and as *peu* affixed to intransitive verb and adjective, thus, it constitutes intransitive one (see (5, 6, 7, and 8). The affix of *meu-* is merely distributed to noun and serves as to constitute intransitive verb as mentioned above.

IV. DISCUSSION

There are two ways of how to display the result of data analysis recognized in linguistic research namely informal and formal methods which technically could be done with brief and clear verbal statements and then followed with signs and symbols (Sudaryanto, 1993:144).

Informal Constraint

Informally, the affix constituting active verb in the Acheenese might be described as follows:

    a. Intransitive Verb plus *peu-* inflects transitive verb.

    b. Adjective plus *peu-* derives transitive verb

    c. Noun plus *peu-* derives transitive verb, and

    d. Noun plus *meu-* derives intransitive verb

Formal Constraint

Formally, the affix constituting active verb in the Acheenese might be described as follows:

    a. Vint. + *peu-* > Vtr

    b. Adj. + *peu-* > Vtr.

    c. Nom. + *peu-* > Vtr., and

    d. Nom. + *meu-* > Vtr.

IV. CONCLUSION

Owing to the points discussed above, some conclusions might be drawn as follows:

      a. Acheenese does not have any suffix.

      b. Now that it does not preserve suffix, therefore, it does not recognize such as beneficial morpheme like in BI Vtr. -kan in ambikan 'to take for'.

      c. Instead of having beneficial marker, it uses lexicon (u)ntok 'for'.

REFERENCES

[1] Booij, Geert. 2007. *The Grammar of Words*: *An Introduction to Morphology*. New York:

[2] Oxford University Press.

[3] Haspelmath, H. 2007. *Understanding Morphology*. 2nd Ed. London: Hodder Education.

[4] Nida, Eugene A. 1963. *Morphology*: *The Descriptive Analysis of Words*. Ann Arbor: The University of Michigan.

[5] Ramlan, M. 1987. *Sintaksis*. Yogyakarta: C.V. Karyono.

[6] Sudaryanto. 1987. *Deskripsi Bahasa*. Yogyakarta: M.L.I. Komisariat UGM.

[7] Sudaryanto . 1990. *Aneka Konsep Kedataan Lingual dalam Linguistik*. Yokyakatra: Duta Wacana Univ. Press.

[8] Sudaryanto. 1992. *Metode Linguistik*. Yogyakarta: UGM Press.

[9] Sudaryanto. 1993. *Metode dan Aneka Teknik Analisia Bahasa*, Yogyakarta Duta Wacana Univ. Press.

LGBT Effect and its Impact in Indonesia
(Sociology of Law's Perpective)

Murry Darmoko

Faculty of Law, Bhayangkara University of Surabaya, Indonesia, murry.darmoko@gmail.com

Abstract

This research examines LGBT effect and its impact in Indonesia. In the traditional fiqh concept initiated by imams of schools based on faraidh hadiths, biologically oriented sex: male, female, khuntsa. Contemporary, current, sexual orientation in social media there are new additional gender selections, in addition to men and women, namely LGBT. The MUI rejects the presence of LGBT sexual orientation, but in the real world cases related to LGBT continue to be revealed in the media. This research uses the Narrative Approach, to uncover the causes, factors and solutions of this problem. The two causes of LGBT are, first, genetic is the destiny of God that must be understood not judged. Second, an environment dominated by the parents' lifestyle at home, teachers and friends at school and special treatment of people who 'need' LGBT. Two LGBT factors, internal factors that compel one to volunteer for LGBT and external factors in the socialization of LGBT legalization and global human rights doctrine, such as in the United States and New Zealand. Two solutions, first, the application of traditional fiqh for LGBT to be separated into two parts: biological (allowed) and sexual (forbidden like same-sex marriage). Second, to prevent the absence of law in the community from vigilantism. Governments are required to form LGBT Laws.

Keywords - LGBT, gender, Traditional Fiqh, Human Rights, legislation

I. INTRODUCTION

Lesbian Gay Bisexual Transsexual, abbreviated as LGBT, is a real gender issue as a phenomenon in social life in Indonesia. LGBT cases in Jakarta and Surabaya in recent months are an indicator of the existence expression of wanting recognition. LGBT on the side of religious stability, most of the people, especially the majority of Muslims, believes LGBT 'disturbs' the classic gender standard pattern. LGBT is seen as a mistake that must be corrected, and even if necessary on the basis of religious arguments, if it can not be fixed until the final stage, it can be destroyed by the death penalty (Fatwa MUI number 57 of 2014 on LESBIAN, GAY, SODOMY and FORNICATION).

However, to date, the religious and scholarly arguments and opinions of scholars and jurists in the Traditional *Fiqh* (Islamic Jurisprudence) compiled in the MUI fatwa can not be applied in Indonesia, since the MUI's suggestion has not received a response yet even entered at the stage of the Draft Law discussed jointly by Government and the House of Representatives. So LGBT members are free to do their activities, because in the agreed rules: as long as there is no written rules governing LGBT, LGBT can not be criminalized in Indonesia.

There is a difference of phenomenon in the comparison between countries in providing solutions to LGBT problems. There are 23 countries that have legalized same-sex marriage. Western countries, as reported by Carlos A. Ball, in the United States in particular, have raised the initial idea of LGBT since 1953. In the ONE magazine, it was revealed how LGBT activities were to call for equality of minority gender rights in same-sex marriages. In 1969, sixteen years later, in the aftermath of the Stonewall riots, the Metropolitan Church Community performed several same-sex marriage ceremonies, and in 1975, the full LGBT rules of recognition began to be written in writing by gays and lesbians on the basis of equality in Human Rights. In 1987, there was a March action on gay rights in Washington by hundreds of gay couples seeking legal rights for LGBT[1]. In 1999, The Vermount Supreme Court enacted national marriage couples under state and local laws, followed by the

---

[1] Carlos A. Ball (editor), *After Marriage Equality: The Future of LGBT Rights*, (New York : New York University Press, 2016), 1-2

Massachusetts Supreme Judicial Court in 2003 in providing opportunities Married to same-sex couples and so did in 2015 conducted by Supreme Court[2]. The purpose of the LGBT is to obtain a policy regulated in the Act that make LGBT feel safe, secure, and respected as equals[3]. While on the other hand, discussions on HIV and AIDS transmission are mostly found in LGBT people, a problem that needs to be discussed as one of the reasons for the rejection of LGBT gender behavior[4].

Social Media contributes to the widespread development of LGBT around the world through the world wide web (w.w.w), especially with the optimism of living with the recognition of same-sex marriage and obtaining legal protection from crimes for those who harass LGBT as a 'strange' sex gender[5]. The main doctrine disseminated through social media is same-sex marriage legally passed by the state on January 14, 2001 in Toronto Canada, as a reference to LGBTs other than Canada, as Indonesia can make it happen. Through social media. The LGBT expresses their identity, self-representation, self-generated public production, self-confidence, and intimacy expression as well as gathering together through social media to gain: opportunities to come, date and engage, ease of access to pornography, reveal identity through blogs, building community and ideal identity, mobilizing political ideology, filling out history sheets and helping each other to relate between workers and LGBT[6].

Research on LGBT in the West does not stop when LGBT get their highest wishes: gender recognition and same-sex marriage legality alone, but enhanced on LGBT parenting patterns and solutions given by married and post-divorce experts related to childcare adoption results. On the pattern of comprehensive child care, especially the behavior of children of LGBT couples in the family, community and school. Fiona Tasker wrote, *"Other authors have stressed how children in these families, by seeing openly gay mens and lesbians, would learn about the possibilities of nontraditional lives and appreciate diversity as positive rather than threatening, and so become accepting of their own individual sexual behaviour"*[7].

Research on LGBT also examines military forces or not for LGBT and some universities that provide access and curriculum for LGBT health education in some states of the United States. Jerry and Joseph wrote, *"The federal government of the United States has recently repealed the" Do not Ask Do not Tell "law that has kept gay, lesbians, and bisexuals individuals from the openly serving in the military forces ... Many universities now offer Coursework in LGBT studies and several mental health training programs have begun to offer LGBT affirmative curriculum"*[8].

Purpose of this paper is to examine two contrasting opinions in solving LGBT related problems based on LGBT facts and giving results to readers to understand the need for LGBT law in Indonesia based on the causes and factors of LGBT occurrence in Indonesia.

Contribution of this paper is expected to be a matter of consideration for the Indonesian government and DPR-RI (Members of Parliament) to be possible in the design, formulation and legalization of the LGBT Law in Indonesia.

II. METHOD

I identified LGBT by a person's behavior in a personal or community-group attitude. I have been using Narrative Approach as a methodology section of a research and have applied in this paper because I think it is most appropriate in collecting data, then I identify the data, I select and analyze in order to understand the research problem.

---

[2] Ibid., 6

[3] Ibid., 7

[4] Ibid., 8

[5] Christopher Pullen, Margaret Coope (editors), *LGBT Identity and Online New Media*, (New York : Routledge, 2010), 1

[6] Ibid., 190

[7] Fiona Tasker, *Lesbian and Gay Parenting Post Heterosexual Divorce and Separation (Chapter 1 LGBT-Parent Families: Innovations in Research and Implications for Practice edited by Abbie E. Goldberg,Katherine R. Allen)*, (New York : Springer Science+Business Media, 2013), 6

[8] Jerry J. Bigner,Joseph L. Wetchler (editors), Handbook of LGBT-Affirmative Couple and Family Therapy, (New York: Routledge, 2012), xix

Table 1. Opinion that agree with LGBT Indonesia

Number	Pro Opinion
1	LGBT has historical roots in Indonesian customs
2	Solidarity Day LGBTIQ National March 1st
3	Media Online GAYa Nusantara
4	The existence of LGBT on campuses
5	LGBT cases in the international media spotlight

I have collected data pertaining to LGBT from various sources. I only focus on LGBT Indonesia. The first source is a phenomenon that actually happens in real life and the phenomenon that agree on the existence of LGBT Indonesia. It consists of various phenomena that I can narrate. First, I have traced the LGBT traces from the cultural roots of the archipelago in terms of cross-gender: (1) The five sexes recognized by the Bugis of South Sulawesi: men, women, *Calalai* or graceful women such as women, *Calabai* or women tomboys like men and *Bissu*, a non-male and not female (2) Lengger Lanang Banyuwangi dan Ludruk (traditional drama) dance which often features a cross-gender culture[9] (3) Warok - Gemblakan in Reog Ponorogo art. *Warok* is a strong man who has sexual abuses against women, but is allowed to have sex with handsome boys aged 12-15[10]. (4) Insemination ritual Kimam South Papua, boys are separated from mothers and women around it with the excuse not to be contaminated with the female element. They are gathered in the Bachelor House, a man's house in order to absorb the male element through their senior cement fluid through oral sex or anal sex. After growing a mustache and feathers (sign of the ability of anti-contamination element of women) the children were returned to the mother and the women, *"They regularly practiced homosexual and intercourse"*[11].

Secondly, I searched BBC Indonesia's coverage of the LGBT community in Indonesia. The expression of the LGBT Indonesia has been ups and downs. Since 2001, LGBTIQ National Solidarity Day commemorated every March 1, publicly. But since the last two years, especially after the MUI fatwa was published, the event was conducted in private because LGBT received painful treatment from several parties. They only hope, *"Indonesian LGBT people only want the same treatment in society, no bully and no discrimination"*[12]. They are also aware that as long as LGBT does not disturb public order, LGBT is considered as the same human being as the others. LGBT Indonesia does not really want the same goal as the LGBT West: same-sex marriage legality, as opposed to the prevailing religious values in Indonesia[13].

Third, I have gathered information about GAYa Nusantara Online which is a refuge and communication center for LGBT Indonesia. LGBT doctrine in this media "encourage people to be proud of their sexuality". In the LGBTIQ info in this media, there are questions and answers about LGBT, questions about: Are LGBT perversions sexual / abnormal? The number of LGBT in Indonesia? Profession, Age and LGBT cities? Where the location of 'ngeber' LGBT in Jakarta, Bandung and other cities? How does LGBT from the legal side? Can LGBT be convicted? And the role of the press in helping LGBT existence?[14]

---

[9] Rizki Washarti, *LGBT, budaya Indonesia dan lintas gender*, http://www.bbc.com/indonesia/berita_indonesia/2016/02/160224_indonesia_bissu_gender, downloaded on Agustus 13, 2017 at 21.44 WIB

[10] Efendi Ari Wibowo (reporter), *Warok dan Gemblak, kisah sumbang kesenian Reog Ponorogo*, https://www.merdeka.com/peristiwa/Warok-dan-Gemblak-kisah-sumbang-kesenian-Reog-Ponorogo.html, downloaded on Agustus 14, 2017 at 07.28 WIB

[11] G.H. Herdt (Ed.), *Ritualized homosexual behavior in Melanesia* (Berkeley: University of California Press, 1984), 28

[12] *#TrenSosial: Legalisasi pernikahan sejenis di AS 'kuatkan gerakan di Indonesia'*, http://www.bbc.com/indonesia/majalah/2015/06/150629_trensosial_lgbt, downloaded on Agustus 13, 2017 at 21.58 WIB

[13] *Menjumpai komunitas LGBT Indonesia*, dimuat di http://www.bbc.com/indonesia/berita_indonesia/2016/03/160301_indonesia_hari_solidaritas_lgbt, downloaded on Agustus 13, 2017 at 21.35 WIB

[14] *Info LGBTIQ*, https://gayanusantara.or.id/info-lgbtiq/, downloaded on Agustus 14, 2017 at 08.01 WIB

Fourth, LGBT enter campuses. University of Indonesia (UI) became one of the convenient places for LGBT people from students, lecturers, researchers from outside, to professors. UI lecturer Ade Armando stated, *"They (LGBT) are not bad people"*[15]. Another indication that LGBT entered the campus was the establishment of the Support Group and the Resources Center on Sexuality Studies at UI that provided LGBT counseling services, although later, Bambang Wibawarta, Vice Rector 3 for student affairs did not give permission and strictly prohibited all forms of LGBT activities in the UI[16]. Fifth, LGBT cases published by news media Liputan 6 on four LGBT cases highlighted internationally: The case of Gay Kelapa Gading[17], Law of Spouse Pair "Liwath" Gay Aceh[18], Gay Wedding in Bali[19], And Gay Party Surabaya[20]. The fourth case, like an iceberg, the peak just looked small on the surface, which is not visible from the bottom. In this case I equate it with HIV AIDS cases in Indonesia.

Table 2. Opinion that do not agree with LGBT Indonesia

Number	Do not agree
1	The Ministry of Religious Affairs prohibits same-sex marriage
2	Fatwa MUI 57 year 2014
3	The risk of high transmission of HIV AIDS from LGBT people

Second Source, I have collected data on LGBT Indonesia's refusal, composed of various sources. First, the statement of the Minister of Religious Affairs. The rejection of the minister of religion, Lukman H. Saifuddin who did not give the opportunity to grow LGBT in Indonesia via Twitter on June 28, 2015 at 14:04 pm after the Supreme Court of the United States to permit legally marriage same sex couples across the state of the United States. He writes, *"In the Indonesian context, marriage is a sacred event and a part of worship." The state will not recognize same-sex marriage"*

---

[15] Raisan Al Farisi, *Ade Armando : Banyak Mahasiswa, Dosen, Hingga Profesor UI LGBT*, dikutip dari nasional.republika.co.id/berita/nasional/umum/16/02/16/o2ncj9282-ade-armando-banyak-mahasiswa-dosen-hingga-profesor-ui-lgbt, downloaded on Agustus 17, 2017 at 19.24 WIB

[16] www.postmetro.info/2016/01/mahasiswa-ui-ya-saya-gay.html?m1, downloaded on Agustus 17, 2017 at 19.32 WIB

[17] May 22, 2017, police arrest 141 alleged homosexual men in Kelapa Gading shophouses. New York Times, ABC New Australia, New York Times United States and BBC United Kingdom.

[18] May 23rd 2107, Nanggroe Aceh Darussalam Province, which has Qanun Number 6 on Jinayat Law that in Article 63 paragraph 1 juncto Article 1 number 28 Qanun Number 6 Year 2014 regarding jinayah law can apply the caning punishment for LGBT. The article reads, *"Setiap orang yang dengan sengaja melakukan perbuatan liwath diancam hukuman paling banyak 100 kali cambuk atau denda paling banyak 1.000 gram emas murni atau penjara paling lama 100 bulan"* ("Anyone who deliberately commits a liwath act shall be liable to a maximum of 100 lashes or a fine of not more than 1,000 grams of pure gold or a maximum of 100 months in jail'). Posted on BBC English

[19] September 2015, same-sex marriage was witnessed by one of the stakeholders (the leader of a Hindu religious ceremony). Bali Governor Made Mangku Pasyika stated, "same-sex marriage is forbidden in Hinduism". But this event took place in a hotel in Bali. Loading News.com.au Australia

[20] April 30, 2017, Police arrested 14 allegedly gay men in two rooms at Oval Hotel Surabaya. Five of them are HIV positive. Posted on French AVP news media.

Secondly, the MUI fatwa that equates LGBT sexual behavior with adultery based on the story of the Lut who derived from the Koran. There are warning and punishment levels adjusted for LGBT factors and gradually to death penalty as well suggestions for the government, which I can show on the following points:

FATWA MUI NOMOR 57 TAHUN 2014
MEMUTUSKAN
MENETAPKAN:
FATWA TENTANG LESBI, GAY, SODOMI, DAN PENCABULAN

Pertama : Ketentuan Umum

Di dalam fatwa ini yang dimaksud dengan :

1. **Homoseks** adalah aktifitas seksual seseorang yang dilakukan terhadap seseorang yang memiliki jenis kelamin yang sama, baik laki-laki maupun perempuan.
2. **Lesbi** adalah istilah untuk aktifitas seksual yang dilakukan antara perempuan dengan perempuan.
3. **Gay** adalah istilah untuk aktifitas seksual yang dilakukan antara laki-laki dengan laki-laki
4. **Sodomi** adalah istilah untuk aktifitas seksual secara melawan hukum syar'i dengan cara senggama melalui dubur/anus atau dikenal dengan liwath.
5. **Pencabulan** adalah istilah untuk aktifitas seksual yang dilakukan terhadap seseorang yang tidak memiliki ikatan suami istri seperti meraba, meremas, mencumbu, dan aktifitas lainnya, baik dilakukan kepada lain jenis maupun sesama jenis, kepada dewasa maupun anak, yang tidak dibenarkan secara syar'i.
6. *Hadd* adalah jenis hukuman atas tindak pidana yang bentuk dan kadarnya telah ditetapkan oleh nash.
7. *Ta'zir* adalah jenis hukuman atas tindak pidana yang bentuk dan kadarnya diserahkan kepada ulil amri (pihak yang berwenang menetapkan hukuman).

FATWA MUI NUMBER 57 YEAR 2014
HAS DECIDED
SET:
FATWA ABOUT LESBIAN, GAY, SODOM, AND FORNICATION

First: General Provisions

In this fatwa what is meant by:

1. Homo-sex are sexual activities of a person committed against a person who has the same sex, both male and female.
2. Lesbian is a term for sexual activity conducted between women and women.
3. Gay is a term for sexual activity conducted between men and men
4. Sodomy is a term for sexual activity unlawfully *syar'i* by way of intercourse through rectum / anus or known with *liwath*.
5. Abuse is a term for sexual activity committed against a person who does not have a husband and wife bond such as touching, kneading, fondling, and other activities, whether done to other types or same sex, to adults and children, which is not justified by *syar'i* .
6. *Hadd* is a type of punishment for a criminal offense whose form and level has been set by the texts.
7. *Ta'zir* is a type of punishment for a crime whose form and measure is submitted to *ulil amri* (the party authorized to impose a penalty).

Kedua : Ketentuan Hukum

1. Hubungan seksual hanya dibolehkan bagi seseorang yang memiliki hubungan suami isteri, yaitu pasangan lelaki dan wanita berdasarkan nikah yang sah secara syar'i.
2. Orientasi seksual terhadap sesama jenis adalah kelainan yang harus disembuhkan serta penyimpangan yang harus diluruskan.
3. Homoseksual, baik lesbian maupun gay hukumnya haram, dan merupakan bentuk kejahatan (jarimah).
4. Pelaku homoseksual, baik lesbian maupu gay, termasuk biseksual dikenakan hukuman hadd dan/atau ta'zir oleh pihak yang berwenang.

5. Sodomi hukumnya haram dan merupakan perbuatan keji yang mendatangkan dosa besar (fahisyah).
6. Pelaku sodomi dikenakan hukuman ta'zir yang tingkat hukumannya maksimal hukuman mati.
7. Aktifitas homoseksual selain dengan cara sodomi (liwath) hukumnya haram dan pelakunya dikenakan hukuman ta'zir.
8. Aktifitas pencabulan, yakni pelampiasan nasfu seksual seperti meraba, meremas, dan aktifitas lainnya tanpa ikatan pernikahan yang sah, yang dilakukan oleh seseorang, baik dilakukan kepada lain jenis maupun sesama jenis, kepada dewasa maupun anak hukumnya haram.
9. Pelaku pencabulan sebagaimana dimaksud pada angka 8 dikenakan hukuman ta'zir.
10. Dalam hal korban dari kejahatan (jarimah) homoseksual, sodomi, dan pencabulan adalah anak-anak, pelakunya dikenakan pemberatan hukuman hingga hukuman mati.
11. Melegalkan aktifitas seksual sesama jenis dan orientasi seksual menyimpang lainnya adalah haram.

Second: Legal Provisions
1. Sexual intercourse is only permitted for a person who has a husband and wife relationship, male and female partners based on legitimate marriage in *syar'i*.
2. Orient sexual orientation is a disorder that must be cured and irregularities that must be straightened out.
3. Homosexual, both lesbian and gay law is *haram*, and is a form of crime (jarimah).
4. Homosexual perpetrators, both lesbian and gay, including bisexual are subject to *hadd* and / or *ta'zir* penalties by the authorities.
5. Sodomy of the law is *haram* and is a cruel act that brings great sin (*fahisyah*).
6. Sodomy applicants are subject to a *ta'zir* punishment whose maximum sentence is death penalty.
7. The homosexual activity other than by sodomy (*liwath*) the law is *haram* and the perpetrator is subjected to *ta'zir* punishment.
8. The activities of sexual abuse such as palpation, squeezing, and other activities without legitimate marriage bonds, performed by a person, whether committed to other types or same-sex, to adults and children are *haram*.
9. The perpetrators of obscenity as referred to in number 8 shall be subjected to *ta'zir* punishment.
10. In the case of the victim of a homosexual crime (finger), sodomy, and immorality are children, the perpetrator is subjected to a penalty of punishment to the death penalty.
11. Legalizing same-sex sexual activity and other deviant sexual orientations is *haram*.

Ketiga : Rekomendasi
1. DPR-RI dan Pemerintah diminta untuk segera menyusun peraturan perundang-undangan yang mengatur:
   a. tidak melegalkan keberadaan kamunitas homoseksual, baik lebi maupun gay, serta komunitas lain yang memiliki orientasi seksual menyimpang;
   b. hukuman berat terhadap pelaku sodomi, lesbi, gay, serta aktifitas seks menyimpang lainnya yang dapat berfungsi sebagai zawajir dan mawani' (membuat pelaku menjadi jera dan orang yang belum melakukan menjadi takut untuk melakukannya);
   c. memasukkan aktifitas seksual menyimpang sebagai delik umum dan merupakan kejahatan yang menodai martabat luhur manusia.
   d. Melakukan pencegahan terhadap berkembangnya aktifitas seksual menyimpang di tengah masyarakat dengan sosialisasi dan rehabilitasi.
2. Pemerintah wajib mencegah meluasnya kemenyimpangan orientasi seksual di masyarakat dengan melakukan layanan rehabilitasi bagi pelaku dan disertai dengan penegakan hukum yang keras dan tegas.
3. Pemerintah tidak boleh mengakui pernikahan sesama jenis.
4. Pemerintah dan masyarakat agar tidak membiarkan keberadaan aktifitas homoseksual, sodomi, pencabulan dan orientasi seksual menyimpang lainnya hidup dan tumbuh di tengah masyarakat.

Third: Recommendations
1. DPR-RI and the Government are required to immediately establish legislation regulating:

    a. Does not legalize the existence of homosexual, gay or other gay, and other communities with aberrant sexual orientation;

    b. Severe penalties for sodomy, lesbians, gays, and other deviant sexual activities that can serve as *zawajir* and *mawani'* (making the offender a deterrent and the unbeliever becoming afraid to do so);

    c. Incorporating sexual activity deviates as a general offense and is a crime that tarnished the dignity of the human person.

    d. Carry out prevention of the development of deviant sexual activity in the community with socialization and rehabilitation.

2. The government shall prevent the widespread deviation of sexual orientation in the community by conducting rehabilitation services for the perpetrators and accompanied by harsh and firm law enforcement.

3. The government shall not recognize same-sex marriage.

4. The government and society to not allow the existence of homosexual activity, sodomy, obscenity and other deviant sexual orientation live and grow in society.

Third, Human health and medical records on the high risk of HIV - AIDS transmission through sexual contact between LGBT and the threat of physical and mental health (*Syndemic*). I have obtained data on Gay, Bisexual Men and HIV - AIDS released in February 2017 from the U.S Center for Decision Control and Prevention (CDC) U.S Department of Health and Human Services. Every year, 26,000 gays and bisexuals are infected with HIV. The interesting data I need to tell you is as follows:

    a) from 2008 to 2014, HIV infections stabilized among Men Sex Men (MSM) overall

    b) HIV infections among gay and bisexual men decreased among these aged 13-24 years by 18 percent (from 9,400 to 7,700 infections)

    c) HIV infections among gay and bisexual men decreased among these aged 35-44 years by 18 percent (from 5,800 to 4,300 infections)

    d) HIV infections among gay and bisexual men increased by 35 percent among those aged 25-34 years (from 7,200 to 9,700)

Complex factors increase Risk : High prevalence of HIV, Lack of knowledge of HIV Status, Social Discrimination and cultural issues and Substance abuse (alcohol, illegal drugs by sharing needles or injection equipment[21]

III. RESULT

Based on the search I have done, I can give the results of this research into some points. First, LGBT globally international scattered across 23 countries has earned two of their great goals, same-sex marriage and their existence is protected in legislation[22].

Table 3. List countries that legalize same-sex marriage

Number	Country	Year of Legalization
1	Netherlands	2001
2	Belgium	2003
3	Spain	July 3, 2005
4	Canada	July 20, 2005
5	South Africa	June 30, 2006
6	Norway	January 1, 2009
7	Sweden	May 1, 2009
8	Portugal	June 5, 2010

---

[21] https : // www. cdc. gov / nchhstp / newsroom / docs /factsheets / cdc-msm-508. pdf, downloaded on Agustus 18, 2017 at 20.40 WIB

[22] Andreas Gerry Tuwo*, Pernikahan sesama jenis dilegalkan di 23 negara ini*, http://global.liputan6.com/read/2260668/pernikahan-sesama-jenis-dilegalkan-di-23-negara-ini, downloaded on August 19, 2017 at 00.06 WIB

9	Iceland	June 27,2010
10	Argentina	July 22, 2010
11	Denmark	June15, 2012
12	Brazil	May 14, 2013
13	England	July 2013
14	France	April 24, 2013
15	New Zealand	April 18, 2013
16	Uruguay	August 5, 2013
17	Scotland	February 5, 2014
18	Luxemburg	January 1, 2015
19	Finland	February 20, 2015
20	Slovenia	March 2015
21	Ireland	2015 (via referendum)
22	Mexico	2015 (Mexico City only)
23	United States	2015 (Case of Jim Obergefell)

Secondly, LGBT in Indonesia is between those who agree and who refuse. The LGBT Indonesia does not dream like LGBT in other countries in obtaining their great goals. The LGBT Indonesia only hopes that their existence will be treated fairly and the loss of the behavior of some parties to bully them. They argue that LGBTs have cultural roots that have existed in some tribes in Indonesia and are destined to be endowed with God, the Creator. But unlike the majority of parties that prohibit and worry about the development of LGBT in Indonesia. LGBT is considered a disease and disrupts gender stability and high risk in the spread of HIV - AIDS, which can wipe out the human generation. The basis and theorems of religion and the story of destruction in the prophetic period of Lut became the foundation in giving reasons to foster and even destroy the existence and activities of the LGBT, which is entirely contained in the MUI fatwa..

Third, the government has not yet intervened in the presence of LGBT and the absence of laws governing LGBT, other than Aceh Province which has applied caning law to LGBT people. The presence of national legislation in order to provide justice and legal certainty. It is useful in organizing and controlling issues related to gender in society to realize security and comfort for all Indonesian citizens.

IV. DISCUSSION

The Narrative Approach describes how Sociology of Law works in providing solutions through the sociological legal theories constructed by sociologists can provide an interesting result to be observed in resolving the problems of LGBT Indonesia.

Sociology of Law is Interdisciplinary as opposed to duel approach in analyzing and understanding the relationship between law and society, law in Action rather Law in the books, how law affects society and how society affects law, why the law in action often differs from what one Would expect on the basis of the law in the books

There are several keys from Sociology of Law in understanding the issues related to LGBT effect and its impact (positive or negative): Legal Structures (Legal System), Legal Process (How law is made) and Interaction of the law in societal change and social control .

I used the Sociology of Law's perspective in researching and retelling the legal phenomena in society, how does the law work? Is there any organization that supports the process and enforcement or otherwise (hindering)? May and should not be done in a society measured by norms and values, what is the Social System affecting the law or otherwise (LGBT Case)? Does the law satisfy the sense of justice? Does the law reflect cultural values? Is the law dualistic "blunt up, sharp down"? Whether the law can change society?

The characteristics of legislation that have fulfilled certainty and justice are those laws stipulated by the attribute of authority, attribute of intention of universal application, contain the obligations and sanctions in reaching the four goals: promoting morality, reflecting the habits, social welfare and serving power. I saw people have a variety of ways to solve various problems related to LGBT. Some

of them do so by ignoring the LGBT, not disturbing, but some are doing coercion, negotiation, mediation, arbitration, and adjudication.

I noted that there are five legal schools that can be discussed about LGBT law drafts in Indonesia: first, the formalist school (Jhon Austin of England) which states that the law is a command from the top to bottom. Second, the school of history and culture (Friedrich Karl Von Savigny) which states that all laws are derived from customs and beliefs, not from lawmakers. Law is understandable within the framework of history. Thirdly, the school of utilitarianism (Jeremy Bentham) which states that the law sanctions in accordance with the crime committed or suffering in sanctions in accordance with the level of crime because of the purpose of this school that the law is useful in multiplying happiness and reduce human suffering. Fourth, the social jurisprudence school (Eugen Enrich) which states the difference between state law and living law, the rule of law versus social rules, because positive law will be effective when in accordance with the laws that live in society. Fifth, the school of realism (Karl Llewenlyn, Jerome Frank, Justice Oliver B. Holmes) which states that judges should not only find the law but also form the law.

I analyzed why same-sex marriage can be applied in 23 countries. I found some common understanding shared by these 23 countries. First, Libertarianism: individual freedom as long as it does not violate the rights of others, in other words, the government intervention is limited. Second, Capitalism: private right to gain profit on a competitive basis. Third, Secularism: the dichotomy of God's law and human law (religion outside positive law), divided into two models, in Europe / West: God or religion is perceived to exist, but not applied in law, and Marxist state model: God and no religion, Adhering to atheism. Fourth, Materialism: matter is the main and first element in everyday life.

I summarize some of the special opinions of the law-related sociologists as follows:

1. Montesquieu author of The Spirit of Law which states: the law must be free of religious dogmatic, the law is relative and must come from various factors of society
2. Friederich Karl Von Savigny which states: the law is found not made, legislation not very important because custom is more important, the law of customs and beliefs of society is not from lawmakers, the law is the public desire, the law is always changing and the law must be understood accordingly With its historical, cultural and community structure.
3. Herbert Spencer, who applied Darwin's theory of evolution in solving problems through the four stages of life (multiplication and accretion, complication, differentiation / conflict, integration and natural selection became the decisive factor in the law as well as dividing the type of society into militarized and industrial.
4. Sir Henry Summer Maine the author of Ancient Law which states: the indication of an advanced society is the growth of freedom and the opportunity to self-determination but is still limited by law.
5. Karl Marx who believe in class theory as a motor of all changes and progress, including in the field of law.
6. Max Weber who states: capitalism is the key and fluctuation of changes that occur in society, for Weber there are 4 ideal types of law: (1) irrational material (emotional and without rules), (2) formal irrational (out-of- Rational material (based on the book and wisdom and ideology), (4) the formal rationale (based on the abstract concepts of jurisprudence)
7. Eugene Ehrlich author of *Grundlegung der Sociology des rechts* who believes that the center of legal development exists in the "Living Law" community.
8. Emile Durkheim states the existence of solidarity and sanction in society through two rules of repressive law (penalty) giving suffering and restitution law (civil) do not give suffering. For Durkheim, law depends on the social structure that keeps society stable and sustainable. Legal changes that occur because they are adapted to the direction of the society form through: (1) mechanical solidarity (earthy, homogeneous, repressive in protecting and maintaining solidarity) and (2) organic solidarity (heterogeneous, complex, modern, specialized and restitution division of labor for victims' compensation and rehabilitation)
9. Albert Van Dicey believes that the attitudes of officials and judges should be in accordance with public opinion (the importance of public opinion)

10. Oliver Wendel Holmes the author of the Common Law and the Path of the Law believes that the law must be in accordance with social facts and objective, the law must be logical that is in accordance with the feelings and real demands of society that are useful to them. For Holmes, the judge is the inventor and the lawmaker *"law is what the courts will do in fact"*.

11. Roscoe Pound author of Scope and Purpose of Sociological Jurisprudence states the law must meet the social needs to the fullest and see the difference law in books with law in action. For Pound, the law lies in its execution not on theory and is shaped from utility, necessity, importance, discipline and spiritual values

12. Benjamin Nathan Cordozo believes the need for legal technological reform through legal sociology that helps judges in making decisions. For Cordozo, the dynamic and creative laws of reconciling and bringing together the opposite. Customary Law is necessary in assisting in legal considerations.

13. Karl N. Lliewllyn assumes that law is practical in solving society's problems and for him the law must be removed from theological considerations - bad

14. Leon Duguit who thinks that the law related to solidarity / social ties. For Duguit, clean government is using the principle of decentralization because positive law is rooted in the fundamental law of society and the state does not need to intervene in the law

15. Donald Black is the author of the Behavior of law of the year who believes that law is the government's social control by using legislation, litigation and adjudication (judgment). For Black, the quantity of law varies according to society, place and time. Laws can change with social stratification, integration, organizational culture and respect. The law increases with the centralization of government[23]

IV. CONCLUSION

It is time for LGBT Indonesia to be given legal certainty about their existence and activities through the law. I have described in this study a wide range of alternative solutions about LGBT:

1. The Government makes a new LGBT Act by imitating the Law of 23 countries which recognizes the state of existence LGBT

2. The Government shall adopt a new LGBT Law adopting the Fatwa MUI number 57 of 2014 on LESBIAN, GAY, SODOMY and FORNICATION and Qanun Aceh Number 6 on Jinayat Law.

3. The Government allows LGBT to determine their own destiny in accordance with customary law and Living Law applicable in their respective places.

REFERENCES

Carlos A. Ball (ed.), After Marriage Equality: The Future of LGBT Rights, New York: New York University Press, 2016

Christopher Pullen, Margaret Coope (editors), LGBT Identity and Online New Media, New York: Routledge, 2010

Fiona Tasker, Lesbian and Gay Parenting Post Heterosexual Divorce and Separation (Chapter 1 LGBT-Parent Families: Innovations in Research and Implications for Practice, edited by Abbie E. Goldberg, Katherine R. Allen), New York: Springer Science+Business Media, 2013

Jerry J. Bigner,Joseph L. Wetchler (editors), Handbook of LGBT-Affirmative Couple and Family Therapy, New York: Routledge, 2012

G.H. Herdt (Ed.), Ritualized homosexual behavior in Melanesia, Berkeley: University of California Press, 1984

Murry Darmoko, Modul Kuliah Sosiologi Hukum FH UBHARA Surabaya, Surabaya: UBHARA Press, 2017

---

[23] Murry Darmoko, *Modul Kuliah Sosiologi Hukum FH UBHARA Surabaya*, (Surabaya : UBHARA Press, 2017), 81-86

Internet

http://www.bbc.com/indonesia/berita_indonesia/2016/02/160224_indonesia_bissu_gender
https://www.merdeka.com/peristiwa/Warok-dan-Gemblak-kisah-sumbang-kesenian-Reog-
     Ponorogo.html
http://www.bbc.com/indonesia/majalah/2015/06/150629_trensosial_lgbt
http://www.bbc.com/indonesia/berita_indonesia/2016/03/160301_indonesia_hari_solidaritas_lgbt,
https://gayanusantara.or.id/info-lgbtiq/
nasional.republika.co.id/berita/nasional/umum/16/02/16/o2ncj9282-ade-armando-banyak-mahasiswa-
     dosen-hingga-profesor-ui-lgbt
www.postmetro.info/2016/01/mahasiswa-ui-ya-saya-gay.html?m1,
https://www.cdc.gov/nchhstp/newsroom/docs/factsheets/cdc-msm-508.pdf
http://global.liputan6.com/read/2260668/pernikahan-sesama-jenis-dilegalkan-di-23-negara-in

Author

Murry Darmoko was born in Banda Aceh, October 31, 1977. In 1996-1997 he studied at the Faculty of Tarbiyah Universitas Islam Indonesia. In 1997 he received a scholarship from the Faculty of *Dirasat Islamiyah wa al-'Arabiyah* Azhar Cairo Egypt and studied there for ten years until semester 8. In 2007 he returned to Indonesia and continued his studies at the Syari'ah Faculty of Institut Agama Islam al-Aqidah (IAIA) Jakarta and obtained Sarjana Hukum Islam (SHI) in 2008. He studied post-graduate of Pendidikan Agama Islam (Islamic Religious Education) at Muhammadiyah University of Jakarta and obtained his Magister Agama (MA) in 2010. Nowadays, he is completing Strata 3 (S3) Pendidikan Agama Islam (Islamic Religious Education) at UIN Sunan Ampel Surabaya. He is Vice Dean II of the Faculty of Law at Bhayangkara University of Surabaya and teaches several courses such as Legal English, Sociology of Law, Islamic Religious Education, Maritime Law, Health Law, Leadership.

Karawo Design Concept of Airbrush Batik

Mursidah Waty

Program of Engineering Kriya, State University of Gorontalo, Indonesia.
E-mail: mursidahwaty15@gmail.com

Abstract

The concept of airbrush batik karawo design is an innovation to improve the quality of the product into artistic value. Karawo handicrafts product products typical of the people of Gorontalo who collaborated with batik identity craft archipelago accompanied by the use of airbrush coloring techniques as finishing. Efforts are made along the development of science, technology and art to produce new design concepts on textile craft products as an alternative in beautifying the look of karawo. Airbrush coloring techniques that had beautify the look in the automotive world applied to the basic materials of the karawo are designed based on the condition of the material. The method used is the experiment and the target in particular is the identification of Gorontalo's potential areas that can be used as sources of new ideas of art creation as well as the creation of alternative designs of textile craft products. The steps to be undertaken are (1) exploration by exploring new potential sources of local ideas through the searching of bibliographic data, visual data, and material data, then the results are used as the basis for design creation; (2) designing that is to visualize ideas into the form of design drawing patterns.
.

Keywords - *design concept, design of batik airbrush karawo*

I. INTRODUCTION

Karawo is an embroidered handicraft product that has a distinctive characteristic of the result of culture by a community group, which in the process of making is not apart from the traditions and cultural values of the people of Gorontalo. Karawo was born from a long process of existence and toughness of embroidery craftsmen in Gorontalo. The art of making karawo comes from a word which in Gorontalo society is called "Mokarawo" means "slicing or perforating". The naming of karawo is in accordance with the technique of making filigree, where the yarn in the fabric fiber as embroidery media will be sliced or perforated by removing fiber yarn in certain fields in the fabric medium to be used (Hasdiana, et al, 2013). Meanwhile, according to Suleman Dangkua as a lecturer in S1 Study Program of Engineering Kriya, State University of Gorontalo, karawo is a word kerawang absorption that has the meaning of engraving translucent (interview april 2017). This art has been handed down from generation to generation since the time of the Kingdom of Gorontalo still triumphant. The existence of karawo since the 17th century precisely in 1713 in the region of Ayula, Tapa, Bone Bolango district. The beauty of the motif, the uniqueness of the way of workmanship, and the quality of a good product makes karawo embroidered craft is very high value. So it is not surprising that the uniqueness and quality is in demand by many people, both from within and outside the country.

Batik is Nusantara handicraft products that have been famous in various countries with a variety of motives and techniques in the making. The development of batik in Indonesia has reached very high values as the identity of the nation as an attraction in the fashion industry. Unite karawo and batik and use airbrush coloring technique as finishing in a creation of textile craft art. This innovation effort is done, along with the development of science, technology and art to produce a new design concept of karawo embroidery. As for exploring the local potential of brand icons, traditions and customs ornaments in Gorontalo other than as a source of creation ideas are also useful reinforcement of the characteristic of the product identity in karawo embroidery crafts.

The airbrush coloring technique used to beautify the look of karawo embroidery products, airbrush technique was originally introduced by the automotive world as a vehicle body coloring technique in the automotive world. The dyeing technique is applied to the karawo textile material so as to produce alternative raw material of textile craft product which will be designed based on material condition. Airbrush staining on karawo is one of the alternative efforts to improve the quality into a new and potential product of artistic value as well as potential new products and prospective to be Gorontalo's

superior product. Karawo in the creation of this art is expected to be a work, which may inspire the wider community, especially in Gorontalo to create and improvise by producing different artworks of textile crafts.

II. METHOD

The method used in this research is the experimental method of craft art creation (Gustami, 2004). The required data will be collected by observation method, literature study, and documentation. Initial research was conducted by searching the main data to explore local potential through obsevation with surveys to several craft industry places as well as craft shops karawo. Reviewing the various locations that became icons of the city brand of Gorontalo and observed the ornaments in several places such as Dulohupa custom house and the location of Religious Tourism as well as the regional library which has potential as the source of the idea of creation. The supporting data is data processing batik in SMK Negeri 4 majors Kriya Tekstil and airbrush coloring techniques obtained by a visit to automotive workshops. The potential data of market share opportunity in the creation of art of textile craft product is also needed to know the interest of society to the craft of karawo.

The data that have been collected will be analyzed interactively during the research process by doing data reduction, data selection, interpretation, presentation of conclusion drawing data. Reduction of data is done to filter the data that has been obtained, so that in the data selection process obtained accurate data as well as appropriate research needs. Interpretation is done to interpret or interpret data according to research objectives. The final stage of the data will be arranged in the form of a structured and systematic study to be more easily understood in the conclusion. The conclusions of data have been obtained will be processed and used as a basis in conducting experiments in the laboratory or studio to achieve the goals to be achieved in this study.

III. RESULT

Characteristics of Embroidery Craft Karawo Gorontalo

Karawo is a typical embroidered handicraft product in Gorontalo, the manufacturing process requires precision and diligence. One by one the fibers on the cloth are sliced, there should be no mistake in the process of fiber grinding because it affects the design of the motif to be embroidered, especially for a piece of expensive silk material. In the slicing process produces a tenuous fiber cloth to facilitate calculating and measuring the ratio of horizontal fabric fibers and vertical fabric fibers, before fabric is embroidered with various yarn colors. Nowadays it is increasingly difficult to find craftsmen who pursue and have the ability in slicing cloth fiber. There are only a few people who are experienced and courageous craftsmen to slice fabric fibers, especially on an expensive piece of cloth such as silk. The characteristics contained in the physical properties of handicraft products karawo embroidery based on observations and observations including size, shape, motif, strength, color, duration of time, manufacturing techniques, can be seen in table 1 below.

Table 1. Characteristics of Embroidery Craft Products Karawo

No	Physical Properties	Characteristics
1	Motif size	Variatif
2	form	Geometrically inclined shapes
3	Motif	*Flora* dan *fauna*
4	Product strength	Durable
5	Colors	Still less innov
6	Types of embroidery techniques	Tied embroidery and embroidery manila techniques
7	Manufacturing techniques	Difficult

In the characteristic table of craft products karawo above, the size of the motif is more varied ranging from the length and large size of almost the size of the body ranging from 90-125 cm as in the dress karawo dress. The medium size is found in the women's blouse and men's shirts ranging from 60-75 cm or 15-30 cm for small sizes that are also often found in handkerchiefs, fans, and bags. However,

now this is a trend of embroidered karawo small size with minimalist style. Karawo embroidery craft tends to be geometric and somewhat stiff due to space limitations in the placement of patterned motifs resulting from the process of slicing cloth fibers. Error in the process of slicing the fabric fibers will greatly affect the form of design motifs karawo embroidery to be made. In the incision process can not be done continuously throughout the day, because it requires accuracy and high accuracy. So require the situation of fresh eye conditions and able to see the normal to facilitate the process of workmanship. If imposed will affect the process of work with a less than perfect results and can damage the health of the eye.

.
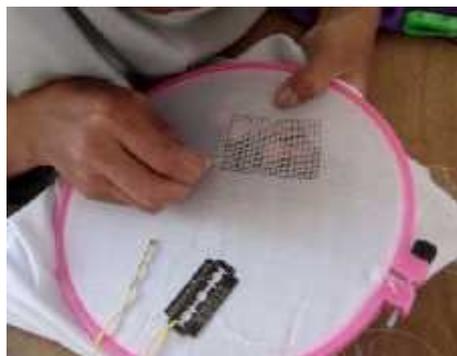
Figure 1: Fabric Fiber Splicing Process (source: reproduction researcher, 2017)

These situations and conditions cause a decrease in the craftsman's power in the slicing process on the fabric fibers so that the production time becomes longer. Another problem in the duration of time to be long enough because the craft of karawo embroidery is only done by women by using free time in addition to busy taking care of the household. The process is done during the day, because it requires bright lighting, especially if the fabric will be embroidered dark. For a piece of cloth with large motifs such as dress in the form of dresses ranging 80 cm required production time of approximately 2 months. Meanwhile, according to Yus Iryanto Abas, designer and Chairman of the Department of Engineering Kriya State University of Gorontalo conveyed the development of karawo embroidered motifs depending on the design motif that will be made. Motif is considered good that has its own unique characteristics in the design, making the embroidery much preferred by consumers. The problems that arise to the craftsmen today lack of desire in working motives with large size is caused to take a long time. So the development of karawo embroidered motifs tend to depend on the ability and desire of craftsmen in producing. This phenomenon becomes a problem that increase in production prices if consumers are willing to create new motif designs or large motives (interview, april 2017). In addition, depending on the difficulty level of the design motif and the type of fabric that will be used in karawo embroidery. In addition, the problem of the limited ability of artisans in designing motifs resulted in a lack of variety of motifs on craft products karawo embroidery. Relative artisans make karawo embroidery with a variety of existing motives and a lack of effort to explore the potential local idea resources. Variety motive embroidery karawo many made by craftsmen that is flora and fauna caused by the type of motif has long existed and easy to get. The variety of floral motifs such as tulips, roses, sun and corn fruits agropolitan identity of Gorontalo province as well as various fauna motifs of butterflies and fish. This makes the weakness of the continuity of the existence of embroidery karawo so it is necessary to innovate the product innovation techniques and specific motives through exploration of the exploration of sources of ideas. Local potential of brand icons as well as traditions and customs ornaments in the province of Gorontalo can be used as sources of new ideas for the creation of designing various motifs embroidery karawo. The strength of karawo embroidered handicraft products is in the handmade manufacturing process which is produced in unity not massively with industrial machine causing the product to be durable and mememiki characteristic.The selection of colors on the motifs and materials products are still classic due to the material or fabric that already exist.

Currently, the look of Karawo embroidery is beginning to develop with several attempts to combine traditional textile materials from various regions outside the province of Gorontalo in order to

become more attractive. Selection of batik into its own charm in combining materials on karawo embroidered products. The result is quite popular and the batik become a trend in the selection of combinations of textile materials other than traditional weaving. This effort is done to maintain the existence of karawo embroidery and increase the local potential trade mark. The color game on karawo embroidery textile materials still depends on the use of existing materials and makes the material look less varied. Alternative application of airbrush coloring technique becomes an option to get a more attractive and novelty color display. Airbrush coloring techniques began to attract many, especially in the automotive world because of the uniqueness and beauty in producing color gradations.

Figure 2: Sulaman Karawo (source: reproduction researcher, 2017)

The process of making karawo embroidery was difficult, this is because in the process of making there are three parties involved. The first is in charge of making design motifs are the designers who usually at the same time make the design work or image patterns. Then the second party is the craftsman in charge of slicing cloth fiber and this ability requires skill, persistence and thoroughness. So it takes the craftsmen who have the ability to skill in cutting the fabric fibers that are pattern-dependent, between the ends of the fabric fibers one and the other has a balance in leaving the other fabric fibers to embroider. Slicing of these fabric fibers produces a material surface such as on a strimin fabric with a specific pattern. The third is the craftsman who is in charge of making embroidery on the fabric that has been sliced by following the design work or pattern drawing from the designer. The manufacturing process consists of embroidery ties and embroidery manila each of which has a characteristic with the level of workmanship that is considered difficult, this makes karawo embroidery craft has its own market value.

Various problems that have been described previously make the production of karawo embroidery craft had a vacuum. The craftsmen lack the interest to pursue because of their complexity and consuming energy, time, and require patience and persistence. Therefore, the government made various efforts to make this handicraft industry to grow and make the embroidery karawo sustainable and widely known to the public both within and outside the country. One way that the government is doing is to hold various training both in skill designing motive and technique of making karawo embroidery. As for the beginning of embroidery karawo re-exist with held for the first time festival karawo event on 17-18 december 2011. Karawo festival event continues to be held every year to attract public interest and become a place of creativity for the craftsmen especially the designers. In addition, the promotion of promotions made through the exhibition is both local, national and local government policies to wear clothing with karawo embroidery on certain days. This effort is made to introduce and preserve the existence of karawo embroidery. It arouses the spirit to create an artistic value in the application of motives to the design by various parties of creative industries, especially designers and academics in order to create a special attraction for the audience of karawo embroidery.

Based on the previous description, the result of characteristic analysis of Karawo embroidery craft product there is weakness and excellence. So it is considered berprospektif to innovate, especially on the motif design variations. Weakness in the form of limited space for exploration due to the laying of the motif depends on the result of the cutting process of the fiber fabric. The advantages that exist in the manufacturing process is handmade and embroidery techniques that have artistic potential as a

characteristic as well as the appeal of product uniqueness. So it takes the right concept, especially on the variation of design motives to overcome the weaknesses by utilizing excellence.

IV. DISCUSSION

Karawo Design Concept Batik Airbrush Gorontalo

The concept of design on karawo embroidery aims to produce a model or representation of a visualized entity. This design concept is used as the rationale of researchers in innovating for the development of karawo design. Understanding the concept according to Poerwadarminta; Comes from the Latin word Conseptus which means catch. So a concept is a catch of the outcome of human thinking, when faced with a demand in intellectual development. In the concept there are common signs of a symbol of an object or other thing in the form of verbal. In line with the notion of concept as an abstract idea which is a mental construct, disguised through terms in the form of symbols or words (Alfian, 1997: 1). The concept is created as a guideline for the creation of various motif designs of karawo embroidery in the form of verbal. This concept is based on consideration of the characteristics and weaknesses as well as the benefits of karawo, such as the size of motifs, shapes, motifs, strengths, colors, and types of embroidery techniques.

The identification result of the analysis is used as the basis of the whole concept of design on karawo embroidery products, especially in the motif design. Still limited design of motives due to lack of ability to design and create patterns of images. In addition, the complexity of the application of motifs is dependent on the result of cloth fiber incision into the rationale in designing motives. So the results of the process of slicing cloth fiber and good embroidery technique capabilities to be one important part to get the results of quality karawo embroidery. The right choice of textile materials, the design of motifs and their placement to be special considerations in order to produce a display of products that have artistic value. If one of the points is neglected, then it is feared not to achieve the results of the highest product. Basic considerations for the concept to be made in the form of a variety of motif embroidery designs karawo batik collaboration with airbrush coloring techniques as finishing.

The concept of 'Maleo bird' is taken as an element of local identity genius which is an endemic bird of Sulawesi, a gorgeous bird with a length of about 55 cm. But this time began to endangered because of the increasingly narrow habitat, estimated the number of less than 10,000 head. Based on information in the Panua Nature Reserve, Gorontalo and some areas in Sulawesi, the population is reduced from year to year due to consumption. This bird has black fur, the skin around the eyes are yellow, brownish brown eyes, gray legs, orange beak and down whitish fur leather. Above his head there is a black horn or crest of black, usually females are smaller and darker than the male bird. Maleo's 'beauty bird' becomes the attraction to be one of the motif designs of karawo, in addition to being a means to support existence and survival.

Figure 3: 'Maleo Bird' and Sketch Design (Source: production researcher, 2017)

The process of making various designs of karawo motif consists of three stages, namely making sketch design, image pattern design, and decorative design. The three stages of the design concept of 'maleo birds' will be the basic guidance in the application of the design of karawo motifs. The result of applying the concept through the sketch design experiment as in the example of figure 3. The sketch

design is depicted as a distillation side bird shape with several variations. At the head there is a crest of a bulge as a typical maleo birds entering adulthood. Styling on body shapes and tail of birds by making some sections gives space in exploring colors. In addition, to get the design illustrations of Maleo birds are more varied and interesting. Consideration of the technical aspects of the concept visualized in the design work and decorative design in order to add artistic value karawo. Figure 4 is a design of work patterns as a basic technical guideline to minimize errors in making karawo.
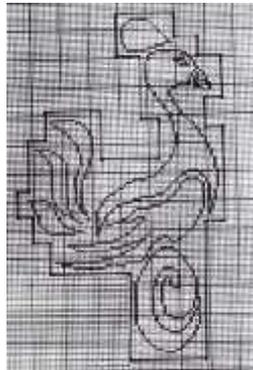
Figure 4: Work Pattern Design 1 Motif Karawo 'Bird Maleo'
(Source: production researcher, 2017)

Visualization on the concept of giving birth to the forms on the design by considering the technical aspects and artistic values that are expected to add khasanah karawo motive variety. Therefore, a variety of motive designs are made with attention to the local potential of Gorontalo as a product identifier. Application of motif elements of 'maleo bird' and the use of tilabataila color characteristic of Gorontalo as local knowledge. There are 4 main colors typical customs Gorontalo 'tilabataila' dominated by red, yellow, green, and purple (Rusli, 2000). The red color in Gorontalo society means courage and responsibility; Golden yellow means glory, loyalty, and honesty. Green color has the meaning of prosperity, and peace; while the color purple meaning elegance. Craftsmanship expertise in airbrush batik technique adds value of complexity and differentiation between other karawo products. In picture 5 appearance of motif design with application of color element of tilabataila as characteristic and alternative in exploring karawo. Application of batik airbrush technique on the concept of design to produce color gradations so that the karawo material becomes more varied.

Figure 5: Work Pattern Design 2 (Decorative design) Motif Karawo 'Bird Maleo'
(Source: production researcher, 2017)

V. CONCLUSION

Based on the results of identification and characteristic analysis through the physical properties obtained the potential for innovation of karawo embroidered handicraft products. The potential strength

is in the manufacturing process is handmade produced in a union not in bulk with industrial machinery causes the product to be durable and has a characteristic. Characteristic of the result of embroidery karawo has uniqueness and artistic value, so it becomes the main attraction for the audience of karawo embroidery. The weakness is still limited design of motifs due to lack of ability to design and create patterns of images. In addition it takes the ability of craftsmen in cutting / slicing in leaving cloth fibers to embroidered. The application of motifs is dependent on the result of cloth cutting which is the basis for thinking in designing karawo.

Karawo embroidery motif design variety, batik collaboration with airbrush coloring techniques as finishing becomes the basis of consideration for the design concept. Visualization on the concept of giving birth to forms on the design by considering the technical aspects and artistic value. Therefore, the motive design variety is made with attention to the local potential of Gorontalo as a product characteristic. Application of the motif elements of 'maleo birds' and the use of 'tilabataila' color characteristic of Gorontalo as local knowledge. Expertise expertise in batik airbrush technique adds value complexity and differentiation between other karawo products, so the product is expected to add variety karawo.

REFERENCES

[1] Alfian, Teuku Ibrahim, "Dimensi Teori dalam Wacana Ilmu Pengetahuan", dalam Kembang Setaman: Persembahan untuk Sang Maha Guru, , Yogyakarta: BP ISI Yogyakarta, 1997.
[2] Gustami, "Proses Penciptaan Kriya Seni "Untaian Metodologis", Yogyakarta: BP ISI Yogyakarta, 2004.
[3] Hasdiana, et al,"Proses Peningkatan Brand Image Kerawang Melalui Penciptaan Desain Ragam Hias Kreatif Beridentitas Kultural Budaya Gorontalo Untuk Mendukung Industri Kreatif", Gorontalo: Laporan Penelitian, 2013.
[4] Sudana, I Wayan, "Konsep Penciptaan Desain Produk Mebel dari Limbah Batang Pohon Aren (ARENGA PINNATA)", Prosiding Seminar Nasional ART SAINS DAN TEKNOLOGI, 2016, ISBN. 978-602-6204-06-6.
[5] Rusli, Manorek, "Tata Krama Suku Bangsa Gorontalo", Jakarta, Departemen Pendidikan Nasional, 2000.
[6] Waty, Mursidah, and Hasmah. Hariana, "Rekayasa Teknologi Pewarnaan Airbrush Untuk Peningkatan Kualitas Tekstil Menjadi High Fashion", MUDRA Journal Seni Budaya, Vol. 31, No. 2, 2016, ISSN. 0854-3461.

Mursidah Waty, S.Pd, M.Sn since 2006 as lecturer in Study Program of Engineering Kriya, State University of Gorontalo.The scientific activities and achievements that are achieved, namely; As Speakers at the National Seminar "Trend Vision for Creative Industry" with the title "Fashion dan Kecantikan dalam Gaya Hidup Wanita Modern", Malang, 2012; The winner of the research grant under the title " Rekayasa Teknologi Pewarnaan Airbrush Untuk Peningkatan Kualitas Tekstil Menjadi High Fashion" with 2 stages, first phase of 2014 and second year 2015, which has been published in MUDRA Jurnal Seni Budaya Vol.31, No 2, 2016; As Speakers at the National Seminar on "ART SAINS AND TEKNOLOGI" under the title "Pemberdayaan Enceng Gondok Berorientasi Produk dalam Kerajinan Anyaman sebagai Solusi Alternatif Mengatasi Pendangkalan Danau Limboto", Gorontalo, 2016; And is currently conducting the first Applied Product Research with the title "Inovasi Karawo Batik Airbrush Menjadi Art Fashion Guna Meningkatkan Trade Mark Potensi Lokal Gorontalo".

Letters of a Javanese Princess: The Effectiveness of Analyzing Conflict Assignment to Know the History of Indonesia in Kartini's Era for English Literature Students (Students' Perspective)

Mutiah Karim[1], Eka Sadriyati[2]
[1](English Department, Universitas Negeri Semarang, Indonesia, mutiahkarim@yahoo.com)
[2](English Department, Universitas Negeri Semarang, Indonesia, otongcat84@gmail.com)

Abstract

Basically, history can be learnt in many ways, one of them is reading historical novel. However, in the fact that the insterest of English students in learning history of Indonesia is still low since they prefer consuming western works. For English literature students themselves, reading and analyzing classical novel of British or American has become a main responsibility. That is the reason why they begin to ignore the local works. The aim of this research is to grow the students' interest in Indonesian history by using a novel 'A Letter of Javanese Princess'. It was analyzed by the English literature students to find the conflicts by relating the historical background and the interpretation within the novel supported by theories. A simple test also given to know their comprehension about the novel. The sample of the study consisted of 20 students of English literature in Universitas Negeri Semarang. Then, the data were collected and generated from their perspectives answers on the questionnaires and semi-structured interviews. The result was that after reading the novel, they could tell the story within it, built the awareness of learning Indonesian history and get more knowledge about it.
.
Keywords - *Conflict, English literature student, history of Indonesia, letters of a Javanese princess, students' interest*

I. INTRODUCTION

Fea (2013) stated that it is important for citizens' lives to know the history of their country. Learning and understanding history can be done in many ways, one of them is reading. Grabe (2009) also said that reading is to comprehend and understand something that readers can learn what they read and use it as a context of education. By reading such a historical book and novel, it is a new step to become a nationalist. Thus, Sterns (1998) mentioned that learning history by reading makes readers can explore humans experience in timeline. Whereas William H. McNeill (1985) stated that the changing perspectives of historical understanding are the very best introduction we can have to the practical problems of real life. They can learn from the past to make better change in the future. Therefore, Hadaway (2002) said that historical fiction may be introduced and taught in the classroom.

According to Brooks, history is one of the essential elements of a humane education in that it informs as about man and his various activities and environments, and thus helps us to understand our fellow human beings and that history as a vital part to play in helping pupils to understand shared attitude (1993).

The history of Indonesia is unlimited, yet the interest of learning it is still low. Even in the university, history becomes a particular study program not a common subject. Actually there is a relation between literature and history. Literature involves the writer's styles within the book, and also the topics he has chosen to include in his work.

As to history, on the other hand, is the analysis of the history which takes place in the actual story of the book, but also the history and cultural changes which take place during the life of the writer. These two kinds of history, real and fictional are linked together in the book. In other words, the writer has created a novel where fictional things happen, but they actually represent real events in real life (UK Essays 2015). For English literature students themselves, the needs of learning Indonesian history have to be increased since it has a lot of advantages, one of them is to have a provision to make their

works in the future. The problem is, the reading interest in millennium era is redirected to watching films. Naibaho (2008) added that the films that are mostly watched are not local but foreign. Therefore, they have to be given a little course about history of Indonesia, since their assignments mostly are to read and analyze foreign classical works.

We have interviewed 10 students in Universitas Negeri Semarang whether they like to study Indonesian history or not, and the result is that most of them lack of interest of Indonesian history. They who do not like to read or study about history said that there are a lot of things which should be remembered and that history is boring. It represents that generally English Literature students of Universitas Negeri Semarang do not like to read history, not to mention there is only a subject that supports the students to study Indonesian history which means it is not enough to cover the lack of interest. Unless if they are demanded to analyze a novel based on the conflicts and the historical backgrounds of the novel, they tend to look for the backgrounds. Therefore, it can be concluded that the problem is:

1.1 Their knowledge of history of their own country is still superficial
     Since the history subject only exists in historical major, few of English Literature students are aware of historical knowledge unless they are asked to learn it.
2.1 The lack of interest of knowing and learning Indonesian history
     The reasons why the students do not like to know and learn Indonesian history is because it is boring and they have to remember a lot of things such as dates, names, etc., not to mention it is hard to find a valid source.

II. METHOD

The object of this study was English Literature Students of Universitas Negeri Semarang who have taken prose analysis subject before. Prose analysis is a compulsory subject for English Literature students which studies about analyzing internal and external elements of some works such as novels and short stories. We took a sample by using cluster sampling. Cluster sampling is sampling technique which is used to decide the sample if the object to be researched is way too wide. According to Widi, the researcher basically divided the population into groups called cluster based on characteristics. It was taken from a cluster which has the same characteristics proportionally in a population (2010, p 204). From the total of population in English Department of Universitas Negeri Semarang, we only took 20 students in the fourth semester from English Literature students in order to make it more effective in collecting data. Moreover, researchers do some procedures to reach the conclusion in this research as follows:

1. Giving the students *The Letters of Javanese Princess* novel to be read.
2. They were asked to analyze the conflict in the novel
3. They were given some detail questions about the conflict
4. Giving them the questionnaire
5. Classifying data
6. Analyzing data and making conclusion of this study

The data are divided into two, primary and secondary. The primary data was taken from the result of data interviews and observation of the students. Meanwhile, the secondary data was taken from the relevant source such as journals, books and trusted articles.

III. RESULT
Introduction to Problems

Referring to the main problem, 10 fourth-semester students of English Literature in Universitas Negeri Semarang were chosen randomly to be interviewed by the researchers in order to know what the matters of learning history. 7 out of 10 students really did not like to learn history. The reasons why the object of this research did not like to learn history of their own country are shown in the figure below:
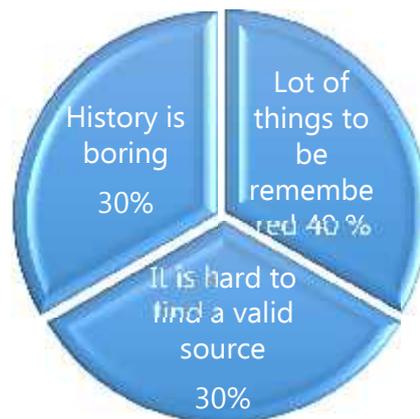
Figure 1. The reasons why the object of this research did not like to learn history

Two respondents said that history was a boring thing since they have to read a lot of sources which could make them feel the boredom along their reading; furthermore, it could make their eyes tired of looking at the billion words. While four respondents explained that there were lot of things to be remembered since to learn history demanded us to remember things in the past. It was implicitly seen that lacking of interest to learn history seems to be the main problems. However, another two respondents admitted that the main reason they did not like to learn history was that it was hard to find a valid source. From the last reason mentioned, there is a little opportunity for students to learn more about history; nevertheless, the source were so limited that they had to look for it deeply. These reasons provided the researchers to find a way of boosting the historical knowledge by giving them analyzing conflict assignment.

Observation Steps

In order to make a common sense about the novel in relation with this research, the summary of the novel was needed to clear up the explanation. *The Letters of Javanese Princess* is letters in Dutch language written by Raden Adjeng Kartini during her lifetime which were compiled to be a novel by Agnes Louise Symmers. Kartini told in her letters to her Dutch friends in Holland about what had happened in her region, Jepara. Many things were contrary to her conscience, but the only thing that she could do was writing. Since she had a strong desire to break the rigid rules in her region, she managed to make a meaningful change called woman emancipation through entire Indonesia. After her successful buffetings, she was called *Ibu Kita Kartini* (Our Mother Kartini) as she had fought for women's rights in Indonesia. Her efforts are so priceless that Indonesian people are supposed to know to always remember and appreciate what she had done in the past as a heroine. Therefore, the researchers believed that it is the appropriate novel to be read and learnt as an object to get better understanding of our own history.

In order to explain the findings coherently in this part, it will be given the observation steps which the researchers did before collecting the data as follows; (1) First, *The Letters of Javanese Princes* novel was given to the student to be read intensely. Three weeks were needed to finish all the pages. (2) After reading the novel intensely, the students were asked to analyze the internal and external conflicts within the novel. This step was the most important since it broadened the students' deep comprehension about the novel, and widened students' knowledge as they looked for the information as much as they could find in other references. Most of the conflicts are related to historical background in that era such as rigid cultural canon, Dutch colonization, and religion. (3) The next thing to do was giving them some detail questions in relation with the conflicts. This step was the test to know how deep the comprehension of the students about what happened in that era. They had to write the answer as what they knew. (4) To know their opinion about the effectiveness of giving the assignment to read and analyze *The Letters of Javanese Princess* to know better about the history of their country, the researchers provided them questionnaire in the form of fundamental questions such as whether they

know about the problems existed in the novel before they read it, whether they agree that such assignment is a booster to learn history, and whether the analyzing conflicts within the novel is good to enhance the sense of nationalism. By taking the answers of the students, it can be drawn some conclusions. In order to make it clearer, it would be given the figure as follows:
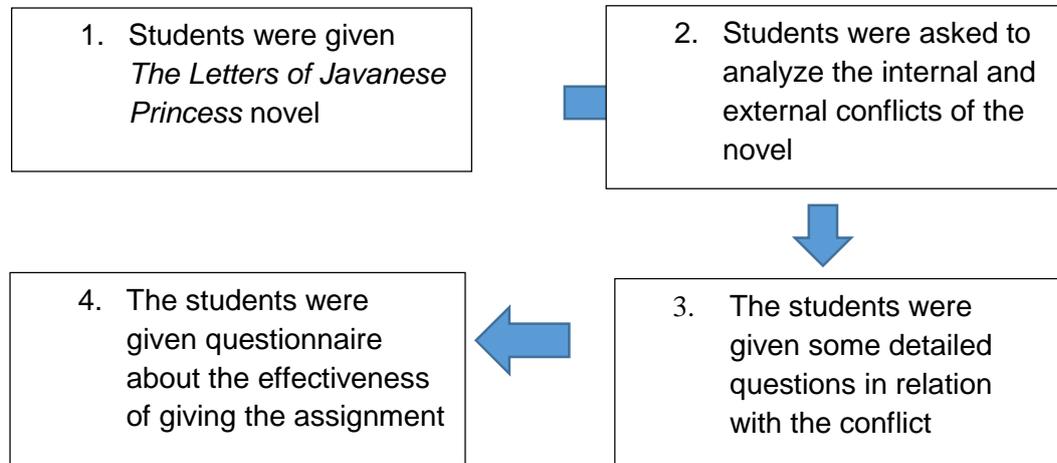
Figure 2. Observation steps

Result of Observation

Understanding and comprehending local history is important, but the implementation of action is more important. Since history does not become a main interest, people must learn it in order to grow their nationalism. In examining their comprehension, we used questioning technique. This technique is simple at first, but it can be developed with many variations, which will feed the students with the historical thinking. By giving questions, students have to develop their ability to analyze historical evidence (Brooks, 1930). We interviewed 20 students about how much they know the history in Kartini's era and labelled them as A- T. According to the object of the study we show the result below:

Table 1. Before Reading and analyzing conflicts

	A	B	C	D	E	F	G	H	I	J	K	L	M	N	O	P	Q	R	S	T
HLC																				
HDC																				

Note:
HLC: Having a little comprehension of history in Kartini's era
HDC: Having deep comprehension of history in Kartini's era

The data above had been counted by using simple formula. From those data, it can be concluded that there were 5 students having deep comprehension and 15 students having a little. Therefore, to know the development of their comprehension after reading and analyzing *Letters of a Javanese Princess* we gave a small test with five questions in relation with the conflict. The result is below:

Table 2. Test Result

Total of Correct Answer	A	B	C	D	E	F	G	H	I	J	K	L	M	N	O	P	Q	R	S	T
1																				
2																				
3																				
4																				
5																				

Table 3. Recapitulation of the correct answer

Correct Answer	1	2	3	4	5
	-	3	6	8	3

After the small test, we gave a questionnaire to know their perception if this assignment gave a good contribution in learning history.

1) If this assignment gave a deep comprehension of Indonesian history

Table 4. Questionnaire answer

	A	B	C	D	E	F	G	H	I	J	K	L	M	N	O	P	Q	R	S
Agree																			
Disagree																			

All students agreed that the assignment of reading and analyzing could give them a deep comprehension.

2) If this assignment effectively grew students' nationalism

Table 5. Questionnaire answer

	A	B	C	D	E	F	G	H	I	J	K	L	M	N	O	P	Q	R	S	T
Agree																				
Disagree																				

Sixteen of twenty agreed that this assignment effectively grew students' nationalism.

IV. DISCUSSION

Based on the result above, it could be seen that there was increasing knowledge of Indonesian history of the students after reading and analyzing conflict of the novel. There were 15 students who did not know the history in Kartini's era at first, but after doing the assignment, there were only 3

students who had two right answers which was the lowest score. It means that after doing the analyzing conflict assignment, their knowledge grew better.

Furthermore, the object of this research all agreed that this analyzing conflict assignment could boost students' knowledge of Indonesian history, especially in Kartini's era which was happened in around nineteen century. Sixteen of twenty students also agreed that it could grew students' nationalism.

V. CONCLUSION

In conclusion, the result shows that this assignment can effectively be implemented in a class. Through this assignment, the students' comprehension of history in Kartini's era were increasing.

REFERENCES

[1] Brooks, R., Mary Aris, & Irene Perry. 1993. The Effective of Teaching History. New York: Longman Publishing.
[2] Fea, John. (2013). *Why Study History?: Reflecting on the Importance of the Past.* Michigan: Baker Academic.
[3] Grabe, W. (2009). *Reading in a Second Language (Moving from Theory to Practice).* New York: Cambridge University Press.
[4] Hadaway, N. L., Vardell, S. M., & Young, T. A., (2002) . *Literature-based Instruction with English Language Learners, K-12.* Prentice Hall.
[5] Naibaho, K. (2008). Film: Aset Budaya Bangsa yang Harus Dilestarikan! (Film: The Heritage that must be preserved!) . *Visi Pustaka Journal*, *10(4)*, pp. 5-5. From http://dev.perpusnas.go.id/
[6] Stearns, P. N. (1998). *Why study history?. American Historical Association*, 1-7.
[7] Widi, Restu Kartiko. 2010. *Asas Metodologi Penelitian.* Yogyakarta: Graha Ilmu.

First author Mutiah Karim is now studying English Literature in Universitas Negeri Semarang since 2015. This paper is the first paper which she has ever conducted in her fifth semester of studying English Literature. She has never had any association with official journals or conferences before, yet she has her heart set on conducting another research like English teaching and learning.

Second author Eka Sadriyati is in the third semester of studying English Literature in Universitas Negeri Semarang. This research is the first research she has ever done with Mutiah Karim. She did not have any association with official journals or conferences nor has she won any awarded before.

Student Perception About Assessment of Teachers and Learning Motivation with Learning Result Geography in SMAN 5 Padang

Nila afryansih[1], Elsa[2]
[1]STKIP PGRI Sumatera Barat, Indonesia, nilaafryansih@gmail.com
[2]STKIP PGRI Sumatera Barat, Indonesia, elsashandhofal@gmail.com

Abstract

This study aims to obtain information, analyze and discuss data about the relationship of students' perceptions of Teacher assessment and Learning Motivation with Learning Outcomes of Geography SMAN 5 Padang. The research method used is the survey method, the type of correlational research Population research is all students class XI IPS consisting of 6 local, amounting to 163 people. The sample in this research is taken by proportional random sampling technique, which for each class is taken randomly with the proportion of 40% so that the sample is 65 students. Result of research: (1) Student perception about teacher's assessment mostly bad (41,54%). The result of hypothesis test have positive correlation between student perception about teacher assessment with result of study of geography of student of class XI IPS SMA N 5 Padang, correlation coefficient (r) that is 0,407 and amount of coofisien determinasi (r2) equal to 0,166, this mean that student perception About teacher assessment contributes 16,6% to geography learning result, 2) motivation of majority of student of class XI IPS SMAN 5 Padang is generally very good (40,0%). The results of this study indicate that there is a correlation between motivation with the learning outcomes of geography students of class XI IPS SMA N 5 Padang, the strength of the relationship between motivation with geography learning outcomes including medium and small contribution, the correlation coefficient (r) is 0.335242 and the amount of coofisien Determination (r2) is 0.059, this means that the learning motivation contributes 5.9% to the geography learning result..

Keywords - Students' perceptions, learning motivation and student learning outcomes.

I. INTRODUCTION

The subject of geography is a field of science that studies about the phenomena of nature and life on earth and the interaction between man and his environment in relation to aspects of space and time. Students as recipients of science are required to be able to understand and concept each subject matter. In this case, students' understanding of the concept of matter is influenced by how the teacher conveys the lesson.

Regarding the assessment system conducted by a teacher, of course, very necessary to be understood and done as an inseparable part of the learning activities themselves. Assessment needs to be done to support efforts to improve the quality of learning activities. Therefore one of the best forms of judgment is the teacher's judgment that is fully tailored to the situation and condition of the students. Thus the assessment by the teacher must be really planned, systematic, and continuous in order to become a strategy in the framework of quality assurance education. So assessments are used by teachers as a tool to improve the effectiveness of teaching and learning processes that can help students improve their learning process as well as.

To carry out the above matters properly, a teacher should be able to give assignments, replicate, and conduct both formative and summative evaluations to the students, should have a goal to support the realization of meaningful learning, training and experience for students. Duties, tests, and exams should be perceived by students to be a challenge and a vehicle to demonstrate the ability to improve learning outcomes not as a material that is not meaningful to him.

But in the process of teaching geography there are many complaints from teachers or teachers that are related to the problem of students' perceptions and motivation, namely: that in learning Geography the students often show not well received the assessment process conducted by teachers, students often do not prepare In following the assessment process, and students tend to learn when will face the exam only. As a result the learning outcomes obtained by these students are low or unsatisfactory.

Based on the observation of the writer in SMA N 5 Padang, the result of the learning obtained by the students in Geography subjects, the average grade of XI IPS students in the range of 65 to 99, while the KKM Geography subjects is 80, meaning there are still students who have not been able to reach KKM which has been set.

Upaya meningkatkan hasil belajar geografi, utamanya ditingkat SMA sangat terkait dengan faktor internal siswa itu sendiri. Namun demikian secara empiris masih sangat perlu dilakukan penelitian agar lebih memberikan keyakinan yang tinggi. Faktor-faktor internal yang dimiliki siswa ini merupakan masalah penting untuk diketahui dan dipahami oleh para guru yang mengajar geografi di tingkat SMA. Oleh sebab peneliti mengangkat judul tentang Hubungan Antara Persepsi siswa tentang penilaian Guru dan Motivasi Belajar dengan Hasil Belajar Geografi SMAN 5 Padang.

Efforts to improve the learning outcomes of geography, especially in high school is closely related to the internal factors of the students themselves. Nevertheless empirically still very necessary to do research to give more high confidence. Internal factors that these students have are important issues to be known and understood by teachers who teach geography at high school level. Because the researchers raised the title of the Relationship Between Student Perceptions of Teacher Assessment and Learning Motivation with Learning Outcomes of Geography SMAN 5 Padang.

Benefits of this research are: First For teachers, the results of this study can serve as input in an effort to improve professional performance, especially in the aspects of geographic learning subject assessment. Second, For students the results of this study can be a material to prepare themselves to follow the evaluation of learning conducted by teachers. Third, For the principal, the results of this study can be useful as inputs in taking policy to improve teacher performance and teacher quality. Fourth, this research can add knowledge and insight especially about evaluation and assessment of geography learning result.

II. METHOD

The type of research used is correlational research. Population taken in this study all students class XI IPS consisting of 6 local, amounting to 167 people. Sampling used is proportional random sampling technique, where for each class taken at random with proportion 40% so that sample become 67 student. In this research, two kinds of questionnaire instruments are used: (1) an instrument for measuring students' perceptions of teacher assessment and (2) an instrument for measuring learning motivation. Preparing this questionnaire statement is positive and negative. After the statement is made then after that conducted a test questionnaire, which is validity and reliability. The technique of collecting samples with questionnaires. Data analysis techniques with descriptive statistics and inferential statistics.

III. RESULT

1. Student's perception about teacher's assessment in SMA N 5 Padang (X1)

Data about student perception variable about teacher appraisal in SMA N 5 Padang (X1) consisted of 65 students as respondents and measured by questionnaire. From result of data analysis obtained mean value equal to 127,7, median equal to 128,0, standard deviation equal to 11,55, range 59, minimum score 99,0 and maximum score 158,0.

Having obtained the results of statistical calculations of the students' perceptions of the assessment of teachers in SMA N 5 Padang above it can be obtained the results of the frequency distribution of data scores. Steps to make the distribution of the process of interpretation of the entry of information about teacher assessment in SMA N 5 Padang as follows:

Specifies the length of the class, which is known log 81 = 1,9085

$$K = 3,3 \log (n) + 1$$
$$= 3,3 (1,9085) + 1$$
$$= 6,29 + 1 = 7,29 \quad 7 \text{ class}$$

$$R = \frac{X - x}{K}$$
$$= \frac{1 - 9}{7}$$
$$= 8,4 \quad 8$$

The table of students' perception distribution of teacher ratings in SMA N 5 Padang (X1) can be seen in the table below;

Table 1: Student Perception Data Distribution on Teacher Assessment in SMA N 5 Padang

No	Class Interval	Absolute Frequency	Frekuensi Relatif (%)
1	99-107	2	3.08
2	108-116	7	10.77
3	117-125	18	27.69
4	126-134	25	38.46
5	135-143	7	10.77
6	144-153	4	6.15
7	153-161	2	3.08
		65	100,0

Source: Primary Data Processing Research, 2017

Distribution of data above shows that students' perceptions about teacher assessment obtained mean score (average) of 127.7. From the table it is also known that 38.46% of the respondents had an average score or in a class of perception intervals on teacher appraisal, 41.54% of respondents had scores below the mean or below grade of students' perception interval on teacher assessment and 20, 0% of respondents had scores above average or above the interval grade of students' perceptions of teacher judgment. This means students have a good perception of teacher judgment. This can be observed in the following histograms:
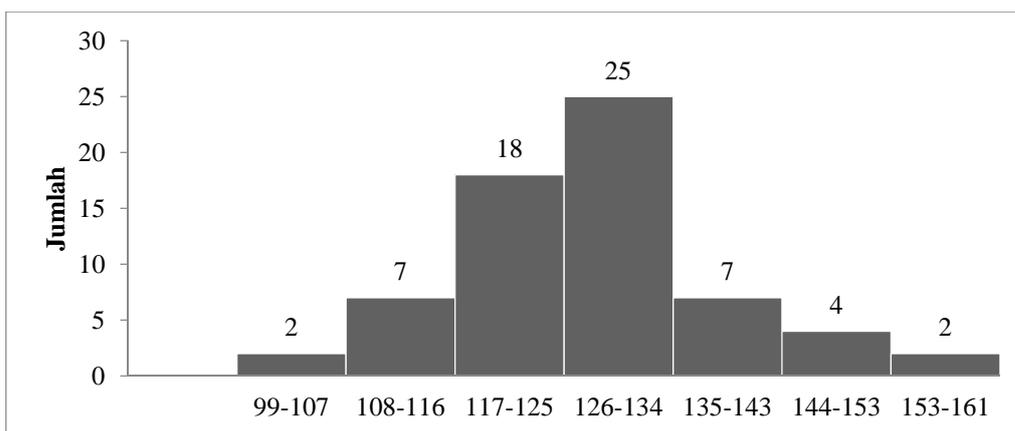
Figure 1: Histogram Frequency Distribution of Statistic Variables Student perceptions about teacher ratings in SMA N 5 Padang (X1)

2. Student Motivation Class XI IPS SMA N 5 Padang (X2)

Data about students' motivation variable XI IPS SMA N 5 Padang (X2) consisted of 65 students as respondents and measured by questionnaire. From result of data analysis obtained mean value; 137.28 for the median of 1380, the standard deviation of 15.76, the range of 60, the minimum score of 105.0, and the maximum score of 165.0. After obtained the result of statistical calculation of student's motivation variable of class XI SMA N 5 Padang (X2) above hence can be obtained result of frequency distribution of data score. Steps to make the distribution of motivation as follows:

$$R = \frac{X \quad -x}{K}$$
$$= \frac{1 \quad -1}{y}$$
$$= 8$$

Table of motivation distribution of learning in SMA N 5 Padang (X2) can be seen in the table below;

Table 2: Distribution of Motivational Data Learning in SMA N 5 Padang

No	Interval Class	Absolute Frequency	Relative Frequency (%)
1	105-114	7	10.77

2	115-124	7	10.77
3	125-134	12	18.46
4	135-144	18	27.69
5	145-154	11	16.92
6	155-164	9	13.85
7	165-174	1	1.54
		65	100,0

Source: Primary Data Processing Research, 2017

Distribution of data above shows that the motivation of learning class XI IPS SMA Negeri 5 Padang obtained mean score (average) of 137.28. From the table it is also known that 27.69% of the respondents have an average score or in the interval class of students' motivation XI IPS SMA Negeri 5 Padang, 40.0% of respondents have scores below the average or below the interval class of student motivation and 32.31% of respondents had scores above average or above grade interval motivation of teacher students. This means that students have low motivation in learning the teacher. This can be observed in the following histograms:
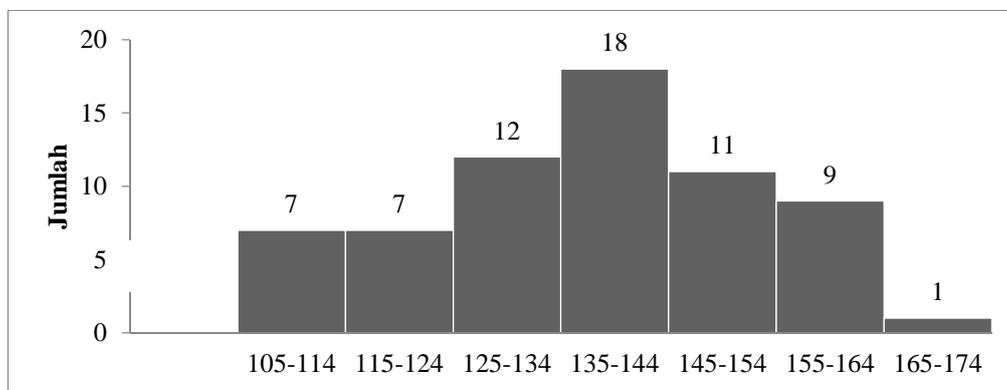
Figure 2: Histogram Distribution Frequency Statistics Variable Motivation Student Learning Class XI IPS SMA N 5 Padang (X2)

B. Testing Requirements Analysis

Hypothesis testing requires test requirements analysis. The requirements of the analysis are: 1) Samples in the form of paired data between X and Y must be taken at random and meet the minimum sample. 2) Each predictor group X must be independent and Y variable must be normally distributed. The first requirement has been fulfilled, because the sample was randomized with the size of 65 respondents.

a. Normality test

From the data processing through Kolmogorov-Smirnov Normality Test, the data distribution normality as shown in Table III.3:

Table 3 Test Results Data Normality

Variabel	Kolmogorov-smirnov		
	Statistic	Sig	explanation
X_1 (Student perceptions about teacher judgment)	0,767	0,598	Normal
X_2 (Motivation)	0,582	0,888	Normal
Y (Results of geography study)	1,244	0,091	Normal

Source: Primary Data Processing, 2017

Based on Table III.3 it is known that the significant value for students' perception variable about teacher's assessment is 0,598> 0,05 which means that the frequency distribution of normal data. Motivation variable shows significant number of 0,888> 0,05, this means normal variable data

distribution. While for the geography learning result variable shows the number of 0.091> 0.05 which means that the frequency distribution of normal data.

B. Test linearity

This test is done by finding the equation of regression line that aims to determine whether the relationship between each independent variable and the dependent variable is linear. Linearity test is done using F test, as in table III.4:

Table 4 Test linearity

Regretion		F Hitung	F Count	Sig 2	Conclusion
X1	Y	12,077		0,001	Linier
X2	Y	10,112		0,003	Linier

Source: Primary Data Processing, 2017

The result of the above analysis shows that the relationship between each independent variable is between the perception of the implementation of the test (X1) and the learning motivation (X2) with the dependent variable that is the learning result of geography (Y) is linear so it can be continued for hypothesis analysis.

A. Hypothesis Testing

1. Relationship Between Student Perceptions of Teacher Assessment with Student Geography Results Class XI IPS SMA N 5 Padang

The first hypothesis in this study is: "there is a positive relationship between students 'perceptions of teacher assessment with students' geography grade XI IPS SMA N 5 Padang.

Hypothesis testing is as follows:

Ho =   There is no positive correlation between student perception about teacher's assessment with geography learning result of grade XI IPS of SMA N 5 Padang.

H_1 =   There is a positive relationship between the students 'perceptions of teacher assessment with the students' geography result of class XI IPS SMA N 5 Padang.

The result of the analysis of the perception of students 'relation between the teacher's assessment and the students' geography learning result of class XI IPS SMA N 5 Padang is obtained as the following table:

Table 5 Regression Analysis Between Student Perceptions of Teacher Assessment with Variable Learning Outcomes of Geography Students of class XI IPS SMA N 5 Padang

Variable	Regression Coefficients	Standar Eror	t account	t Table =0,05	Hypothesis Testing Ho	Hypothesis Testing H1
X_1	0,213	0,060	3,539	1,664		

Constanta	= 56,33
Standar Error of East	= 7,713
r.square	= 0,166
r	= 0,407

Source: Primary Data Processing, 2017

Based on simple linear regression analysis from research data obtained regression coefficient 0,213 and constant 56,33. The form of relationship between the two variables can be presented in the regression equation Y = 56.33 + 0.213X1. Test results through t test obtained t count equal to 3,539, while ttable at level of trust = 0,05 equal to 1,664, strength of relationship equal to 0,405 which is high enough category. The magnitude of the students' perceptions contribution on the teacher's assessment of the geography learning result is 16.6%. Thus it is proven that the coefficient means. Furthermore, the test using the F test as for the results can be seen in the following table :

Tabel 6 Analysis of Variable Variables Student perceptions about teacher assessment with the results of geography students learning class XI IPS SMA N 5 Padang

Source	Sum Of Square	DF	Mean Square	Fo	F tabel	
					= 0,05	= 0,01
Regression	387,057	1	387,057	12,523	3,95	6,90
Residual	1947,158	63	30,907			
Total	2334,216	64				

Source: Primary Data Processing, 2017

Based on Table III.6 above obtained the price F arithmetic of 12,523 this price is greater than the price of F table with DF of numerator 1 and denominator 63 at the level of trust = 0.05 of 3.95 and = 0.01 of 6, 90, by comparing F_{acount} with F_{table} it is known that the regression coefficient is significant because F_{acoun} is greater than F_{table}.

Tabel 7: Analysis of Correlational Coefficients r_{xy}

Rx_1y	r table at a significant level	
	0,05	0,01
0,405	0,176	0,244

Source: Primary Data Processing, 2017

Result of calculation of correlation coefficient between variable students perception about the assessment of teacher with geography learning result r_{xy} amount 0,405. The test results showed the influence of students 'perceptions about the assessment of teachers with the results of students' geography learning class XI IPS SMA N 5 Padang significant through the regression model $\hat{Y}$ = 56.33 + 0.213X1. For more details can be seen in the following graph.

Normal P-P Plot of Regression Standardized Residual
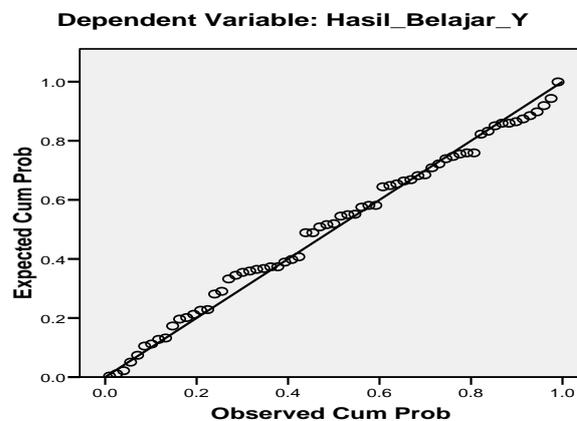
Figure 3. Equation model The relationship between students' perceptions of teacher assessment and geography learning outcomes

Relationship between Motivation with the results of learning Geography Students class XI IPS SMA N 5 Padang

The second hypothesis in this study is: "there is a positive relationship between learning motivation and learning outcomes geography of students of class XI IPS SMA N 5 Padang.

Hypothesis testing is as follows:

Ho = There is no positive correlation between learning motivation and geography learning result of class XI IPS SMA N 5 Padang.

H_1 = There is a positive correlation between learning motivation and geography learning result of class XI IPS of SMA N 5 Padang.

The result of analysis of motivation learning relationship with the result of learning of geography of student of class XI IPS SMA N 5 Padang as following table:

Table 8 Simple Regression Analysis Between Learning Motivation Variables with the results of geography students learning grade XI IPS SMA N 5 Padang

Variable	Coefficient Regression	Standar Eror	t		Hypothesis Testing	
			Amount	Tabel =0,05	Ho	H1
X_2	0,093	0,047	1,980	1,664		

Constanta   = 70,789
Standar Error of East   = 6,472
r.square   =   0,059
r   =   0,242

Source: Primary Data Processing, 2017

Based on simple linear regression analysis from research data obtained regression coefficient 0,093 and constants 70,789. The relationship form can be presented in the regression equation $\hat{Y} =$ 70,789+ 0,0935X_2, Test results through t test are obtained t_{acount} amount 1,980, while t $_{table}$ On the level of trust   = 0,05 amount 1,664, The strength of the relationship is 0,242, Which means having medium strength. The influence of motivation on geography learning result is 5.9%. Thus it is evident that there is a relationship between motivation with geography learning results or hypothesis proposed accepted. Furthermore, the test using the F test as for the results can be seen in the following table:

Table 9 Analysis of Varians Variables of Motivation with the results of geography students learning grade XI IPS SMA N 5 Padang

Source	Sum Of Square	DF	Mean Square	Fo	F tabel	
					0,05	0,01
Regression	136,780	1	136,780	3,921	3,95	6,90
Residual	2197,435	63	34,880			
Total	2334,216	64				

Source: Primary Data Processing, 2017

Based on Table IV.10 above we get F $_{acount}$ amount 3,921, This is bigger than with F $_{tabel}$ by DF Numerator 1 and the denominator 64 on the level of trust   = 0,05 amount 3,95 and   = 0,01 amount 6,90 by comparing F $_{acount}$ dengan F $_{table}$ It is known that the regression coefficient is significant because F $_{hitung}$ greater than F $_{tabel}$.

Tabel 10 Analysis of Correlational Coefficients rxy

R x_2y	r Table at a significant level	
	0,05	0,01
0,242	0,176	0,244

Source: Primary Data Processing, 2017

Result of calculation of correlation coefficient between motivation variable with geography learning result rxy amount 0,416. The test results show there is a relationship between motivation with geography learning outcomes, through the regression model $\hat{Y}$ = 70,789+ 0,0935X_2. For more details can be seen in the following graph:

Normal P-P Plot of Regression Standardized Residual

Dependent Variable: Hasil_Belajar_Y
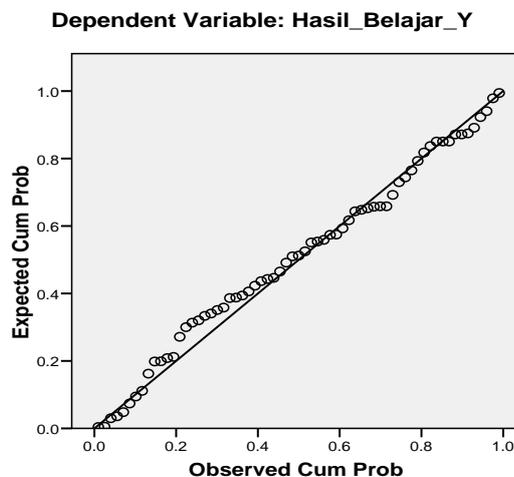
**Figure 4 : Relationship Motivation with Results of geography
Student Class XI IPS SMA N 5 Padang**

IV. DISCUSSION

First, the students' perceptions of teacher assessment are mostly good (45.68%). Results of hypothesis testing there is a positive relationship between students 'perceptions of teacher assessment with students' geography grade XI IPS SMA N 5 Padang. This relationship is seen from $t_{acount} > t_{table}$ (3,190 > 1,664) Which means the better the students' perceptions of teacher assessment the more the geography learning outcomes. Coefficient of correlation (r) That is as big as 0,338 And the magnitude of the coefficient of determination (r^2) amount 0,114, This means that students' perceptions of teacher assessments contribute as much as 11,4% to geography learning outcomes. According to Slameto (2010: 102) Perception is a process that involves the entry of messages or information into the human brain. Through human perception continuously make contact with the environment. This relationship is done through the senses, namely the sense of sight, hearing, touch, taste and smell. Furthermore Rachmat (2007: 73) states Perception occurs when the stimulus and stimulus stimulate the senses or respetor. It is then transmitted by the sensory nerves to the brain, resulting in a process in the brain as the center of consciousness, which ultimately the individual realizes what is seen, heard, or touched.

Secondly, the motivation of most of the students of class XI IPS of SMA Negeri 5 Padang is generally very good (40.0%). The result of the research shows that there is correlation between motivation with geography learning result of class XI IPS of SMA N 5 Padang. This relationship is seen from $t_{acount} > t_{tabel}$ (1,980 > 1,664) Which means the higher the motivation to learn the higher the results of geography learning. The correlation coefficient (r) is 0.242 and the coefficient of determination (r^2) is 0.059, it means that the learning motivation contributes 5.9% to the geography learning result. Sardiman (2011: 75) states the motivation to learn is one of the factors that determine the effectiveness of learning. In learning activities, motivation can be said as the overall driving force within the students that lead to learning activities, which ensures the continuity of learning activities, and that gives direction to learning activities, so that the desired goal by the subject of learning can be achieved. Uno (2007) states motivation motivation in learning that is: (b) clarify the learning objectives to be achieved, (c) determine the range of controls on learning stimuli, (d) determine learning diligence.

V. CONCLUSION

Persepsi siswa tentang penilaian guru sebagian besar kurang baik (41,54%). Hasil pengujian hipotesis terdapat hubungan yang positif antara persepsi siswa tentang penilaian guru dengan hasil belajar geografi siswa kelas XI IPS SMA N 5 Padang, koofisien korelasi (r) yaitu sebesar 0,407 dan besarnya koofisien determinasi (r2) sebesar 0,166, hal ini berarti bahwa persepsi siswa tentang penilaian guru berkontribusi sebesar 16,6% terhadap hasil belajar geografi. Motivasi sebagian besar siswa kelas

XI IPS SMAN 5 Padang umumnya sangat baik (40,0%). Hasil penelitian ini menunjukkan terdapat hubungan antara motivasi dengan hasil belajar geografi siswa kelas XI IPS SMA N 5 Padang, kekuatan hubungan antara motivasi dengan hasil belajar geografi termasuk sedang dan kontribusi yang termasuk kecil, koofisien korelasi (r) yaitu sebesar 0,335242 dan besarnya koofisien determinasi (r2) sebesar 0,059, hal ini berarti bahwa motivasi belajar berkontribusi sebesar 5,9% terhadap hasil belajar geografi.

REFERENCES

[1] Sardiman. 2011. *Interaksi dan Motivasi Belajar Mengajar*. Jakarta: PT Raja Grafindo Persada.
[2] Slameto. 2010. *Belajar dan faktor-faktor yang Mempengaruhinya, Edisi Revisi*. Jakarta : Rineka Cipta
[3] Uno Hamzah. 2007. Teori Motivasi dan Pengukurannya. Jakarta: Bumi Aksara.
[4] Rakhmat, Jalaluddin. 2007. *Psikologi Komunikasi.* Bandung: Remaja Rosda Karya

Today's Muslims and the Voice of the Future

Nyong Eka Teguh Iman Santosa
The Graduate Program, Universitas Muhammadiyah Sidoarjo, Indonesia, peziarah@umsida.ac.id)

Abstract

As a pluralistic nation, diversity is always a pivotal issue for Indonesia. There are many religious traditions living inside its border. Within each tradition there are also various sub religious cultures to be taken into account. It definitely requires an emphatic and proportional approach to bind them in a single vision as one nation. The severe civil conflicts colored by religious sentiments in two decades ago have to be a living alarm to reminding Indonesian people not to slip away in the same path. Furthermore, the current emerging of radical religious movements has posed critical challenges toward the nation building. National unity would be in danger without internal solidity and solidarity. Hereon, a peaceful paradigm and moderate religious understanding are required to uphold the unity in diversity survived. The running of democracy imagining a positive relation among its members with various primordial backgrounds including religion must take a serious attention to develop proper approaches in dealing these issues. Here I see the current situations particularly of Islamic world can serve as a lens to comprehend the threatening crisis against any efforts to foster global peace and justice. Indonesia definitely has to contribute in facing it whether for national or common interest among the nations. By understanding this unease present reality and reflecting Islamic teaching on ra matan l l- lam n I argue for the need of managing diversities and fighting any abuses against humanity based on collective awareness of global solidarity in transforming actual problems for better human life in the future.

Keywords - Muslims, humanity, global solidarity, ra matan l l- lam n..

I. INTRODUCTION

Islam is one of world religions embraced by considerably people today. They cover all continents on this earth including the Asia-Pacific region (62%), Middle East and North Africa (20%), and Sub-Saharan Africa (16%). Most populated countries by Muslims are Indonesia (13%), India (11%), Pakistan (11%), Bangladesh (8%), Nigeria (5%), Egypt (5%), Iran (5%), Turkey (5%), Algeria (2%) and Morocco (2%). Thereby Muslims are regarded as the second largest religious group. Instead of it, they are not homogenous. The world of Islam is a mixture of complex ingredients based on their theological views, localized Islamic-cultures and political standpoints. It makes cultural pluralism as its most vibrant features. Unfortunately, the Islamic world is still facing some acute problems discomforting their existence in the first quarter of this twenty first century such as severe sectarianism, political and military oppression, intolerance and discrimination, and impoverishment and inequalities.

First, the world of Islam is still experiencing sectarian conflicts which are often tainted with sanguinary violence. A terrible nightmare that seemingly never ends in the Muslim worlds reproduces the cycle of death and the recycle of hatred. The vivid image is recently on display in the Middle East and North Africa region after the break of the so-called Arab Springs where Muslims are killing Muslims. Sadly to say, these occurrences are hovering over the ancient issue of sectarianism including between Sunnis and Shi'ites. Even the present conflict is predominantly played for the cause of power struggle not theological triumph; the traditional divisive identity could serve as an effective instrument for consolidating political support.

Second, Muslims are still confronting the peril of political and military oppressions. The central issue is directed to the fate of Palestine. I think what has happened to Palestinians since the self-declaration of the Jewish state in their land will always become the heart of resentment among Muslims up today. Palestine is like their old wound that has not yet dried. Every incident upon Palestinians in the flakes of their ghetto-like land today seemingly reopens and makes it bleeding afresh. Many efforts had already done to solve the problem but it remains.

Third, Muslims are still confronting intolerance or discrimination in many countries including in the Muslim majority countries which are mostly multicultural. This feature of multiculturalism certainly

can enrich the cultural diversity of the countries concerned but on the other hand it may stimulate uneasy problems of national integration within. Relation and interaction among existing cultures and identities could break up into tension and conflict. Managing and sustaining the cohesion of diverse cultures and identities within a single-imagined place of life are always a risky task.

Fourth, the world of Muslims is facing impoverishment and inequalities. In general, Muslim-majority countries are still categorized as not advanced countries. It is obviously ironic when we take into account that many Muslim-majority countries have natural riches in their land as a basic capital to be welfare, like Indonesia. Nevertheless, the biggest proportions of their people are living in poverty and under decent standards. The case in these Muslims countries may also be part of the global trends of inequalities. Evidently, even the categorized advanced-countries have also faced similar problems. There is a worrying disparity between the haves and the have-nots in our time.

Those complex problems are certainly in need of serious undertakings. However, the most irritating problem just comes to surface. What has to be done? In these current situations I think Muslims should not ever scapegoat others as the major cause of their disgrace while they put themselves as the innocent victims. When the predicament is getting worse and does not satisfy their needs, it is unwise to direct the arrows at the others before directing them at their own selves. They must realize that the biggest enemies they spare alive are within themselves. The external causes might exacerbate the case, but their internal weakness and shortcomings are finally the primary causes of their misery. They have to admit that they clearly deserve it though it is painful. Here, I see Muslims must focus their energy for better transformation. They could partake and contribute greater for the world by managing their abundant resources and potentials and not wasting them anymore for those entrapping evils.

What is important for Muslims to do now is to step forward to confess bravely their weakness and to cultivate eagerly the robust knowledge of their present history and civilization. At the same time, they dive deeply to rediscover the roots of their heritage and to unearth the wisdom of their past legacy. The fate of their future will not be much different if they fail to recognize their present as well as their past. This way could lead us to the heart of the matters. There is a gap between hope and reality as well as between normativity and historicity. The real life is far from even contradicts with the supposed Islamic ideals. On this premise, I believe that rethinking Muslims' understanding of their beliefs in different perspectives could be practical options to provide alternatives. The dark smokes of sectarian conflicts, repulsive oppression, intolerance and discrimination, and severe poverty and inequalities that are subjugating their worlds cannot be separated from the incompatibility of the living religious understanding with the living needs of contemporaries. A new world should be born as a new living entity from the womb of the old one. Mummification of the outdated understandings will only entail zombies and the world definitely cannot hope from them to alleviate the present sufferings.

At this point *ra matan l l- lam n* as an ideal, proclaiming the Prophet Mu ammad and his mission Islam must be a universal mercy, could help us to rediscover Islamic strength for any possible transformation.

II. METHOD

The data was taken from investigating of how the idea of *ra matan l l- lam n,* resting in the Qur' n, 21: 107, interpreted by Muslim exegetes. It explored philosophical conceptions of *ra matan l l- lam n*. As a philosophical concept, the idea is interpreted by exploring the meanings of the words structuring the given concept. Philosophy here was referred to the philosophy as a process, an act of rational reflection that produces a rational understanding; notwithstanding the concept of *ra matan l l- lam n* as the object of philosophizing was a part of religious faith. In Islam, faith and reason were not contradictory in their nature even it was necessary to upholding the faith as the truth to have a firm basis in the reason. *Mufassir n* in their efforts to grasp the most properly meaning of *ra matan l l- lam n* definitely did philosophizing on that very concept and related others. Available *tafs rs* from various traditions were used. This approach provided a map of existing differences among them by notifying the variation of their interpretations. It also enabled us to recognize different renditions or new assertions of its meaning. The theories which could be inferred subsequently elaborated with present reality to illuminate new insights for better future.

In the practice of analysis, there were two main integrative steps: [1] reading and [2] interpreting the data. John Burrow offered two analogies in describing both steps: [1] the 'eavesdropping' on a conversation and [2] a translation. The former needed of patience, alertness and persistence in our

attention to the data. We try to understand the components by their contexts and building up our sense of context as we identify its component. The later saw us like 'a medium between two worlds', the past and present. It was not merely a translation *from* but also *into*. Here, to and for whom we translated was a matter of choice which might necessarily be political.

III. RESULT

Ra matan l l- lam n had been understood by Muslim exegetes in various ways. This is particularly influenced by their interpretations that showed: (a) the emphasis on the identity distinction between Muslims (believers) and Non-Muslims (disbelievers); and (b) the exaggerative expansion of the interpretation context to include eschatological dimension. Both occur in interpreting the concept of *ra mah* as well as *al- lam n*. The first two schools, namely the school of Ibn Abb s and Ibn Zayd, are looking at the difference of attaining mercy between those who believe and do not. For Ibn Zayd, the difference is in this world as well as in the hereafter. For Ibn Abb s, both are equal in attaining the mercy in this world in the form of the safety from destructive calamities as befallen upon the past peoples, but the difference occurs in the afterlife. For the third school, which is a later development, *ra matan l l- lam n* as a universal concept should not be distinguished between the believers and disbelievers, either in the form or context, in this world or in the hereafter. These interpretations had been replicated and continued to color the contemporary Muslim understanding of *ra matan l l- lam n*. Various interpretations of *ra matan l l- lam n* can be mapped at least to four theories. First is the theory of selective or optional mercy. Second is the theory of the sword of mercy. Third is the theory of prophetic specialty. Fourth is the theory of the indivisibility of prophethood. All these theories however are lack of comprehensiveness. Each theory puts its interpretation of *ra matan l l- lam n* on a specific emphasis.

The theory of selective or optional mercy emphasizes on the individuality and independency of human beings. They are endowed with a free will as well as the capacity to make a choice. It enables them to select available options and recognize certain consequences of any choices made. Here, mercy is provided to be chosen optionally. Everybody is allowed to decide which is best. However, everybody must realize that every choice has a consequence. The theory of the sword of mercy emphasizes on the communality. In the name of justice or rule of law certain 'violence' is allowed and justified to protect community from what is perceived as evil. Legal dimension seems to be stronger in this interpretation. Here, community is put on the cliff of threat. It could be broken or died if not defended or protected. To do that 'a necessary evil' namely war, assassination or death sentence is legal. It is justified to exterminate the evil and therefore the community is saved. The theory of prophetic specialty emphasizes on plurality. It sees that Mu ammad is unique as well as his prophetic mission. It entails the plurality of prophethood. There is such a hierarchy among the prophets and their missions. At least, Mu ammad could be seen as the noblest prophet and messenger. Unlike the other messengers who carried God's message to particular nation, his mission is for all nations. This specialty makes Islam worthy to fulfill the will of God as a mercy to all peoples. The theory of the indivisibility of prophethood emphasizes on unity. It encompasses the differences and highlights the sameness. All prophets and messengers are mercy. Their message comes from the same source, One All Mighty God. It makes their message in substance is not different. They are signs of God which are universal.

In these theories, there is also a sense of sharp dichotomy even segregation between believers and disbelievers in interpreting the meaning of *ra matan l l- lam n*. If the word *al- lam n* is referred to the whole human beings so the word *ra mah* should be interpreted in a similar sense of universality in achieving a cohesive meaning. God has stated the mission of the Prophet in aligned terms in the verse. That is *ra mah* in general and *al- lam n* in plural. Therefore I think it is more appropriate to see the idea of *ra matan l l- lam n* through an inclusive perspective. In above explanation, it could be done by putting the interpretation proportionally on the level of mundane and communal salvation, not of eschatological and individual salvation. Here, the universality of mercy signed to anyone regardless of race or any religious preferences or belief and faith is affirmed. The prophetic career of Mu ammad the Messenger of God has exemplified that the idea of universal mercy could embrace disbelievers in its shade, not only believers. And it is truly possible when *ra matan l l- alamin* is understood in the sense of mundane and communal mercy, not eschatological and individual mercy. By shifting our

perspective in seeing humanity in its oneness in this worldly life, the mercy is indeed the problem of both believers as well as disbelievers. .

IV. CONCLUSION

The classical theories of *ra matan l l- lam n* were in need of critical reconsideration to uphold their cogency. These theories just emphasized on a specific notion. The idea was tended to be interpreted in the light of personal salvation in which the dichotomy of believers and disbelievers was sharpened. The idea of *ra matan l l- lam n* is more appropriate to be understood in the light of communal salvation in which all human beings share humanity in this worldly life. Better future is a beautiful dream that does not belong solely to Muslims. Its realization is a common goal that must be struggled hand in hand by Muslims and Non Muslims. Being mercy for the worlds is not an exclusive Islamic project. It is a universal wisdom that openly offered to everyone regardless their primordial backgrounds to make efforts of its attainment. Here, the idea of *ra matan l l- lam n* has illuminated an inclusive and emphatic Islamic perspective enforcing the survival of unity in diversity. It is important particularly for Indonesia as a multicultural nation to manage diversities and fighting any abuses against humanity. *Ra matan l l- lam n* could also be the door for Muslims to engage global solidarity in transforming actual problems for peace and justice.

Today's Muslims should embrace this universal spirit of *ra matan l l- lam n* that basically recommended to any attempts of Islamic missions to open themselves to plurality. They have to recognize that this world should be cultivated for the betterment of all peoples regardless their primordial backgrounds. They should prepare themselves to disclose any prejudices and to combat any hatred in bridging and building a mutual trust between differences. They must also be ready to create a set of consensus that respects any parties equally without discrimination. This consensus will be the common criteria to determine justice. The commitment and consistency in maintaining mutual trust and upholding justice will then be the core ethics of the global society of mercy.

REFERENCES

[1] N.E.T.I. Santosa, M. Machasin, and S. Margana, "Rahmatan lil-'Alamin: Pemetaan Konseptual tentang Ide Universalitas Misi Muhammad Saw Sebagai Rahmat dalam al-Qur'an" (pp. 317-337), Sumbangan Pemikiran Sekolah Pascasarjana Berbasis Multikultur dan Kearifan Lokal sebagai Fondasi Kemandirian dan Kedaulatan Bangsa*,* Yogyakarta: Sekolah Pascasarjana UGM, 2016.

[2] N.E.T.I. Santosa, "*Ra matan l l- lam n:* Universal Mercy in Early Islamic Historical Writings", Ph.D. thesis, the Graduate School, Universitas Gadjah Mada, Yogyakarta, Indonesia, 2017.

[3] J.W. Burrow, "Intellectual History in English Academic Life: Reflections on a Revolution" (pp. 8-24), Palgrave Advances in Intellectual History, Hampshire & New York: Palgrave Macmillan, 2006.

Nyong Eka Teguh Iman Santosa. He is currently employed as a lecturer by Universitas Muhammadiyah Sidoarjo. He obtained Bachelor in Islamic Education from Universitas Muhammadiyah Sidoarjo in 2003 and Master in Islamic Thought from the Graduate School of the State Islamic University (formerly IAIN) Sunan Ampel Surabaya in 2005. He completed his doctoral study at the Indonesian Consortium for Religious Studies, Universitas Gadjah Mada, in 2017. He is a registered member of the Indonesian Lecturer Association (ADI).

The Rhetoric of Islamic Da'wah in Live, Love, Laugh Ricis Comic
Written by Ria Ricis

Putri Dian Afrinda
STKIP PGRI Sumatera Barat, putridian_afrinda@yahoo.com

Abstract
This paper contains a discussion about the rhetoric of da'wah in Live Love comics, Laugh Ricis by Ria Ricis. Da'wah which essentially contains elements of religious education that is usually found in the mosque delivered by the speaker, in a serious atmosphere and occasionally interspersed with humor. Da'wah in this research is delivered in comic form. The comics in this study are biographical comics because they tell the life of religious leaders. In that comic, there are da'wah submitted by authors indirectly. Rhetoric deals with the art of speaking. The art o thef talking is related to skillful speech. Skillful in composing the word to become a profound meaning needs aspects of rhetoric which in this case is the comic she wrote. The rhetoric of da'wah is the art of speaking to convey the message of da'wah. This discussion is based on the view that rhetoric or art of speech is needed to invite, influence others to practice the teachings of Islam. The purpose of this study is to describe the rhetoric of any da'wah used in the comic and the message of da`wah, what contained in the comic. The method in this research is descriptive qualitative research method. Technique of collecting data in this research is library technique, librarian technique here mean relate findings with theory used. The source of this research data in the form of writing contained in comics Live, Love, Laugh Ricis by Ria Ricis. The data in this study is a quotation of words or phrases contained in Live comic, Love Laugh Ricis by Ria Ricis.

Keywords - *Rhetoric, Islamic Da`wah, Comics*

I. INTRODUCTION

Lectures or da'wah are usually found in the mosque or in the more formal religiious lecture recitation. Then, da'wah can also be delivered through the lyrics of the song as has been done by the King Dangdut, Rhoma Irama. In addition, it can also be submitted through writing. In line with that opinion, the expert of rhetoric which is one of the lecturers in state universities stated that the process of rhetoric in communication can take place orally and can also take place in writing.

The writings contain supportive stories that can be a way to deliver da`wah its own. Some of the da'wah delivered in novels such as written by Habiburahman, Taufiqurahman, A. Fuadi, Asma Nadia and many more which is interested to be studied. This is because the message conveyed by the author does not seem to govern or patronize the reader. Readers are served with stories that are packed with interesting language so that the messages conveyed can be infused by the readers. In addition through the novel, da'wah can also be distributed in the form of comics. One of them is a comic written by Ria Ricis. Comics, in this study, is a biographical comic of a selebgram life journey like Ria Ricis. Ria Ricis is well known for the videos she has uploaded to her instagram account which are meaningful and containing the message of da'wah. Besides, Ria Ricis has been awarded in SOCMED AWARDS event in RCTI as selegram hijabers 2016. Due to the increasingly advanced technological developments, social media becomes the main need for everyone to show their self-actualization. This is used by some people to share knowledge, knowledge or information that is useful to others.

In delivering both spoken and written da'wah, art is necessary. Art means as how is the writer or speaker ability to influence others, persuade others to agree with the information being delivered. In line with that opinion, Amin (1997: 1) states that there are at least three forms of dakwah propagation, namely: first, dakwah bil-lisan: "verbal way to deliver information or messages of da'wah (lectures or direct communication between the subject and object of da'wah). Second, dakwah

bil-hal: "da'wah that is done by using real actions as has been done by the Prophet Muhammad S.A.W, when arriving in Medina through the building Quba Mosque. Third, da'wah bil-kitabah, which is done through writings. One form of written dakwah (Da'wah bil-kitabah) is a comic with a type of biography written selegram Ria Ricis. The da'wah is delivered in a rhetorical language. According to Hendrikus (1991: 46) rhetorical communication is important so that what is spoken can be heard; What is heard is understandable; What is understood can be approved; What is agreed upon is acceptable; What is accepted can be lived and what is lived can change behavior. The change of behavior is expected in accordance with the content of the da'wah delivered. In order to make the information conveyed can be believed by the reader then needed a certain way of delivering. That way of delivering da`wah can be leant through rhetoric knowledge. Therefore, it can be concluded that rhetoric is required in da'wah.

There are several principles of rhetoric applied by Prophet Muhammad in the da'wah as follows (Rachmat, 1996: 7).

1. Emotional Appeals
   Prophet Muhammad SAW, when trying to convey the message of dakwah, was always touching the hearts of the audience, so that what he had delivered can involve their feelings, emotions, hope, and affection. Emotional appeals is a very decisive principle of rhetoric when it comes to express the essence of the problem or problem to be conveyed. If initially unattractive, then it is certain that the audience or listeners or readers will not be interested in following the next description. Given this, in the paradigm of Aristotle's rhetoric, these emotional appeals are an effective way to influence humans.

2. Using Persuasive Language
   The principle of rhetoric which is also applied by the Prophet in doing Da`wah is that he uses persuasive, gentle, clear language, and therefore very easy to understand his meaning and followed by the laity though. The Prophet used persuasive language because essentially desiring ease and of course this is indeed in line with the principle of rhetoric.

3. Looking after the Audience Objectives condition
   Theoretically, the relevance factor of substance and technique in delivering messages or information with audience objective socio-cultural conditions in rhetoric is an important factor. In this case, there are several principles of rhetoric applied by the Prophet Muhammad S.A.W in his da'wah, like: First, to give al-Indzar (warning). Al-Indzar is often accompanied by the threat of punishment for those who disregard the command of Allah and the Messenger. The message substance and delivery must be relevant to the objective condition of the audience become the principle of the Prophet Muhammad S.A.W.

In the rhetoric of writing, there are two things to be considered, such as the style in writing and the tone in writing (Syafei, 1988). Here is the full description.

1. Style in Writing, which is the way of the author to present themselves that are seen in both verbal and nonverbal behavior. Some of the principles should be applied including reading other books, confident, earnest, write the mastered, face the problem with a fair, put forward something simply, put forward your own opinion, try something new, not too serious.
2. Tone in Writing, is related to the author's sense of the theme / problem written and toward the readers. there are three kinds of tone in writing
   a. Writing with the author's attitude above the reader. If the author has an in-depth knowledge of a written topic, then use this tone.
   b. The writing tone with the author's attitude assumes that the reader is the same with him / her. The author assumes that the reader has the same knowledge about the written topic.

c. The tone of writing in which the author is assumed to be under the reader. The author is under the reader because of social status, age, or power.

To describe how da`wah rhetoric used by Ria Ricis in the comic is, then the description of theory above are served and used as indicators in the data analysis

II. METHOD

This research applies descriptive qualitative method. The data collected in the form of words, images and not the numbers. This study will contain data citations to illustrate the presentation of the research. The data in this study is a document. The 168-page comic strip was published in September 2016 by Pastel Books PT Mizan Pustaka. The technique used to analyze the document is content analysis. Content analysis is any technique used to draw conclusions through the discovery of messaging characteristics, and is done objectively and systematically. Data collection is done by scanning images that contain words, sentences related to research.

III. RESULT AND DISCUSSION

The following data are contained in a biographical comic written by selebgram Ria Ricis. Here are the full description

Data 1

The above data implements two types of rhetorical da'wah principles that are emotional appeals, and use persuasive language. This can be seen in the use of the word ayo which means appealing and can persuade the reader with an explanation such as 'smooth aja slowly but surely'. In addition, the author compares acne with aurat. The reader can see the analogy as a sensible thing that can persuade the reader. In addition there is no threat if it does not implement the recommended things that is using hijab, then the data does not apply the principle of observing the objective condition of the audience. Writing style used in data 1 is put forward simply, not too seriously so it can be a new thing in da'wah. The tone in data writing 1 with the author's attitude assumes the reader is the same. The author assumes the reader has the same knowledge about the topic written, but the author has his own way of conveying his message.

Data 2

The above data describes how a woman's independence should be and the data implements two types of rhetorical da'wah principles: emotional appeals, and uses persuasive language. This can be proven by a rhetorical question that asks the reader's consent to the author's opinion. In addition, the data can persuade the reader by using the comparison of the incidence experienced by a small child toward the incidence that will be experienced later on when he is adult. The da'wah is delivered in a simple, and not too serious. The writing tone in the data above is that the author's attitude and the reader is the same. The author assumes that the reader has the same knowledge about the topic that is written, because it directly gives an example of herself.

Data 3
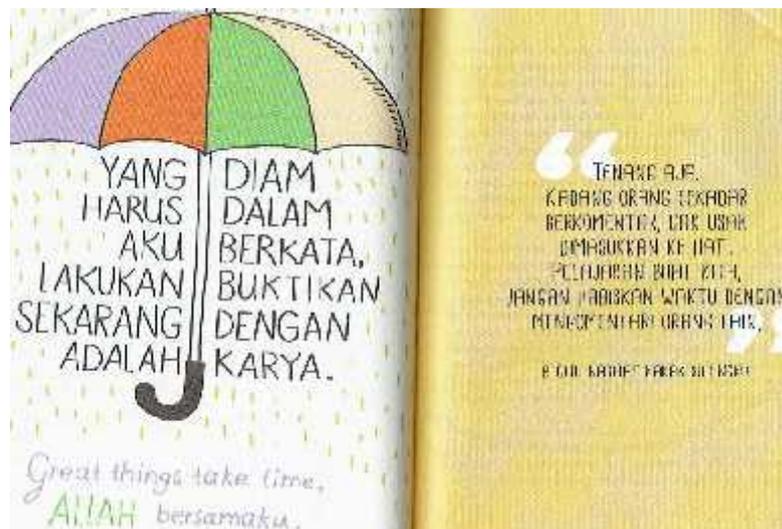
The above data implements two types of rhetorical da'wah principles that are emotional appeals, and use persuasive language. It is because the above sentence is reminiscent of ignoring others' bad comments. Persuasive on such data as in words *diam dalam berkata, buktikan dengan karya*. This shows that the author gives support, encouragement, motivation, so as not to be easily affected by the bad things presented by others. In addition, there is no threat to keep commenting on others, then the data does not apply the principle of paying attention to the objective condition of the audience. The writing style used in data 3 is presented simply, not too seriously so it can be a new thing in the da'wah. The writing tone in data 3 is that the author's attitude who assumes if the reader is the same with her. The author assumes the reader has the same knowledge about the topic written, but the author has his own way of conveying his message.

Data 4

The data above apply the principle of da'wah rhetoric is an emotional appeal, and uses a persuasive language. The author provides an analogy to see another point of view in addressing a problem. By looking at the analogy it can persuade the reader. In addition, the threats to the above data are not punitive if a violation occurs. So, the data apply the principle of paying attention to the objective condition of the audience. Writing style used in data 4 is put forward simply, not too seriously so it can be a new thing in da'wah. The tone in writing the data is that the author's attitude to assume if the reader is the same with her. The author assumes the reader has the same knowledge about the topic written, but the author has her own way of conveying her message.

Data 5

The data above apply the principle of da'wah rhetoric is an emotional appeal. The author gives a choice that can be seen in the sentence *berkatalah yang baik atau diam*. The description described in the data is more emphasis to remind that not to do anything wrong. In addition, the threats to the above data do not explain the punishment to be imposed if the offense is committed. Thus, the data do not apply the principle of paying attention to the objective condition of the audience. The writing style used in data 5 is put forward simply, not too seriously so it can be a new thing in da`wah. The tone in writing the data is that the author's attitude to assume if the reader is the same with her. The author assumes the reader has the same knowledge about the topic written, but the author has his own way of conveying his message.

Based on the data analysis, it can be concluded that generally the principle of rhetoric da'wah used the author in conveying the message of her dakwah in writing. Emotional appeal, and figurative language. For the principle of paying attention to the condition of audiences, the author uses a very few of this prinsciple because the author replaces it by analogizing something and providing a solution to the problem. Writing style of the author is generally delivered in a simple way, not too serious so as to provide novelty in the da'wah, while for the tone in writing, the author is generally more self-positioned herself with the reader. It is because the topic that is conveyed by the author is not new and the reader has the equal knowledge compared to the author. However, sometimes the author is above the reader, but not patronizing. The author positions herself above the reader based on the experience she has experienced, so as to the better convincing the reader to take lessons from the experience of the author.

IV. CONCLUSION

Based on the discussion of the comic entittled Live, Love, Laugh, the value of rhetorical dakwah written Ria Ricis is meaningful due to her way of delivering the propaganda based on facts by using the writing style and tone that is not patronizing. These moral messages are delivered with a persuasive that can open or change the reader way of thinking. In this comic, there are descriptions of various forms and situation of the author life journey. The message of dakwah was not too serious, with a touch, with innuendo but more touching.

REFERENCES

[1] Hendrikus, P. Dori Wuwur. 1991. *Retorika.*Yogyakarta: Kanisius.
[2] Kridalaksana, Harimurti. 2001. *Kamus Linguistik.* Jakarta: Gramedia Pustaka Utama.
[3] Masyhur Amin, 1997. *Dakwah Islam dan Pesan Moral*, cet ke-1 Yogyakarta: Al-Amin Press.
[4] Rakhmat, Jalaludin. 1996. *Psikologi Komunikasi* Bandung: Rosdakarya.
[5] Ricis, Ria. 2016. *Live, Love, Laugh* Ricis Bandung: Mizan Publishing.
[6] Syafei, Imam. 1988. *Retorika dalam Menulis.* Jakarta: Depdikbud Dirjen.

Culture and Global Change in The Malay World – The Inherent Challenges[4]

Rais Yatim
International Islamic University Malaysia

Abstract

At this very moment, especially from the Nusantara or Malay World area are facing a one-sided, or more aptly put – "loop-sided" cultural atmosphere. We increasingly live more and more on the exported products and values of other life system by way of education, trade, economic and social functions. By this I mean we are living more and more within the precincts of the culture of exporting countries, largely from the West and on a smaller scale, from the East itself. Indonesia, Malaysia, Singapore, Brunei and Singapore are enmeshed to live by the cultures of others than by the values of their own.

Keywords – Culture, Global Change, Malay

---

[4] Full paper is published in Asian Journal of Language, Culture, and Humanities as form of conference collaboration agreement

Parents's Contribution to the Silent Tendency of Sexually Assaulted Child in Laurie Halse anderson's novel "Speak"

Resty Maudina S
Faculty of Humanities, Andalas University, Indonesia resty.maudina@gmail.com

Abstract

The author examines the way Melinda's parents treat her and how those treatments contribute to Melinda's decision to keep shut her mouth. I argue that parents play a big role in trigerring Melinda's decision to keep silent. Further, I believe the same way happens in real life as the finding through news report of sexually-assaulted children shows in the discussion section. Kenneth Burke's and Garnett's theory that literature provides partial or full representation of reality are used as the base on this analysis (Lye, n.d, "The Differences between Literary Criticism, Literary Theory and 'Theory Itself'"). Library research will be applied in order to find whether or not her parents influence her decision. By connecting the text of the Laurie Halse Anderson's Speak with some supporting data for instance child-rape reports in Indonesia, the author finds that family play an important part escalating Silent Tendency on Sexually-Assaulted Children. As a result, I find that Speak written by American author illustrates how parents trigger sexually-assaulted children to keep shut their mouth in other parts of the world such as Indonesia.

Keywords - child rape, Laurie Halse Anderson's Speak, sexually-assaulted child, silent tendency

I. INTRODUCTION

Parents are the closest persons to talk about personal problem children face and to discuss various ways to solve it. However, as the time flies parents are getting busier day by day supporting their family's financial condition. It is no longer taboo both father and mother work in order to fulfill their needs. Unfortunately, their children are left alone living by the lackness of their parents's affections. They no longer have time to discuss something even to talk. Worst, stickynotes or text messaging become a common communication tool family members use to interact. Sexually-assaulted children have no confidence to talk about being sexually assaulted; worse they feel their parents would not even listen to them.

One of American authors who brings up this social problem to surface is Laurie Halse Anderson. Laurie Halse Anderson is a famous American author whose works have earned numerous national and state awards, as well as international recognition. One among her stunning works is *Speak*.

There are scarcely previous researches using *Speak* as their object. O'Quinn argues in her Journal *Between Voice and Voicelessness: Transacting Sillence in Laurie Halse Anderson's Speak* that *Speak* is challenging the oppression of silence of woman. O'Quinn believes it was a well-modeled gender rule that says nice girls keep the matters of self & family private and Anderson's *Speak* againsts it. O'Quinn says some consider how to present themselves as it would seriously impact how they were perceived by the world. History of silence as self-abnegation is challenged by realistic character who at the end overcomes her different situation. O'Quinn provides novel excerpt to strengthen her ideas. O'Quinn uses feminist perspective and both intrinsic and extrinsic approach for her research.

While McGee believes Anderson carefully shows Melinda is none of voiceless, fragile or purely powerless girl. Instead, she finds strength despite her lack of a traditional "voice." He then believes it is an empowerment narrative in the traditional sense because Melinda's power does not come only from speaking about what happened. McGee elaborates some supporting theories or statements such as Hermman's, Gonnick's, Cadden's, Sprague and Keeling's, etc. McGee uses Focault's psychoanalytic's approach for his research.

Other research is from Agustin. She believes Melinda is the representation of Laure Halse Anderson. She traces back Anderson's story and how this novel contributes to reduce adult sexual violence in society. Agustin uses Alan Swingwood Sociological's perspective & Biographical Approach for her research.

By investigating *Speak* we may at the end see how ignorant we are as part of society and how big the impact we will make by avoiding our ignorancies. Parents has a responsibility to get their children to fully understand sexual assault and be brave to speak up in case it happens to them. Therefore, I propose this novel delivers strong message that parents contributes to the tendency of sexually-assaulted children to keep quite and hide their trauma inside. Nowadays, after have been published for about 18 years, *Speak* is still irreplaceable as silence tendency of sexually-assaulted children is still remain unsolved. I limit my research only to analyze association of Melinda's parents toward Melinda which lead her to shut her mouth.

II. METHOD

In collecting the data, I will take it from both primary and secondary data. Primary data are taken from *Speak* novel by Laurie Halse Anderson. The secondary data are any information taken from related materials such as books, online journals, articles which related to the topic that are available in library and the internet.

In analyzing the intrinsic data, I read the story extensively. Then, I will identify the extrinsic elements of the novel such as child rape report in Indonesia to proof *Speak* was the representation of social problem not only in America but also Indonesia and still is.

III. RESULT

The story of Melinda's mind speaks pulls people to notice there might be a big story behind shut mouth and distinct behavior of kids. The story begins with the sudden hatred Melinda Sordino gets particularly from her 9-years-exbestfriend, Rachel. Melinda is the object of bullying in the school as nobody is getting bothered and intrigued for her silence and just classified her as a freaking loser. Reader might not get the notion of the reason most people hate her until the middle of the story. People hate her because she calls the cops when she was at the party, which is a little wild, and they believe she wants to break the party. However, Melinda is actually so frantic that she is being raped. She has no idea how to tell her parents after she is raped at the party. She calls the cop, someone slaps her, and Rachel hates her without even asking her of what is going on. She finds her parents are not in the house as they expect Melinda to sleep over at Rachel's house. What makes it even worse is her mom and dad arrives home late separately.

> "When I snuck home that night, they weren't in the house. Both cars were gone. I was supposed to have been at Rachel's all night long-they weren't expecting me, that's for sure. I showered until the hot water was gone, then I crawled in bed and did not sleep. Mom pulled in around 2 a.m., dad just before sunup. They had not been together. What they had been doing? I thought I knew. How can I talk to them about that night? How can I start? (Anderson 72)."

As we can see above, when Melinda faces a shocking catastrophy in her life, her parents is in dishamonious stage. Eventhough it is not stated directly, she knows as she is aware of her parents's disharmonious. In such difficult and heartbreaking time, Parents' role is strongly needed. However, children who find their parents disharmonious mostly think their parents have no time left for them as it has been used for their own problem. Parents throw out rage to schools or blame them to be responsible for their children's behavior. They do no realize that they are also one of reasons of why Melinda shuts her mouth. She is depressed inside and feels there is no one would care, give a solution or even listen to her.

In the story through Melinda's thinking we may see the situation that Melinda's Mom and Dad often keep arguing which makes Melinda feels she has no place to talk to. We notice clearly by looking at the quotation below why she shuts her mouth that even the guidance counselor, who does not know them as long as she does, notice she shuts ther mouth because her parents are busy enough arguing each other and have no time to listen to her.

> "…Mother responds with unladylike language. Father suggests that the guidance counselor visits that hot, scary underground world. The guidance counselor grows quite. Maybe she understands why I keep it zipped… (Anderson 114-115)."

Tracing back in the story, some parts show Melinda's parents's disharmony makes her stop thinking to tell her parents about everything that makes her nearly mute. Since long time ago until now,

wealth is spellbinding so people do not realize they are after wealth while loosing other treasure. Money blinds lots of people. Nowadays, people are frantically busy making money.

> "I go to bed the night before Thanksgiving at 10 p.m. She's pounding on her laptop at the dining-room table. When I come downstairs Thanksgiving morning, she's still there. I do not think she slept (Anderson 57-58)".

By looking at the quotation above we notice even on the day before Thanksgiving her mother is still busy working extra until morning. She does not even notice her daughter is there looking at her sad as her laptop spends more time with her compare to Melinda; her daughter. As Anne Jasper says children coming from a wealthy family has the bigger percentage of suffering lack of attention and affection. Needless to say they are too busy after prosperity and end up having no time left to even effectively talk with their children.

> "…many children from well-heeled families suffer from their parents' good intentions to provide for their family simply because the parents end up being too busy earning money to spend time with their children. More than any other thing, children need to have their parents spend time with them, to teach them, to talk with them, and to have fun enjoying each other's company (Jasper 39)."

Melinda's parents do not communicate each other or with her like family supposed to be. Posted note is their communication platform. It is stated as her mom is terrifically busy working, she just makes a notes to communicate and lets Melinda order pizza most of the time as she has no time for cooking. Her dad gets lots of pressure at his office which makes him expected nothing wrong and everything clean as it is supposed to be. This situations left ideas as Melinda says "what else is there to say?".

> "I come home to a note that says, "Pizza. 555-4892. Small tip this time." Clipped to the mote is a twenty-dollar bill. My family has a good system. We communicate with notes on the kitchen counter. I write when I need school supplies or a ride to the mall. They write what time they'll be home from work and if I should thaw anything. What else is there to say? (Anderson 14)."

Busy working parents are often not engaged with their children. Several reports shows parents have no idea their children being raped after pregnancy because of the parents' lack of sensibility. In Indonesia a kid on her sixth grade is expelled after getting caught that she is pregnant of six month. Her mother does not know until the teacher informs her. She says she knows her daughter gains more weight but she does not suspect she is pregnant because she has never said anything.

> "Saya tahu anak saya tambah gemuk, tapi tidak sangka kalau dia hamil. Karena dia tidak pernah cerita apa-apa," katanya, kepada wartawan (Suripatty, "Hamil Diperkosa 3 Pria, Siswi SD Dikeluarkan dari Sekolah")."

Although her trauma shut her mouth, this kid slowly tries to explain her scary memory. She was raped by three men living in her neighborhood. She is small and can not defend herself. She says she said nothing to her mom and does not scream even though she's scared.

Another report explains that Kuntum (13) is raped by five teens live in her neighborhood. Kuntum's dad MY (33) does not know she is on her five months pregnancy. He said he knows his daughter often pukes, but he thinks it is nothing more than not feeling well. Therefore, he only gives hot oil to loosen her fever and nausea. He finds out her pregnancy when Kuntum faints at school after throwing up. He finds out the pregnancy result after her daughter is sent to the nearest hospital.

> "Ayah Kuntum, MY (33), mengatakan, dirinya tidak menyangka jika Kuntum mengalami kenyataan pahit tersebut (pregnancy)…hingga suatu hari MY cukup kaget ketika diberitahu bahwa anak pertamanya itu pingsan di sekolah. Sudah begitu, Kuntum juga muntah hebat. Akhirnya, bocah kelas VI SD (sekolah Dasar) itu dilarikan ke Puskesmas setempat. Dari hasil pemeriksaan itulah MY mengetahui bahwa anaknya sedang hamil lima bulan (Wibisono, "Muntah di Sekolah, Siswi SD ternyata Hamil akibat Digilir 5 Remaja")."

Melinda's parents try to conceal their marriage issue but turns out to be a failure. Melinda is aware of it and it makes her put them as the last people who would listen to her. It is better if parents let their kids know and make them understand. "Three magazines later, my parents are arguing. Not a riproarer. A simmering argument, a few bubbles splashing on the stove. I want another doughnut, but do not feel like wading through the fight to get it… (Anderson 59)."

They are not close to Melinda. They do not encourage her to talk to them openly; they do not engage her to talk to them. As Herrerias mentions that parents should be "encouraging their kids to talk

openly with them, and being accepting even when children misbehave. It is all right to reject a child's behavior, but it is hurtful to reject the child. Children must believe that their parents will love and accept them no matter what (2)." It contributes a lot to Melinda's continuity of silence as they do not make her feel like they want to listen and understand her as we can see below. "They keep asking questions like "What is wrong with you?" and "Do you think this is cute?" How can I answer? I do not have to. They do not want to hear anything I have to say. They ground me until the Second Coming (Anderson 87)."

IV. CONCLUSION

Speak shows a deep moral message that family play a big role in children's openness & safety. As it can be seen in the discussion, some parts shows affection and closeness of parents would make Melinda's choice different. In case Melinda's parents engaged her the story would be different. What Burke and Garnett say is proved. *Speak* reflects ignorance in real life. It tries to drag parents as part of society to care more to their children. The story Melinda's mind speaks pulls people to notice there might be a big story behind shut mouth and distinct behavior of kids and the role of parents is necessarily needed.

REFERENCES

[1] Agustin, W. (2016). Reduction Of Young Adult Sexual Violence As Reflects In Laurie Halse Anderson's Speak (Unpublished Thesis). Andalas University, Padang.
[2] Anderson, Laurie Halse. *Speak*. New York: Farrar Straus Giroux, 2011.
[3] Herrerias, Catalina. *Parents's Guide to Prevent Child Sexual Abuse: Tips to Keep Your Kids and Teens Save.* London: Kidsright, 2003.
[4] Jasper, Anne. *Raising Good Children*. United Kingdom: Athaenaeum Press, 2004.
[5] McGee, C. (2009). Why Won't Melinda Just Talk about What Happened?
Speak and the Confessional Voice. Childrem's Literature Association Quarterly, 34(2), 172-187.
[6] O'Quinn, E. J. (2001). *Between Voice and Voicelessness: Transacting Sillence in Laurie Halse Anderson's Speak.* The Alan Review Fall, 54-58. ONLINE REFERENCES
[7] Lye, John. "The Differences Between Literary Criticism, Literary Theory and Theory Itself'." *Departement of English Language & Literature*. n.d, brocku.ca, https://brocku.ca/~webdev/english/courses/4F70/crit.vs.theory.php. Accesed Web. 3rd Dec. 2016.
[8] Suripatty, Chanry Andrew. "Hamil Diperkosa 3 Pria, Siswi SD Dikeluarkan dari Sekolah." *Sindo News* [Indonesia], Electronic ed., 4 Nov. 2016.
[9] Wibisono, Yusuf. "Muntah di Sekolah, Siswi SD ternyata Hamil akibat Digilir 5 Remaja." *Berita Jatim* [Jawa Timur, Indonesia], Electronic ed., 28 Jun. 2016.
[10] "Speak (Anderson Novel)." *Wikipedia*. 14 Nov 2016, Wikimedia Foundation, Inc., https://en.wikipedia.org/wiki/Speak_(Anderson_novel). Accesed Web. 3rd Dec. 2016. "Welcome to the Purdue OWL." *Purdue OWL: MLA Formatting and Style Guide*, n.d, https://owl.english.purdue.edu/owl/resource/747/1/. Accesed Web. 3rd Dec. 2016. "Youngadult Speak." *Laurie Halse Anderson*, n.d, http://madwomaninttheforest.com/youngadult-speak/. Accesed 3rd Dec. 2016.

Ideology Transformation in Taufik al-Hakim's Short Story "Imra'at Allatii Ghalabat Al-Syaithan" and its Transformed Film

Reza Sukma Nugraha
Literature Department, Universitas Indonesia, Indonesia, reza.sukma@ui.ac.id

Abstract

The research aims to expose the ideology transformation in Taufik al-Hakim's short story "Imra'at Allatii Ghalabat Al-Syaithan" and its transformed film with the same title. The analysis is conducted by explaining the narrative structure of the short story and the film structure which later are compared by the theory of intertextuality. The structure distinctions are analyzed based on Goldman's genetic structuralism to understand the ideology of both author and film director as the form of world vision 'vision du monde'. The findings show that in IAGS film occurs some modifications in its structures, that are; plot, character, and characterization. The modification presents transformation on the ideology that Taufik al-Hakim conveyed in his short story. Thus, the transformations depict new idea about the life of middle-class society, humanity, and morality.

.

Keywords - *adaptation, ecranisation, ideology, intertextual, transformation.*

I. INTRODUCTION

The adaptation of a novel into a film is known as ecranisation. The term is derived from French "ecran" which is introduced by Eneste (1991:11). Moreover, Eneste explained that ecranisation is white screening, transfer, or adoption of a novel into a film. The significant transformation appears from the media used, which literary text forms in language and words, while film depicts in visual form (image).

Eneste also stated that the process of the adaptation emerges various transformations. The significant transformation occurs in the process of the mode change from the form of words into visualization. However, the reader's imaginations about the literary work are not entirely similar to the visualization transformed in the film. This occurs as ecranisation film is a form of a new text produced by the director's authority in a long process. Hence, ecranisation is a reception of the director upon the literary text.

This research analyzes "Imra'ah Allatii Ghalabat asy-Syaithan" (*The Woman who Beats the Devil,* further is abbreviated IAGS) written by Egyptian author, Taufik al-Hakim, as one of ecranisation productions. The short story was written in 1953 and published in anthology Arinillah. Meanwhile, the film was directed by Yahya al-Alami which was adapted into 114-minutes duration film with drama genre and first screened on March 19, 1973, in Egypt.

As the ecranisation production, IAGS film is possibly distinct from the original text. The distinction, according to Bluestone (1957:1) is not only influenced by both media's inadequacy (literary text and film), but also the reading and apprehension from the director and scriptwriter of the short story. Hutcheon (2006:1) added that the distinction between literary text and film can be identified by the medium which she argued that film conveys the message through images and fewer words compare to the literary text. Thus, she refers ecranisation as the process of simplification.

As a form of reception, the director not only interprets the text but also embed certain ideology based on his tendency and mission. The embedded ideology the director transmitted into the film production is determined by the horizon of expectation when reading the original text. Hans Robert Jauss argued that horizon of expectation is determined by the norms, knowledge and experience the readers acquired, which in this regard is the director (Holub, 1984; Endraswara 2008; Junus, 1985; Pradopo, 2007). Accordingly, the ideology of both original and transformed text in every adapted work becomes interesting to examine, specifically of which emerge significant distinctions.

The significant distinction as in IAGS original text and its film is occupied in the genre of respective works. IAGS original text tells a short event of an unattractive and poor woman who yearned for transformations, such as beauty and wealthy. She delivered her wishes to the devil who for her

thought was the only being has her company. The devil accepted her request on one condition that she must sell her soul to the devil after the covenant committed in ten years.

The short event happened in the short story occurs to be a complex problem in the film. The complexity in the film is also added by diverse sexual scenes, such as extreme physical contact, erotic motion, and violence and it differs from the original text that portrays no such scenes. For this reason, IAGS film is categorized as a drama admitted for adult only based on the rating given by the Egypt National Film Institute.

The different genre of the short story and film is the primary basis of this research. Given the distinction, the research explores the ideology of both author and director emerges in their works. Additionally, the process of the ideology transformation is analyzed by narrative aspects of the short story and film. The ideology refers to Goldman's theory on world vision (*vision du monde*); means the entire idea and aspiration of the author and director emerge from the relationship of diverse views of a group or social class in their environment (Damono, 1979; Faruk, 2010).

II. METHOD

The first object of the research used as the source data was the short story "Imra'ah Allatii Ghalabat asy-Syaithan" (*The Woman who Beats the Devil*) written by Egyptian author, Taufik al-Hakim and published in the anthology entitled *Arinillah* in 1953. The second object was the film adapted from the short story with the same title which was first screened on March 19, 1973, in Egypt. The film which run for 114 minutes long was played by Egyptian actors and actress; some casts were Syams al-Barudi, Ni'mat Mohtar, and Nur asy-Syarif.

The data used was the narrative structure of the short story and the film structure that showed the ideology of both author and director. Furthermore, the data was analyzed by the theory of intertextuality to explain the transformation appeared in the process of transformation, including ideology transformation from the adaptation process. As the concept of ideology used in this research was Lucien Goldman's concept of *vision du monde* that correlated the text existence with the social condition of the author or director.

III. DISCUSSION

Ecranisation in literary studies is always integrated with intertextuality. In intertextuality, according to Bakhtin as cited by Setyorini (2009), a literary text is viewed as inserted text or imitation of other texts. Kristeva (1980) stated that intertextuality as a mosaic of quotations, any text is the absorption and transformation of another. In other words, intertextuality concerns about inter-text relation which in this regard, perceived as ecranisation as the process of text adaptation into film.

The relation refers to the correlation between the IAGS film and the original text as the basis for inspiration. Rifattere called the basis as hypogram, a pre-text structure claimed as the poetic energy of the text (Ratna, 2008). Rifattere pointed this out in the context of poetry genre, nevertheless a short story in the context of ecranisation is still considered as hypogram.

As a form of adapted work, IAGS film encounters some transformations from its hypogram. There are some significant distinctions obtained by comparing narrative structure of the short story and the film structure, as follows:

Table 1: The differences of the structure of IAGS short story and film

No	Structural Differences	IAGS Short Story	IAGS Film
1	Plot	The sequences were started by the story of a woman who was sad of her condition (first two paragraphs). Then she called the devil and made an agreement with it.	The sequences were started by the sad story which happened to the woman named Syafiqah. The events were shown by several scenes until she met the devil in the minute 154.
2	Plot	-	There were some sexual scenes, such as sex scenes between Mahmud and his lover.
3	Plot	-	There were some violence scenes, such as torture and expulsion experienced by Syafiqah.
4	Plot	The woman begged the devil for the first time.	The devil offered to change Syafiqah's life for the firts time.

5	Plot	The devil argued with the angel to fight over the woman.	The devil were expelled after seeing Syafiqah repented.
6	Character	There was "angel" character.	There was "holy man" character instead of an angel.
7	Characterization	There was not physical description of the devil and the angel.	The devil was described as a man who was dressed neatly, gentle, and handsome. The holy man (represented an angel) was described as an old man who dressed shabby and scruffy.
8	Characterization	The woman insisted on fulfilling her promise to the devil.	Syafiqah tried to avoid the devil after her promise was collected.

The distinctions of narrative structure and film structure show that IAGS film encounters modification or development from its hypogram. Beside the time adjustment, the modification is also performed to clarify the events narrate briefly in the short story. Therefore, the first sequence in the short story portrays the protagonist's sorrow about her state, later is visualized into the film with various sad events, such as being isolated, eliminated, defamed and teased (read no.1).

Numerous scenes in the film are also accompanied by some sexual and violent scenes (read no.2 and 3). This suggests that the director attempts to interpret the protagonist' agony (named Syafiqah) by making her as a victim. Syafiqah must detain her feeling towards Mahmud (depicted frequently flirts with his love), and was confronted with violence, eviction, and torment.

The director, al-Alami attempts to portray that the life of middle-class society in the urban areas of Egypt that is almost similar to the glamour life and openly sexual activities. This differs from al-Hakim's idea that implies the society at the time being has sentiment towards each other's physical condition without describing their lifestyle.

Another distinction appears in the narrative about the relationship between the woman and the devil (read no.4). Described in the short story, the woman lamented her state and attempted to invite the devil, then implored him a change of life which depicts differently in the film. In the film, while Syafiqah was desperate of her state, the devil visited her and offered a life change for her. The life change, either in the short story or film, is not easily obtained unless with a covenant. As the exchange, the woman must sell her soul to the devil after ten years of the covenant.

As stated above, al-Hakim's idea differs from al-Alami about woman (human in general). In the short story, the woman appears to be desperate and easily takes an impious shortcut (allies with the devil). On the other hand, al-Alami attempts to unveil the humanity side that a woman, in the weakest state, would be tempted by bad things (represented by the devil's visit).

The humanity side is also presented when the devil demands her covenant after the engaged time ended (read no.8). Syafiqah seeks to avoid and expel the devil with continuous praying when finally she beats the devil. On the contrary, al-Hakim portrays the woman as an honest person who wishes to fulfill her covenant tough the angel disallows her (as she ended with good deeds).

The director's effort to show the humanity side is also supported by "the more rational" scene such the vanishing of the devil by the praying Syafiqah does and instead of the scene, the short story depicts the dispute between the angel and the devil over the woman at the door to the afterlife. Given that, al-Alami conceivably omits the character of the angel and replaces it with the old man who is Syafiqah helper (read no.6). The man named Jinayani brings her closer to God in order to keep her away from the devil.

Further idea distinction is presented by the characterization of the angel and the devil. As in the short story, no physical description of the two characters, while in the film, the devil is described as a dashing, handsome and well-dressed man (read no.7). The angel is not depicted in the film and replaced by Jinayani, the old man who works for Syafiqah, as the savior depicted as rumpled and shabby old man.

The description above is al-Alami's reading on the characters of the angel and the devil which al-Hakim created. The angel and the devil are the symbols of merits and deterioration. The devil is described as a dashing, handsome and well-dressed man that is a representation of deterioration concealed in profane bliss and merits is always seen as unpleasantness.

The distinctions stated are al-Alami's reception upon the short story and at the same time manifest the two different ideologies from both works. Al-Alami attempts to provide new reading that modifies the original text by disclosing the lifestyle of middle-class of urban areas in Egypt, exposing the

humanity side of a woman (human in general), and symbolizing the merits and deterioration as represented respectively by Jinayani and the devil.

In the context of Goldman's genetic structuralism, ideology manifested through text structure is dependent and supported by the humanity facts occur around al-Hakim and al-Alami. Al-Hakim wrote the short story in 1953 and it was adapted into film after 20 years. For this reason, the social conditions of Egypt in both texts appear differently. The short story was written when Egypt spanned the politic transition from monarchy to republic, while the film was screened when the people of Egypt had encountered better politic and social condition after the transition.

V. CONCLUSION

This research explains the ideology of two different texts which intertext correlated; IAGS short story and its adapted film. As ecranisation production, IAGS film encounters modifications from its hypogram. The modifications involve the narrative structure of the short story which significantly differs from the film structure that is plot, characterization, and character. The modification carries the distinct ideology of both Taufik al-Hakim as the author and Yahya al-Alami as the director, about the life of middle-class in urban areas, humanity, and morality (merits-deterioration).

This research reveals the ideology transformation from adapted work by tracing its text structure. Further research is possibly conducted, specifically related to genetic problem which is barely possible to carry in this brief essay.

REFERENCES

[1] Al-Hakim, Taufik, *Arinillah*,Cairo: Dar Mishr, 1953.
[2] Bluestone, George, *Novels into Film*, London: University of California Press, 1957.
[3] Damono, Sapardi Djoko, *Sosiologi Sastra; Sebuah Pengantar Ringkas*, Jakarta: Depdikbud, 1979.
[4] Endraswara, Suwardi, *Metodologi Penelitian Sastra, Epistimologi, Model, Teori, dan Aplikasi*, Yogyakarta: Media Pressindo, 2008.
[5] Eneste, Pamusuk, *Novel dan Film*, Jakarta: Nusa Indah, 1991.
[6] Faruk, *Pengantar Sosiologi Sastra dari Strukturalisme Genetik sampai Post-modernisme*, Yogyakarta: Pustaka Pelajar, 2010.
[7] Holub, Robert C., *Reception Theory*, New York: Methuen, 1984.
[8] Hutcheon, Linda, *A Theory of Adaptation*, London: Routledge, 2006.
[9] Junus, Umar, *Resepsi Sastra Sebuah Pengantar*, Jakarta: Gramedia, 1985.
[10] Kristeva, Julia, *Desire in Language a Semiotic Approach to Literature and Art*, Oxford: Basil Blackwell, 1980.
[11] Pradopo, Rachmat Djoko, *Beberapa Teori Sastra, Metode Kritik, dan Penerapannya*, Yogyakarta: Pustaka Pelajar, 2007.
[12] Ratna, Nyoman Kutha, *Teori, Metode, dan Teknik Penelitian Sastra*, Yogyakarta: Pustaka Pelajar, 2008.
[13] Setyorini, Dyah Ayu, "*Transformasi Novel Rebecca (1938) Karya Daphne Du Maurier Ke Bentuk Film Rebecca (1940) Karya Alfred Hitchcock: Analisis Ekranisasi*", Master Thesis, Program Pascasarjana Universitas Diponegoro, Semarang, Indonesia, 2009

Reza Sukma Nugraha, is currently finishing his doctoral in Literary Studies, Faculty of Humanities at the University of Indonesia. He is registered as a permanent lecturer at Polytechnic of Padjajaran and honorary lecturer at Arabic Literature, Faculty of Adab and Humanities in UIN Sunan Gunung Djati Bandung. His areas of interest are prose studies, comparative literature, and cultural studies. Reza is awardee of Beasiswa Unggulan Dosen Indonesia LPDP 2016.

Semiotics on Batik Setio Alam Motif in Bungo Regency

Rini Afrilesa

English Department, Muara Bungo University, Indonesia, afrilesananda85@gmail.com

Abstract

Batik is one of Indonesia's cultural heritage. Many extraordinary meanings can be obtained from batik. The meaning has a purpose and philosophy of life that becomes moral guidance for society. One of the batik motifs that have the value of philosophy in the area of Bungo Regency is Batik Setio Alam motif. Batik Setio Alam motif is created based on batik design competition held by Batik Nusantara Cipta Motif Competition 2017. Batik Setio Alam Motif managed to occupy the champion to three national level. The author wants to examine and analyze about how the symbolic meaning contained in Setio Alam's batik motif is the most core value contained in the batik. This research specifically examines the symbols of images and patterns that exist in the batik motif. So that, it will produce an understanding is intact. This research is field research conducted at Rumah Batik Vinto Muara Bungo, Jambi. Although this research use descriptive - interpretative, the author makes the semiotics theory of Charles Sanders Peirce as a surgical knife in understanding the symbolic meaning contained in Setio Alam's batik motif and also did interview with the creator of the Batik Setio Alam motif. The result of this study concludes that Peirce's semiotics theory implies three forms of reading on Setio Alam's motif, namely the icon as a form of imitation of the real reality contained in Setio Alam's batik motif. Then the index is the harmony between the motifs with reality as a form of causation and the last is a symbol that became a reference how the symbolic structure contained in the batik. Peirce's theory has a significance to the metaphorical understanding of the batik that is specifically seen in the deepest meaning of the features contained therein. For example, the form of three lines that mean river, sea and lake. Then the pattern is below the line which means the river is a plant, the pattern that is below the sea line is the air, the pattern under the lake is the animal and the pattern that is in the top position is the sun. At the center of the shade there is a spear embedded that means human and nature can not be separated. Man makes using of nature and man must be faithful to nature. There is symbiotic mutualism between them.

Keywords - Batik, motif, semiotics, Setio Alam, Muara Bungo

I. INTRODUCTION

Batik is the original cultural heritage of Indonesia. Batik craft has high artistic value and had become part of Indonesian culture. Batik comes from the Java language "amba" which means writing and point. Batik means an image written on cloth by using the night as a medium as well as cover of batik cloth (Yudoseputro, in Dyna: 2010).

Batik is not just a painting written on cloth by using canting. Therefore, the motif written on a piece of batik cloth always has a hidden meaning. Not only the motif that has a meaning in it, but the shape and color also has its own meaning to be conveyed through batik cloth.

In an effort to develop and preserve the cultural identity of the nation, the Bungo Regency strives to highlight the characteristics of the region by creating a typical batik Bungo Regency motif. Batik Bungo has its own unique with the motifs owned must amount to odd because it reflects the numbers - Islamic figures. Motifs that stand alone and not sustainable is the main characteristic owned by Bungo District. Batik Bungo currently has many batik motifs typical of Bungo Regency. Among the motives are Bungo Bangkai, Bungo Dani, Daun Petai Cino, Bungo Pakis, Durian Pecah and the latest motif is Setio Alam (Sorce: Vinto, July 27, 2017). Setio Alam motif is a work of artist Batik Bungo District by Vinto.

Vinto managed to get the third winner of National Batik Competition Cipta Motif Nusantara 2017. Motifs named Setio Alam managed to beat more than 500 participants from all over Indonesia (Source: Vinto, July 27, 2017). Setio Alam is a motive created based on the thinking of human who loves nature and thinks that human and nature are two things that can not be separated from each other

and will be interconnected. Therefore, the author is very interested to know how the meaning of semiotics contained in the Setio Alam motif.

There is a previous research that also examines the semiotics of batik motif is the research of Fitri Yaning Tyas (2013) with the title Analisis Semiotika Motif Batik khas Samarinda where this research focuses on the meaning behind the sign of Samarinda typical batik motif. The meaning behind the signs of the motive is the depiction of the city of Samarinda with the characteristics of the city of Samarinda. Unlike the previous research author examines Semiotics on Setio Alam Motif which is a new motif typical of Bungo Regency.

II. METHOD

This research is a descriptive qualitative research type. In this study aims to describe data. The source of substantive data is the semiotic meaning in *Setio Alam* Motif. The locational data source in the study refers to the *Setio Alam* Motif in Bungo Batik.

At the stage of data collection, the author collected data using the refer method that is interview with informant who knew about Bungo Batik. The author observed the Semiotics meaning in *Setio Alam* Motif. Observations were made in one day on 28 July 2017.

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. Referral reference method is used to look at things related to the data and refer to specific referents semiotics meaning in *Setio Alam* Motif.

The methodology used is using Pierce's semiotics study because, Pierce's semiotics can see or solve the meaning behind motifs that are implemented in Bungo batik *Setio Alam*. Because every motif has an implied meaning, the creation of Bungo batik *Setio Alam* motif has a symbol or story of the background why and how Bungo batik *Setio Alam* motif was created.

III. RESULT

The results of the analysis of *Setio Alam* Batik (figure 1), is a batik that describes the relationship of nature with humans. The shape of the motifs are **curved carving, line carvings, small lines, dots, long lines of taper and spear-shaped motifs**. From the perspective of the top motive arrangement is the most distant object, and the arrangement of the bottom motif is the closest object or also called the mountain perspective pattern.

Figure1: Bungo Batik with Setio Alam Motif
(Source: Rumah Batik Vinto, 2017)

The motifs that are present in *Setio Alam* batik are as follows:
  a. **Curved Carving Motif**
     The curved carvings are visualized as plants.
  b. **Long Lines of Taper Motif**
     The form of a long striped ornament is a depiction of the natural surroundings, namely the depiction of rivers, seas and lakes of a long stripe motif that is visualized enough to give a description of the natural conditions in the aquatic ecosystem.
  c. **Dots Motif**
     Dots motif are symbols of abundant natural air

d. Line Carving Motif

The line carving motif visualized on *Setio Alam* batik is an implementation of the animal.

e. **Small Line Motif**

Small line motif is also a symbol of the sun. This motif lies at the top of the other motifs.

f. Spear Shaped Motif

The shape of the spear is a symbol of a tool that unifies separate things and makes them one because the spear is stuck to make things separate into one.

Tabel 1: Batik *Setio Alam* Motifs

No	Figure	Information
1		Curved Carving Motif
2		Long Lines of Taper Motif
3		Dots Motif
4		Line Carving Motif
5		Small Line Motif
6		Spear Shaped Motif

IV. CONCLUSION

Motifs that are implemented on the surface of *Setio Alam* batik contain many meanings, because the *Setio Alam* batik created is the result of the expression of desire, dreams, and taste. These motifs if analyzed using Pierce semiotics, icons, symbols, and indexes will reveal the meaning behind the motifs present on the surface of a *Setio Alam* batik cloth.

a. Icon

The icon that is present in *Setio Alam* batik is a visual representation of the motifs of nature and living creatures. Motifs that are present on *Setio Alam* batik cloth there are some motifs, among others, curved carved motifs contained in the sequence below of all the carvings is a form that likens from the visualization of plants. Plants are planted underground and can flourish. Taper line motif is an icon of aquatic ecosystems that are closely related to living things like human animals and plants, so that the location of the taper line motifs that describe the river, lake, and sea are on the sidelines of carvings that became the icon of living and

nature. Small line motif is an icon of the sun this can be seen from the position of the small line motif that is at the top of all motifs. The last motif that became an icon in *Setio Alam* is the spear shaped motif. The spear shaped motif becomes a unifying icon between living creatures and nature, humans, animals and plants can not be separated and spears stuck in a position in the midst of meaningful motifs that there is no separation between living beings and nature.

b. Symbol

The position of a small line motif that is implemented as the sun is at the top position that describes the sun as the strongest source of natural energy and the motif of the spear that is in the position in the middle of other motifs that are implemented as living beings and nature that will be interconnected with each other and can not be separated. The symbolization of life on the *Setio Alam* motif clearly gives the symbol of the interconnectedness of organism and nature.

c. Index

Index in *Setio Alam* batik is a thing that refers to the interrelated relationship between living creatures and nature, with the motif of the spear in the middle of another motif that implies that there is no separation between living and nature. All natural ecosystems will work well if all ecosystems can live well. Humans, animals and plants need nature and nature to require sentient beings.

REFERENCES

[1] Dyna, Bella. 2010. *"Pengertian Batik dan Sejarah Batik Indonesia"*, http://nesaci.com/pengertian-batik-dan-sejarah-batik-indonesia/ (diakses 29 Juli 2017)

[2] Fitri Yaning Tyas, *Analisis Semiotika Motif Batik khas Samarinda*, Vol. 4, No. 328-339. 2013, ejournal.ilkom.fisip-unmul.ac.id

[3] Hartsthorne, Charles Dan Paul Weiss (EDS) 1965. *Collected Papers of Charles Sanders Pierce II : Elements of Logic,* Cambridge: The Belknap Press of Harvard University Press

[4] Kinanthi. 2012. *"Filosofi Batik dan Motif Batik",* http://nisyacin.blogdetik.com /2012/09/09/filosofi-batik-dan-motif-batik/ (diakses 29 Agustus 2017)

[5] Sebeok, Thomas A, 1994. *Signs: An Introduction to Semiotics Toronto*: University of Toronto Press.

[6] Sudaryanto. 1993. *Metode dan Aneka Teknik Analisis Bahasa*. Yogyakarta: Duta Wacana University Press

Rini Afrilesa. J, S.S, M.Hum was born in Muara Bungo, 10 April 1989. She is a lecturer in English Department Muara Bungo university. She completed her bachelor's degree in Muara Bungo University in 2012 under the title "Analysis Turn Taking in Hitam Putih Talk Show Broacasted on Trans 7". In 2015 she completed her master's in Andalas University with specific knowledge in linguistics under the title of thesis "Implicature in Display Picture Blackberry Messenger about the Rising of Fuel Price. March 2016 she joined with Muara Bungo University.

Relations Habits Reading News Againts Skill Writing News At Lecture of Introductory Mass Media Journalism Students of Stkip Pgri Sumatera Barat

Risa Yulisna, M.Pd.[1], Ria Satini, M.Pd.[2]
[1](Indonesian language and literature education, STKIP PGRI West Sumatera, Indonesia, risa.yulisna@yahoo.com)
[2](Indonesian language and literature education, STKIP PGRI West Sumatera, Indonesia, ria.satini@yahoo.com)

Abstract

This research motivated by the lack of reading habits of students, especially reading news. Lack of interest in reading gives a big influence in the habit of reading student news. It will be affects to skill writing news of the students, especially in the lecture of Introductory Mass Media Journalism. This research attempts to described relation of habit in reading news againts skill writing news in the lecture of Introductory Mass Media Journalism, Student of STKIP PGRI West Sumatera. The research type is quantitative research with descriptive method. Population in this research are Students of Languange and Literature of Indonesia Study Programe, class of 2015, amount 22 peoples. Research sampling is 20 peoples, were selected by using total sampling technique. Research instumentation are questionaire and performance test. The result of this research is a significant relations among habit of reading news to skill of writing news of Students STKIP PGRI SUMBAR. The writing skill of the news will increase due to interest of reading by student was increased. This is caused by interest in encouraging reading habits. Therefore, thed educators have to consider in students habit reading and encourage them to read to increase their skill in writing news.

Keywords - Reading news habit, writting news.

I. INTRODUCTION

The habit of reading news is closely related to reading interest. Indonesian society, especially students do not place reading habit as a necessity, let alone make reading as requirement that must be fulfilled. Students tend to spend more free time by having fun, chatting or online on social networks. At college level, students have to more active in reading, including reading the news. Based on the observation, not many students who have a habit of reading high news. Students tend to spend more free time by having fun, chatting or online on social networks.

Students habits in reading the news are directly proportional to students' ability to write news. The more students who have the habit of reading the news, the wider the insight and knowledge, so that he has enough references and will not run out of ideas in writing news.

In writing a news, the ability to pour the writing about events or events containing facts of interest and important to be conveyed in the mass media. News is written to provide reports on facts and ideas that can catch the reader's attention. News can also be said as an event or life that really happens in a new time, which has a shock value, so as to meet the curiosity of the crowd. The facts expressed in writing news must be about factual events or events.

II. METHOD

This research type is quantitative research by using descriptive correlational design. Descriptive research is a research that intends to describe the situation or events in a systematic, factual and accurate. Correlational research is a study that seeks to detect the level of relevance of the variances of variables with variances in the variables.

The population of this study are students of STKIP PGRI West Sumatera who study Course Pengantar Jurnalistik Media Cetak, BP 2015 number of enrolled students as 22 people spread in 1 class. The sampling technique used is total sampling. Total sampling is a sampling technique where the

number of samples equals the population (Sugiyono, 2007). Thus, the sample of this study was 22 people.

Variable in this research there are two, that is independent variable and dependent variable. The independent variable (X) is the reading habit of STKIP PGRI students in West Sumatera, while the dependent variable (Y) is the writing skill of STKIP PGRI Sumatera Barat students. This research data there are two that is result of questionnaire habit of reading news and result of performance test writing student news. Both data are collected and processed based on data collection techniques and data analysis techniques. Instrument in this research is test. The test used is questionnaire and performance test.

Previously, the questionnaire was tested first. Questionnaires were tested to STKIP PGRI Students of West Sumatera outside the sample. Thereafter, analyzed test validity, and test reliability. This is done so that the tests used can really measure the ability of students and can be accounted for. To determine whether or not this test is valid, use the validity of the item (content validity). A test is said to have item validity when measuring certain specific goals that are parallel to the material or learning content provided (Arikunto, 2005: 67). The technique used to determine the validity of the measuring instrument using biserial formula, as follows (Abdurrahman and Ratna, 2003: 194).

$$rpbi = \frac{Mp - Mt}{St} \sqrt{\frac{p}{q}}$$

Information:

rpbi = The validity of the item searched
Mp = Average tester score is correct answer
Mt = Average total score
p = The average tester is correct
q = The average tester that answered wrong

The test is tested need to know the reliability of this instrument. This reliability refers to trustworthiness, in the reliability of a test, a test is said to have high reliability if the results are relatively the same or fixed for multiple tests. However, in this study, the instrument is only tested once, for that use the method of split half or split half method with formula Spear Brown (in Arikunto, 2005: 93).

$$r_{11} = \frac{2.r_{1/2\,1/2}}{1 + r_{1/2\,1/2}}$$

Information:

r_{11} = The correlation coefficient of variables x and y

$r_{1/2\,1/2}$ = Coefficient of correlation is half test

The second test is a performance test. In the performance test determined assessment indicators. This test is given after the questionnaire is completed. Data is collected twice. For the first test (questionnaire) to students is given a questionnaire to read and filled with the time specified on the sheet that has been prepared. After all the students finished, answer sheets are collected again for further processing based on data analysis techniques.

The performance test was held the day after. Before writing the news students are briefed on news materials and ratings. After all the students understood, they were asked to write a story according to a predetermined theme. After completion, students' posts are collected for further analysis along with the questionnaire results.

After the data collected, then analyzed data. The steps in analyzing the data are as follows. First, in the questionnaire, student answer sheets are examined and then recorded the raw scores of students. Second, for performance tests, determine the type of student writing (data validation) and encoding. Next, analyze the data in accordance with predetermined assessment indicators.

III. RESULT

The results obtained that the relationship of reading habits news to the skills of writing news on the introductory course of journalism print media students STKIP PGRI West Sumatera is as follows. First, it was found that the correlation coefficient of reading news habit to news writing skill is quite enough that is equal to 0,448. Furthermore, there is a significant relationship between reading habits of news to news writing skills by 20%. This shows that students' writing skills are influenced by news reading habits.

Tarigan, et al., 2011: 95 states that the role of interest in reading is very important. Student interest often arises because of his desire to understand the reading or receive information from the environment. In improving the habit of reading news, the role of students is very important. Educators should be able to arrange student programs that support the business. By way of providing reading material in accordance with the habits of reading student news. It can encourage reading habits of student news.

In light of Hurlock's (1996: 15) opinion which reveals that one's interest in something may arise in one of three conditions, namely (1) as a result of association with the basic properties possessed by an organist that can bring a sense of natural satisfaction, (2) From an experience to a particular activity and not to a particular activity and not to any other activity, (3) due to needs that may be subtle and possibly apparent. From the description of expert opinion, when associated with the conditions, it appears that the role of educators is very large in an effort to improve the habit of reading news to students to make reading activities as a necessity for them.

Based on the theory, it can be concluded that students skilled in writing news, in addition to making the exercise, students also must have a habit of reading the news. If students have a habit of reading the news, students will have the opportunity to get a referral, how to present the sentence of facts into a news article. Habit of reading news is one of the factors that give influence to the skills of writing news in addition to various other factors. Therefore, an increase in news reading habits will improve news writing skills.

Based on the results of the study also can be concluded that reading habit of teaching STKIP PGRI West Sumatera in print media journalism courses should be improved because the level of attainment of the habit of reading habit of reading is quite categorized. Furthermore, the result of reading analysis of student news per indicator, that is (1) And a high interest in reading news obtained a value of 2724 and an average score of 68.1; (2) the effort made to fulfill the habit of reading news obtained value of 2636 and the average value of 65,9; (3) reading habits were obtained value of 2714 and average score 67,85; And (4) selecting a good reading material was 2642 and an average score of 66.05.

From the analysis of the four indicators of reading habits of students, it appears that the indicator that gets the lowest average value is the second indicator, the effort made to meet the habit of reading news. The low score on the second indicator is because students feel enough if they have only one handbook. In addition, books in the library related to the news are also limited, so students also rarely read in the library.

IV. DISCUSSION

The low score on business indicators conducted to meet the habit of reading the news because students feel enough if only has one handbook only. In addition, books in the library related to the news are also limited, so students also rarely read in the library. Therefore, educators must provide reading materials that suit the interests of students, such as articles, news in newspapers, short stories, and Fits that suit their interests so they also have a habit of reading the news.

This fact is also supported by the fact that few books are read or borrowed by students in the library. In fact, if students want to increase the frequency of reading activities related to introductory subjects of print media journalism, especially news writing skills. It certainly brings enormous benefits to them. These activities will not only have a positive impact on improving news writing skills, but will also increase their insight into the various knowledge they must possess.

The results of this study also confirmed that on the one hand, the habit of reading the news affect the skills of writing news, but on the other hand these results also reveal that the habit of reading student news needs to be improved. Moreover, if viewed the level of achievement questionnaire reading news habit in this study amounted to 20.07%.

V. CONCLUSION

This study discusses the relationship of reading habits to the introductory course of journalism journalism print media student stkip pgri sumatera barat. The conclusion of this study is that there is a significant relationship between the habit of reading the news with the skills to write news on the introductory course of journalism print media students STKIP PGRI sumatera west.

The findings of this study indicate that the higher reading habits students have, the higher their writing skills. This is due to the interest in reading also gives a boost to reading habits. Therefore, educators should pay attention to students' reading interest and encourage students to always do reading activities to improve their news writing skills.

REFERENCES

[1]   Arikunto, Suharsimi. 2005. *Prosedur Penelitian Suatu Pendekatan Praktik.* Jakarta: Rineka Cipta.
[2]   Ermanto. 2005. *Menjadi Wartawan Handal dan Profesional*. Yogyakarta: Cinta Pena.
[3]   Hasnun, Anwar. 2006. *Pedoman Menulis untuk Siswa SMP dan SMA*. Yogyakarta: Andi Offset.
[4]   Hurlock, Elizabeth. 1996. *Child Development.* Jakarta: Erlangga.
[5]   Tarigan, Henry Guntur, dkk. 2011. *Membaca dalam Kehidupan* (Edisi Revisi).Bandung: Angkasa.

Risa Yulisna, M.Pd., worked as a permanent lecturer at STKIP PGRI West Sumatera. Ever menged editorship courses, Indonesian Morphology, Journalism Practice, Print Media Journalism Practice, Teaching Ket. Reading, Introduction to Journalism Media Print, News and Photography, Screenplay Writing, and Language and Literature Studio. The author has conducted a study entitled "The contribution of the ability to understand short stories on the skills of writing short stories of students in grade XI SMA Negeri 4 Padang" and has been published in the journal graduate Vol.2, No.2 (2016). Journal of Gramatika is a journal published twice a year (April and October) by Indonesian Language and Literature Education Study Program STKIP PGRI West Sumatera. The Grammatical Journal has been running since 2015 in print and 2016 in the Open Journal System (OJS).

Ria Satini, M.Pd., works as a permanent lecturer at STKIP PGRI West Sumatera. Ever taught the subjects of Teaching Ket. Speaking, Appreciation Drama Indonesia, Semantic Indonesian, and Sociolinguistics. The second author has done a research entitled "Abstract Writing Capability by Using Mind Map Technique Class X State Senior High School 14 Padang" and has been published in the journal graduate Vol.2, No.2 (2016). Journal of Gramatika is a journal published twice a year (April and October) by Indonesian Language and Literature Education Study Program STKIP PGRI West Sumatera. The Grammatical Journal has been running since 2015 in print and 2016 in the Open Journal System (OJS).

Relational Process in English: A Case Study in SMA Muhammadiyah 1 Medan

Selfitrida A.Yani
Politeknik Unggul LP3M Medan

Abstract

The study deals with linking verb that is called as "Relational Process" in term of Functional English Grammar Proposed bay Halladay (1994). The such process acts like a relator in a sentence which relates subject and its predicate that is not cocerned with any object at all. The Relational Process, in this case is focused on two types: Attributive Relative Process (ARP) and Identifying Process (IRP). ARP means a process that functioning to qualify something (subject) and it can not be resversed; whereas IRP a process to identify something and it can be reversed. The main purpose of this study is study the students' ability to identify the Relational Process in sentences:to find out if the students are able to identify the process as Attributive Relational Process or Identifying Relational Process. The study took 55 samples of second year students in academic Year 2013-2014 of SMA Muhammmadiyah 1 Medan. As the result of the research, it can be obtained that there are 37 students of the samples can answer correctly at least 75% of the whole questions. On formation, it can draw a conclussion that the second year aastudents are able to identify English Relational Process based on the standard ability in learning process explained by Mulayasa (2009) that if more than 50% of the samples can get at least 75% correct answer, they could be categorized as "able". .

Keywords - Relational Process, Attributive Relational Process, Identifying Relational Process..

I. INTRODUCTION

Making sense in a sentence of English as a unique language agives importance to the discipline of Functional English Grammar. How to build a good wording; in this case, constitutes a basic phrase in a sequence of well-constructed structured sentence. **Hayden (1956:1)** states " mastering basic word order pattern is an essential step in learning English. Native speaker frequently vary these patterns, but aathe students learning English would do well to concentrate on basic word order until he is able to use the pattern of statements, questions, request and command automatically. From the above explanation, it can be said that the use of word order patterns should be understood well in constructing a good sentence. The patterns in this case, involve the participant and the process.

As a matter of fact, a process will absolutely exist in a sentence. Processes are realized by verbs. The terms 'verb" in its lexical meaning defines as word or phrase indicating what somebody or something does, what state somebody or something is in, and what is becoming of somebody or something. Traditionally verbs have been meants as 'doing words'. Nevertheless, there are some verbs that are not 'doing words' at all, but rather express states of being or having; that is to say, the such process is called Relational Process.

*Relational Proce*ss which is folk terminology is called linking verb, remains one of several major processes in Functional English Grammar. Some English learners especially for the second year students of SMA Muhammadiyah 1 Medan may find some difficulties to identify Relational Proceses in their sentences. Whereas *Relational Processe*s is regarded as a process that does not need complicated requirements. **Gerot and Wignell** (1994:67) say," *Relational Processes* seem states of being (including having). They can be classified according to whether they are being used, to identify something or to assign a quality to something". It can be inferred that *Relational Process* appears process which explain about the condition of something.

The process then will be carried for the material of a case study by doing a research for respondents taken from the high school students. In short, the study of *Relational* Process in English is considered to be a substantial subject to discuss.

II. METHOD

The method will be applied is a descritive qualitative method. This method points out the description about what is going on to the problem being research. **Best, J.W** (1970) says " descriptive method describes and interprete what is. It is cocerned with conditions and relationships that exists; practices that prevail; beliefs, points of view or attitudes that are held; processes that are going on; effecs that are being felt; or trend that are developing"

The sample is drawn by employing a simple technique in which 55 students (80% of population) are randomly selected. The procedure is called Cluster Random Sampling and aclarified by the following table:

Sample Distribution

Population	Class/Cluster	Random
	A/15	12
All Classes	B/21	17
	C/33	26
Total	69	55

In collecting data needed an appropriate technique, questionnaire is selected to be the instrument of measurements. The such instruments makes use of question approach. It is formulated into a written testand answered by the respondents (**Faisal**. **1992:51).** Pre-test and Real-test will be served to the respondents; however the Real test which provides 20 questions used as as the measurement with a structured type that contains the alternative answer to the questions.

Score of the test is determined to observed how well the capability of each respondent toward the study. The scale of measurement for the score is 1-10. This scale refers back to the Book os Scoring Guidance fo Senior High School Curriculum Series of Scoring Guidance (Book of III B for Senior High School Curriculum Series), it is determineda that the process test needs a standard score in the range aof 1-10". The score is further formulated by adopting the following pattern:

$$S = \frac{q \times 5}{10}$$

Note:　S : Score
q : the number of correct answer
5 : the score for each correct answer
10: maximum score of the test

After scoring the test, the next phase that should be conducted is analyzing the data. It seems crucial atoa conduct because the score given still sppears as raw score, that is say, there should be a descrptive statistic which can serve systematic data. *Sudijon*o **(2006:38)** says,"Descriptive analyzes numeral data, in the aim of having a brief and structural explanation about a certain matter".

The analysis uses three steps and for this mattera and a manual system is choosen to get the result. First the frequency should be accounted for each other score. The frequency can help to find out the frequency distribution which describes how the frequency is spread out. Second mean as the most widely used measure of central tendency, ashould be computed. If the data have been arranged into a frequency distribution, the sum of the scores can be computed by multiplying each score by its frequency , as in the term of a formula:

$$\overline{X} = \frac{X}{N}$$

Note: $\overline{X}$　　　: the mean
: the sum of
X　　: each of the value in the distribution
N　　: the number of cases

Third, standard deviation should be obtained. It is the square root of the mean of the squared deviation score that is commonly used. It is symbolized by:

$$\dagger = \sqrt{\frac{\Sigma(X - \bar{X})^2}{N}}$$

Note $\dagger$: the standars deviation

                     : the sum of

X   : each score

$\bar{X}$: the mean

N   : the number of cases

Learning process can give a satisfactory account when it contains an improvement of the whole or at least 75% of students' positivism. " Learning process is regarded as successful when it is able to create a positive change to the students' achievements in whole or at least 75% of material given" (Mulyasa, 2009:218). By concentrating on that point, it is possible to determine the student can get at least 75% of correct answer , then he/she may be categorized as "able" ato do the best. In general view, when ain fact than 50% of all respondents can answer at least 75% of the entire question correctly, they may be categorized as "able" aor as "unable" when less than 50% of the respondents do such a way.

Research is always dependent upon measurement. Relating to this, there aretwo important characters that every measuring instrument should posses: Validity and Reliability. *"Test given to students should apply a standard requirement, that is the test with its validitya and realibility "*.(**Mulyasa,2009:213**). The sorce of the question is the test given to the students are taken from *Look Ahead: An English Course 2 (2007), High School English Grammar and Composition (1991), English Grammar In Use. Cambridge (1998).*

III. RESULT

The result of the test indicates that most of the students can answer the question correctly. It is based on the percentage rate that 67,3% of the sample (37 students) or more than 50% of the students can answer more than 75% of the entire question.

The core of the research is that the second year students of SMA Muhammadiyah 1 Medan can be categorized as "able", so it can be said that the learning process is considered good, according to the theory of a learning process which states that a process of learning is regarded as succesful when it is able to create a positive change to the students' achievement in whole or at least 75% of material given.

Table

Having collected the data of the research, findings will be conducted in this phase then become the focus of analysis of students' ability in identifying *Relational process* in English sentences. From the test given,the acquisition of students correct answers varies in fact. Therefore the students acquired different score although there are some of them got athe same. The data of correct answer can be seen in the table below.

Table 3.1
Students' Raw Score

No.	Students	Scores (X)
1	A1	8,5
2	A2	6,5
3	A3	7,5
4	A4	8,5
5	A5	6,5
6	A6	7
7	A7	7,5
8	A8	8
9	A9	3,5
10	A10	6,5
11	A11	6,5
12	A12	8
13	B1	7

14	B2	7
15	B3	8
16	B4	7,5
17	B5	6
18	B6	6
19	B7	7
20	B8	7,5
21	B9	7,5
22	B10	7,5
23	B11	7,5
24	B12	8
25	B13	6,5
26	B14	7,5
27	B15	8
28	B16	8
29	B17	5,5
30	C1	6
31	C2	7,5
32	C3	7,5
33	C4	8
35	C5	8,5
36	C6	8,5
37	C7	8
38	C8	9,5
39	C0	8,5
40	CI1	8,5
41	C12	6,5
42	C13	7,5
43	C14	8,5
44	C15	8,5
45	C16	7
46	C17	8,5
47	C18	6,5
48	C19	7,5
49	C20	7,5
50	C21	8,5
51	C22	9,5
52	C23	7
53	C24	8,5
54	C25	8,5
55	C26	8,5
TOTAL	**55**	**414**

For further explanation, it is served in the form of sentences as follows:
1. Two students (2) got 9,5
2. Fourteen students (14) got 8,5
3. Eight students (8) got 8,0
4. Thirteen students (13) got 7,5
5. Six students (6) got 7,0
6. Seven students (7) got 6,5
7. Three students (3) got 6,0
8. One student (1) got 5,5
9. One student (1) got 3,5

Based on the data, all scores of the students' ability in identifying *Relational Process* were gained by the use of manual system. **Soenardi (2008)** said that after a test of a language is given, mean and the standard deviation should be served. They were gained manually as drawn in the table 3.2 below.

Table 3.2
Standard Deviation

No.	Students	Scores (X)	Mean ($\overline{X}$)	(X- $\overline{X}$)	(X- $\overline{X}$)²
1	A1	8,5	7,53	0,97	0,97
2	A2	6,5	7,53	-1,03	1,06
3	A3	7,5	7,53	-0,03	0,01
4	A4	8,5	7,53	0,97	0,97
5	A5	6,5	7,53	-1,03	1,06
6	A6	7	7,53	-0,53	0,28
7	A7	7,5	7,53	-0,03	0,01
8	A8	8	7,53	0,47	0,22
9	A9	3,5	7,53	-4,03	16,24
10	A10	6,5	7,53	-1,03	1,06
11	A11	6,5	7,53	-1,03	1,06
12	A12	8	7,53	0,47	0,22
13	B1	7	7,53	-0,53	0,28
14	B2	7	7,53	-0,53	0,28
15	B3	8	7,53	0,47	0,22
16	B4	7,5	7,53	-0,03	0,01
17	B5	6	7,53	-1,53	2,34
18	B6	6	7,53	-1,53	2,34
19	B7	7	7,53	-0,53	0,28
20	B8	7,5	7,53	-0,03	0,01
21	B9	7,5	7,53	-0,03	0,01
22	B10	7,5	7,53	-0,03	00,1
23	B11	7,5	7,53	-0,03	0,01
24	B12	8	7,53	0,47	0,22
25	B13	6,5	7,53	-1,03	-1,06
26	B14	7,5	7,53	-0,03	0,01
27	B15	8	7,53	0,47	0,22
28	B16	8	7,53	0,47	0,22
29	B17	5,5	7,53	-2,03	4,12
30	C1	6	7,53	-1,53	2,34
31	C2	7,5	7,53	-0,03	0,01
32	C3	7,5	7,53	0,47	0,01
33	C4	8	7,53	0,47	0,22
35	C5	8,5	7,53	0,97	0,97
36	C6	8,5	7,53	0,97	0,97
37	C7	8	7,53	0,47	0,22
38	C8	9,5	7,53	1,97	3,88
39	C0	8,5	7,53	0,97	0,97
40	CI1	8,5	7,53	0,97	0,97
41	C12	6,5	7,53	-1,03	1,06
42	C13	7,5	7,53	-0,03	0,01
43	C14	8,5	7,53	0,97	0,97
44	C15	8,5	7,53	0,97	0,97
45	C16	7	7,53	-0,53	0,28
46	C17	8,5	7,53	0,97	0,97
47	C18	6,5	7,53	-1,03	1,06
48	C19	7,5	7,53	-0,03	0,01
49	C20	7,5	7,53	-0,03	0,01
50	C21	8,5	7,53	0,97	0,97
51	C22	9,5	7,53	1,97	3,88
52	C23	7	7,53	-0,53	0,28
53	C24	8,5	7,53	0,97	0,97
54	C25	8,5	7,53	0,97	0,97
55	C26	8,5	7,53	0,97	0,97
TOTAL	**55**	**414**	**-**	**-**	**57,63**

From the information on table 3.2 above, the minimum and maximum scores could directly obtained. Those will be seen in a simple form in the following table:

Table 3.3
Minimum and Maximum Score, Means and Standard Deviation of
Students' Ability to Identify Relational Process

| N	Minimum	Maximum	Mean	Standard Deviation
55	3,5	9,5	7,53	57,63

The table 3.3 shows that *minimum score* of the test given to 55 students in identifying *Relational Process* in English sentence is 3,5; whereas the *maximum score* is 9,5. Then the *mean* of the test is 7,53 and the *standard deviation* is 57,63.

2 Figures

After providing the scores of the students, there should be score frequency to gist the information of how the score describe. The distribution can be served in the following diagram 3.4

Diagram 3.4
Frequency Distribution

Identifying *Relational Process* means a process that establishes an identity of something. It deals with how the process is able toa relate its subjects to its complement or vise versa. Diverged from
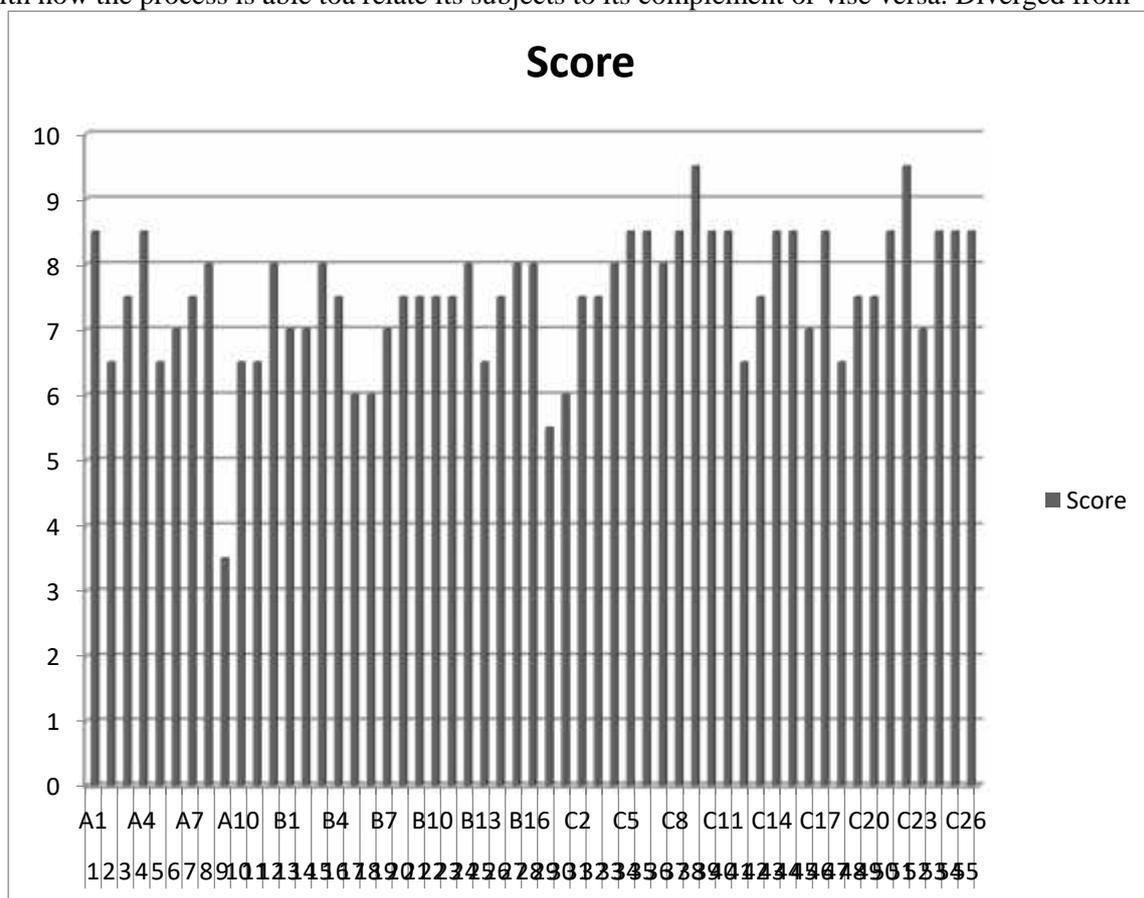
Attributive Relational Process, *Identifying Relational Process* is practically *reversible*. This tipycal process is able to reverse the complement towards the subject; but still the same meaning. It is done to ensure awheter the process can identify something in sentences. Moreover the anlysis can be noticedin the following examples:

1. Michael Jackson become the most inspiring singer.
2. Julias Caesar represents the power of Rome.

Reversibility happens to tahe two examples above. In examples number one, it can be reversed as ' *The most inspiring singer is Michael Jackson'*. *Identifying Relational Process* , in this case can also be analyzed by the form of passive. It can be proven to example number two as it is reserved; '*The*

power of Rome is represented by Julis Caesar'. The two examples are in fact still the asame in their meaning through they are already reserved.

Based on the discussion, the conclussion can be taken that the ways to distinguish whether a process is an attributive or an identify are by attempting the reversibility as well as by constructing the possibility of passive voice form.

The process of verbs in *Attributive Relative Process* as well as in *Identifying Relational Process* remain little bit different. Nevertheless, some of them can play in both. The following chart by **Gerot and Wignell (1994)** will show those processes.

Table 3.4
Relational Process

Attributive			Identifying		
Be	Have	Require	Be	Become	equal
Get	Has	Go	Add up	Play	Act as
Keep	Weigh	Grow	Call	Mean	Define
Look	End up	Remain	Represent	Spell	Express
Smell	Cost	Turn out	Form	Give	Constitute
Sound	Need	Start	Imply	Stand for	Symbolize
Last	Become	Prove	Realize	Indicate	Signify
Seem	Turn	Occur	Betoken	Take up	Span
Concern	Feel	Play	Resemble	Occupy	Own
Taste	Belong to	Potray	Include	Involve	Contain
Appear	Stay	Mean	Comprise	provide	Cause

To make the understanding of *Attributive Relational Process* and *Identifying Relational Process* clearer, there will be some other examples of the process in the sentences below:

Attributive Relational Process
1. At first, the situation *looked* confusing.
2. By the light of the flickering candles, the figure *appears* shadowy and mysterious.
3. Does this bun *taste* sweet?
4. Robert browning *become* a Victorian poet.
5. Skiing modern form *started* in the nenteenth century.

Identifying Relational Process
1. The first step of doing a research *is* choosing a topic.
2. White color *symbolyzes* purity.
3. This proposal *constitutes* a proposal for an experimental research.
4. Can "love" *define* as a loyalty?
5. The way he conducts does not *indicate* his private character.

IV. CONCLUSION

Based on the findings and discussion, it can be estimated that most of the respondents (the second year students in aAcademic 2013-2014 of SMA MUHAMMADIYAH 1 MEDAN) are able toa identify Relational Process in English sentences. The such statement of ability is true according to the findings of the data and information from 55 respondents or 80% of the sample during the research.

On this basis, athe ability of the students to identify Relational Process in English sentences is in the sufficient ability for more than 50% of all students can answer at least 75% of the entire question correctly.(**Mulyasa,2009:218)**

REFERENCES
[1] Sudijono, Anas. *Pengantar Statistik Pendidikan*.2012. Rajagrafindo Persada (Rajawali Perss)
[2] Carrol, Joyce Amstrong, et.al.2001. *Writing and Grammar-Communication in Action: Ruby Level*. New Jersey: Prentice-Hall,Inc
[3] Djiwantoro, M. Soenardi. 2008. *Tes Bahasa*. Jakarta: P.T. Indeks
[4] Faisal, Sanapiah. 1992. *Formata-Format Penelitian Sosial*. Jakarta: C.V. Rajawali
[5] Grace, Eudia and Sudawati, Th. M.2007. *Look Ahead: An English Course 2*. Jakarta Erlangga

[6]   Gerota, Linda and Wignell, Peter. 1994. *Making Sense of Functional English Grammar.* Sydney: Antipodean Educational Enterprises.

[7]   Haayden, Rebecca. E, et.al.1956. *Mastering American English: A Handbook Workbook os Essential.* New Jersey: Prentice Hall

[8]   Jacobs, Lucy Chesar, et.al.1984. *Introduction to Research in Education.* New York: Nothern Illinois University Press

[9]   Murphy, Raymond. 1998. *English Grammar in Use.* Cambridge: Cambridge University Press

[10]   Mulyasa, E. 2002. *Manajemen Berbasis Sekolah : Konsep Strategi dan implementasi.* Bandung:Remaja Rosdakarya

[11]   Wren and Martin. 1991. *High School English Grammar and Composition.* New Delhi: S. Chand & Company Ltd

Slang Language Acquisition, Construction, and Context of used in Teenagers' perspective of Batam City

Suhardianto[1], Ambalegin[2]
[1](English Department, Universitas Putera Batam, Indonesia, Suhardiantogamya@gmail.com)
[2](English Department, Universitas Putera Batam, Indonesia, Ambalegin@yahoo.co.id)

Abstract

This study aims to find the acquisition, construction and perspectives of adolescents in the use of slang in the city of Batam. This research is a qualitative research used to examine the condition of natural objects where researchers are as a key instrument. In this study, researchers will conduct an investigation by collecting data directly or face to face with the source data and perform descriptive analysis without using statistical procedures or other calculations. The results showed that the formula in the acquisition and construction of slang languages can be seen from seven ways, among others: (a) Abbreviation (b) Deletion (c) Letter and sound change (d) Adoption of Basic word (e) English or Indonesian-mixed abbreviation (f) Citation from other slang and (g) New construction. While the perspective of using slang among teenagers in communicating between them is 30.25% say, they use slang because they want to show other groups that they look more slick and cool, follow the times as much as 27.72%, easier to communicate between them 21% Follow-up friends 7.56%, funny 5.04%, let famous 4.20% and custom 1.64%.

Keywords - *Acquisition, Construction, Perspective, Slang*

I. INTRODUCTION

This research is a continuation study of slang language that has been done by the researchers themselves about the form of address slang (address forms) used by teenagers in the city of Batam in 2015 and published in the journal National Non-Accredited BASIS Faculty of Language and Literature Universitas Putera Batam. At this stage of the research, the researcher wanted to see further how the process of obtaining slang language, construction field, and context of its use as the development of research result of previous researcher. The next stage of the research the researcher plans to design a follow-up study to find the comparison of slang formation from mass time so that it can be seen whether slang language can contribute in Indonesian vocabulary or vice versa can destroy the standard Indonesian order. The results of this study are considered important because it is expected to be used as a reference in predicting the presence of slang in the future and prevent the use of slang language that destroys the grammatical Indonesian language standard.

This research is different from previous research, among others, (Gemilasari Nor, Jufrizal, 2013, p. 142), which focuses only on slang forms used in teen magazines "Aneka Yess!" and (Zhou, Yanchun, 2013, p. 209) from Changhun University of Science and Technology, China; Researching American slang to find the perspective, form and influence of its use in social life. In this study the researchers sustainably want to see further starting from the process of acquisition, the realm of construction, the context of usage and defense of slang languages from the future that can be seen from various aspects of micro and macro linguistic studies.

Adolescents are communities that have a high level of creativity and productivity in creating new languages in their communities. Talk about slang language cannot be separated from the creativity of adolescent community. Slang is one of informal languages used by certain groups such as teenagers whose use is only done by their group and can only be understood by people in their own group. This statement is in accordance with the opinion of Yule in (Suhardianto, 2016, p. 56) he said that:

> *Slang is used for a very informal speech variety which often serves as an "in –group" language such as teenagers, army, pop group, etc. The word slang is used only known by the group itself. The word actually has informal language. The slang has been defines as one of*

> *those that everybody can recognize and nobody can define. Slang words almost could not be found in dictionary.*

Yule's opinion above is also supported by (Trask, 2001, p. 146) he said that slang is a language that is difficult to understand by others but the concept of slang language itself can be understood by others. In general the form of slang language is not in accordance with the existing standard language order. Its formation is variations of the formal language that is or may be formed with a new formula and is used for use by everyone in the group. Slang language changes from time to time so that it is temporary because it will change again when a person's adolescence changes.

The acquisition of slang languages by adolescents is inseparable from the development of slang languages from time to time, where slang language grows because it is influenced by adolescent communities that exist in big cities through mass media, print and electronic. This evolving era, slang language is no longer only influenced by adolescent communities living in big cities such as Jakarta, Bandung and Surabaya, but adolescents have established their own slang language within the community of its territory even though it has not been completely removed from outside influences. Batam city which is one of the destinations for immigrant from outside Batam area to settle including from big city like Jakarta, Bandung and Surabaya is considered still giving contribution in influencing the use of slang language itself in Batam city.

General language acquisition can be obtained through formal and informal levels. Acquisition of language from the formal level can be seen from the teaching-learning process conducted in formal institutions such as schools, universities and courses. Language acquisition informally refers to the process of mastering a person's native language from birth. This view is in line with (Yule, 2010, p. 54) view of language acquisition. He said that the acquisition of the mother tongue is naturally or informally born through direct interaction with groups living in their midst such as mothers, fathers, older siblings and other family groups while the acquisition of a second language is obtained through a formal process which can be in school or language learning place.

The phenomenon of acquiring slang as an informal language that has a different background to the form of languages obtained formally or informally certainly has a different way of obtaining it because slang language is not taught formally or informally to the youth community. Looking at the difference between the first and second formal and informal acquisition, the process of obtaining slang language becomes an interesting one to observe.

Slang language is one of the informal languages whose use includes all aspects of everyday language usage such as household domains, education, friendship, entertainment and social culture. According to (Holmes, 2008, p. 223) the domain in linguistic terms refers to the election of language use on the social aspects prevailing in society in which there are speech participants and setting the occurrence of language use. Domain of language use classified into such as the family domain (mother, father, older brother, grandmother and grandfather), the realm of friendship, the domain of religion, the realm of education and the realm of work.

The widespread use of slang languages in these realms certainly cannot be separated from the amount of creativity possessed by teenagers in creating new things in their community. The widespread use of slang languages will certainly lead to negatives in the prescribed standard Indonesian language. Knowing the ins and outs of the slang language can certainly be a guide in doing prevention against the negatives in question. In addition to the use of slang in certain spheres, slang language has also been widespread in all aspects of adolescent life. Slang is not only used in an informal context within the youth community but has been carried on in formal contexts such as school, workplace and family life.

Looking at the phenomenon of slang use above, the researcher is interested to find out more about the acquisition process of slang language, construction field and its usage context so that the result can be used as guidance in preventing slang language that can destroy the standard language structure and encourage the use of slang in certain sphere Which can enrich the existing standard or formal language treasury.

II. METHOD

This research is a qualitative research used to examine the condition of natural objects where researchers are as key instrument. In this study, researchers will conduct an investigation by collecting data directly or face to face with the source data and perform descriptive analysis without using statistical procedures or other calculations.

This research was conducted in Batam city, Riau Islands province which is one of the immigration areas visited by many people from other regions or provinces in Indonesia. Site selection is focused on some districts that have densely populated population such as Batu Aji sub-district, Tiban sub-district and Batam Center sub-district.

The populations in this study were all teenagers who reside or live in the three largest sub-districts in the city of Batam that is Batu Aji district, Tiban district and Batam Center sub-district. Indicator of adolescent age refers to expert opinion that is range of 12 - 19 years.

As a sample of the research, researchers took thirty adolescents (informants) in each sub-district so that ninety informants were randomly selected to be interviewed in a structured way to find the data needed in the study.

III. RESULT

Slang language Acquisition, Construction and Use

After analyzing the data obtained from the teenagers, there are some constructions can be determined as the way how teenagers acquire and construct their slang language in their community. The way how the teenagers construct their slang can be shaped by abbreviation, deletion, letters and sound change, adopting of basic word sound, English or English-Indonesia Abbreviation, Citation, and new construction.

1. Forms of slang language "Abbreviation"

Table 1
Forms of slang language "Abbreviation"

No	Kinds of Slang Language	
	Slang Forms	*Example of Slang use*
1	GPL	*GPL ya cayang*
2	TST	*TST lah kita*
3	OJS	*OJS buat kamu*
4	CLBK	*Kita harus CLBK kembali*
5	PD	*Dasar loe PD*
6	No-bar	*Kita Nobar yok*
7	Tel-Mi	*Dia Telmi*
8	**Org**	**Kenapa sih to ORG**

From the example in the table 1 above can be seen that teenagers when they construct slang language, they form by abbreviating the words. There are several ways of abbreviation done by teenagers, they are: (1) Initial each word collection such as exampel in a, b, c, d, and e above. The word GPL is abbreviated from "Gak Pakai Lama", TST is abbreviated from "Tau sama Tau", OJS is abbreviated from "Oh Aja Sih", CLBK is abbreviated from "Cinta Lama Bersemi Kembali", and PD is abbreviated from "Percaya Diri." (2) Initial sylable collectionsuch as example in f and g above. The "Nobar" is abbreviated from the words "Nonton Bareng", and "Telmi" is created from the words "Telat Mikir". (3)Word letter choosen such as in example g above. The word "Org" is created from the word "Orang".

2. Forms of slang language "Deletion"

Table 2
Forms of slang language "Deletion"

No	Kinds of Slang Language	
	Slang Forms	*Example of Slang use*
1	Gi	*Loe gi apa?*
2	Pa	*Loe bicara pa ya?*
3	Ya	*Ya, aku mau*

The forms and example of slang language use above can be defined that the teenagers in Batam construct the slang language bu deleting of initial letter and sylllable. It can be described below:

Deletion of initial syllable:

Gi is created from the word **Lagi**. To make slang the teenagers delete the syllable **La**. It becomes **Gi** for slang that refers to the meaning of **Lagi** to ask about kind of activity done by someone not asking about additional for something

Example: Loe *gi* apa?   *Loe mau *gi*(unused)   *gi*apa*?*

Deletion of initial letter:

Pa is created from the word **Apa**. To make slang the teenagers delete the letter **A**. It becomes **Pa** forslang that refers to the meaning of **Apa** to ask about someone's need not asking about someone's activities

Example: Mau *pa* coy?   *Lagi *pa* coy?(unused)

Ya is created from the word **Iya**. To make slang the teenagers delete the letter **I**. It becomes **Ya** for slang that refers to the meaning of **Iya** to ask either about someone's need and activities.

Example: Loe mau *ya*?   Loe gi apa *ya*?

3. Forms of slang language 'Lettersand sound Change'

Table 3
Forms of slang language "Letters and sound Change"

No	Kinds of Slang Language	
	Slang Forms	*Example of Slang use*
1	Makacih	*Makacih ya sayang*
2	Kacian	*Kacian sekali dia*
3	Cayang	*Aku Cayang kamu*
4	Clalu	*Kamu Clalu begitu*
5	Clamanya	*Aku suka kamu Clamanya*
6	Qmu	*Qmu mau kemana*
7	Dy	*Dy udah tau*
8	Tw	*Tw gue*
9	Maniz	*Maniz bingit dia*
10	**Imoet**	**Imoet ya cewek itu**

The example of use and varities forms of slang in table 3 above can be concluded that teenager construct the slang language by changing the sound such as the sound "S" to sound "c", sound "k" to sound "q", sound "ia" to sound "y", sound au to sound "w", and sound "s" to sound "z" as clearly explained below:

Change of "S" to letter "C"

Makacih is a replacement of the word *Makasih or Terima Kasih*. To make slang language the teenagers change the letter "S" to the letter "C" as example below:

Example: *Maka*c*ih*   <   *Maka*s*ih/Terima Kasih*

Kacian is a replacement of the word *kasihan*. To make slang language the teenagers change the letter "S" to the letter "C" as example below:

Example: *Ka*c*ian*   <   *Ka*s*ihan*

Cayang is a replacement of the word *Sayang*. To make slang language the teenagers change the letter "S" to the letter "C" as example below:

Example: *C*ayang <   *S*ayang

Clamanya is a replacement of the word *Selamanya*. To make slang language the teenagers change the letter "S" to the letter "C" as example below:

Example: *C*lamanya   <   *S*elamanya

Clalu is a replacement of the word *Selalu*. To make slang language the teenagers change the letter "S" to the letter "C" as example below:

Example: ***Clalu*** < ***S****elalu*

Change of "K" to letter "Q"
Qmu is a replacement of the word *Kamu*. To make slang language the teenagers change the letter "K" to the letter "Q" as example below:

Example: ***Q****mu* < ***K****amu*

Change of "Ia" to sound "Y"
Dy is a replacement of the word *Dia*. To make slang language the teenagers change the sound "Ia" to the sound "Y" as example below:

Example: *D****ia*** < ***Dy***

Change of "Au" to sound "W"
Tw is a replacement of the word *Tau*. To make slang language the teenagers change the sound "Au" to the sound "W" as example below:

Example: ***T****w* < T***au***

Change of "S" to sound "Z"
Maniz is a replacement of the word *Manis*. To make slang language the teenagers change the sound "S" to the sound "Z" as example below:

Example: *Mani****z*** < *Mani****s***

Change of "U" to sound "Oe"
Imoet is a replacement of the word *Imut*. To make slang language the teenagers change the sound "U" to the sound "Oe" as example below:

Example: *Im****oe****t* < *Im****u****t*

4. **Forms of slang language "Adopting of Basic Word Sound"**

Table 4
Forms of slang language "Adopting of Basic Word Sound"

No	Kinds of Slang Language	
	Slang Forms	*Example of Slang use*
1	*Binggow/Bingits*	*Dia keren binggow/bingits*
2	*Cemengut*	*Cemenget ya cayang*
3	*Jehong*	*Qmu jehong ya*
4	*Keles*	*Kamu keles kali*

The examples in table 4 above describe the use and the construction of slang language done by teenager as explained below:

Binggow and Bingits are formed from the word ***Banget***. These words are used to express or to describes something.
Example: *Qmu Hebat **binggow*** =Qmu cantik ***bingits***
Cemengut is formed from the word ***Semangat***. This word is used to support someone to do something hard
Example: *Cemengut ya kakak = Semangat ya kakak*

Jehongis formed from the word ***Jahat***. This word is used to express someone's character
Example: Qmu ***jehong*** ya = Kamu ***Jahat*** ya

Keles is formed from the word ***Kali***. This word is used to express or to emphasize about someone's opinion. This word is not used for counting or meas multiple.

Example: *Iya tau **Keles*** = Iya, sayasudah tahu tentang itu

** 2 **keles** 2 = 4*

5. Forms of slang language "English or English-Indonesia Abbreviation"

Table 5
Forms of slang language " English or English-Indonesia Abbreviation"

No	Kinds of Slang Language	
	Slang Forms	*Example of Slang use*
1	COPAS	*Loe Copas ini ya*
2	OTW	*Gue lagi OTW*
3	GWS	*GWS ya kamu*
4	OMG	*OMG Keren binggow*
5	INTRO	*Intro dong kamunya*
6	LOLA	*Lola kali kamu ya*
7	**WAKSELFIE**	**Ih dia Wakselfie**

The data of slang and example of its use displyed on table 5 above described the way how teenagers in Batam to construct slang language in their community. The way used to construct slang is English or English-Indonesia abbreviation which is explained below:

English Language Abbreviation:
The word *COPAS* comes from the original of English language words of *COPY PASTE*. It combines to make slang language. The combination happened in the initial each syllable of words. *CO* and *PAS*.

The word ***OTW*** comes from the original of English language words of ***ON THE WAY***. It combines to make slang language. The combination happened in the initial each letter of words. ***O, T*** and ***W***.

The word ***OMG*** comes from the original of English language words of ***OH MY GOD***. It combines to make slang language. The combination happened in the initial each letter of words. ***O, M*** and ***G***.

The word ***GWS*** comes from the original of English language words of ***GET WELL SOON***. It combines to make slang language. The combination happened in the initial each letter of words. ***G, W*** and ***S***.

The word ***INTRO*** comes from the original of English language words of ***INTRODUCE***. It takes two initial syllables of word to make slang language.

English – Indonesia Abbreviation:
The word ***LOLA*** comes from the original of English – Indonesia language words ***LOADING - LAMA***. It combines to make slang language. The combination happened in the initial each syllable of English – Indonesia words. ***LO*** and ***LA***.

The word ***WAK - SELFIE*** comes from the original of English – Indonesia regional language words of ***AWAK and SELFIE***. Awak is a word that is mostly used by Sumatra people refers to the first or third singular person. It combines to make slang language.

6. **Forms of slang language "Citation"**

   Table 6

   Forms of slang language "Citation"

No	Kinds of Slang Language	
	Slang Forms	*Example of Slang use*
1	Loe	*Loe mau kemana*
2	Gue	*Gue suka loe*
3	Die	*Die cantik sekali*

The word ***Loe*** comes from the Jakarta language that refers to ***Kamu*** or You in English language. This word is adopted by BatamTeenagers to use in their communication

The word ***Gue*** also comes from the Jakarta language that refers to ***Saya*** or I in English language. This word is adopted by BatamTeenagers to use in their communication

The word ***Die*** comes from the Jakarta language that refers to ***Dia*** or He or She in English language. This word is adopted by BatamTeenagers to use in their communication.

7. **Forms of slang language " New Construction"**

   Table 7

   Forms of slang language " New Construction"

No	Kinds of Slang Language	
	Slang Forms	*Example of Slang use*
1	Nyanting	*Nyanting dong bukunya*
2	Relat	*Kita rekat yok*
3	Tekong	*Jangan tekong dong*
4	Badi	*Dia badi ya*
5	Taken	*Taken yok*
6	Rempong	*Rempong kali dia*
7	Kepo	*Kepo aja loe*

Nyanting is slang language that refers to the meaning of ***Pinjam*** or borrow. No correlation form of pronunciation between the word ***nyanting*** and ***pinjam.***

Relat is slang language that refers to the meaning of ***Jadian*** or make a relationship with boyfriend or girlfriend. No correlation form of pronunciation between the word ***Relat*** and ***Jadian.***

Badi is slang language that refers to the meaning of ***Orang GIla*** or a crazy man. No correlation form of pronunciation between the word ***Badi*** and ***Orang Gila.***

Taken is slang language that refers to the meaning of ***Merampas*** or carry away. No correlation form of pronunciation between the word ***Taken*** and ***Merampas.***

Rempong is slang language that refers to the meaning of ***Banyak omong*** or fussy. No correlation form of pronunciation between ***rempong*** and ***banyak omong.***

Kepo is slang language that refers to the meaning of ***Pengen Tau*** or to know curiously. No correlation form of pronunciation between the word ***Kepo*** and ***to know curiously.***

Teenagers' Perspective in Use of Slang Language

   Tabel 8

   Teenager's Perspective in use of slang language

No	Reason of Using Slang	Amount	Percentage
1	Friends influencing	9	7.56 %
2	Following to new era	33	27.73 %
3	To show off existence	36	30.25 %

4	Getting easy to communicate	28	21.00 %
6	Being familiar	5	4.20 %
7	Habit	2	1.68 %
8	Having fun	6	5.04 %
Total		**119**	**100%**

Based on the data found by the researcher in interviewing the informants as displayed above, it can be concluded that the teenagers mostly use the slang language because of showing off others. It can be seen from the percentage of its use that is 30.25 %. Other mostly used reason of slang language by teenagers is following modern era that is 27.73 %, 21% getting easy to communicate among them, 7.56 % having fun, 4.20 % becomming familiar and 1.64 % habit factors.

IV. CONCLUSION

From the data analysis above can be conclude that the forms of slang language that are used by teenagers in Batam can be formed in to several ways such as abbreviation which is divided into three categories are initial each word collection, initial syllable collection,and word letter chosen. The second way of slang language forms is deletion. It can be divided into deletion of initial letter and deletion of initial syllable. The third way is letters and sound change. It includes change of "S" to letter "C",change of "K" to letter "Q",change of sound *"Ia"* to sound "Y",change of sound*"Au"* to sound "W",change of "S" to sound "Z", and change of sound "U" to sound "Oe" such as *Imoet* is a replacement of the word *Imut.*

The fourth way of making slang language is adoption of basic word. For instance the words *Binggow and Bingits* are formed from the word *Banget* means very. The fifth way is called as English or English-Indonesia abbreviation for instance the word *CoPas* comes from the original of English language words of *Copy Pste*and the word *LoLa* comes from the original of English – Indonesia language words *Loading–Lama.* The sixth way of making slang language is citation such as the word *Loe* comes from the Jakarta language that refers to *Kamu*and the word *Gue* also comes from the Jakarta language that refers to *Saya.* The last way of forming slang language that doneby teenagers is new construction. It refers to the new forms of slang language allegedly that are formed under arbitrariness. For instance the word *Nyanting* is slang language that refers to the meaning of *Pinjam* or borrow and word *Badi* is slang language that refers to the meaning of *Orang GIla* or a crazy man. The two of these words have no correlation of sound and form with the basic form of the word *Pinjam* and *Gila.*

The last result of this research is apparently teenagers' perspective in use of slang language. The reason of using slang language that is applied by teenagers in their community is to 'show off' their existence in society. It is declared by 36 informants or 30.25 %. Other reasons are the effect of modern era which is declared by 33 informants or 27.73 %, and getting easy to communicate is 21 %.

REFERENCES
[1] Gemilasari Nor, Jufrizal, M. A. H. (2013). AN ANALYSIS OF WORD FORMATION OF SLANG WORDS FOUND IN. *English Language and Literature E-Journal*, *volume 3,* (September ISSN 2302-3546), 142–148. Retrieved from http://onesearch.id/Record/IOS242.article-2403?widget=1&repository_id=3369

[2] Holmes, J. (2008). *An Introduction to Sociolinguistics* (Fourth Edi). LOndon and New York: Longman Malaysia. Retrieved from https://abudira.files.wordpress.com/2012/08/full_summary_an_introduction_to_sociolinguistics.pdf

[3] Suhardianto. (2016). Batam Teenagers' Slang language: Shaping, Using, and Perspective. *Jurnal Lateralisasi Bahasa Dan Sastra Indonesia*, *1V, Nomor0*(Maret 2016 ISSN: 2354-936X), 1–12. Retrieved from www.languageresearch2016.blogspot.com

[4] Trask, R. . (2001). *A Student's Dictionary of Language and Linguistics* (second edi). London: Oxfod University Press.

[5] Yule, G. (2010). *The Study of Language*. (C. U. Press, Ed.) (Fourth Edi). New York: Cambridge University Press. Retrieved from https://www.google.co.id/webhp?sourceid=chrome-instant&ion=1&espv=2&ie=UTF-8#q=isbn

buku george yule

[6] Zhou, Yanchun, Y. F. (2013). A Sociolinguistic Study of American Slang. *Theory and Practice in Language Studies*, *Vol. 3, No*(Theory and practice in Language studies), 2209–2213. Retrieved from http://www.academypublication.com/issues/past/tpls/vol03/12/08.pdf

[7] Gemilasari Nor, Jufrizal, M. A. H. (2013). AN ANALYSIS OF WORD FORMATION OF SLANG WORDS FOUND IN. *English Language and Literature E-Journal*, *volume 3,* (September ISSN 2302-3546), 142–148. Retrieved from http://onesearch.id/Record/IOS242.article-2403?widget=1&repository_id=3369

[8] Holmes, J. (2008). *An Introduction to Sociolinguistics* (Fourth Edi). LOndon and New York: Longman Malaysia. Retrieved from https://abudira.files.wordpress.com/2012/08/full_summary_an_introduction_to_sociolinguistics.pdf

[9] Suhardianto. (2016). Batam Teenagers' Slang language: Shaping, Using, and Perspective. *Jurnal Lateralisasi Bahasa Dan Sastra Indonesia*, *1V, Nomor0*(Maret 2016 ISSN: 2354-936X), 1–12. Retrieved from www.languageresearch2016.blogspot.com

[10] Trask, R. . (2001). *A Student's Dictionary of Language and Linguistics* (second edi). London: Oxfod University Press.

[11] Yule, G. (2010). *The Study of Language*. (C. U. Press, Ed.) (Fourth Edi). New York: Cambridge University Press. Retrieved from https://www.google.co.id/webhp?sourceid=chrome-instant&ion=1&espv=2&ie=UTF-8#q=isbn buku george yule

[12] Zhou, Yanchun, Y. F. (2013). A Sociolinguistic Study of American Slang. *Theory and Practice in Language Studies*, *Vol. 3, No*(Theory and practice in Language studies), 2209–2213. Retrieved from http://www.academypublication.com/issues/past/tpls/vol03/12/08.pdf

Empowerment Strategy of Traditional Fisherman (The Study toward the Survival Mechanism In Facing Famine Time In The Village of Meskom of Bengkalis Regency)

Swis Tantoro [1], Yoserizal [2]

[1](Sociology Department, Universitas Riau, Indonesia, swis.tantoro@unri.ac.id
[2](Sociology Department, Universitas Riau, Indonesia, yose5918@yahoo.com)

Abstract

This research has goal to know the survival mechanism of traditional fisherman and try to formulate this empowerment strategy, implemented in the village of Meskom of Bengkalis Regency, by observing 25 traditional fishermen and 6 informants from fishermen and sides that understand about the empowerment effort toward fishermen, which one is decided in purposive suitable with the observed variable. The qualitative method with phenomenonlogical approach is more used here. based on the teoritical concepts about the poverty, empowerment, and social development, that is relevant with the Sociology of Development and Social Change. Some survival mechanisms that they do are: involving human resource in family at the fishery production activity;not doing subsistention economy, but marketting catch result to make more use in the needs fulfillment; decreasing the quality of daily needs; selling or pawning valuable things in a cooperative or pawnshop; hanging on the savings; working as employee on modern fisherman; owing to neighbour or partner. The empowerment strategy to fix the standard of living and give the chance to traditional fishermanso they can do vertical mobility, can be done through: 1) modernization, by pushing status moving of traditional fisherman to be modern fisherman, through another program, the help of business modal, the help of modern technology of fish catching tool, fishery effort management training; 2) revitalization, by keeping on letting traditional fisherman in the traditional status, but giving facility in order to be more forceful and have the tough ability of economy buffer of family against crisis pressure.

Keywords - *Survival Mechanism, empowerment strategy, traditional fisherman..*

I. INTRODUCTION

In Indonesia, the poverty is big problem, exceedingly since the monetary crisis happened in the middle of 1997. According to the survey of BPS (Statistic Center Bureau) with UNDP (United Nation Development Programe) and UNSFIR (United Nations Support Facility for Indonesia Recovery), the poor inhabitant in Indonesia in the end of 1998 number in 49,5 million souls or 24,2% from the whole of Indonesia's inhabitant. (Suara Pembaruan, July 11th 1999). Meanwhile the total of poor family according to BKKBN (January until March 1999), is around 12,6 million families. (Media Indonesia, July 9th 2009).

The next data shows that various efforts of empowerment influence significant enough toward the total of poor inhabitant in Indonesia and in Riau Province. According to the note of National Statistic Center Bureau (BPS), precentage of total of poor inhabitant decreases from 2014 until 2016, both in Indonesia and in Riau especially.

Table 1. The Total Percentage of Poor Inhabitant in 2014, 2015. 2016, in Indonesia and Riau Province (%)

	Riau			Indonesia		
	City	Village	City+ Village	City	Village	City+ Village
In 2014	9,12	12,16	10,63	11,65	18,93	15,42
In 2015	8,04	10,93	9,48	10,72	17,35	14,15
In 2016	7,17	10,15	**8,65**	9,87	16,56	**13,33**

Source : Data of BPS

Bengkalis Regency that is the regency whose high region budget in Riau Province also has many poor traditional fishermen, and live with all limitations, especially they who live in coastal area. Various policies of central government and government of Bangkalis Regency have been done to increase the wealth of this fisherman, among others by doing modernization their catching equipment and building institution that they need, but what happens is marginalization against their life, even various policies have pushed the situation of over fishing to happen in some areas where they look for the fish.

In order to eliminate the difference of social-economy and so the conflict doesn't spread among fishermen, so the study toward the life defence mechanism of traditional fisherman community, and empowerment strategy of traditional fisherman community that also involves the obstacle of structural and cultural that they face is very important to be done.

II. METHOD

Rhe location of research is chosen the village of Meskom of Bengkalis Regency. Because this village has unique characteristic, namely it's in Bengkalis City that is developing, so the life characteristic of the society has experienced the moving. Nevertheless almost big part of its inhabitant has means of livelihood as traditional fisherman that live with all poverty phenomenons. Because this research is the case study and uses qualitative approach, so the informant removal is done based on certain goal, namely to get the illustration as widespread as possible about the use of various empowerment program that they have followed in their village.

The informant in this research is traditional fisherman that is considered to understand and involved both direct and indirect with various empowerment programs in their village. Later, 10 informants will be chosen in this research, 4 people are main informants and other 6 people are additional informants. 4 people of main informants are taken from traditional fishermen that have become more than 20 years, meanwhile 6 additional informants consist of: 1) Fishery and Sea Dienst; 2) A Cooperative and UKM; (3) BPMDKS; (4) Village Headman ; (5) The Headman of LKMD; (6) The Headman of fisherman group. Meanwhile for getting the illustration about poverty phenomenon, 25 traditional fishermen are observed purposively, suitable with the job characteristic that is wanted with the goal of the research.

III. RESULT

The Economy Condition

It's different with the modern fishermen that live in a moderate style, the economy condiditon of traditional fisherman is often completely just barely enough, relative deficit or even very deficit (62%). From 25 families of traditional fishermen in the village of Meskom are only 35% that feel their life enough and 3% reveal that the life is now more excessive. With the season condition of many fish that is only around three months in a year, it's indeed difficult to hope that the family of traditional fishermen in Meskom can influence the routine income that is sufficient evenless saving.

The Effort Narrative and Survival Mechanism

Many fishermen confess that they have worked at the job as traditional fishermen more than 25 years. At least almost two a third of fishermen confesses that they have worked at the job now more than one decade. From observed 25 traditional fishermen as many 24% confesses that they just work at this job less from 66 years, namely they are classified new worker in this world of fishery. This group generally is young people that continue the job tradition of their parents. From their talk, said that the perspective of the youth that becomes traditional fisherman, it's different with the youth in the agricultural area, which many of them are determined to pit the fate as migran or Indonesian blue-collar worker to the abroad. Part of youth in the coastal area community environment, stays to choose to pit the fate in the sea, net or fish with a casting net without a liitle bit of desire to break the link of their fate as fisherman. For part of young fishermen, the job as fisherman has own meaning that they must continue.

The Fishery Modernization

Such as a big part of respondents (67%) confess that compared with the modern fisherman, the total of fish that they get every day is generally more less. From observed 25 traditional firshermen, only 11% that says the total of their catching fish is same with the modern fishermen and 22% fishermen says more less. For the traditional fishermen that only have sailboat and simple net, it's indeed natural if they can't hope to get the fish catching result as much the modern fisherman that has bigger net and more crewmen of boat.

The Empowerment Strategy

In the framework of fixing the living level and giving chance to the traditional fisherman in order to do vertical mobility, at least there are two ways that can be reached. *First*, by pushing the status moving of traditional fisherman to modern fisherman. *Second*, by letting traditional fisherman in the status "traditional", but facilitating them in order to be more efficient and have the tough ability of economy buffer of family against the crisis pressure.

IV. DISCUSSION

The empowerment concept of society includes the meaning of community development and development that focuses on to the community based-development. The society empowerment is involved with the power term of society and builds the involved society power. In the other words, empowering the society is making capable and standing the society. (Kartasasmita, 1996 : 1-2). So the empowerment at the point is the human development, in order to empower the human to be more efficient in the environment.

(1) Social Development.

The social development concept is used to understand this research, because the social development is idea source (first place) from the empowerrment concept. The empowerment means to build the power, namely building the human ability to solve the life problem. Thus, it can be told, the empowerment is part from social development. Because basicly, the social development is human development, so in this research is also used additional reference about development that is oriented to the human. The concept is revealed Korten for example, is very important concept to understand the empowerment of poor society. Besides that, because in the empowerment, the target society conciousness is needed to participate, so in this research, the concept about participation is also used. The participation concept that is revealed by Conyers, Buijs dan Soetrisno, enough to help to understand this research.

(2) Poverty and Poor Society. The use of this concept is based on the thought that the empowerment program moves in the poverty raising. In connection with the tendency that happens in Meskom village, so the concept about poverty that is first used in understanding this research is "relative poverty".

According to Soemardjan (1997: 2), the relative poverty is economy condition (a family/household) that is relative under, if compared with the richness level of material and immaterial from family/household in a certain community. In this context, the poverty happens because the distribution of sources in the society is not spread, so it causes social imbalance in a community in certain area. So it's possible that a family/household in a certain area is considered relative poor, but included the rich people if it's measured with the criteria in the other community areas that whole communities are poorer.   .

V. CONCLUSION

According to the observation that is done toward the traditional fishermen community in the village of Meskom, bengkalis Regency, so the conclusion can be taken is as followings:

1. In the social structure in the village of Meskom, this traditional fisherman family is generally classified poor family or maximum they are less near poor, with the economy cindition that is still poor and there is no change in last one year. Only as big 18% reveal the better condition in one last year. The more and more rigid and agresivity competition climate of modern fishermen in catching fish in the sea, and in the time of marketting, becoming the obstacle for the traditional fisherman. Besides that, the boss that decides low buying price also becoming the cause of economy difficulty of the fishermen.
2. The poor fisherman family in the village of Meskom realizes that they can't rely on their life perpetuity only from one means of livelihood in the fishery sector, and try to find alternative income source from the work in the sector of non-fishery that is not influenced the season. But the fact is most of them answer, they don't have side job, only some people that have alternative or side job that is unroutine, meanwhile part of them have permanent side job but it can't be relied on.

3. Although the fate of big part of traditional fishermen is often locked tightly under the poverty pressure, and experiences marginalization by the fishery modernization process (limited explore area and limited total of catching result), but apparently there are still many beach village communities that keep on occupying the job as fishermen. According to the observed fishermen, this thing is caused by; 1) going to the sea is only one skill that is had, because it's sent down by the parents, and involved in fishery economy activity since the childhood; 2) there is no another alternative job because the potency of natural resource that don't support, because it doesn''t have agricultural and plantation area that can be made use.

4. Some survival mechanisms that are implemented are: 1) involving human resource in family at the fishery production activity, 2) no doing subsistency economy, but marketting catching result to be more made use in the need fulfillment, 3) decreasing quality of daily comsumption, 4) selling or pawning valuable things in a cooperative or pawnshop, 5) relying on the left savings, 6) working as fisherman worker in the modern big ship, 7) owing to the neighbour or partner (the boss in this moment can't be owing place).

In deciding empowerment strategy, to fix the life level and give the chance to the traditional fisherman in order to be able to do vertical mobilization, can be mulled over two ways namely: 1) modernization, by pushing status moving of traditional fisherman to be modern fisherman, through another program, the help of business modal, the help of modern technology of fish catching tool, fishery effort management training; 2) revitalization, by keeping on letting traditional fisherman in the traditional status, but giving facility in order to be more forceful and have the tough ability of economy buffer of family against crisis pressure.

REFERENCES

[1] Alston, Margaret, & Bowles, Wendy. 1998. *Research for Social Workers An Introduction to Methods).* NSW, Australia :Allen & Unwin,

[2] Arif Satria, 2001. *Dinamika Modernisasi Perikanan: Formasi Sosial dan Mobilitas Nelayan.*Bandung: HUP2002 *Pengantar Sosiologi Masyarakat Pesisir*Jakarta: Pustaka Cidesindo.

[3] Bagong Suyanto, 1993. *Dampak Motorisasi danKomersialisasiPerikanan Terhadap Perubahan Tingkat Pendapatan, Pola Bagi Hasil dan Munculnya Polarisi Sosial Ekonomi di Kalangan Nelayan Tradisionaldan Modern,*Kerjasama YIIS dan Toyota Foundation.

[4] Birdsall, Nancy. 1993. *Social Development is Economic Development (Makalah Seminar Nasional tentang Pembangunan sosial dalam Pembangunan Jangka Panjang Tahap Kedua.*Jakarta : Kantor Menko Kesra,

[5] Budiman, Arief. 1995. *Teori Pembangunan Dunia Ketiga.* Jakarta : PT.Gramedia Pustaka Utama,

[6] Chambers, Robert. 1988. *Pembangunan Desa Mulai dari Belakang.* Jakarta : LP3ES

[7] Conyers, diana. 1984. *Perencanaan Sosial di Dunia Ketiga (Suatu Pengantar).* Yogyakarta : Gadjah Mada University Press, 1984.

[8] Effendi, Tadjudin Noer. 1995. *Sumber Daya Manusia, Peluang Kerja dan Kemiskinan.* Yogyakarta : PT. Tiara Wacana,

[9] Hafidz, Wardah. 1997. *"Kemiskinan-kemiskinan di Luar Ekonomi"*, *Indonesia di Bawah Orde Baru (Pembangunan dan Kesejahteraan Sosial).* ed. Husken, Frans, & Rutten, Mario, & Dirkse, Jan-Paul. Jakarta : Perwakilan KITLV & PT Gramedia Widiasarana Indonesia.

[10] Imron, Masyhuri, 2003. *"Kemiskinan dalam Masyarakat Nelayan"*, dalam JurnalMasyarakat Dan BudayaVol. 5/No. 1253.

[11] Izzedin Bakhit (ed.). 2001, *Menggempur Akar- akar Kemiskinan.*Jakarta*:*Yakoma-PGI.

[12] Korten, David C., & Sjahrir, ed. 1988. *Pembangunan Berdimensi Kerakyatan.* Jakarta : Yayasan Obor Indonesia.

[13] Kusnadi, 2002. *Nelayan: Strategi Adaptasi danJaringan Sosial* Bandung: Humaniora Utama Press.2002. *Konflik Sosial Nelayan, Kemiskinan,dan Perebutan Sumber Daya Perikanan.*Yogyakarta: LKiS.

[14] Leibo, Jefta, ed. 1990. *Sosiologi Pedesaan*. Yogyakarta : Andi Offset,

[15] Lewis, Oscar. 1993. *"Kebudayaan Kemiskinan",Kemiskinan di Perkotaan (Bacaan untuk Antropologi Perkotaan)* ed. Suparlan, Parsudi. Jakarta : Yayasan Obor Indonesia,

[16] Maleong, Lexy J. 1998. *Metodologi Penelitian Kualitatif.* Bandung: PT Remaja Rosda Karya,

[17] Mubyarto, Loekman Soetrisno & Michael Dove,1984. *Nelayan dan Kemiskinan, StudiEkonomi AntropologiDi Dua Desa Rantai.*Jakarta: Rajawali Press.

[18] Supriatna, Tjahya. 1997. *Birokrasi (Pemberdayaan dan Pengentasan Kemiskinan).* Bandung : Humaniora Utama Press,

[19] Tangdilintin, Paulus. *Pembangunan Sosial, Permasalahan, Kecenderungan dan Pengembangannya. (Makalah).*

Swis Tantoro, a lecturer of Sociology Department, Universitas Riau, completed his Doctorate at Universiti Kebangsaan Malaysia

Dr. Yoserizal, MS, a lecturer of Sociology Department, Universitas Riau, completed his Doctorate at Universiti Kebangsaan Malaysia

Spell Functions in The Tribal Tradition Petalangan (The Study of the Role of a Spell as a Tribal Belief System Pelatangan)

Syafrizal[1], Yoserizal[2]
[1](*Sociology Department, Universitas Riau, Indonesia,* syafrizal@unri.ac.*id*)
[2](*Sociology Department, Universitas Riau, Indonesia,* yose5918@yahoo.com)

Abstract

The many types and forms of spells contained in Petalangan tribal traditions, shows how much significance and meaning of the spell in their lives. The spell is not just an indinspensable tool in their activities, but also can raise the dignity of a person in society. The more a person has a spell, the higher his manliness and dignity, and the more honored and respected in the community. Conversely, people who did not have a spell called "empty-bellied people" or "stomach contains only raw water" or "bare-chested people". Therefore, someone who mastered many spells are considered as the "contains" or "knowledgeable", while those who do not have a spell is considered as being "nothing", "lay" and do not have any ability. People like this are often referred to as "useless", "people do not release the tightness", "people can not come to be headed", all of which means people can not be relied upon by society. This view is what causes all members of society seek to "sue" the science of spells, at least useful for its own sake as a "fence themselves"..

Keywords - *Belief System, Spells.*

I. INTRODUCTION

Petalangan tribes, one of the indigenous people living in four subdistricts in the Petalangan district, the subdistrict Pangkalan Kuras, Bunut, Langgam and Kuala Kampar. Petalangan tribal settlements are mostly located on the edge of the forest, in the forest and on the Kampar River and its tributaries, such as Segati River, Batang Nilo River, Napuh River, Telayang River, Ransang River, Panduk River and Kerumutan River. Petalangan tribal settlements are commonly referred to as a village. After the time of independence, villages turned into districts. Currently, the tribe inhabiting Petalangan villages:

1. Pangkalan Kuras Subdistrict, Sorek Satu Village, Sorek Dua Village, Kemang, Palas, Terantang Manuk, Dundungan, Dusun Tua, Pangkalan Lesung, Betung, Kesuma, Talau, Tanjung Beringin, Genduang, Ukui Satu, Ukui Dua, Air Hitam and Lubuk Kembang Bunga Village.
2. Bunut Subdistrict, Sering Village, Telawa Kandis/Ransang, Sungai Ara, Merbau, Bagan Laguh, Telayang, Balam Merah, Petani, Lubuk Mas, Rawang Empat, Pompa Air and Niko Kecil Village.
3. Kuala Kampar Subdistrict, Pangkalan Terap Village, Pangkalan Panduk, Kuala Panduk, Teluk Meranti, Kerumutan, Kopau, Tanjung Pandak and Pulau Muda Village.
4. Langgam Subdistrict, Gondai Village, Penarikan and Segati Village.

Some historians argue that the Petalangan tribe is a "remnant" of Proto Malay race (Malay parents who arrived around 2500-1500 years BC), just as the Sakai tribe, Bonai tribe and Talang Mamak tribe. However, there are experts who argue that they are from Deutro Melayu Ethnic (Malay youth who came arround the year 300 BC), but all the fathers who are in the Petalangan tribe has "Cito Tombo" (Tombo Story) Which tells the tribal origins of each. In the Tombo Story, noted that most of their ancentors came from the sea, and opened land called "wilayat forest land". These stories are still much alive and are still used as a reference in determining the origins of tribal and forest land.

Almost all activities of Petalangan tribes from opening a new field, fishing, medicine, and art, they always start with chanting and offerings. This is of course related to their belief system againts supernatural creatures. Raymond Firth called the term "where" is "magic dagger" to the belief system of the supernatural creatures. Therefore, the power of magic can come and go in its own course.

Various scholars interpret the "where" with a variety of meanings according to their research data sources, namely:
1. Supernatural power, influence by Codrington
2. Magical power, psychic force by Marett
3. Impersonal religious force, totemic principle by Durkheim

4. Divine force by Handy
5. Effective, miracle, authority, prestige, etc. By Tregear
6. True by Hocart

"Where" can be in certain places, such as: plants, animals, certain objects. "Where" can keep people from diseases, disasters, accidents and others. According to Animism, "lost". "Where" means death, shaman or sorcerer who is considered to control and master the "where" diverse, and set them to maintain one member of the community protected from various threats of life.

II. METHOD

This study is a case study and using a qualitative approach, then taking informants conducted on the basis of a specific purpose, namely to get a description of Traditional Medicine System Petalangan. As for informants in this study are the shamans, spiritual figures and traditional leaders.

III. RESULT
The Role Of Spells In Daily Activities

Almost all adults in the Petalangan tribes have spells, which they call "Monto" or "Spell" or "Seapah" (curse). Their lives are still bound to the old belief, cause they need a variety of spells in all aspects of life. As farmers, they have spells called: "Monto Menetau Tanah" (Land Menetau Spell), "Monto Memoti Tanah" (Land of Deadly Spell), "Monto Menyojak Bonei" (Pounded Rice Seed Spell), "Monto Mulo-Mulo Menuai" (Spell at First Harvest), "Monto Membake Ladang" (Spell Set the Field), "Monto Page Ladang" (Spell Field Fence), "Monto Tangkal Amo" (Spell Antidote to Pests) and others.

As seekers of forest products and hunters, they have spells that are called: "Monto Penunduk" (Subjecting Animals Spell), "Monto Pengikat" (Spell for luring birds), "Monto Menjoat" (Spell for trapping animals), "Monto Gau" (Aloes Spell), "Monto Page Dii" (Spell for self fences), "Monto Dokut" (Spell for Dokut Birds), "Monto Gotah" (Spell for Catching Birds with the birdlime), "Monto Tetame" (Spell for getting told of a supernatural being), "Monto Beamu" (Spell for collecting woods or timbers or forest products) and so on.

In terms of fishing in rivers and lakes, they have spells that are called: "Monto Mengail" (Fished Spell), "Monto Memolat" (Spell for Splinting), "Monto Menyaing" (Spell for Capturing), "Monto Meawai" (Spell for Fishing with a such device), "Monto Menubo" (Spell for poisoning fish), and so on.

To take the honey from the bees in the beehive trees, they have spells, such as: "Monto Menuo Sialang" (Spell for aging beehive), "Monto Lobah" (Spell for Bee), and so on.

In everyday life, they have spells, called: "Monto Pekasei" (Spell for people to become dear), "Monto Penuang Suao" (Spell for engaging voice), "Monto Page Dii" (Spell for self fences), "Monto Acun" (Spell for repellenting toxins), "Monto Pemani" (Sweetener Spell), and so on.

In addition, there are also Kemantan, Shaman, Bomo, Handler, Shaman Birth, Squire (expert for taking the honey bee), they have variety of spells to become a handle on life in accordance with their respective expertise. Among these are: "Monto Belian" (Spell for purchasing), "Monto Deo" (God Spell), "Monto Anggung" (Chic Spell), "Monto Tetome" (Tetamas Spell), "Monto Pelangkah" (Mover Spell), "Montro Gegawe" (Spell for antidote), "Monto Ancak" (Rack Spell), "Monto Selusou" (Slide Mantra, that the pregnancy is easy to give birth), "Monto Ketogou" (Spell for getting told), "Monto Pelembut Ati" (Spell for softening the heart), "Monto Goak" (Motion Spell), "Monto Limau" (Lime Spell), and others.

In addition, there are also spells studied by Dubalang and warriors, such as: "Monto Keputuian Gayung" (Mantra for scooping decision), "Monto Pasung Bumi" (Stock Spell of the earth), "Monto Pelimun" (Spell for not to be seen by others), "Monto Apung atau Penimbul (Spell that is immune to weapons), "Monto Bosi" (Iron Spell), "Mantra Pelie" (Spell to avoid being hit by a stap or gunshot), and so on.

In the game, there are also special spells because the game was something magical, such as: "Monto Lukah" (Spell for fish trap game), "Monto Musang" (Ferret Spell, for Sak Weasel Game), "Monto Losung" (Mortar Spell, for mortar competion game), "Monto Ayam" (Chicken Spell, for cockfighting game), and others.

Spells that are used for this game too much to be learned by children. Additionally, all childre aged 10 years and over have to be the breadwinners and the need for armed spells so that they can find fish, looking for forest products, hunting farming.

Many types and forms contained in the Petalangan Tribes Spells, show how much significance and meaning of the spells in their lives. Spells are not very necessary tools in many fields of life, but also can raise the dignity of a person in society. The more a person has a spell, the higher his manliness and dignity, and the more honored and respected people in the community. Conversely, peopole who did not have spells are called: "people-bellied vacum" or "his stomach only contains of raw water" or "empty chested person". Therefore, someone who mastered many spells will be one as "contains" or "knowledgeable", while those who do not have the spells would be considered as being "nothing", "lay", "naked" and do not have the ability. People like these are often also called "useless people", "people who do not release the tightness", which means all people who can not be relied upon by society. This view that led to every member of society trying to "sue" the science of spells, at least for the benefit of himself called "self fence".

Learning spells also called learning "inner science" or "soft science". It is needed several conditions to learn them that must be met fulfilled by the claimant. Requirements that exist in the form of the object (colourful fabrics, yarns of different colours, chickens, knives, yellow rice, lime, etc.) and there is also a form of agreement and mental attitude.

In essence, in the requirements in the form of objects is a manifestation of their cultural symbols, while the form of treaties and mental attitude necessary to keep the "science" is studied in order not to be used for other things that can damage the prestige of the "science" and good name of his teacher. Science is misused or deviate from the initial oath could lead to disaster, not only againts the perpetrators, but also againts his tribal. To the "offender" would go "down" the curse, either from the teacher who teaches science, nor of his "confession". In fact, the curse can also override members of other community.

Studying spells, but can be obtained through a process of learning to the teacher or someone, can also through the "cornerstone" and "recognition" of his tribal. Therefore, the nature for the science to "genetics" something the clan or family, usually it will automatically go down to the next generation, although there are among them who reject or do not like do not want to learn it. In the Petalangan tribes, knowledge that belongs to tribal or family for generation was called "the cornerstone of science" or "genetics". Such knowledge should not be taught to others. The science "must" be maintained by the tribal or family, because if rejected, would be a disaster because of "acknowledgement" that became the "cornerstone" of science it becomes angry.

Petalangan tribes largely divide the science into two groups, namely the straight (straight path) and the abused (crooked path).

All the knowledge of the nature and purpose for the good, welfare and safety of others or themselves without incurring a loss or a disaster for others belong to a group of "straight science" or "straight path". On the contrary, all the science that brought disaster and distress to others included in the "science abuse" or "perverted science".

The size of the "straight" and "misguided" is after the entry of religious teachings of Islam and then associated with teaching. All the science that its use does not conflict with religious teachings of Islam are called "straight science" and science as opposed to the religious teachings of Islam are called "perverted science" or "abuse".

However, in the tradition of the spells that is hereditary, this limitation is relative. Because of the contents of this spells itself is visible "jumbled" between the influence of Islam and non-Islam. There is a spell that "levels of" Islamic religion is quite high, but most spells are opposed to the religious teachings of Islam, or Islam is very simply "stick" only in "opening" and "cover" only. These types of spells, generally oriented to the "confessions" and other supernatural creatures who are still trusted by the community is the presence and influence in their lives, even though they had embraced Islam.

In essence, religious teachings of Islam does not recognize the existence of spells, and even banned. Only some muslims who are familiar with the tradition of spells, take the verses of the holy book the Qur'an, then make "wafak", "isim", or "deeds" to fend themselves, treat the sick and forth like a spell. It is actually considered to deviate from islamic teachings, especially if it is equated with how to use spells.

Many Petalangan tribes who had embraced the religious teachings of Islam, it seems that their spells have almost entirely detached from the old belief that living in the community. Although, they mention that it is oriented to God, but the spells still refer to the "confessions" and other supernatural creatures.

This is reflected in the spells examples:

Anak itik anak ayam	Ducklings chincks
Tobang menyisi-nyisi langit	Flying move to the side of sky
Kocit sebose bijo bayam	As small as seeds of spinach
Mengandung bumi dengan langit	Containing the earth and the sky
Koto bumi selebe dulang	Where the earth as wide as tray
Koto langit sekombang payung	Where the sky as flowered as parachute
Duduk di tanah sekopal mulo jadi	Sitting on a piece of clod land began
Tombou umput taung temaung	Tombou Growing in the grass being trampled
Alam bose dipekocit	Big nature being reduced
Alam kocit diabisi	Small nature being eliminated
Tinggal alam dalam dii	The rest of nature inside
Mano alam dalam dii?	Where is the nature inside?
.....................................*dst*	....etc
Eii.......	Ohh.........
Keamat olang putei beantai peak	Sacred white eagle with silver chain
Diam dipunggou-punggou banuang sati	Living in a sacred stump
Nan teancak di tongah padang	Standing in the middle of the desert
Boilah obat dengan jampi	Give medicine to spell
Boilah idu dengan penawe	Give the antidote
....*dst*	
Eeii.......	Ohh.......
Keamat budak kocit seibu agam	Sacred child with a thousand diverse
Seibu agam di bumi	A thousand diverse in the earth
Seibu agam di langit	A thousand diverse in the sky
Tuun beede di dunio	Go down to time in the earth
Boilah obat dengan jampi	Give medicine to spell
Boilah idu dengan penawe	Give the antidote
Eeii.......	Ohh......
Keamat bia sati	The sacred magic
Diam di ate gunung sati	Staying on the top of magic mountain
....................................*dst*	....etc

(Excerpts from some of the "Monto Belian", that is the spell in Traditional Medical Treatment Ceremony called "Belian" of the Petalangan tribes).

It can be seen from such spells is increasingly clear that in the science of spells, they are completely tied to the old beliefs, so that the Islamic religion is not influential in this field. There are hundreds in number of the spells like these, which is still a "dress" members of society.

In using the spells, Petalangan tribes split into two levels of interest, the spells of a general character (called "Monto Biaso") as well as a special character (called "Monto Tinggi" or "Monto Polik" or "Monto Bose"). The spells of a general character (spells for common treatment, spells for common daily life, spells for farming, spells for fishing, spells for hunting, etc.) can be used whenever appropriate according to its using, and requires no spesific heavy requirement.

Conversely, the spells of a special character must be used in place or in special circumstances and also to be equipped with certain requirements which are generally quite heavy. These special spells should not be mocked (although all spells virtually should not be mocked), but can only be used in urgent situation, emergency or as a last effort only. An urgent and critical situation is mentioned in the saying: "if you can not turn up, if you can not sit around, narrow can not move, the hands can not reach, legs can not move, tongue can not be said, silent die move die, has closed the subside road, that is where "science's mistress" was issued.

Petalangan tribes have a great respect to this provision, so that in life, they always keep it. Therefore, the violation of this provision will lead to bad consequences. For example, if in the daily life, people are free to use "Science of sweeteners" (a special), there will be many couples divorce, and will be many fights. Because with that knowledge, the owner can cause anyone who wanted to be "crazy" on him. People who are affected by this knowledge would be forgotten about themselves, wife forgot her husband and husband forgot his wife. Likewise the other special spells, as spells like these have a very powerful force power. That's why, everyone who wants to learn this special knowledge needs requirements, especially for an appointment and his attitude.

IV. DISCUSSION

The nature of beliefs seems full of paradoxes. For those who believe, trust is an absolute certainty that often. My job would be successful if done in the name of God, an attitude that puts everything on the belief in God. But there is also the attitude of faith is done only in the hope that God will (not sure), as is often heard in the word May Allah Allow (hopefully)/InsyaAllah spoken by The Muslims and expressed hope for its success. In relation to the attitude of hope and act on the basis of trust, acccording to Max Weber, the relationship between attitudes towards the Calvinist doctrine of predestination to believe that he "definitely" (without certainty) into the category of God's choice. It means that in the face of the future which basically is in the hands (the organizer) God, it is better to believe than not believe, or do better than to wait, not only concerning faith alone, but also a choice of attitude or action that in many it is also rational. Such action is called Weber's terms of traditional measures.

Weber distinguishes social action in the opened action and closed action, but all the action is not a social action. Rationality is a fundamental concept used by Weber in the classification of the types of social action. Main distinction is provided between the rational and non rational action. Social action is related to the consideration of the conscious and the choices that the act was declared. The second major category of non-rational and rational action are different from each other, for expamle: if one chooses the healing process of her illness by choosing to do treatment in a hospital or treatment with the traditional system in the village shaman, as a rational behaviour because according to the rational objective that we receive.

V. CONCLUSION

There are some values of the most encouraging Petalangan tribes to use their spells in a variety of activities. First, their belief system is based on belief in supernatural beings. Second, one's status in the Petalangan tribes one measured from the ownership of the spells. Controlled more and more spells, their social status becoming higher in community. Third, the spell is "fence themselves" to face the attacks of others if they have to deal with anyone. With the power of spells, they are sure will be safe wherever they go.

REFERENCES

[1] Anderson, Michael, 2006. *Approaches to the History of the Western Family*, London, Mcmillan Press.
[2] Cohen, Percy, 1998, *Modern Social Theory*, Basicbook, New York
[3] Cox, liver, 2003, Caste, Class, and Race, Monthly Review Press, New York
[4] Frazer, Pieter, 2005. *Staying Power : The History of Black People in Britain,* London Pluto Press
[5] Koentjaraningrat,1981. *Beberapa Pokok Antropologi Sosial*, Dian Rakyat, Jakarta.
[6] Keesing, Roger. 2005, *Kin Groups and Social Structure*, New York
[7] Kroeber,Alfred L,2004, *Culture : A Critical Review of concepts and Definitions*, Published, USA
[8] Malinowski, Bronislow,2004, *Frontier of Antropology*, Ashley Montagu, Putnams,New York
[9] Suparlan,Parsudi, 2004, *Manusia, Kebudayaan dan lingkungan*, PT.Rajawal, Jakarta
[10] Sugihen, Bahrein,1996, *Sosologi Pedesaan*, Raja Grafindo ,Jakarta
[11] Starr, Paul,2002, *The Social Tranformation of Americans Medicine*, Basicbook Press New York
[12] Simon, Julians, 2001, The Ultimate Resources, Princeton University Press, USA

[13] Merton, Robert,1997, Social Theory and Social Structure, Free Press New York

[14] Homans, George C, 2001, *Social Behaviour : Its Elementary Form*, Harcourt Press New York

[15] Turnbull, Tucker, 2002, *The Mountain People*,Simon Press, New York

[16] White, Leslie, 2005,*History, Evolutionism,and Functionalism*, Journal anthropology University of California, USA

[17] Popkin, Samuel, 1999, *The Rational Peasant*, Barkley, University of California Press

[18] Scott, James C, 1996, The Moral Economy of the Peasant, New Haven : Yale Unversity Press

[19] Zeitlin, Irving,2003, Social Conditions of Humanity, Second edition, Oxford University Press, New York.

Syafrizal, a lecturer of Sociology Department, Universitas Riau, Graduated from Gajah Mada University in Rural studies.

Dr. Yoserizal, MS, a lecturer of Sociology Department, Universitas Riau, completed his Doctorate at Universiti Kebangsaan Malaysia.

Globalizing the 'Local Content'—Ways that Writing Rhetorically Shapes the World of EFL Learners: A Descriptive Study

Syayid Sandi Sukandi

English Education Study Program, STKIP PGRI Sumatera Barat, said_sandi@hotmail.com

Abstract

The notion of English as a Foreign Language brings students, scholars, teachers, and practitioners to the gate of endless virtues of what it means to use a language of the natives – being the non-dominant groups in English academia. These groups somehow are rare to speak and write about themselves, especially their identity, in that language. In line with this idea in mind, this study presents findings on ways that writing rhetorically shapes the world of EFL learners. Context of this study is Indonesia. Data for this study were students' paragraph writings in final examination of Writing 1 course in even semester of 2016/2017 academic year. Because population of this study was one hundred and twenty students, purposive sampling technique was applied. Twelve students' paragraph writings, or ten per cent of the population, were used as samples. Findings show that EFL students already have the 'local content' that they can share to the world. Individual voices appeared in different instances. In short, this study highlights the notion of peculiarities that EFL learners have in their writing, where the 'local content' that the students have needs to be more acknowledged, more than rejuvenating their sense as individual learners in this globalized world.

Keywords - *Content, EFL, Globalize, Rhetorical, Writing*

I. INTRODUCTION

Being global through English, nowadays, seems to be accepted by most people in Indonesia. In fact, English, up to this time in 2017, is perceived as a foreign language. "A foreign language is ordinarily defined as a language learned in a setting where it is not the primary means of daily communication" [1, p. 293]. Apparently, English is a familiar language among Indonesians who have entered schooling systems in the country. However, they may not use English in daily basis to communicate. An interesting phenomenon that can be studied in line with the notion of English as a Foreign Language (EFL) is the process of how Indonesian students acquire good abilities in writing English academically. Thus, the purpose of this research is to investigate and analyse students' paragraph writing that lead to the image of how their world as EFL learners is shaped through their own writings rhetorically. This particular notion, therefore, becomes problem in this research. Problem of this research is "the focus of a research investigation" [2, p. 35]. In other words, this research explored the connection between EFL students' writings with how their world is rhetorically shaped through their own writings descriptively.

Furthermore, English as a Foreign Language, or EFL, "is learned by people who already use at least one other language and who live in a community in which English is not normally used. This community is inevitably influenced by norms that are not those of English-speaking countries and those norms influence the teachers' and learners' expectations of the language learning process" [3, p. 137]. As a country in the region of South East Asia; Indonesia has its own norms regarding how languages being used and learned within its area and surrounding. This circumstance, or the existing of norms, rhetorically shapes how English, as a foreign language in the country, is learned.

Since conducting research in the field of English, as a language that is used by people, means that we engage in topics that deal with humans; as a result, psychological aspect needs to be considered. Psychologically speaking, "in both the foreign and the second language learning situation, personality type is likely to be a powerful predictor of how – and how well – a person develops literacy and oracy" [1, p. 153]. The idea of literacy and oracy at this point means that the ability of EFL students to reach the level of using English is linguistically more than just being fluent in English. Thus, reaching this level, in part, is influenced by personality type of the students.

Each and every individual student has their own individual growth in terms of language development within themselves. As such, writing in English as a foreign language, especially how to write well in English, demands solid background knowledge on both their first, second, or foreign language. Besides, their ability to recognize their own culture and culture of target language in the sense of English as a language that they learn is crucial for the growth of their English literacy and oracy. "Learning English writing in the EFL classrooms involves the existence of the active cultures in the minds of the students. The student writers and expert writers are indeed different, although they come from the same EFL background" [4, p. 482]. Active cultures in this regard exist in the form of abstract understanding toward images of daily lives in the students' minds. To become expert writers, an EFL student needs more than just being able to know where they come from and where they will go when they learn English and after learning English at all levels of education.

Beyond learning English as a foreign language, the basic purpose of learning this language in Indonesia, to a large extent, is to exist in global stage. By definition, "globalization means global, transnational interactions of people, shared cultures, information and technology, education, economy and value systems beyond the cultural divide of West and East" [5, pp. 64-65]. Global, then, in the sense of English as foreign language means condition of being able to incorporate what the students already know in their mind and share it to people in wider arena of communication. There is mutual transaction of information existing at this point. The students' language behaviour when they learn and use English will indirectly illuminate how close the background knowledge to the language usage, especially within the form of written communication. In the field of English linguistics, for instance, scholars and researchers quite often touch the notion of bilingualism when they discuss about languages within different contexts. One of the "basic principles of language behaviour" in relation to bilingualism is that "there is a reciprocal interaction between culture and language" and "there is a constant interaction between the societal and the individual dynamics of language" [6, p. 24]. Obviously, culture and language are inseparable. Individual student who learns English as a foreign language in Indonesia has close relationship with society where they live.

From all aspects that have been discussed earlier, field of research that address issues on writing in English, and how this skill is taught, is known as composition studies. Historically, composition is viewed as a course in "the context of the curriculum", a "practical criticism" in "the academy", with its focus is to "[investigate] the problems of writing at the point of production" and explore "representations of writing as a mode of learning" [7, p. 28]. This research, therefore, presents description on how EFL students' writings shape their own world rhetorically. Nature of this research is composition studies.

Rhetoric, as a profound area of English studies, recognizes that voice in writing matters. Although a student only produces a draft as a writing of an early stage, such writing actually has a voice. Rhetorically, it can be claimed that "to recognize the students' voices mean to recognize the essence of writing with hearts, or writing, beyond grammar" [4, p. 485]. "Voice is the central concern in [constructing a] writing with Power" [8, p. 23]. Voice is what we hear *inside* a piece of writing. If we pay attention to grammar, or the surface structure of the writing, then we basically have neglected the voice of the writer. Voice exists in a way that we could understand a piece of writing beyond structure of sentences and vocabulary. It is reflected *within* the writing.

In terms of reward after teaching English course, either the instructor or the students will receive reward depending on how they cooperate in the process of teaching and learning writing. However, throughout the writing course, the process can be breath-taking. "Many EFL writing instructors might agree that an English writing course is the least rewarding course for teachers and the most frustrating for students" [9, p. 19]. EFL students need to be informed that learning writing in English takes serious efforts. Practising writing rigorously from time to time is the key to master English writing for EFL students.

Pedagogically, writing instructors frame their attention and focus to help students adjust their writing ability. In order for an EFL instructor to be successful as a teacher, one needs to "motivate students by using authentic and real-life texts" and "considers students' needs and then chooses the best assessment" [10, p. 112]. Who would judge that teaching writing in English is easy? As it has been stated earlier, incorporating students' background knowledge to what they learn in composition, or writing course, is crucial. Materials that are provided for EFL students should be contextually relevant

to culture where the students live. When the students already know and recognize their background knowledge, then they have modality to construct their voice in composition. What the students need to do is to learn how to let their voice out on paper. Conversely, "author stance, which echoes authors' attitudes, personal thought, and feeling within the text, can be revealed through preference of voice construction" [11, p. 1400]. The way EFL students learn how to use and incorporate their background knowledge leads to this 'author stance'. Eventually, when they write in English, they have their individual voices, which are considered by most scholars in the field as genuine thoughts. Originality is important in the construction of every single piece of writing in English academically.

Another way to construct students' voice is to use reliable and factual text book for them. The book should be contextual. In essence, "the way text books were designed also affected students' writing. Text book should be designed in such a way that students get chance to practice by themselves than observe information from teachers" [12, p. 76]. Content of the text book, that the students read need to be familiar to them; however, independency in the text book should be available. Otherwise, the students could only know the material, but they have not reached the stage of being critical to what they learn in a writing course. Research shows that two recommendations that are important for learning English writing: 1) "place more emphasis on teaching writing as a process not only as a product"; 2) "place more emphasis on the pre-writing stage due to its vital role in the writing process" [13, p. 271]. Teaching and learning writing in English is viewed as process oriented, than product oriented. Focusing too much on product after learning writing can bring unfair assessment to the students. As linguists have claimed, learning a language also means that a learner realizes that he or she is aware of particularities of the language they learn to use.

Terminologically, the above circumstance is regarded as awareness on language, or language awareness. "Language Awareness (LA) or Knowledge about Language (KAL)" involves two types of knowledge: 1) knowledge of language (proficiency); 2) knowledge about language (subject-matter knowledge)" [14, p. 385]. These two types of language work hand in hand to shape the structure of EFL students' writings. In other words, proficiency alone does not guarantee sufficient quality of writing that is produced by EFL students. These students should be trained not only to know all rules and systems related to writing academically in English but also to know how to use the rules and systems carefully within gradual process of producing a piece of writing.

From description above, then, the purpose of this paper is to engage with scholars, readers, students, and teachers who teach English writing with facts to know and realize that what EFL students write basically are not as simple as they look. There is something crystal within the writing that we should care more. In particular, this paper indirectly reminds us, as scholars of English, to be flexible and negotiable in our teaching endeavour in the context of EFL. We do want our teaching *good*, don't we? In theory, "the definition of good teaching differs from one context to another, and what works in one classroom with a particular group of students may be a disaster in another. The needs of students, goals of the program and resources for teachers, which play a crucial role in designing lesson plans that work, also vary" [15, p. 6]. Thus, this paper suggests that flexibility is the key to be successful in helping EFL students to write academically well in English. As a matter of fact, understanding is different from memorizing [16, p. 55]. Therefore, understanding a language is different from memorizing a language. All rules and systems of a language cannot be memorized. They should be used. Then, we could help EFL students to understand the language afterwards. Eventually, their language can help advancing themselves to reach global stage.

Finally, this paper contributes to the advancement of teaching and learning English writing in Indonesia. This contribution is constructed through an obvious research problem: In what way EFL students expand their world through writing in English? Theoretically, how is it possible to say that writing leads to worldly knowledge for EFL students? If we view English through its historical perspective, "English is spreading, but its spread is being controlled and counterbalanced by the sponsored, protected spread of national and subnational languages" [17, p. 19]. Therefore, this article also captures verisimilitude of how EFL students' writings within the boundary of Bahasa Indonesia and local languages in Indonesia shape their world rhetorically.

II. METHOD

An obvious statement about design of this research is that it is constructed through qualitative research design. Topic of this research is related to foreign language writing within the realm of composition studies in English. Besides, issues and concerns on foreign language writing have received prominent position in the scope of second language research and the field of applied linguistics [18, p. 70]. Composition studies, as a discipline, views research on foreign language writing as one of its interesting and promising area of research to be conducted. This research, in particular, is descriptive on its nature. Methodologically, "the approach (method) to the research depends on the questions and the type of evidence (no matter the form: quantitative, qualitative or both) one might consider appropriate and helpful in answering those important questions" [19, p. 3]. By considering questions that are needed to be answered descriptively in this research, consequently, method that is applied in this research is descriptive research method.

Moreover, this research, in particular, can be classified as action research in the field of English composition. The primary focus of action research is to ignite "the enhancement of practice, the development of new theoretical understandings, and the introduction of change into the social enterprise" [20, p. 241]. Claiming this research as an action research is due to the author's role as an English lecturer in Padang, West Sumatera, Indonesia. Through this research, the author not only provides results on researching about EFL students' writings but also proposes an idea that EFL students' writings could provide alternative way for instructors of English writing to globalize writings might be framed and constructed locally. Inductive approach is implemented in this research [21, p. 10]. Methodology of this research as it has been explained previously is qualitative research method. Furthermore, this research used interpretive and descriptive form for data analysis [21, p. 10]. Analysing data in this research was conducted through interpretative analysis. What constitutes as theory in English writing is used as foundation for analysing the data. Items that are analysed in the samples of this research are related to particularities of academic writing in English. Thus, purpose of this research was to "describing multiple realities" [21, p. 10]. Realities that emerge during data analysis stage are presented descriptively. These realities are then synthesized along with relevant literature to highlight ways of how EFL students' writings shape their world rhetorically.

Since this research used EFL students' writings, therefore, to have validity and reliability for this research, purposive sampling is applied. Purposive sampling, as one of types of non-random sampling methods, "consists of individuals who have special qualifications of some sort or are deemed representative on the basis of prior evidence" [2, p. 106]. Population in this research is the number of students who are registered in Writing 1 course at English Education Study Program of STKIP PGRI Sumatera Barat. Total number of students reaches 120 students. Sample size is 10% of population, or twelve students' writings. Relevant literature provides definition on validity and reliability. "Validity signifies that a piece of research and its claims are compatible with the community's theoretical structures, assumptions, and paradigms" [22, p. 164]. It means that validity of this research refers to context of Indonesia in which English is viewed as a foreign language. Since this research addresses issues on foreign language writing within the paradigm of English as a foreign language, therefore, results of this research are considered valid. Meanwhile, "reliability argues that what was observed by the researcher can be viewed similarly by others" [22, p. 166].

Technique of analysis of this research can be done as well by another researcher whose field in English writing, rhetoric, and composition. Simply put, the activity of reflection is the name of data analysis technique in this research. Qualitatively, "reflexivity is thus considered essential, potentially facilitating understanding of both the phenomenon under study and the research process itself" [23, p. 82]. Similarly, the stage of research process and circumstances on data are conducted at the same time. Data were collected from samples of the twelve students' writings. Then, the data were interpreted qualitatively in order to see ways and reasoning as well as aspects that make EFL students' writings shape their own world rhetorically through the *local content* they have in their writings. In order to strengthen analysis of data in this research, the author paid attention to facts that are emerged from samples. Fact at this point refers to *voice* that exists in the students' writings. Theories and facts work together in constructing truth in the realm of research endeavour [24, p. 12]. Meanwhile, theory that is applied qualitatively in this research is a theory that provides as well as articulates culmination between cultural studies, composition, and classroom practice. This theory is widely recognized in the discipline

of composition studies and it receives acknowledgement in the field of English as a language studies [25, p. 86]. The core aspect of this theory views cultural studies as an "approach to the writing classroom" and it uplifts "the emphasis from the personal experience of the individual to the lived experience of participants in the larger culture" [25, pp. 81-82].

Voice, as it has been mentioned before, can be specified into highlighting students' personal experience and connecting it to wider scope of globalisation rhetorically. Methodologically, this research, as it was designed qualitatively, considers the researcher as the key instrument in data analysis [26, p. 152]. The researcher, or the author of this article, applies intuitive analysis by means of linguistic approach toward the samples in this research. Briefly, as for data analysis in this research, this research was conducted cyclically. In other words, blending data collection and data analysis stage at the same time is characteristic of this research [27, p. 148]. This research is, then, purely qualitative on its nature and it is placed within the scope of research in composition studies—studies about writing and its dynamics.

III. RESULT

In this session, twelve samples are displayed and they are provided for readers. Each of the samples is connected interchangeably in data analysis. They are concept on culture; theory on composition within the scope of English as a foreign language; and theory of pedagogy that relates to classroom practice. The use of these theories can be found in Discussion session of this article. This Result session presents descriptive analysis on the students' writings by focusing on *voice* to elaborate the *local content*.

The Differences and Similarities of learning English in High School and University

English is the most important language that we should probably learn this day, specially we have to learn this subject in High School and University. But there is the similarities and differences learning english between in high school and university. The first similarities is learning english in high school and university is the most important skill that we have to learn nowadays. Second, learning english in high school actually have the similar terms between subject that we probably study in university like grammar, reading, and listening. Although, there are the similarities between learning english in high school and university. Both of them have the differences too. First, learning english in high school is not the same as learning in university because in university we have to learn more details about english that we probably do not know in high school. Second, in high school we just study the basic english not deep as we learning in university. The next differences is learning english in university is more difficult than learning it in high school. because in universities we have many practices and we have to application it in daily life. In conclusion. However there are the similarities and differences between learning english in high school and university. They are have their unique and sensation in other way.

CT (No. 16040066)

Figure 1. Sample 1 of Student's Writing, Code: CT

CT presents her paragraph by following comparison-contrast genre. Does she have her voice? The answer is that she does. Her voice is even stronger than AP, ADP, and BAS. BAS and CT might have their voices on subject they preferred to write. CT has shown that she has potential to be a good writer. Within limited amount of time in the final examination, she could organize her paragraph well. She managed her voice by describing differences afterwards. Capitalization is an obvious part that has been mistakenly written in the paragraph. Beyond technical matters, CT has stronger voice.

A charm of Bali Island

Bali Island is one of the island make Indonesia be proud. A charm Bali always every people come to get every moment be special. Culture, people, all beach, view of the nature, and all food from Bali make every people want to come again to stayed. Bali is uniq with all art, like traditional dance, sketch, and song. Every years tourist always come maybe with family, friends, or someone special to enjoyed see view of beach in Bali. In Bali, all about art can be the winner in Indonesia. One of traditional dance KECAK DANCE it is very famous for tourist come to Bali. The important when every tourist come to Bali, Bali have uniq souvenir and to get souvenir every tourist can find traditional market, kuta beach, and modern market in Bali. Finally, Every moment in bali always be special and every toursit come to Bali can to share all the moment in social media.

RA (No. 13040184)

Figure 2. Sample 2 of Student's Writing, Code: RA

RW wrote his paragraph on the same topic as ADP. Both student writers involve the understanding of Bali Island. What is lack in RA's paragraph is related to syntactical structure, spelling, punctuation, and choice of words. The good thing of RA's paragraph is that it provides relevant details. Overall, RA has written her paragraph within acceptable structure of an academic paragraph in English: topic sentence, supporting sentences, and a concluding sentence. RA should be given more opportunities to write and express her ideas on paper, but she also needs direct feedback on her writing.

Learning English in High School and University

English language most important to get work and easy for students to know important component studying English. Learning English in high school and university have differences and similarities. Similarities these are the way of learning English. Learning English in high school and university have practice in learn, like spoken with group or spoke about experience in front of class. In high school and university also learn about how to read and spoke word in English, understanding about the content in learning English. Meanwhile Learning English in high school and university have two different. The first different is Learning English in high school only study about basic in English, while in university, learning English more detail, like tenses and subject writing, listening, reading, speaking, and grammar. The second different of these are in high school do not often use practice. while in university often use practice. In conclude, Learning English is high school and university have different and similarity to understanding about English language.

RJ (No. 16040015)

Figure 3. Sample 3 of Student's Writing, Code: RJ

Topic that RJ wrote in his paragraph has similar topic to what CT wrote in her paragraph. Both of them focused on arguing as well as describing about similarities and differences of learning English in high school and university. If RJ's paragraph is compared to CT's paragraph, RJ has more organized pattern, although syntactically and grammatically, CT and RJ resemble similar trait. RT has closed his paragraph with a concluding sentence, while CT still wrote few more sentences, even though she has closed her paragraph with a concluding sentence.

Jakarta Cities

Three years ago I got good travelling in Jakarta City. I went use by air plane with my sister. I feel afraid because it was the first time I went there by air plane. I am very shock when be in airplane but I am very happy because I was try it. When we arrived in airport my uncle and my aunt has come in air pot. Then we went to Restaurant for dinner. On 23.00 we went to uncle's house. Next day, my sister and I went to Kota Tua Jakarta and Monas. We went use train. When we arrived there we bought some food like bakso, cireng and a cup of tea. On 11.00 we went to Monas use a train again. I feel the prices very cheap when we use a train and very fast. I think jakarta was very hot cities. In conclusion, I think Jakarta very good city and good view.

WS (No. 16040012)

Figure 4. Sample 4 of Student's Writing, Code: WS

WS applied narrative technique in his writing, although he also provided description on Jakarta as a city. Content of WS's paragraph is related to telling his journey during holiday in Jakarta. He not only shared his journey but also persuade readers to see that Jakarta is a 'good city' and it has a 'good view'. The voice of this student writer is the voice of a narrator that can tell stories. However, narrator in the sense of WS seems to be narrator of details. WS has provided details for his paragraph. In spite of having problems grammatically, WS has provided original ideas in his writing, which as scholars believe, originality is expensive.

The Cause and Effect of Floods

Flood are cause by many things. Many times it rains too much, other times a dam breaks; however the effects of floods devastating. Floods can cause environmental losses as well and economical losses, land is washed away, homes are. ruined and people sometimes even die. caused by many things. One caused of a flood is when water exceeds the capacity of the area. It is, thus causing it to overflow outside the waters boundary. Another cause is the amount of rain that a certain area of land gets. when to much. water has rained over a certain area. Another thing that floods effect is the environment. and economical situation, when floods occur, there is a large amount of water that runs over the ground. Another things that people loose in the event of flood is their jobs, consequently, after water damaging building and businesses can be run down, bankrupt and even in existent. In conclusion, The community should be more careful to clean the environment and dispose of garbage in the place that has been pruied, so that the redential environment is protected from the flood.

PSW (No. 12040219)

Figure 5. Sample 5 of Student's Writing, Code: PSW

PSW has written her paragraph by focusing on floods that relate to how floods happened and how floods create effects to nearby environment. This student has details in the form of illustration on the process of how floods happened. The good way of PSW's paragraph is that she has written her paragraph by following acceptable structure of a good paragraph, that is, starting the paragraph with a topic sentence and follow it with relevant supporting details. Her voice is related more on her concern for the damage that floods create afterwards. PSW, however, needs to revise her writing in terms of spelling, choice of words, and sentence structures.

The effect consuming Labu Siam

Consuming labu siam everyday can provide benefits one of them can cure some diseases. According to the information listed on the labu siam that has a high calorie content and is very good for health. We can see there are five positive effect for people who eat labu siam. The first effect is to prevent cancer can be useful to fight and can free a radicals. The second effect to reduce high blood pressure disease. The third effect is treating kidney stones. The fourth effect is to prevent constipation, so by adding labu siam in the food can help the process of digestion. The last effect can prevent heart disease. So the conclusion of consuming labu siam can provide a good health condition for our body.

HY (No. 16040046)

Figure 6. Sample 6 of Student's Writing, Code: HY

Originality of ideas is the hallmark of paragraph that was written by HY. An obvious problem on diction is the use of the words *labu siam*. However, sequence of ideas expressed by HY show that she knows something about *labu siam*. This knowledge, in particular, may be developed from indigenous knowledge in her society. In terms of structuring her ideas, she had done it well. She maintained consistency to talk about benefits of consuming *labu siam*. Her voice, in this regard, should be acknowledged.

Travelling to the Bali Island

Travelling is the best way if we want go to holiday. It can help someone from stress and make they feeling happy. If we go travelling the first things we do is choose a location. The best location to travelling is Bali Island. It located at Bali. Many things we can find in Bali such as the beautiful beach like paradise, many of temples, interesting culture. At the beach we can snorkling and see many kinds of fish. In Bali we can also find many of temples because the religion of Bali society is Budha. Bali society have interesting culture such as ngaben, pendet dance and kecak dance. In conclusion, Bali island is the best tourism place we must visited if we go travelling.

ADP (No. 16040064)

Figure 7. Sample 7 of Student's Writing, Code: ADP

ADP wrote paragraph above within descriptive genre. Topic of the paragraph is about travelling to Bali. On the surface, the paragraph has disconnected idea between title and topic sentence. However, the word 'travelling' is used in both of them. Content of this paragraph generally is about Bali. If we read the paragraph carefully and reflect from it, sequence of ideas are reflected by the supporting sentences. ADP has interestingly provided details that show his knowledge on Bali. The voice that ADP has is his way to present his perspective on Bali.

Understanding Cultures of other Cities

Travelling is thing that make traveller to be happy. Traveller also can learn something and understand about something from the other cities that they visited. One of example is me. I was travelling to Padang and Yogyakarta from Duri, Riau. When I visited Padang and stay there during two months, manythings that I learned. For the first moment, I did understood about their culture. So different for me. In Padang, they used Minang language. Sometimes, it is heard like speak in tough. But it is not like that. It is their language. Then, I was travelling to Yogyakarta and stay there during for a week. People of Yogyakarta is kind and very calm. They used Jawa language. It is heard like speak in calmdown. The way of them to speak with other is very respectful. They crooked their head when they speak with older than them. They also speak in lauder intonation. Therefore, the things of understanding culture of Padang and Yogyakarta are useful for me. It is useful to adapt with othe people in other cities. It is important to understand other that we can accept by other people in other cities. In brief, travelling is not for have fun. But, understanding how is culture in other cities. Travelling is learning to keep ourself in other cities with the way of understanding their culture.

MM (No. 13040212)

Figure 8. Sample 8 of Student's Writing, Code: MM

Paragraph that was written by MM has a more personalized style. She used the word 'I' to replace subject. The details are avoidable in her paragraph. Overall, her paragraph shows genuineness of ideas, which lead to the detectable voice in her writing. Her understanding on Padang and Yogyakarta is her personal point of view. It shows that her paragraph is originally constructed from her perspective. In terms of grammar, MM has little grammatical mistakes, which are not very principle. Thus, what MM needs to do for her writing to develop is to use more details to support her illustration.

The differences and similarities TransStudio Bandung and TransStudio Padang

It has differences and similarities TransStudio Bandung and TransStudio Padang. In my opinion, TransStudio Bandung is the most wonderful market that I ever saw and came. The biggest building makes me lost, I mean I donnot know where is the way to go out. TransStudio Bandung is not only for shopping but one can also play games, there is many things that you have to try, it is about climbing, rooler rooster, pirates house, movie reflection from fish. And also in the TransStudio Bandung has many foods. And all about those are different from TransStudio Padang or TransMart, it just have three floors, the first one is for free market, I mean every one can sell their things and the second floor is for transtudio's market, it is about house equipments and snacks. And the last one is for Transstudio Mini, it has many games but it is not like TransStudio Bandung, maybe it is caused Transstudio Bandung is the center of the Transstudio in Indonesia. The similarities things are transtudio Padang has a liberty's landmark but it is smaller than bandung. It is same studio but it is also smaller than Bandung. Therefore many differences and similarities from Transstudio Padang.

SIM (No. 16040006)

Figure 9. Sample 9 of Student's Writing, Code: SIM

An interesting element in SIM's paragraph is related to construction of the paragraph within comparison-contrast genre. SIM focuses his writing on the aspect of differences and similarities between TransStudio Bandung and TransStudio Padang. Similar to MM, SIM uses 'I' in his paragraph. It indicates that his paragraph provides further details a lot more than MM has provided. SIM has shown that he has a voice. In his writing, the voice that SIM has can be seen from the way he compared both TransStudio from within, and then he touched external aspects of both TransStudio. Grammatically, SIM needs further opportunities to revise his sentences.

The Good Things of Travelling to other cities

When we talking about traveling the first thing you will remembered is their experience. When you travelling to other cities or country you will asking local people about their culture, local event, unique art. The good things if you traveling are, you can view new culture new nature view and the best thing you must be want to buy local souvenier. Every cities have their unique point of interest that you need to know. Point of interest mean unique places that offer you good recreation area and if you want remove your stress out you needed going to recreation for make you feeling fresh out. When you finish all your day for recreation don't forget to go unique event that held in local because that will interesting and if you miss it. Maybe you will regret it. So try to go on to that even if you really interesting although you can miss it if you don't want to go ther. Final thing you need to remember is, you buy souvenier before going to home.

BAS (No. 16040023)

Figure 10. Sample 10 of Student's Writing, Code: BAS

The unique aspect that BAS has in relation to writing his paragraph is the use of 'we' and 'you'. The choice of words that he has resembles strong understanding on how to make arguments through writing. In terms of grammar, BAS is a lot better than AP (Fig.12). However, BAS implicitly argues that travelling to other cities provide good things. If only BAS is given more chance to revise his paragraph by elaborating details, his paragraph might have clearer voice compared to AP and ADP.

Cause/Effect of consuming alcoholic

Alcoholic drinking/consuming is very dangerous for our health. There are lot of problems caused by this dangerous liquid. First, alcohol also decreases the functions of our senses. Then, it is also able to cause defects in the fetus. alcohol that comes into the body of pregnant women also has an impact on their baby, so that they will be born with disabilities. Last, alcohol consuming damages the human brain. Therefore, the circulation of alcoholic consuming is prohibited because it causes saveral dangerous diseases to the body.

LDK (No. 16040019)

Figure 11. Sample 11 of Student's Writing, Code: LDK

LDK has argued about the danger of consuming alcohol. He wrote arguments about alcohol, but he needs to add few more details about negativity of consuming alcohol. Unfortunately, this paragraph does not provide specificity from *local content*; however, reasoning of why alcohol should be avoided is the result of construction of Indonesian society. Besides, if this paragraph is assessed thoroughly, plagiarism might take place in a few sentences. Apparently, what LDK needs to learn is how to rewrite his writing in order to reach originality of ideas, or learning how to let her voice.

Pantai Pariaman is beautiful beach

The pariaman is beautiful beaches visited by many people. The pariaman the tourist attractions have a lot like a monument and a city park. Pariaman is also a custom tabuik a very famous in minang. The city of clean and very comfortable. Pariaman have sunset that beautiful and sunrise is beautiful. Pariaman food is linkitang and karupuak mi. Pariaman crowded when day off and the lebaran post. pasting month festivities and the other day to.

AP (No. 13010157)

Figure 12. Sample 12 of Student's Writing, Code: AP

AP wrote her paragraph shorter than ADP. Her paragraph has many grammatical errors. However, in terms of content, she has more interesting background knowledge about Pantai Pariaman. AP might have problems in the level of diction, syntax, and grammar. However, pedagogically, AP

needs revision stage. If AP is measured solely through this final examination, the worst grade might become hers. Therefore, viewing writing in English only as a product is basically unfair treatment and assessment for some, if not, many EFL students.

In brief, these twelve samples of students' paragraph writing show that each student picked up topics that are more interesting to them. The task of instructors at this point is to see the students' writings from *within* the writing itself. Without primarily acknowledging the content of the students' writings, English writing instructors might leave out important aspect of writing: original ideas and genuine thoughts of the students

IV. DISCUSSION

This research specifically addresses an issue that is related to how well EFL students' writings shape their world rhetorically. In order to briefly argue about the importance of incorporated background knowledge in learning writing well, therefore, it is essential to pay attention to content of the EFL students' writings. As the samples of this research shown in the Result session of this article; EFL student needs to be taught to write in English well through process approach. The students need supports and feedback from English writing instructors through process. In the theory of composition, "…teacher response (not a grade) is fundamental to student writing-to-learn activities if students are to build writing and critical thinking skill" [28, p. 25].

Furthermore, compositionists, since 1980s, "assumes that writing courses should focus on writing, not grammar quizzes or analysis of model readings on exercises" and they also briefly states that "students should receive feedback on their drafts and have the opportunity to revise (writing is rewriting)" [29, p. 253]. Forms of the twelve samples are drafts. The students, as in the code of the samples, wrote the paragraph immediately in one sitting. The time allocated for them was only 75 minutes. As a result, more than a half numbers of students composed their paragraphs like the ones in the Result session. If we stand on scholars of composition, then, we need to put the students' final examination as the last item to be assessed. Process approach demands EFL students to write within the process paradigm. Wouldn't it be unfair if English writing instructors gave score to the students by heavily look at writings in final examination?

Another way of looking at the local content of the students' writing is to read the students' writings holistically beyond common purpose of learning English in EFL environment: to have good English. Good English is defined as "an informal term for English regarded as all of any of the following: well-spoken, well-written, well-constructed, fluent, effective, a mark of good breeding and social standing, a mark of good education" [30, p. 444]. Conception on good English, to a large extent, provides superficial point of view. In the perspective of composition studies and EFL, good English is not the goal of learning English writing. As samples in this research have shown; each writing that the students wrote shows similar pattern in terms of verbal written expression. However, content is the crucial element in a piece of writing. It is basically framed and structured within mental capacity and the background knowledge of the students. When this particularity is linked to global perspective and understanding, content is the vehicle for local cultures to come to global arena. In this respect, "given the spread and the diversity of English in the modern world, it is important to study various local Englishes as vehicles of local cultures" [31, p. 11]. Local Englishes, as in the context of the United States of America are different from those in the linguistic environment of EFL context. MM, ADP, HY, and SIM are examples of how writing came into being as the product of transactional knowledge in the minds of the students.

In relation to writing, a student writer is never alone in the process of composing a qualified piece of writing in English. "Writing quality, we have come to realize, is virtually inseparable from the context of writer, audience, occasion, and content" [32, p. 193]. These four contexts always influence one another. Thus, intelligent process involving these four contexts eventually create as well as shape the world of EFL students. For EFL students, mastering writing as a skill in English requires on-going process of language acquisition. Language acquisition theory, as proposed by Ellis and Rutherford, claims that "there is an interface between conscious learning and unconscious acquisition" [33, p. 367]. It simply means that EFL students learn writing well academically through conscious efforts, while every time they read texts in English and perform writing task, they have come to the unconscious efforts in mastering English writing skill.

The core aspect that was illustrated in the Result session of this article is the notion of *voice* in writing. Peter Elbow, an established compositionist, claims that safety in learning English as a foreign language is much needed. He emphasizes that "providing safety about language does not mean discarding standards and evaluation. Carelessness about surface language is not the same as carelessness about meaning, thinking, organization, and clarity" [34, p. 667]. Peter Elbow, as a compositionist in English, strongly argues that 'meaning, thinking, organization, and clarity' are far more important than focusing on 'surface of language' of English. In the perspective of academic writing, content still plays an important role. Content, register, and free from offences are three basic principles of academic writing [35, p. 1]. Most students as in the samples of this research have problems in the aspect of register. Although content of a piece of writing plays an important role in assessing quality of a writing, register helps the writing illuminates the voice of an author. Register "refers to the style of language and choice of vocabulary used in a particular piece of writing" [35, p. 1]. Samples of this research and analysis of their syntactical structure as well as construction of their ideas as explained in the Result session adjust findings of this research. Findings of this research are related to rhetorical perspective on the way the EFL students' writings shape their world. In Indonesia, focus of learning English, especially in the course of writing is still related to *forms* and *grammatically correct* writing. Meanwhile, out in the world, most scholars stand on meaning, content, and ideas, more than forms and structures, which are editable in the last activity of writing endeavour.

IV. CONCLUSION

Globalizing local content, as it is explained and argued in this article, refers to recognizing the voice in EFL students' writings, no matter how tiny or unimportant the meaning the writings address. This voice can be recognized in their writings after the students are taught and trained to write within their own thinking. Original ideas and genuine thoughts are the most essential components that intelligent and critical readers need to see from a piece of writing. Since EFL students learn English in different circumstances compared to other types of students like ESL (English as a Second Language), therefore, they need to be taught how to write well in English by acknowledging background knowledge they have, so they can grow awareness on integrating this knowledge to their knowledge on English writing within themselves. Voice in an academic writing matter, as compositionists argued. Although EFL students encounter norms existing in their environment on how to use local languages, they still need to be taught norms of English as a target language gradually. Verisimilitude of ideas, as samples of this research have shown, indicate that local content needing to be globalized exist *inside* the EFL students' writings beyond *surface features* of the text, as long as the students write their writing purely from their own thoughts.

REFERENCES

[1] R. L. Oxford, "Personality Type in the Foreign and Second Language Classroom: Theoretical and Empirical Perspectives," in *Understanding Literacy: Personality Preference in Rhetorical and Psycholinguistic Contexts*, New Jersey, Hampton Press, Inc., 1997, pp. 153-208.

[2] J. R. Fraenkel and N. E. Wallen, How to Design and Evaluate Research in Education, Boston: McGraw-Hill Higher Education, 2008.

[3] B. Tomlison, "English as a Foreign Language: Matching Procedures to the Context of Learning," in *Handbook of Research in Second Language Teaching and Learning*, E. Hinkel, Ed., New Jersey, Lawrence Erlbaum Associates, Publishers, 2005, pp. 137-148.

[4] S. S. Sukandi, "The 'Voice' in Composition: Reviewing the Essence of Writing Culturally in English for Minangkabau-Indonesian EFL Students," in *The Third International Seminar on English Language and Teaching* , Padang, 2015.

[5] K. Nakamura, "Cultivating Global Literacy through English as an International Language (EIL) Education in Japan: A New Paradigm for Global Education," *International Education,* vol. 3, no. 5, pp. 64-73, 2002.

[6] J. F. Hamers and M. H. A. Blanc, Bilinguality and Bilingualism, Cambridge: Cambridge University Press, 2004.

[7] D. Bartholomae, "What Is Composition and (if you know what that is) Why Do We Teach It?," in *Composiiton in the Twenty-First Century: Crisis and Change*, L. Z. Bloom , D. A. Daiker and E. M. White, Eds., Carbondale and Edwardsville, Southern Illinois University Press, 1996, pp. 11-28.

[8] C. Burnham, "Expressive Pedagogy: Practice/Theory, Theory/Practice," in *A Guide to Composition Pedagogies*, G. Tate, A. Rupiper and K. Schick, Eds., Oxford, Oxford University Press, 2001, pp. 19-31.

[9] Y. Xiao, "Applying Metacognition in EFL Writing Instruction in China," *Reflections on English Language Teaching,* vol. 6, no. 1, pp. 19-33.

[10] Z. Seifoori, M. A. Mozaheb and A. B. Beigi, "A Profile of an Effective EFL Writing Teacher (A Technology-based Approach)," *English Language Teaching,* vol. 5, no. 5, pp. 109-112, 2012.

[11] N. Yannuar, I. A. Shitadewi, Y. Basthomi and U. Widiati, "Active and Passive Voice Constructions by Indonesian Student Writers," *Theory and Practice in Language Studies,* vol. 4, no. 7, pp. 1400-1408, 2014.

[12] M. G. Abaye, "Assessing the Role of Students and Textbook on the Problems of Writing Effective Paragraph," *Science, Technology and Arts Research (STAR) Journal,* vol. 4, no. 2.

[13] S. S. K. Ibnian, "Brainstorming and Essay Writing in EFL Class," *Theory and Practice in Language Studies,* vol. 1, no. 3, pp. 263-272, 2011.

[14] O. Garcia, "Multilingual Language Awareness and Teacher Education," in *Encyclopedia of Language and Education*, J. Cenoz and N. H. Hornberger, Eds., USA, Springer Science + Business Media LLC, 2008, pp. 385-398.

[15] A. Matsuda, "Introduction: Teaching English as an International Language," in *Principles and Practices of Teaching English an International Language*, Bristol, UK, 2012, pp. 1-7.

[16] National Research Council, "Learning and Transfer," in *How People Learn: Brain, Mind, Experience, and School*, Washington DC, National Academy Press, 2000, pp. 51-78.

[17] J. A. Fishman, "Sociology of English as an Additional Language," in *The Other Tongue: English across Cultures*, Urbana, University of Illinois Press, 1982, pp. 15-19.

[18] T. Silva and C. Brice, "Research in Teaching Writing," *Annual Review of Applied Linguistics,* vol. 24, pp. 70-106, 2004.

[19] J. Loughran, Researching Teaching: Methodologies and Practices for Understanding Pedagogy, Philadelphia: Falmer Press, 1999.

[20] A. Burns, "Action Research," in *Handbook of Research in Second Language Teaching and Learning*, E. Hinkel, Ed., New Jersey, Lawrence Erlbaum Associates, Publishers, 2005, p. 241.

[21] L. R. Gay and P. Airasian, Educational Research: Competencies for Analysis and Application, 6 ed., New Jersey: Prentice-Hall, Inc., 2009.

[22] J. M. Lauer and P. Sullivan, "Validity and Reliability as Social Constructions," in *Professional Communication: The Social Perspectives*, N. R. Blyler and C. Thralls, Eds., Newbury Park, Sage, 1993, pp. 163-176.

[23] D. Watt, "On Becoming a Qualitative Researcher: The Value of Reflexivity," *The Qualitative Report,* pp. 82-101, 2007.

[24] M. Nazir, Metode Penelitian, Bogor: Penerbit Ghalia Indonesia, 2014.

[25] D. George and J. Trimbur, "Cultural Studies and Composition," in *A Guide to Composition Pedagogies*, G. Tate, A. Rupiper and K. Schick, Eds., Oxford, Oxford University Press, 2001, pp. 73-82.

[26] M. Subana and Sudrajat, Dasar-Dasar Penelitian Ilmiah, 1 ed., Bandung: Pustaka Setia, 2001.

[27] L. J. Moleong, Metologi Penelitian Kualitatif, Bandung: PT Remaja Rosdakarya Offset, 2005.

[28] J. L. Craig, Integrating Writing Strategies in EFL/ESL University Contexts: A Writing-Across-the-Curriculum Approach, New York: Routledge, 2013.

[29] S. Lynn, Rhetoric and Composition: An Introduction, New York: Cambridge University Press, 2010.

[30] T. McArthur, "Good English," in *The Oxford Companion to the English Language*, T. McArthur, Ed., Oxford, Oxford University Press, 1992, p. 444.

[31] A. Wierzbicka, English: Meaning and Culture, Oxford: Oxford University Press, 2006.

[32] S. Adkinson and S. Tchudi, "Grading on Merit and Achievement: Where Quality Meets Quantity," in *Alternatives to Grading Student Writing*, S. Tchudi, Ed., Illinois, National Council of Teachers of English, 1997, pp. 193-197.

[33] J. R. Edlund, "Non-Native Speakers of English," in *Concepts in Composition: Theory and Practice in the Teaching of Writing*, New Jersey, Lawrence Erlbaum Associates, Publishers, 2003, pp. 383-384.

[34] P. Elbow, "Inviting the Mother Tongue - Beyond 'Mistakes', 'Bad English', and 'Wrong Language'," in *Cross-Talk in Comp Theory: A Reader*, Illinois, National Council of Teachers of English, 2011, pp. 643-668.

[35] S. Leo, English for Academic Purpose: Essay Writing, Yogyakarta: C.V. Andi Offset, 2007.

Syayid Sandi Sukandi completed his bachelor's degree in English Language and Literature at Andalas University in 2007. He achieved Best Student Award for Social Science category at the university in 2006. He then continued his education to master's degree in English with emphasis on Teaching of Writing (Rhetoric and Composition) at Southern Illinois University Edwardsville (SIUe) in the United States of America. He graduated in 2013 from SIUe and had successfully obtained Fulbright scholarship award in 2011. Since 2009, he had been serving as an English lecturer and researcher at Sekolah Tinggi Keguruan dan Ilmu Pendidikan (STKIP) PGRI Sumatera Barat, under coordination of KOPERTIS Wilayah X, as part of Ministry of Research, Technology, and Higher Education of the Republic of Indonesia. Sukandi has published articles in local and national journals on English related studies. He also had presented articles on English language studies, especially composition studies, in local, national and international seminars and conferences. He published two books with titles: 1) Petunjuk Praktikum Writing 1; 2) WRITING 1: Composing Genre-based Paragraphs in Academic English. His research interests are related to issues and topics on English as a Foreign Language (EFL) in Indonesian context, particularly English Literacy, and Composition Studies in Digital Areas.

The Woman Politic Strategy (The Case Study of The Woman Legislative Member in Meranti Regency of Riau Province Period in 2014-2019)

T. Romi Marnelly

Sociology Department, Universitas Riau, Indonesia, tengkuromimarnelly@gmail.com

Abstract

Meranti Regency is the youngest regency in Riau Province that stood in 2008 as the impact of area blossom out from Bengkalis Regency. In 2014, it was first year for the legislative election. The result was 30 (thirty) legislative candidates that were succeed to reach the legislative chair among others 5 (five) women. In the close patriakat culture in Meranti Regency, the woman is considered unproper to enter into the politic domain, but these women prove that they are also able to compete with the men community. The research has goal to know the politic strategy of woman legislative member in winning the legislative chair in the election in 2014.The data is analyzed in descriptive qualitative by the example removal with the sampling total technique. The data is collected through observation and deep interview. According to the research result so it can be concluded that the politic strategy of woman of legislative member of Meranti Regency loyalty time 2014-2019 as followings: using the social net strategy, religiousness net strategy, partnership net strategy, sociology strategy, media mass net strategy, success team making.

Keywords - *The Politic Strategy, Legislative, Woman, Meranti Regency*

I. INTRODUCTION

The politic and politic behavior are considered as masculine activity. The politic behavior here includes autonomy, giving opinion freedom, and aggressive action. The three characteristics' are never considered ideal in the self of woman. (Mulia, Farida, 2005:1)

The Regulation of the Election Nr. 12 in 2003 Article 65 mentions that every politic party has to or at least has 30% woman member candidate in the level of national, province and local in each legislative election region. The quota of woman's legislative member is a very good policy for the politic participation empowerment of the woman community. But, in the fact, in her progress in the politic sector, many women apparently still get the obstacles. (Hanim, 2010 : 46-47)

The obstacle of economy and politic is evaluated by many the circle of academician and woman issue activator as the challenge that is faced by the woman's legislative member. besides that, the condition of culture social of Indonesia's people with the strongest patriaki value, evaluated, it hasn't been yet to accept the woman to enter the public politic space such as the institution of Assembly at provincial, regional, or municipal level. This thing that is evaluated by many woman movement activators to be the hindrance of the woman competition in the election. (Azis, 192-193)

Syafiq Hasyim (2001 : 124) relates that the problem of the woman and the politic in Indonesia assembled at least in four issues: 1) The low woman delegation 2) The commitment of politic party is not yet sensitive by the gender 3) The hindrance of culture values and interpretation of religiousness doctrine have refraction of gender and refrection of patriaki value 4) The interest, desire, animo of the women in the politic arena are low (Lubis, 2009 : 26)

The Regency of Meranti Archipelago was made in Desember 19th 2008. The area blossom out from Bengkalis Regency. In 2009, The Duty Implementer of Regent was directly delegated by Secretary of the Interior and the legislative members that were alected in the election in Bengkalis Regency were moved here. From 25 council member, only four people of woman delegation. Fur further information, Look at this following table:

Table 1. The Name List of Assembly at provincial, regional, or municipal level member of Woman of Regency of Meranti Archipelago Period 2009-2014

No.	Name	Function
1	Hafizoh, S.Ag	Head of Assembly at provincial, regional, municipal level
2	Suryana	Committee Member II
3	Mundarseh	Committee Secretary III
4	Suci Winarsih	Committee Member III

Data Source: The Office of Assembly at provincial, regional, municipal level of Regency of Meranti Archipelago

Based on the previous table, it's seen that the woman delegation in the legislative is still less and has not yet reached quota such as entrusted by the Regulation of the Election. Next, in 2014, the legislative general election was inaugural for the Regency. Several women legislative candidate were succeed to occupy the chair of the council member as followings:

Table 2. The Name List of Assembly at provincial, regional, or municipal level member of Woman of Regency of Meranti Archipelago Period 2009-2014

Nr.	Name	Function
1	Darsini	Committee Secretary B
2	Lindawati	Committee Member B
3	Mundarseh	Committee Secretary C
4	Hafizoh, S.Ag, MM	Committee Member C
5	Yekti Handayani, SP	Committee Member C

Data Source: The Office of Assembly at provincial, regional, municipal level of Regency of Meranti Archipelago

Paying close attention to the above table although the woman delegation has not yet reached quota that has been determined but the total of these elected women experiences the increase from year 2009. These women are succeed to occupy the legislative chair, is the proper thing that is appreciated where they are able to compete with the men community in the middle of various obstacles that they face.

This research focuses on the woman's politic strategy pattern. For the question that needs answer that is should be found namely: How is the politic strategy done by the woman legislative member of Meranti Regency in reaching the vote in the election in 2014"

II. METHOD

The research is determined in Meranti Regency of Riau Province because this regency is said young and for the first time it implemented the legislative election in 2014. The majority of inhabitant has Malay ethnic with patriakat culture where the woman is considered unproper to be in the politic area. But, in the middle of the culture obstacle, five women are succeed to occupy the legislative chair. The subject of this research is five members of Assembly at provincial, regional, or municipal level of woman by using census technique. The kind of data that is used is primer data and secondary data. In

collecting data is using observation technique, interview and documentation. The data that is collected will be analyzed with the way of descriptive qualitative.

III. RESULT

For obtaining the win and reaching the chair in the legislative election period 2014-2019, these candidates design a strategy. The strategy that is done by the politic competitors, apparently can give the optimum result so they occupy the legislative chair this time. It so happens, the strategy forms that are done by the woman legislative member as followings:

1. *The Social Net Strategy*

This life is interdependency relation where the goal achievement of someone should involve other people. The politic strategy has goal to reach the politic desire namely the achievement of vote additional that empties into the election win. Without the goal strategy, it won't be difficult to reach.

The social net is the relations that are created inter many individuals in a group or inter a group with another group. The relations that happen can be both in formal form and informal form. The social relation is the picture or reflection from the cooperation and coordination inter people that is based on active social union society and has reciprocal characteristic. (Damsar, 2011 : 157)

Some women that are in this legislative do the social net strategy. This social net involves the existence of society organization, association, matters pertaining of youth, and religiousness. They find out what kind of social organization influences and is made the means for reaching the win in the general election competition. Such as the candidate Mrs. Yekti, she is active this time in the membership of various organizations among others NU, Program at village level to educate women on various aspects of family welfare of Tebing Tinggi Subdistrict, The Woman Society Union of Java Family, Meanwhile Mrs. Lindawati is assembled in the organization such as The Union of Indonesia Tionghoa Woman, The Society Union of Indonesia Entrepreneur and her function in this organization as the Head. Meanwhile Mrs. Hafizoh is assembled in the organization of IPMB, and IPPR.

2. *The Religiousness Net Strategy*

Four from subjects are Moslem except Mrs. Lindawati, the subjects that are Moslem are also active in the religious activity in their surroundings. They follow esteem council and Yasin passage of Koran. Even Mrs. Yekti organizes together pray so she is elected in the election. As the member from that activity, the muslim womaen candidates ask the support from the member of esteem council and Yasin passage of Koran. In the taking of the mothers' heart that are assembled in the activity is giving female headgear, clothe material, and Yasin encyclical. Meanwhile Mrs. Lindawati is really supported by the ethnic of Tionghoa that is majority Konghucu.

3. *The Partnership Net Strategy*

The next strategy is endeavoring to obtain the vote from the closest family or that is still classified the partner included also the side of husband. In achieving the win is not apart from the role of family member. The whole of subjects use this strategy. The family doesn't only give the support but also the support of moral and material. These fifth subjects have been married, they enter into the politic world supported by their husband, based on the interview result with all subjects, they enter in the competition of general election supported by the family especially the husband.

4. *The Sociology Strategy*

This sociology strategy means the candidate always use the activities that are implemented by the society in order to promote themselves both directly and also indirectly to get the society's attention, for example attending the wedding event, death event, aqiqah. Besides that, the candidates also make own social activities, where in the activity, it's made for campaigning themselves for the socialization of the programs to the society if they are chosen later. Based on the interview result with the subject of Mrs. Yekti in taking the society's attention, she makes the free medical program because her husband is a doctor, next Mrs. Hafizoh gives the help for the unproper occupied house and the road construction, meanwhile other three subjects give the help for the orphan and poor family.

5. *The Media Net Strategy*

The Mass media can't be only seen from the aspect of entertain industry and information, but also as the means of general opinion maker. With the ability of media mass making general opinion, so the activity of the state leader, politician, and the public policy takers can't be separated with the role

of media. In one side, the media can spread information and new ideas to the decision takers, on the other hand, the government official, politician and businessmen make the mass media as the channel to present their ideas to the member of society.(Cangara, 2014 : 155)

The candidates that become the subjects in this research, all of them also use the media namely the newspaper and local radio in order to promote themselves and ideas or their prespective and mission as the candidate of legislative member.

6. *Making The Success Team*

The success team consists of the people that have been pointed or elected by the candidate in order to achieve the win. The success team must approach, influence and guard the voter in order to give the vote support to the legislative candidate. Based on the interview result, the fifth subjects, all of them use the success team as the strategy to win the contest of legislative election.

IV. DISCUSSION
Woman in The Gender Perspective

The gender concept is the characteristic that is adhered to the woman community that is made by the factors of social and culture, (Handayani, 2002 : 5). Based on the culture theory, the superiority of men happens toward the woman because it's constructed by the culture (Azis, 2013 : 46-47). The culture of society in the Regency of Meranti Archipelago is patriakat so the role of men in the public sector is more dominant. Meanwhile from the theory of Structural Functionalism, seen that there is flaming that demands "the equality of gender" means the old structure and function of social that are prevail in the society need to be fixed, because it's considered unproper or The deviation happens. (Suryadi, et. al., 2004 : 52). The making of the Regulation of the General Election Nr. 12 Year 2003 Article 65 about the woman's quota 30% because of the unsatisfication of woman toward the low woman delegation in the legislative. The woman that competes in the general election of legislative proves that they also can compete with the men although there are many obstacles.

The Politic Strategy in The Perspective of Social Exchange Theory

The politic strategy is the strategy that is used to bring about the desire of politic. (Schröder, 2010 : 29). The politic strategy that is implemented by the women legislative candidates has goal to obtain enough vote to win the contest of the general election. Referring to the exchange theory that has assumption that the human is rational creature, it counts the profit and loss. The actors in the research go forward in the legislative general election because it's based on the rational consideration having strong financial ability, knowledge, and having strong net and family's support.

The actor in the framework of social interaction considers bigger advantage from the cost benefit ratio (Damsar, 2015 :156). In achieving the attention from the society, the women legislative candidates give the help such as nine staple supplies, free medical treatment; giving female headgear, clothe material, help of orphan, infrastructure construction such as the road, etc, definitely spending much money. The behavior of the legislative candidate has goal to get the vote support from the society. When the society pays attention so the franchise will be used for the candidate. The cost that is spent apparently gives the maximum result for them to be elected as legislative member. The exchange transaction under the candidates and the voters won't happen if the involved side doesn't get the advantage from that exchange.

V. CONCLUSION

Based on the research result so it can be concluded that the politic strategy of woman of legislative member of Meranti Regency loyalty time 2014-2019 as followings: using the social net strategy, religiousness net strategy, partnership net strategy, sociology strategy, media mass net strategy, success team making.

REFERENCES

[1] Azis, Asmaeny. *Dilema Keterwakilan Perempuan Dalam Parlemen Suatu Pendekatan Hukum Yang Perspektif Gender.*Yogyakarta.Rangkang Education. 2013.
[2] _____ *Perempuan di Persimpangan Parlemen Studi dalam Perspektif Politk Hukum.* Yogyakarta.Rangkang Education. 2013.

[3] Cangara, Hafied. *Komunikasi Politik (Konsep, Teori, dan Strategi). Edisi Revisi*. Jakarta. PT. Raja Grafinso Persada. 2014

[4] Damsar. *Pengantar Sosiologi Ekonomi Edisi Revisi*. Jakarta. Kencana Prenada Media Group. 2011

[5] _____. Pengantar Teori Sosiologi. Jakarta. Prenada Media Group. 2010

[6] Handayani, Trisakti. *Konsep dan Teknik Penelitian Gender,* , Malang. Penerbit Universitas Muhammadiyah. 2002.

[7] Hanim, Rayza. *Perempuan dan Politik, Studi Kepolitikan Perempuan di DKI Jakarta*. Madani Institute, 2010.

[8] Lubis, Dina Anggita. *Partisipasi Politik Perempuan di DPD Partai Keadilan Sejahtera Kota Medan (Persoalan, Hambatan, Dan Strategi)*.Tesis. Medan. Universitas Sumatera Utara. 2009

[9] Mulyana, Deddy. *Metode Penelitian Kualitatit. Paradigma Baru Ilmu Komunikasi dan Ilmu Sosial lainnya*. Bandung. PT. Remaja Rosdakarya. 2004

[10] Schröder,Peter. Strategi Politik Edisi Cetakan Ketiga. Jakarta. Friedrich-Naumann-Stiftung für die Freiheit, Indonesia. 2010

A Case Study of The Language of Three American Gay Entertainers in Instagram's Captions

Tessa Qurrata Aini[1], Rina Marnita AS[2], Wulan Fauzanna[3]
[1](English Department, Andalas University, Indonesia, tessaqurrata@yahoo.co.id)
[2](English Department, Andalas University, Indonesia, rmarnita@yahoo.com)
[3](English Department, Andalas University, Indonesia, wulanfauzanna@gmail.com)

Abstract

LGBT refers to sexual orientation which is defined as an enduring pattern of emotional, romantic and/or sexual attractions among lesbian, gay, bisexual, and transgender. Social media gives a new way of language use, such as among LGBT people. This thesis discusses the appearance of three American gay entertainers in Instagram's captions. In this study the features of women's language by three American gay entertainers in Instagram's captions are discussed. The analysis applies the theory of women's language features by Lakoff (1975) and the function of women's language features by Holmes (2013). This research analyzes 95 captions and finds 27 data which contains 39 appearances of the features of women's language, they are: lexical hedges occurred 3 times (3.15%); intensifiers occurred 15 times (15.75%); 'empty' adjectives occurred 6 times (6.3%); and emphatic stress occurred 15 times (15.75%). The percentage of women's language features of the three American gay entertainers is 40.95%. They tend to use women's language to strengthen their assertion to get people's attention in the social media communication. Although US has legalized LGBT, they gays community are still less confident to use the language showing their status as gays, instead they prefer to use women's language.

Keywords - Caption, Gay, Gender, Instagram

I. INTRODUCTION

The use of social media as the part of human modern life is inseparable. According to Nguyen (2017), Indonesia is number four as the social media users. One of the most popular social media in Indonesia is Instagram. According to Rouse (2017), Instagram is a free online photo sharing and social network platform that was acquired by Facebook in 2012. This application allows the users to upload, edit and share photos with other members. There are the ways to recognize the variations of language use through Instagram's captions. One of them is by identifying language and gender.

Since 1970's, linguists offered the idea that sexual orientation affects a person's language use. The types of sexual orientation or tendency are widely known as heterosexual, bisexual, and homosexual or gay. Nowadays, it is started to be common to find people who acclaim themselves as gays such as these three American entertainers: William Jardell, Cory Wade, and Lance Bass. The writer has chosen American gay entertainers as the objects of the study because of their declaration and articles for being gay. The writer argues that three American gay entertainers use the language that shares the similarities of women's language in their Instagram's captions. This topic is chosen because many similar pieces of research that have been found out did not talk about this topic yet, typically the previous research only described gay language in gay community in Asia as found in America and Vietnam using field research method or language and gender study between men and women (or boy and girl) on social networks. In this research, the writer is intended to determine the level of similarities between gay language and women language in Instagram's captions.

II. METHOD

This study chooses Instagram the main data. Instagram is has the largest social media users nowadays. It has been used widely by the greater society. The population of the research is the captions of American gay entertainers in Instagram, they are William Jardell, Cory Wade, and Lance Bass. Some of the captions are chosen for sampling because their language use in Instagram can show the use of language among American gay entertainers.

This study applies purposive sampling technique which is as a non-probability sample that is selected based on characteristics of a population and the objective of the study (Crossman, 2017). The writer has been selected only the post on the beginning of 2016 which is one of the most active years in their Instagram. The number of their Instagram posts and time period in posting one photo or video to another one is different. William Jardell posted 31 captions from January until February 2016, Cory Wade posted 31 captions from January to April 2016, and Lance Bass posted 33 captions from 1st until 14th January, 2016. Data is collected by observing the language used by American gay entertainers in their Instagram's captions. This study only observes the existence of women's language features in Instagram's captions from three American gay entertainers who have more than 100.000 followers.

The use of language of those gays in Instagram has been analyzed using theory of women's language features by Lakoff (1975). Finally, the result of analysis is presented descriptively. It shows and explains Instagram's captions of gays and women's language features..

III. RESULT

The result of this research is 40,95% of women's language features found in three American gays entertainers' Instagram. There are 27 data containing 39 appearance features from 95 data analysis. They are: lexical hedges occurred 3 times (3,15%), intensifiers occurred 15 times (15,75%), 'empty' adjectives occurred 6 times (6,3%), and emphatic stress occurred 15 times (15,75%) in data analysis. The most used features are intensifiers and emphatic stresses. The result can be seen from this table below:

Table 1. The Features of Women's Language in American Gay Entertainers' Instagram's Captions

Features of Women's Language	Frequency (N=95)	Datum	Percentage
Lexical Hedges	3	32, 62	3,15%
Intensifiers	15	1, 15, 16, 26, 35, 50, 62, 70, 71, 90	15,75%
'Empty' Adjectives	6	26, 50, 91, 94	6,3%
Emphatic Stress	15	1, 7, 9, 12, 15, 16, 20, 23, 32, 77, 90	15,75%
Total	**39**	**27**	**40,95%**

IV. DISCUSSION

The findings show that the use of women's language in Instagram's captions is 40,95%. In 95 caption, the most used features are intensifiers (15,75%) and emphatic stress (15,75%). Those gays use women's language features in Instagram's caption related to its function and pragmatic markers. For example, gays use the word *so* to intensify the utterance. Actually, without using the word *so* the meaning of the utterance would be same. But they choose to use the word *so* to intensify the speaker's feeling or something else. Another example is the use of emphatic stress, such as the word of *SEA LIONS*. *SEA LIONS* has a function as boosting device to strengthen his assertion and to attract people's attention using stress on the theme of the video. Moreover, the example of the word *beautiful* tends to convey emotional reaction than the real meaning of it. The pragmatics marker (Fraser, 1996) of the word *beautiful* in the caption has no meaningful meaning and to intensify his assertion about William's boyfriend's looked. Then, the word *kind of* that is the pragmatics marker which to explain the event, but Cory gets trouble to find the right word. According to Coates (2013, p. 37), hedges are also useful devices for signaling that we are searching the right word or having trouble finding the right words to say what we mean.

Gays are the part of LGBT community that have been raised and avowed among society. They use language which similar to women's language to attract people and to be heard. Women usually use emphatic stress to make people pay attention as same as gays.

The writer sums that the use of features of women's language in Instagram's captions is used for reason. These American gays tend to use women's language because they need to strengthen their assertion to get people's attention related to their sexual identities as gay. In the US, their identities have been legalized but sometimes they are scared to be ignored because they are not majority social communities. Because of that, gays apply some ways to exist every time, especially in social media. Social media such as Instagram is a media which can spread their existence through the world.

V. CONCLUSION

The language use between men and women are influenced by gender identity. Lakoff (1975) distinguished the features of women's language. In fact, these women's language features are not only found in women's language but also used by some gays. For instance, women's language features are identified in William Jardell, Cory Wade, and Lance Bass' captions in their Instagram's account. Lakoff (1975) stated women's language features in women's language related the condition of women in society. The total number of the women's language features of three American gay entertainers in Instagram's captions is less than 50% (only 40,95%).

In conclusion, William Jardell, Cory Wade, and Lance Bass tend to use language containing features of women's language in their Instagram's captions. In this research, they often use some features of women's language, such as lexical hedges (*just, kind of*) and intensifiers (*so, incredibly*). In contrast, gays tend to use their own language, such as "lavender lexicon" (using the words *drag, basket*) and "camp" (language style using feminine gestures, female names, etc). They tend to use women's language because they need to strengthen their assertion to get people's attention. This is related to their sexual identities as gay considering LGBT has achieved the admission among US's society, they are still unconfident to use language properly to show their status as gays and choose to use women's language.

REFERENCES

[1]   American Psychological Association. "Lesbian, Gay, Bisexual, Transgender", APA, Retrieved from http://www.apa.org/topics/lgbt/, 2017.

[2]   Amir, Z., et al.,"Gender Differences in the Language Use of Malaysian Teen Bloggers", Journal of Language Studies, vol. 12(1): 105-124, 2012. Retrieved from http://journalarticle.ukm.my

[3]   Bailey, J. M., et al., "Butch, Femme, or Straight Acting? Partner Preferences of Gay men and Lesbians", Journal of Personality and Social Psychology, 73: 960-973. Retrieved from http://faculty.wvcas.northwestern.edu/,1997.

[4]   Barbara, S., "Overview of Sexual Orientations", SexInfo Online, Retrieved fromhttp://www.soc.ucsb.edu/sexinfo/article/overview-sexual-orientations, 2017.

[5]   Bass, L. [lancebass]." Host of 90s House on VH1 (Aug 16th).." [Profile], Retrieved from https://www.instagram.com/lancebass/, 2017.

[6]   Coates, J. Women, Men and Everyday Talk, UK: Palgrave Macmillan, 2013.

[7]   Collman, A., "The Meredith Vieira Show Is Cancelled After Two Seasons amid Tanking Ratings", Mail Online, Retrieved from http://www.dailymail.co.uk/news/article-3384319/The-Meredith-Vieira-cancelled-two-seasons-amid-tanking-ratings.html, 2016.

[8]   Crossman, A., "Understanding Purposive Sampling", ThoughtCo, Retrieved from https://www.thoughtco.com/purposive-sampling-3026727, 2017.

[9]   Crossman, A., "Pros and Cons of Secondary Data Analysis", ThoughtCo, Retrieved from https://www.thoughtco.com/secondary-data-analysis-3026536?_e_pi_=7%2CPAGE_ID10%2C6231363148, 2017.

[10]   Dang, T. H., "A Preliminary Study of Gay Spoken Language in Ho Chi Minh City",Language in India, volume 13: 9 September 2013, ISSN 1930-2940, 448-467. Retrieved from *www.languageinindia.com/sep2013/ tridanggaylanguagefinal.pdf*,2013.

[11]   Fraser, B., "Pragmatics Markers", Pragmatics: Quarterly Publication of theInternational Pragmatics Association, vol. 6:2. 167-190. doi:10.1075/ prag.6.2.03fra,1996.

[12]   Herring, S., Computer-Mediated Communication: Linguistic, Social and Cross Cultural Perspectives (Pragmatics & Beyond. New Series 39), Amsterdam/Philadelphia: John Benjamins Publishing Company, 1996.

[13]   Holmes, J., An Introduction to Sociolinguistics (4th Ed), London & New York:Routledge, 2013.

[14]   Jardell, W. [williamjardell]., "ANTM Cycle 21 Almost Winner" [Profile], Retrieved from https://www.instagram.com/williamjardell/?hl=en, 2017.

[15]   Jonnasen, D. H., Handbook of Research on Educational Communications and Technology (2nd Ed), New Jersey: Lawrence Erlbaum Associates Publishers, 2004.

[16]   Kirby, I., & Levy, R., "Lance Bass Marries Michael Turchin in front of 300 Guests including Kris Jenner, Christina Applegate and his NSYNC Bandmates", Mail Online, Retrieved from http://www.dailymail.co.uk/tvshowbiz/article-2882301/Lance-Bass-marries-partner-four-years-Michael-Turchin-300-guests-including-NSYNC-bandmates.html, 2014.

[17]   Kulick, D., "Gay and Lesbian Language", Annual Review of Anthropology, vol. 29,243-285, Retrieved from http://www.jstor.org/stable/223422, 2000.

[18]   Lakoff, R., Language and Woman's Place, USA: Harper and Row Publishers, 1975.

[19]   Llamas, C., Mullany, L., & Stockwell, P., The Routledge Companion to Sociolinguistics, London & New York: Routledge, 2007.

[20]   McLeod, S. A., "Sampling Methods", Simply Psychology, Retrieved from www.simplypsychology.org/sampling.html, 2014.

[21]   Meyerhoff, M., Introducing Sociolinguistics, London & New York: Routledge, 2006.

[22]   Mills, S., Gender and Politeness, UK: Cambridge University Press, 2003.

[23]   Murphy, R., English Grammar in Use, UK: Cambridge University Press, 1994.

[24]   Nazir, B., "Gender Patterns on Facebook: A Sociolinguistic Perspective", International Journal of Linguistic of Pakistan, doi:10.5296/ijl.v4i3.1899, 2012.

[25]   Nguyen, H., "Indonesia is Fastest Growing Country for Internet Use Report",

[26]   Rappler, Retrieved from https://www.rappler.com/world/regions/asiapacific/indonesia/english/159593-internet-social-media-statistics, 2017.

[27]   Oxford Advanced Learner's Dictionary (8th Ed), Oxford: Oxford University Press, 2010.

[28]   Queen, R. M.. "'Stay Queer!' 'Never fear!': Building Queer Social Networks", World Englishes, vol.17, no.2: 203–24, Retrieved from http://dingo.sbs.arizona.edu/~charleslin/indv101/review_reading/stay_queer.pdf, 1998.

[29]   Rouse, M., "What is Instagram?", SearchCIO, Retrieved from http://searchcio/ techtarget.com/definition/Instagram, 2017.

[30]   Sell, R. L., "How Do You Define the 'Sexual Orientation'?", Frontline, Retrieved from http://www.pbs.org/wgbh/pages/frontline/shows/assault/context/defining.html, 2014.

[31]   Tabberer, J., "Trailblazers: YouTubers and Cute Gay Couple Will Jardell and James Wallington on Their Lives in Travel", Gay Star Travel, Retrieved from http://www.gaystarnews.com/article/trailblazers-youtubers-and-cute-gay-couplewill-jardell-and-james-wallington-on-their-lives-in-travel/, 2016.

[32]   Tannen, D., You Just Don't Understand, New York: Ballantine, 1990.

[33]   Wade, C. [coryw4de]., "Model, Musician, Host, Activist.." [Profile], Retrieved from *https://www.instagram.com/coryw4de/?hl=en,* 2017.

[34]   Wardhaugh, R., An Introduction to Sociolinguistics (3rd Ed), Oxford: Blackwell Publishers, 1998.

[35]   Wardhaugh, R., An Introduction to Sociolinguistics (5th Ed), Oxford: BlackwellPublishers, 2006.

[36] Wardhaugh, R., & Fuller, J. M., An Introduction to Sociolinguistics (7ᵗʰEd), UK: Willey Blackwell, 2015.

Tessa Qurrata Aini, S.Hum. Tessa Qurrata Aini post graduated from Andalas University and received S.Hum. in 2017. She published her writings on national newspaper, Padang Ekspres in 2014.

Dr. Rina Marnita AS, M.A. Rina Marnita received Dra. (1987) from Andalas University and M.A. (1996) from The Australian National University in Linguistics, and the PhD (2012) from National University of Malaysia in Sociolinguistics. She is a senior lecturer in English Department, Faculty of Humanities, Andalas University (1990-now). She published some works: Classifiers in Minangkabau (1996), *Perubahan Sosial Budaya dan Dampaknya terhadap Bahasa Minangkabau* (2000), *Perilaku Berbahasa Masyarakat Minangkabau dan Pengaruhnya Terhadap Pemakaian Ungkapan Sebagai Media Pendidikan Informal Keluarga* (2008), *Gangguan Berbahasa Pada Anak Penderita* Attention Deficit Disorder (*Gangguan Pemusatan Perhatian) Studi Kasus Kepada Ichsan Muhammad Akbar* (2015), Classifiers in Minangkabau: A Typological Study (2016), etc.

Wulan Fauzanna, S.S., M.EIL. Wulan Fauzanna received S.S (2001) from Andalas University and M.EIL (2008) from Monash University in Teaching English as a Second or Foreign Language. She is senior lecturer in English Department, Faculty of Humanities, Andalas University (2003-now). She published some works: English Expressions in The Indonesian Context: Crocodile Tears (2014), Raising Students' Awareness on Word Stress in Teaching Listening (2014), Code Switching Indonesian-English in English Department Students' Status Update in Facebook (2014), Listening Journals For Extensive Listening Practice Of EFL Students at Andalas University (2017).

Inheritance Environment Values Through Ritual Hajat Cai Ngaruat Lembur In Desa Nyalindung Kecamatan Cipatat Kabupaten Bandung Barat

Trie Damayanti, Iriana Bakti, Susanne Dida
Prodi Humas Fakultas Ilmu Komunikasi Universitas Padjadjaran e-mail: trie.damayanti@unpad.ac.id

Abstract

Water is a source of life for all mankind. It must be maintained and preserved by all elements of both government and society. One of the elements of the community who actively performs maintenance and conservation of water sources is the indigenous peoples who live in Kampung Parakansalam Desa Nyalindung Kecamatan Cipatat Kabupaten Bandung Barat.In this village there is a spring Cikarahayuan and Cikahuripan which build by Mama Idris (Ayah Katmah) on 21st Juni 1832 which until now continues to be preserved and preserved as customary cultural tradition through ritual Hajat Cai Ngaruat Lembur. In this ritual there are environmental ethics values passed on to the young generation. Ritual Hajat Cai Ngaruwat Lembur embodies the interconnectedness of the interests of the individual with the collective interest, and the overall life of the ecosystem in the territory, because for them the source of the springs as part of the natural wealth has cultural, social, spiritual, and even medical value. These linkage is the embodiment of the ethical value of the ecosystem.The cultural value in the ritual "Hajat Cai Ngaruat Lembur" is reflected in the ritual custom itself that is held every year in June. In this ritual, the cultural symbols are either black clothes worn by the perpetrators, ritual-like gear nasi tumpeng, kalapa ngora, cikopi, kemenyan, etc. has a deep meaning related to the preservation of the natural environment (springs), so that the perpetrators of rituals believe that the ritual "Hajat Cai Ngaruat Lembur" will get blessing from the God. Social value in ritual 'Hajat Cai Ngaruat Lembur" is reflected in the solidarity built among the perpetrators, both from indigenous communities, village officials, related agencies, and community members in the region. They work together to help each other in terms of material, energy, and even the cost of organizing it. Thus, the ritual is able to build a sense of togetherness, a sense of unity of interest, sympathy, and compassion based on common interests.Spiritual value in ritual "Hajat Cai Ngaruat Lembur" is reflected the respect of ritual actors towards nature, there is an awareness that he is a part of nature. Therefore, the ritual describes the perpetrator's efforts as part of a natural "no harm" (not destructive) nature. They clean up the environment and plant trees around the fountain, and in their daily lives they live simply, and in harmony with nature. For the perpetrators of the ritual, the source of the spring is a mercy from God to be grateful, and the form of gratitude to God is realized in the form of ritual "Hajat Cai Ngaruat Lembur". All environmental ethics values are in ritual "Hajat Cai Ngaruat Lembur" implemented by indigenous peoples Kampung Parakansalam Desa Nyalindung Kecamatan Cipatat Kabupaten Bandung Barat is a form of gratitude for the blessing given by God Almighty and as a local wisdom passed down from one generation to the next

Keywords - Inheritance Environment Values, Environmental Ethics, Rituals, Hajat Cai

I. INTRODUCTION

Water is one of natural resources that is needed by humans and other living creatures, therefore the environment must be maintained in order to maintain the sustainability of water availability to meet the needs of his life. The use of water from the spring should not be done arbitrarily, but must be developed through the cooperation of the government with the local community, because the management of water resources will be related to the interests of various parties.

Location of the spring is usually located within the forest, so the maintenance of springs can not be separated from the maintenance of the forest. One component of the community that can be invited to collaborate and participate in the management of planned springs and forests is indigenous peoples, because for indigenous peoples, safeguarding, maintaining and conserving the springs and forests from damage is the most important part in maintaining the sustainability of survival they.

According to Nababan (20002): "Indigenous peoples are different from other groups of people, not simply because they are vulnerable to outside intervention / hegemony, but because they have the right of traditional origins or rights. Maintaining customary forests is not just a conservation measure but is an act of preserving their customary rights, their origins and traditional rights ".

Likewise with indigenous peoples in West Java, they have for most of their generations lived to preserve, preserve and conserve the springs and forests (especially indigenous forests) in their respective areas, and in a peculiar way which is not necessarily the same by Other indigenous peoples, especially with communities outside of indigenous peoples. Specificity in the management of customary forests in order to maintain the springs is done in the form of certain rituals which is the implementation of local wisdom that is still done in the area, which proved to maintain the preservation of springs and forests.

One of the indigenous communities in western Java who still carry out the rituals of preservation and preservation of the source of springs and customary forest is the community of *Nyalindung* Village, Kecamatan Cipatat, *Kabupaten Bandung Barat*. For them, the forest is the center of life, because in the forest available springs to meet their living needs. To keep the spring that comes from the forest, for a long time the people in the region performed *ritual hajat cai* that is an inherited ritual from the previous generation to preserve the spring.

Ritual Hajat Cai above is a ritual communication activity as one of the implementation of environmental communication, where in the ritual communication is loaded with traditional values and symbols of communication that contains the meaning, togetherness and mutual understanding among the perpetrators of ritual communications are inherited to young generation.

This study aims to determine: cultural, social, spiritual value
1. Cultural values contained within *Ritual Hajat Cai*
2. Social values contained within *Ritual Hajat Cai*
3. Spiritual values contained within *Ritual Hajat Cai*

Hajat cai done by indigenous peoples is full of environmental norms and values that govern the relationship between man, man and nature, and man with God who aims to solve environmental problems through routine ritual held every June with the date determined by the Indigenous elders.

According to Iing Moh. Ichsan (2009), "In carrying out all life activities, among indigenous elders have guidelines the traditional values that regulate the relationship between humans and humans, and regulate the relationship between humans with the natural surroundings. These values are part of the environmental ethical principles that are needed to be rediscovered as the foundation for finding solutions to the problem of environmental damage that has now become a global issue, the problem of a world without boundaries".

Ordinary ritual communication is performed in sacred ceremonies, where the participants of the ritual communion together gather in one place to practice certain rituals that have become hereditary tradition.

According Radford (2005:15):

> "The pattern of communication in the ritual perspective is not that the sender sends a message to the recipient, but as a sacred ceremony in which everyone shares a common part in fellowship and assembly as well as performing the sacred banquet. In the view of ritual, the more important is the community togetherness in praying, singing and ceremonial".

Ritual further emphasize togetherness in the basic satisfaction, so that by McQuail (2000: 54), known also by the term expressive communication, which will emphasize communication more intrinsic satisfaction (intrinsic) of the sender or receiver rather than more instrumental purposes. Ritual or expressive communication depends on mutual emotion and understanding.

To carry out ritual communication activities should understand its characteristics, which according to Hamad (2006: 2-3), the characteristics of ritual communication as follows:
1. Ritual communication is closely linked to sharing, participating, getting together, being friendly from a community with the same belief.
2. Communication is not directly intended for the transmission of messages, but to maintain the integrity of the community.

3. Communication is not built directly to convey or impart information but to represent or re-create the common beliefs of society.
4. The communication pattern built is like a sacred ceremony where everyone is gathered together and gather together (eg performing prayers together, singing and other ceremonial activities).
5. The use of language through both artificial and symbolic (generally in the form of dance,, story, and spoken speech) is intended to confirm, describe something that is considered important by a community, and show something that is going on and breaks easily in a social process.
6. Just as in ritual ceremonies, communicants are endeavored to engage in the holy drama, and not just be observers or spectators.
7. In order for communication to follow in the communication process, the selection of communication symbols is rooted in the tradition of the community itself, as it is unique, original and new to them.
8. Communication ritual or expressive communication depends on emotions or feelings and understanding with the citizens. It also emphasizes the intrinsic (intrinsic) satisfaction of the sender or receiver.
9. Messages delivered in ritual communication are latent, and ambiguous, depending on the association and symbols of communication used by a culture.
10. Between media and messaging is a bit difficult to separate. The media itself can be a message. The use of symbols is intended to symbolize ideas and values relating to hospitality, celebration or ceremonies of worship and fellowship.
    The function of the symbols according to Raho (2007: 106-114) are:
    - Enables people to connect with the material and social world by allowing them to name, create categories, and remember objects they find everywhere. In this case has an important role.
    - Improve human ability to understand the environment.
    - Improve human ability to think
    - Improve human ability to solve problems
    - Allows human beings to transcend in terms of time, place, and even themselves.
    - Allows man to imagine metaphysical realities like heaven or hell.
    - Allows man not to be enslaved by his environment.

ENVIRONMENTAL AND CULTURAL COMMUNICATION

According to Jurin et.al (2010: 15), states that environmental communication is the systematic generation and exchange of human messages in, from, for, and about the world around us and our interactions with it.

Effective communication plays a role in building social relationships (community groups). To achieve effective communication, at least among communication participants must understand each other's culture in their communication events.

Peter and Samovar (in Mulyana, 1990: 19) said:

"Instead communication is a complex and interacting matrix of social action, and occurs in a complex social environment. This social environment reflects how people live, and interact with others. This social environment is culture, and if you really want to understand communication, you have to understand the culture ".

Thus, culture becomes the foundation in communicating, which is also a behavioral pattern that can guide the perpetrator to perform meaningful actions, because according to Garna (2008: 31).

"All cultures provide and provide guidance for the perpetrators through values that outline the way or norm for the provision of material and reasoning and taking action what one should do in the circumstances it faces."

LOCAL WISDOM

Man and the natural surroundings can not be separated. When utilizing the environment, as a civilized being, humans often behave positively, except in a very forced state, humans behave negatively. The positive behavior that humans show in relation to nature is called behavior based on the local wisdom of society that already exists in the life of the society for generations.

According to Witular (2007), in Permana (2010:1)

"Environmental wisdom is a positive human behavior in dealing with nature and the surrounding environment that can be sourced from religious values, customs, ancestors or local culture, which naturally builds in a community to adapt to the surrounding environment, this behavior Developed into a culture in an area and will develop hereditary, in general, local culture or regional culture interpreted as a culture that developed in an area, whose elements are cultural tribes who live in the area."

Therefore, according to Hadi (2006) in Permana (2010: 3), "thanks to local wisdom they can live their lives, can even grow sustainably".

Local wisdom is specifically related to local culture which is reflected in the way of life of a local community. Local culture is authentic and authentic. Local culture according to Featherstone in Tabroni (2007: 118),

"It is a culture that comes from a relatively small space in which individuals who live in daily relationships face to face. The emphasis is on a taken-for-granted, habitual (habits) and repetitive everyday culture that continues to prevail throughout the ages and includes rituals, symbols and ceremonies that connect people to places, and common sense about past".

One form of indigenous wisdom of indigenous peoples is a ritual associated with the conservation of nature (forests), because it has its own attachment, so that indigenous peoples regard the forest as a sacred and sacred territory that needs to be maintained and maintained, because according to Tataka (in Wardana, 2015) , "Indigenous peoples have a collective concept of land tenure in which maintains a dynamic balance between limited individual rights and collective rights as an autonomous indigenous community".

II. METHOD

This research applies descriptive qualitative method. The data collected in the form of words, images and not the numbers. This study will contain data citations to illustrate the presentation of the research. The data in this study is a document. The 168-page comic strip was published in September 2016 by Pastel Books PT Mizan Pustaka. The technique used to analyze the document is content analysis. Content analysis is any technique used to draw conclusions through the discovery of messaging characteristics, and is done objectively and systematically. Data collection is done by scanning images that contain words, sentences related to research.

III. RESULT AND DISCUSSION

Ritual Hajat Cai is a procession based on the existing spring water source in Kabupaten Bandung Barat, especially around the *Desa Nyalindung*, this proves that this region is a fertile region rich in springs, so it is necessary in the preservation. *Ritual Hajat Cai* is a manifestation of the participation of indigenous peoples to one of natural resources in the form of a spring that can be beneficial both economically and socially for the surrounding community.

According to Prastowo in Arsyad and Erman Kustiadi (2008: 239):

"As well as in the springs utilization process, the programming and implementation of the ecosystem conservation of springs needs to be done with a participatory model to build the perceptions and attitudes of all parties concerned towards the conservation of the springs ecosystem. This is in addition to providing financial and economic benefits, is expected to also provide social benefits, especially for the surrounding community ".

Ritual Hajat Cai in Desa Nyalindung Kecamatan Cipatat Is a local wisdom in the field of environment which is a manifestation of environmental management that combines the balance between the need for natural resources (water), and the management system (ritual) run by local communities and supported by the government, because according to Hadi (2006) in Permana (2010: 3), "thanks to local wisdom they can live their lives, even can develop sustainable development".

Similar opinion expressed by Wacana (2015) that:

"Environmental wisdom will be a grip for the community in implementing sustainable development so that the government needs to make environmental wisdom as a reference work plan in development and ultimately sustainable development will run perfectly with the cooperation between

the government and the community to achieve the common goal of achieving a just society and prosperous".

Ritual Hajat Cai Ngaruwat Lembur Is a local wisdom that has been carried out for generations and is a positive perilkau based on local norms, and has cultural, social, and spiritual values whose benefits are felt to date, so that according to Siswadi, et al, (2011: 65), "Local wisdom in the form of values, ethics and morals, and norms, used as a guide attitude and behavior of people in preserving the spring".

Ritual Hajat Cai Ngaruwat Lembur embodies the interconnectedness of the interests of the individual with the collective interest, and the overall life of the ecosystem in the territory, because for them the source of the springs as part of the natural wealth has cultural, social, spiritual, and even medical value. Such linkage is a manifestation of the ethical value of ecosystem ecclesiastics, which Cobb says in Wahyudi (2013):

"This ethic seeks a balance between individual interests and the overall interest in the ecosystem. The contents of the universe are not seen only as a resource and judging from economic function alone. Nature must be viewed also from cultural, social, spiritual, medical and biological values and functions ".

Therefore, as a local wisdom, the actors of Hajat Cai Ngaruwat Lembur ritual try to cooperate collectively to preserve the springs for various purposes, because according to Gea and Wulandari (2005: 59), "people with full awareness are asked to build a wisdom of the mind And the will to live in interconnectedness and interdependence with each other with the rest of the universe as a lifestyle that is increasingly in harmony with nature ".

The cultural value in the ritual "Hajat Cai Ngaruat Overtime" is reflected in the ritual custom itself that is held every year in June. In this ritual, cultural symbols either in the form of black clothing worn by the perpetrators, ritual equipment such as rice cone, young coconut, *bebetian*, water coffee, incense, and so have a deep meaning related to the preservation of the natural environment (springs) , So that ritual actors believe that the ritual "Hajat Cai Ngaruat Lembur" will have the blessing of life from the God Almighty, which, according to Featherstone in Tabroni (2007: 118), "the emphasis is on the daily taken-for-granted, Habits and repetitions, which continue to prevail throughout the ages and include rituals, symbols, and ceremonies connecting people to the place, and common sense about the past."

As a form of culture, the ritual "Hajat Cai Ngaruat Lembur" in the end becomes the guideline for the perpetrators in managing the springs to meet the various needs of his life, because according to Garna (2008: 31).

"All cultures provide and provide guidance for the perpetrators through values that outline the way or norm for the provision of material and reasoning and taking action what one should do in the circumstances it faces."

The Social Values in the "Hajar Cai Ngaruat Lembur" ritual are reflected in the solidarity that is built among the actors, both from indigenous communities, village officials, related agencies, and community members in the area. They work together to help each other in terms of material, energy, and even the cost of organizing it to save resources in the form of springs. Thus, the ritual is able to build a sense of togetherness, a sense of unity of interest, sympathy, and compassion based on the interests of fellow human beings, so according to Marfai (2012: 32), "man can place himself within the framework of service to the sustainability of natural evolution to give Opportunities for sustainability of complexity and diversity and minimizing ecological disempowerment and crisis ".

Thus, the ritual "Hajat Cai Ngaruat Lembur" has performed its social functions according to Suprapto covering 1) A set of tools for establishing the "social price" of a group. 2) Lead people in thinking and behaving. 3) Motivate a person to realize expectations according to his role. 4) As a tool of solidarity among groups. 5) As a social control. [1]

The spiritual value in the ritual "Hajat Cai Ngaruat Lembur" is reflected in the respect of ritual actors towards nature, there is an awareness that it is part of nature. Therefore, the ritual describes the

---

[1] (https://yustinasusi.wordpress.com/2011/10/24/nilai-sosial/8;21/201/08/2017)

perpetrator's efforts as part of a nature of "no harm" (not destructive) nature. They clean up the environment and plant trees around the fountain, and in their daily lives they live simply, and in harmony with nature. For the perpetrators of the ritual, the source of the spring is a grace from God to be grateful, and the form of gratitude to God is realized in the form of ritual "Hajat Cai Ngaruat Lembur"

The spiritual value in the ritual "Hajat Cai Ngaruat Overtime" is in accordance with Marfai's opinion (2012: 28), that "spirituality is related to inner sense and connection with something greater than us and in relation to so-called sacred territory".

All environmental ethics values in the ritual *"Hajat Cai Ngaruat Lembur"* is implemented by the indigenous people of *Kampung Parakansalam Desa Nyalindung, Kecamatan Cipatat, Kabupaten Bandung Barat* is a form of gratitude for the blessing given by God Almighty. And as a local wisdom passed down from one generation to the next.

The purpose of cultural inheritance is "to shape the attitudes and behavior of the people in accordance with the culture of the community. Culture is inherited from previous generations to the next generation. To be forwarded to future generation"[2]

IV. CONCLUSION
Based on the research, it can be concluded
1. The *"Hajat Cai Ngaruat Lembur"* ritual is a form of public gratitude towards God Almighty for the sake of the availability of water springs to meet the needs of his life.
2. The *"Hajat Cai Ngaruat Lembur"* ritual is a manifestation of ritual communication that reflects how people live, and interact with others, and with their environment, where everyone participates in common rituals and works together.
3. The *"Hajat Cai Ngaruat Lembur"* ritual has a cultural value that is reflected in cultural symbols either in the form of black clothes worn by the perpetrators, ritual equipment such as rice cone, young coconut, *bebetian*, coffee, incense, etc. have a certain meaning.
4. The ritual of "Hajat Cai Ngaruat Lembur" has a social value that is reflected in mutual cooperation in terms of material, energy, and even the cost of organizing it to save the natural resources in the form of springs, so that the ritual is able to build a sense of togetherness, a sense of unity of interest, sympathy, and affection based on the interests of our fellow human beings.
5. The Ritual of *"Hajat Cai Ngaruat Lembur"* has a spiritual value that is reflected in the respect of ritual actors towards nature, there is an inner sense that it is part of nature, and the fountain is a grace from God worthy of thanks.

REFERENCES
[1] Arsyad, Sitanala dan Ernan Kustiadi, 2008. *Penyelamatan Tanah, Air, dan Lingkungan*. Edisi Pertama. Jakarta: Yayasan Obor Indonesia
[2] Antonius Atosokhi & Antonina Panca Yuni Wulandari, 2005. *Relasi dengan Dunia.* Jakarta: PT Elex Media Komputindo.
[3] Garna, Yudistira K., 2008. *Budaya Sunda Melintasi Waktu Menantang Masa Depan*, Bandung: Lembaga Penelitian Unpad.
[4] Hamad, Ibnu. 2006. *Communication as Discourse.* Makalah. Jakarta.
[5] Iing Moh. Ichsan, Iing Moch., 2009. *Etika Lingkungan Masyarakat Adat Kasepuhan Dalam Pengelolaan Hutan Di Kawasan Taman Nasional Gunung Halimun Salak   Inspirasi Taoisme*, Desertasi, Yogyakarta: Program Pascasarjana Fakultas Filsafat Universitas Gadjah Mada**.**
[6] Jurin, Richard R., Donny Roush, and Jeff Danter, 2010. *Environmental Communication*. Second Edition: London New York: Springer Science+Business Media

---

[2] (http://www.nafiun.com/2013/02/dinamika-dan-pewarisan-budaya-di-Indonesia-masyarakat-tradisional-modern.html /9:14/20/18/2017)

[7] Marfai, Muh Aris, 2012. *Pengantar Etika Lingkungan Dan Kearifan Lokal*, Yogyakarta: Gadjah Mada University Press.

[8] McQuail, Denis, 2000, *McQuail's Mass Communication Theory.* London, Thousand Oaks, SAGE Publications, New Delhi.

[9] Mulyana, Deddy, 2006. *Metode Penelitian Kualitatif*, Bandung: Remaja Rosdakarya.

[10] Permana, R. Cecep Eka, 2010. *Kearifan Lokal Masyarakat Baduy Dalam Mitigasi Bencana,* Jakarta: Wedatama Widya Sastra.

[11] Radford, Gary, 2005, *On The Philosophy of Communication*, Wadsworth, Belmont.

[12] Raho, Bernard, 2007. *Teori Sosiologi Modern*, Jakarta: Prestasi Pustaka.

[13] Siswadi, dkk. 2011. *Kearifan Lokal Dalam Melestarikan Mata Air. Jurnal Ilmu Lingkungan*, Volume 9, Issue 2: 63-68. Semarang: Program Pascasarjana Universitas Diponegoro.

[14] Wacana, Petrasa, 2015. *Kebudayaan dan Kearifan Lokal dalam Mengelola Lingkungan dan Sumberdaya Air Kawasan Kars Gn. Sewu*. Yogyakarta: Pusat Studi Manajemen Bencana Universitas Pembangunan Nasional "Veteran".

[15] Wahyudi, Arie, 2013. *Keselamatan Lingkungan Dalam Perspektif Etika Lingkungan*. Palembang: Program Studi PPSKM STIK Bina Husada.

[16] http://www.academia.edu/4546518/Hutan_Adat_--_1_PENGELOLAAN_HUTAN_BERBASIS_MASYARAKAT_ADAT_Antara_Konsep_dan_Realitas_Oleh_Abdon_Nababan1Otonomi_Daerah_Pemberlanjutan_Pengrusakan_Hutan, Rabu, 8:56

[17] (https://yustinasusi.wordpress.com/2011/10/24/nilai-sosial/8;21/201/08/2017)

[18] (http://www.nafiun.com/2013/02/dinamika-dan-pewarisan-budaya-di-Indonesia-masyarakat-tradisional-modern.html /9:14/20/18/2017)

The Use of The Borrowed Elements of Foreign Languages in Harian Padang Ekspress of Year 2017

Upit Yulianti DN
English Language and Literature Education Indonesia PGRI STKIP
upityulianti19@gmail.com

Abstract

The absorption of elements of foreign language into the language of Indonesia has long been underway. This study aims to describe the process and causes the absorption of elements of foreign language in Indonesia-language newspaper. The research method used is descriptive method. The source of the data in this study is Another Pasture daily edition July 2017. Research data, namely the words element absorption of foreign languages. Data analysis was done with the following steps: (1) tabulating the data, (2) classify data, (3) counting percentage of data, (4) interpreting the data, and (5) formulates and determines the data from the analysis results obtained. The result of this research shows that the use of the borrowed elements in printed press is largerly found. Learned from the borrowing process in Indonesian language, It can be stated that the foreign language borrowing is based on the need and the habit of the elements to be used by the printed press. Based on the above reason, it can be explain that some of the elements are borrowed in their complete forms, some others are adapted to the spelling of Indonesian language, and some other elements are borrowed with translation. Having Judged the causes of the borrowing, the survey shows that the cause of borrowing to fulfill the lack of vocabulary of the Indonesian language is 23 percent, giving the perfect meaning semantically is 20 percent, fulfilling the need of certain fields is 30 percent, showing the personal identity is 9 percent, and fulfilling the needs of euphemism is 18 percent. The Causes of borrowing are based on the meanings from the sentences using the borrowed elements of the foreign languages.

Keywords - *Borrowed Elements, foreign languages, harian Padang Ekspress*

I. INTRODUCTION

The newspaper is one of the container that has the contribution in the development of the Indonesia language vocabulary. Newspaper is capable of forming public opinion on various issues, including the actual language problems. A new vocabulary used in the newspaper, it is usually immediately can spread in the middle of the community. For example, the former became popular when all the newspaper and newspaper continue to use it to replace the word former. So also the word monitor and sophisticated became familiar to translate the word monitor and sophisticated. Lately the word entas with wide variations in shape such as combating, poverty, and so on are also becoming popular due to the influence of mass media. Thus, the mass media indirectly task for language development Indonesia.

In general, problems were found in terms of its language newspaper in Indonesia with regard to spelling, vocabulary, sentences, paragraphs, element absorption of foreign languages, and discourse. These issues can be discussed in the form of an analysis of the language used in the newspaper. The existence of the study linguistic problems of the sort, in the newspaper is easy to understand and actionable.

Based on observations made against the use of foreign origin elements in the newspaper, it turns out that foreign elements that are used vary greatly from the process of absorption and cause of the adoption of the item. This restriction is also done in determining the newspaper was used as a sample. Given the limitations of time, effort, and funds, so this research is limited to just one type of newspaper, i.e. daily newspapers Are the field Edition July 2017. In addition because it considers the efficiency, effectiveness, and economy, these restrictions are aimed so that the research conducted more targeted and focused.

Based on the limitations of the above issue, the problem of this research can be formulated as follows:

How does the use of a foreign language daily absorption of elements of the *Padang Ekspres* Edition July 2017?

II. METHOD

Language newspaper is the language of the official baku variety, not the casual variety languages as the language used in everyday casual conversation. Because the language of newspaper is the language of the official baku variety, it must be subject to the rules or the rules of a language that applies. In addition, it must also be menggunan a word or term with the same meaning defined in the dictionary. Thus, the language used by the newspaper into the very language understood by the general user community.

In the newspaper often found the use of element absorption of foreign languages is not appropriate, use of an element of inaccuracy as the absorption of foreign languages because not covered properly by the person wearing it. The speakers of these languages do not know that word comes from what language and what exactly it means.

The use of element absorption of foreign languages in newspaper are absorbed through the process. This bergantu difference in the need for the term. According to Sunaryo (1998), the vocabulary element absorption of foreign languages used in newspaper Indonesia can be used by the following process:

a. Absorption with adjustment of spelling and pronunciation (management – manejemen – imagination imagination;)
b. absorption of intact without adjustment of pronunciation (atom – atom; laser – laser – atrium atrium;)
c. Absorption simultaneously translated (infrared – infrared; bound morphem – bound morpheme; subdivision subdivision;-quasi-equilibrium goalless; semiconductor – semi conductor)
d. absorption of intact term spelling persist in many of the languages spoken also in Indonesia with the terms were given a single underline or italic printed (allegro moderato ' with the speed of the rhythm of being ' in vitro '; in the tube ')
e. Absorption through translation (samenwerking – cooperation; balance the budget – a balanced budget).

In this study the causes of occurrence of element absorption of foreign languages in newspaper is restricted to three linguistic factors i.e., fill the void vocabulary Indonesia, giving the meaning of adequacy of semantic difference, and filling the needs of particular registers and two factors i.e. sosiolinguitik indicates personal identity and meet the needs of a euphemism.

In the process, the language of Indonesia absorbing elements from many other languages, from the region as well as from foreign languages such as Sanskrit, Arabic, Portuguese, Netherlands, and United Kingdom. Based on the extent of its integration, the loan element in the language of Indonesia can be divided into two big groups. First, the element that has not been fully absorbed into the language of Indonesia as a reshuffling, the shuttle cock, I'exploitation de I'home par I'home. The element is used in the kontelks language of Indonesia, but their pronunciation still follow the way foreign. Second, the element of a loan which pronunciation and it writing adapted to the rules of the language of Indonesia. In this case it worked so the spelling was changed only as necessary so that the Indonesian form can still be compared to the original.

According to Moleong (2010:6), qualitative research is research that intends to understand the phenomenon of what is experienced by the subject, such as behavior, perception, motivation and action, holistically and by means of the description in the form of words and language, in a special natural context and by utilizing a variety of natural methods. Through this method will be described in a contextual and natural objects are examined. In this research will be described on the use of element absorption of foreign languages in print, how the process of absorption, and why or why the absorption of foreign language elements that occur in the language of Indonesia. Thus, this study addresses the three domains of what, how, and why the terjasinya absorption of elements of foreign language into the language of Indonesia in the newspaper.

The data source in this research was printed in the form of Indonesia-speaking newspapers Padang Ekspres Edition July 2017, this research data, namely the words element absorption of foreign languages. Determination of one daily on consideration of the credibility and the daily pertisipasi in the development of the languages of Indonesia. Padang Ekspres newspaper known for meticulous in Indonesia language use and pay attention to the development of the languages of Indonesia.

According to the Seville (1993), descriptive research does not require a large sample. It is assumed that if there is a connection, then this proves that the sample used mewakilii the population.

Based on these opinions, samples the specified language is Indonesia wrote used in Padang Ekspres daily edition July 2017.

The instruments used in this research is everything tool that helps researchers in collecting data. One of these is the table inventory usage data element absorption of foreign languages in newspaper made by researchers. The data used in this study was obtained by the way: first, gather the register contained in Padang Ekspres daily edition July 2017. Second, read at once recorded words that constitute the elements of the foreign origin on a research instrument.

Data that has been collected further analyzed with the following steps. First, the tabulating data, this technique is used to display the data in the form of a table. Secondly, classify data based on the characteristics of each. Third, the persentage data based on their respective classification. Fourth, interpret data to derive meaning arising from data already analyzed. Fifth, to formulate and conclude the results of the analysis have been obtained.

III. RESULT

Data obtained through the analysis of the use of foreign origin element in Padang Ekspres daily edition July 2017 as follows. Judging from the results of the newspaper published editions, in general the results of the analysis of the data obtained can be described as follows: (a) date of issue 1 to 7 July 2017 there are as many as 112 element absorption of foreign languages; (b) the date of issue of the 8 to 14 July there were as many as 108 2107 element absorption of foreign languages; (c) issue dated 15 to 22 July 2017 there are as many as 115 element absorption of foreign languages; (d) issue dated 23 to July 31, 2017 is contained as many as 113 element absorption of foreign languages. Altogether, there are as many as 448 element absorption of foreign languages on the issue July 2017.

Thus it can be said the overall element absorption of foreign languages that are found in Padang Ekspres daily edition July 2017 totaled 448 element absorption of foreign languages.

Table 1: General description of the use of element absorption of foreign languages

NO	Sentences that contain elements of absorption	Absorption ways			Quantity
		U	S	T	
1.	Issue Date 1 to 7 July 2017	46	52	14	112
2.	Issue Date 8 to 14 July 2017	37	61	10	108
3.	Issue Date 15 to 22 July 2017	54	49	12	115
4.	Issue Date 23 to 31 July 2017	49	56	8	113
5.	Quantity	186	218	44	448

IV. DISCUSSION

The Absorption Of Intact

From analize data committed against foreign language absorption elements contained in the newspaper, it turned out that the absorption of elements of foreign language into the language of Indonesia according to the original form or absorbed intact pretty much discovered. Based on the results of data analysis, to July 2017 Edition found 186 data.

The following example sentences that absorbs elements of foreign language as a whole.

*Dia pun merekomendasikan jual pada saham AISA dengan **level support** 1,150—1,165 dan **level resistance** 1,390—1,400. (Padang Ekspres 22 Juli 2017)*

Absorption of tailored to the spelling of the Indonesian Language

The absorption of elements of foreign language into the language of Indonesia which is adapted to the spelling of the language most widely found Indonesia from the data analyzed. Based on the results of data analysis, to July 2017 Edition found 218 data element absorption of foreign languages which are tailored to the absorption ejaaan Indonesia language.

The following example sentences that absorbs elements of foreign language with the language spellings conform in Indonesia.

*Sentimen tersebut akan terus ada hingga **manajemen** melakukan publik ekspose mengenai kelangsungan **operasional** perusahaan. (Padang Ekspres 22 Juli 2017)*

Absorption accompanied by translation

For absorption accompanied the translation elements of loan a foreign language into the language of Indonesia on the issue July 2017 found 44 data. Absorption accompanied this translation aims to clarify elements of the language used. In general the elements of foreign language translation is accompanied by elements of the frequency of pemakaianyya is still low and has recently been recognized by the community of language users Indonesia.

The following example sentences that absorbs elements of foreign languages accompanied by translation.

*Bantuan sebesar USD 450 juta (5,85 Triliyun) akan disalurkan untuk mensubsidi uang muka (**down payment/ DP**) rumah murah dengan target 1,2 juta hunian. (*Padang Ekspres 27 Juli 2017*)*

Causes The Absorption Of Elements Of Foreign Language

In general it can be said that the cause of the occurrence of the absorption of elements of foreign languages is the presence of cultural contact with other languages. More advanced information technology allows increased cultural exchanges. Language as a means of cultural exchange the experience larger changes. Thus, the greater the possibility of absorption of elements of language to another language. So is the case with language Indonesia, contact with other cultures makes the language of Indonesia that is ever more repressive and open rich Treasury of the vocabulary.

The absorption of elements of foreign language in the newspaper are caused by different factors depending on the purpose and usefulness of the elements of the foreign language origin in the language of Indonesia. There are five main causative factors in the process of absorption, namely:

1. Fill the void vocabulary of Indonesian Language
   Foreign language element absorption caused by filling the void vocabulary makasudnya Indonesia language is caused by absorption of foreign words that refer to the goods or the concept that does not exist in the language of Indonesia.
   The following is an example of a sentence using foreign accretion caused to fill the void vocabulary language of Indonesia.

   *Dari berbagai **road show**, kawula muda nampak antusias mengikuti berbagai orasi yang disampaikan AHY. (Padang Ekspres 28 Juli 2017)*

2. Give the meaning of adequacy of semantic difference
   The ability of words to reveal, explain or unifying idea relies on the power itself. To get a word that has the power or the most appropriate in a sentence then element absorption of foreign languages can be used.
   The following is an example of a sentence using foreign accretion caused kecukapan to give the sense of a semantic difference.

   *Mereka **walk out** karena tidak setuju dengan presidential threshold 20-25 persen yang didorong pemerintah. (Padang Ekspres 28 Juli 2017)*

3. Fill the needs of the Particular Register
   Absorption of foreign origin element to fill the needs of particular significance is the term register or foreign language origin becomes a special vocabulary in a particular field.
   The following is an example of element absorption of foreign languages to fill the needs of a particular register.

   *Manajemen mengaku sudah memproduksi beras sesuai standar nasional di Indonesia (SNI), ISO 22000 tentang **food safety** dan **good manufacturing practices** (GMP). (Padang Ekspres 22 Juli 2017)*

331

4. Demonstrate Personal identity
   Among the speakers of the language of Indonesia there are groups of people who mastered foreign languages. These groups are often trying to show their personal identity as a people who have an excess of foreign language proficiency.

   *Tentu perbaikan sistem informasi produksi dan konsumen beras secara **real time,** transparan, dan akuntabel berbasis **agroinformatic** perlu mendapat perhatian serius agar kesalahan dalam mengambil keputusan bisa dicapai lebih awal.*

5. Meet the needs of Euphemism
   The absorption of elements of foreign languages for the purposes of this euphemism meaning to refine the language used. An example of element absorption of foreign languages which aims for a euphemism among others as follows.

   *Tapi, Paspor orang-orang tersebut diambil oleh orang-orang yang menjadi **broker**. (Padang Ekspres 31 Juli 2017)*

V. CONCLUSION

Based on the results of the research can be concluded in a few things about its element absorption of foreign languages in daily Desert Are as follows:
1. Review of the form of the absorption of foreign origin elements into the language of Indonesia, from the results of the data analysis can be concluded: (a) the process of absorption of intact totaled 186 items, (b) absorption of tailored language spelling Indonesia amounted to 218, (c) the process of absorption which accompanied the translation amounts to 44. The absorption process is based on the needs and habits in using the foreign language absorption elements in Another Pasture daily.
2. Review of the reasons for the absorption of foreign origin elements into the language of Indonesia, apparently caused to fill the void vocabulary Indonesia as much as 23%, giving the meaning of adequacy of semantic difference as much as 20%, meeting the needs of specific registers as much as 30%, indicating personal identity as much as 9%, and to meet the requirement by as much as 18% of euphemisms. The use of foreign origin elements caused to fill the void vocabulary Indonesia because the object or concept referred to by earlier said there is nothing in the language of Indonesia or because the object refers to a different culture now. Give the meaning of adequacy of semantic difference meant to get a word that is judged to have the power or the most appropriate in a sentence. Fill in certain register needs due to the development of the vocabulary on a field that is constantly evolving. Indicates personal identity is usually done by dwibahasawan due to the symbolic Association that affect their attitude to the use of foreign languages. Finally, to meet the needs of a euphemism is a emakai effort to smooth the language sentence that expressed.
3. In summary it can be stated that a daily Pasture Are apparently a lot using a foreign language with unser absorption process and a different reason. Thus it can be said that the media play an important role in introducing and expanding the usage of elements of foreign language origin. This has resulted in a vast and rich Treasury of Indonesia language vocabulary.

Advice

This research is expected to be beneficial to the language Center, community press, Indonesia language teachers, academic circles, and other researchers in applying the use of element absorption of foreign languages in accordance with the established guidelines and avoid the use of foreign languages which are too excessive as well as seek parallel advance in the language of Indonesia.

REFERENCES

[1] Badudu, JS. 1992. *Cakrawala Bahasa Indonesia II*. Jakarta: PT Gramedia Pustaka Utama.
[2] Sevila, Consuelo G dkk. 1993. *Pengantar Metode Penelitian*. Jakarta: UI Press.
[3] Sunaryo, Adi dan Sri Sukesi Adiwimarta.1998."Pengembangan Istilah dalam Era Globalisasi. *Makalah*. Kongres Bahasa Indonesia VII tanggal 26-30 Oktober 1998 di Jakarta.
[4] Taha, Zainudin. 1993. "Pembinaan Bahasa Indonesia Melalui Media Cetak". *Makalah*. IKIP Ujung Pandang.

[5] Kridalaksana, Harimurti. 2008. *Kamus Linguistik Edisi Keempat*. Jakarta: Gramedia.

[6] Moleong, Rexi J. 2010. *Metodologi Penelitian Kualitatif*. Bandung: Remaja Rosda Karya.

[7] Dendy. 2008. *Kamus Besar Bahasa Indonesia: Edisi Keempat*. Jakarta: PT. Gramedia Pustaka Utama**.**

Upit Yulianti DN, M.Pd was born 19 January 1971. Have completed a postgraduate in Universitas Negeri Padang. Now, a Lecturer education courses language and literature in Indonesia STKIP PGRI Sumatera Barat and a member of HIDOPSI. Email: upityulianti19@gmail.com.

Death Theme in Sylvia Plath's Selected Poems:
A New Historical Study

Vicha Faradika, Donny Syofyan, Bahrizal,

[1](Magister Linguistics Department, Andalas University, Indonesia, vicha.faradika@gmail.com)
[2](main supervisor, English Department, Andalas University, Indonesia)
[3](co-supervisor, English Department, Andalas University, Indonesia)

Abstract

This article describes the death theme which occurs in Sylvia Plath's selected poems entitled "Full Fathom Five", "I am Vertical", and "Lady Lazarus" which focused on the power interest of the poems themselves, especially in alienating the readers from their life by showing death as a right. This research is conducted by using new historicism approach that relates death to the hidden agenda of the works' occurring where literature do not reflect the history but create a version of history in readers' minds. The result of the analysis shows that the power interest of Plath's poems can be divided to death as an unacceptable thing, as an avoidable choice, an as a gate of being rebirth. In addition to that, by relating the death ideas in the selected poems to the suicidal issue as the dominant discourse in 1950-1960s in United Stated's society, so that it can be proved that the death theme in Plath's selected poems is a death discourse in its time.

Keywords - *death, discourse, new historicism, power interest*

I. INTRODUCTION

It is a common thing that every work has a power interest which lies in its construction. The same idea occurs in all kind of literary works, including poems. They delivered some different kinds of power interest related to certain idea, such as love, faith, dream and other brilliance issues. Beside that, there is another big and important issue in poems which depict the power or the sense of alienation and anger with modern patterns of industrialism, capitalism, nuclear armament, and an oppressive social structure named the death issue. Some of them are Sylvia Plath's poems entitled "Full Fathom Five" (1958), "I am Vertical" (1961), and "Lady Lazarus" (1962).

These poems are the picture of how literature do not reflect history, but they create a version of history in readers' mind especially about death theme. Through the selected poems, Plath shows clearly the power of alienation and the sense of annihilation which are lied through the death issue. "Full Fathom Five", "I am Vertical", and "Lady Lazarus" delivered different kinds of power interest related to death theme. "Full Fathom Five" shows how death stands as a not acceptable thing, "I am Vertical" points out death as a force so that readers seem to force in choosing death, and "Lady Lazarus" promotes death as a gate for a rebirth. Actually they all explain death through the language and the poems' construction themselves which in general create a version of history in readers' minds that death is a right, a choice of the body and a symbol of independence.

Then, the issue of death in Plath's selected poems does not relate to the author herself, but there is a hidden agenda in their occurring in a particular society, time and place. By this case, the term of there is a role of literature in preserving power of allienation and literature as the language practice is a part of discourse on something, are clearly standing out in the selected poems on the death issue.

Review of Related Literature

The writer provides some reviews about Plath's selected poems and compares the following reviews with this research. The first review is an article written by Mohamed Fleih Hassan (2011) entitled "Death Representation in Sylvia Plath's Selected Poems" which discusses "I am Vertical" as various perspectives towards death. On his perspectives, he relates death to Plath's life experiences especially the sudden death of her father. He shows poems as the 'autobiographical communication' from a distressed melancholic woman.

The second review is an essay "Cultural Critique in a Patriarchal World" by Sandra Meneses (2009) from Soderton University. By focusing on "Lady Lazarus", the researcher studies the poem from a 'feminist, gender and cultural perspective'. She argues that the representations of suicide in the texts show the refusal of women to partake in a life defined by patriarchy, the cultural ideological system dominating society, limiting and oppressing women's everyday life.

Those previous studies present different topics with this research. They concentrated on analyzing the poems by relating them to Plath's life experiences. This research does not use the previous researchers' perspectives, because although Plath's life experiences might be where her poems starts, but they do not end where her life experiences are. This research discusses Plath's poems by seeing literature as 'New Historicism' in which literature do not reflect history, but they create a version of history in readers' minds, especially about the death theme.

Purpose

A clear issue on death that appear in every selected poem by Plath causes several problems especially related to power interest. It seems that there is a power of alienation and a hidden agenda relating to the poems emerged, it is also in case of their related ideas on death in comparing to other discourses on death at the same time. Besides that, there is an assumption of the writer that Plath's selected poems which are written in 1958-1963 create a version of history in readers' minds about death.

The writer focuses the research to how the construction and devices of Plath's selected poems represent the death issue, what kind of power interest that occur in the poems and what is the relation between the ideas of death in Plath's selected poems and other dominant discourses on death namely suicide discourse in having a role in preserving the power of alienation. All of the focuses actually aimed to examine how the death theme in Plath's selected poems are clearly seen through their construction and devices and become a part of discourse on death.

Contribution of the paper

All problems related to the death theme in Plath's selected poems in this article are actually connected to the concept of death itself, and focusing on concept of discourse and literature proposed by Stephen Greenblatt and its relation to Foucauldian discourse by Michel Foucault. Actually Greenblatt uses Foucault's concept of discourse to study the role of literature in preserving power, offered just such a critique of history.

It revamped basic concepts concerning literary production and asserted that history cannot be divorced from textuality. Then, he names his approach to literature as New Historicism. 'New' means a new and radical perspective on history and reality; that literature does not reflect history, but it creates a version of history in readers' minds. Foucault's concept of discourse to study the role of literature in preserving power, language never seems to present reality as it is, but discourse construct people's knowledge about reality.

II. METHODS

In conducting the research, three steps will be followed. Firstly, collecting the data, including primary data which comes from Sylvia Plath's poems especially "Full Fathom Five", "I am Vertical", and "Lady Lazarus", and the secondary data are collected from several sources such as books, articles and journals. Secondly, analyzing the data by focusing on selected poems until using the referential method. Finally, presenting the result of analysis as the descriptive analysis.

III. RESULT

The writer analyses various problems caused by a clear issue on death that appear in Plath's selected poems. The analysis deals with the construction and devices of Plath's selected poems in representing the death issue, kinds of power interest that occur in the poems and its relation to suicidal discourse in having a role in preserving the power of alienation. These problems is connected to historical research dominant on death in 1958-1963 when the poems are written to show how the poems create a version of history in readers' mind about death and prove that death in Plath's poems is a part of discourse.

Power interest in death in Plath's selected poems

This part contains the ideas of different kinds of power interest related to death issue. The term of power interest is the power of the selected poems' themselves which construct the ideas in readers' mind. The representation of power interest in the poems related to death theme is seen from the poems' construction and the language used. The poems as the language practice alienate the language to the readers. Actually, the power interest in the selected poems which relate to power of alienation has a clear connection to death issue. It shows death as three different interpretations such as death as an unacceptable thing in "Full Fathom Five", death as an avoidable choice in "I am Vertical", and death as a gate for a rebirth in "Lady Lazarus".

Firstly, death in "Full Fathom Five" is defined as an unacceptable thing. It suggests a distinct tension between the charm of death and human's nature to resist it. The poem discusses the speaker's relationship with an old man who is known as her father and how his death has effected her life. In this poem, the speaker cannot accept the fact of her father's death and the only way how she can resist it is by trying to revive him in her mind. The ideas in "To half-believe: your reappearance / Proves rumors shallow" (23-24) show the speaker is thinking of her father when she is thinking about suicide. It shows that the only time that he reappears in her life is when she is upset and contemplating suicide. Clearly, she has taken great pains to emphasize his colossal figure and magnificence, which speaks to the immensity her father's memory had in her mind. The final lines imply incest, with the speaker's allusion to a "shelled bed" (43) and her exile, as stated in the poem "Your shelled bed I remember / Father, this thick air is murderous / I would breathe water" (43-45). The speaker considers herself in wishing to join her father in death at the end of the poem by implying any connection to him. Therefore the speaker begins to loath and blame him about certain things in her life, but she carries around her father and end the poem by saying she would "breathe water" (45) instead.

Secondly, in Plath's selected poems' ideas, death is about an avoidable choice for individual to the individual, especially in "I am Vertical". It alienates people from their own life to being still alive, but choosing death. The self-conflict of the speaker in letting the life go by the destiny or starting to choose death as the better thing are become the main focus. The fact of life that the speaker undergoes is in being vertical where there is a life although full of dissatisfaction, "I am not a tree with my root in the soil" (2), "Nor am I the beauty of a garden bed" (5). But the speaker chooses and hopes a death "But I would rather be horizontal" (1). Where she assume that death is better than life and it seems like the happiness just come by the appearance of her death, "It is more natural to me, lying down" (17), "And I shall be useful when I lie down finally" (19). This changes the perspective from death acting as an avoidable choice for the individual as in normal situations, to the individual choosing death instead.

The last, death in Plath's selected poems is defined as a gate for a rebirth, especially in "Lady Lazarus" that shows the empowerment after death and the idea of fear in death and the revenge in rebirth. This poem claims the speaker has mastered the art of dying after trying to kill herself for multiple times. Some are directly and others are implied. Actually the describing of this poem from the first line to the end looks like a long story of life which at the end the thought of death. This poem shows how there is always a rebirth after death or in other words, death is a gate for a rebirth. The standard interpretation of the poem suggests that it is about multiple suicide attempts in a different decade, such as "I have done it again, one year in every ten" (1-2) as she manages to commit this unnamed art every ten years, then the twelfth and thirteenth stanzas also shows a struggle in order to die, "The first time it happened I was ten" (35) and "The second time I meant, To last it out and not come back at all" (37-38). Death term also clearly seen in other lines like "Dying, Is an Art, like everything else, I do it exceptionally well" (43-45), but after death thought, there is a way to being rebirth like "A miracle!, that knocks me out" (55-56), "Out of the ash, I rise with my red hair, And I eat men like air" (85-87).

Finally, actually all of the explanation above on Plath's selected poems show death through the language and the poems' construction themselves. In general, they create a version of history in readers' minds that death is a right. So that it is clearly seen that there is a power of alienation which alienate people from their own life and create death term as a right.

The relation between the ideas of death in Plath's selected poems and suicidal discourses

This part contains the ideas of other dominant discourses on death, in order to prove that the ideas in Plath's selected poems are a part of discourse on death. At the first sight, it seems like there is a hidden agenda in poems' occurring in a particular society, time and place. By this case, the term of

there is a role of literature especially, "Full Fathom Five", "I am Vertical", and "Lady Lazarus" in preserving power is clearly standing out in United States as the first place of the poems' published in 1950s to 1960s. One of the dominant discourse on death at that time is related to suicidal discourse.

Suicide in United States has been among the 12 leading causes of death in 1950 to 1964. James T. Massey, the division of vital statistics in United States shows cause-of-death statistics for 1950-1964 shows an average of 56 suicides committed daily in the United States in a journal entitled Suicide in the United States 1950-1964 from National Center for Health Statistics. Besides that, Emile Durkheim who writes the book Suicide (1966) suggested that urban suicide was evidence for the role that traditional agrarian society plays in creating a well-functioning social environment. Durkheim's Suicide documented a monotonically increasing relation between age and suicide. Such a relation has been observed repeatedly since the beginning of the nineteenth century, making it one of the most robust facts about suicide.

Related to ideas in Plath's selected poems which show death is a right, and alienate the reader's thoughts to choose death or commit suicide, the ideas of the suicidal discourse show the same. The discourse on death especially a person commits suicide is therefore to look beyond his or her private mental state, and examine the social and historical factors that may have influenced the person. David M. Cutler, Edward L. Glaeser, and Karen E. Norberg who are writing an article entitled "Explaining the Rise in Youth Suicide", explain if youth suicide is an epidemic, attempted suicide is even more so. For every teen who commits suicide, four hundred teens report attempting suicide, one hundred report requiring medical attention for a suicide attempt, and thirty are hospitalized for a suicide attempt. By this case, there must be reasons why youth-suicide rates have increased and why there are so many suicide attempts at that time.

Another fact in United States in 1950-1960s at the same time of the occurring of Plath's selected poems, children in society start to commit their own suicide. Death is clearly part of human experience, and children's experience of death depends heavily on their cultures' social customs and discourses surrounding death and funeral practices. Margaret M. Coffin is one of philosopher who is care with this case. In his book entitled Death in Early America: The History and Folklore of Customs and Superstitions of Early Medicine, Funerals, Burials, and Mourning (1976), he states that in 1950-1960s, in United States, most funerals and the preparation of the dead occurred in the deceased's home and they start to think death as the way to end some problems. By the these years, a general silence had emerged on the topic of death in the United States, with some authors calling it a taboo topic, particularly it really affects children's life and perspective about death (76). The ideas from Coffin may suggest that there are several author in 1950s-1960s that take death away as a topic to be discusses. Actually, at the same time, Sylvia Plath, an American poet, is one of the author who take death away as the main idea of her poems which seem like alienate the readers to see death as a right thing.

IV. DISCUSSION

From the ideas on suicidal discourse as one of dominant discourse on death that appears in United Stated in 1950-1960s, it proves that literature are included in creating a version of history in readers' minds including especially on the idea of death. It influences in certain groups of age, especially youth and children in society (131). The term of literature also related to Plath's selected poems namely "Full Fathom Five", "I am Vertical", and "Lady Lazarus" which appear at the same time of the occurring of dominant discourse as a hidden agenda to affects people's perspective on death as a right. By the appearance of suicidal discourse at the particular time, place and society, Plath's selected poems can be seen clearly as a part of discourse on death in society, especially in United Stated in 1950-1960s.

V. CONCLUSION

To sum up, death is an important issue in people's life that ever occurs in all kind of literary works, including poems. Plath's selected poems entitled "Full Fathom Five", "I am Vertical", and "Lady Lazarus" discuss and point out the ideas of death in a large portion. Their occurring is not only affects the ideas of death in the common society, but they appear for delivering a power interest related to death especially the power of alienation to alienate people from their ideas of being alive. These poems depict how literature do not reflect the history, but they create a version of history in reader's mind about death. Their ideas on death also relate to suicidal discourse at the same time of the poems' emerged in

United States in 1950-1960s and it proves the selected poems are really stand as a part of discourse on death that explain death as a right one.

REFERENCES

[1]   Coffin, Margaret M. (1976). Death in Early America: The History and Folklore of Customs and Superstitions of Early Medicine, Funerals, Burials, and Mourning. New York: Thomas Nelson.

[2]   Cutler, David M, Edward L. Glaeser, and Karen E. Norberg. (2001). "Explaining the Rise in Youth Suicide", Risky Behavior among Youths: An Economic Analysis. University of Chicago Press.

[3]   Durkheim, E. (1966). Suicide. New York: Macmillan.

[4]   Foucault, Michel. (1991). Discipline And Punish: The Birth of A Prison. London, Penguin.

[5]   Greenblatt, Stephen. The History of Sexuality, Vol. 1, An Introduction. New York: Vintage, 1990. Print.

[6]   Hassan, Mohamed Fleih. "Death Representation in Sylvia Plath's Selected Poems". Tikrit University Journal for Humanities, Vol. 18, No. 3, June, 2011. 66-77.

[7]   Meneses, Sandra. (2009). "Cultural Critique in a Patriarchal World". Flemingsberg: Sodertorn University.

[8]   National Center For Health Statistics. Suicide in the United States 1950-1964, annual publication. Public Health Service. Washington. U.S. Government Printing Office.

[9]   Plath, Sylvia. Ed Ted Hughes. (1981). The Collected Poems. New York: Harper & Row Publishers.

First Author Vicha Faradika right now noted as one of the students of Magister Linguistics Department, Andalas University. Earlier, she was the student of English Department at the same university and became the Best Graduate in February 2015 by finishing her study for three and a half years. This article is written as the summaries of her thesis entitled "Death Theme in Sylvia Plath's Selected Poems: A New Historical Study". Besides, she is right now working for Indonesian News Agency as a translator.

Second Author The main supervisor of the first author in writing the thesis and article entitled "Death Theme in Sylvia Plath's Selected Poems: A New Historical Study" in finishing her Bachelor's degree. Donny Syofyan is one of lecturers in English Department, Andalas University.

Third Author The co-supervisor of the first author in writing the thesis and article entitled "Death Theme in Sylvia Plath's Selected Poems: A New Historical Study". Bahrizal is one of lecturers in English Department, Andalas University.

On No Man's Land: Sagas of Migration Narratives of Women

Vidya Rao

Head Dept of English, Sheth R.A Bhavans College of Arts and Commerce, Gujarat University,India,
vidyarao71@gmail.com

Abstract

Migration is a process of transition wherein it eludes to a condition of being at the border land- "in between" - at the crossroads, somewhere – "here" as well as "there". There is a sense of an inevitable loss in the minds of migrants who lose their social status, familial and societal networks, and cultural moorings. Somewhere along this transitional journey, the migrant glorifies and magnifies the country they left behind – to cope up with their angst and burden of a new country. Caught on the threshold of a new lease of life, the migrants find themselves without a history, without an image, or without an identity. This paper attempts to address those challenges of construction, deconstruction and reconstruction of gender identities formed in the process of migration. Amidst a sense of isolation, dislocation, fear and anxiety in an alien country, the experiences of women migrants are probably more intense and severe, hence the need to voice and explore them. More often the presence of women migrants is ignored or given a secondary status by the existing traditional biases of patriarchy. Adopting a more sensitive outlook to the painful transmigration, wherein the women migrants face a rupture of their world view and consciousness of cultural identity - helps to create a harmonious perspective. Focus of this paper will be on those narratives of women which articulate sagas of inclusion, of resistance, of subversion and of dislocation..

Keywords - Dislocation, Gender Identities, Harmony, Isolation, Migration.

I. INTRODUCTION

The story of migration incorporates geographical, cultural and inter-racial influences that cut across national or any man -made boundaries. These sagas produce similar effects on people of different countries and different ethno-religious backgrounds. There now arises the need to create spaces for participation, inclusion, and belonging through negotiation processes. The migrant is caught between idealization and disillusionment -both from the receiving country and country of origin. They start living on the borderland of not yet belonging 'here' but no longer 'there'. Faced with an unknown universe of meanings, migrants feel lost, alone and without any referral points. The harsh reality of the country of arrival as a haven for fulfilment of one's dreams clashes with the idealized image created by the migrant. The pursuit of a better life that drives the migrant to leave their country of origin is now in turn beautified in their memories.

The paper attempts to focus on women migrants whose migration is often of out of compulsion rather than her own will. She not only crosses boundaries defined by her surroundings but also socio-cultural, familial and psychological boundaries.
.

II. METHOD

Human beings have an innate desire to seek new horizons, new experiences, explore new destinations, cultures and philosophies in life. In this quest for knowledge they may be forced to cross the forbidden lines, enter unknown territories and be pushed to the peripheries of life. Grinberg rightly draws a parallel between a child left alone searching desperately for the "familiar face of his mother or a mother substitute", and that of a newly arrived immigrant. Somewhere along the journey of migration and relocation there occurs a transformation of certain dogmas, of life -truths which at some point of time seemed 'absolute', 'universal', and 'fixed' no longer hold any validity. They form new relationships that define their identity and create new realities of their everyday lives. The migrant is often caught between the vacillating, transitory borderlines juggling back and forth between the historical, cultural and social paradoxes- of the adopted land and the homeland.

Migration brings with it a whole lot of pre-conditions which include differences among people, among places and among cultures. It not only involves heavy costs of transportation, finding new work places and new homes but also involves severing of personal bonds. Living amidst risky economic situations, unfamiliar social surroundings the migrant faces the dilemma between the differences 'where people are' and 'where they are going'.

The migrants deal with conflicting identities while their own individual identities are often compounded and negotiated. Their membership to any group is not fixed or definite. The boundaries that define the 'us' and 'them' are very delicate. Their innate desire for holding on to their roots, retaining their stability- paradoxically destabilises their traditional constructs of social norms and behaviour patterns. It is this sense of belonging and identity reconstruction which is a crucial phase especially for women migrants.

III. DISCUSSION

Helen Ralston distinguishes between the 'primary migrants' and the 'secondary migrants'. The primary migrants are the decision makers who decide for themselves and for their families. The secondary migrants generally follow the decision of the head of the family. This group consists of children and married women who are victims of gender bias as well as marital bias. This woman is also responsible to maintain transnational connections with her country of origin. She bridges the missing gaps by renewing and maintaining the bonds of communication with the host country of origin. The transmigrant woman is unwilling to let go off her cultural identities, traditional values and staunch beliefs as her being is rooted in these infallible moorings. The beliefs of her youth continue to inspire and encourage her in the host country. She is willing to share, adopt and even enters new relationships, even at cost of being ridiculed for holding on to her 'cultural baggage'.

It is essential for gender analysis while investigating the migration process as it involves a sense of upheaval and uprooting for such women. The paper focuses on South Asian women migrants who can redefine their identity, defy negative racist representations and recreate themselves as conscious agents in their movement towards personal, economic and social empowerment.

In the personal journey of South Asian women migrants, the women writers of South Asian diaspora have found prominence in the international arena. These writers voice the dual emotions of angst, pain, and disillusionment as well as the excitement, adventure and hope experienced by the women migrants. Writers of the diaspora open up new vistas of literary spaces, create new dimensions, despite of being caught between two worlds, two cultures and two languages. There are certain recurrent themes in the works of diaspora writers, as Malati Mathur remarks:

> The description of the dislocation of an entire way of life, the fossilization of certain rituals, stories and traditions, the transplantation of the migrants into an alien landscape and their attempts at finding a home in a colonial world… (188).

We need to remember that the writers of the diaspora too are governed by certain forces of the market economy, reading preferences of the native and non- native readers, the importance of having a visibility among the global writers and so on. The favoured genres adopted by these writers are short stories, novels autobiographies and memoirs. Hence, it is natural that their narratives often voice the community life, highlight the experiences of being marginalized and show case certain generalizations about Indian culture, traditions, customs, values, religious beliefs and varied nuances of languages of their homeland. Sometimes even archetypal patterns like -the journey motif as a symbol of quest, search for the 'self' leading to awareness, longing for a final abode where they visualize one's death in the unfamiliar land, return to homeland as a mark of triumph, a sign of material and social progress- form the core of their writings. Roger Bromley points out that:

> ... the narratives mostly produced by women are shaped by what might be called bi-culturalism in the sense that they are born of the two worlds (or more), expressions of marginalisation which emerge from migrant experience and cultural border zones: plural and fractured voices, multiple personalities struggling with placelessness and the rootedness of old, hollowed -out belongings. (4).

The women writers of South Asian diaspora -primarily speaking of the Indian diaspora, not only voice the anguish and suffering of the diasporic women through their characters, but also because they can easily relate with their female protagonists.

Firstly, for a woman migrant her displacement causes more pain and fear as it is often out of compulsion rather than her own volition. Secondly, her gender identity leaves her with no name or individuality as she is forced to live on the margins of identity in a foreign country. When the women writers of the South Asian diaspora arrive in a new land, their experiences are scarred and bitter as they have left behind all those remembrances associated with their 'home' 'mother' and 'motherland'. For these women writers, the journey to the unknown lands is a process of re-discovery of the 'self', a re-connection with their 'mother's lap' and a re-placement of their 'motherland'. Sandra Ponzanesi rightly points out:

There is a particular cult of domesticity which tends to fixate women to home as timeless space ,whereas men tend to be associated with mobility and notions of progress .As far as the condition of migration and diaspora is concerned women are often called to preserve their nation through the restoration of a traditional 'home' in the new country .This idea of home entails the preservation of traditions ,heritage ,continuity; there is even an intense emotive politics of dress for some communities.(7).

These women writers adopt the autobiographical form of writing which is probably used as a cathartic experience voicing their own pent up pains, urges and frustrations as well as their joys, hopes and ambitions. Writing hence, becomes a means to attain poetic justice for all the wrongs traditionally meted out to them as a woman and particularly as a migrant woman. These women writers challenge the imposed subjectivity, stereotypical gender and ethnic roles imposed on the migrant women. They explore and defy the archetypal roles ascribed to the South Asian cultures.

Writers like Bharati Mukherjee, Chitra Divakaruni, Kavita Daswani and Anita Jain convey a message of change and hope for their female protagonists. They follow the traditional themes of marriage, husband- wife relationship, a woman's relation with her marital home, her anguish of leaving the parental home, mother -daughter relation -and so on. Though each writer may adopt different means, use multiple dimensions or even portray complex characters, yet their purpose is to single-minded- to make the world a better place to live in. Homi Bhabha in his seminal Introduction says,

Nations, like narratives, lose their origins in the myths of time and only fully realize their horizons in the mind's eye. (1).

For the migrant women, the past is tied up with their dreams, the present is bound with their realities and their future is remains to be explored. They adopt many survival mechanisms where they feel cocooned and safe just like in the 'mother's womb' or their 'mother's land'. They willingly accept new cultures, new language which helps them communicate better, live better and bind them to their new- found realities.

IV. DISCUSSION

Thus, these women migrants who are the torch-bearers of the future generations, carry on with their lives in a foreign country as pointed out by poet Rabindranath Tagore,

India can live and grow by spreading abroad- not the political India, but the ideal India. (23).

The purpose of a journey is not only to reach the final destinations, but also to create new thresholds on the way. When individuals begin their journey they are unaware of the impending dangers that may befall on them. They attempt to scatter the seeds of this 'ideal India' – wherein the women migrants continue to challenge, struggle, accept and acknowledge the Western hegemonies, their aesthetics and yet try to assimilate the best from the East and the West. The paper reaffirms Bhabha's optimism for the immigrant community, "To be unhomed is not to be homeless." (9). This gains more purpose and meaning in today's changing world. Sujata Bhatt, a diaspora poet of Indian origin, narrates the journey, the end of the journey becoming a merging point in *The Undertow*:

There are atleast three
languages between us.
And the common space,
The common dream- sound
Is far out at sea. (89).

At the end of the journey it seems as if the point of departure and the spot for arrival have finally merged, creating a universal endless space. With the fast paced developments in the IT industry, quicker communication technologies, transport and travel facilities becoming better, the migrant communities can cut across spatial distances, socio- cultural boundaries and even political differences without any

major hurdles. This is a determined effort to abolish all manmade constructs of boundaries- political, geographical, socio-cultural and psychological. When those voices on the margins get an opportunity to articulate themselves, then the 'Centre' and the 'Periphery' merge together into a harmonious 'Circle'.

REFERENCES

[1]   Berger, P.L. *The Sacred Canopy: Theory of Religion*. New York: Doubleday,1967.
[2]   Berger, P.L., and T Luckmann. *The Social Construction of Reality: A Treatise in the Sociology of Knowledge.* New York: Doubleday,1966.
[3]   Bhabha, Homi K. Ed. *Nation and Narration*. London: Routledge,1990.
[4]   Bromley, Roger. *Narratives for a New Belonging: Diasporic Cultural Fictions.* Edinburgh: Edinburgh University Press,2000.
[5]   Emmanuel, Nelson S.Ed. *Reworlding: The Literature of the Indian Diaspora.* New York: Greenword,1992.
[6]   Mathur, Malti. "Twice Banished: Exile and Displacement in Nandan's Requiem for a Rainbow". Eds Cynthia V Driesen and Ralph Crane.
[7]   *Diaspora: The Australasian Experience*. New Delhi: Prestige Books,2006.
[8]   Ponzanesi, Sandra. "In My Mother's House: The Mobilisation of Home". Ed. AL. McLeod. *The Literature of the Indian Diaspora: Essays in Criticism.* New Delhi: Sterling Publishers,2000.
[9]   Ralston, H. "Immigration policies and Practices: Their Impact on South Asian Women in Canada and Australia". *Australian -Canadian Studies. The Lived Experience of South Asian Immigrant Women in Atlantic Canada*. 12(1). New York: The Edwin Mellen Press,1996. Pp.1-47
[10] Safran, William. "Diasporas in Modern Societies: Myths of Homeland and Return". *Diaspora* Vol 1.1 ,1991.
[11] Vertovec, Steven. The Hindu Diaspora: Comparative Patterns. London: Routledge,2003.

Dr. Vidya rao
Educational Qualifications:
〕   Bachelor of Arts (English), Mumbai, Mumbai University, 1990.
〕   Master of Arts (English), Gujarat University, 1993.
〕   M.Phil (Feminist Studies) Gujarat University,2001.
〕   Ph.D (Diaspora Studies) Gujarat University, 2012.
Employment:
〕   Head Dept. of English, Bhavans Sheth R.A College of Arts and Commerce Ahmedabad, Gujarat, India.
〕   Professor-in-Charge, Bhavans Post Graduate Centre.From 1993 till Date.
〕   Recognized M.Phil and Ph.D guide at Diaspora and Migration Studies Centre, Gujarat University.

The Internet Existence (Facebook) As Self   Disclosure Channel Of The Junior High School Student In Pekanbaru City

Yesi[1], Yoserizal[2]
[1](Sociology Department, Universitas Riau, Indonesia, yesi.ayeza@gmail.com)
[2](Sociology Department, Universitas Riau, Indonesia, yose5918@yahoo.com)

Abstract

Internet familiar at this point, from adults to children now has access to the Internet. websites on the Internet are varied in accordance with a variety of human needs as well. One popular website is currently the website facebook.com. Facebook.com site is a social networking site that provides a very interesting applications. Applications on the website facebook.com such as chat, photos, videos, groups, games, and third-party applications that are not less interesting. These applications draw students, so that students' learning time-consuming and attitudes of students to interact. This study aims to determine the effect of using website facebook.com for attitude of the students of 1 Junior High School Pekanbaru and to determine the factors that affect students of 1 Junior High School Pekanbaru in accessing the website facebook.com.

The method used in this study was a quantitative survey, collecting data using questionnaires, interviews, documentation, and observation. To determine the effect of using website facebook.com for attitude of the students of 1 Junior High School Pekanbaru, the author uses a simple linear regression analysis. The number of samples in the study of 65 people, the technique of taking the sample is stratified sampling. Test data processing is done by using a Statistics Program Product and Service Solution (SPSS) Windows version 16.0.

The results of this study show the influence of the facebook.com website usage attitude of the students of 1 Junior High School Pekanbaru. This is based on data analysis using simple linear regression is $Y = 19.30 + 0.29 X$ 2.069 with 2.069 t count is greater than t tables of significance levels of 1.998 and 0.043 lower compared with the , obtained from N = 65 and   = 0.05. Therefore, Ho is rejected and Ha accepted because there is significant influence between the use of the website facebook.com for attitude of the students of 1 Junior High School Pekanbaru, as for the factors that affect students of 1 Junior High School Pekanbaru in accessing the website facebook. comis technology is very easy to reach, easy access to the internet, and environmental factors because of support from parents and friends of respondents.

Keywords - *Internet, facebook*

I. INTRODUCTION

One of many internet archaeological sites that are used in this time is facebook.com. The site of facebook.com is one of social net service where we can make the net by inviting our friend. From the net that we make, we can pay attention their activity, join games that is recommended, add friends or net based on the school organization, domicile area, and others. It can be told as a facility to get friend and build the social life.

By more and more quick, the development of user of facebook.com, it can't be denied that the use of facebook.com has the impact, both positive and negative. The positive impact is namely connecting the people that have not long time seen. But the opposit, the site of facebook.com has negative side.

The student spends the time to access the site of facebook.com so that it confiscates the study time. From the observation that was done the writer, many students of SMPN 1 Pekanbaru that have account in the site of facebook.com. The student of this Junior High School, most of them are between 12 until 15 years old are in the puberty time and the beginning teenager time, where between the puberty time with the beginning teenager time, there is overlapping period. According to that thing, this writing tries to analyze the influence of site use of facebook.com towards the attitude of the student of SMPN 1 Pekanbaru? And what kinds of factors that influence the student of this school in accessing the site of facebook.com?

II. METHOD

This research is quantitative research. Collecting data using questionnaires, interviews, documentation, and observation. The researcher has research focus of Facebook ffiture in the Facebooker profile content that consists of wall (status) and notes, the content consists of text message (written). The same fitures have very high procentage as media of communication and information of teenager and have potential as self disclosure path of teenager.

To determine the effect of using website facebook.com for attitude of the students of 1 Junior High School Pekanbaru, the author uses a simple linear regression analysis. Variable X in this study is the use of facebook.com website, while the variable Y is the attitude of the students of 1 Junior High School Pekanbaru. The number of samples in the study of 65 people, the technique of taking the sample is stratified sampling. Test data processing is done by using a Statistics Program Product and Service Solution (SPSS) Windows version 16.0.

III. RESULT

3.1 The Analyze of Site Using Analyze of Facebook.com Towards The Attitude of The Student

The respondent in the research consists of the gender of man and woman that goes to scholl in the location of the research. Based on the gender, the respondent can be claasified as seen in table 2 as followings:
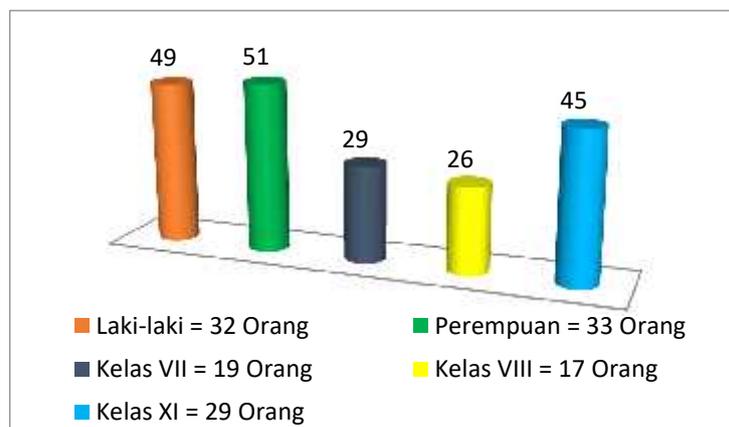

Fig.1:The Category of Respondent

The above table showed that as much 49% respondents are men and 51% women respondent. According to the table 3, there are most of respondent of women gender. The respondent VII grade as much 29%, VIII grade as much 26% and XI grade as much 45%. According to the gender that accesses the site of facebook.com, they have knowledge and different attitude in giving the answer to the researcher. The respondent that becomes research object that are more is the girl student than boy student.

For seeing the influence between the user of site of facebook.com towards the attitude of the student of Public Junior High School 1 Pekanbaru, the researcher uses the analyze of simple linear regretion. As followings, the researcher will explain the anayze as the answer from the hyphotesis that is provided before.

$$n = 65$$
$$X = 1575$$
$$Y = 1711$$
$$X^2 = 38481$$
$$Y^2 = 45459$$
$$XY = 41551$$

The next is looking for the value of regretion coeficient, by using the formula as followings:

$$b = \frac{n \sum XY - \sum X \sum Y}{n \sum X^2 - (\sum X)^2}$$

$$b = \frac{65 . 41551 - 1575 . 1711}{65 . 38481 - (1575)^2}$$

$$b = \frac{2700815 - 2694825}{2501265 - 2480625}$$

$$b = \frac{5990}{20640}$$

$$b = 0,29$$

value a :

$$a = \frac{\sum Y - b . \sum X}{n}$$

$$a = \frac{1711 - 0,29 . 1575}{65}$$

$$a = \frac{1711 - 456,75}{65}$$

$$a = 19,30$$

Table 1. The Result of Test Analyze of T Statistic

Variabel X	T account	T table	Significantion		Information
Facebook	2,069	1,998	0,043	0.05	Significant

From the result of data processing, the regretion coeficient value in this research is Y = 19,30+ 0,29X with t account 2,069 bigger than with t table 1,998 with the significantion level 0,043 less than with from = 0.05, so the hyphotesis that is accepted for this research is alternative research where there is influence between the site user of facebook.com towards the student's attitude of Public Junior High School 1 Pekanbaru. It means there is significant influence between the site user of facebook.com towards the student's attitude of Public Junior High School 1 Pekanbaru. The attitude that is influenced is the attitude of learning and interaction way.

3.2 The Factors that Influence The Student of Public Junior High School 1 pekanbaru in Accessing The Site of Facebook.com

3.2.1 The Technology

The development of technology that is so-so quick to push the ease in accessing the site of facebook.com quickly. Laptop and computer are technology that are most admired by the respondent to access the site of facebook.com, because by using laptop or computer, the respondent can access the site of facebook.com perfectly, and can access games in the site of facebook.com.

3.2.2 The Ease in Accessing The Internet

At this time various providers that are in Indonesia compete to give the offer to access internet. various packets with also various speeds are offered. The respondent are certain more to choose provider that has quick and cheap internet access.

Not only provider that competes, the places that give facility of Wi-Fi also join mushrooming everywhere. In Pekanbaru area, started from The Region Library of Soeman HS, The Mosque of Agung An-nur, and public places like cafe, mall and shopping center. The respondent that often access the site of facebook.com often make use the facility.

3.2.3 The Factor of Environment

The environment reaaly influences the personality development of a kid. The environment of home and friends also influences the respondent to access the site of facebook.com. This time almost all respondents have laptop or handphone. The thing make the children easy to access internet whatever they like. At their home, internet facility is given by their parents. With the reason is the children don't go outside.

The environment of respondent's school also supports them to access the site of facebook.com. When the subject of Communication Information Technology, they are given chance to access internet, if they have already done the task that is given by the teacher and Public Junior High School 1 Pekanbaru provides the facility of Wi-Fi. For some subjects, they are obligated to bring laptop, so it makes the respondent easy to access the site of facebook.com. When they take a rest, they access the site of facebook.com together and share each other. They influence each other to invite other friends to

access the site of facebook.com. based on the above interview, it can be concluded that the environment of school also really influences the kids to access the site of facebook.com.

IV. DISCUSSION

The Facebook Media is one of internet product, but it becomes more popular than the own internet. Many people are willing to access internet for Facebook, whereas in the previous time, the internet was not easy technology for most of people. They with the background weakness of education, age, and status of social and economy want to learn internet for expressing themselves on Facebook. At the previous time, vegetable seller, office boy, househelper, small seller, old people in 2003 didn't know internet, but now they have Facebook (Novanana dan Sinta, 2003).

The interaction through Facebook, doesn't need show the self physically, for example face to face. If they want to make closer the friendship with the other facebookers, so it's enough to click on the facility of adding friend and doing verification. Facebook has superiority of clean layout, namely very good layout although there are some menus whose position is not easy to be found. Besides that, Facebook always experiences appearance evolution by always doing make over almost in every year. In Facebook blog that has title "Thoughts on the Evolution of Facebook", Mark Zuckerberg wrote the reason of Facebook's evolution (Novanana dan Sinta, 2003). "Facebook's mission is to give people the power to share and make the world more open and connected. In the last four years, we've built new products that help people share more, such as photos, videos, groups, events, wall posts, status updates, and so on."

The cases have negative impact on Facebook tending to be experienced by the teenagers. This thing can be caused immaturity of a teenager in knowing self identity and its environment. Upon thinking about the teenager age is prospecting time and ownself strengthening before entering adult.

The negative impact of Facebook media is very potential experienced by the girl teenager. The thing can be triggered because the girl teenager tends to more have the self openess than the boy teenager. According to De Vito in Sulistiyaningsih (2003), "the woman expresses more often her feeling and has big wish to always reveal herself."

The cases that are luster to be experienced by the teenager through Facebook, signed from self disclosure that is done by the teenager. The self disclosure of teenager in Facebook can be good or bad potential such as "two sides of currency" that is caused Facebook. According to the opinion of De Vito in Sulistiyaningsih (2003), self-disclosure is a kind of communication, namely information act of expressing about both the hidden and unhidden ownself. The self disclosure of someone can decide interpersonal relation phase of someone with another individu. The relation phase can be seen from the level of breadth and depth of speaking topic. There is individu that opens itself too much that is called with over disclosure, namely giving information every things about itself to everyone. Meanwhile individu that closes itself too much to everyone called under disclosure namely speaking itself to other people too seldom. Self disclosure is really connected with self concept of individu. If the self concept of individu is positive, so self disclosure that is showed tends to be positive and also has positive impact for the individu. At the opposite if the self concept of individu is negative, so self disclosure and the impact that is got from the individu tends to be negative.

V. CONCLUSION

After analyzing and discussing the influence of site using of facebook.com towards the student's attitude of Public Junior High School 1 Pekanbaru so the reseacher can conclude as followings:

1. There is a significant influence between the site user of facebook.com towards the student's attitude of Public Junior High School 1 Pekanbaru. The attitude that is influenced is the attitude of learning and interaction way.
2. The factors that influence the student of Public Junior High School 1 to access the site of facebook.com namely
   a) The Communication information technology develops very quick this time such as computer, laptop, and handphone. The technology is very easy to be obtained by the students of Public Junior High School 1 Pekanbaru, not excepted accessing the site of facebook.com that is very popular in the group of students.

b) The competition of provider that is in Indonesia by giving very cheap cost and high speed and available facility of Wi-Fi in the public places in Pekanbaru.

The environment factor is there is internet facility that is provided by the parents at home and Multimedia Laboratorium facility in Junior High School 1 Pekanbaru. When the subject of Communication Information Technology, the students are given the chance to access internet after finishing the task that is given by the teacher. besides that, there is the role of companion that invites to access the site of facebook.com.

REFERENCES

[1] Buente, Wayne dan Alice Robbin. "Trends in Internet Information Behavior: 2000-

[2] 2004". *Journal of the American Society for Information Science,* 2008. Accessed on 9 Juni 2016, available at http://eprints.rclis.org/13679/1/RobbinTrends-2008Jun2-EntirePaper.pdf..

[3] Effendy, Onong Uchjana. Ilmu, Teori dan Filsafat Komunikasi, Bandung: Citra Aditya Bakti, 2000.

[4] Hardjito. *Pola Hubungan Faktor-faktor yang Mempengaruhi Pemanfaatan Internet:Studi Survei Motif Pemanfaatan Internet Pelajar SMU dan SMK DKI Jakarta*, 2001. Program Pasca Sarjana Universitas Indonesia, Jakarta.

[5] Horrigan, John B. *New Internet Users: What They Do Online, What They Don't, and*

a. *Implications for the 'Net's Future,* 2002. Accessed on 8 September 2016, Available at http://www.pewinternet.org/pdfs/New_User_Report.pdf.

[6] John W, *Adolescence,* Jakarta : Erlangga, 2003.

[7] Lenhart, A., Rainie, L., & Lewis, O. *Teenage Life Online: The Rise of The Instant-Message Generation and The Internet's Impact on Friendships and Family Relationships*. Washington, D. C. Pew Internet and American Life Project, 2001. Accessed on 19 September 2016, Available at http://www.pewinternet.org/reports/pdfs/PIP_Teens_Report.pdf.

[8] Livingstone, Sonia dan Bober Magdalena. *UK Children Go Online: Surveying the Experiences of Young People and Their Parents*, London, LSE Research Online, 2004. Accessed on 19 September 2016, Available at http://eprints.lse.ac.uk/archive/00000395

[9] Mukhtar, Niken Ardiyanti, dan Erna Sulistiyaningsih. *Konsep Diri Remaja Menuju Pribadi Mandiri,* Jakarta: Rakasta Samasta, 2003.

[10] Monks, F. J. dan A.M.P. Knoers. Psikologi Perkembangan : Pengantar Dalam Berbagai Bagiannya, Yogyakarta: Gajah Mada University Press, 2006.

[11] Novanana, Sinta. *Perilaku Remaja dalam Mengakses Internet dan Strategi Mengatasi Dampak Negatif (Studi Kasus pada Tiga Sekolah Menengah Umum di Jakarta Selatan)*, 2003. Program Pasca Sarjana Universitas Indonesia, Jakarta.

[12] Purbo, Onno W. "Internet", 2004. Accessed on 12 Juni 2016, Available at http://Geocities.com/mrsmkk/internet.htmlSantrock,

[13] Sarwono, Sarlito Wirawan. *Psikologi Remaja,* Jakarta: Raja Grafindo Persada, 2004.

[14] Surya, Yuyun W.I, *Pola Konsumsi dan Pengaruh Internet sebagai Media Komunikasi Interaktif pada Remaja (Studi Analisis Persepsi pada Remaja di Kotamadya Surabaya),* 2002, Lembaga Penelitian Universitas Airlangga, Surabaya.

First Author Yesi, S.Sos., M.Soc.Sc, a lecturer of Sociology Department, Universitas Riau, Graduated from Universiti Kebangsaan Malaysia in Gender studies.

Second Author Dr. Yoserizal, MS, a lecturer of Sociology Department, Universitas Riau, completed his Doctorate at Universiti Kebangsaan Malaysia.

Tenure Conflict in Tesso Nilo National Park (TNNP) Buffer Zone in Riau Province, Indonesia

Yoserizal[1], Yesi[2]
[1](*Sociology Department, Universitas Riau, Indonesia, yose5918@yahoo.com*)
[2](*Sociology Department, Universitas Riau, Indonesia, yesi.ayeza@gmail.com*)

Abstract

The socio-economic conditions of the villages surrounding Teso Nilo National Park (TNNP) are still characterized by the presence of social gaps between indigenous villages which are generally poorer than those of former transmigration villages. The existence of large companies around the villages around TNNP has not contributed significantly to the economic improvement of rural communities. The conflict exists in the interaction relationship between villagers around TNNP and oil palm plantation companies with regard to conversion of oil palm plantations. The conflict is more directed to tenure conflicts, namely tenure rights conflicts, involving local governments. Tesso Nilo National Park Hall, a local communities, companies, cooperatives and also illegal groups but using formal means of obtaining land. In addition, migrants commonly from North Sumatra contribute to the situation by purchasing land to local people whose land is also still in dispute, and deep within Tesso Nilo National Park. Each of these conflicting parties uses systematic planning, scenarios and efforts. Ultimately it has a big impact on the existence of the National Park, which still leaves in 2014 of 81,791 hectares. But currently there are only 23,000 hectares. In villages adjacent to the Tesso Nilo area, elephant attacks are also quite intensive that cause losses to the economy of the population. The socialization of conservation program of TNNP, especially elephant conservation program is still unevenly accepted by the public so that the pros and cons view about conservation programs is potentially widespread and tends to be counter-productive for efforts to raise the participation of rural communities in order to develop TNNP in the future.

Keywords - Tenurial Conflict, oil palm plantation, TNNP

I. INTRODUCTION

Tesso Nilo National Park (TNNP) was originally part of the Limited Production Forest (HPT) group is located in the Tesso Nilo Forest Block. Then with Decree of Minister of Forestry No: 255 / Menhut-II / 2004 dated July 19, 2004, a part of Tesso Nilo Forest Block of 38,576 Hectare. It was upgraded to conservation area, National Park. But its managing the organization, Tesso Nilo National Park Hectarell, was started in October 2006 and started to run effectively in early 2007. In 2009. Tesso Nilo expanded to 83,068 Hectare through Decree No. Menhut Number. SK. 663 / Menhut-II / 2009 dated October 15, 2009.

Tesso Nilo National Park several buffer areas spread over 4 districts and 22 villages in Riau Province. The 22 villages that are buffer zones, almost all of them are in conflict with the National Park, whether it was illegal logging, encroachment for plantation, encroachment of land and sale of national park land in the name of customary land and so on. An interesting feature of Tesso Nilo National Park is in addition to direct boundaries with 23 conflict-prone villages, Tesso Nilo also directly borders on 21 areas of companies engaged in Forest Tenure Rights, Palm Plantation and Industrial Plantation Forest. Supported by a situation where on the one hand people are faced with tenurial conflicts that never find a bright spot. Relying on the above background then the formulation of this research problem is How the form of tenurial conflict that occurred in the community in the buffer zone of Tesso Nilo National Park?.

II. METHOD

This research is done through several stages by applying the methods and techniques of data collection for each stage are as follows:

Step I. Secondary data is collected through previous research reports, relevant agencies and agencies and relevant documents. *Step II.* Primary data collection on social structure, socio-cultural life,

livelihood patterns, economic activity in terms of types of rural enterprises, tenurial conflict conflicts and family survival strategies in TNNP areas Data were collected by direct observation, Depth interviews). *Step III*. Crosscheck through Focus Group Discussion (FGD) with the parties (multi-steakholders/ actors).

In conducting in-depth interviews and FGDs, between 5-10 people consisting of formal leaders, informal leaders and farmers in each of the target research villages visited have been key informants in the study.

III. RESULT

1. Communal Claims

In the vicinity of TNNP, there are still active HPH licenses, namely HPH PT. Siak Raya Timber covering 38. 650 hectares, HPH PT. Hutani Sola Lestari covering 45,990 hectares, HPHTI PT RAPP (Riau Andalan Pulp And Paper), PT Rimba Lazuardi, PT Rimba Peranap Indah, PT. Putri Lindung Bulan and oil palm plantations are PT Inti Indosawit Subur, PT Peputra Supra Jaya, PT Mitra Unggul Perkasa etc. Seeing the ecosystem in PT Hutani Sola Lestari and PT Siak Raya Timber working area is a compact area with TNNP should be managed in the form of protected area that serves as a buffer zone.

In the Tesso Nilo region is generally claimed by 3 ethnic groups as ulayat land. The three ethnic groups are Mount Sahilan, Logas Tanah Darat and Petalangan. Of the three ethnic groups, the Petalangan group claims almost all land ownership in TNNP.

Table 1. Distribution of Claim Ulayat in Tesso Nilo

Ulayat Group	Ethnic Groups	Consession of HPH/TNNP
Batin Muncak Rantau	Petalangan	TNNPand PT. Siak raya Timber
Batin Mudo Langkan	Petalangan	TNNP, PT Siak Raya Timber and PT. Hutani Sola Lestari
Batin Hitam Sungai Medang	Petalangan	TNNPand PT. Siak raya Timber
Batin Pelabi	Petalangan	PT. Siak Raya Timber
Datuk Rajo Malayu	Logas Tanah Darat	TNNP dan PT. Hutani Sola Lestari
Mandailing	Gunung Sahilan	PT. Hutani Sola Lestari
Gunung Sahilan	Gunung Sahilan	PT. Hutani Sola Lestari

Source : WWF Indonesia- Riau Program Community Units 2007

The table above and the map below illustrate the division of ethnic Groups which can be divided into 3 groups of tenure ownership rights over ulayat rights. The three largest land holdings are owned by Batin Muncak Rantau, Batin Hitam Medang River and Mudo Langkan Batin. All areas of TNNP have been claimed by 7 pebatinan administratively in 9 villages in 6 sub-districts in 3 districts. The existence of claims of village areas and customary territory (ulayat land).

2. Communal Conflict with Oil Palm Plantation Company

There was a conflict between some residents generally 22 neighboring villages of TNNP with oil palm plantation companies. Residents have taken collective actions to express their protest against corporate behavior even since the start of the land clearing process. Although there are local residents who commit violent acts to protest and demand rights such as harvesting palm oil without the company's permission, in general residents engage in peaceful tactics such as writing to and coming to the company's management to lobby them to grant their requests.

3. Communal Conflict with PT. RAPP

From local residents' view, the land exploited by PT. RAPP is included in their customary land area consisting of two classifications. First, the land planted with acacia by PT. RAPP is a forest land of a company's former logging concession, which has never been cultivated by local people. However, according to local conception, this land belongs to the ulayat area of the community tribes of villages which at some time may be able to be cultivated as generation reserves of posterity. There is no compensation or other form of payment is received by the ulayat land owner of PT. RAPP. Second, land planted by PT. RAPP is a land used by local people who in local terminology is called *sasok*. So that, the demands made by the community are generally the surrounding villages of TNNP to PT. RAPP is not returned to ulayat land, but rather assistance for the construction of village public facilities and economic improvement of the underprivileged population.

4. Communal Conflict with the Company

The causes of conflict can be divide in to two. First is the essence of the conflict. Without this cause the actors have no basis for conflict. Second is the factor that gives an opportunity for the emergence or for the development of conflict (cHectarenge of reform era belongs to this factor). This study focuses on the cause of the conflicting essence among stakeholders around TNNP, because without touching this cause the conflict solution will not last long. There are two causes of conflict between local people and corporations, ie the status of land used by the company is the ulayat land of the village community and the process of land acquisition that is not aligned with the village community. The two causes are interrelated and, therefore, can not be understood apart from one another.

5. Vertical Conflict

TNNP is on of a national park that interacts with local government in 4 districts (Pelalawan Regency, Indragiri Hulu, Kampar and Kuantan Singingi) and Riau Province government. On the one Hectarend, provincial and district governments make policies that can affect local communities and companies as well as TNNP, such as policies related to land use. One example is the Riau Provincial Forestry Office issued a Decree on the utilization of forest products by PT. RAPP and affirmed that the Riau Forestry Service sHectarell monitor and control the activities of PT. RAPP because the activity of this company spread in some area of Regency. On the other Hectarend, both local communities and companies seek help from local governments to solve the problems they face. For example, formal and informal leaders of communities of conflicting villages with companies seek the help of the Bupati, the District DPRD and the local Sub-district Heads to resolve their conflicts.

6. Population Takes Wood to Forest

There is a group of in Hectarebitants of the surrounding villages who take timber into the Tesso Nilo forest for sale. Their practice is called by the authorities as illegal logging. These are male locals who generally have no gardens, either rubber or palm oil plantations as a source of income or those who own rubber plantations but their children are old and the old rubber plantation is only 1 to 2 Hectare. The villagers around TNNP are farmers, not farmers. This livelihood is conditioned by the natural state of their swampy village and the lowland forest hills. As a result, the potential source of income of the population rests on the fields (mostly rubber plantations and recently palm oil). For those who do not have gardens by various causes such as lack of land, lack of capital to build gardens or accustomed for wood forests, from the 1980s taking timber to forests is an alternative source of livelihood. According to the recognition of both the formal and informal leaders of the village community, the number of villagers looking for timber into forests for sale Hectares recently diminished, not consciously conserved, but because timber is already difficult.

7. Selling Forest Land in Ulayat Land Area
A. Land Acquisition Process Proposed by TNNP

PT. RAPP hectares a major impact on forest areas. To expedite its production activities primarily to transport acacia wood from the plantation site to the factory, this large company creates a pivot road connecting one village to another. There are almost no villages around TNNP that are not connected by the PT. RAPP. Usually the roads made by this company used to include a forest area far enough from the village residents. The opening of forest area by PT road, PT. RAPP makes forest areas more

economically viable, as they are likely to be transformed into rural areas and shifting cultivation as it is easy to mobilize people and goods.

All this raises the commodification of forest land. In the eyes of local people, forest areas on their tribal land are seen as commodities, as valuable commodities to be sold to others. Creative and entrepreneurial village actors seize this opportunity as a business opportunity. They organized the sale of forest land over ulayat land that caused land occupancy in TNNP development proposed area. The problem is shown by land occupation cases in Toro Hectaremlet Village Lubuk Kembang Bunga Kecamatan Ukui Pelalawan District and Dusun Bukit Kesuma Kesuma Village Pangkalan Kuras Subdistrict Pelalawan District. The following will describe the occupation process of TNNP's proposed land in Bukit Kesuma Hectaremlet.

B. Local Government Gives Opportunity for Occupation of Land

Not only the traditional leaders of Desa Bukit Kesuma who legitimize occupational land, but also the village government apparatus. On the wall of a small shop in the center of Bukit Kesuma village was posted an announcement addressed to the buyers of forest land in the area. The announcement was signed by the village head, the head of the RW and the head of RT Kesuma Village. The contents of the announcement is that the village government asked the buyers of forest land to take care of the village apparatus Kesuma to get permit for the opening of the garden, because the permit pocketed by the buyer so far is only a letter of purcHectarese of forest land. This announcement, in effect, states that the Desa Kesuma government Hectares legitimized the sale of forest land in Bukit Kesuma to outsiders.

As a result of the Determination of the Considered by the Community this causes horizontal conflicts are common. In the name of indigenous people consider the TNNP area is their custom. While the government with the rule of law set the Tesso Nilo area is a consservation or protection area that must be maintained its existence

IV. DISCUSSION

The structural explanation of the social conflict phenomenon that occurred in the Teso Nilo region refers to the conflict perspective of Ralf Dahrendorf which empHectaresizes elements of social structure as the basis for the creation of social conflict. Conflict is constituted by certain structural arrangements, which by its very nature always tend to give rise to the structural arrangement as existing. Thus Dahrendorf relates conflict to a particular social structure, rather Hectaren assumes it relates to psychological variables (aggressive properties) or descriptive and accidental variables (Poloma 2003).

Regard to the limited sources of the fulfillment of living necessities, there are at least three factors that are the source of conflict between the two parties, namely interests, power, and rights, which:

1) Interest as the object of need and desire that is the source of conflict. Both parties have the same needs and desires for the disputed object, such as goods, money, services, etc.
2) Power as an object of need and desire that is the source of conflict. Both parties have the same need and desire to obtain status and role so that it Hectares dominant authority.
3) Right as the object of need and desire which is the source of the conflict. Both sides have the same need and desire to obtain their demands, as each feels that the claim relates to its rights and responsibilities.

Johan Galtung introduces three dimensions of violence, namely structural violence, cultural violence, and direct violence. Table below,the typology of violence mentioned by Galtung (Galtung 1990).

Table 2.Galtung's typology of violence

	Survival needs	Well-being needs	Identity needs	Freedom needs
Direct Violence	Killing	Maiming, siege, misery, sanction	Desocialization resocialization second citizen	Repression detention expulsion
Structural Violence	exploitation	Exploitation	Penetration segmentation	Marginalization fragmentation

Source: Johan Galtung (1990).

The power of resources and structural power reinforce each other. Galtung reveals that structural, cultural, and immediate violence can hinder the fulfillment of basic needs. These basic needs are sustainability needs, well-being needs, freedom (needs, freedom needs), and identity needs. If these four basic needs are subjected to pressure or violence from personal and structural power, then violent conflict will emerge (Galtung 1973; Susan 2009)

V. CONCLUSION
1. Historically TNNP areas were sourced mostly from the areas of former HPH and HTI, plus the customary land area of Batin Petalangan. Because of the unclear boundaries resulted in overlapping of land. This overlapping of land is the main source of conflict.
2. Tenurial conflicts that occur not only involve the community with the company, but also involving the community with the TNNPHall, the Community with migrants who buy land to indigenous people and also the group of encroachers.

REFERENCES

[1] Burhan Bungin, 2003, Analisis Data Penelitian Kualitatif, Jakarta: Raja Grafindo Perkasa.
[2] Dinas Kehutanan Kabupaten Pelalawan Tahun 20017
[3] Fearon, James D & Latin, David. 2000. *Violence and The Social Construction of Etnich Identity,* In International Organization 54 Autum, IO Foundation and The Massachhusetts Institute of Technology.
[4] Gould, Roger V. 1999. *Collective Violence and Group Solidarity : Evidence From A Feuding Society.* In American Sociological Review Vol. 64, June 1999.
[5] Francis Fukuyama, 2002, *Trust. Kebajikan Sosial dan Penciptaan Kemakmuran*, Yogyakarta, Qalam
[6] George Ritzer, *Sociological Theory 2nd ed*, 1988, New York : Albert A Knopf
[7] Isbandi Rukminto Adi, 2008, *Intervensi Komunitas. Pengembangan Masyarakat sebagai Upaya Pemberdayaan Masyarakat*, Jakarta : Rajawali
[8] Johan Galtung, 1973, *Theories of Conflict : Definitions, Dimensions, Negations*, Formations, URL: http://www.transcend.org/files/Galtung Book Theories Of Conflict.pdf
[9] Johan Galtung, 1990, *Cultural Violence*, Journal of Peace Research, Vol.27,No.3, Aug., 1990, Sage Publications Ltd, URL: http://www.jstor.org/stable/423472
[10] Jonathan H Turner, 1978, *The Structure of Sociological Theory*, Illinois : The Dorsey Press
[11] Kamaruddin M. Said, 2002, *Etnisiti atau Anomie? Analisis Sosiologikal Peristiwa Pergaduhan Beramai-ramai di Petaling Jaya Selatan*, dalam Akademika Jurnal Sains Kemasyarakatan dan Kemanusiaan, bilangan 60 Januari 2010
[12] Koentjaraningrat, 1990.*Pengantar Ilmu Antropologi*. Jakarta: Aksara Baru.
[13] Margaret Poloma, 1999, *Sosiologi Kontemporer*, Jakarta : Gramedia
[14] Michael D. Hills, 2002. *Kluckhohn and Strodtbeck's Values Orientation Theory*.Online Readings in Psychology and Culture, Unit 4, *http://scholarworks.gvsu.edu/orpc/vol4/i*
[15] M.A. Safitri, M.A. Muhshi, M. Muhajir, M. Shohibuddin, Y. Arizona, M. Sirait, G. Nagara, Andiko, S. Moniaga, H. Berliani, E. Widawati, S.R. Mary, G. Galudra, Suwito, A. Santosa, H. Santoso. 2011. *Menuju Kepastian dan Keadilan Tenurial (edisi revisi 7 November 2011).Kelompok Masyarakat Sipil untuk Reformasi Tenurial.*

[16] Novri Susan, 2009,*Sosiologi Konflik, Isu-Isu Konflik Kontemporer*, Jakarta: Prenada Media Group

[17] Ralf Dahrendorf, 1986, *Klas dan Konflik Klas dalam Masyarakat Industri*, Jakarta: Rajawali

[18] Robert M.Z. Lawang, 2005, *Kapital Sosial dalam Perspektif Sosiologik, Suatu Pengantar*, Jakarta : FISIP-UI Press

[19] Robert K. Merton,1981, *Social Theory and Social Structure*, New Delhi : Amerind Publishing Co,

[20] Syarif Ibrahim Alqadri, 2003. *Pola Pertikaian di Kalimantan Barat, Faktor-faktor yang mempengaruhinya dan Peranan Media Massa.*

[21] Varsney, Ashutosh. 2001. *Ethnic Conflict and Civil Life : Hindus and Muslims in India.* Book Draft.Forthcoming Yale University Press. *Indonesia,* Jakarta: LP3ES.

First Author Dr. Yoserizal, MS, a lecturer of Sociology Department, Universitas Riau, completed his Doctorate at Universiti Kebangsaan Malaysia.

Second Author Yesi, S.Sos., M.Soc.Sc, a lecturer of Sociology Department, Universitas Riau, Graduated from Universiti Kebangsaan Malaysia in Gender studies.

The Pioneer Potrait in The Tesso Nilo National Park of Riau Province Indonesia

Yoskar Kadarisman [1], Yoserizal [2]
[1](Sociology Department, Universitas Riau, Indonesia, yoskar66@gmail.com)
[2](Sociology Department, Universitas Riau, Indonesia, yose5918@yahoo.com)

Abstract

Tesso Nilo National Park (TNNP) is one of lowland that is still residue in Sumatera. This region is pointed government as conservation area based on the Decision of Forestry Minister Number: SK.255/Menhut-II/2004 in July 19th 2004 and Number: SK 663/Menhut-II/2009 in October 15th 2009 as wide 83.068 hektar. Since the inauguration, the area of Tesso Nilo National Park is threatened continously with the pioneer, demographic pressure, using and authority of land, hunt and conflict between human being and fauna. Until 2009, at least it has made degradation more than 30 % wide of Tesso Nilo national park area. This study is a case study and using a qualitative approach. Informants in this study are the figures related to the community, government authorities, and local government. The subject of the pioneer is first; the person gives the permission both through the process of land sell and buy, compensation and others, second is the person as the head of group or those who organizes the pioneers and third is the person that protects or gives the recommendation to the pioneer.

Keywords - *Pioneer Potrait, Tesso Nilo National Park*

I. INTRODUCTION

The area pointing of National Park of Tesso Nilo (TNTN) is based on the decree of Forestry Minister Nr. 255/Menhut-II/2004 about the function change as the limited production forest area in the forest group of Tesso Nilo that is located in the Regency of Pelalawan and Indragiri Hulu of Riau Province is 38. 576 hectare to be the National Park of Tesso Nilo. In 2009 TNTN is spreaded through the decree of Forestry Minister Nr. 663//menhut-II/2009 with the additional width 44.492 hectare, so the total of width of TNTN this time is 83. 068hectare. The National Park of Tesso Nilo faces the peculiar problem connected with the pioneer, illegal logging, included also the village blossom out into the region. For last five years, the total of pioneer in the area of TNTN increases more and more, reaches 53.530,39 hectare involved about 10.000 heads of household with the land avowal modus as the custom land that is dominated by the spiritual (Custom Figure). The spiritual feels to deserve to dominate the land to nephew-niece to be processed. But it actually happens is the custom figure cooperating with the investors to buy and sell the land in the area to the public society.

One of the easy reason for the pioneer in the area of TNTN is the area condition that is the concession ex-area of HPH so the access road into the area has been more opened. The area topography that tends to be smooth eases in the land opening. Besides that, the high price of palm oil commodity, becoming the wonderful power of attraction for the society and the investors to cut down the national park into the palm oil garden. The forest pioneer until now still happens in the area of National park of Tesso Nilo of Riau that threats the conservation forest existence in Riau Province. Noted down about 30 percents or the width of 28.000 hectare more than the total width 83.000 hectare of conservation area of National Park of Tesso Nilo is now located in the damage condition because it's cut down, and a part changes the function to be the palm oil plantation.

II. METHOD

This study is a case study and using a qualitative approach, then the retrieval of informants conducted on the basis of a particular purpose, namely to obtain the widest description of the portrait of the encroachers around Tesso Nilo National Park. Informants in this study are the figures related to the community, government authorities, and local government.

III. RESULT
The general Condition of The Pioneer in Tesso Nilo

The general image of the pioneer condition in TNTN is based on the report of TNTN Public Hall and WWF Indonesia Riau of Conservation Program until 2009-2010 that was divided into two, *fir*st in TNTN the Decree 255/Menhut-II/2004 where there were 6 groups among others: The Provision Pioneer Group, Welfare Society Building, Simpang Silau, Bagan Limau, Pondok Kempas and Lancang Kuning. *Second*, TNTN the Decree 663/Menhut-II/2009 where there were 8 groups among others: Koridor RAPP Ukui-Gondai, Kuala Onangan Toro Jaya, Toro Makmur, Air Sawan 1, Air Sawan 2, Mamahan, Mandiri Indah KM 93/Simpang HPH PT. Nanjak Makmur.
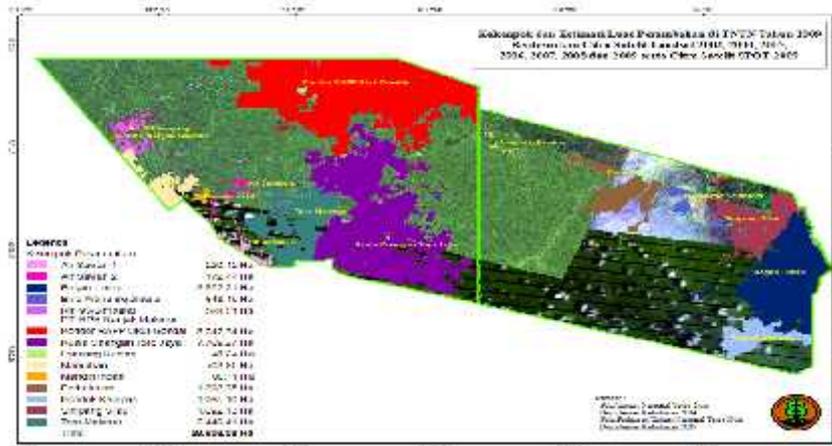

Fig.1: Kelompok dan luas perambahan di Tesso Nilo National Park

Based on the map, the things can be drawn as followings:
1. The Width of The Pioneer

The survey result of WWF since 2010 and last December 2016 in the Decree 255/Menhut-II/2004 found 6 pioneer groups and in the Decree 633/Menhut-II/2009 found 7 pioneer groups. The survey of December 2016, the width of land that was cut down didn't experience the significant increase than the previous period that showed the rate of pioneer speeding up or the increase of pioneer width from 2015, 2016

Table 1. The Estimation of Pioneer Width in national Park of Tesso Nilo of The Decree. 255/Menhut-II/2004 and SK 633/Menhut-II/2009

Nr	The Group SK. 255/Menhut - II/2004	The Width (Ha)						
		2010	2011	2012	2013	2014	2015	2016
1	Perbekalan	95	95	405	405	1,303	1,303	1,303
2	Bina Warga Sejahtera	171	248	330	331	519	598	648
3	Simpang Silau	457	496	882	1,021	1,427	1,53	1,692
4	Bagan Limau	1,973	2,212	2,531	3,092	3,472	3,586	3,852
5	Pondok Kempas	173	212	254	329	694	896	1,065
6	Lancang Kuning	-	-	-	-	-	-	69
	Total	**2,868**	**3,263**	**4,403**	**5,178**	**7,416**	**7,913**	**8,63**

Nr	The Group SK 633/Menhut-II/2009	The Width (Ha)						
		2010	2011	2012	2013	2014	2015	2016
1	Koridor Akses RAPP Ukui-Gondai	-	-	139.99	1,477	1,685	4,48	8,222
2	Kuala Onangan Toro Jaya	680.82	795	2,727	5,391	6,208	6,756	7,769
3	Toro Makmur	-	-	204.5	763	936	1,625	2,44
4	Air Sawan 1	38.25	38	38	38	118	171	220
5	Air Sawan 2	-	12.48	12.48	12.48	138	149	172
6	Mamahan	-	5.23	45	207	282	571	704
7	Mandiri Indah	-	-	-	-	6.53	73	80
8	Km 93/Sp HPH NM						14.88	368
	Totl	**719**	**851**	**3,167**	**7,888**	**9,373**	**13,84**	**19,976**
	TOTAL	**3.587**	**4.114**	**7.570**	**13.066**	**16.789**	**21.753**	**28.606**

Source; The Public Hall of National Park of Tesso Nilo and WWF Indonesia Riau of Conservation Program

On the whole, the pioneer in TNTN the Decree 255/Menhut-II/2004 continues to show the width pioneer. The rate of pioneer speeding up reaches 607ha/year.

2. The Subject of The Pioneer

The subject of the pioneer is *first*; the person gives the permission both through the process of land sell and buy, compensation and others, *second* is the person as the head of group or those who organizes the pioneers and third is the person that protects or gives the recommendation to the pioneer. The under table is indicated the subject of the pioneer in TNTN (The Decree 255/Menhut-II/2004 and The Decree 663/Menhut-II/2009) based on the direction, beginning proof, information that are found in the research.

From the subject list of the pioneer, there are some names of key subject that push the occurring pioneer in TNTN the Decree 255/Menhut-II/2004, because the subject has the role to some pioneer groups. Other key subjects are hamicul and Kintung, they are the society figure of Lubuk Kembang Bunga Village that push the occurring pioneer in the group of Provision pioneer and Lancang Kuning. The pioneer subject that has role as the head of the group or organizes the pioneers that have also the land generally comes from the comer example   Irwan Sitorus, Darsono, Manurung, etc.

The key subject is they that are the subject who really has the role to some pioneer groups, example Jaspun, Arifin, Abasri Enggol, Bujang Baru, H. Sukar, Masparijad, Yohannes, etc. They are custom figure and government of the village of Lubuk Kembang Bunga and Kesuma that have the influence to push the occurring pioneer in the group of pioneer. They can't only give the ease in giving the permission to do the pioneer but also give the guarantee toward the pioneer activity. The pioneer subject that has role as the head of the group or organizes the pioneers that also has the land generally comes from the comer. These subjects are among others Salim Sastro, Muhammad Saiful, etc.

In TNTN the Decree 663/Menhut-II/2009 found 6 pioneer groups that also make new settlement in the pioneer location. The survey result 2016 noted down that the settlement was occupied more or less 946 heads of household, yet included the Group of Pioneer Corridor RAPP Ukui-Gondai.

3. The land Use In the Pioneer Location

The survey result 2016 doesn't only show the decrease of pioneer speeding up rate in TNTN the Decree 255/Menhut-II/2004, but also draws the lack of area use that has been cut down to be planted palm oil and other plants.

Table 2: The land Use in TNTN in 2013-2016

TNTN	Year	Luas Pemanfaatan Lahan (ha)				
		F. 1 (palm oil)	F. 2 (rubber)	F. 3 (Underbr ush)	F.4. (New Falling down)	Total
	2013	3,387.00	201.00	1,712.00	3,127.00	**8,427.00**
SK 255/Menhut-II/2004	2014	2,715.00	201.00	6,017.00	300.00	**9,233.00**
SK 663/Menhut-II/2009	2015	947.00	369.00	5,632.00	250.00	**7,198.00**
*	2016	8,669.00	20.00	1,650.00	480.00	**10,819.00**

Source: The Public Hall of National Park of Tesso Nilo and WWF Indonesia Riau of Conservation Program.

From the table, identified more than 6.000 ha to the underbrush condition and the left 2.715 ha for the use of plam oil. The width of pioneer area in the underbrush condition is caused the pioneer, a big part understands that the area enters into the area of TNTN, besides that because of high hindrance of elephant.

4. The Pioneer Modus

At the beginning, the authority of the land uses the claim of area land and village land, where the goal of land opening is for the nephew niece that deserve on the area land is only 2 hectaree for each head of household. But then, when the owner of land is dominated by the new comer, the land opening is not controlled anymore as the first goal from the Spiritual. The easy getting the land through the practice of sell and buy of the land and the publishing of land document by the custom figure (the

Spiritual) and the Head of village around the area that pushes the pioneer is more and more uncontrolled because the existence of new comer from out of village around TNTN.
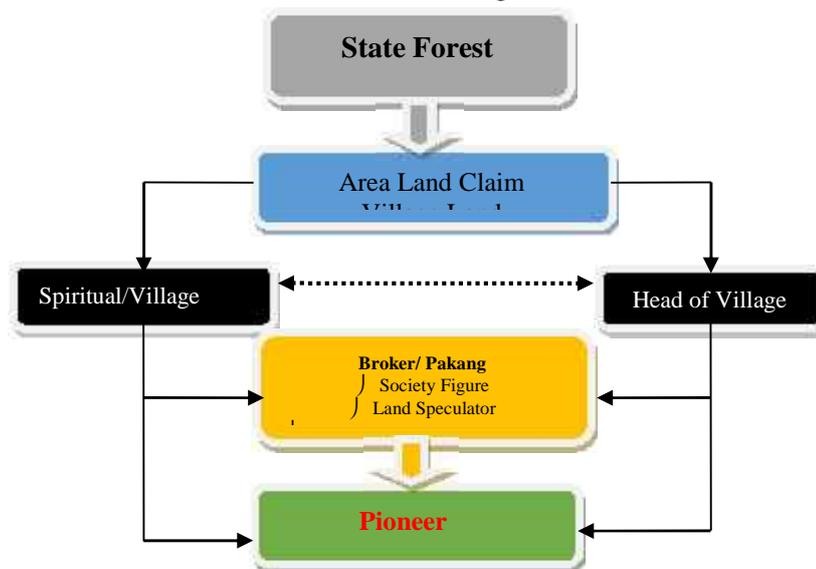

Fig.2: The Channel and Modus of The Forest Pioneer in TNTN

In above scheme, the land authority modus will be drawn based on the interview with Iskandarsyah, Dansat POLHUT and PPNS the Public Hall of TNTN is known village elders, spiritual and headman and the Head of Village around TNTN uses the area claim means as area land and village land, next, published various kinds of document forms among others bequest document, permit of work the land, perrmit of work the land from the Spiritual, foundation cut off document, SKT and sell and buy document as the means of sell and buy.

IV. DISCUSSION

The pioneer according to WWF has been polarized if seen from the motive and its modus by building the power to reach the goal namely defending the area that has been worked on, the land seller and the investor are fathomed behind this activity. The pioneer is more and more brave and not hesitate to do the opposition toward the institution of area responsible person and the parties that try to forbide their activity. Much pioneer management becomes the speaking of the stall and inhabitant's residence. It was found in May 2015 with the patrol team of Tesso Nilo, overwhelmed and maltreated by the hundreds doers, 1 person of Police member and 1 person of Forest Police became the stroke victim. It's as the proof of the pioneer activity, has been coordinated that was fathomed moved by the actors and supported the financial power.

The road that is built by the company of HPH and the forestry based on the interview with Wahid, the title of Headman Rajo Bilang Bungsu that is the custom figure of Petalangan is the organizer factor of the pioneer. Besides that, the misuse of position authority, economy factor, outside influence that are brought by the comer, the injustice factor in the manage order of forest, unknowing the law order, whereas the forest selling in a custom and positive law is forbidden action.

Besides the previous factors of pioneer cause, the economy factor of origin society around TNTN that is still low than the villages of ex-transmigration causes the social jealousy, because the social imbalance is seen because of the development implementation injustice by the government. The area using around TNTN by some big companies of palm oil plantation and HPH/HPHTI that almost don't give the use in economy toward the local society. It must be realized that the basic problem of the society around forest area (especially conservation area) is low level of society's education and the economy is still low.

The weak guidance and unresolute law enforcement based on the interview with H.Lasri, the Secretary of Gondai Village, Langgam Subdistrict, Pelalawan Regency, makes the practice of sell and buy of the land in the forest area of TNTN keeps on happening and becoming alternative business in

the short time. There is developed phenomenon in the group of society around TNTN that the practice of sell and buy of the land and the pioneer is as the responding effort on the injustice of forest process system in the past. The principle is it's better to follow to enjoy the sell and buy of the forest than the audience in the own land. The resolute law enforcement is really needed to everybody that is involved in the forest selling of TNTN.

V. CONCLUSION

1. The subject of the pioneer is *first*; the person gives the permission both through the process of land sell and buy, compensation and others, *second* is the person as the head of group or those who organizes the pioneers and third is the person that protects or gives the recommendation to the pioneer.

2. The Pioneer Modus at the beginning, the authority of the land uses the claim of area land and village land, where the goal of land opening is for the nephew niece that deserve on the area land is only 2 hectaree for each head of household. Besides the previous factors of pioneer cause, the economy factor of origin society around TNTN that is still low than the villages of ex-transmigration causes the social jealousy, because the social imbalance is seen because of the development implementation injustice by the government.

REFERENCES

[1] Badan Nasional Penanggulangan Bencana. 2010. Mengenal Kebakaran Hutan dan Lahan. Jakarta.
[2] Balai Taman Nasional Tesso Nilo dan WWF Indonesia Riau Program. 2015. Kondisi Usulan dan Strategi Penanganan Perambahan di Taman Nasional Tesso Nilo.
[3] Balai Taman Nasional Tesso Nilo dan WWF Indonesia Riau Program. 2015. Kondisi dan Usulan Strategi Penanganan Perambahan di Taman Nasional Tesso Nilo 2015 dan Ringkasan Eksekutif: Tipologi dan Strategi Penanganan Perambahan di Taman Nasional Tesso Nilo.
[4] Balai Taman Nasional Tesso Nilo. 2015. Profile Taman Nasional Tesso Nilo.
[5] Darmawan Aji Wibowo Firman. 2008. Laporan Hasil Penelitian Kajian Sistem Kelembagaan Taman Nasional Tesso Nilo. Departemen Kehutanan RI.
[6] Dinas Kehutanan Kabupaten Pelalawan Tahun 2008
[7] Draft Rencana Pengelolaan Taman Nasional Tahun 2012 – 2021.
[8] Gillison, A.N. (2001) Vegetation Survey and Habitat Assessment of the TessoNilo Forest Complex. Report prepared for WWF-US.
[9] Haba J. 1996. Memahami Perambahan Hutan dan Dilemanya. Suara Pembaharuan Online. 9 November 1996.
[10] Halidah. Lis nurrani. Supratman. Ancaman kelestarian taman nasional bogani nani wartabeno. 2012. Info BPK Manad.
[11] Hidayat A.,D Kushardono, W. Asriningrum, A.Zubaedah I Effendy, 2003. Laporan Verifikasi dan Validitasi Mertode Pemantauan Mitigasi Bencana Kebakatan Hutan dan Kekeringan. Pusbang PTP –LAPAN.
[12] Iksan, M. 1995. Study Kasus Keamanan Hutan di KHP Blora.Bogor
[13] Iswan Dunggio dan Hendra Gunawan, 2009, "Telaah Sejarah Kebijakan Pengelolaan Taman Nasional di Indonesia", *Jurnal Analisis Kebijakan Kehutanan*, Vol. 6, No. 1, April 2009, hlm. 43-56.
[14] Laumonier, Y., Uryu, Y., Stüwe, M., Budiman, A., Setiabudi, B. & O. Hadian (2010) Eco-floristic sectors and deforestation threats in Sumatra: identifying new conservation area network priorities for ecosystem-based land use planning. Biodiversity Conservation 19 (4): 1153-1174
[15] Tacconi, L. 2003. Kebakaran Hutan di Indonesia:Penyebab, Biaya dan Implikasi Kebijakan Center for International Forestry Research (CIFOR) Bogor, Indonesia.
[16] Reksohadiprodjo,S Brodjonegoro. 2000. Ekonomi Lingkungan. BPFE Yogyakarta. Edisi Kedua. Yogyakarta.
[17] Wiratno. 2012. *Resort Based Managemen.* Kementrian Kehutanan.

[18] WWF Indonesia (2010) Sumatra's Forests, their Wildlife and the Climate. Windows in Time: 1985, 1990, 2000 and 2009.

First Author Yoskar Kadarisman, a lecturer of Sociology Department, Universitas Riau, Graduated from Universitas Riau in Environmental studies.

Second Author Dr. Yoserizal, MS, a lecturer of Sociology Department, Universitas Riau, completed his Doctorate at Universiti Kebangsaan Malaysia.

Some Phonological Errors Produced by the Students at English Department, Faculty of Humanities, Andalas University

Zulfakhri Dt Majo Datuk
English Department, Andalas University, Indonesia, zulfakhridtmdatuk@gmail.com

Abstract

This research was conducted to uncover some phonological errors generally produced by the English Department students at Faculty of Humanities, Andalas University. This research was aimed at describing the phonological rules in the mind of the participants, uncovering some problems in pronouncing a word, describing the cause of the phonological errors, and seeking for the relationship between the phonological errors and the learning process. The approach used in this research was psycholinguistic. The theories used were the phonological process as proposed by Selinker and Lamendella (1980) supported by So and Dodd (1995), Leung and Brice (2012), and Wei (2008). The methodology is Identification of Errors, Description of Errors, Explanation of Errors and Classifying and Evaluating Errors. The Data Analysis was done by using descriptive methods through participant observation directly conducted in a Conversation class. The participants consisted of 7 students, 5 females and 2 males. From the data analysis it was found that there were 127 phonological errors. The research findings were the participants did some error with the following patterns: (1) Omission, (2) Addition, (3) Misinformation, and (4) Misordering. The causes of the phonological errors were (1) First Language Interference, (2) Intra-lingual Factors, and (3) Developmental Factors.

Keywords - *Phonological errors, Omission, Addition, Misinformation, and Misordering*

I. INTRODUCTION

The learning process of English as a Foreign Language in the English Department, Andalas University has been conducted by using student-centered learning orientation. More than 85% of the 79 subjects in the curriculum have implemented the student-centered learning approach. An interview was carried out by the Monitoring and Evaluation Team of PHK-I (The Institutional-Competition Grant Program) on the 20th of November 2012 and it was found that the student centered learning approach has been beneficial for the students because they are motivated to be active in the learning process. The learners found it challenging to study the materials presented by the lecturers. It was questionable, however, that they said this approach is good for the diligent and smart students, but not for the lazy and weak ones. As a result, to what extent is the student-centered learning contributed to learning process is also questionable.

Speaking English as a foreign language in our Department has many pronunciation problems. The first language rules in the students' mind play an important role in pronunciation errors. This is realized in our students' inter-language. Most of the students make errors in pronunciation. For example, in producing word "think", they may have different perspectives. A student may pronounce it as /əɪ k/, while others may pronounce /sɪ /, /sɪ k/, /tɪ /, or /tɪ k/. This is caused by the interference of their first language. The consonant / / does not exist in their first language, therefore, it is pronounced as /s/ or /t/. Furthermore, pronunciation errors may be due to various factors, one of which is the lack of correspondence between English spelling of a word and its pronunciation (Asghari, 1992; Drake & Ehri, 1984; Fox, 2005; Sprenger- Charolles & Siegal, 1997).

The pronunciation errors made by the students are underlain by the mental process in their minds. There are some rules which govern the phonological process. Leung and Brice (2012) quote the definition of phonological processes: Phonological processes are rules used to simplify pronunciation of words in a language. The use of phonological processes is typically discontinued by the time the child reaches a certain developmental age. The ages by which the child discontinues the use of phonological processes has been shown to vary by languages. (So and Dodd, 1995). .

Problems

This research observed some phonological errors related to foreign language learning in the EFL classrooms at English Department, Faculty of Humanities, Andalas University. The phonological errors can be identified as follows: (1) What are the types of the phonological errors done by the learners of English as a foreign language at the English Department, Andalas University? (2) What are the erroneous phonological rules in their mind? (3) What are the causes of the errors?

Previous Work

In supporting this research, some findings from the researchers are cited. Jam, Domakani, and Kasegari (2014) in their research report entitled "An Intra-lingual Analysis of Iranian EFL Learners' Difficulties Caused by the Inconsistency between Spelling and Pronunciation" find inconsistency in spelling and pronunciation in forty words produce by 60 EFL learners from three different universities in Iran. They use *participants and material* method to find some words that Iranians usually make some wrong spelling and pronunciation. In order to test the participants' pronunciation, they give a text and ask them to read aloud. Several words are chosen to evidence the inconsistency in spelling and pronunciation. The words are : *hidden, height, two words containing 'oo' such as door, three words containing 'mine' such as determine, receipt, fasten, listen, four words containing 'ea' such as heat, three words containing 'ch' such as chef, four words containing 'g' such giant, says, and said.* Thus, after doing the test they conclude that "The findings of many researchers show that the English orthography influences the learners' pronunciation (e.g., Awad, 2010; Basseti, 2006; DadkhahTehrani, 2010). This study also reaffirm this fact by finding so many errors learners had regarded reading aloud some problematic words which show fewer consistency between vowels and consonants."

The second research report is written by Macharia (2013) entitled "The Phonological Basis of Misspellings in the Written English of Kikuyu Speakers". It describes the influence of Kikuyu into speakers in Gikuyu, Kenya, who set English as a second language. The difference between both of the researches is the medium in doing the research. The first research uses spoken language while the second one uses written composition. She asks the students of different secondary schools in Gikuyu to write creative composition through the teachers and collect them.

The data help her to find 424 mis-spelt words. One of them is influenced by stems from the differences in phonemes between Kikuyu and English such as word *surprised* become *suplised* and so on. Finally, she wrote a conclusion which said that "Since this study deals with the phonology of Kikuyu as a learner's indigenous language influences orthography in English, it is important for research to be done to investigate whether other indigenous Kenyan or African languages have a similar influence on orthography in English. Linguistic investigation should also be done to establish if tone and stress in a native language influences orthography in an L2. Finally, research should be done on the comparison of spelling errors made by native speakers of English and those made by learners of English as a second language to show the extent to which the languages of these learners influence orthography in English."

The last reference research report is written by Leung and Brice (2012). The title is "An Analysis of Phonological Processes Involved in Spoken English of Hong Kong Primary Pre-service Teachers". This research investigates the English phonological processes and speech articulation of adult Cantonese-English speakers who are primary pre-service teachers of English. The data are collected by asking 37 participants to tape recorded their pronunciation of 40 stimulus items, phonetic transcriptions of English words using the International Phonetic Alphabet (IPA). The result indicated the majority of phonological simplifying processes occurred on one and two syllable words (169 deviations vs. 174 deviations, respectively). The number of phonological processes occurring on three syllable words was noticeably less (123 deviations). When corrected for the number of possible occurrences across all words, the number of deviations per single word (total deviations divided by the number of word occurrences) was as follows: single syllable words = 9.94 deviations; two syllable words = 14.5 deviations; three syllable words = 11.18 deviations. Two syllable words presented the most difficulty, followed by three and single syllable words. A total of 466 phonological process deviations were noted for the 37 participants. The raw data also indicated a high number of vowel substitutions."

Objectives

This research is aimed at: (1) Describing the types of the phonological errors done by the learners of English as a foreign language at the English Department, Andalas University, (2) Constructing the erroneous phonological rules in their mind, and (3) What are the causes of the errors?

Limitation

The phonological errors in English learning process in the EFL classrooms at the English Department, Andalas University can be seen from various perspectives. It can be viewed from the aspects of teaching materials, the students' proficiency, curriculum, syllabus, learning activities or process and methods, and evaluation. This study was focused on a process-product research: the 'product' of the utterances that the learners actually produced.

Significance

A research on phonological errors in English learning process in the EFL classrooms at the English Department, Andalas University important for several reasons. Theoretically, the result of the research is to broaden the realm of applied linguistics especially the research references on the learners of English as a foreign language in our Department. Practically, the results of the research would be useful for the curriculum planners, lecturers, teachers, and decision makers.

Phonological Processes

Leung and Brice (2012) quote the definition of phonological processes: "Phonological processes are rules used to simplify pronunciation of words in a language. The phonological processes are typically discontinued by the time the child reaches a certain developmental age. The ages by which the child discontinues the use of phonological processes has been shown to vary by languages (So & Dodd, 1995). Adults, however, may not overcome this developmental progression and continue to exhibit phonological process deviations (Selinker & Lamendella, 1980; Wei, 2008). These phonological process simplifications may include syllable structure processes, substitution processes, and/or assimilation processes. Within each of these overall classifications are numerous specific phonological process deviations, such as final consonant deletion, cluster reduction under syllable structure processes; stopping, fronting, backing under substitution processes; and, voicing, labial assimilation, alveolar assimilation under assimilation processes.

Phonological processes are natural deviations that occur as one is developing a language, but if they persist in children they can be a sign of a phonological disorder. Some sounds of a language are particularly difficult for children and learners of a second or other language to articulate. Children learning English may have difficulty saying certain sounds because their vocal apparatus may not have developed to the extent necessary to produce the appropriate articulations. Learners of English as a second or other language may encounter problems in pronunciation because of contrastive differences between English and their first language (Chan &Li, 2000).

Errors

Ellis (2008: 47) in *The Study of Second Language Acquisition* describes that: Applying such a definition to actual data, however, is not easy. Recognizing this, Corder (1971a, 1974) proposes an elaborate procedure for identifying errors. This acknowledges the importance of 'interpretation' and distinguishes three types: normal, authoritative, and plausible. A normal interpretation occurs when the analyst is able to assign a meaning to an utterance on the basis of the rules of the target language. In such cases, the utterance is 'not apparently erroneous', although it may still only be right 'by chance'. An authoritative interpretation involves asking the learners to say what the utterance means and, by so doing, to make an 'authoritative reconstruction'. A plausible interpretation can be obtained by referring to the context in which the utterance is produced or by translating the sentence literally into the learner's LI.

The description of learner's errors involves a comparison of the learner's idiosyncratic utterances with a reconstruction of those utterances in the target language or, more recently, with a baseline corpus of native-speaker language. The 1960s saw a number of studies which provided descriptions of the different kinds of linguistics errors produced by learners. Richards (1971b), in a paper designed to challenge the widely held belief that learner errors were the result of L1 interference, provided a taxonomy of different categories of linguistic error based on a number of previous studies.

Explanation is concerned with establishing the source of the error, i.e. accounting for why it was made. As Taylor (1986) points out, the error source may be psycholinguistic, sociolinguistic, epistemic, or may reside in the discourse structure. Psycholinguistic sources concern the nature of the L2 knowledge system and the difficulties learners using it in production. A number of different sources or causes of psycholinguistic errors have been identified. Richards (1971b) distinguishes three types: (1) INTERFERENCE ERRORS occur as a result of 'the use of elements from one language while speaking another'. An example might be when a German learner of L2 says 'I go not' because the equivalent sentence in German is "Ichgehenicht", (2) INTRALINGUAL ERRORS reflect the general characteristics of rule learning such as faulty generalization, incomplete application of rules and failure to learn conditions under which rules apply, (3) DEVELOPMENTAL ERRORS occur when the learner attempts to build up hypotheses about the target language on the basis of limited experience, and (4) EVALUATING ERRORS whereas all the preceding stages of error analysis have involved an examination of errors from the point of view of the learner who makes them, ERROR EVALUATION involves a consideration of the effect that errors have on the person(s) addressed. This effect can be gauged either in terms of the addressee's comprehension of the learner's meaning or in terms of the addressee's affective response to the errors.

II. METHOD

This research was descriptively done. In collecting the data, the researcher applied observation method and techniques according to Sudaryanto (1993: 134). The researcher collected the data by recording the student's utterance in a conversation class. The data were analyzed by applying error classification adopted from Ellis (2008:46), they are:

1. *Identification of Phonological Errors*
   The phonological errors were identified by using the phonetic and phonemic
   transcriptions after getting the data recording of the participants' conversation.
2. *Description of Phonological Errors*
   The phonological errors were traced to the interference of their first language.
3. *Explanation of Phonological Errors*
   The phonological errors were explained based on the difference between the
   English and Indonesian phonological systems.
4. *Evaluating the phonological Errors*

In this last step, the phonological errors were evaluated by comparing them to the standard English. the data were analyzed by dividing them in groups. Tyer were divided into some categories that indicated the error- pronouncing phonemes and the phonological processing behind them. The data are taken from the participants in English Conversation class. They were first year students of English department, Andalas University. The research was conducted for 3 months in 2nd semester period of the participants. They consisted of 7 students. 5 students are females and 2 are males. The researcher got 38 records and 127 phonological errors.

III. RESULT AND DISCUSSION

The phonological errors as found in the data were basically related the the participants first language interference. The analysis involved a comparison of the learner's idiosyncratic utterances with a reconstruction of those utterances in the target language. The difference between their first language phonological systems and the English phonological systems played important roles in the occurrence of the phonological errors. Some examples of the phonological errors are as follows:

 1. *University* [ju:nɪf rsiti]*   ←—   [ju:nɪv :s ti]

In this utterance the phonological error can be categorized as *Misinformation*, that is, the use of the wrong phoneme. The participant changed the consonant [v] into [f]. Related to phonological processes, it can be typed as *Consonant Substitution*, i.e. *devoicing*. The participant tended to swap voiced fricative into voiceless fricative consonant. This error refers to the *Interference Error*. The participant was influenced by their first language. Since Indonesia language does not have [v] sound. Thus the speaker will automatically substitute it into [f]. Other examples were

Movie [mu:fɪ]* ←- [mu:vɪ]. **Souvenir** [s f nɪr]*   ←—   [suv nɪr]. **Visit** [fɪzɪt]* ←— [vɪzɪt].

 2. *College* [k llet]*   ←—   [k lɪdʒ]

This phonological error can be categorized as *Misinformation.*The participant changed the consonant [　] into [t] and vowel [ɪ] into [e]. Related to phonological processes, it can be categorized as Consonant Substitution and Vowel Substitution. For [　] into [t] case, it can be categorized as *Fronting* which means when a posterior sound was replaced by the anterior sound. Both of the phonological errors, whether it was consonant or vowel substitution, had the same type of psycholinguistic error causes. It is *Developmental Errors* which means the participant attempted to build up hypotheses about the target language on the basis of limited experience.

3. *Quote* [kot]*   ⟵ [kw　t]
There are three phonological errors that happened in this utterance. First is the *Omission* of [w]. Second is the *Misinformation* where the participant changed the vowel (vowel substitution) [　] into [　]. And the last one is the *Misinformation* where the participant changed the consonant (consonant substitution) [t] into [t]. The change of that consonant also can be typed as *Affrication* where the affricative or stop sound is replaced by fricative one. Those problems of error are related to *Intralingual Error* which means it reflects the general characteristic of rule learning such as faulty generalization, incomplete application of rules and failure to learn conditions under which rules apply.

4. *Nothing* [nΛtɪ]*   ⟵[nΛϴɪ]
This kind of phonological error can be categorized as *Misinformation.* The participant changed the consonant [　] into [t]. Related to phonological processes, it can be typed as *Consonant Substitution.* Especially in Stopping which means the fricative sound is replaced by stop alveolar consonant. This phonological error refered to *Interference Error.* The participant was influenced by the participant's first language. Since Indonesian does not have [　] sound. Thus the speaker will automatically substitute it into [t]. Other examples: ***Something* [**sΛmtɪ]*
[sΛmϴɪ]]. ⟵ **Think** [tɪ k]*   ⟵ [ɪ k]   **Anything** [enɪtɪ]* ⟵ [enɪ ɪ].

5. *Question* [kue ion]*   ⟵   [kwest n]
There were four phonological errors that occured in this utterance: (1) The *Omissions* of consonant [w]. (2) The *Additions* of vowel [u]. (3) The *Misinformation.* The participant changed the consonant (*consonant substitution*) [t] into [ ]. This kind of phonological error can be categorized as *Deaffrication* which means affricative sound was replaced by an alveolar fricative. (4) The *Misinformation:* The participant changed the vowel (*vowel substitution*) [ ] into [io]. These phonological error were related to *Intralingual Error* which means it reflected the general characteristic of rule learning such as faulty generalization, incomplete application of rules and failure to learn conditions under which rules apply.

6. *Third* [tird]* ⟵   [:d]
There were three phonological errors that occured in this utterance. First was the *Misinformation.* The participant changed the consonant (*consonant substitution*) [into [t] i.e. the fricative interdental consonant was replaced by the stop alveolar consonant. Second was also the *Misinformation.* The participant changed the vowel (*vowel substitution*) [ ] into [i], and the third one is *Additions* of consonant [r]. This error refers to *Interference Error.*

7. *South* [sɔt]* ⟵   [saʊϴ]
This utterance had two phonological errors. First was the *Misinformation.* The participant changed the vowel (*vowel substitution*) [ ] into [ɔ]. And the *Misinformation* for consonant (*consonant substitution*) [ ] into [t], i.e. the fricative consonant was replaced by the stop consonant. This error refered to *Interference Error* of the participant's first languange.

8. *Delicious* [delɪ ɪus]* ⟵   [dɪlɪ s]
There were two phonological errors that occured in this utterance. First is the *Misinformation* where the participant changed the vowel (*vowel substitution*) [ɪ] into [e] and [ ] into [ɪu] refered to *Interference Error* where it occured as a result of the first language interference.

9. ***Interesting*** [ɪntˈrɪstɪ]* ⟵ [ˈɪntrɪstɪ]

Here, the phonological error occurred in the form of *Additions* which means the presence of an item that must not appear in a well-formed utterance. The participant added / / sound in this utterance. This phonological error refered to *Interference Error* where it occured as a result of the participant's first language interference.

10. ***Eight*** [eɪg]* ⟵ [eɪt]

This phonological error was *Misinformation* where the participant changed the consonant (*consonant substitution*) /t/ into /g/. It also could be categorized as *Backing* which means the anterior soundwas replaced by posterior sound. This phonological error refered to *Intralingual Error* which means it reflected the general characteristic of rule learning such as faulty generalization, incomplete application of rules, failure to learn conditions under which rules apply. In the another way, the participant does not have the correct pronunciation in her mind based on this phonological error.

11. ***England*** [eˈland]* ⟵ [ɪˈl nd]

This phonological error can be categorized as *Misinformation.* The participant changed the vowel /ɪ/ into /e/. Related to phonological processes, it can be categorized as *Vowel Substitution*. This phonological error refered to *Interference Error* where it occured as a result of the participant's first language interference.

12. ***Autumn*** [antum]* ⟵ [ɔ:t m]

There are two phonological errors in this utterance. First was *Misinformation:* the participant changed the vowels (*vowel substitutions*) [ɔ] into [a] and [ ] into [u], and *Additions* of consonant [n]. This phonological error refered to *Intralingual Error* that reflected the general characteristic of the rule learning such as faulty generalization, incomplete application of rules, failure to learn conditions under which rules apply. In other words, the participant did not have the correct pronunciation in her mind as realized in this utterance.

13. ***Think*** [tɪ k]* ⟵ [ɪ k]

This phonological error can be categorized as *Misinformation.* The participant changed the consonant [ ] into [t]. Related to phonological processes, it can be categorized as *Consonant Substitution*. Especially in *Stopping* which means the fricative sound was replaced by stop sound. This phonological error refered to *Interference Error*. The participant was influenced by her first language since Indonesian language does not have [ ] sound. Thus, the speaker would automatically substitute it into [t].

14. ***Industry*** [ɪndustrɪ]* ⟵ [ɪnd strɪ]

This phonological error can be categorized as *Misinformation.* The participant changed the vowel [ɪ] into [e]. Related to phonological processes, it can be categorized as *Vowel Substitution*. This phonological error refered to *Interference Error* where it occured as a result of the first language interference.

15. ***Thirty*** [sirtɪ]* ⟵ [:tɪ]

There were three phonological errors that occured in this utterance. First was the *Misinformation*. The participant changed the consonant (*consonant substitution*) [ ] into [s]. Here, the interdental fricative consonant was replaced by the fricative alveolar consonant. Second was also the *Misinformation*. The participant changed the vowel (*vowel substitution*) [ ] into [i]. This error refered to *Interference Error* where it occured as a result of the participant's first language interference.

16. ***Actually*** [ækt lɪ]* ⟵ [ækt u lɪ]

Here, the phonological error was typically *Additions*, that is, the presence of an item that must not appear in a well-formed utterance. The participant added vowel [u]. This phonological error refered to *Interference Error* where it occured as a result of the participant's first language interference.

IV. CONCLUSION

Based on the data analysis, it was founded that the common phonological errors done by the learners in pronouncing English consonants and vowels were as follows: [f]◄ [v], [t]◄[   ], [o]◄[   ], [t]◄[Ɵ], [ʃ]◄[tʃ], [ɔ]◄[   ], [e]◄[ɪ]. This was due to the interference of the first language in which these phonemes did not exist in the participants' first language. The patterns of learners' phonological errors were *interference errors, intralingual errors and developmental errors.* There were four categories: (1) *Omission*, (2) *Additions*, (3) *Misinformations*, and (4) *Misorderings*. It also contained seven classifications of Error; (1) *Stopping*, (2) *Fronting*, (3) *Backing*, (4) *Affrication*, (5) *Deaffrication*, (6) *Devoicing*, and (7) *Vowel Deviation*. Furthermore, the phonological errors done by the participants were also caused by their lack of competence in the English pronunciation, and the complexity of the English itself in terms of pronunciation inconsistence.

REFERENCES

[1] Bashir Jam, Masood Rahimi Domakani, Zahra Asghari Kasegari.) An Intralingual Analysis of Iranian EFL Learners' Difficulties Caused by the Inconsistency between Spelling and Pronunciation. *International Journal of Educational Investigations Vol. 1, No, 1: 134-147.* (2014)

[2] Ellis, Rod. (2nd Ed). *The Study of Second Language Acquisition..* Oxford: Oxford University Press. (2008)

[3] Gilbert, Judy B. *Teaching Pronunciation.* New York: Cambridge University Press.

[4] Gleason, Jean Berko and Nan Bernstein Ratner. (1998). *Psycholinguistics.* Belmont CA: Earl Mcpeek. (2008)

[5] Gussenhoven, C and Haike Jacobs. (3rd Ed). *Understanding Phonology.* London: British Library. (2011)

[6] James, Carl. *Errors in Language Learning and Use.* Harlow: Addison Wesley Longman (1998)

[7] Katamba, F. *An Introduction to Phonology.* New York: Longman. Traxler, Matthew J and Morton A.G. (2nd Ed) (2006). *Handbook of Psycholinguistics*. San Dieogo, CA: Academic Press (1988)

[8] Leung, Cynthia B and Alejandro E.Brice. An Analysis of Phonological Processes Involved in Spoken English of Hong Kong Primary Pre-service Teachers. *Journal of Language Testing in Asia Volume two, Issue two* (2012).

[9] Macharia, Mwangi. The Phonological Basis of Misspellings in the Written English of Kikuyu Speakers. *Journal of Language, Technology & Entrepreneurship in Africa, Vol 4. No. 2.* (2013).

[10] O'Cornor, J.D. (2nd Ed) *Better English Pronunciation.* Cambridge: University Printing House (2012)

[11] Richards, Jack C and Richard Schmidt. (4th Ed). *Longman Dictionary of Language Teaching and Applied Linguistics*. London: Longman (2010).

Kathok Kolor dadi Montor, Nabung Lemah dadi Omah: Economic Resilient of Household in Rural Community

Zuli Laili Isnaini
Faculty of Teachers, Training, and Education and Center for Disaster Studies, Universitas Riau,
isnaini.zulilaili@gmail.com

Abstract
Adaptation is the one of resilient form by rural community in Java to response the economic crises in 1997-1998. The response was the people of working in-non agriculture as informal sector which can be understood base their effort to be resilient. The research is showed to explained among families of Susukan village, in Java who have non-agricultural, construction profession of jolok. Jolok is a substitute the previous migrant job of construction work that failed to provide adequate income. Using phenomenology perspective, this research is descriptive, analytic, and explanative. Data was collected through participant observation, in-depth interview, note taking, documentation of picture, and those were reduce, presented and verified. The research revealed that the profession of jolok, families in Susukan village experienced better than standard of living and earned better income.

Keywords - *adaptation, economic, jolok, resilient, and substitute job*

I. INTRODUCTION

The livelihood of villager in Java after economic crisis considered made poverty and gloomy, but in fact, it needs more research, because in some areas villager have strategy to rise for their own life. Jolok is the common profession of the residents of Susukan Village in Comal sub-district, Pemalang district, Central Java. After the monetary crisis hit the country in 1997, the community members started the profession as a strategy of their economic resilience. Until recently, men, particularly the young ones and head of household, still worked as jolok due to land crisis and lack of job opportunities. This paper argues that jolok had been crucial in the promotion of household's economic resilience during the time of crisis. These studies describe how jolok worked to increase household economics and kind of jolok did to enrich economic resilient for community's household in Java.

II. METHOD

Descriptive-qualitative method is used for this research. Data is collected by literature studies, observation and participatory-observe, depth-interview, and lived-in at Susukan village, Comal district, Pemalang regency, Central Java province among a year. The data analyze technic uses 3 process are data reduction, display, and verification was doing since the research began until the last data was collecting (Denzin and Licoln, 2009).

III. RESULT

The profession of jolok emerged after access to natural resources was increasingly limited. In rural Central Java, such as Susukan village, limited access to natural resources was caused by natural phenomenon (drought and pest) and the increase of population. The followings are factors that triggered job substitution from farming to jolok and other profession related to jolok. First is job scarcity at home. Susukan is abundant with farming land and most of its residents work as farmers. Unfortunately, the large size of land could not accommodate the growing number of population. Farm sector only absorbed limited number of workers. On the other hand, younger people tended to pick non-farm jobs and opted for factory work, although not many factories were established in Pemalang. In fact, some factories in Pemalang required minimum education standard for their workers, which limited the opportunity for the people to apply for the job.

Young people then decided to work in Jakarta as construction worker, public vehicle driver, small scale clothing factory worker and traders. Working in Jakarta is, in fact, not an easy option for these people as they had to cope with competition among workers to get a job and adaptation in the new place. Furthermore, they had to support their family at home besides supporting themselves in Jakarta,

which increased their spending, but most of them failed and back to their village. Third is environmental condition. In the dry seasons, the land was barren and could not be planted with paddy. Sometimes the harvest of the previous season was barely enough to fulfill the family's daily needs in one year. Only farmers with large size of land could rely fully on his harvest. Therefore, farmers in Susukan had multiple side jobs. When not farming in the dry seasons, these farmers went to Jakarta to work in construction sites, drive public vehicles and work in clothing factories. Some of the farmers could plant corns and mung beans. As the land was not well irrigated, the crops did not yield well. Some farmers also planted shallot, which is more profitable than paddy. However, shallots required meticulous and costly tending, which explained why only a few farmers could afford cultivating it.

Jolok is a term commonly used in Comal to name a person that sells drawstring pants not only in Comal but in other small and big cities in other areas in Indonesia such as Aceh, Papua, Kalimantan, Sumatera, Sulawesi, West Nusa Tenggara and Java. Jolok carried the pants in a large bag, made of denim fabric and walked or rode motorcycle to sell their goods. The pants came in various models and functions (short and long, for women, men and children, sporty and casual style). Jolok could sell both individually and in group. They formed a group when they sold far away from home so that they needed to share and rent a house to stay. Selling in faraway regions, a jolok would leave their village for weeks, months and even years. Different from other type of salesman, *mendreng*, jolok required cash as mode of payment. Mendreng, on the other hand, allowed credits. This is because jolok is likely to move to another town and does not return to collect money. It is possible that a jolok sells in several districts and even island in a month.

A. Economic Resilience through Job Substitution

Economic resilience is defined as the ability to survive during crisis by substituting materials or changing production techniques in order to tackle obstacles from the outside (Rose, 2004; 2007; 2009; 2011). When economic crisis hit the country in 1997, many people from Comal who worked in the big cities returned to their village to change jobs. Those who had land farmed, while those who did not worked in other people's farm or in construction sites near Comal. Unfortunately, farm-related jobs did not provide enough income, which led some of the people to find other jobs. The followings is the description of job substitution experienced by the people in Susukan after the 1997 economic crisis.

1. **Farm and construction worker turned into jolok**

   Farm workers usually have side jobs, which they do when the climate and soil condition is unfavorable for farming. Sukamto, a farm worker, was employed to harvest crops for two days, where his payment is based on 1:9 ratio (he receives 1/9 of the harvest as salary). In addition, he also hoed the soil and made dike. In the rainy season, paddy field dikes improvement usually took one or two days, of which wage was Rp. 30.000 – Rp.40.000 per day. In the dry season, not all farmers planted his field, which made dike improvement jobs scarce for Sukamto. In order to gain income for his family, Sukamto worked as *jolok* in North Sumatera. *Jolok* finally became Sukamto's main profession, although he was still called to work in other people's field when returning home for a break.

   Sukamto had worked as *jolok* since 2003. In the past several years, he went to Medan for selling pants with the income of Rp. 4.000.000 per month. Once every three months he returned home for two months, where he worked in construction sites or farm around Comal.

2. **Laid-off workers turned into *jolok* or *jolok* boss**

   Anwar was one of a senior *jolok* and then became a jolok's boss who previously worked as industry worker. After the 1997 crisis, the company that employed him went bankrupt and Anwar was laid off. His brother in law lent him some money, which he used as capital for drawstring pants business. Anwar retailed the pants to several *jolok*, thus he became a *jolok* boss. Becoming a *jolok* boss was more profitable than working in a factory, Anwar believed. It also taught him to be a businessman. He bought some land in 2008, a car in 2009, and a house in 2010, and also some machines for his pants industry 2010-2011. He also made 600 pcs pants per month from his own home industry.

3. **Women farm worker turned into home industry sewing worker for jolok's product**

Working in a farm is a way women in Susukan do to contribute to their family's income. A woman farm worker was paid Rp.25.000-Rp.30.000 per day to plant paddies, clear the weeds and apply fertilizers from 6 in the morning to 5 in the afternoon. As the field owner did not provide food during the work, the workers provided the food by themselves. Working half day, they were paid Rp.15.000 to Rp.20.000. This is barely enough to pay for the family's daily needs. The uncertain income of farm workers had led the women of Susukan to change job although they did not completely leave the farm works. During the dry season when farm jobs were scarce, the women worked in ready-made clothes home industry around Comal. They sew cut and hemmed clothes. This type of work had existed for a long time in Susukan, but getting more popular when men in the village started to work as jolok. Working in the home industry, the women started to work at 08.00 and finished by 16.30. Those sewing and hemming received Rp.150.000 – Rp. 200.000 per week, while those cutting, clearing thread and arranging threads Rp.80.000 to Rp.100.000 per week.

B.   Home industry and *jolok* capital provider as new promising business

The emergence of home industries in Comal sub-district had provided employment opportunities for the residents. It also prevented migration to big cities as proven by the number of women and girls that worked as sewing labors. Misriati, for example, said that she did not need to go to Jakarta to work as a maid like her sister thanks to sewing work. Thus, she was able to live close to her parents and helped them paying daily expenses. Similarly, Desi, a home industry worker, received Rp. 100.000 a week, which she used to help her mother paying daily expenses while her father worked as *jolok* outside Comal.

An, Ns and Gw, home industry owners, mentioned that their business had provided better income and capital for their jolok workers. Producing their own goods, they were able to cut some expenses and have more freedom to design their products, which were different from those of other clothes home industries. Gunawan produced boxers, which were sold by not only his *jolok* but also other jolok bosses in Comal. Nasikin produced shorts for badminton and futsal, which supplied all *jolok*s in Comal and Pemalang.

Both men and women could work in the clothes home industry. Suwono is an example of a man who sewed, cut and hemmed. He used to work in a clothes factory in Jakarta in 1998-2009. His last wage was Rp.350.000 per week, which was not enough to pay the expenses of both his family in Comal and himself in Jakarta. He decided to work for a *jolok* boss in Gedeg village and took his wife to relocate in Susukan. The boss lent him 3 sewing machines and 1 embroidery machine. Other than Suwono, his wife and 2 sisters also joined him. Although the job only paid him Rp.150.000 per week, he felt it was more fulfilling than that in Jakarta. His wife could also contribute to the family's income and the family could even save some money to make a house.

### Table 1 Economic Income of Household in Susukan Village

No	Name	Recent Job	Bruto	Last Job	Bruto	Capital
1	An (37 yr)	Industry employment (1995-2000)	unpredictable	Jolok-now	IDR 10-800 milion	House, car, lands, motobike, machine for sewing, omset for jolok and home industries
2	Sp (32yr)	Labor (2000-2005)	IDR 40-80.000/day	Jolok-now	IDR4 million	House, motorbike, electronics, savings for children's education
3	Ks (35 yr)	Labor (1995-1998)	unpredictable	Jolok (1999-2007) jolok's boss (2008-now)	IDR 150-200 million	Houses, home industry, car, pickup cars, motorbikes
4	Mn (39yr)	employees	IDR 800.000-1.5 million	Jolok, jolok's boss	IDR 10-20 million	House, field, motorbikes, electronics, saving for children

5	Ag (25yr)	Used goods seller	unpredictable	jolok	IDR 4-6 million	Field, house, motorbikes
6	Ns (35yr)	Jobless	-	Jolok (2003-2005)	IDR 3-5 million	Homeindustry, 3 houses, car, employees, fields, motorbikes
				Jolok boss (2005-now)	IDR 1-2 billion	

IV. DISCUSSION

The people of Susukan adapted to changing condition as an effort to promote their household economic resilience through *jolok*, as job substitute when the impact of 1997 economic crisis hit the area. *Jolok* also fostered the emergence of home industries in Comal, which provided employment opportunities for the residents who were previously migrant workers in Jakarta as well as for women and girls who were employed to sew, cut and hem. *Jolok* also became substituting job for farm workers who were poorly paid. As a result, the economic condition of households in Susukan was much better.

Economic resilience encompassed three stages in micreconomic levels, namely (1) individual enterprise resilience, (2) husehold economic resilience and (3) individual resilience to market expansion (Rose, 2004; 2007; 2009; Oladosu, & Liao 2007).

Skema 1. Economic resilience skema for villager in Susukan
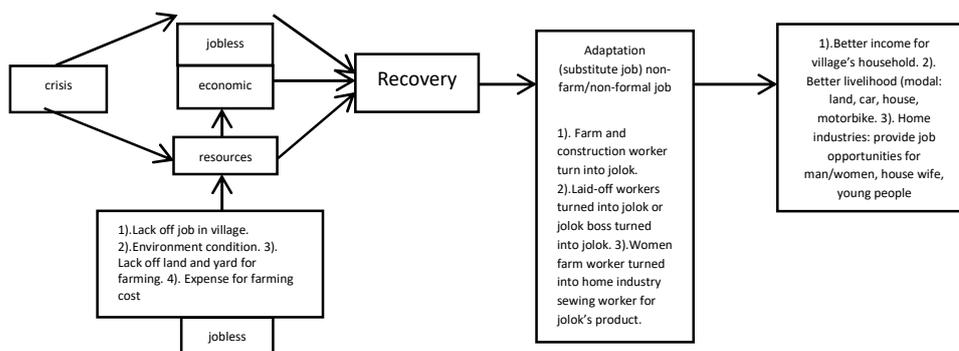
IV. CONCLUSION

In Susukan case economic crisis had caused people losing their jobs and the limited access to natural resources had created crisis in household economic situation. The people adapted to the changing situation by using the existing recources. Thus, economic resilience is formed.

Clothes home industry in Susukan had provided opportunity for jolok to trade. People sibstituted their previous job to jolok. Those who worked as farm workers, construction workers, factory workers and farmers changed their profession into jolok. Jolok had also fostered the growth of clothes home industry around Comal that created employment opportunities to the people in the area and thus created economic resilience in individual and community level. In individual level, the profession of jolok had helped jolok's household to improve their economic condition, while in community level, the home industry reached many community's elements that needed jobs both men and women. In brief, the existence of jolok in Susukan had created:

a) Economic resilience among rural community through the establishment of home industry as an effort to improve the economic condition.

b) Resilience within household, of which members are able to make use their salary gained from the new job to fulfill their daily needs under a better condition than the previous one.

c) Resilience by opening new employment opportunities for the community members by using the existing resources, which thus prevented migration to other towns.

d) The spirit of enterpreneurship among the people of Susukan and Comal to fulfill their daily needs through job substitution as a form of resilience.

The conclusion is intended to help the reader understand why your research should matter to them after they have finished reading the paper. A conclusion is not merely a summary of the main topics covered or a re-statement of your research problem, but a synthesis of key points and, if applicable, where you recommend new areas for future research. For most essays, one well-developed paragraph is sufficient for a conclusion, although in some cases, a two or three paragraph conclusion may be required.

REFERENCES

[1] Ahimsa-Putra, H.S. Prologue. Dari Ekonomi Moral, Rasional, Ke Politik Usaha. Dalam Ahimsa-Putra, Heddy Shri (Penyunting) *Ekonomi Moral, Rasional dan Politik Dalam Industri Kecil di Jawa. Hlm. 1-59. Yogyakarta: Kepel Press.2003.*

[2] Ananta, Aris, *What do We Learn from The Crisis? Insight on Human Development in Indonesia During 1997-99*. Singapur: Institute of Souteast Asian Study. 2003.

[3] Basri, M. Chatib , *Indonesia's Economic Transformation: Before and During the Economic Crisis*. Singapur: Institute of Souteast Asian Study. 2003.

[4] Boomgard, P, *Comal Pada Masa Lalu; Selayang Pandang Perkembangan Ekonomi dan Sosial Daerah Comal Periode 1750-1940* dalam Di Bawah Asap Pabrik Gula. Yogyakarta: Akatiga dan Gadjah Mada University Press. 1996.

[5] Denzin K. Norman dan Yvonna S. Lincoln, *Handbook of Qualitative Research*. Edisi Bahasa Indonesia (Terjemahan: Dariyatno dkk). Yogyakarta: Pustaka Pelajar. 2009.

[6] Hizbaron, D.R. 2013. *A oncept of Resilience"Ketangguhan atau Ketahanan"*. Yogyakarta: Faculty of Geography Gadjah Mada University. (unpublished). 2013.

[7] Kano, Hiroyoshi, et.al. 1996. *Di Bawah Asap Pabrik Gula. Masyarakat Desa di Pesisir Jawa Abad Ke-20*. Yogyakarta: Akatiga dan Gadjah Mada University Press.

[8] Kano, Hiroyoshi. 1996. *Diferensiasi Kehidupan Ekonomi Petani Selama 85 Tahun* dalam Di Bawah Asap Pabrik Gula. Yogyakarta: Akatiga dan Gadjah Mada University Press.

[9] Mizuno, Kosuke. 1996. *Perubahan Sektor Ekonomi Non-pertanian dan Perpindahan Tenaga Kerja di Desa Karang Tengah dan Desa Pesantren* dalam Di Bawah Asap Pabrik Gula. Yogyakarta: Akatiga dan Gadjah Mada University Press.

[10] Rose, A, *Human Behaviour and Human Process: An Interactional Approach*. Boston: Houghton Miffin & Co. 1962.

[11] Sutton, Mark Q. dan Anderson, E.N, *Introduction to Cultural Ecology*. USA: AltaMira Press. 2004.

[12] Twigg, J, *Characteristic of a Disaster-Resilient Community. A Guidence Note Version. Disaster Risk Reduction Tnteragency Coordination Group.* London: Department of International Development 2009.

[13] Isnaini, Zuli Laili, Dodolan Kathok Kolor: Resiliensi Ekonomi Tumah Tangga Desa Susukan, Comal, Pemalang, Jawa Tengah.thesis, Department of Anthropology, Gadjah Mada University, Yogyakarta, 2013.

Zuli Laili Isnaini took bachelor degree in Japanese Literature in Gadjah Mada University, Yogyakarta (1998-2005), concentrated in Japanese culture and history. She had master degree in anthropology sciences in the same university (2010-2013). Now Zuli is teaching at faculty of teachers training and education in Japanese education program at Universitas Riau since 2008 and in 2014-2018, she also a secretary in Center for Disaster Studies, Institute of Research and Community Services, Universitas Riau. Her researches are about the community people around swarm peat land and about social studies in peat fire in Riau province. Some recent unpublished researches are Social study of the society in Tebingtinggi Timur, Meranti Archipelago regency (cooperate with ministry of environment and forestry) and The Study of Ecosystem Restoration in the Ex-Acacia Plantation at Tesso Nilo National Park, Pelalawan Regency, Riau Province.