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THE COHESION OF SUSILO BAMBANG YUDHOYONO'S SPEECH AT APEC ECONOMIC LEADER CONFERENCE IN BALI

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Abstract: Cohesion in discourse is important to know the coherence of discourse. This study intends to analyze the types of cohesive devices and their function in Susilo Bambang Yudhoyono's speech. The research design in this study is descriptive qualitative. The object of the research is a text-transcript of Susilo Bambang Yudhoyono's speech. The researchers are the primary instrument for gathering and analyzing data. There are four main steps to analyzing the data; identifying the sentences, classifying the cohesion of the speech based on Halliday and Hassan's theory (2014), explaining the data and concluding the data. There are three types of cohesion used in the speech. The result shows the mostly used in the speech is reference. The majority used is personal preference. It demonstrates that the speaker wants to make cooperate with the listener or audiences of the conference. Furthermore, the mostly used in the speech is subject.

Keywords: *Cohesion, speech, conference*

INTRODUCTION

Human used language to communicate each other. Language is important to share ideas. There are two kinds of language used in our regular communication. They are spoken language and written language. If someone has a good language skill, he or she will be easier developing his or her talent,

and one of talent is speech. The important aspect of a text, whether speech text or not is cohesion. It plays a significant role in creating a text because it can provide continuity that exists between one part of a text and another. Studying cohesion, especially cohesive devices (grammatical and lexical), is used to create a good and systematic text and make easily understand what information is delivered in it. It can also reduce confusion in understanding the texts. So in this case, when someone can use cohesion devices correctly, it means that he or she can make a good text and systematically.

Cohesion belongs to discourse analysis text that links one word to another to interpret the meaning of the text; one ties another to sum up the discourse within the text. A research on grammatical and lexical cohesion in speech found some kinds of cohesive devices: reference 56.9%, conjunction 24.6%, reiteration 18.5%, and collocation 6%. It can be concluded that the most dominant cohesive devices used in the article of Barack Obama's speech is reference. The cohesion in the second inaugural speech of Barack Obama is used to establish the text's coherence to make the reader understand the text easily (Nurjannah, 2013).

This research is based on the argument that cohesion is the most important criterion of textuality. Because cohesion can different between text, or non-text. Cohesion distinguishes texts from non-texts and makes the reader or listener establish relevance between what was said, is being said, and will be said through the appropriate use of the necessary cohesion devices. A person can connection sentence to another to paragraph unity, it shows that he or she has a good speaking ability. One of kinds of speaking ability is speech. Almost people when will have speech, they will prepare the text based on their topic. A good speech text seems on the content of the topic and from the used cohesion correctly. Therefore, speaking English ability especially when speech should be prepare a text of speech and give attention to used cohesion correctly.

Concerning the use of cohesive devices in the speech of students of English education study program by Ratnasari (2016), it showed that the most frequently cohesions appeared in the speech are conjunction, reference, and lexical reiteration. Meanwhile the occurrences of ellipsis, substitution, and lexical collocation were the least. This research aims to investigate the cohesion in speech of different context, namely Susilo Bambang Yudhoyono's speech in APEC conference in Bali. Besides that, the research aim also analyzes the used cohesion in his speech in five forms: subject, object, verb, complement, and adverbial.

LITERATURE REVIEW

The remaining standards of textuality are user-centered, concerning the activity of textual communication by producers and receivers of text. There are seven criteria are given for textuality. They are coherence, cohesion,

intentionality, acceptable, informatively, situationality, and intertextuality. It called constitutive principles, in that they define and create textual communication as well as set the rules for communicating. Nevertheless, this research conducted one of the criteria of constitutive principles, it is cohesion.

Cohesion is one of the two qualities that give a written or spoken text unity and purpose, the other being coherence. Coherence is a concept that is still not fully understood for its complexity. Then, to make a coherent text, it is crucial to use cohesion as a connection between each sentence, or paragraph in a text. Text can be written or spoken text which is form unified whole. So when a text content cohesion device correctly, it means the coherence text. In other words. A better text creates the word coherence, the better text will gain the best writing proficiency. So a good composition since it goes fluently as we can see the connector transition

Coherence paragraph of speech's text consists of some good paragraph unity. There are some aspects to make a good paragraph unity, such as grammatically, vocabulary, cohesion device, etc. One of aspect to make a good paragraph unity in a text is cohesion. Cohesion occurs when the interpretation of some elements in the discourse is dependent on that of another. Halliday and Hasan (2014) also mention five types of cohesion: substitution, ellipsis, reference, conjunction, and lexical cohesion.

In the term, speech is communicating in a public place, so the speaker should use cohesion devices to make the audiences understand easily. According to Rankema (1993) cohesion is the connection which results when the interpretation of textual element is dependent on another element in the text. Besides that, Brown and Yule (1983) also said that there are three broad types of cohesion: reference, ellipsis and substitution, and conjunction. So to make a text of speech contents the types of cohesion devices.

There are previous studies concerning the cohesion. A study by Singchai and Jaturapitakkul (2016) looks at what cohesive devices are utilized in students' account papers and which strong device is utilized most often in each sort among three gatherings of students. Second, Kalajahi and Abdullah (2015) discover the connection between the utilization of talk connectors and attachment of writing in the composing tests of Malaysian school understudies. And finally, the last prior study mentioned in this research is a study by Gholami and Alizadeh (2017). They differentiate the recurrence and thickness of the utilization of various sorts of lexical union in the presentation part of local English and Iranian related phonetic research articles. In brief, cohesion devices are used not only in writing students' papers but also in text of speech.

METHOD

This research used qualitative research using descriptive method. Qualitative research is the study that produces analytical procedures that do not use statistical analysis or other (Corbin & Strauss, 2009). The data are in

the form of words, phrases or sentences of the transcription of video on APEC conference, it means the text of the speech. This research designed is descriptive method which attempt to provide systematic. The data are described descriptively based on the types of cohesion. It based on the objective of the research is to explain the transcription found in it. The data will analyze based on the types of cohesion. This research used five types of cohesion based on Halliday and Hassan (2014) to analyze the data and describe the data. They are Substitution, ellipsis, reference, conjunction and lexical cohesion.

There are two kinds of data sources used to get the data. They are primary and secondary sources. The primary source is the transcription of the video of the APEC conference on YouTube. It contents about Susilo Bambang Yudhoyono's speech in APEC economic leader meeting. The transcription of the video as the data will be analyze in its types of cohesion devices. The secondary source such books, journals, and other documents related to the research.

The main instrument of this research is the researcher herself since in qualitative research; the researcher investigator is the primary instrument for gathering and analyzing data. The researcher spends considerable time to watch the APEC conference on YouTube and transcribe it. The researcher also used some sources to help her analysis, such as a literature book and another instrument related to the research.

This research data are taken from Susilo Bambang Yudhoyono's Speech in APEC conference in Bali in 2013. This research has five steps of data collection method. Firstly, browsing a video on YouTube about Susilo Bambang Yudhoyono's Speech in APEC conference. Secondly, downloading the video. Thirdly, watching the video and transcribing. Then, identifying cohesive devices used. The last, arranging the data systematically according to Halliday and Hassan's theory of cohesion (2014).

The data found would be analyzed using descriptive form. There are four steps to analyze the data. Firstly, identifying the sentences that have cohesive devices. Then, classifying the cohesion of the speech based on Halliday and Hassan's theory (2014). Next, explaining the data on how the data are classified as cohesion in terms of substitution, ellipsis, reference, conjunction, and lexical cohesion. Finally, drawing the conclusion.

FINDINGS

Types of Cohesive Devices used in Susilo Bambang Yudhoyono's Speech

There are three types of cohesive devices used in the speech. They are reference, conjunction and lexical cohesion. The researcher did recapitulation tables of reference on Susilo Bambang Yudhoyono's script based on Halliday

and Hasan's concept (2014). The concept was used to know the cohesive device of the text. The recapitulation can be presented in table 1.

Table 1. Reference Devices

No.	Reference types	Words	Frequency
1.	Personal Reference	Our	19
		Your	2
		Me	1
		My	1
		I	19
		Us	4
		Its	2
		We	27
		It	8
		Their	2
		You	5
		They	1
		Which	3
2.	Demonstrative	The	13
		That	16
		This	9
		These	6
		Those	1
3.	Comparative	Here	2
		More	5
		Better	1
		Similar	2

Table 1 identified frequency for type of reference, namely personal reference, demonstrative and comparative. From the table above, the text of speech consisted of personal *reference the frequency* as much as 91 words, the frequency of demonstrative 47 words, and comparative 8 words.

Three personal references were found. First, personal reference elements that occur in the text are personal pronoun as subject *me, I, us, we, you, they, it* and as object *our, your, my, its*, possessive adjective and categorized as relative pronoun. Second, demonstrative reference elements that appeared in the text are neutral demonstrative reference represented by determiners *the, this, these, that, and those*, and the demonstratives adverb *here*. Third, comparative reference elements in the text are adjective comparison through *more*, and *better*, and adverb comparison through identity *similar*.

The following section explained the conjunction devices occurred in script of Susilo Bambang Yudhoyono's speech. Therefore, the explanation would be described as follows:

Table 2. Conjunction Devices

No.	Conjunction	Words	Frequency
1.	Additive	And	39
2.	Causal	Otherwise Therefore	1 2
3.	Adversative	But	3
4.	Temporal	At the same time	1

There were four types of conjunction elements, they are additive 39 words, three adversative words, three causal words, and one temporal word. First, additive conjunction item in the text is *and*. Second, adversative conjunction that appeared in the text is *but*. Third, causal conjunction that appeared in the text are *otherwise and therefore*. Fourth, temporal conjunction that appeared in the text is only *at the same time*. Finally, the presupposing sentence is temporally cohesion because it stood in time relation to the presupposed sentences through the component *at the same time*.

The last section explained the lexical cohesion devices occurred in script of Susilo Bambang Yudhoyono's speech. There are two types of lexical cohesion used in the speech. They are reiteration and collocation. Firstly, the explanation of reiteration would be described as follows;

Table 3. Reiteration Devices

No.	Reiteration	Words	Frequency
1	Repetition	Discussion Business Community APEC Economies	6 5 2 24 10
2	Synonymy	Problem - issues Objectives - goals Target - achievement	1 1 1
3	Antonymy	Decreased - increase External - internal	1 1

There were four types of reiteration elements, they are repetition, synonymy, antonymy, and superordinate. The reiteration elements found in the script of the speech were repetition, synonym, and antonymy. Superordinate was not found in the text. First, repetition is the most common form found in the text was repetition. The repetition items existed in the text that makes it cohesive were name of place and noun repetition. Second, synonym that occurred in the sentence was the only word with identical meaning with other words. There are three synonym words above was between *problem* and *issues*, *objectives and goals*, *target and achievement*. The last is antonymy that occurred

in the sentence was only that has opposite meaning with other words. They are two words used in the speech between decreased and increased, external and internal.

The last types of lexical cohesion was collocation. Here, one of the examples of collocation that appeared in sentence: *This multilateral trading system good serve as an essential source of sustainable economic growth development and stability. Therefore, what appealed in the APEC 2013 is our primary interest to promote.* This bold word has relation because in the APEC 2013 discussed about economic growth.

In conclusion, the script of speech was cohesive, although some cohesion items were invented in the concept but did not appear in the data. The cohesion items that did not appear in the text was *substitution and ellipsis*. Yet, the cohesiveness of the texts was still maintained with the appearance of the other cohesion devices.

The Use of Cohesive Devices in Susilo Bambang Yudhoyono's Speech

This research also explains the use of cohesive devices in a script of the speech based on the objective of this research. The researcher was identifying the use of cohesive devices into four kinds. They are subject, object, complement and adverbial. The words categorized as subject are *I, you, we, they, me, it, my, its, this, and that*. Next, the object words are *me, us, those, the, here, and, better*. Then, the words that are categorized as compliment are *more, and similar*. The last is adverbial words are *at the same time, but, otherwise, therefore, our, your, their*.

It can be concluded that three types used in the script of Susilo Bambang Yudhoyono's speech and five functions or uses of cohesive devices of the speech. The three types are references, conjunction and lexical cohesion. Then, four functions are as subject, object, complement, and adverbial.

DISCUSSION

First, based on the data analysis of cohesion, the script of speech used cohesion devices, except substitution and ellipsis. When the text of speech or the script wrote a text cohesively, the text would be easy to understand to the listener because the elements in the text were linked. Therefore, cohesion provided strong evidence that contributed to readable writing. However, the fact showed that the existence of all cohesion devices should not connect the sentences in the text. The collocation was found in very little quantity, while there was no substitution and ellipsis found in the speech script.

Second, based on the result, the majority type used in the speech is reference. There are three types of reference, namely, personal reference, demonstrative reference and comparative reference. And the highest frequency

of types of conjunction is additive conjunction. The last the highest frequency of types of lexical cohesion is repetition. Based on the analysis of the text of Susilo Bambang Yudhoyono's speech, there were several words and clauses of the type of personal references that were repeated like "I" and "We". The repetition was to emphasize the leading actor from the contents of his speech. "I" is a representation of Susilo Bambang Yudhoyono as President and Deputy of the Indonesian Government. "We" can be interpreted as a member of the APEC conference and people of Indonesia who want developed countries in economic.

There are three example sentences of personal reference, additive conjunction and repetition. In term personal reference, the majority used in the speech is "we". It showed that the speaker wants to make cooperate with the audiences of the APEC conference. Here, one of example sentence in the speech: *We also witnessed a mix development recovery among developed countries including in Europe and North America is showing a promising game.* Then, the majority type used additive conjunction, the word is "and". It showed that cooperation and partnership have relation. Here, one of example sentence in the speech, *Effect economy should enhance cooperation and partnership.* The last type of cohesion is lexical cohesion. They are two types of lexical cohesion. The highest frequency used in the speech is repetition. Here, the sentences; *In spite of uneven pace of recovery in the APEC region. The APEC economies continue to be the driving force for global growth.* Hence, the explanation texts analyzed in this research mostly use repeating key nouns to make the speech seem solid and permanent unit or the core of the whole speech discussion.

This is in line with the study conducted by Ayub (2013). The aims of his research are to analyze the students' writing in terms of the types of cohesion devices used and the problems of coherence. He indicates that cohesion and coherence have to be emphasized in teaching writing. English teachers have to be competent in evaluating the coherence of students' writings by applying TPA. Next is a research by Sugiarti (2013), her research about grammatical cohesion errors found in the expository essays. She found that the most type of grammatical error is error of reference. The frequency is 136 items on 73, 51%, the second grade is error of conjunction for about 49 items or 26, 48%.

From those results, we can see that the writers create a text of speech with a clear purpose that is be easy for the listener to understand, and good enough understanding toward building cohesion within the text of speech. It shows from use or function of cohesive device in the text of speech located in subject, object, complement, and adverbial correctly. Although there is no use or function of a verb, the text of speech used cohesion device necessary and correctly.

The discussion above can be concluded that good composition since it goes in a fluently way as we can see the connector, presented a temporal usage of the cohesive device. However, briefly speaking, especially in speech, the other expert implies that grammatical knowledge profoundly has impacts on

the idea organization, as well as with the cohesive device usage. This proposition is also supported by Hinkle (2008) that most non-native speakers have problems with cohesion because they could not maximize the use of grammatical and lexical functions in the target language.

CONCLUSION

The words are selected carefully to use in the speech to persuade the listener or audience towards their message. The selection of words, sentences, and expressions is significant to analyze to identify cohesion devices in the speech. Based on the result and discussion, cohesive devices were found in the text of Susilo Bambang Yudhoyono's speech. Three types of cohesion were used in the speech. They are reference, conjunction and lexical cohesion. The most used in the speech is reference. There are also three kinds of reference. They are personal reference, demonstrative reference and comparative reference. The majority used is personal preference. Furthermore, there are four types of cohesive devices in the speech: subject, object, complement, and adverbial. The mostly used in the speech is subject. The frequency of the issue is seventeen words in the sentences of Susilo Bambang Yudhoyono's speech.

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LANGUAGE STYLE IN TV INTERVIEW: IMPLICATION FOR TEACHING SOCIOLINGUISTIC COMPETENCE

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Abstract: This article is intended to clearly describe the implications of teaching sociolinguistic competence from studying language style in TV interviews and obtaining data from research problems. The style of language owned by a person is part of diction that is closely related to individual or characteristic expressions or has high artistic value. Therefore, language style becomes a way of expressing one's thoughts through language specifically that can show the soul and personality of language users. In this study, several language styles were detected in TV interviews: casual, intimate, formal, and consultative. The frozen style was not found. The finding implies the teaching of Sociolinguistic competence as language learners can understand the way language style blends in language situations, reflecting the status of the relationship between the sender and the recipient of the message. In addition, language learners can acquire the language style in the social context taking place in the TV interview.

Keywords: *language style, sociolinguistic competence, TV interview*

INTRODUCTION

Television is a form of electronic mass media whose existence is very calculated and has a vital position for human life today because of its audio-visual form. Therefore, every program presented has a significant role in conveying ideas, vision, and mission procedures so that television is proven to influence public opinion. Therefore, the program presented on television should be useful and can attract the attention of the viewer.

The TV interview program is also one of the programs with a tremendous influence because there are many benefits, by inviting resource persons to tell authentic and inspirational stories to the language style that makes viewers

interested in watching TV interviews. The latest data shows that currently, there are around 30-33 million households and even more that own a TV set. Therefore, various programs are crammed into viewers at no less than eighteen hours per day (Kusnawan, 2004).

With the increasing number of TV channels that present TV interviews, there is also room for students to learn through TV interviews. Furthermore, the programs invited speakers who use unique and diverse language styles. Therefore, it can be used as material to study sociolinguistic competence.

The language style is part of diction closely related to individual or characteristic expressions or has high artistic value (Keraf, 2010). Therefore, language style becomes a way of expressing one's thoughts through language specifically that can show the soul and personality of the language user (language writer). Then it is realized by choosing the correct diction to distinguish one individual from another because, in essence, the element of style is related to the work. TV interviews and language styles can be combined and matched with teaching sociolinguistic competence to improve student learning. Language style also colors TV shows, in this case, language style can be viewed from the point of view of language or elements of language used in communication.

Sociolinguistics is a combination of the words sociology and linguistics. Sociology is an objective and scientific study of humans in society and social institutions and processes in society (Chaer & Agustina, 2010). Linguistics in linguistics or a field that takes language as the object of study. Thus, sociolinguistics is an interdisciplinary field of science that studies language in society. The use of sociolinguistics for practical life is very much because language has specific rules as a means of human verbal communication. In its use, sociolinguistics provides knowledge on how to use language. Therefore, sociolinguistics is an interdisciplinary field of science that studies language concerning the use of that language in society (Chaer & Agustina, 2010).

Before conducting this research, several studies on TV programs could be used to reference research and find gaps. First, an analysis of the Kick Andy Metro TV program (Isnaeni, 2011) shows that the popular interview program performed the various styles of the language spoken by the speakers. Second, the power struggle and language style existed in the interview program (Fara, 2019) based on Keraf's (2010) theory on the type and the use of language style.

Furthermore, the use of language style in TV interviews brings implications for language teaching. Therefore, this paper aims to describe how the language style brings implications for teaching sociolinguistic competence.

In this case, the description of the types of language style is not sufficient without relating the finding with the language competence acquired by the language learners.

LITERATURE REVIEW

Sociolinguistics Competence

According to Sumarsono (2017), sociolinguistics is a study of language associated with social conditions (studied by social sciences, especially sociology). As Wardhaugh (2010) stated, sociolinguistics is concerned with investigating the relationship between language and society to better understand the structure of language and how language functions in communication. The statements of the two experts show that language and society are interconnected. Language is part of society, and people need language to be able to communicate.

Sociolinguistics teaches many language phenomena in everyday social interactions. The scope of competence is also quite broad, including language variations, language styles, speech levels, and many more. Studying sociolinguistics supports the skill of communicating and interacting both orally and in writing. The competencies in sociolinguistics also teach us to adjust our communication partners, the conditions we are facing, and the context that is being discussed.

Regarding sociolinguistic concepts in language teaching, it is inseparable from the term competency-based language teaching (CBLT) beginning in the 1970s, which language learning was based on adult learners (Richards, 2001). CBLT bases its philosophy on the functional and interactional perspectives of natural language. This language learning method is based on communicative competence and seeks to develop functional language skills. In response to Chomsky (2012), communicative language teaching mentions the existence of creativity in the use of language by the user. Many opinions have emerged that language teaching methods that use structural linguistic theory as a philosophical basis are no longer feasible to continue. Consequently, beginning with Hymes's (2013) theory regarding communicative competence, language is seen as a communication tool, so language skills are seen from a person's ability to use it in communication.

According to Hymes, communicative competence includes the overall understanding of the language system and its application in real communication (Richards, 2001). Meanwhile, according to Chomsky, competence is defined as the inner structure that underlies communication using countless sentences (Aitchison in Rothman, 2013). In its application, Hymes' opinion is used as the philosophical foundation of communicative language teaching. Thus, communicative language teaching emphasizes language learning from the communication dimension.

Discussion this competence is also relevant to the natural approach. The basic principle of the natural approach is the same as the communicative approach, namely seeing language as a natural means of communication. In its application as a learning method, the natural approach emphasizes naturalistic principles that prioritize exposure in the target language. It also requires direct involvement in using the target language will naturally allow language acquisition (Richards, 2001). The principle of the natural approach is the development of target language competence with a natural language acquisition process. Language as an object of learning is seen as a tool for social interaction in society. In everyday life, humans are involved in many conversations (language use) within social interaction. Meanwhile, conversations among community members are bound by an order (rules/values) agreed upon between them (Richards, 2001).

Language Style

Language style is a person's way of communicating in everyday life, whether delivered in writing or orally (Chaika 1982). Language style can help someone as a message sender to describe the conditions they are experiencing. Even though in reality people fake the language style they use. However, through language style, the other party who acts as the message's recipient can describe the situation they receive so that they can adjust how they should behave such as happy, empathetic, sad, etc.

Language style is not motivated by where someone comes from or the dialect used by someone who occupies a particular area but is motivated by the ultimate goal they want to achieve from the communication they make. Therefore, it is following the opinion of Brown (2000) that a language style is not a daily dialect or dialect of a person in an area, but a variety of languages used to achieve certain goals.

Giles and Powesland (1975) noted several things that affect the use of language style include differences in language situations or differences in the status of the relationship between the sender of the message and the recipient of the message. As well as other things such as the context of the discussion being discussed when communication activities are taking place. For example, the language style when an employee meets with the boss is certainly different from the Language style used by colleagues. From some of the expert opinions above, it can be concluded that Language style is a person's way of communicating using language. Communication that exists does not have to be delivered orally, but can also be delivered in writing. A person's dialect does not influence language style, but by the communication situation, role relationships between participants, and the topic of conversation.

Several figures expressed their opinion about the kinds of language styles. As Schneider in Wellek et al. (1956) suggests, language styles are grouped according to the environment they convey their message. There is also the opinion of Romaine (1994), who suggests that language styles are based on social context, participant relationships, social class, gender, age, etc.

This study uses the theory of Martin Joos (2012). He suggests five language styles, including frozen ones that can be found at solemn events such as official ceremonies, mosque sermons, inauguration ceremonies, notary deed writing, laws, etc. The hallmark of the frozen style is that the patterns and provisions contained in it cannot be changed and are standard. Even the details can't be changed like the stress on pronunciation. The language used must be official and comply with the language rules that have been set. In frozen style, both the sender and the message recipient must be serious about listening and paying close attention. For example: "You should come back to our meeting". Formal style is a variety of language used in official speeches, official meetings, or official meetings of an agency's leadership. The patterns and rules of this type are well defined and structured. Another example of this style is during lectures, conversations between students and lecturers, etc. Example: "Introduce my name is Adinda from UI, what's your name, ma'am?" Business variety (consultative style) is a variety of language suitable for ordinary conversations in schools, companies, and business meetings oriented towards results or production; in other words, this variety is at the most operational level. Example: "Yes, because I have a market stall, I used to go to the market and then I moved here. Yes, since I was in the market, I did clothes. Since the first time on the market, the clothes keep opening branch here, my market moved here all. My market is contracted."

Casual style is a variety of casual language between friends in talking, recreation, exercising, etc. In the mini body, many utterances are shortened. Regional languages, example color many word elements: "*Ee...yok opo ya mbak ya, emang kondisinya lagi susah kayak gini. Area yok opo maneh.*" [Ee ... no, sista, of course the condition is as difficult as this. I don't want to do it anymore]. Intimate style is a variety of language between members familiar with family or friends who do not need to speak in full with clear articulation, but enough with short utterances. It is due to mutual understanding and knowledge of each other. At this level, many forms and terms (words) are used typically of a family or a group of close friends. For example: "love you honey."

METHOD

Data collection

The data analysis techniques used in this study are as follows: Observing the data needed in the study, the observation process, identifying the basic competencies that prove sociolinguistics as the basis of language style in TV interview programs, explaining the data descriptively so that it can describe the research results

Data analysis

The design of this study used descriptive qualitative research. Research using descriptive methods is carried out if the researcher wants to answer questions about the symptoms that exist or apply in the present (Susetyo, 2010). The subject of this research is the TV interview program, and the object of this research is the students. According to Sugiono (2014) in this observation, the researcher is involved with the person's daily activities being observed or used as a source of research data. The researchers observed the process of the TV interview taking place using language style and implementing it into sociolinguistic competence.

This descriptive study aims for researchers to describe clearly and in detail the implications of teaching sociolinguistic competence in language styles on TV interview. It obtains data based on the research problems, namely the types of language styles used in TV interview and the implications for sociolinguistic competence learning.

FINDINGS

The following are findings from research on Language Styles often used in Najwa Shihab's interview with Niki Zefanya. Although, Najwa Shihab is a narrator who often conducts interviews at one of the national TV stations, she also gives a different angle when reviewing various problems. Next, Niki Zefanya, often called Niki as a guest speaker, is a singer starting a career under the auspices of "88rising". He is with several Indonesian singers (Rich Brian, Warren Hue, etc.) under the same label living and living in LA, United States.

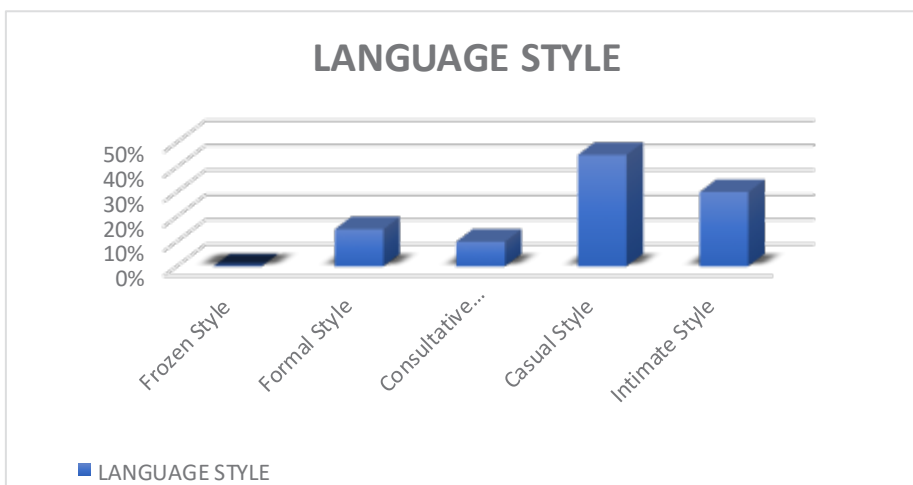


Figure 1. Language style in Najwa Shihab and Niki Zefanya's interview.

From the data above, in Najwa Shihab and Niki Zefanya's interviews not all language styles are found, there are only four language styles detected. The most findings are casual style at 45%, followed by intimate style at 30%. In the third position is occupied by formal style at 15%, consultative style at 10% in fourth place, and the last style, frozen style is 0%. This finding answers the first research question related to what language styles were found in Najwa Shihab and Niki Zefanya's interview.

In Najwa's interview with Niki, several sentences were found that refers to the formal variety. Here are some of the data obtained:

Niki: *"Hai Mbak Najwa, I am good. Apa Kabar Mbak Najwa?"*

This sentence was conveyed by Niki to Najwa, here Niki greeted Najwa in a formal language using Indonesian and a little mixture of English. Overall, this sentence uses a good and correct Indonesian structure.

The study results found that 10% of data refer to the consultative style. The following is an example of a consultative style sentence obtained from Najwa's utterance:

"Tapi Lagu ini bagian dari album yang akan rilis September gitu kan.?"

In this sentence, Najwa asked about Niki's new song. As previously stated, Niki is an Indonesian singer who lives in America. So, when talking about Niki's new song project, it means they're on consultative style. Another example of Niki:

"Iya itu single ketiga dari album Niki yang akan nanti dikeluarin nya September. Aku ada feeling, kalau Indonesia bakalan suka lagu ini, karena orang Indonesia sukanya baper, yang bisa galau gitu." [Yes, it is the third single from Niki's album that will be released in September. I have a feeling, if Indonesia will like this song, because Indonesians like romanticism, which can be so confusing].

The second sentence refers to the casual style. Niki talks about her fondness for "Fried Bananas". Niki tells in detail about what Niki likes about fried bananas. Here it shows the characteristics of casual style, which refers to conversations between friends about likes, hobbies, sports, etc.

Several sentences that show the Intimate style are also found in Najwa and Niki's interviews. For example, Najwa:

"Ki kamu pernah kebayang ga sih berada dititik sekarang ini." ["Ki, you never imagined you weren't at the point right now].

In this sentence, Najwa calls Niki with the greeting "Ki,". Which you could say is Najwa's familiar form to Niki. Najwa repeatedly called Niki with the nickname "Ki". More example of Najwa:

"Kamu ngrasa nggak sih, aku dulu sempet tinggal di luar negeri, aku merasa semakin jauh tuh malah justru semakin kenal diri sendiri dan semakin kenal kampung halaman." [You don't think so, I used to live abroad, I feel like I'm getting farther and farther away, in fact, I know myself better and I know my hometown better].

In the sentence above, Najwa said it in short and non-standard language. Najwa does not speak completely and with short utterances such as "Ngrasa" is a non-standard form of "felt", and also the word "sempet" is a non-standard form of "had".

DISCUSSION

The data of this paper were taken from the interview of Najwa Shihab and Niki Zefanya. In this case, the writer analyzes the data based on Martin Joos theory (2012). The analysis is focused on the type of language style on the Interview of Najwa Shihab and Niki Zefanya. From the data, it was found that casual style was mostly used followed by intimate style. Formal style and consultative style were seldom used. In addition, frozen style does not exist in the context of TV interview program. This finding answers research question 1

regarding what types of language styles are used in the Interview of Najwa Shihab and Niki Zefanya.

That casual style dominates the data is similar to the findings of Hamzah (2018) on the language style of teenagers found in Facebook status and also the findings of Manurung (2014) concerning the language style found in Barack Obama's speeches". In an unformal context, it uses a more unrestricted form of language and takes place in a relaxed conversation situation (Alwasilah, 1990). This interview uses a lot of casual style because of Niki Zefanya, who is a singer, in other words, works in the entertainment field. So this interview is relaxed and flexible. Also, this interview program is targeted to be watched by young people, so it doesn't require a rigid and formal interview as a whole. So the use of the right language style is essential because it can improve the listeners' mood, such as the opinion of (Badiah, 1990) regarding the function of the language style.

There is the intimate style which occupies the 2nd place by 30%. Some of the reasons why this interview is also dominated by Intimate Style is that they both come from Indonesia. So that they understand the terms that are often used in Indonesia. Even though they are in different countries, they often interact through social media. Intimate style is usually used by speakers who are already familiar, as stated by Martin Joos (in Alwasilah, 1990) intimate style is characterized by the use of language that is incomplete, short, and with articulation that is often unclear, the meaning of the conversation cannot be understood by others. Without knowing the situation, and often used forms and terms (words) typical of a family or group of close friends. This finding is similar to Tamsar's finding on language styles on Disney Movie script showing that intimate style occupies the second position after casual style. The sentences spoken by Najwa Shihab and Niki Zefanya have non-standard forms. It means it has an incomplete form, there are allegro.

Formal style occupies the third place with a percentage of 15%. Like Chaer's (2004) opinion, the characteristics of formal style cannot be separated from linguistic rules. Formal style is used in addressing audiences, usually audiences are too large to permit interchange between speaker and hearer effectively, though the form is normally not as polished as those in an oratorical style such in a typical university classroom lecture where is often carried out in a deliberative style. It always uses in important of serious situations, classroom, formal speech, and sermons. It is used in academic that makes there is no shortened form of words, phrases or sentences. In formal style usually used a

standard language. For this reason, formal style is not often found in Najwa Shihab and Niki Zefanya's interviews.

Consultative style is ranked fourth with 10%. As stated by Martin Joos (in Alwasilah, 1990), it is used in semi-official situations, and is used to consult a problem. Here, Najwa Shihab and Niki Zefanya talk about Niki's new song. Najwa Shihab asked about Niki's new song "Lose". As a singer, a song is a product/work. Consultative style is in third position because not all interviews talk about business regarding the work of a product from Niki Zefanya.

Frozen style was not found in the interviews of Najwa Shihab and Niki Zefanya. Frozen style is a standard and very official Language style. In frozen style, the expressions and terms used are fixed and do not change a single word. In fact, the pronunciation pressure should not change at all because it is very stiff as explained by Chaer (2004) regarding the rigid characteristics of Frozen Style. Therefore, it is impossible to use it in an interview between Najwa Shihab and Niki Zefanya. And usually, frozen style is used in very official events such as court decisions, state ceremonies, etc.

From the description of the findings of language style above, it can be concluded that TV interview can be used as one of the media for sociolinguistic learning. Through these findings, methods that can be used for sociolinguistic learning include the discussion method. Discussion is an instructional activity marked by the interaction between students and teachers to solve a problem under the guidance and responsibility of the teacher. In this way, communication between students and lecturers will be established using language. Here language is an object of learning seen as a tool for social interaction in society. In everyday life, humans are involved in many conversations (language use) within social interaction. It is from this understanding that sociolinguistic learning competencies are formed.

Through TV interview we can observe language style about language interaction naturally. Like Richard's (2001) opinion, the sociolinguistic learning method is based on communicative competence and seeks to develop functional language skills. Through TV Interviews, students can observe the latest language styles that are currently circulating in the community. So that way students do not miss the current trend, and learning is renewal. Another advantage is that students can know the phenomena that are currently happening in the sociolinguistic field. Students' interest would also increase if the TV interviews used as teaching materials have an interesting context of discussion, or their idols are the main resource persons. Factors like this can support students' enthusiasm for learning because they experiment directly

with their real lives. In accordance with the basic concept of sociolinguistic learning, it leads to language learning by communicating. It is hoped that this instructional method can help improve the learning atmosphere to be more enjoyable and make students more active in participating and understanding the material correctly and not verbally.

CONCLUSIONS

The TV interview program is also one of the programs with a tremendous influence because there are many benefits in the event. By inviting resource persons to tell authentic and inspirational stories to the style of language that makes viewers interested in watching TV interviews (Giles & Powesland, 1975) Several things that affect the use of language style include differences in language situations or differences in the status of the relationship between the sender of the message and the recipient of the message. As well as other things such as the context of the discussion being discussed when communication activities are taking place such as the language style in Najwa Shihab and Niki Zefanya's interview.

The finding shows that not all language styles are found, there are only four language styles detected. The most findings are casual style at 45%, followed by intimate style at 30%, in the third position is occupied by formal style at 15%, and consultative style at 10% in the fourth place.

SUGGESTIONS

Students must understand the use, types, and meaning of language styles to realize sociolinguistic teaching in the classroom. Teachers also have a responsibility to direct students to have a greater interest in learning this subject. The goal is that students can learn language styles easily. In addition, by understanding various language styles, it will increase students' sensitivity to the use of language appropriately. In this case, students are expected to improve their sociolinguistic competence, especially to distinguish variations in language style according to context.

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IMPLEMENTING “REAP” TECHNIQUE IN READING COMPREHENSION FOR SENIOR HIGH SCHOOL

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Abstract: Most students of Sekolah Menengah Atas Swasta Pesantren Sabilil Muttaqien (SMAS PSM) Plemahan were less interested in reading English, so they had low reading comprehension. This study focuses on implementing the Reading, Encoding, Annotating, and Pondering (REAP) technique and the effective model to improve students' reading comprehension. This research was a Classroom Action Research and carried out in two cycles. This study's subjects were students of class X from SMAS PSM Plemahan, consisting of 21 students. The data were collected from reading test scores, student and researcher observation sheets, and field notes. The results showed an improvement of the mean score, students' success percentage, and the observation sheet in the 1st and 2nd cycles, achieving the success criteria. The students were more interested in learning English, and it is easier to find the text's main idea. The research findings meant that this REAP technique was successful in improving students' reading comprehension. Thus, the teachers were necessary to apply this technique in the learning process by forming the class into groups to be more enthusiastic in learning English and improve their reading comprehension.

Keywords: *Reading comprehension, REAP technique, recount text*

INTRODUCTION

Reading skills are required in learning English, especially in Indonesia, as a foreign language. This is evidenced by the fact that most of the national exam questions are reading. This requires students to read more and concentrate more to understand the text's content to answer the question.

Reading is also influenced by how to pronounce vocabulary, fluency, and pause in reading because if the pronunciation of the word is wrong, it will cause different meanings (Suwarni & Nurhani, 2019).

Meanwhile, Indonesian students have low reading levels and are less able to understand the texts well. According to the OECD, Indonesia ranks 74th out of 79 countries in achieving interest in reading the national language (i.e., Bahasa Indonesia), which participates in the Program for International Student Assessment (PISA) 2018 (OECD, 2019). Students' reading scores were just 371 out of the OECD average of 487. Furthermore, according to "Most Littered Nation in the World 2016", the ranking of Indonesian students' reading comprehension achievement in the national language (i.e., Bahasa Indonesia) is ranked 60th out of 61 countries (CCSU, 2020). From the facts, Indonesian society, especially students, has not made reading a habit.

Reading Comprehension

Reading is the backbone of other language skills. These skills include learning a new language or vocabulary from reading, discovering the meaning of the written text, and interpreting the information correctly (Grabe & Stoller, 2002). By reading, everyone, especially students, will get new information or improve their already-owned knowledge (Supriyantini, 2017). Besides, this activity can also help readers build good communication and know the world's information (Sholihah, 2017). It happens because the readings we read the result from the interests of writings containing ideas containing art. The writing achievements include mathematical interpretations, music, notations, codes, and other symbolic systems (Harris, 1969).

Meanwhile, the complex process of reading is in the understanding. This process requires the reader to understand the lesson well (Dewi et al., 2019). This activity is not only fun but also a means to combine and expand one's knowledge of the language (Riandi & Triana, 2019). It also involves a lot of interaction between the reader and everything in the text (Arriyani & Oktaviani, 2019). Readers see the words in the text and understand all the text components to build a sense of connected words, sentences, and texts so that they can master many words, learn many forms, and model sentences.

Students, especially students from English as a foreign language, must master reading comprehension (Fadhli et al., 2017). Reading comprehension skills are the provision and key to students' success in carrying out the educational process (Siregar, 2019). Students are expected to improve their

ability to capture and develop their thinking concepts in understanding reading in the learning process. They must also use all their knowledge to answer questions based on assignments (Setiawan & Antoni, 2019).

Based on interviews with English teachers at the school, it found that pupils had many reading problems. Most students have difficulty understanding and finding the basic idea of the text. Moreover, almost all students consider reading skills uninteresting and boring. The problem arises because students are not interested in reading texts that are too long, lack vocabulary, and still translate word for word. As a result, there was no improvement in students' reading comprehension and made it difficult for them to understand the text. Therefore, students need motivation, knowledge background, and some strategies to read (Amalia et al., 2018).

The Importance of Reading, Encoding, Annotating, and Pondering

One technique to teach reading in the classroom is the REAP technique. REAP stands for Reading, Encoding, Annotating, and Pondering. REAP technique is an alternative to directional reading and guided reading comprehension (D.R.T.A) (Tierney et al., 1980). This is useful for introducing new material and requires students to be active participants in reading to improve their knowledge (Santi, 2015). In the REAP technique, "R" reads the text, "E" encodes the author's ideas into their own words, "A" students make notes about what is inside the text in their own words, "P" makes the conclusion of the text based on their understanding (Renette, 2016).

This REAP technique has positive things, especially for students or students. This technique provides direction to students about the incomplete meaning and makes students become readers who can understand the point that is the author's main goal (Cahyaningtyas & Mustadi, 2018). Students will also find the main ideas by using their own words directly, understanding foreign words in the text, using quotations, phrases, or other terms (Sitompul, 2019). They are also required to draw conclusions and share ideas with other students based on what they read (Marantika & Fitrawati, 2013). The text used is various, such as recount, an argumentative, narrative, and other texts.

Furthermore, many studies apply this technique to teach reading in the classroom using narrative text. The results showed that this technique could help students improve their reading comprehension (Santi, 2015). They were also easier in finding the main idea of reading to answer reading questions (Zasrianita, 2016). Besides, students must be effective readers to improve their

critical thinking about the text (Mutia et al., 2016). Most previous researchers used narrative text to apply this technique, so that not many researchers applied this technique in the recount text. Therefore, the researcher feels interested in applying this technique in reading teaching using recount texts. This text is about the sequence of events and causation between one incident and another in the past (Fisher, 2016). Personal recount, factual recount, and history recount are some of the types of recount text used in this study.

Based on the above identification, the researcher offers a new and exciting technique that becomes the solution for teachers to overcome reading skills problems. The researcher argues that the REAP technique can improve students' reading comprehension and are more enthusiastic when reading in class. Therefore, this research is titled "Implementing REAP Technique in Reading Comprehension for Senior High School."

METHOD

Data collection

This study uses Classroom Action Research (CAR) with quantitative analysis in reading comprehension values, observation sheets, and field notes reflections. This research design describes how the REAP technique's application could improve students' reading comprehension and trace significant improvements in students' reading comprehension. This study would get an in-depth picture of the effective model applied to enhance students' reading comprehension through Reading, Encoding, Annotating, and Pondering (REAP) in grade X Sekolah Menengah Atas Swasta Pesantren Sabilil Muttaqien (SMAS PSM) Plemahan. Classroom Action Research was a variety of classroom-context learning research conducted by teachers to solve learning problems and try new things in learning for the sake of improving the quality and outcomes of learning (Arikunto et al., 2007). This study applied two cycles or four meetings based on the theory of Kemmis. In this study, the researcher took student grades in reading comprehension but did not include factors that influenced students to be more enthusiastic in reading. This research took place when students were in the second semester, where the school taught material related to the recount text. The students could study material for their exam preparation.

This study used one class of students from grade ten, consisting of twenty students in the 2018/2019 school year. They are chosen according to consideration of the low value of English, especially in the reading section, and their weaknesses in learning English, such as difficulty understanding the text and lack of English vocabulary. In that case, they needed to be given techniques to improve the learning process and their English skills, especially reading comprehension. In conducting this research, the school permitted the researcher to provide treatment to students from tenth-grade and take documentation without interfering with teaching and learning activities. As a teacher, the researcher taught in the classroom, while the English teacher observed its teaching and learning process.

This study used test scores from pretest and posttest reading, observation sheets, and field note results. This type of test in pretest and posttest was a multiple choice with twenty questions adopted from English Competency Development for Senior High School (SMA/MA) Grade X and Pathway to English for High School and MA Grade X books. Tests to determine the competence of students before and after applying the REAP technique. The students' and teachers' observation sheet was a checklist to describe students' and teachers' activities and observe the learning process. Furthermore, the field notes were a description to write down the results of reflections on what students feel, see, and think during the learning process.

There were several steps to collect data from the beginning of the research until the research. First, the researcher prepared success criteria consisting of average grades, percentages of student success, and observation sheets. Next, the researcher prepared twenty multiple choice questions about recount texts for pretest, the first and second posttests, and student and teacher observation sheets. Data collection in the form of tests was distributed to students when the initial entry before treatment and at the end of the first and second cycles with twenty test questions. They answered correctly according to the question. The answers were written on the given paper and immediately collected after finishing work. This answer sheet serves as the basis for knowing students' abilities before and after treatment following success criteria. Meanwhile, observation sheets were given to English teachers as collaborators to be checked based on teacher performance and student activities at each meeting during the learning process. Furthermore, as the executor of writing field notes, the researcher obtains information in activities not summarized in the observation sheet.

Data analysis

Data analysis of this study used study results test, observation sheet, and field notes. The result of data analysis in the form of a field notes record is descriptions. Meanwhile, the analysis of student results and observations were using figures using descriptive percentage analysis. Student test results and observation sheets are calculated based on the formula of success criteria to obtain average grades, percentage of student achievement, and observation sheet results in each cycle. Individual learning success criteria succeed if students score above 70, with 75% of students achieving minimum grades, and student and teacher observation sheets get a percentage of 75%. Data analysis results in the form of a description and criteria table of student success are presented based on data obtained during this study lasting from the beginning to the end of the action's implementation.

FINDINGS

Implementation of REAP

This research aims to implement the REAP technique to improve tenth-grade students' reading ability at SMAS PSM Plemahan. Data obtained from students' grades during the test, including pretest and posttests, observation sheets, and field notes. Student test results and observation sheets are calculated based on the formula of success criteria to obtain average grades, percentage of student achievement, and observation sheet results in each cycle. The criteria for completing learning are said to be successful if 75% of students have achieved a score of 70, and the percentage of observation sheets of students and teachers also obtained 75%. Furthermore, while applying the REAP technique, there is the conclusion of field notes in descriptions. The research conducted this study in two cycles. The results of this study as follows.

First Cycle

REAP technique is applied to solve problems found in teaching reading skills. In this study, the researcher was assisted by collaborators, who are English teachers, to fill out observation sheets. In the first cycle, students read texts in groups. In coding, students find the main idea in their own words and some text's difficult vocabulary. The researcher asked students to write difficult

vocabulary on the board and lead discussions about the meaning of such difficult vocabulary. Students in each group discuss the main ideas and essential text points with their group members in the annotating technique. In pondering, the researcher asked students to create a summary and moral value of the text using their own words. The researcher asked the group representatives to share general information from texts such as basic ideas and discussions in front of the class.

After implementing two meetings in each cycle, the researcher gave students a posttest to determine their improvement after applying the REAP technique. The pretest is given first to determine students' reading comprehension before implementing the REAP technique in the learning process.

Table 1. The Score of Pretest and Posttest in Cycle I and II

No	Name	Score		
		Pretest	Posttest in Cycle I	Posttest in Cycle II
1.	ADM	30	55	70
2.	ALI	20	30	45
3.	ANF	50	70	70
4.	ANP	40	60	75
5.	BAF	25	35	60
6.	CSY	55	70	75
7.	DIA	30	45	65
8.	DPA	45	70	75
9.	EFA	70	75	80
10.	ENC	40	70	70
11.	ETN	80	85	85
12.	FAA	25	30	40
13.	IPW	30	50	70
14.	LAA	75	75	80
15.	MIF	35	55	70
16.	MAM	35	50	75
17.	NUH	25	45	65
18.	PAW	70	75	80
19.	STK	35	60	70
20.	UFZ	35	45	75
21.	YDP	45	70	75
Total scores		895	1220	1470

Student success	$\frac{4}{21} \times 100\%$ = 19,04%	$\frac{9}{21} \times 100\%$ = 42,85%	$\frac{16}{21} \times 100\% = 76,19\%$
Mean	$\frac{895}{21}$ = 42,61	$\frac{1220}{21}$ = 58,09	$\frac{1470}{21}$ = 70

Table 1 illustrates that the average grade and percentage of student success in the first cycle increased compared to the pretest. Data on the pretest showed that out of 21 students, only 4 students managed to get a score above 70. The pretest average is 42.61 and belongs to a moderate category. Furthermore, students who managed to reach 19.04% belonged to a poor category. This means that the criteria for success have not been achieved.

Furthermore, the reading test results on the post-test cycle showed that out of 21 students, 9 students succeeded, and the others were not successful. An average value is 58.09, including enough categories. Furthermore, the student success rate is 42.85%, and the category is sufficient. Based on the pretest and posttest of the first cycle results, there is an increase in reading comprehension, even though success criteria have not been achieved.

Based on the observation sheet in the first cycle, there is progress between the first and second meetings. The first cycle researcher's observation sheet at the first meeting in the class scored 76.92% and was an excellent category. In contrast, at the second meeting, the researcher's performance in the class obtained a score of 100%, and the category was excellent. Furthermore, the students' observation sheet at the second meeting was also quite increased compared to the first meeting. At the first meeting, the observation sheet students obtained 53.84% and belonged to a good category. While at the second meeting, the students' activities in the class scored 76.92%, and the category was excellent.

Meanwhile, field notes at the first cycle meeting show most students have not understood the text well, and they lack a lot of vocabulary. In the second meeting, they improved better. Students begin to understand the text and respond better in learning English even though they are still translating word for word.

Second Cycle

The second cycle is also carried out in two meetings. In this cycle, the researcher needs to revise RPP and teaching materials to apply the REAP

technique. The researcher gives each student a chart to make it easier to follow the researcher's explanation and understand the text more easily.

Activities in this second cycle begin with students reading texts in groups. Later in coding, the researcher guided students to find some difficult vocabulary and main idea of text using their own words. The researcher asked students to write down difficult vocabulary and key ideas on the chart. Afterward, the researcher discussed the meaning of difficult vocabulary and directed group representatives to share general information from texts such as basic ideas in front of the class. In contemplation, the researcher asked students to create summaries and moral values about the text using their own words in the chart. After that, they shared the results of the discussion in class. The chart in the second cycle is as follows:

R: Reading

Write the title of the text.

E: Encoding

Write the difficult words

Find the main idea of the text in your own words in one sentence.

A: Annotating

Write down the important point / main events of text in each paragraph using your own words.

P: Pondering

Write the conclusion and moral value from the text using your own words.

After the second cycle is complete, the researcher gives a posttest. Table 1 shows that out of 21 students, 16 students were declared successful in the second posttest cycle. The average score gets 70 and belongs to a good category. This means that the criteria for success have been achieved. Furthermore, the student success rate of 76.19% in the category is excellent. Based on posttest results, the second cycle shows that students' average value and success increased, and can achieve success criteria.

Improvement of Students' Reading Comprehension through REAP

Based on the observation sheet in cycle II, the first and second meetings went well and improved compared to the previous cycle. The researcher observation sheets of the second cycle at the first and second meetings get a score of 100%, and all of them fall into the excellent category. Meanwhile, the students' observation sheet in the second cycle at the first meeting gets 92.30%, and the second meeting gets 100%. All the percentage obtained in the student observation sheet belongs to an excellent category. Furthermore, based

on the researcher's field records, there was a significant increase in the second cycle. In this cycle, students are more interested in the materials and charts provided by the researcher. Most of the students can understand the text using the REAP technique, and they are more confident in presenting their work.

The second posttest cycle shows that students' reading ability improves better than pretest and posttest of the first cycle. Students can find the main idea in each paragraph before the implementation of the REAP technique. They also found many new vocabularies about the researcher's material and answered reading questions by directly searching for keywords from the problem.

Effective Model of Teaching Reading Using REAP

Based on observations during the REAP technique applying to improve students' reading ability, the researcher provided an effective model that can be used by English teachers to teach reading. In applying the REAP technique, teachers should ask students to form groups to facilitate them in discussions. Teachers need to prepare texts that differ from group to group. Furthermore, a chart of REAP implementation steps also needs to be prepared and shared with each student to understand the reading text. Then, each student in the group takes turns having to read aloud the reading that has been given by the teacher. In the encoding process, they find difficult vocabulary and record essential words from the text. Later, they discussed the difficult word they found with a groupmate. In the annotating and pondering technique, they develop the main idea of reading and then conclude it. They present the results of their discussions, while other groups can ask questions about the assignment.

DISCUSSION

Improvement of Students' Reading Comprehension

The researcher implements the REAP technique to teach reading in the learning process. The results of this study are in line with Zasrianita (2016), Santi (2015), and Mutia et al. (2016). This technique shows that the REAP technique successfully improves students' reading comprehension and effectively reads teaching. Students are getting more enthusiastic, interested, and easier to learn the material using the REAP technique. Students' reading

learning outcomes in the second cycle get higher grades and achieve minimum grade criteria compared to pretest and cycle I. This research uses recount text in reading teaching using the REAP technique and CAR as the research design. The design of this research bears similarities between Zasrianita and Santi's research. Zasrianita (2016) conducted in grade VIII students at MTSN 1 in Bengkulu. Santi's research (2015) was conducted in grade VIII. Two students of SMPN 14 Bengkulu in the second year. Both Zasrianita and Santi used Classroom Action Research in conducting this research. Furthermore, in Mutia et al. (2016), the researchers selected grade X students at MA Alkhairaat Pusat Palu and used experimental research. All previous studies have used narrative text in research to improve students' reading comprehension through the REAP technique.

CONCLUSIONS

This research was conducted to improve the reading comprehension of tenth-grade students of SMAS PSM Plemahan through the REAP technique. This research applies to the REAP technique to quickly understand the text and find basic ideas using their sentences. The findings of this study show that the application of REAP technique can improve students' reading comprehension. The increase is from the average test value, observation sheet, and field record in the second cycle can achieve the minimum score criteria. Students can understand the text and answer questions, especially related to reading questions, through this technique. Thus, it can be concluded that the REAP technique is successful and effective in improving students' reading comprehension in grade X students of SMAS PSM Plemahan.

SUGGESTIONS

This research focuses only on improving students' reading comprehension so that it still requires further exploration of factors that influence the improvement of students' reading comprehension. Thus, according to the research results, this paper proposes that English teachers apply REAP techniques in teaching students reading to help them understand better. Furthermore, teachers should choose interesting materials to increase students' interest and activeness in the learning process. For further researchers, because this study found factors that influence students' reading

comprehension, it is advisable to research more thoroughly about the factors that affect them by giving interviews to students. It is also recommended to develop activities in the original REAP technique with innovations, such as giving different texts with the same topic to each group during the learning process. This is given so as not to bore students with the learning process.

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THE ROLE OF WRITING SKILL AS AN ALTERNATIVE MEDIA OF CHARACTER FORMATION

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Abstract: Recently, character education has become the cynosure both in society and educational institutions. In addition, discussions about character have been studied widely in scientific meeting forums. However, life problems that are often present in today's society are very complex. These problems happen due to the low and lack of character education in families, communities, and educational institutions. Therefore, to solve this problem, writing skills are present as an alternative media for character building. Honing writing skills by making habituation and maximizing its implementation function will impact the formation of being honest, responsible, confident, polite, hard-working, creative, innovative, critical, and analytical characters. This study aims to identify the role of writing skills as an alternative media for character formation. This research is library research using a qualitative method approach. The finding shows that honing writing skills can be an alternative tool for character building by internalizing certain traits and values reflected in thoughts, emotions, and behavior.

Keywords: *Character formation, writing skill, alternative media*

INTRODUCTION

At this time, character education is the cynosure both in society and educational institutions. Character education is also widely studied in scientific meeting forums. Life problems that are often present in today's society are very complex. They happen due to a lack of character education in families,

communities, and educational institutions (Hanum, 2018; Ritonga, 2018). Therefore, many researchers conducted the study of character issues. In recent decades, Indonesian society and the world have experienced a decline in character. It needs a solution and an intense discussion on how the character that used to be a great thing now doesn't seem to be much of a concern.

Character building is an important thing to note. It is the key to build a strong, moral, ethical, tolerant, and dignified nation. To build an excellent character, the thing to do is to realize positive character development in intellectual, emotional, social, ethical, and behavioral terms. Character education is carried out to positively impact students' moral and mental development with the aim that they are ready to deal with future challenges. Under the Law of the Republic of Indonesia number 20 of 2003, national education functions are to develop capabilities and shape the character and civilization of a dignified nation in the context of the nation's intellectual life.

Writing activities can be one of the alternative media approaches in the process of character building. Writing is one of the skills which can be used as a means of communication. By writing, we can share experiences or thoughts. When we write, we don't just learn to come up with ideas. However, we are also required to put ideas that have been formed through systematic thinking into well-organized writing. Because of that reason, it is considered an activity that is difficult, complicated, and complex. Writing is not a skill that we are born with. Therefore, to have writing skills, a habituation process is needed.

Indirectly, honing writing skills can build positive character in ourselves. In writing, we are required to use language skills to express ideas in written form systematically. In addition, writing activity trains us to be confident in expressing our thoughts and being honest and responsible for the ideas we put forward. The writing process trains writers to be creative, conscientious, and careful to present an idea in interesting writing based on the data. Therefore, the more often someone hones writing skills, indirectly a positive character is formed. Accordingly, this study aims to identify writing skills as an alternative media for character formation.

In terms of education, character is defined by behavior that refers to values and morals, for example how well a person behaves. In another sense, someone who can be seen from personal qualities under the wishes and expectations of society will be considered as having good character and showing personality qualities. These qualities or personalities are usually seen in respect, honesty, discipline, and responsibility in daily life (Ritonga, 2018).

LITERATURE REVIEW

Character and Its Formation

Character is one of the elements that build human behavior (Farikah, 2019). The word character comes from the Greek language *charassein*, which means "to engrave". The word can be translated as a verb meaning carving, sculpting, or painting (Marzuki, 2012). According to Imam Ghazali, character is not only about deeds, abilities, or knowledge. According to him, a character results from forming habits that give birth to actions (Suryadarma & Haq, 2015). In line with the previous concept, according to Quraish Syihab, the character is the result of experience and learning that encourages the ability to become a tool for realizing it in thought and behavior (Mawangir, 2018). In essence, the character in humans is not something that is obtained from birth. Character is formed through a learning process, so that character-building certainly requires habituation (Akhir, 2018).

The essence of a character is the behavior that a person seen or shown in his daily life and is more positive or negative. In *tarbiyah* (education), it leads to positive things that want to be instilled in a learner. Students have a character that is expected by many parties (Ainiyah & Wibawa, 2013; Utama, 2011). The formation referred to here is education, the process of making someone into something. As Sudirman stated in Nurgiantoro, character education is also a form of character building. Education efforts and character-building cannot be separated from education and teaching morals or values to students. Furthermore, character education is a long process of instilling character, noble values, customs, a noble character rooted in religious teachings to develop students' personalities to become pious and dignified human beings who have a character with values, noble nation, and religion (Sri, 2012; Nurgiyantoro, 2010).

Alternative Media

In education, various methods and media are used by educators to do character education. And as an alternative media is writing comes to instill character in students. Thus, alternative media is a form that is not the same or has a form of media mostly in terms of production, content, and others. Many experts try to build a theory related to alternative media. Critical theory-based. One of them explains that alternative media is participatory media, which is

financially non-commercial (Maryani & Adiprasetyo, 2018). Therefore, writing as an alternative medium in character building is essential. It is intended so that students can choose various media to shape their character and educators to provide various alternatives in character building. Especially in this millennial era, writing in various media is not something strange. We can post our writing on WhatsApp media, Facebook, Instagram, and various other media.

Writing skills

Writing skill is a person's ability to express his thoughts or ideas expressly, correctly, and well. And, an indicator of a person's ability to write is someone who can express his ideas and thoughts evidently and clearly so that others can understand the purpose of his writing (Kurniawan, 2014; Nurhastuti, 2019)

Writing is an activity to express thoughts (Akhir, 2018). Thought, in this case, can be interpreted as feelings, experiences, opinions, knowledge, or desires that are poured into written form (Munawarah & Zulkifli, 2020). Writing skills are also described as an ability to describe or express thoughts from the simplest aspect, writing words, to the most complex aspect, namely composing (Munawarah & Zulkifli, 2020). Writing skills are not something that is inherited or acquired from birth. Therefore, one way to hone writing skills is to train yourself to get used to writing.

METHOD

This research was conducted using a qualitative approach. Qualitative research is a type of research where the findings do not go through statistical procedures (Corbin & Strauss, 2009). In addition, descriptive qualitative research is a method used to find the latest theories and knowledge at a particular time (Mukhtar, 2009). The type of research used in this research is library research. Literature research is research conducted by collecting data relevant to the object of research (Sari & Asmendri, 2020). The literature review is carried out to describe the problem, which focuses on a critical and in-depth study of the relevant literature data.

The primary data in this study are books, articles, and the results of previous studies relevant to the object of research. The data in this study were obtained through the process of editing, organizing, and finding. The data that

has been obtained is then analyzed by reading and studying it in-depth. Furthermore, the researchers recorded the study results in a note table in the form of bibliography and note cards.

FINDINGS AND DISCUSSION

Character is not something that is acquired through heredity. Character is formed through a long and continuous process. A character can be formed when there is support or encouragement. The process of character building is carried out by internalizing certain traits and values to be reflected in thoughts, emotions, and behavior (Muassomah et al., 2020). The process is influenced by the development of the ability to understand moral values to behave in the right way to do things right in various social situations.

Quoting from Charles Reade's thought that if we sow thoughts, we will reap an action. If we plant action, we will reap habits. If we sow habits, we will reap a character. If we sow a character, we will reap a good fortune. The process of character building can run well if it integrates several elements, namely soft skills, hard skills, integration of intelligence quotient, emotional intelligence, spiritual intelligence, cognitive, psychomotor, and affective integration (Akhir, 2018). Integration of these various elements can be realized in writing activities. Therefore, writing skills are present as an alternative medium of character building. Writing activities are considered effective for building character. Honing writing skills well makes it a tool for character building to shape, develop and strengthen key ethical values.

Writing is an activity used as a medium of communication, sharing experiences, and exchanging ideas. Writing is not an ability that we are born with. Therefore, writing skills can be possessed through the habituation process (Akhir, 2018). Writing can be said to be a complex activity. In writing, we are required to pour ideas or thoughts that have been systematically organized into written form by using qualified language skills. Therefore, getting used to honing writing skills from an early age will have a significant impact, almost as big as the impact caused by the environment and people around (Kurniadi et al., 2017).

Honing writing skills by making habituation and maximizing its implementation function will significantly impact character building. Some of the characters formed include the following:

1. Honesty

Honesty is a character that shows the relationship between knowledge, words, and actions that will give birth to the nature of trust in the perpetrator (Sulastri & Simarmata, 2019). Writing activities require us to be honest in pouring ideas and thoughts into written form. The writing results can be judged as quality if the data used as the basis for thinking and the originality of the ideas expressed can be proven true. Thus, honing writing skills to produce quality written work can be a facilitator for the formation of an honest character in oneself.

2. Responsibility

Responsibility is a character that is evidence that the perpetrator has carried out his duties and obligations and bears all possibilities of the resulting impact (Akhir, 2018). When the process of pouring ideas and thoughts into a piece of writing is in progress, it teaches, directs, and fosters habits of thought patterns and behavior to make decisions in the form of written works that can be fully accounted for.

3. Confidence

Self-confidence is an attitude formed from belief in oneself to achieve goals through a practical approach (Ramdhani, 2017). Writing teaches us to build self-confidence. The character of self-confidence in honing writing skills is reflected in the belief in the pattern of thought that is owned so that it gives birth to the courage to express thoughts through writing.

4. Politeness

Politeness is a rule of social behavior born from mutual determination and agreement in a society (Mislikhah, 2020). One of the indicators of politeness is seen in communication procedures. Writing is one of the means of communication. However, communicating is not just about conveying ideas or thoughts. The choice of language style used in communication shows a person's character and personality. Therefore, communication using language by paying attention to the norms and cultural elements that apply in society is vital to note so that the communication process can run smoothly then the ideas and thoughts are appropriately conveyed. Thus, honing writing skills as a medium of communication indirectly fosters a polite character in oneself.

5. Hard work

Hard work is a behavior that encourages a person to have a strong motivation and desire to be realized in the form of a serious effort to get the desired results (Fitriani et al., 2021). The process of honing writing skills requires us to have an attitude of working hard. Writing activities shape us to

work hard and present our thoughts in written form with a good and polite language structure. In addition, writing skills also teach us to work hard to hone language skills and increase creativity to produce good and quality writing.

6. Creative and innovative

Creativity is a character where actors can find new or better results than before (Jannah et al., 2019). Writing skills cannot be possessed without creativity. Being creative in finding new ideas or thoughts is one of the keys to creating quality works. Producing quality works also requires writing styles and delivering constantly updated messages so that they are interesting and not monotonous.

7. Critical and analytical

Being critical is a form of a person's mindset to consider and articulate an opinion or thought (Lubis, 2017). Critical thinking starts from finding a thought and then examining it deeper to understand and filter information so that it gives rise to new judgments or responses.

Forming a good character, ethics, and broad insight cannot be separated. In producing quality writing, critical thinking skills are needed to see the discussion of an object from various perspectives. Analyzing an object of discussion from various perspectives will give the actors have a broad understanding. It will be easy to find the reality to give birth to critical thinking. Critical thinking that is owned will produce new forms of creativity in solving or responding to a problem.

CONCLUSION

The results showed that the character formation process occurs by internalizing certain traits and values reflected in thoughts, emotions, and behavior. The process of character building can be done well by integrating several elements: soft skills, hard skills, intelligence quotient integration, emotional intelligence, spiritual intelligence, cognitive integration, psychomotor and affective. The integration of these several elements is realized in writing activities. Therefore, writing skills are present as an alternative media of character building.

Honing writing skills by doing habituation and maximizing the implementation of its function will have a significant impact on character building. The characters formed in the process include honest, responsible, confident, polite, hard-working, creative, innovative, critical, and analytical. In

conclusion, the more often a person hones writing skills, indirectly a positive character is formed.

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IMPROVING TENTH GRADER'S ENGLISH SPEAKING FLUENCY THROUGH TEAM-BASED LEARNING

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Abstract: This paper describes how far the effectiveness of using Team-Based Learning (TBL) improves students' fluency in speaking English at tenth grade of Man 2 Nganjuk academic year 2020/2021. In teaching speaking to high school/MA level students, the fluency aspect must be emphasized so that students can speak well. For that reason, teachers need to use appropriate teaching methods to enable students to learn speaking well and fun. It aims to explain the application of the TBL method and the students' fluency improvement after they are taught by using TBL. The research was conducted in class 10 MIPA 2 which consisted of 32 students. The method employed was Classroom Action Research as a design to obtain optimal results. The research instrument used is the students' speaking activity using TBL. The result of this research shows that TBL can be implemented successfully by the students, and it also improved the students' fluency in speaking English.

Keywords: *Team-Based Learning (TBL), English fluency, speaking activities*

INTRODUCTION

Speaking in general can be interpreted as delivering one's intentions (ideas, thoughts, feelings) to others by using spoken language to understand these intentions. However, many experts put forward its meaning in particular. Speaking is the ability to pronounce articulation sounds or words to express, state and convey thoughts, ideas, and feelings.

In learning speaking several aspects need to be considered, namely pronunciation (pronunciation), word choice (diction), and fluency (fluency). The first is pronunciation. This pronunciation is the basis of speaking because improper pronunciation will cause boredom, less fun, or less interesting. It can distract the listener and interfere with communication besides changing the meaning, or its use is considered strange (Maidar & Mukti, 2005). The second is word choice. The choice of words should be precise, clear, and varied. Clearly means easy to understand by the target audience. The listener will be more aroused and understand better if the words used are already known to the listener. Second, word choice is related to the type of text, whether it is used for written text or spoken text. And the third is fluency. In speaking to show that the speaker is able to speak is when he can speak fluently. Good speakers avoid disjointed speech, do not make certain sounds that are very disturbing such as *ee*, *hmmm*, *oo*, *aa*. These three things are significant to support so that students can speak English well.

The students at the SMA/MA level have received speaking material starting from the SMP/MTs level, which means they have learned about pronunciation and word choice. The fluency aspect needs to be emphasized to be continuously trained. It can be done with their friends in class. The goal is to facilitate speaking skills, enrich vocabulary use, improve language structure, perfect vocabulary utterances, English sentences, and train hearing to easily catch messages from the interlocutor so that they are able to speak well.

In teaching speaking to high school/MA level students, the fluency aspect must be emphasized so that students can speak well; for that, teachers need to use appropriate teaching methods so that speaking teaching can run well and is fun for students. On the other hand, today's students are the so-called 'GenZ' generation, they are children born from 2000 to the present, they are the generation born with technology, the internet, social media. They can't even live without technology (Santosa, 2017). They are also often referred to as 'digital natives. Their daily activities cannot be separated from an object that can reach all of these things, namely digital technology or smartphones (Sriptom et al., 2019; Asyifa, 2021). Because they have been very used to technology, this generation has become an individual generation, they do not need to socialize to solve their problems, because technology has helped all their problems that's why they are said to be an isolated generation (Gillet-Swan, 2017; Raslie, 2021).

A learning model that emphasizes students working together in a team is needed to learn to socialize and work together, which will help them learn to solve problems. One method that can help them socialize is to use Team-Based Learning (TBL). According to Styron (2014), Team-Based Learning (TBL) utilizes a specific sequence of individual work, group work, and immediate feedback to create a motivational framework in which students increasingly hold each other accountable for coming to class prepared and contributing discussion. Team-based learning uses specific steps in individual work, group work, and direct feedback to motivate so that students can contribute well in learning activities (Michaelsen et al., 2014). In addition, with TBL, students also learn how to learn (metacognitively), work, interact and collaborate in groups which are an important part of their future success (Hills, 2001; Lawlor et al., 2018).

Team-based learning model is an alternative model that makes teachers will be easier to apply learning strategies in facing the 21st century,

especially for language subjects, as stated by Atmazaki (2013) the purpose of language learning is to guide students' language development on an ongoing basis through the listening process, speaking, reading, and writing. Ultimately, the goal is to guide students to use language for learning, express ideas fluently and clearly (Sisk, 2011), and communicate effectively with others (learning to use language, learning about language, and learning through language). From this view, it is clear that language learning is related to learning how to use language, use language itself, and learn language to be used as a tool for studying science. Therefore, using the TBL learning model where students use language to learn the material and use language to convey ideas/opinions can be an alternative so that students can maximize their language.

Team-based learning is a group-based learning model. Learning with TBL is a learning model using collaborative learning or learning with a collaborative or group system. According to Laal (2012), collaborative learning is an educational approach to teaching and learning involving groups of learners working together to solve a problem, complete a task, or create a product. Collaborative learning is an approach in education that involving groups to work together, solve problems, do assignments, and create products (Rabbany et al., 2014).

This model helps teachers make students fluent in English because in this method, students will be asked to actively speak in small groups to maximize their learning and the learning of other members (Trianto, 2011).

Thus, all students have the same opportunity and the same goal to be able to speak fluently. Research on using the TBL method to hone students' fluency in speaking is essential because not many researchers have investigated how to improve students' fluency in speaking, especially when using applicable learning methods and can be easily practiced by students.

Based on the need to improve student's speaking skills and the benefits of TBL, this research is trying to answer two research questions. The first question is on how the application of the TBL method for teaching speaking. The second inquiry is on how the students' fluency improves after being taught using TBL for tenth grade students of MAN 2 Nganjuk Academic year 2020/2021.

METHOD

Data collection & analysis

This research was conducted in class X MAN 2 Nganjuk represented by class 10 MIPA 2 which consisted of 32 students. In the research methodology, the researcher used Classroom Action Research as a design to obtain optimal results. Classroom action research was used to obtain information to solve problems in the learning process (Fraenkel, 2012; Mackey & Gass, 2015), meaning Classroom Action. Research (CAR) was a method used to solve a problem directly in learning with actions used in an interesting activity. In analyzing the data, the researcher took the average score of the students' practice activity when the researcher applied TBL.

FINDINGS

This study is a kind of classroom action research. Team-Based Learning (TBL) to teach speaking is started by the student's activeness in reading and discussing the material with their friends in a group. After they have understood the material, the teacher checks their understanding by asking one group member about the material. Then, each group member goes to the other group to share the material they have studied by explaining it directly. In this way, students are learning how to communicate, share their ideas, and explain what are in their minds.

In this study, two cycles are used so that the learning model can

work well, in testing the student's fluency in speaking English, the teacher asks the member of the group visited by the student to score them, then teacher average it to get the score. Then the result of the two cycles can be seen in Table 1.

Table 1. The Students score of Cycle 1 and Cycle 2

No Student	Fluency		No Student	Fluency		No Student	Fluency		
	Cycle 1	Cycle 2		Cycle 1	Cycle 2		Cycle 1	Cycle 2	
1	83	90	12	82	88	23	82	88	
2	80	82	13	83	87	24	84	88	
3	80	82	14	82	83	25	83	84	
4	82	86	15	85	85	26	82	88	
5	80	81	16	85	88	27	83	82	
6	83	82	17	82	88	28	81	83	
7	84	83	18	88	84	29	83	81	
8	84	82	19	87	88	30	84	83	
9	82	85	20	83	82	31	82	84	
10	86	88	21	85	83	32	82	82	
11	81	82	22	88	85				
Average							83	85	

Based on the data above, it can be seen that students improve after the teacher applies Team-based learning for teaching speaking. For example, students' average score for cycle 1 is 83 and in cycle 2, the average score is improved by 85. From that score, it can be concluded that the TBL model can improve students' fluency in speaking English.

DISCUSSION

The analysis of the results is based on the researcher's teaching in MAN 2 Nganjuk. Good communication can build a good environment. But it will not happen if the students are deficient in speaking, especially in fluency, how they can communicate when they are afraid to be mistaken in speaking English. The researcher analyses Team-Based Learning (TBL) in improving students' fluency as a good model. The researcher analyzes the teaching process at the beginning of teaching, such as preparation,

greetings, and warm up to get closer to students, and do not forget the researcher also evaluates after the material is finished. The researcher finds that courage students, vocabulary, and confidence in English speaking are still low.

The speaking activities of the English students in the class are still lacking. Students think that speaking English is very difficult, so they do not dare to speak English. Based on the teaching description or process, the researcher finds some facts. First, the researcher has to prepare all the equipment before teaching, because with good preparation, the teaching process will be much better. The researcher prepares material, lesson plan, and guidebook for teaching. The researcher also prepares to warm up before starting the lesson. The researcher chooses to warm up, which can increase the concentration of students, and asks students to follow what the researcher says. Warming up is also used to encourage students to learn. Getting student attention is also very important during learning, so students can concentrate and not ignore the teacher explaining in front of the class.

Second, students are easy to get bored in foreign language learning. So, the researcher asks the students to make a group of four. To make students understand, the researcher also provides several examples in using sentences to provide information. The researcher asks students to present the results of their assignments to be shared with another group, so one student, the group member, shares the result of their assignment to one group. Therefore, when there are four members of the group, they will share the information to four different groups. That activity will be done by another group in turn. From these activities, the fluency of students to speak English becomes good and increases their confidence. Also, get new knowledge from the information they get. This finding is in line with Putri et al. (2017) that it also promotes learners' confidence supporting autonomy and increases student engagement (Jarjoura et al., 2015). Team-Based Learning (TBL) used as a model for every teacher in teaching students in English speaking lessons, it is advantageous in a way to get the students enthusiasm, and more fun in learning English, moreover for the students who do not like to pay attention because of the lesson are so boring or they do not understand the lesson.

From these activities, students can exchange information with others. Exchanging information becomes an interesting activity in Team-Based Learning (TBL), students must have goals in providing and asking for the information needed before sharing information with others. TBL is a fun way to train fluency in English Speaking. Students can learn well and

comfortably when exchanging information. In addition, by using TBL, it can also add new vocabulary; students become aware of what they did not know before. Next, TBL can improve the courage and confidence of students in speaking using English in the classroom.

CONCLUSIONS

In this study, the researcher concluded that Team-Based Learning (TBL) could make students more fluent in speaking the target language, especially in English. It can be seen in every meeting; students become active in communicating with other students. This activity trains students to use the target language that is English to communicate in real life, asking students to share and exchange information. By using Team-Based Learning (TBL), the

teacher involves students in some communication activities to make students accustomed to using the target language. The researcher also finds some advantages by applying Team-Based Learning (TBL). Students become more active in speaking English. This model can improve students' courage and confidence, and students get a lot of new vocabulary and new information that they did not know before. This activity can also increase the courage and confidence of students to speak in English. Teaching English speaking through Team-Based Learning (TBL) can help teach foreign languages to students, especially English. This model is very interesting because many activities can be applied during the teaching process.

SUGGESTION

The result of this research shows that students' fluency in speaking English is improved when the teacher uses TBL. However, a further study about different methods to improve students speaking ability is still needed. This research also implies that students should be motivated to be active in teaching-learning process to get the better result.

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PORTRAYING THE PRACTICE OF READING TO WRITING MOVEMENT: HOW DOES IT WORK FOR STUDENTS' EFL WRITING?

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Abstract: This study outlines the practice of the Reading-to-Writing (RtW) movement in EFL writing classes and its contribution to students' writing quality. Process approach writing becomes the underlying principle of the process of discovering meaning in writing. The practice could be strongly seen by exploring essay writing class as it is the stage for students to enter other academic writing. This study was based on teacher-researchers own practice in teaching essay writing. The data were classroom practice and students' essays. The classroom practice was analyzed based on the theory of process writing, and the essays were analyzed based on the characteristics of a good essay. It was found that the practice of RtW was manifested in the form of annotated bibliography writing. It allows students to be familiar with the anatomy of the article to cite. Furthermore, students were trained to allocate the most relevant information to support their ideas. For further study, exploring another practice of RtW will be worth doing to advance the empirical supports for strengthening the connection of reading and writing.

Keywords: *Reading-to-Writing, essay writing, annotated bibliography*

INTRODUCTION

Reading-to-Writing movement (RtW), which is considered a way out for improving the quality of writing for students, has not gained its significant role and position. RtW is an activity involving reading some relevant resources before asking students to write. The involvement of reading activity so far only emphasizes analyzing the writing patterns, such as the position of the thesis

statement, the organization, the transition signals, and the rhetorical features (Lee et al., 2016). It is obviously essential to familiarize students with how a text is written; however, RtW should be treated more than that. Students need to be exposed to RtW to better the aforementioned aspects and the content of writing. Content of the writing has been given the most considerable portion in assessing students' writing, but it is not seriously noticed how to help students gain better content. This situation should be responded to as a serious issue. Better content of writing is impossible without reading before writing.

Research on the reading and writing relationship has revealed its significance effects on students' organization of idea. More specifically RtW research emphasizes a number of factors from existing studies it appears that attention is not given to the use of models in the learning process. RtW movement has been essential to support the writing process (Shin & Ewert, 2015). It helps students gain much information to support their topic (Plakans, 2009). Students need a time and space to read before writing.

This paper responds to the tendency of research to see aspects of reading in writing by directing the attention to the evaluation and development of the formulation of RtW activities that enable the problem of poor writing quality to be resolved. Accordingly, two questions can be formulated: 1). How is RtW movement practiced?, 2). How do the practices contribute to students' writing?.

This paper is based on three assumptions. First, RtW as a support activity in the learning process is transforming activities in the writing process from mechanical activities to more content-oriented activities. This shift requires adaptations for its success. Second, the success of RtW as a model of activities oriented to the quality of writing is constrained by individual factors in line with the transformation of the learning system that relies on the ability to use related reference sources to develop writing. Third, the success of RtW requires a model that is accommodating to the needs of students. In other words, the success of an RtW model is determined by how accommodating the model is to the reading and writing abilities of the students involved. The movement strongly supports students in shaping and generating ideas. And, indirectly the movement directs them into knowledge on organizing ideas and technicality. Unfortunately, most teachers do not realize its role in students' writing activity. This situation, in many cases, blocks the students' freedom to explore more about the topic being writing and more resources to add.

LITERATURE REVIEW

Reading-to-Writing for Discovering Meaning

The shifting orientation from product to process writing has influenced its pedagogical practice. Equipping students with activity to gain more information for their essays cannot be avoided anymore. By process writing, students have sufficient space to explore relevant resources to shape the essay. Reading before writing leads to direct effects on students' essay. In the organization area, students indirectly imitate the pattern of the journal article being read (Racelis & Matsuda, 2013). The systematic organization of the article could be a model in placing ideas in the organized way. In terms of language, it is evident that students are exposed to academic sentence construction.

The term RtW can be seen from two perspectives: pedagogical and theoretical. The pedagogical perspective refers to instructional tasks that combine reading and writing for various educational purposes (e.g. summary writing as a learning tool). The theoretical perspective is more closely associated with the underlying abilities that learners display when performing these tasks. The reading-to-write construct can be examined from a reading, writing, or constructivist approach depending on the importance of literacy skills. From the reading perspective, reading-to-write involves either reading to learn or reading to integrate information. When reading to learn or integrate, reader/writers construct elaborate models of the text structure and situation, enabling them to select information from the source text, evaluate it, and use it for writing purposes.

From the writing perspective, cognitive-affective model of writing offers a reasonable explanation of the role of reading in writing. Reading comprehension, a central feature of this model, serves three purposes: to access topic knowledge, understand the tasks, and revise or evaluate the written outcome. From the constructivist perspective, reading comprehension and composing are seen as processes of building meaning. In other words, the reader/writer establishes new meanings from the reading that they later articulate on paper. The meaning construction occurs employing three key textual operations: organizing, selecting, and connecting (Asención Delaney, 2008).

The high demand for academic writing resulted in big consequent for students at high level of education. They must gain more and more exposure

before writing. This kind of shifting movement has been the effort to face the demand for academic writing. The manifestation of this movement could be seen at 'library research' stage in process approach writing (Biber & Gray, 2010). Meanwhile, research on using annotated bibliography in essay writing (Cimasko et al., 2009). The essence of writing skills as a process of searching for very complex meaning is the potential for non-functioning RtW as expected (Englert, 1992). Low motivation to read and the inability to process reading sources can bring up the situation. The research findings show that students have difficulty reading critically reference sources as a capital to develop ideas and not finding a structured pattern for the R-to-W process (Fitzgerald & Shanahan, 2000). RtW in writing is considered as a complement and prone to cause seriousness in doing so if it is not managed properly

So far, writing class has facilitated the students' reading activity known as library research before they write. It has been commonly found in a writing class with process approach. The reading activity was used to gain information related to the students' topic. The form of the tasks is, sometimes, differently done. Summary and response essay writing is mostly assigned to the students (Latif, 2013). The activity helped the students to gain much relevant and sufficient information to generate ideas. The findings showed that students were more confident and fluent to develop ideas as they had much information. The importance of reading to writing has been investigated to justify its effects on students' writing.

Bringing Reading-to-Writing into EFL Writing Class

Applying RtW could be in various ways. In this study, RtW is manifested into annotated bibliography writing. An annotated bibliography has been popular and commonly used among researchers who researched particular topic. This way is to back up the researchers' arguments and claims. It is for strengthening the topic s/he develops as it provides specific information about the bibliography being used. Through annotated bibliography, a researcher can show their expertise and her deeper understanding of a topic discussed. Moreover, a researcher should explain the content of the sources, assess the usefulness, and share the information to those unfamiliar with the topic. The importance of annotated bibliography in writing activity cannot be ignored (Nunn, 2011). When students read relevant resources to support their ideas, they involve a cognitive process to evaluate the resources. Selecting the most relevant resources needs to have high order thinking. Evaluating before

deciding to cite cannot be skipped during RtW, which means students raise their critical thinking by reading the references.

The evidence also offers from RtW is students' understanding of the topic being writing is comprehensive. Reading the resources helps students to be familiar with the topic they want to develop. Students get rich information to support their ideas. It is in line with a study from (Biber & Gray, 2010) that found reading before writing provides topic familiarity. Making relevant citations from objective evidence validates students' ideas. Reading the resources gives strong justification on the claim or opinion or ideas considered a subjective point of view. Academic context requires much objective evidence to show the quality and validity of the writing. When students are doing RtW, they are situated into a professional conversation. It encourages them to initially involve into academic demand in delivering the meaning of their piece of writing. Students are member of academic community who are going to engage with various academic writing projects.

Annotated bibliography is bibliography which has note and summary (Pimsarn, 2013). It is written for writing or research purpose. A writer is expected to write an annotated bibliography before starting to write the composition or research as it will provide insight to the topic that is going to develop. The purpose of annotation is to provide the students, in sense, with a summary and an evaluation on the relevant sources. This annotation is very beneficial to do further essay writing, an annotated bibliography may be one stage in a larger research project, or it may be an independent project standing on its own. It means that writing annotated bibliography before writing is a critical activity to do.

Here, the students have to find any relevant articles to their topic and identify some objective evidences. And also the students are required to analyze the organization of the ideas. This activity provides an opportunity to gain information for supporting ideas and get a model for organizing ideas. Moreover, this activity aims to show the students that there are many ways of writing ideas. Another contribution of reading activity before writing can also improve the students' writing skills and other language skills such as reading, style, general knowledge, thinking and logic and vocabulary enrichment.

METHOD

Data collection

Descriptive qualitative was used to explore the practice of RtW in EFL writing class and its contribution on students' essay writing. It explores the activities of reading before students write their essays. All activities were described to gain holistic ideas of RtW. It was begun with students' activity to find any relevant resources to be used as supporting details. Then, continued to writing the annotation from the resources and ended by citing the information into the essay. This study also explored the contribution of writing the annotation to students' essay. The contribution was seen from the quality of writing and students' responds. The data source were students of English Language and Letters Department who were taking Essay Writing course. The researcher did not choose based on the academic qualification as they were voluntarily involved in this research, therefore, the researcher recruited them by informing for research participation. The participants were asked their permission for allowing the researcher used their essay and responded as data.

The key instrument was the researcher herself as data collection and analysis were done by herself. Questionnaire was used to get the students' responses on annotated bibliography in their essay writing. Observation sheet is used to get the classroom situation while using annotated bibliography and to gain the data about the students' improvement in developing ideas. Finally, interview is used to get the data about the students' comments and problems faced in using annotated bibliography and get information about the students' improvement.

The data were the students' essays which will be firstly collected by asking the students to write essay based on the topic of interest. The first essay was used as the starting point to see the students' writing performance. After that, the researcher asked them to write the second essay based on their interest. Initially, they must find any information related to their topic taken from different kinds of resources. To collect the data about the students' written and oral comments about using annotated bibliography in their writing class, the researcher distributed questionnaires and interviewed them.

Data analysis

The data were analyzed by evaluating the content of the students' first essays. It was seen from the evidences used to support the topic. The researcher, firstly, identified both subjective and objective evidences. It showed the way the students develop ideas without using annotated bibliography. Then, the data on annotated bibliography were analyzed from the elements mentioned by the students related to the information they got from the relevant articles. The students' second essays were analyzed from the content and ideas development. In this stage, the researcher evaluated whether the annotated bibliography before writing the essay contributes to the students' essays improvement. The researcher identified and analyzed by focusing on objective evidences (evidences taken from authoritative sources: textbooks, journal articles, etc) quoted by the students to strengthen their explanation. The data on the students' written and oral responses to the annotated bibliography will be analyzed qualitatively as it needed interpretative analysis.

FINDINGS

The findings cover the display of students' essay and the description of RtW practices. It also includes the students' comments on the use of annotated bibliography. Pseudonym was used to name the students to keep the confidentiality.

The students' first drafts were written after the first meeting. The researcher let the students wrote an essay based on their interests. It was to see the students' writing skill. From the students' first draft, the common mistakes have been made was lack of thesis statement, having more than one controlling ideas, the issue of coherence, the incomplete essay, and lack of objective evidence. Those findings on the students' mistakes are in the following detail

I. Lack of Thesis Statement

When I was in Senior High School, my brother and I were driving a motorcycle to visit my sister who joined her school camping in "Gunung Kawi". My brother asked me to although I am not professional driver yet. I could drive just several weeks before...(Introductory part).

The student has made an incomplete essay, which does have any clue for the thesis statement. It commonly happened at the beginning of writing the

draft. It means that there was ignorance on it. The introductory part told us that the thesis statement was not available. If it was there, it was not an opinion or an idea which means that it was a fact as shown in following data:

When I was senior high school, I stayed in boarding school. There are many activities in this boarding school. For example: we must study Arabic language in the morning. English language in the afternoon, and joined computer course every Sunday afternoon. Everyday the schedule always full, so we did not have much time for took rest.

The data explained that the introductory paragraph written by KN was very confusing to understand as it did not focus what KN wanted to explain. It means that KN did not use one controlling idea in her introduction. Other students commonly wrote this kind of introduction. The focus being discussed was not clear.

II. Having more than one controlling ideas

Another problem found was the thesis statement consists of many focus. It made the student difficult to decide which focus needs to explain. It can be seen from this data:

There was a young girl teacher, she names was Mrs. Ani. She was beautiful, clever, smart and friendly teacher. She taught English lesson in Junior High school in her village.

One day, when Mrs. Ani went to the school, it was the first day for her to teach. She met old poor widow in street, she felt pitied to her, and then she gave her some money.

In the first meeting, all the students loved her because she could make the class interested and make the students enjoy studying with any education games. Sometimes, Mrs. Ani gave present to the students who won the game, therefore, the students were pleased when Mrs. Ani taught their class. Mrs. Ani is smart and friendly teacher who always make with any education games.

The data showed that the thesis statement had more than one controlling idea. It was a common mistake happened. The students thought that having many controlling idea will help them to write a better essay. The effect of this was, the students' essay was not coherent and unified. This mistake resulted from students' limited exposure to essay models and limited time to read many essays model.

III. The Issue of Coherence

The data also explained that the students could not successfully develop the essay well-structured and systematic. They still present different idea in the paragraphs followed. For example, at the introductory paragraph, (Un) wrote

that the teacher was beautiful, clever, smart, and friendly. However, the body paragraphs did not represent those opinions. The opinion should be developed into relevant supporting details such as how beautiful she was and how smart she was. In these findings, I can take a tentative conclusion that the students did not understand how to develop the controlling idea into very well-elaborated content. This situation happened as the students did not use to read a lot before developing the essay.

IV. The Incomplete Essay

One student (Md) wrote only one paragraph. It was still out of expectation. In this writing II, the students were expected to write five-paragraph essay. It must include one introductory paragraph, three body paragraphs, and one concluding paragraph. The example is:

One day when I was in Senior high school, my brother and I were driving motorcycle to visit my sister who joined her school...Then, we arrived to "Gunung Kawi" in safety...I still drove fastly and when I must stop my motorcycle, but I did not do this....Finally, I had to crash something. I had to stay in hospital for several days because of this accident.

The data explained that Md did not understand what she should do in writing II class. In her mind, writing was in the form paragraph only. Based on my analysis, I can say that Md still had problems understanding what the essay is, and how many paragraphs should be involved.

V. Lack of Objective Evidences

The most commonly found in the students' essays was that those did not have sufficient evidence that strongly supported the essays. The essays still were based the students' subjectivity. It means that when they explained the experience on English language teaching and learning, they totally used their own judgment. The essay written by Kh showed the finding:

When I was senior high school, I stayed in boarding school...(p.1). Every morning we have to study Arabic language...Even though some of them often got punishment they still did not obey the regulation.

When Kh stated that the punishment given to the students who break the rules, the objective evidences to strengthen her judgment cannot be proved. In academic writing, the writer must be able to support the opinion with objective evidence as these will justify the writer's position as a member of the academic community. This kind of essay was considered as personal experience, and suitable for writing in personal setting. However, as the focus of writing lesson at university is to enhance the students' skill for academic writing, this essay

was not suitable. The students did not use to synthesize information from different sources for additional support. It could happen as they thought that writing academic writing skills on way to produce an essay. And also, the students did not realize the importance of exploring relevant articles to support the essay. Actually, this was not totally the students' mistake as they used to facilitate to product approach.

The Practice of RtW

Before writing the next essay, students were given explanation on the elements of essay. The first point was about the introductory paragraph and the common methods of writing introduction. It made them aware that beginning of essay can be started with various ways. The explanation also covered the thesis statement which covered the characteristics of a good thesis statement. Coming to the discussion on the body paragraphs, it was time to straightforward students to involve objective evidences for claim justification. Firstly, students were asked to find a topic to write then they were given time to find relevant article to support the ideas.

Examples of annotated bibliography were given as the guideline for students. After reading the article, students directly write the annotation representing the entire content of the article and its points of relevance to support the students' essay. The following examples are students' annotated bibliography.

Name : SC

Annotated Bibliography

The following annotated bibliography is presented to support my topic. My topic is **accelerated Class Program in Indonesia**.

ENTRY I

Fachmi, Mohammad., Achmad, Maulana., Yusuf, Arief Anshory. (2011). Acceleration or Internationalization? A Cost-Effectiveness-Analysis of Improving School Quality in Indonesia. *Center for Economics and Development Studies (CEDSD) Padjadjaran University*, 201106, 2-15. Retrieved November 9, 2012 From www.equitablepolicy.org.

Through this research paper, the writers try to find the effectiveness of applying the education law number 20, 2003 that the existence of International School Program and Acceleration Class Program are to enhance the quality of education in Indonesia. In addition, acceleration program is an intervention on educational program where students may have study at a faster phase or at a younger age than a regular program (Pressey (1949) as cited in Fachmi, Mohammad. et al (2011)). Also, international school program is an internationalizing school which has International curriculum. Moreover, the data states that many schools compete to brand them with ISP (International School Program) and Acceleration class program. However, both of the two programs have some disadvantages.

This research is relevant to support to my topic because the writers disagree with those two

programs. Moreover, acceleration class program and ISP need high budget, lack student's social adjustment, and force students to finish their study faster. The finding report states that ISP spends 59 billion rupiahs billion and accelerated class program spends 80.319 billion rupiah from government's budget in 2007. Also, this research reports that students who participated in acceleration class program have low social adjustment than students who did not participate in that program (Farikah (2006) as cited in Fachmi, Mohammad, et al (2011)). Moreover, both of acceleration program and ISP believe that those programs are just for special talented students. Also, the writers argue that those two programs are places for talented students who have been proved by IQ test. Furthermore, the writers argue that ISP and acceleration program is not appropriate because of those reasons above. In short, this research is beneficial for me in exploring the weaknesses of ICP and Acceleration Class Program, but the writers do not explore more the advantages of those programs. So, the writers do not provide balance information about the advantages of those programs.

Name: NC

Guajardo, M. Success..... for Low-Performing English Language Learners in an Accelerated Learning Program. *JALT (Journal of Accelerated and Teaching)*.27. 4-21.

According to Guajardo as the researcher, the circumstance of accelerated learning program is suitable for all learners, especially for students who focus on language learning. He argues that the accelerated learning program allows students to take risks in learning without fear of failure or ridicule. Accelerated learning program is unrelated to the term "accelerated school" that concern in remediation approach. In this article, Guajardo claims that in accelerated learning program, the students' schedule was decided by teachers, students, campus administrations, and parents, including schedule design, reading comprehension strategies, and social domain to make the students independent learners either in emotionally or socially pleasant.

To make real the importance of the accelerated learning program, the writer puts the sample of the observation scores and rate of students reading comprehensive of Texas accelerated students, from the result shown indicate that all students who fully participated showed academic growth greater than one academic year 32 of the 33 students being a master of the courses. I realized that accelerated program example above that happened in Texas, not in our country, yet we can apply it as can as possible to develop our country. One thing that makes this article really beneficial is reminding the teachers/ tutors that the success of students is not only because of student roles but also influenced by some factors as explained in the first paragraph. Indeed, this research becomes the significant point for me to sharpen my understanding on the appropriate and applicable of accelerated learning program as language and letter student.

The anatomy of annotated bibliography covers the very brief summary of the article and the important points made by the author. The most important information covered in annotated bibliography was the student's points about how relevant the article with the student's essay. Therefore, the student could easily find the supporting details. Students were encouraged to state their point of view about why this is an important article to cite. The annotated bibliography, then, was used to support the essay. It provides objective evidence for filling the requirement for academic writing. It helps students to map the content of the article, therefore, they could easily grab the most relevant ideas to cite.

The students' second essays then were written based on the revision on the first draft which should be supported by citation taken from the annotation.

It cannot be settled down by only one stage of writing. It can be found that there were improvements on the essays even though it was not really significant. The improvements were:

Stating clear thesis statement

As this problem found in the first draft, it was not found anymore at the second one. So the introduction written by Ai on her English teacher changed into very clear introduction. She wrote as follows:

There was young girl teacher. Her name was Mrs. Ani. She was an English teacher who teaches at grade 9. She taught English lesson in Junior High School in her village. She has nearly 5 years teaching English, and she has great teaching experiences to share.

From the data, it can be analyzed that Ai has clearly stated the essay's thesis statement, especially in the last sentence. The thesis statement was to explore the teacher's experiences in teaching English. From the clear thesis statement, Ai, then developed the essay which talked about the teacher's experience. The experiences exposed in the body paragraphs were all about positive one. Having a clear thesis statement stated at the beginning helped Ai focus on the controlling idea. KN also did the same thing, she revised the first draft into better essay composition. At the second draft, she clearly stated the thesis statement, and also rewrite the introduction as the following:

When I was in senior high school, I stayed in boarding school. There, I have been on education development. It was really difficult being on education development. And I also joined in OSIS organization. For the last, I have been a committee of graduation ceremony.

In her introduction, she wrote that that being on education development was Difficult to face. She then supported her opinion with some relevant information dealing with her busy time to study, join in organization, and manage the time.

Students' Responds on Annotated Bibliography

This part describes the students' responds after having annotated bibliography writing. It reveals that students raised some various perceptions about their new activity. This is the first time they were involved in annotated bibliography writing. Commonly, in the classroom context, students were situated with reading before writing by asking them to read a model of essay to imitate. It did not support them to use the resources as powerful source of information intensively. The responds were some excepts since the researcher

found that some responds representing the same meaning. The following statements show the encouraging responds:

- a. *It helps me to organize my essay into systematic writing. (FN)*
- b. *Annotated bibliography trains me how to choose the most relevant information. (AM)*
- c. *Writing my essay is easier because I have ideas to support my ideas. (SQ)*
- d. *Writing annotated bibliography helps my skill in writing body paragraph better. (RH)*
- e. *It is important to read before we write. (IF)*

On the other hand, students also faced difficult situation when they were exposed by annotated bibliography writing.

- a. *It was new activity for me which needed time which is sometime boring. (DS)*
- b. *Takes time and energy. (LR)*
- c. *We need much time to be given many examples of good annotated bibliography. (IT)*
- d. *Not easy to find the articles to annotate. (NT)*
- e. *Involving reading before writing was hard when we have limited time to write the essay. (AC)*

DISCUSSION

When writing is seen as a process of discovering meaning, it implies that writing an essay is not just putting a group of paragraphs together. Writing includes holistic aspects such as language, organization, content, and technicality. Settling the students with language and organization gradually reached from the previous courses. It also happens to the aspect of content. The reading course could facilitate it, however, there was a lack of showing the strong connection between them. Students need to be exposed to sufficient activities to develop ideas. The underlying principle of the claim is reading before writing is a manifestation of process approach which is considered as existing approach for teaching writing (Nishino & Atkinson, 2015). Various ways could be done for facilitating students' ability to develop ideas. Annotated bibliography is one of the answers.

The stage of doing annotated bibliography reflects the ideal RtW movement. Firstly, students are trained to be selective in choosing the most relevant resources to cite. Then, they carefully read to grab the most important points to be annotated. Finally, in very brief annotation, students cover the summary of the selected articles, the description of the article, and the points related to their topic. Students are trained to critically and selectively evaluate

the information to cite (Asención Delaney, 2008). Through annotated bibliography, students could have some advantages. First advantage is having rich source of information to support their ideas, at the same time, they could justify the claims with objective evidences (Plakans, 2009). Secondly, it raises students' knowledge on ideas organization in academic contexts.

Viewing the connection between reading and writing could be reading-to-write, writing-to-read, and combined interaction of the two abilities. Those models also raise other relevant sub-skills such as word analysis, comprehension, spelling, syntax, and writing structure (Schoonen, 2019). The improvements involve the quality of the supporting information and the development of the ideas. The following explanation will clearly describe the students' essay writing improvements starting from draft by draft.

Annotated bibliography writing strengthens a claim that reading in writing becomes an appropriate input for the acquisition of writing skills. It brings two orientations. Students can use the article as a primary model to shape their writing skills, and at the same time, they use the article as a resource for the development of ideas (Schoonen, 2019). It is an essential activity to contribute to increasing students to deliver their messages objectively and logically with appropriate organizational and linguistic strategies.

Instead of the offering in the points as mentioned earlier, annotated bibliography writing potentially has problematic features. The issue of plagiarism could easily happen. Doing reading and writing at the same time needs strong effort to make sure both are correctly applied. When time allocation for writing is limited due to the semester limitation, it leads to careless citing the resource. Without considering proper citation and mostly direct to cite without acknowledging, students tend to practice instantly when transferring the information from the article. It challenges the teacher to seriously (Biber & Gray, 2010).

CONCLUSION

This study brings two implications. Theoretically, it justifies that reading activity is strongly connected to writing activity as the manifestation of process approach writing. Students experience the process of discovering meaning in writing their essays in a very meaningful way. The step-by-step process of writing starts from finding relevant resources, writing the annotated

bibliography, and then continuing to write the essay shows a significant contribution to students' writing quality. Practically, RtW trains students to be careful in writing the essay. It involves very complex aspects of writing. Students would get used to both linguistic and organizational aspects.

SUGGESTION

This study is not free from limitations. Involving two skills, reading and writing, at the same time need a meticulous way to manage. Teachers need to clarify the position of students' reading activity as a supporting activity to develop ideas. The use of annotated bibliography should be treated as one component in measuring students' writing. For further study, an exploration on other kinds of RtW practices would be worth doing.

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MORAL MESSAGE IN ADVERTISEMENT "لا ينسانا الله" BY ZAIN GROUP: ROLAND BARTHES SEMIOTIC ANALYSIS

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Abstract: The aim of this study is to describe the moral message contained in the advertisement entitled "لا ينسانا الله" by Zain Group in 2020 using Semiotic theory of Roland Barthes. This research is a qualitative descriptive study. Data collection was done by watching, taking notes. The researchers used persistence data triangulation, and discussion to test the data validity. The analysis took four scenes in the video and each scene had some slides respectively. The result of the study covers two stages of meaning. First, the meaning of denotation and connotation in each scene obtained from the symbols contained in the images and writings in the video advertisement. Second, the sign in the first stage will change its position to become a marker in the second stage of meaning, so that researchers can decipher the meaning of mythology which produces a description of the moral message. The moral message in this advertisement reflects the life of the world community today in the face of a new disease outbreak, COVID-19. Thus, this research can explain the audience about what is contained in it, and increase the audience's appreciation for seeing it.

Keywords: *Denotation, connotation, moral message, myth, semiotics*

INTRODUCTION

The world has been shaken by one of the plagues that caused the restlessness all of mankind. The disease was subsequently named COVID-19 which is thought to have first appeared in China around the end of 2019. A few months the disease spread very quickly to various countries because of the

form of transmission that was very easy and quickly moved from one human to another.

The year 2020 is truly a historic year for all humans. How come? All humans became panicked and restless. After the COVID-19 disease spread quickly to all corners of the world, the speed of this disease moved faster than our knowledge to destroy COVID-19. Consequently, in 2020 WHO (World Health Organization) urges all countries exposed to the COVID-19 virus to prevent transmission by doing all activities from home (Work from Home), staying at home and reducing social contact with others (Physical Distancing).

For sure, all these appeals are new and difficult for people to adapt. As a result, the impact is very large and clearly visible to people's lives ranging from social activities, politics, education, especially economic problems concerning human survival. A few people feel down, become resigned, and hopeless because of the impact of COVID-19. Many workers are laid off, sales are declined, business are hampered, social contacts are minimal, and foods are hard to find.

Therefore, education must be able to be disseminated quickly and accurately regarding the handling of COVID-19 and how to overcome it. As time goes by, humans have to adapt to new conditions inevitably in order to continue doing regular activities. At least in this new normal era, all humans have to grow and have a high humanistic nature, neither are all not arise from each of them, nor will this virus continue to thrive and destroy our lives.

The needed education can be delivered in various forms, one of which is through social media in advertisement entitle "لا ينسانا الله". This advertisement was uploaded by Zain Group's official YouTube account as an advertisement in Ramadan 2020. Zain group is one of the leading telecommunications operators in the Middle East and Africa which often produces advertisements according to the circumstances. And in 2020, Zain Group created an advertisement entitle "لا ينسانا الله" as a description of the social conditions of the world community. This advertisement is not only intended for Arab countries but also for countries around the world.

The main function of advertisement is to carry out the information function, the persuasive function, and the reminder function (Lee, 2004, pp. 10-11). This advertisement contains all forms of conveying motivation and enthusiasm for life, both those exposed to the virus and are being affected. The advertisement entitled "لا ينسانا الله" describes the current condition of the world community which is packaged in a complete and ideal story. The advertisement tells the social conditions in facing a new disease outbreak. They are required

to adapt to unusual circumstances such as avoiding all the crowds. On the other hand, the advertisement also provides social education of social activities to adapt to new conditions. This educational value is very important for the morale of the world community to remain optimistic in facing this disease outbreak, so the advertisement entitled "لا ينسانا الله" is significant to study because it contains social conditions that are relevant to the current state of the world and describes a complete and ideal social story with today's world conditions.

This study reveals the moral message contained in the advertisement entitled "لا ينسانا الله". Understanding the moral message in advertisement requires the comprehension of the meaning of each sign and its correlation to the others. This object is very suitable to analyze through semiotic theory because it portrays how we understand a sign through two stages, namely the decomposition of denotative and connotative meanings and the decomposition of mythological meanings. Therefore, the meaning would be understood perfectly.

Roland Barthes' semiotic theory explains that the first stage is the semiological meaning in which a sign contains a textual denotative meaning and a contextual connotation. Then the results of connotation meanings can describe signs in mythology. Mythology explains the ideas of literary works in a form. It brings out to a natural form that shows the motivation of the moral message contained in the advertisement.

Studies with Roland Barthes' semiotics has been done on various objects. Sitanggang (2019) shows the construction of the meaning of "scientific". Tajibu and Syafriana. (2017) found the symbols interpreting the image of Muslim cosmetic products including the message of da'wah contained in the advertisement. This study aims to describe the moral message contained in the advertisement entitled "لا ينسانا الله" by Zain Group in 2020. To obtain a description of the moral message in advertisement, research can be carried out using Roland Barthes' semiotic theory to reveal terms of meaning.

LITERATURE REVIEW

Theory of Roland Barthes

To find out the moral message in the advertisement entitled "لا ينسانا الله" by Zain Group in 2020, this study uses Roland Barthes' semiotic theory. The description of moral messages in advertisement is done in two stages. The first

stage describes the meaning of semiology and the second stage explains the meaning of mythology.

The denotation meaning works as *first-level meaning* in explaining the symbols, so it has realistic and accurate properties with the visible object. The connotative meaning can be explained through symbols by referring to cultural values from the visible object. The meaning adapts to the actual situation. Myth, in the framework of Barthes's thinking about signs, shows the relationship of connotative meaning, which is identical to operate with ideology. While myth works as a *second-level meaning*, the sign in the first system, connotative meaning, which becomes a marker or signifier in the second system. Then, myth begins to interpret meanings containing value systems such as history, politics, morality, culture, etc. (Setiawan, 2014, p. 25).

Roland Barthes is the successor of Saussure's thinking. Saussure was interested in the complex way sentences, but less interested the same sentence which may convey different meanings to different people in different situations (Krisyantono, 2009, p. 270). Roland Barthes uses the characteristic of his theory in viewing and assessing a literary work by creating a perspective on how to read literary works related to real life (Setiawan, 2014, p. 25). In the end, Barthes considers that social life is a form of signification with the meaning that all forms of social life are a separate sign system that can be interpreted like language (Kurniawan, 2001, p. 53).

Because myths also plays a role in conveying messages, myths are also included in the semiological system. Myth in Barthes' view is different from myth in general, such as superstition or things that do not make sense. Myth has the meaning of a language defining a communication system and message. Therefore, Barthes said that the myth arose from the connotative meaning formed for a long time in a society. It already had social class products and had dominated (Pawito, 2007, p. 163).

METHOD

The type of this research is descriptive qualitative. It is systematic, factual, and accurate regarding the facts and characteristics of the phenomenon under study (Indra & Cahyaningrum, 2019, p. 12). According to Creswell (2013), the qualitative research method is a theoretical understanding used in solving various problems both in the social and other spheres.

The data sources of this study used primary and secondary data. In qualitative research, these data are needed as complementary data and used to analyze the data. Primary data are research subjects (informants) relating to the variables studied, while secondary data are data obtained from other sources that support primary data (Siyoto & Sodik, 2015, p. 28). The primary data source is an advertisement entitled "لا ينسأنا الله" by Zain Group in 2020 obtained from social media You Tube. The secondary data sources in this study are some books, journals and theories that support and relevant to this research.

The data collection technique used the viewing and the note-taking technique. Data collection technique is a way for researchers to collect data for the success of a study (Bungin, 2005, p. 113). Data validation is used to strengthen the data obtaining accurate and true data. This step is used to explain the results of the research describing the real object. In this testing technique, it can be done in various ways, namely the extension of participation, persistence of observation, triangulation, and peer checking (Wijaya, 2019, p. 134). Researchers used validation techniques to increase persistence, triangulation, and discussions with expert friends and colleagues.

Data analysis techniques are the last step to analyze and produce the desired research results. The data analysis technique was carried out using the Miles and Huberman analysis model, namely data reduction, data presentation, and drawing conclusions. This is related both before and after the study (Salim, 2006, p. 22).

FINDING AND DISCUSSION

Zain Group is one of the leading telecommunications operator across the Middle East and Africa. The advertisement not only intended for Arab countries but also for countries around the world. Roland Barthes' semiotics has two stages, namely the description of denotative and connotative meaning as the first stage, then the sign in the first stage can be analyzed as a signifier in the second stage. The second stage will produce the myth of the object. Myths are obtained from the representation of connotative meanings that become messages and inherent in society.

Denotation and Connotation Meaning as the First Level Meaning

Based on data collected, researchers found denotation and connotation meaning and myth in advertisement entitled "لا ينسانا الله" by Zain Group 2020.

Table 1 Data analyzed using Barthes semiotics

Scene	Slide	Scene theme
Scene 1	4	Stay at home
Scene 2	5	The soared basic necessities
Scene 3	2	Mecca looked desolate because of the new regulation
Scene 4	3	Saying thank you to heroes of COVID

Based on table 1, four scenes in the advertisement show that in each scene containing the signs as a symbols such as images and texts in the video, then the researchers interpreted the signs. After grounding in the connotation meaning, the researchers developed the myth that contains messages or communication styles inherent in the community in advertisement. The following is a description of the data.

Scene 1 (Stay at Home)



Figure 1. Slide 1

Table 2 Denotation meaning of scene 1 slide 1

Signifier		Signified
Visual	Narrative	
The paper taped to a glass wall with the words "Due to the Coronavirus, we are temporarily closed"	أين اختفى كل البشر؟	The paper pasted serves as information to the reader about the place/building

Connotative meaning: In slide 1, a child is asking to his mother "Where is everyone?" The child feels the streets are deserted and the world seems to have lost its inhabitants. It happened because of the government's recommendation to stay at home and work from home, in order to break the chain of spreading COVID due to interactions between humans. This slide is interpreted as a result of the COVID-19 outbreak increasing the spreading. Then the government came

up with many policies to break the spreading of COVID by closing the schools and other public places.



Figure 2. Slide 2

Table 3. Denotation meaning scene 1 slide 2

Signifier		Signified
Visual	Narrative	
An adult woman walking in with light blue dress and white coat and using mask covers her face partially	ردت ينسانا الشر...	A woman who works as a doctor is returning to her home after finishing her duty.

Connotative meaning: Slide 2 depicts a nurse as the mother of the child who asked to her. She is approaching the child feeling lonely and tries to comfort her by convincing "Bad will leave us". We must be optimistic that all will pass. Schools will reopen and other public places will back to normal.



Figure 3. Slide 3

Table 4. Denotation meaning scene 1 slide 3

Signifier		Signified
Visual	Narrative	
A paper held by a teenage woman reads لن ينسانا الله	لن ينسانا الله، سيؤتينا من الغيب أحلاه	The paper held by a woman is used to inform and remind others.

Connotative meaning: The researchers interpret slide 3 as someone's effort to give enthusiasm and optimism. The woman in the picture seems to give a message on her paper with the words "God will not leave us", meaning that we

do not need to worry. We must believe that God will not let his servants continue to suffer, there must be wisdom behind all events.



Figure 4. Slide 4

Table 5. Denotation meaning scene 1 slide 4

Signifier		Signified
Visual	Narrative	
<ul style="list-style-type: none"> - A grandpa is standing and a grandma is sitting while waving her hand - A grandpa dyes grandma's hair, and the two of them are laughing - A father and his son are playing in hazmat suit. 	<p>فینسینا ما قاسیناه... لن ینسانا الله</p>	<ul style="list-style-type: none"> - Grandpa and grandma were relaxing on the balcony of the house while greeting their neighbors. - Happy grandpa and grandma were enjoying time together - Father and son are playing in a quiet place wearing hazmat suit because they comply with health protocol regulations

Connotative meaning: There are 3 pictures showing the same intention, namely "God will make us forget our suffering" by doing things that make you happy even though there are a lot of sufferings. The existence of a disaster does not mean that we have to be sad, even though this time of calamity requires us to avoid interacting with other people. It actually brings us closer to the people who are really devoted, such as spending time with family to relax, play, etc.

Scene 2 (The soared basic necessities)



Figure 5. Slide 1

Table 6. Denotation meaning scene 2 slide 1

Signifier		Signified
Visual	Narrative	
<ul style="list-style-type: none"> - A man in a blue shirt is looking at a husband and wife in opposite directions - A husband and wife carrying a trolley while looking at an empty food shelf 	سألت الغد ماذا يجي	<ul style="list-style-type: none"> - A man, who go to the cashier because he had finished shopping, was looking at a couple entering the store. - Couples want to shop for groceries but the supplies is over.

Connotative meaning: Several slides appear the impact of COVID. slide 1 illustrates that many people have to buy food supplies and other necessities while staying at home. Because of that, most people take the initiative to shop in large quantities when there is an opportunity to go out. However, as a result, there are also most of them not getting basic necessities because the needed is increasing but the supply is not balanced.



Figure 6. Slide 2

Table 7. Denotation meaning scene 2 slide 2

Signifier		Signified
Visual	Narrative	
<ul style="list-style-type: none"> - A wife who was standing and holding a trolley saw her husband going to the food shelf - A husband facing his wife while spreading his arms 	<p>مابعد العسر يسر؟ والقيمة الصفر؟</p>	<ul style="list-style-type: none"> - The wife is waiting for her husband to check the rest of the food supply. - The husband turned to his wife as if to tell her that there was no more food stock left.

Connotative meaning: The researchers interpret the impact that has been felt by the COVID outbreak. Everyone is scrambling to find basic necessities to stock up on food needs at home, resulting in many shops running out of food. A few people are suffering more because food supplies are scarce and expensive. If

there is no humanistic attitude, the world will be more destroyed. This is where our concern is put to the test.



Figure 7. Slide 3

Table 8. Denotation meaning scene 2 slide 3

Signifier		Signified
Visual	Narrative	
- A man wearing a blue shirt is putting some groceries into the trolley	ردت ينسان الفقر	- A man puts some of his groceries into a couple's trolley
- A woman with a blue shirt is putting food into the trolley		- A woman puts some of her groceries into a couple's trolley

Connotative meaning: The researchers interpret slide 3 as the answer to slide 1 and 2. This scene shows that there are still many good people around us, who care about us and want to help us. Their kindness seems to say "Forget about poverty", which means we do not have to worry thinking about our troubles, because in every difficulty there must be ease.



Figure 8. Slide 4

Table 9. Denotation meaning scene 2 slide 4

Signifier		Signified
Visual	Narrative	
A middle-aged woman sitting on a wheelchair and looking at people carrying cardboard	لن ينسانا الله, وسيغيبنا به عن سواه	There is a person who gives a cardboard box containing basic necessities to the grandmother who is sitting on a wheelchair

Connotative meaning: This scene is an affirmation and strengthening the statement that "God will not leave us. He will give us more than what we need". There is no need to be afraid to face any problem, because God will certainly provide a solution in every problem, especially if it is only a matter of property. He is rich. We can ask Him while trying and praying.



Figure 9. Slide 5

Table 10 Denotation meaning scene 2 slide 5

Signifier		Signified
Visual	Narrative	
<ul style="list-style-type: none"> - Teenage girl is pointing with index finger up while smiling - Someone gives something to the man with green shirt while smiling 	<p>فلا نطلب إلا إياه، لن ينسانا الله</p>	<ul style="list-style-type: none"> - A happy teenage girl is gesturing to us - A teenage boy was very happy because he got some gifts from someone

Connotative meaning: The researchers see the act of helping each other. Because basic needs are running low, difficult to find and increasingly expensive, it has led to the initiative of good people to share and donate. Many people lost their jobs because of this pandemic. That way, Allah helps them through the intermediary of good people to share their food needs to people in need.

Scene 3 (Mecca looked desolate because of the new regulation)



Figure 10. Slide 1

Table 11. Denotation meaning scene 3 slide 1

Signifier		Signified
Visual	Narrative	
<ul style="list-style-type: none"> - An adult man in white shirt is sitting on the sofa watching the TV and 2 children is approaching - An adult man and 2 children are sitting on the sofa and watching the Kaaba in TV - An adult male and 2 children (girl and boy) dressed in white were praying 	<p>والآن أعين الأطفال على الكعبة وفي القلب سؤال في بيت الله منى اللقاء؟</p>	<ul style="list-style-type: none"> - 2 children come to their father and watch TV - A child was surprised and asked his father about the Kaaba which is deserted from worshipers - The father and his 2 children are praying in congregation

Connotative meaning: In slide 3, the researchers saw the scene as some of the other impacts of the corona virus outbreak. Another problem that has a major impact on Muslims is the temporary ban on worshipping the Baitullah (Kaaba). The ban was carried out by the government of Saudi Arabia as a breaker for the chain of spreading COVID, considering that those who came to Kaaba were from various countries.



Figure 11. Slide 2

Table 12. Denotation meaning scene 3 slide 2

Signifier		Signified
Visual	Narrative	
<p>A picture of a white mosque on the TV</p>	<p>قلت ينسانا الداء</p>	<p>A picture of a building that is part of the Kaaba mosque on the TV</p>

Connotative meaning: In scene 2, the researchers interpret a message that everything will back to normal, but we must be patient. The narrative that says "Illness will stay away from us" is a positive thought to continue hoping to Allah that this pandemic will be ended and Muslims can worship at the Kaaba again.

Scene 4 (Thank you COVID's heros)



Figure 12. Slide 1

Table 13. Denotation meaning scene 4 slide 1

Signifier		Signified
Visual	Narrative	
-An adult man in a white shirt is holding a paper and 3 adult men clapping -An adult man dressed neatly in blue while he prostrates in the courtyard of the mosque -An adult man dressed in an orange suit prostrating on the side of the road and an ambulance is behind him	ولا ينسانا الله، ستحط قلوب وجباه...	- A man is holding and lifting a paper giving a message in it and there are 3 men who are clapping while wanting to convey something - A guard / security guard is praying in a deserted mosque yard - An ambulance driver is praying on the side of the road

Connotative meaning: Scene 4 is the culmination of the message the author wants to convey. The researchers saw that there were people staying home and expressing gratitude to the COVID heroes. The heroes took part in preventing the spread of COVID. They would like to thank the supervisors/security guards, ambulance drivers and others for their services in handling the existing COVID cases. By staying at home and reducing interaction with other people means that we are helping in their duties.



Figure 13. Slide 2

Table 14. Denotation meaning scene 4 slide 2

Signifier		Signified
Visual	Narrative	
<ul style="list-style-type: none"> - 5 adults men wearing white and blue clothes are prostrating in a room - 3 adults men (2 unseen), have scars on their faces - 5 adults men in hazmat suit equipped with masks and face shields 	<p>.....على أرض شوقاً وصلاة... لا ينسانا الله</p>	<ul style="list-style-type: none"> - 5 doctors/nurses are praying together in one of the hospital room - Injured face around the nose and forehead - 5 doctors/nurses in hazmat suit are getting ready to work again

Connotative meaning: The researchers interpret slide 2 as the great struggle of the COVID heroes in dealing with existing cases. The most prominent role in this outbreak is all doctors and nurses. They are working all day to provide the best service. The struggle is illustrated by the wounds on their faces due to use of medical masks all day long. The doctors and nurses also prayed and asked to Allah that all of this would end soon, and by Allah's permission they could heal people suffering from COVID.



Figure 14. Slide 3

Table 15. Denotation meaning scene 4 slide 3

Signifier		Signified
Visual	Narrative	
<p>There are many people standing on their balconies clapping their hands</p>	<p>There is an audio sound repeatedly, saying ... لا ينسانا الله ...</p>	<p>People are standing on the house balcony clapping to say thank you with a happy smile</p>

Connotative meaning: Researchers interpret that slide 3 as a form of hope as well as high gratitude to the COVID heroes who have fought all day night. In the picture, people are conveying enthusiasm to the heroes of COVID to keep fighting, through their adherence to health protocols. By not forgetting Allah, our hope will not be in vain. We must believe that cooperation and support each other in any form will be our way to end it all.

The Moral Messages: Myth Analysis as a Second Level Meaning

In Roland Barthes' semiotic theory, myth has four points of view. First, myth is a social reflection created by events that exist in the social itself. Second, myth is a social, cultural, ideological and historical quality that becomes a natural thing and can be made natural. Third, contemporary myths are discontinuous which are present in the form of discourse and not in the form of a long narrative with a standard format. Fourth, myth is a speech that is part of the scope of semiology (Setiawan, 2014, p. 84)

The moral message in this advertisement reflects the current social condition of the world community in dealing with a new outbreak, COVID-19, and describes several social activities as a solution of life and effort to end this new disease outbreak. In the second stage, this research is able to help the audience in explaining the messages contained in the advertisement and increase the audience's appreciation for seeing it. The connotation meanings in each scene become a new marker for myth, so we can interpret the moral message from myth.

Scene 1

The signifiers in scene one indicate the existence of social and ideological reflections that exist in society. The explanation is that the spread of COVID is very easy to happen if there is interaction between people suffering from COVID and other people. The problem is that we do not know the people around us are suffering from the disease or not, because the symptoms of COVID do not appear immediately after contacting it. With this incident, it is true that we must obey the government's advice as much as possible to do everything from home and keep our distance from each other. On the other hand, we must support and give positive energy to the others, because another way to stay healthy and avoid this COVID virus is to maintain our immunity and faith.

Belief in God will strengthen our faith to have a positive view of all events continuously, because behind what we see as negative, there must be positive values that we can take. That way, being with the closest people will make us happy, especially with family. The existence of this epidemic gives every family more time to enjoy time together.

The positive side of the COVID outbreak is getting more time to spend times with family. For a moment we also have more rest time because we stop from busy activities like before. We also have more time to get closer to our God, as a reminder for those who forget their Lord. With steadfast, patient, and

grateful we will be more calm and peace with ourselves. Therefore, it can be inferred that the moral message contained in the first scene is *fortitude, patience, and gratitude*.

Scene 2

The signifiers in scene two indicate a social reflection in the form of social activities that can be proposed as a solution for the world community today during the face of disease outbreaks. The plague that afflicted many people was also a lesson for us to bear the burden together. The burden will feel lighter if we care for each other. We must realize that there are more difficult and suffering than out there. The pandemic teaches us not to be selfish. As long as we are able to help others, then do it. Do not focus too much on yourself because God teaches us to help each other, and it is a form of our efforts to make this pandemic pass quickly.

As human beings, we are advised not to be excessive in worrying because there must be help behind the difficulties given by Allah through any intermediary. God has promised not to let his servants suffer as long as they want to ask Him. Actually no one is really poor, in fact they will feel poor if they do not feel enough or not grateful for everything they have. Real poverty is seen from how much they surrender to their Lord. If we believe and rely on God, none of the troubles will drag on. Human beings were created as social creatures. As a social creature, we are destined to need help from others, because God also teaches us not only established good relationships with good but also with human beings.

This COVID outbreak caused several impacts. Most people lost their jobs and also the basic necessities are soaring. A few people have difficulty for their living. However, God is good, He helps us through the intermediary of good people to help each other by distributing groceries and donations to people in need. By caring for each other, the world will be reconciled. Thus, the moral message contained in the first scene can be implied, namely *helping and caring for each other*.

Scene 3

The signifiers in scene 3 show the existence of a social ideology that develops and persists in every Muslim. We know that the fifth pillar of Islam is the Hajj pilgrimage to the *Baitullah*. However, during this pandemic the worship is prohibited and temporarily limited because it will cause crowds. All that will not last long, we are only required to be patient and steadfast in the

face of trials. Patience will pay off. If we are patient and accept the trials that happen to us, then God will help us.

When we are too busy worrying about the world, sometimes we forget that we shouldn't be too late in sadness. We as human believe must believe that God will not allow His servants to continue the suffering. In any case, we must pray and ask to Allah continuously, so that the problem we are facing now passes quickly. Allah has promised and said that in every difficulty there must be ease. For this reason, cooperation between human beings is needed, including obeying the rules that were made by the government. We must keep trying and praying in order all the problems going away quickly. Therefore, it can be inferred that the moral message contained in the third scene is *to keep praying and worshiping to Allah under any circumstances*.

Scene 4

The signifiers in scene four indicate the existence of social reflection, ideology, social quality and historicity. These markers show the complexity of the problem as well as the actions that have been carried out by the characters in the advertisement. In accordance with what is happening right now, we really need heroes who are willing to fight to help secure and heal the people suffering from COVID. Good cooperation will produce good too. If we obey the existing regulations, the problem will be resolved rapidly.

The characters in the advertisement are people who are very meritorious and have a big role in eradicating this disease outbreak. Thousands of medical professionals are needed to cure the people suffering from COVID. Likewise, ambulance drivers, security etc. have their respective roles. Reflecting on what is happening today, it contains the historic importance of figures having a big role in the current situation such as doctors, physicians, nutritionists, nurses, security guards, etc. They work all day long for our safety and healing.

Seeing this reality, we, as humans who have not been able to plunge in this condition, should say "thank you" by supporting the heroes of COVID to prevent the spread of COVID. We can do that support by complying with health protocols and maintaining immunity and faith. Keep spreading positive energy towards others. Do not scare each other, let alone making each other down.

The existence of a vaccine that appears today is one proof of their efforts to contribute helping all humans. We are all battling COVID. So, it is fitting that we also support each other with positive things. It helps us to go through the trials given by God. God does not give trials, but to elevate the degree of His

servants. Thus, a moral message can be found in the third scene, namely *gratitude and support for the COVID-19 heroes who are struggling*.

CONCLUSION AND SUGGESTION

After the researchers analyzed the advertisement entitled "لا ينسانا الله" by Zain Group in 2020 using Roland Barthes' semiotic theory, the researchers find that there are four scenes with the theme of staying at home and working from home, the soared basic necessities, Mecca looked desolate because of the new regulation, and saying thank you to heroes of COVID. Each scene had 4,5,2, and 3 slides. The researchers found the denotation and connotation meanings in each scene as the first stage of the meaning system. The meaning is obtained and described from the symbols contained in the images and writings in the video advertisement.

Subsequently, the researchers conducted a second stage by using the sign in the first stage as a marker or signifier in the second stage. The second stage is the mythological deciphering meanings in advertisement reflecting the current condition of the world in facing a new disease outbreak, COVID-19. By using Roland Barthes' myth analysis in this study, researchers can reveal social discourse, cultural, social, ideological, and historical contexts in advertisement. What is contained in the advertisement contains the historicity of the state of the world community since the end of 2019 and is still ongoing today. This is also proof that a work cannot be separated from social reflection and we are able to understand one of them by interpreting the signs in it.

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BINARY OPPOSITION AS THE CHARACTERIZATION IN CASEY WATSON'S *A BOY WITHOUT HOPE*

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Abstract: This study aims at examining the characterization of two main characters in Casey Watson's *A Boy without Hope* (2018) through the theory of binary opposition. Binary opposition is one of the theories of structuralism developed by Levi Strauss, which roots from the theory of semiotics introduced by Saussure. Aside from discovering the differences in the way the main characters are characterized, this study uses the plot of the story to discover whether the binary opposing characterization is maintained along the plot of the story. This study thus finds that binary opposition plays a significant role in character development throughout the plot of the story. However, this study limits its action only in observing the relationship between characterization and plot of the story, therefore, explorations on the paradigmatic viewpoints of the story and certain correlation among other intrinsic aspects and extrinsic aspects are suggested.

Keywords: *Binary opposition, literary criticism, structuralism*

INTRODUCTION

Characterization is one of the most essential foundations for writers in developing their story. As a writing technique, most writers attempt to create characters as unique individuals, not as stereotypes. Gioia and Kennedy (1995) define a character as presumably an imagined person who inhabits a story, although this definition raises certain exceptions. In George Stewart's *Storm*, the protagonist is the wind; in George Orwell's *Animal Farm*, the characters are animals. The characterization involves infusing human personalities, motivation, roundness, and dynamics of the personality.

Such dynamics are seen in a book entitled *A Boy without Hope* written by Casey Watson. The book tells how Casey Watson engaged herself in conflicts with a boy named Miller Green and how they resolved their conflicts. This book is a memoir since the writer wrote a story about herself in a certain period of her lifetime. Even though this book is a non-fiction, it is also considered a novel since according to Peck and Coyle (1993). It has a plot that shows the process of resolving certain problems, and some parts of the story are also made up to encourage readers' engagement towards the story. The writer can present an accurate picture of life and make more that the story is being told. Thus, the persons in the story were real. However, since the story is written in the form of a novel, this study identifies Casey Watson and Miller Green as characters that undergo the process of characterization in the writing.

Casey Watson's *A Boy without Hope* tells a story about a boy who grew up lacking affection from his nuclear family. Experiencing traumatic childhood such as being abused and neglected by his family left a deep wound to Miller's mental condition. Upon finding Miller on a railway track, alone and unclothed, Casey wanted to help him and foster him in her foster care house. Casey felt that she had a duty to foster mentally disturbed kids who considered difficult and hopeless at first impression. When Casey first met Miller and found out the reality about his distressful childhood, she felt doubt that this kid could ever heal and love at all.

On the other hand, Miller seemed to have no idea how to build meaningful relationship full of affection and compassion because of his abusive parents. When Casey decided to count herself in to help recovering Miller's trauma, she assured herself that she was more than capable of controlling Miller and thus healed him from his pain. However, Miller's change of behavior was not as Casey had expected.

The way Casey Watson developed her story inadvertently shows opposite personalities between the main characters' personalities. Such opposite characterization encouraged us, the researchers, to observe whether such opposition continues up to the end of the story. Using the theory of binary opposition, this study examines the characterization of two main characters in Casey Watson's *A Boy without Hope*. Furthermore, this paper limited the discussion to the way the main characters' personalities in Casey Watson's *A Boy without Hope* are characterized and developed throughout the plot of the story within the perspective of the theory of binary opposition. Concerning the techniques of characterization, it is going to be suggested in further studies.

LITERATURE REVIEW

Structuralism began in France in the 1950s in the anthropologist Claude Lévi-Strauss (1908 – 2009) and Roland Barthes (1915 – 80). However, the root of structuralism is in the thinking of Ferdinand de Saussure (1857 – 1913) with

the theory of semiology or semiotics. Culler (2000) summarizes that instead of describing experience, the goal (of structuralism) is to identify the underlying structures that make it possible. Because of its interest in how meaning is produced, structuralism often treated the reader as the site of underlying codes that make meaning possible and as the agent of meaning. Furthermore, Barry (2017, 2020) argues that the essence of structuralism is the belief that things cannot be understood in isolation. Things have to be seen in the context of larger structures they are part of. The structures in question here are those imposed by the way of perceiving the world and organizing experience.

The anthropologist Claude Lévi-Strauss applied the structuralist outlook in the interpretation of myth. In interpreting an individual myth, he would place the individual story within the context of the whole cycle of tales connected with the origins of the myth. On this, the story and the cycle it is part of are reconstituted in terms of basic oppositions/binary oppositions: animal/human, relation/stranger, husband/son, and so on (Rivkin & Ryan, 2017). Concrete details of the story are seen in the context of larger structure. The larger structure is then seen as an overall network of basic 'dyadic pairs' which have obvious symbolic, thematic, and archetypal resonance, such as the contrast between life and art, male and female, town and country, telling and showing, etc. Thus, the theory of literary structuralism is a theoretical approach to literary texts that emphasizes the overall relationship between various elements of the text. Eagleton (1996, 2011) emphasizes that the relations between the various items of the story may be ones of parallelism, opposition, inversion, equivalence, and so on; and as long as this structure of internal relations remains intact, the individual units are replaceable. Thus, these items or elements only get their meaning in the relation, either the association relation or the oppositional relation. The studied relations can be related to micro texts (words, sentences), a wider whole (stanzas, chapters), and intertextual (other works in certain period).

METHOD

This study was conducted after reading a book entitled *A Boy without Hope* written by Casey Watson. This 229-pages book was originally published on October 25, 2018, by Harpers Collins publisher in the United Kingdom. The data source of this study is in the form of an electronic publishing or e-pub. As a literary criticism, this study was intended to identify and classify the different ways of characterization between the two main characters: Casey and Miller. As a literary criticism, this study approached the text objectively by only focusing on the text without considering the author, the universe, and the readers (Abrams, 1971). Among the objective theories, structuralism was selected to be utilized in this study since the theory envelops the theory of binary opposition. After discovering the data related to the characterization of the main

characters, using the perspective of binary opposition, this study classified the personalities into opposing personalities and classified them and observed on the development of the characters throughout the plot of the story.

The findings and the discussion of this paper are delivered based on the significant characterization of the main characters and based on the plot of the story: the exposition, the rising action, the climax, the falling action, and the resolution (Kennedy, 1987). However, several other details of the characterizations and the plot are not mentioned and thus are suggested for further research.

FINDINGS AND DISCUSSION

The Exposition

Within the discussion of the findings below, the paper only focuses on several characterizations: age, health, ability to adapt, and knowledgeability. Firstly, in the exposition of the story, both characters are characterized as possessing different ages. Furthermore, even though the age is not explicit, but from the excerpt below, Casey is mentioned as having granddaughters.

Excerpt 1

I held two hot, sticky hands in mine- those of my two darling granddaughters, whom I was about to lead, suitably subdued, back into the dining room. (ABWH, p.1)

The excerpt above shows that Casey was old enough to be a grandmother, having "two darling granddaughters". It is different with Miller, who was still a child at 12 years old but physically small, as shown by the excerpt below.

Excerpt 2

Miller was definitely on the small side for twelve. He looked more like ten an impression already heightened by his strange, child-like antics and apparent lack of self-consciousness. And he had strange darting eyes that never quite looked directly into mine. His hair was dirty and matted, and in need of a good trim, and his clothes were far too small for him. Not for the first time, and I'd seen a lot of kids from all sorts of backgrounds- I wondered how a child who had been in care for so many years could look so urchin-like and disheveled. (ABWH, p.25)

The excerpt above shows how Casey perceived Miller's age and Miller's physical appearance when Miller came to the foster care. This study also found that Casey had the experience to deal with children with different backgrounds through the excerpt. Casey saw and expressed her opinion on Miller also emphasizes the findings on the different ages between Casey and Miller. Within the perspective of binary opposition, the data above show both characters' opposing ages that imply opposing experiences in life.

Secondly, both characters are characterized as possessing different ways in managing changes. Casey is described as a professional foster carer who felt that she needed to have a routine, but she did not. The excerpt below shows that Casey felt like she had similar traits with her son who had Asperger syndrome.

Excerpt 3

Change. Change is good. Change is necessary even. And, as a resilient foster carer, one might imagine it was something I coped with brilliantly. And, in the main, for most of the time, one would have imagined right. Because I did. Especially given that on the surface, our household never had a routine, not in the conventional sense.

But, deep inside, I knew I shared some of the traits of my Asperger's son.

Yes, I could cope with chaos easily, but only as long as certain things were set in stone. It wasn't necessarily visible, because my real routine simply bummed away in the background. The forefront of my life could be as messed up as it liked, as long as some things never changed, as long as what really mattered was set stone. (ABWH, p.8)

The excerpt above shows that she always needed routine, although she actually could manage changes in her work. The way Casey talked about her problems is also considered binary opposition, since the excerpt above presents how Casey showed a calm and registered characteristics to hide her Asperger-like syndrome. The topic of change was written differently regarding Miller's situation, as presented in the excerpt below.

Excerpt 4

'Miller was a little bit afraid of another move so quickly, so we had a teeny bit of a job convincing him to get into the car... 'But it's all okay now,' she trilled. 'We're finally on the road'. (ABWH, p.19)

The excerpt above was taken from Libby Moran, a social worker, telling Casey about Miller's reluctance to get into the car to go to Casey's foster care. In that day was also the day when Casey met Miller in person for the very first time. Libby's explanation about Miller's fear of things moving quickly shows that Miller was not accustomed to seeing cars or going outside of the previous house, thus making him difficult to change his perception when he had to enter the car.

Thirdly, both characters are characterized as having different health conditions. Although she was old enough to be a grandmother, Casey could manage her health and showed that she could do a lot of tasks, as shown in the excerpt below.

Excerpt 5

Birthdays, too, of course. Not to mention all the associated parties. Particularly those of my grandkids, in which my role was unchanging: chief entertainment officer, chief caterer and, invariably, chief bouncer as well. (ABWH, p.1)

The excerpt above shows how Casey, who is old but still active in various events, could do many things. It shows that Casey was still in good health although she was old. Meanwhile, the condition was different with Miller, who was still young but had some health problems, especially sleep problems, as shown in the excerpt below.

Excerpt 6

"So he's on medication to help him sleep then?" I asked Libby.

Oops - glad you spotted that,' she said, delving once again into her capacious bag, and pulling out a plastic bag with a tablet box inside it. 'Don't want to land you with another load of problems, do I? Though there's only a few days' supply in there, I'm afraid. You'll need to get in touch with your GP to get some more organized. He takes the maximum adult dose. She consulted her notes. Three per night, 7 p.m. (ABWH, p.23)

The above passage shows Miller's health condition that he had sleep problems. As a twelve-year old child, he had to take sleeping pills for the adult dosage. From both excerpts above, the study finds that each character is characterized also provides binary opposition. The old-age characteristics mostly imply health issues in reality but, in the story, Casey is characterized as old but healthy, while the young-age characteristics mostly imply vitality and health in reality but, in the story, Miller is depicted as young but not healthy with lack of sleep.

Lastly, what needs to be underlined from the excerpts above is the way Casey saw Miller. Casey perceived Miller as an unhealthy child coming from abusive parents in need of her help, while Miller was just a child being a child not knowing what he wanted because of the unhealthy ways of parenting from his parents. Casey knew she wanted to help him while Miller did not know whether he needed help. On this fact, the binary opposing knowledgeability of both characters are also important to be reckoned in this study.

From the findings above, in the exposition of the story, both characters possess binary opposing characteristics within themselves and between themselves. The table below shows the binary opposition between both characters.

Table 1. Binary opposition of the characterization in the exposition of the story

Characterization	Casey	Miller
Age	Grandmother old	Twelve-year-old
Ability to adapt to change	Adaptable to change	Unadaptable to change
Health	Strong and healthy	Lack of sleep and unhealthy
Self-Awareness	Knowing of what she wanted	Unknowing of what he wanted

The Rising Action

Within the rising action, there are also several aspects to be focused on in this paper. These aspects have not been discussed in the previous section and are assumed to exist due to the conflicts between both characters that rise in the story.

Firstly, both characters are characterized differently as in the aspect of thoughtfulness. Based on the situation in the story, Casey and her husband, Mike, had a foster care house that foster children who needed shelter. One of them is a boy named Tyler, as mentioned in the excerpt below.

Excerpt 7

Mike walked up to Miller's side, making the most of the disparity in their sizes. Mike was a big man – six foot three-and Miller was short and skinny. 'Come on, lad,' he said, standing close but being careful not to touch him. 'Forget social workers for tonight, hey? Let's go in and meet Tyler. Then you can have a look at your room before settling in for the night. How does that sound?' (ABWH, p. 25)

The excerpt shows that both Casey and Mike were very thoughtful to be able to make their house as a foster care house for children. In addition, the excerpt shows that Miller had been prepared a room that he would share with Tyler, another foster child in the house. In contrast, Miller was characterized as an ignorant child, as shown in the excerpt below.

Excerpt 8

It was just before two when I was awoken by the sound of banging. And as I sluggishly dragged myself from sleep into alert mode, I soon worked out it was coming from Miller's room. I lifted the duvet back and padded across the landing to investigate, only to find he was bouncing up and down on his bed, fully upright, as if practicing for a trampoline tournament. He giggled like a toddler when he saw me. (ABWH, p.30)

The excerpt above shows that Miller, who had a history of sleep problems, could not fall asleep in his room. Then because of his difficulty in sleeping, he busied himself enjoying the new bed, doing whatever he wanted, ignoring other people and the time for other people to rest and sleep. The study also finds that Casey was starting to be disturbed by Miller's actions from the excerpt. What needs to be underlined in this finding is that Miller's ignorance comes from his childishness and innocence when he found freedom as he giggled, finding the activity was amusing. Thus, Casey and Miller are characterized oppositely based on the thoughtfulness aspect based on those excerpts above.

Secondly, in the aspect of patience, the two characters are characterized differently too. This is in relation with the different age characteristics. Casey is characterized as a wise and patient woman, as shown in the excerpt below. The situation of the excerpt is that Casey was on the driveway taking Miller to town to buy necessities and to get closer to Miller. On the way, Miller was asking a lot of questions like a child who had never got a chance to ask questions before.

Excerpt 9

I managed to meet his eye, even if only briefly. 'Goodness me,' I said. 'One question at a time, please, Miller. And maybe it should wait till we get into town, eh? There are lots of new road works and I don't want to end up in the wrong lane or something. Okay? And could you stop yanking my seat back while you're talking, please?'

'Okay,' he said. (ABWH, p.62)

The excerpt shows that Casey is characterized as holding down her anger by saying "Goodness me". Since she knew there would be troubles if she did not concentrate on the road they should be taking, she chose to put down her anger by explaining the troubles and requesting Miller to hold down his questions using the word "please". However, as previously mentioned that Miller is characterized as a child being a child, he is characterized as a childish and impatient child as implied in the situation above and shown in the excerpt below.

Excerpt 10

I crossed the road, but as I did so he sprinted a few yards down the street. 'New game or I'm gone,' he said.

I walked towards him. Again, he sprinted off a few yards.

I carried on walking. 'We didn't say anything about buying a game, Miller,' I told him. 'And do you really think that this kind of behavior will get you anything?'

"Well, I'll stop if you say you'll get me one." (ABWH, p.66)

The excerpt above shows that as a child who did not have a normal childhood, Miller felt that Casey, her new mother, could buy him a new game in a game shop. The excerpt also shows that Casey did not have any plan to buy him a game. When Miller's impatience rose, he gave Casey a choice that he would go away from Casey's foster care house if he did not get the game. As one of the conflicts arising in the rising actions, this excerpt implies that Casey did not feel content being in Casey's foster care because he did not get what he wanted. However, since Casey did not eventually buy him the game, the conflict rises to the point where Casey and Miller did not interact to each other. However, the way they expressed their emotions are also different, as the below excerpt shows.

Excerpt 11

Mike did try he went up twice to suggest a kick-about, or a bike ride but though Miller was at least chastened enough not to give him any backchat, all his answers had been mumbled, grunting versions of 'no', and on one occasion he'd even been back in his duvet cocoon, despite the warmth of the afternoon, too apathetic even to fire up the telly. (The PlayStation, naturally, was now off-limits.)

Yes, he'd come down for food, but it was joyless and mostly silent, all of us, I decided, too busy inhabiting our own private universes of disgruntlement. (ABWH, p. 71-72)

The excerpt shows that Miller is characterized to be more expressive in action than Casey in expressing unhappiness. Miller was unhappy because he did not get the game that he wanted, while Casey was unhappy because of Miller's childish behavior. Miller expressed his unhappiness by doing unhappy things, while Casey chose to be silent but watching him. Such characterization is assumed to be related to the different age aspect of both characters, and the way they handle unhappiness in life.

From the findings above, in the story's rising action, both characters are characterized as possessing binary opposing characteristics and between themselves. As the previous finding shows that the narrative of "knowing what you want" becomes the narrative of the story, becoming the conflict in the story. The table below shows the binary opposition between both characters in this rising action.

Table 2. Binary opposition of the characterization in the rising action of the story

Characterization	Casey	Miller
Thoughtfulness	Thoughtful	Ignorant
Patience	Patient	Impatient
Emotional expression	Silence, no action	Silence, with actions

The Climax

Within the climax of the story, there are also several aspects to be focused on in this paper. These aspects have not been discussed in the previous section and are assumed to exist due to the conflicts between both characters that reach the climax in the story.

As previously mentioned, that Casey is characterized as showing silence with no actions in expressing her unhappiness, and Miller is characterized as showing silence but with actions, this characterization becomes the starting point of the climax of the story. The climax of the story deals mostly with the inability of both characters in communicating to each other. This aspect is communication style aspect. As shown in the excerpt below, Casey is characterized as using indirect communication style.

Excerpt 12

But it seemed my strategy - to leave Miller to stew while I counselled Tyler and tidied the kitchen - was going to bear fruit. When I put my head round the living room door twenty minutes later, and told him it was now time to leave, I didn't get so much as a peep of protest in response. No, he didn't exactly leap up in a state of excited anticipation, but he did, thank goodness, follow the pair of us out to the car. Indeed, his only protest was a silent one, in that he wouldn't properly put on his trainers; just slopped out with them untied and squashed down at the back, under his heels.

Okay, I thought. Leave it. Let him score that small point. Because getting him into the car- and with the child lock deployed-was by far the biggest, most important one. (p.101)

The excerpt above is taken from the situation when Casey was trying to ask Miller to go to school. Since they were not talking to each other, Casey chose to talk to Tyler loudly when she counselled him so that Miller could hear from the living room. When she asked Tyler to come to school, she found that Miller was also following her request. While Miller is characterized as a silent person who is more direct in action. In the previous parts of the story, he was characterized as using direct communication style when he asked Casey to buy him a game. But when he did not get what he wanted, he showed silence but still provide direct actions. The excerpt above shows that Miller understood what he was told to go to school, so he directly followed Casey and Tyler into the car.

Excerpt 13

Shaken, yes – there was absolutely no doubt about that – but still not sufficiently stirred. He just glared back at me, his eyes darkening, his gaze fully focused. ‘I. Never. Took. Them.’ he said evenly. ‘I. Didn’t. Go. In. His. Room.’

I shook my head in frustration. ‘Miller, like Ty said, there is no one else in the house, so if they’re gone, then you most certainly did take them.’ I held his gaze. ‘And now is your opportunity to tell me the truth. So stop this right now and just tell me where they are.’

He turned away from me, and for a moment I felt an urge to yank him physically back to face me. It wasn’t only Tyler he had managed to goad into the thought of physical violence. ‘I hate this house,’ he said, as he too stomped back towards the house. ‘I can’t wait to start school so I can get out of here!’ (140)

The excerpt above is taken from the situation where Tyler lost something in the bedroom and blamed Miller for taking it. Since Tyler lived longer than Miller in the house, Casey was inclined to trust Tyler. The excerpt shows that Casey’s emotion was rising as she discovered that Miller had been very determined to be as he wanted. Casey was at the point of doing physical violence to Miller, but the existence of Tyler stopped her. On the other hand, Miller is characterized as determined that he did not take Tyler’s things. He used short words to emphasize his directness in speaking what he believed to be the truth. However, since he felt that he did not get any trust, he communicated his feelings that he hated the house and wanted to get out of the house. Based on this discussion, the excerpt shows that Casey was characterized as having a hard time understanding Miller. She is characterized as a person who had provided everything for Miller, but Miller did not give something back. At this point, the aspect that is being binary opposed is the aspect of desire: Casey wanted Miller to be her good son, but Miller did not want to be her son.

The other aspect that becomes significant in the climax is the aspect of thoughtfulness about trauma. After expressing her anger to Miller about what he did to Tyler's things and discovering him smoking a cigarette, Casey couldn't find Miller in his room but later on found him in a closet. At this point, she realized that she made a mistake on expressing her anger to Miller that made Miller re-experienced his trauma with his real parents.

Excerpt 14

'Miller, sweetie, was this when you were little? Did you get closed in a cupboard? Was it when you lived with your parents?'

Silence. 'It's okay, love, I won't speak, then. I'll just sit here for a bit. It's okay for you to talk by yourself.' (ABWH, p.150)

The excerpt above shows that Casey tried to gain Miller's attention by saying "love" and provided him a space to talk. Then he told stories about how he could end up locked in a closet because of his mistakes when living with his parents and grandparents. What needed to be underlined in this excerpt is that Miller seemed to realize what triggered his trauma while Casey had not realized that what triggered his trauma is not only the parents but also the grandparents, especially his grandmother.

From the findings above, in the climax of the story, both characters possess binary opposing characteristics and between themselves. As the previous finding shows that the narrative of "knowing what you want" becomes the narrative of the story, becoming essence in the climax of the story. The table below shows the binary opposition between both characters in the climax.

Table 3: Binary opposition of the characterization in the climax of the story

Characterization	Casey	Miller
Communication style	Indirect	Direct
Desire	Wanted Miller to be a good son to her	Did not want to be Casey's good son
Realization of Trauma	Did not realize that what she did triggered trauma	Realized that what Casey did triggered trauma

The Falling Action

Within the story's falling action, there are also several aspects to be focused on in this paper. These aspects have not been discussed in the previous section and are assumed to exist due to the realization between both characters that reaches the falling action in the story.

After discovering that Miller had burnt Tyler's things, made Tyler went out of the house, had been keeping a knife, and made fire in the house, Casey chose to send her away for the summer holidays. At this point, Casey is characterized as thinking that Miller was becoming a burden to her and her family, and Miller is characterized as realizing that thought.

Excerpt 15

'So you are sick of me,' he'd retorted. 'I knew you were. Hah. And you just said it.' He crossed his arms over his chest. He sounded pleased with himself.

'No, I'm not,' I corrected. 'But I tell you what I am, Miller. I am at a loss. To understand why you want to make me sick of you. Why you keep wanting to stop people trying to help you.'

'I don't need help. I just want to be left alone!'

And, at that moment, it was the hardest thing not to grant him that very wish. (ABWH, p.184)

The excerpt above shows that Casey is characterized as having the most problems in the story. She is characterized as unknowing of what Miller needed most and she just thought of herself and her family without realizing that everything did not make Miller happy. Miller is characterized as realizing what he wanted to do to make himself happy, that is being alone. Based on this finding, the aspect being opposed is value: family value and individualism value.

After spending several days with Mavis, another foster carer, Miller is characterized as having changes in behavior. He seemed to have realized that he is not a child anymore and understood that he needed to learn about things, although the way he learned things was not as normal as other children would do. On the other hand, Casey is characterized as not having changes in behavior. She still treated Miller as a child as presented in the excerpt below.

Excerpt 16

'That's fine, love,' I replied. 'Then into bed and off to sleep, okay?'

Now he did look up, presumably because he was surprised I hadn't taken the bait. I smiled at him. 'Sleep tight. Hope the bed bugs don't bite.'

'God. I'm not five,' came the muttered response. (ABWH, p. 204)

The excerpt above shows that Casey is characterized as a woman who needed to show her feeling of affection the Miller, while Miller is characterized as a child who did not need affection. This is in accordance with the previous finding about the aspect of desire. Casey still wanted Miller to be in her care, but Miller did not seem to care about it. However, at last, Casey realized that she had to focus more on her family, not on Miller, as presented in the excerpt below.

Excerpt 17

'Yeah, well, I have a lot of thinking time. Mum, the nicer you try to be to him, the worse he seems to treat you. Perhaps, I don't know, he just doesn't fit well in a family. Perhaps he needs not to be in one. Have you ever thought of that? Anyway, he's gone now,' he said, as he set about making coffee. 'And I'm off to meet Denver, so you can have some of your precious "me time". So will you go and grab your rubber gloves and cleaning bucket or shall I?' (ABWH, p. 207)

The above excerpt shows that Casey is characterized as realizing her priority in life with the help of Tyler. She seemed like the Miller's fragility blinded her and could help her and provide her family. However, the reality was not that simple. Miller was characterized as a very different child coming

from an abusive family and having trauma for affection. She seemed to expect that Miller would be happy with her and her family, but Miller seemed to not expect any affection from anyone because of his traumatic experience.

From the findings above, in the story's falling action, both characters are characterized as possessing binary opposing realizations. In this part, the most important realization is the realization of what Casey and Miller wanted. The table below shows the binary opposition between both characters in the falling action.

Table 4: Binary opposition of the characterization in the falling action of the story

Characterization	Casey	Miller
Self-Awareness	Tried to push Miller to accept her love	Realized that he was better to be left alone
Treatment	Treated Miller like a child	Did not want to be treated like a child
Affection	Affectionate to Miller	Did not like to be the object of affection
Expectation	Expected to have Miller as a part of the family	Expected to not have any family

The Resolution

Within the resolution of the story, there are several aspects of characterization that binary opposed between both characters. Firstly, the aspect of guilt is being binary opposed in this part of the story. After realizing that Miller did not want to be treated as a child and did not expect love from her, she consulted Christine, another social worker that convinced her that Mavis is suitable for Miller, as she emphasized in the excerpt below.

Excerpt 18

'Forgive my bluntness, Casey, but that's all true. They don't. Which is not to say society should, or has, given up on him. Just that, for some kids, other solutions, other situations, need to be found. If there's to be any hope of that sad state of affairs being corrected, that is. You know, I was a bit bemused that you seemed so keen to take him on, to be honest. I mean, I know it was an emergency situation, which tends to colour things. But, given your lovely family, and not least your commitment to your youngest son, Tyler, I was genuinely shocked that you were so keen to take him on.' Where did I start? Because I was already doubting that I was in the right frame of mind? Because John was leaving? Because I wanted to prove to

his successor that I was some kind of fostering superhero slash legend? Because I was trying to prove that to my flagging self? (ABWH, p. 218)

The above excerpt shows that Casey is characterized as feeling guilty for being left by another child named John. She also wanted to show to, herself, Miller, and the other social workers that she could be a superhero in saving Miller into her foster house. But in reality, through the perspective of the other social worker, Casey realized that Miller did not want superhero and did not feel guilty of what he did since he is characterized as not requiring affection.

Secondly, the aspect of acceptance of reality becomes an important binary opposition in this part of the story. At the beginning of the story, Casey is characterized as eager of being Miller's mother looking at Miller's condition at the time, while Miller is characterized as unknowing of what he wanted, whether he wanted a family or not. Now, in the end of the story Casey is characterized being more relaxed to accept that Miller only need a foster carer, not a mother. Miller is characterized as being wiser to accept the conditions that he had two foster carers, Casey and Mavis, as being shown by the excerpt below.

Excerpt 19

And who knew? So far, our shared arrangement has worked out. There is no pressure and the logistics of it are more or less left to us carers. If Mavis has plans for Miller on a particular weekend, she phones in advance and lets us know, and similarly, if something comes up for us, we give as much notice as we can and rearrange. It also means that even if we've had Miller one weekend, if Mavis is having a struggle with him, she can ring us and ask for us to do an extra night or two.

And, to our delight and surprise, Miller seems to be thriving with this set-up. One might think that someone with such an appetite for control, would hate the uncertainty and the constant moving around, but he doesn't. It seems he actually prefers to be in the midst of chaos. Organised chaos at least, at least when he's not in school, whose routines and order, and dependable structure, he seems to love. Not so queer as folk, eh? But perhaps the whole 'family as gold standard' idea isn't for everyone. When not in school, he is still a paid-up member of the resistance, and this must be linked directly to his childhood. No matter how we professionals think that order and structure is the only way for some of these kids, it clearly isn't. They rebel against it because it isn't their norm; confrontation is their 'comfort blanket' and they still crave it, no matter how bad it seems to us. (ABWH, p. 221)

The excerpt above shows that both Casey and Mavis were held responsible to the fostering of Miller. Casey especially is characterized as realizing that family is not for everyone. On the other hand, Miller accepts more in having two foster carers, Casey and Mavis. By having two foster carers, Miller is characterized as having a change of personality, as being wiser and more affectionate as shown in the excerpt below.

Excerpt 20

Dear Ty

I hope you have a lovely Christmas and I bet Casey and Mike get you a well nice present. I wish I could buy you what I want to get you, Ty, I promise I do. And one day, when I'm rich though my hacking and stuff, I will get you the best new guitar that money can buy, I swear down! I have done a lot of bad things, and some of them to you and your family, but my biggest mistake was cutting your guitar strings. I wish I had never done that. I wish I could take it back. If I could pick a brother it would be you. Merry Christmas and see you in the New Year.

Miller x (ABWH, p. 221)

The above excerpt is Miller’s letter to Tyler. As shown by the excerpt, Miller was starting to feel guilty of what he did in the past. The excerpt also shows that there is a growing affection within Miller that he showed by saying that he loved Tyler as a brother. This act surprised Casey somehow. With all the troubles that she had faced with Miller, she expected that Miller would not change, however, Miller changed. Thus, this aspect of expectation is the last aspect being binary opposed in this part of the story.

From the findings above, in the resolution of the story, both characters are characterized as possessing binary opposing realizations. In this part, the most important realization is the expectations. The table below shows the binary opposition between both characters in the resolution.

Table 5. Binary opposition of the characterization in the resolution of the story

Characterization	Casey	Miller
Guilt	Felt guilty for being unable to provide love for Miller	Did not feel guilty of what he did to Casey and the family
Acceptance	Accepted the situation that Miller did not need family	Accepted the situation that he had two foster carer
Expectation	Expected Miller to be stagnant as a troubled boy	Surprised everybody by showing affection

CONCLUSION

The small findings show that, through the structure of the plot, binary opposition becomes significant in presenting the character development of the main characters. One aspect of the use of first-person point-of-view is also important to be underlined in the findings since it develops the narrative to bring the readers to follow Casey’s sequences of emotions are seen. Still, Miller’s sequences of emotions are unseen throughout the story. Such method of storytelling also shows how Casey was characterized positively while Miller was more characterized negatively. Such way of narrative is also considered as binary opposition. What needed to be underlined is that both characters are at

different psychosocial stages and different ways of looking at reality. Therefore, further studies are suggested to be conducted on those aspects.

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SOCIAL EXCHANGE IN MATILDA FILM BY ROALD DAHL BASED ON PETER BLAU'S PERSPECTIVE

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Abstract: People tend to gather with people who have the same orientation and can help to fulfill the needs and desires of each. This difference causes variations in behavior among people. In social life, variations in the behavior of each individual are often found, although sometimes they have similarities in opinion. Differences in people's behavior are also influenced by several factors such as specific goals, economic background, social strata, etc. These differences in behavior underlie the birth of social exchange theory based on Peter M. Blau's perspective. This research is included as descriptive-qualitative research. The data sources that the researchers used in this study are primary data sources in the form of Matilda film by Roald Dahl and secondary data sources in the form of several literature related to the theory of literary sociology, social exchange, and social interaction. The researchers collected data through listening, watching, and note-taking techniques. The results of this study indicate that there are several forms of social exchange in the film caused by different factors, namely Matilda's loneliness, mutual love, anger, and several other contexts. The social exchange demonstrates how people who share the same orientation can help fulfill each other's needs and wants.

Keywords: *Social exchange, social interaction, sociological literary*

INTRODUCTION

In the social system, humans have different views, ideologies, and desires. This different way of thinking leads to social interaction in providing what each individual wants (Maliki, 2012, p. 81). Through social interactions that occur, people know who has the same goals to make a "circle" with them (Maghribi,

1988, p. 67). This phenomenon arises because people tend to build relationships with people on the same side and can provide benefits (Emerson, 1976, p. 345).

In addition to the community's instinct to meet other parties who have the same goal and can provide benefits, the obstacles or problems faced by each individual are the main factors for the emergence of the phenomenon of social exchange in people's lives (Audah, 1900, p. 52). Everyone has different motives and goals in social life. But at the same time, everyone knows that everything he wants can only be achieved with the help of others (Cropanzano & Mitchell, 2005, p. 876). From this statement, humans finally decide to carry out "transactions" of behavior and actions among each other.

Social exchange is a form of social interaction defined as the behavior of giving one thing in exchange for another. Through social interaction, transactions will be realized among the people. This transaction arises when both parties allow each other to fulfill their desires, both morally and materially (Suyanto & Amal, 2010, p. 62-63). The phenomenon of social exchange that occurs in people's lives is a situation where two parties carry out a reciprocal process between individuals and groups, individuals and groups. This reciprocal process takes place based on the needs of each party (Blau, 1964, p. 195). People will know who can provide what they need, then build good relationships through social interaction. People who find something they want from someone else or pay for them also think of a reward if it is achieved.

In achieving a reciprocal process, the element of power behind each party can affect the imbalance between the things exchanged. It happens because the social structure around the community is one of the crucial things in social exchange. Therefore, the nature of the phenomenon of social exchange is inequality (Muhammad, 2015, p. 107). The meaning of imbalance is the possibility that one of the parties will not receive a response equivalent to what has been given. Imbalance can also mean that although the responses received by each party are the same, the level of satisfaction varies between them.

Although social exchange is one factor that influences social action, not all social actions result from social exchange. It is in accordance with what Peter Blau said in his book. Peter also explained that social exchange occurs because of the desire for social rewards that lead to the interests of individuals in small groups. According to Blau, the rewards he receives can be in the form of esoteric (emotions, honor, etc.) or external (money or favors) (Blau, 1964, p. 195). Blau also said that the process of social exchange is limited to actions that

produce rewards. It then resulted in differences in social power between communities (Upe, 2010, p. 183).

LITERATURE REVIEW

Film

According to the KBBI, film is a living picture story. Film in English is called motion picture (live picture). Film as an excellent historical recorder. Films can also have functions in terms of educative and instructive, from the lower level to the scientific level. They were assessed based on pre-determined results or goals. Film works result from collaboration or collective work of various artists and technical employees, branches of art such as painting, sculpture, literature, and music (Limbong & Simarmata, 2020, p. 241). The film is a genre of art based on audio-visual storytelling or stories told to the audience through a series of moving images (Zoebazary, 2013, p. 104).

From the above understanding, it can be concluded that film is one of the communication media that contains artistic and cultural values. By combining sound and image elements in it, the communication is more effective, and the intent to be conveyed by the messenger can be captured and appropriately understood by the audience or the recipient of the message (Limbong & Simarmata, 2020, p. 241).

Social Exchange by Peter Blau

Humans act logically and rationally. Each person sets goals and determines for himself the most efficient way within the framework of society and social life to achieve these goals (Audah, 1900, p. 98). Social Exchange is the exchange of rewards (or punishments) between at least two people; the exchange is direct rather than indirect, and it is the actual behavior rather than the norm that determines what behavior should be." However, some of the most interesting implications of his propositions on justice become clear only if the analysis is not limited to direct social exchanges in face-to-face contact but is extended to indirect transactions that occur in complex social structures (Audah, 1900, p. 100).

Two requirements must be met for behavior that leads to social exchange. These requirements are: First, the behavior must be oriented towards goals that can only be achieved through interaction with other people.

Second, the behavior should aim to obtain the means for the attainment of these goals.

The main concern of Blau's theory is on changes in social processes that move from simple social structures to more complex social structures. This concern can be seen in the development of stratification systems in more complex groups. In the early stages of group formation, individuals try to demonstrate their value to the group. The members will give different values, so that happens status differences. Not everyone is able or willing to take on group leadership responsibilities. As a result, some of them will step down and give others a chance for a position (Blau, 1964, p. 195).

The existence of power differentiation can increase the level of need for social integration of different statuses. In this case, there is an exchange relationship related to the problem of stratification. Exchanges occur when the relationship is favorable to high or low-ranking members. However, if the power relationship is coercive, an unequal exchange relationship occurs and is maintained using negative sanctions. Such power is fraught with problems because it can breed resistance. For this reason, for society to function properly, those under it need to comply and carry out their daily obligations with the direction of those in power. Therefore, it is wise if those in power as much as possible lower the potential use of that coercive power (Blau, 1964, p. 196).

In addition, Peter Blau also pays attention to dynamic processes in society. Therefore, Poloma (2007, p. 94-97) mentions several dialectical forces related to social exchange, such as:

a) Dilemma is a problematic situation where a person has to choose between two confusing options. In these circumstances, crossplay also applies. The person concerned will determine his choice as a decision that will be taken to get what he wants.

b) Differentiation distinguishes between rights and obligations based on the social background that affects age, gender, and occupation. The existence of these differences will affect the person in obtaining rights and fulfilling his obligations.

c) Dynamic is the movement of social order that results in changes in the order of their lives. These movements affect the social conditions and attitudes of others towards them.

d) The dialectical process is a contradiction process involving two things in which something new emerges. In this process, the relationship is

very influential because conflicts that occur automatically will cause a particular result to become something new due to the process.

METHOD

This research is qualitative research where researchers are required to master the theory used as well as possible. It is necessary because mastery of the theory influences the researchers' analysis when they raise the phenomenon of society related to the theory. This analysis and description of researchers on facts and phenomena is the characteristic of qualitative research (Siswanto, 2005, p. 57-58). This research is descriptive research when viewed from its nature. Descriptive research means where the researchers analyze the phenomena in the film by describing what it is. When viewed from this concept, the researchers must describe the facts and phenomena in the object under study (Suryabrata, 2005, p. 20).

Based on data collection techniques, this research is library research. Library research is carried out when researchers take all data from various kinds of literacy, from books, articles, journals, and so on (Siswanto, 2005, p. 62-64). The researchers use a mimetic approach to understand facts and social interactions in the object. The mimetic approach considers literary works as a reflection of real life. This reason can make researchers more focused because researchers don't need to consider the difference between social facts in literary works and real life (Siswanto, 2005, p. 63).

To analyze the object, the researchers watch then write the social fact data in the object according to the theory used (Social exchange by Peter Blau). After watching the object and reading the theory, the researchers then begin to analyze and describe it in the form of a narrative (Jabrohim, 2012, p. 35). The last step is drawing conclusion of the analysis to answer the research problem.

FINDINGS/RESULTS

Forms of Social Exchange

Based on the data collected, the researchers found several forms of social exchange in Matilda film.

1. Matilda' loneliness

"Every morning Matilda was left alone. That was how she liked it."
(0:03:21)

The narration above shows that Matilda likes to be alone in the house. Matilda feels that she does not fit in with her own family. If there is no explanation, then Matilda, who likes solitude, is considered strange and unnatural. However, explaining Matilda's incompatibility with her family, her actions are a phenomenon of social exchange. It is in line with Peter Blau's principle that humans tend to gather and interact with those who are similar in thought and vision or those who are considered to provide benefits, both financially, service, and satisfaction (Blau, 1964, p. 195).

2. Librarian's advice

Mrs. Phelps, who had been watching her with a fascination for the past few weeks, offered Matilda some valuable library information. "You know you can have your own library card and then you could take books home and you wouldn't have to walk here every day, you could take as many as you like, that would be wonderful." (00:06:27)

In the text above, it can be seen that there is a phenomenon of social exchange between Matilda and the librarian. Even though the librarian didn't get any reply from Matilda, the librarian gave the information because she thought that Matilda had something in common with her, which was that they both liked books. That way, the librarian gets the satisfaction of being able to help each other even without pay or compensation. Just like what Blau said for his social exchange theory (Blau, 1964, p. 194).

3. Matilda's hug

Dad : "Hey you! You're going to school!"

Matilda: "I am?" (hug) (00:22:48)

Matilda hugged her father. This incident happened because Matilda thanked her father, who finally granted her request to enter and study at the school. Matilda's hug is a form of social exchange for what her father has done. It is in accordance with Peter Blau's concept of social exchange, which says that humans who receive kindness from others tend to want to repay their kindness. Thus, the phenomenon of give and take occurs between humans.

4. Flower for Miss Honey

(Miss Honey got a bucket of flower from her student) (00:28:26)

The action taken by the student is a form of social exchange because he gets the love of miss honey. Therefore, the student tries to repay the affection he gets from miss honey by doing good even though it is small. This action is a form of social exchange because there is a give-and-take event between 2 people, either in the form of goods, services, or inner satisfaction (Blau, 1964, p. 195).

5. Loving each other

“Matilda's class runs smoothly and is full of smiles, Miss honey has no trouble teaching.” (00:28:30)

The text above shows the phenomenon of social exchange that occurs between students and miss honey. Because of Miss Honey's kind attitude towards her students, Miss Honey has no difficulty in teaching in the classroom. The social exchange that occurred was an act that involved an exchange of services that began with Miss honey's love for her students.

6. Miss Trunchbull's anger

Miss Trunchbull : Wormwood! Sell me a lemon? You're heading for the chocky, young lady!

Matilda : Chokey?

Miss Trunchbull: Teach you a lesson!

Matilda : What lesson?

Miss Trunchbull: You and your father think you can make a fool out of me! (00:45:30)

The conversation above shows miss Trunchbull's anger towards Matilda's father, which Matilda passed on when she was at school. The anger was triggered by Miss Trunchbull's dissatisfaction with the car purchased from Matilda's father. A few days after he bought it, he realized that the car had been rigged and sold for a high price by Matilda's father. The actions taken by Miss Trunchbull are a form of social exchange because she does something based on what she receives from others. The social exchange that Miss Trunchbull did was to punish Matilda (as her father's representative).

7. Tricking the FBI

Matilda : I really hope you have a search warrant. According to a constitutional law book I read in the library, if you don't have one, you could lose your job or even go to federal prison.

FBI : It's your father who's going to federal prison. (01:45:08)

In the text above, Matilda is seen tricking FBI members into not getting evidence of her father's fraud. He did this because he wanted to give his father an opportunity to repent and change for the better. Matilda's actions were a form of social exchange because after all, Matilda's father was the one who raised her, despite her father's bad temper.

8. Matilda's adoption

Matilda: I want to stay with miss honey.

Mom : Miss honey doesn't want you. Why would she want some snotty, disobedient kid?

Miss Honey: Because she's a spectacularly wonderful kid, and I love her.

Matilda : Adopt me, miss honey.

Dad : Look, I don't have time for all these legalities

Matilda : One second, dad. I have the adoption papers

Mom : What? Where'd you get those?

Matilda : From a book in the library. I've had them since I was big enough to xerox

Mom : Are you hearing this harry?

Matilda : All you have to do is sign them

Mom : You're the only daughter I ever had, Matilda. And I never understood you. Not one little bit. Who's got a pen? (01:29:48)

In the conversation above, it can be seen that several social exchanges occur. First, the social exchange between Matilda and Miss Honey, namely the similarity in mindset, kindness, and affection they received for each other, made Matilda want to be adopted by Miss Honey, and vice versa. In contrast, the second social exchange is between Matilda and her parents. Due to differences in nature and character, they never go hand in hand. However, seeing Matilda wanting to be adopted by Miss Honey, her mother felt that it was the only best way out so that she could understand Matilda for the first time while reducing their family's daily expenses. Thus, even though Matilda's mother's actions were strange and unnatural, it was a form of social exchange that she did so that she and Matilda both benefited.

CONCLUSION

This research tells that the social interaction between humans with one another always occurs in society caused by an imbalance between the desires

and abilities of each individual. The desires possessed by humans tend to exceed their abilities, so that each of them must ask for help from others to fulfill these desires (Blau, 1964, p. 195). To fulfill his needs and desires, each individual must look for other people who can benefit him. This encourages people to come together with people who share the same orientation and can help fulfill each other's needs and wants.

The research above shows that several social exchange phenomena occur in the Matilda film by Roald Dahl. The social exchanges in the film vary and are caused by different factors, namely Matilda's loneliness, librarian's advice, Matilda's hugs, flowers for Miss Honey, mutual love, Miss Trunchbull's anger, fooling the FBI, Matilda's adoption.

SUGGESTION

Based on the findings, discussions, and conclusions about social exchange in the Matilda film that has been done previously, the researchers will present some suggestions for the development of this research. *First*, the researchers suggest the reader understand the theory of social exchange first before reading the results of the discussion that has been carried out by the researchers so that an understanding of this research can emerge properly. *Second*, the researchers feel that this research is too far from perfection because of the many shortcomings in it. Therefore, the researchers hope that other researchers can improve this research in the future. In addition, the researchers also hope that this research can be helpful for the researchers themselves and all readers. Hopefully, with this research, we can all understand that humans are created with their uniqueness.

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MULTIPLE OPPRESSION SUFFERED BY JAVANESE FEMALE CHARACTERS IN OKKY MADASARI'S *THE YEARS OF THE VOICELESS*

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Abstract: This study analyzes the intersectionality of oppression experienced by Javanese women in the novel *The Years of the Voiceless* by Okky Mandasari. This study uses Irish Marion Young's oppression theory to explore forms of oppression and Kimberly Crenshaw's intersectionality theory to pay more attention to the existence of oppressions that predominate in women's lives in the new order era. This research found that female characters from three generations named Simbok, Sumarni, Rahayu, Bu Jujuk, and Ndari experience oppression in many ways, including exploitation, powerlessness, cultural imperialism, violence, and marginalization. It intersects with gender, class, state, and society oppression. Suggestions for other researchers are to continue this research by analyzing the agency of women who are also very prominent in the novel, especially Sumarni's character.

Keywords: *Oppression, Female Oppression, Intersectionality, Indonesian New Order Era, the Years of the Voiceless.*

INTRODUCTION

People need to fight and eradicate it in the middle of never stopped news about women oppression in Indonesia. According to Irish Marion Young, there are five faces of oppression, namely exploitation, powerlessness, cultural imperialism, violence, and marginalization. One of the shocking news of women oppression can be seen from the title *Indonesian Women Suffering 'Epidemic' of Domestic Violence, Activist Warn* in The Guardian website dated on 18th July 2019. This news reported that a man in Jakarta slashed his wife's throat after she refused to have sex with him. This incident was witnessed by their children aged seven and fourteen. Fortunately, the wife survived the attack after she was

found by the neighbor and taken to the hospital. This oppression can be included in violence which is part of the five faces of oppression theory by Irish Marion Young.

Another report mentioned that a wife, a mother of three children from West Java, attacked her husband with an axe because he demanded his sex ration. It turned out that the wife had postpartum depression after two months of giving birth to her child. This oppression included exploitation. The husband exploits his wife to his benefit without seeing her condition; moreover, she had postpartum depression. In other media mention *that violence against women in Indonesia is systemic. The government is not doing enough to unravel it: rights activists* in Jakarta Globe website dated on 6th March 2020 written by Tara Marchelin stated that the national commission for women's annual report in 2019 recorded a 14% increase in cases of violence against women to a total of 406.178 cases. This dazing news is no longer ordinary in the news platform, and it happened all over Indonesia's regions. It could be an alarm for all, especially anyone who believes in gender equality and justice in Indonesia. So that is why this paper attempt to raise consciousness that oppression toward women is real and included in many structures in life, such as gender, class, political, and social.

Oppression does not appear as it is, and people take it for granted, but oppression represents 'inequity' and is structured. Oppression is created by those individuals or groups who feel they have more power, authority, wealth, greed, etc., so they think they can dominate other individuals or groups who are weaker. Therefore, the matter of oppression befalls the minority or less powerful individual and group, such as women, Black people, Asian people, disabled people, poor people, native people, lesbians, gays, etc. Women are the most vulnerable target of all. To resist that oppression, women need to get empowerment.

Women's empowerment in Indonesia has been formalized since Presidential Instruction number 19 in 2000. However, until now, women, especially Javanese women, are still experiencing multi-dimensional oppression starting from being left behind in education, economy, health, and socio-culture (Romli, 2016). Oppression suffered by women is widely raised in literary works. Some authors make their works an arena of social struggle where they can voice their aspirations for the oppressed people they defend more freely than in the practical political arena (Faruk, 2015). The novel "*The Years of the Voiceless*" talks about contestations built through language. Language is also a social, cultural, and political statement that includes strategic

goals, moral judgments, aesthetic preferences, emotions, and power claims into a discourse that implies political consequences (Gadinger, 2019). Thus, this novel is a literary work and a statement of the author's political stance who wants to show that Javanese women are facing multiple oppressions ranging from private to public sphere oppression. It burdens and complicates women's lives, including state oppression through state apparatus and policies and social oppression in the form of defamation.

The gap and novelty of the study are this paper will explore the position of Javanese women who experienced oppression in the perspective of intersectionality theory by Kimberly Crenshaw. Javanese women are rarely discussed in the case of oppression as in Javanese culture; women are placed subordinate to men due to strong patriarchal culture.

LITERATURE REVIEW

So far, the study of the novel *The Years of the Voiceless* tends to see three things. Firstly, a study sees the female character in the novel as a victim of a social order that oppresses women (Zahra, 2015; Novitasari, 2018; Syamsu, 2020). Second, it is a study looking at women's empowerment (Andayani, 2016; Asmarani, 2017; Gamas, 2019). Third, it is a study of the technical aspect of language or literature (Nugrawidhanti, 2019; Nashiroh, 2020; Nurviansyah, 2017). There has been no previous study yet that looks at this novel more comprehensively at how a novel is used to condense public ideas about intertwined power.

The position of the novel *The Years of the Voiceless* is vital to show the position of Javanese women who have to struggle and survive amid multiple oppressions in life's intersection within society. The purpose of this paper is to complement the shortcomings of previous studies, which did not highlight the complexities of Javanese women's lives in the multi-dimensional vortex of oppression. In line with that, two questions want to be answered in this paper. First, what are the faces of oppression experienced by female characters in the novel *The Years of the Voiceless*? Second, how are the oppressions of Javanese women in the perspective of intersectionality in the novel *The Years of the Voiceless*?

This paper employs the five faces of oppression by Irish Marion Young's and Kimberly Crenshaw's intersectionality theory. The five faces of oppression theory will investigate the forms of oppression: exploitation, powerlessness,

marginalization, cultural imperialism, and violence (both physical, psychological, sexual, and economical). In comparison, intersectionality theory will investigate the position of Javanese women who have experienced five faces of oppression in the novel. The combination theory of five kinds of oppression and intersectionality is considered fit to dissect and find the best answer to the research problem in the novel *The Years of the Voiceless*.

METHOD

Data Collection and Analysis

This study is literary criticism that concerns defining, classifying, analyzing, and evaluating the works of literature (Abrams, 1981 in Aini, 2018). The data collection of the study is going through several steps. They are, first, reading the novel *The Years of the Voiceless* using the close reading method. The researchers need to read the book several times to make sure there is no missing information such as plot, setting, theme, etc. This process aims to understand more about intrinsic and extrinsic elements. Second, reading the novel focuses only on the data related to the five faces of oppression and intersectionality of Javanese rural women. In this process, the researchers collect the evidence regarding those matters. The next step is analyzing and interpreting the data, which will reveal the answers to the research problem.

FINDINGS

Five Faces of Oppression

The female characters in the novel *The Years of the Voiceless* who experienced oppression are Simbok, Sumarni, Rahayu, Bu Jujuk, and Ndari. They got five faces of oppression as in below:

1. Exploitation

Exploitation is mostly carried out by the military staff on the Singlet people. The exploitation occurs to Sumarni because she is a new wealthy person in the village. Sumarni gets rich due to her job, which is considered inappropriate according to Islam religion and makes people suffer. Sumarni's

new job of lending people money started when her neighbor needs money to send her child to the hospital. Sumarni did not intend to become a loan shark, and this condition is used by the military staff on behalf of the state, asking for security money. This security money, they say is for Sumarni's family own sake and safety.

Security money becomes one form of blackmailing used by the military staff because, in the new order era, military staff is given full authority to manage society. If society did not obey them, people would be labeled as PKI, and military staff will easily find them, put them in prison, or kill them at once. It can be seen from the quotation below;

One of the men in the camouflage uniforms came up to us. He was tall and skinny, and his boots seemed too big for him. "How's it going, ma'am?" he asked Mother. It's going well, sir. I'm in luck.",

"Well, luck doesn't come by itself, you know... You have to look for it.",
"Yes, sir.",

"If you get lucky here, that means it's the state that helped you. Right?",
"Well the luck comes through here from Gusti.",

"But it's also the soldiers who helped you get lucky, ma'am. All of this is possible

because of us." He took one of Mother's pots. "My wife needs a pot like this ma'am.",

"Sure thing. It's 5.000, but you can pay in 30 installments.",

"How can you charge me like the others, ma'am? Look at my uniform, look at this gun.",

"Oh, it's not like that, sir. I'm just a trader. I don't make that much profit.",

"Ah, you really don't know how it works!" (p.58)

As mentioned above, security money is the form of blackmailing by the military staff. They press people in the name of offering the security for people like Sumarni. She cannot refuse because military staff will terror or label Sumarni as PKI. So that is why Sumarni is pressed to give money once in two weeks to the military staff. It showed on;

"Ma'am, you've been selling here, so our commander says that you have to pay a security fee," he said. He had two other uniformed men with him.

"Security fee for what, sir?" Mother asked, in a fearful tone that was very different from her usual trader's banter.

"Well, for the security in here. It's thanks to our security arrangements that you've

been able to do brisk business here. We're the ones taking care of all security. So you make a profit, but what do we get?" one of the other soldiers said.

"Yes, sir. Sorry, my wife here doesn't understand. Please understand, we're both illiterate. So how much do we have to pay, sir?"

"How about this: Instead of paying the fee, you just give us whatever you haven't sold. That works out better, right? You won't have to give us any money." The soldiers took Mother's merchandise. There were four buckets and six pots, all of them seized. They also took the remaining half sack of rice. My parents stayed and didn't do anything. (p.60)

Once Sumarni agrees to give the military staff security money, they will keep doing that. They will come over to Sumarni's house on agreed time which is once in two weeks. The security money collected by the military staff will be used for their benefit. The money will go to the military staff's own pocket, not to the state.

They come to the house often, every two weeks on Monday. Sometimes they come at other times too. They'll say they just happened to be in the area, or they wanted to drop by. But Mother knows what she has to do each time they come. It's only ever about the money. (p.49)

At first, Sumarni refuses to pay for security money, but she will receive several warnings when she keeps doing that. The warnings are in the form of head village visit, unknown people to terror Sumarni, threat to give Sumarni fine, and label her and her family as PKI. So she does not have any choice except to pay the security money to guarantee her from the military staff. The oppression showed in the following paragraph;

"You can say whatever you like, but those are the facts. Now it's up to you whether you need security or not."

"What do you mean 'security'? I haven't done anything wrong. I have no enemies.

The money I lend is my own, I don't rob people for it. And I don't force people to borrow from me; they come on their own. How am I making things difficult for people?" Mother couldn't hide her exasperation. She knew these men only came for the money. But for her, every cent she had was the product of hard work, and should only be spent on things that she felt were important. (p.66)

2. Powerlessness

The powerlessness experienced by the female characters and the whole characters in the novel *The Years of the Voiceless* is seen when they do not have a chance to choose what party they want to choose in the election. The military staff, as the government representative, asked them to vote particular party and a threat follows it if they do not obey it, they will face consequences. Here the military staff act as the absolute one, no one can oppose them. If they oppose them, they will be put in jail or label as PKI. Here, the label of PKI is feared by the people because if you are labeled as PKI, society will not accept you, they will think of you as an outcast. People will not hire you or help you at all. You will survive by becoming a tramp, and your whole family will suffer the same, even your child and grandchild.

The military staff on the government's behalf will give a mark on your ID card so that people will know that you are different because you were labeled as PKI. You need to report to the village office once a week and it will follow you for the rest of your life.

“Well there we are, ma’am. Kang, everything’s fine now. Have you had a chance to vote yet? Well come on, you can go now. Don’t forget, it’s the one with the picture of a banyan tree. You’re not PKI, right?”

My parents nodded. They got up and went to the voting booths. The lines had thinned out as Mother waited her turn. I saw her look back at the soldiers who had taken her merchandise. They were talking and laughing. (p.61)

3. Cultural Imperialism

Sumarni experienced cultural imperialism. She got it from the government, Javanese culture and her daughter, Rahayu. She got the cultural imperialism from the government because she must give her vote to the yellow party and choose the existence religion for her ID just like the other citizen. While cultural imperialism from her Javanese culture is in the form of her submission to her husband. In Javanese culture, a wife should submit wholly to a husband. She cannot argue her husband; even when her husband cheats on her, a wife must remain loyal and devoted.

There were no more parties with names in Arabic. They had united a single party with a star for a logo. And the parties of the abangan people had also apparently merged. The new party now had a bull's head logo on a red background. But neither of those was our party, the one that the singlet voters were required to vote for. Because we were

patriots and we supported the government, we all supported the yellow party. We would punch the logo with banyan tree. (p.73-74)

I always voted for the yellow party because the ward chief and uniformed men who guarded the voting booths said we must do. After punching the paper, I gave it to the soldiers, putting it into a box. Rather than kick up a fuss, I just went along. The district chief was telling us to vote, and like the others, I would do as he said. (p.99)

"What's your religion, Yu?" Koh Cayad's question startled me. We talked every night since Teja's death. No one came to watch the TV, so Koh Cayadi did not need to hide in his room all night. But we never talk about anything this serious. Religion? What was my religion?

"It's supposed to be Islam, Koh. Just like everyone else."

"I'm Christian. It says so on my ID card. Like the others." (p.169)

From Simbok, Sumarni got the cultural imperialism when she was young. So, Simbok asks Sumarni to accept Teja, who proposed her to avoid the curse. Because in Javanese culture, women should not refuse a proposal which come to them, if not it will become a curse and the women cannot marry anyone in her whole life. So, to avoid the curse, Sumarni did not have a choice except to accept Suteja's proposal.

Little did I know, though, that Old Man Noto had told Simbok about Teja wanting to marry me. That night, behind the house, as I offered up my silent prayer, simbok whispered to me, "Nduk, a girl must have a husband and children. If a man proposes to you, you can't refuse. You could be cursed and become an old maid" (p.44)

Another cultural imperialism in the novel is Rahayu thinks that her mother is a sinner. She always made food offering on the specific period for the ancestral spirits. Rahayu hates this activity which made her mother is a sinner in her eyes. Rahayu thinks her mother that way because in a school, Rahayu is taught by the Islamic religion values, so what Sumarni did is not following the Islamic principles. In Islam, the great God is only Allah SWT, while Sumarni does not know Allah SWT. In Sumarni's whole life, Simbok never taught her about Allah SWT. Simbok is only taught her to pray to ancestral spirit.

Let mother have her satisfaction from the rice cones and grilled meat. But I don't want to see it. Every fiber of my being revolts at being near such fuolly and sin and is allowing it to go on. So be it. Let us be happy by not seeing each other. Let us remain far apart for our own happiness. Here, in this city, I've found what I'm looking for. Everything that is right and that makes sense. Modern, not foolish. Godly, not devil-worshipping. (p.128)

4. Violence

There are four kinds of violence in the novel *The Years of the Voiceless* experienced by female characters: Simbok, Sumarni, Rahayu, Bu Jujuk and Ndari; namely physical, psychological, sexual, and economical violences. The following table shows each data from four kinds of violence.

Table 1. The Data on Violence

No.	Characters	Utterances	Coding
1	Sumarni	<p>"So, Yu, I hear you're not just selling vegetables and household items anymore. You're now a moneylender, are you?" Sumadi said.</p> <p>"Oh. I'm still trading, chief. I don't lend a lot."</p> <p>"Hahaha...! Whether it's a little or a lot, it's still money-lending. You're a moneylender, a loan shark! It's people like you that make life difficult for others." "Hold on, now chief. I'm just trying to help people. When they need money, I give it to them. If they need a pan, I sell them a pan."</p> <p>"Yeah, right... Don't try to wriggle out of this one! You've made a lot of enemies now, and that makes you an enemy of the state too" (p.66)</p> <p>"You no-good, shameless moneylender. You're a loan shark, a bloodsucker. You think I can't repay my debt? Don't underestimate me, Yu. I'm an official. I get paid by the state every month. You're just a loan shark who makes others suffer." (p.83)</p>	Psychological
		<p>"Oh Teja, you ungrateful man. Here I am struggling to earn money, and he's out having fun with other women."</p> <p>Mother was no longer raging at Torah. Now she was cursing out father. But no one even knew where he was. Teja the lazy. Teja who sleeps like a buffalo. Teja who only cares about himself. Teja who is now shackled up with some other woman... (p.49)</p>	Economical
2	Rahayu	<p>The two soldiers were now using their guns. No, they weren't shooting. Instead, they are hitting Amri and Iman with their rifle butts, catching them in the face, the back, the stomach. I couldn't stand it anymore.</p> <p>"Stop it... stop it!",</p> <p>Thud... I felt my cheek burn up and sting. I had</p>	Physical

		caught a rifle butt in the face. There soldiers stopped. Amri and Iman were both curled up on the ground. (p.140 – 141)	
		I was sure that Mr. Waji would pour out all his disappointment and anger in class the next day. He didn't just talk about sinner but gave an example by calling my name. All the children in the school would know. "Rahayu's mother is an example of a loan shark. She lends money to people and charges them ten percent interest. She preys on those poor people." (p.84)	Psychological
		I see your eyes strain when I talk about the prison. Then you cover your face when I talk about the soldiers. You scream when I tell you I was raped and tortured. Then you laugh when I tell you about how good it was making out in the middle of the night beneath a sky speckled with stars with a man the same age as my father. (p.10)	Sexual
3	Ndari	"It hurts, miss." "What hurts, Nduk? What is it?" I asked as I tried not to think the worst. "It" hurt. Was "it" what I thought she meant. Allah, what more trouble is this? "My thing... My thing... it got poked with a finger..." "It" was what I thought. Ndari was still crying. I held her tighter. "Who, Nduk? Who poked you?" "Uncle..." (p.222)	Sexual
4	Symbol	I have a hazy memory of him beating her because she had a fever and couldn't go to the market. If she didn't go, we wouldn't have anything to eat. And all he did was just waiting for the food. He was like a crazed dog. Only a crazed dog would bite his sick wife. I was terrified back then. I hid behind a door and cried. He left after beating her, and he never returned. (p.16)	Physical
5	Bu Jujuk	My husband, Ni.. He has cheated on me with kledhek. It's been a long time, Ni. But I just shut up. I don't want to make a fuss; I don't want to get into trouble. But I'm not strong, Ni. My heart is sliced into pieces... Bu Jujuk is back to her world, a world full of obedience and fear (p. 46- 47)	Psychological

In the quotations above, it is proven that violence can take many forms. Moreover, this violence is not only physical but also psychological, sexual, and economic.

5. Marginalization

The last five faces of oppression from the novel is Marginalization. There is phenomena in Singlet village that distinguish women and men's job. In this village, women are allowed to do the easy job, which does not need any strength. But because of this, women are paid with food, while men are paid with money for their service/ job. It is very uncommon for Javanese women to work as *kuli* (a porter), but Sumarni's stubbornness finally can break the Javanese cultural tradition. Initially, it is *ilok*/ strange when women having a man's job, but later on, it will be common, and people will accept it. By breaking this old tradition, Sumarni can level up her life's prosperity. It is showed by the data below;

“Ni, you must be kidding. There’s no such thing as a female porter. You’re just not strong enough. Forget about it. Women should stick to easy jobs, like peeling cassavas” (p.30)

I didn’t talk about the bra with Simbok. I just told her that I want to help her to peel the cassavas and hopefully make a little money. She told me I wouldn’t get any money. That was the custom at the market. The women were paid with food, while the men were paid in cash. (p.20)

Javanese Women Experiencing Oppression in Intersectionality Perspective

In Javanese culture, the destiny of women is *masak* (cooking), *macak* (dressing up) and *manak* (giving birth). The concept of true women in Javanese is always related with their body and nature. This concept is descent from generation to generation and it is ingrained. For example, in Nyi Hartati teachings for her daughter Rancangkapti about *kias lima jari tangan* (metaphor of five fingers). This teaching tends to weaken women position.

The contents of the teaching are; first, Thumb means *Pol Ing Tyas*. As a wife, one must surrender entirely to her husband. What the husband wants, it must be obeyed. Second, Accuser (pointer) means never dare to break the *tudhung kakung* (husband's instructions). The husband's instructions should not be questioned. Third, the superior (middle finger) means the wife must

always venerate and maintain the husband's dignity. Fourth, ring finger means keeping wife's face sweet in serving her husband and when the husband wants something. Fifth, *Jejenthik* (pinky finger) means that the wife is always *athak-ithikan* (skilled and sense) in any work serving the husband. A wife should be fast and gentle (Susanto, et al., 2000).

The concept of being true Javanese women also recorded in any Javanese ancient letters, Javanese ancient books, Javanese ancient literary works, Javanese puppet story, or even Javanese modern literary works. For example, is *Serat Panitisastra*. In this letter, women's worth is seen from their ability to reproduce offspring. Women will be adored if they can give birth to a son, while they will be considered useless if they cannot bear any child. It is in accordance with the quote below:

*sepining garwa tan darbe / suta sepi satuhul/..../
a wife is empty if she does not have children; she is really empty/.../
lamun mungguhing wanudya yen alaki/ oleha anal lanang/ kang akendel
nanging away kadi/ kekendelaning singa susuta/ amung sapisan
kendele/...//*

As for a woman/ if she is married/ she should bear a son/ Brave but should not be like / the courage of a female tiger to give birth/ they only give birth once//

(Sudewa in Susanto, et al; 2000: 40-41)

Related to Javanese culture with a woman in general, they must be facing intersectionality. Crenshaw divided intersectionality into three: structural, political, and representational. First, Crenshaw (1991) explained that a structural intersectionality is a place where women face a series of oppression in their lives, starting from poverty to work's problem. Second, Crenshaw (1991) stated that political intersectionality happens when women conflict within a political agenda. And third, representational intersection means women become a minority, and women issues are not significant (Crenshaw 1991).

Intersectionality of female characters in the novel *The Years of the Voiceless* starts with Simbok. The conceptions of Javanese women above give a domino effect of which perpetuates the Javanese women subordination in society. Javanese women then have this stereotype of submissive human in front of their husbands. In the novel "*The Years of the Voiceless*", Simbok, Sumarni's mother, has suffered from Javanese cultural coercion. Simbok has to serve her husband regardless of her condition. Here, Simbok experiences a structural intersectionality. It can be seen from the data below:

I have a hazy memory of him beating her because she had a fever and couldn't go to the market. If she didn't go, we wouldn't have anything to eat. And all he did was just waiting for the food. He was like a crazed dog. Only a crazed dog would bite his sick wife. I was terrified back then. I hid behind a door and cried. He left after beating her, and he never returned (p.16)

Next is Sumarni's intersectional oppression, which happened when she works diligently while her husband cheats on her, she has to be responsible for her daughter's education and upbringing. Sumarni puts efforts to work by lending her money to her neighbors or people in Ngranget traditional market and selling household appliances, yet she still encounters several obstacles. Here, Sumarni experiences structural intersectionality.

The obstacles started by the military staff that comes to Sumarni's house after hearing the rumor that she is a loan shark and her job makes people suffer. Their coming is to warn Sumarni, if Sumarni wants a quiet life in the Singlet village while having an inappropriate job, she must give security money to the military staff once in two weeks. If not, she can face unpleasant occurrence, and the military cannot guarantee her family's safety. Then it turns out to be true, the next day, the neighborhood unit chief comes to Sumarni's house with the same purpose as the military staff. On the next two days, Sumarni is visited by seven men in the *sarong*. They come to Sumarni's house to protest her job as a money lender or loan shark with interest is a sinful act. In the end, Sumarni is defeated by those uncomfortable acts and chooses to pay security money for her and her family's safety.

Here, Sumarni is a woman who faces an intersection brought by the military staff acting on behalf of the government. This intersection is a political intersection because the military staff presses on Sumarni to get security money which will go to their pocket, not the State.

"The point is, Yu, We don't want a money lender in our village. We don't want any sinners in our midst." (p. 70)

During Suteja's life, he often neglects Sumarni and having an affair with kledek and is drunk every night. Rahayu witnesses it; she states that Mother confronted Father with her hands on her hips. Her face was flushed with rage after Suteja is out the whole night without sleeping in the house.

"I was working the whole day while you were just getting drunk!"

"Who was getting drunk? You watch what you say."

"Then why do you smell of liquor? And your eyes look drunk too! Are you still going to deny it?"

"You nagging woman! Shut up!" (p69)

After Suteja passed away, two years later, Sumarni gets confrontation by a woman named Endang Rahayu, who claims to be married secretly to Teja and asks for her son's rights. Endang Rahayu is Teja's mistress who wants his inheritance. To keep her wealth, Sumarni is asking Sumadi for help. Sumadi is a military commander who often visits her house to collect security money. Trapped by her situation, Sumarni does not have a choice to accept Sumadi's help with the compensation of one quarter of Sumarni's wealth. So she chooses that rather than gives half of her wealth to Endang.

"That's a small problem. It's easy. But then again... there's got to be a percentage. You understand."

"How much?"

"A part of your property; Let's just do a rough calculation, Yu. You can lose half your property if you do as the ward chiefs say. I can help you keep a bigger portion, say three quarters. I'll take the other quarter as the fee for arranging things. So it works out better, right? You're a trader; you probably know how to calculate it better than me."

"I am a trader, chief. I lend money for a percentage. I know how much a percentage should be, roughly. But a quarter isn't a percentage anymore."

"Have it your way. You're the one that asked for my help." (p186)

Bu Jujuk experiences another intersectional oppression. She is Sumarni's customer. What is happening to Bu Jujuk is in accordance with the Javanese culture that women should obey and submit to her husband. It is the form of structural intersectionality.

My husband, Ni.. He has cheated on me with kledhek. It's been a long time, Ni. But I just shut up. I don't want to make a fuss; I don't want to get into trouble. But I'm not strong, Ni. My heart is sliced into pieces... Bu Jujuk is back to her world, a world full of obedience and fear (p. 46- 47)

Intersectionality faced by Rahayu is political and representational intersectionality. When Rahayu tried to help people in a village located in Magelang, Rahayu cannot help them much because although she and her entourage were trying to convince the people in the village, their effort was in vain. In the end, military staff will chase away the remaining people and Rahayu's entourage. Even Amri is killed due to his bravery against the military staff. It is political intersectionality because Rahayu interrupts the government political plan implemented by the military staff. It is representational intersectionality because Rahayu as a woman is considered marginal and

insignificant. Whatever she does, she cannot stop the plan to build *the Kedung Merah* reservoir. Even for what Rahayu did to help the people in the village, Rahayu is labeled as a PKI, and that label haunted her for life, which causes her mother Sumarni to go mad. During her imprisonment, Rahayu is treated as an insignificant human. She is raped and tortured by the military staff.

The two soldiers were now using their guns. No, they weren't shooting. Instead, they are hitting Amri and Iman with their rifle butts, catching them in the face, the back, the stomach. I couldn't stand it anymore.

"Stop it... stop it!",

I felt my cheek burn up and sting. I had caught a rifle butt in the face. There're soldiers stopped. Amri and Iman were both curled up on the ground. (p.140 - 141)

I see your eyes strain when I talk about the prison. Then you cover your face when I talk about the soldiers. You scream when I tell you I was raped and tortured. Then you laugh when I tell you about how good it was making out in the middle of the night beneath a sky speckled with stars with a man the same age as my father. (p.10)

The last is Ndari. Ndari is a ten-year-old teenage girl living in the village, which will turn into a reservoir. Ndari is one of the villagers who stay in the village and following her family's decision not to move from the village. Ndari is a representative of a vulnerable woman because her uncle raped her. Ndari is innocent, and she is only ten years old, but her uncle has the heart to do that to her. In the end, her father found out and kills his brother. Ndari, her fate was getting worse because her father sacrifices her to become a comfort woman to those military staff so that they will not displace the village to be a reservoir. Here, Ndari experiences representational intersectionality. She is a woman who has no value whatsoever after she lost her virginity.

"It hurts, miss."

"What hurts, Nduk? What is it?" I asked as I tried not to think the worst.

"It" hurt. Was "it" what I thought she meant. Allah, what more trouble is this?

"My thing... My thing... it got poked with a finger..."

"It" was what I thought. Ndari was still crying. I held her tighter. "Who, Nduk? Who poked you?"

"Uncle..." (p.222)

All in all, female characters named Simbok, Sumarni, Rahayu, Bu Jujuk, and Ndari in the novel *The Years of the Voiceless* experienced five kinds of oppression; they are exploitation, powerlessness, cultural imperialism,

violence, and marginalization. On top of that oppression, those female characters who are Javanese women face intersectionality oppression in their life. Intersectionality is the way to map oppression. This oppression not appears one time in those female characters' lives, but it intertwines and mostly happened simultaneously. Simbol, Sumarni, Rahayu, Bu Jujuk, and Ndari generally encounter structural and representational intersectionality. While Sumarni and Rahayu are also undergoing political intersectionality.

DISCUSSION

Down to date, the study of the novel *The Years of the Voiceless* inclines to highlight three things. Firstly, a study discusses the female character in the novel as a victim of a social order that oppresses women (Zahra, 2015; Novitasari, 2018; Syamsu, 2020). Second, it is a study of women's empowerment (Andayani, 2016; Asmarani, 2017; Gamas, 2019). Third, it is a study of the technical aspect of language or literature (Nugrawidhanti, 2019; Nashiroh, 2020; Nurviansyah, 2017).

This study is different from other studies because it finds the existence of intersectionality of women oppression, which is not only about gender but also the oppression from the other aspects, such as class, state, and society itself in the setting of the Indonesian new order era. The intersectionality found in the novel includes structural, political, and representational intersectionality based on Kimberly Crenshaw's theory. This study also discovered the oppression experienced by female characters named Simbok, Sumarni, Rahayu, Bu Jujuk, and Ndari are include into five faces of oppression. They are exploitation, powerlessness, cultural imperialism, violence, and marginalization.

Further, this study is essential because oppression does not stand alone, but it intertwines with other oppressions. Furthermore, it is not only caused by gender, class, state, and society.

CONCLUSION

The research found that there are five faces of oppression in the novel *The Years of the Voiceless*. Those five faces of oppression are exploitation, powerlessness, marginalization, cultural imperialism, and violence (physical,

psychological, sexual, and economic). While, female characters in the novel represented by Simbok, Sumarni, Rahayu, Sundari, and Bu Jujuk are characters who experienced those five faces of oppression and are in the intersection situation because they encounter the oppression from all directions. The intersectionality which occurs to those female characters is structural, political, and representational intersectionality.

SUGGESTION

Suggestions for other researchers are to continue this research by analyzing the agency of women who are also very prominent in the novel *The Years of The Voiceless*, especially Sumarni's character. It will be very interesting if other researchers can unravel the woman agency of Sumarni and contribute to the academic discussion in feminism and woman agency.

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“WE-PRACTICES WILL HELP BUILDING OUR NNETS IDENTITIES”: STUDENT TEACHERS’ WE-AWARENESS

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Abstract: The research explores Bangladeshi student teachers’ perceptions about World Englishes (WE) and integrating them into the instructional process. It analyses the teacher learners’ attitudes towards the standard and local varieties of English as a learning goal. Data were obtained from 148 teacher learners pursuing masters in applied linguistics & ELT at a public university. A survey consisting of two demographic and four Likert scale items were used to collect quantitative data on the participants’ WE-awareness. Six respondents participated in the online semi-structured interviews to inform about their perceived values and roles of World Englishes in EFL pedagogies. Results show the student teachers are unaware of WE and its increasing acceptance worldwide. Many participants hold exonormativity about the traditional British varieties despite supporting the integration of local English types in the classrooms. However, having attended a WE-awareness session before interviews, the respondents acknowledge about an impractical and invisible colonial impact on teachers’ mindsets. WE-awareness can promote the use and acceptance of local varieties by constructing the non-native English teachers (NNETs) and ELLs’ identities. Effects of gender and curricula on these perceptions have also been observed. The research calls for integrating WE-awareness into the university teacher preparation curricula to decolonize those.

Keywords: *WE-awareness, WE-practices, EFL pedagogies, Teacher education.*

INTRODUCTION

Researchers report a theory-practice gap in teachers’ views about WE since they favor the WE theories despite rejecting the WE norms in the standardized ability tests. English is seen “as a uniting medium for the speech community,” referring to correctness and standard ideology. Although

grammatical evidence of the local norms shifts away from the exonormativity, users show discomfort about accepting regional forms. This tension between local and Standard English is more robust in the ESL context than in EFL (Peters, 2020, p. 1). Students’ eccentric views generate from inadequate knowledge, misperceptions of the terminology, high awareness of the English varieties, low awareness of the varieties’ features, etc. (Biliková & Seresová, 2021). Hence, raising teacher-learner WE awareness is essential to sustain diversity in English language teaching (Monfared, 2020). However, teachers’ negative attitudes towards Expanding or Outer Circle English varieties and perceived deficit of the discourses hinder non-native teachers’ linguistic, individual, and occupational identity building and conceptualization changes about English language and ELT (Lim, 2020).

Despite the continual socio-cultural, economic, or geopolitical changes broadening English use in the south-Asian regions, how the Bangladeshi English teachers perceive the changes and respond through pedagogies is little known. The concepts of native speakers and the perceived dominance of Standard English still overwhelmingly influence the EFL-oriented pedagogies in the country (Saha, 2020). However, English language has been linguistically diversified and used across many multicultural milieus. The current developing concepts of WE-awareness have critically revised the local ELT approaches and accepted regional varieties.

This research investigates the local student teachers’ beliefs and preferences about the English language varieties, which intends to fill the literature gap and construct a motivational framework of social language understanding. It analyses how the non-native trainee teachers view the world Englishes by exploring their attitudes to the standard varieties and academic significance of all varieties in a post-colonial setting. The research itself attempts to raise positive attitudes towards English diversity and WE-aware ELT classroom innovations and practices. The study counts as an informal intervention the researcher uses as a teacher educator for the university student teachers’ professional development. Since WE-awareness is yet to be added to the mainstream English education and teacher preparation in Bangladesh, inquiries can inform the research participants.

WORLD ENGLISHES AND TEACHER EDUCATION

Language belongs to L1 speakers (Matsuda, 2003) in an international communication setting, where LX users interact more than the L1 users (Dewaele, 2018). Since EFL speakers have already outnumbered ESL or native English users (Hu & McKay, 2012), investigating EFL users’ language ideologies about norms and practices has been crucial to ensuring the LX users’ inclusion into the global circle. The increased number of EFL speakers has also given rise to the anti-normative discourse including English as an International Language (EIL), English as Lingua Franca (ELF), and World Englishes (WE). Also, the increased number of EFL users has resulted in several initiatives challenging Anglo-centric English language usage and teaching. These focus on the Expanding Circle users and incorporating emerging indigenized English language varieties developed in the Outer Circle countries (Sifakis, 2019).

The term World Englishes is used to name different English language varieties spoken in different countries. These classified language varieties often impose a nationalistic twist on the global linguistic realities. However, the division and the boundaries between the national varieties of Englishes are considered problematic since they incorporate some discrete linguistic features of World Englishes. That can result in language change allowing or restricting worldwide communications. Therefore, more research is needed to understand the contrasts and the process of meaning interpretation or exchanges across these varieties (Mahboob & Szenes, 2010).

WE recognizes the linguistic and pragmatic characteristics of the nativized English language varieties. In addition, the concept accepts the pluricentric nature of English language, the criticality of English conceptualizations, language changes and adaption, democratic language view, etc. It resists the English as a native language (ENL) superior position, predictability of language users varieties, setting a standard English variety, inner circle ELT approaches, etc. (Zein, 2019). Therefore, the general WE-aware pedagogical features include learner perceptions about English diversity, learner readiness for negotiating strategies, teacher awareness about integrating world cultures, teacher acceptance of multilingualism, sensitivity towards language identity, etc. (Matsuda, 2017).

However, the traditional ELT pedagogy emphasizes near-native language proficiency instead of the bilingual English speakers (BES) skills, language

context, and communication purposes focused in EIL pedagogies (Vettorel, 2016). Research reveals that even higher education EFL learners are concerned with language accuracy, grammar, pronunciation, wrong accent, etc. Also, the traditional ELT trainee teachers emphasize teaching grammar and communicative activities, instead of integrating learner languages and proficiencies into the instructional practices (Saha, 2021). Therefore, teacher perspectives changes are needed and significant in any pedagogy, hopefully creating a long-lasting impact on culturally responsive classroom practices (Vettorel & Corrizato, 2016).

RATIONALE OF THE STUDY

The WE instruction can raise student teachers’ awareness and grow positive outlooks about the WE concept and inclusive ELT practices. Some students intend to practice WE in the future and believe every teacher should study this compulsorily (Solmaz, 2020). Receiving inventive WE-awareness can develop positive beliefs about linguistic diversity and improve perceptions of sociolinguistic reality (Rajprasis, 2021). Students develop increased tolerance for English diversity, appreciation for English pluricentricity, understanding hybridizing and dehegemonizing processes, etc. (Boonsuk, Ambele, & McKinley, 2021). Despite being aware of different English language varieties, students often have negative attitudes towards the World Englishes. They define British or US English as a Standard variety excluding other World Englishes (Al-Ahdal & Al-Qunayeer, 2020; Saha, 2020).

Generally, World Englishes and SLA research outputs seldom change language education policies and practices in the Expanding Circle countries. Consequently, Inner Circle standardized English preferences, teaching English to younger learners, and monolingual English teaching approaches have grown high in these contexts. Hence, examining neoliberalist impressions in macro-level language ideologies and the roots of practices is essential in addressing real-world problems (Kubota, 2018). Implementing WE interventions are pedagogically and methodologically challenging, although the effects are evident (Hamid et al., 2021). Only WE-informed teachers can inspire students to value English language varieties since teaching world Englishes to the learners still looks unrealistic (Rajprasis & Marlina, 2019). International teaching-learning experiences can raise awareness of inclusive pedagogy, ELF- and WE-perspectives, creative and critical thinking, and intercultural

responsiveness. Therefore, incorporating the concepts of language varieties, cultural diversity, and intercultural awareness into the local university language teacher education is emphasized (Kaçar, 2021). That enhances the perceived representation of local speech communities, language identities, foreign language cultures, etc. (Ishikawa, 2021).

Hence, the study discusses the notions of norms and standards in conceptualizing the evolutionary status of World Englishes. This qualitative study focuses on the influence of WE-instructions on prospective English language teachers from many aspects, such as their WE-awareness, WE-instructions beliefs, and indented WE-inclusive practices in future classrooms. The analysis includes their perceived value and functions of English national variety called ‘Banglish’ in English foreign language learning and using across the country. Hence the research questions comprise: (a) If Bangladeshi trainee teachers are aware of WE practice integrating local varieties or not? (b) What are the sources of student teachers’ WE-unawareness? (c) How do the teacher education curricula affect their WE-awareness?

METHOD

The author has chosen a mixed-method approach since the research explores student teachers’ WE-awareness and analyses the reasons and effects of the respondents’ beliefs.

Participants:

The study participants consist of 150 teacher learners attending masters in applied linguistics and English language teaching (ELT) at a public university in Dhaka. Two of the responses were incomplete and rejected. Eighty-one of them are regular master’s students (N = 81), while the other sixty-seven respondents attend Evening (professional) master’s courses (N = 67). The professional master’s students attend a compulsory course called ‘English as a Global Language’ integrating WE- and ELF-concepts while the course is not taught in the regular master’s program.

Tools:

Data were collected surveying 148 trainee teachers with an original questionnaire consisting of four Likert scale items (Yes=3, No=2, Not sure=1)

about WE-knowledge and attitudes towards the local varieties. Later, six randomly chosen student teachers from both groups attended semi-structured online interviews discussing the reasons for unawareness and effects of teacher preparation curricula on their perceptions and future practices.

Analysis:

The quantitative survey data on WE-awareness and its correlation to gender, and curriculum were analyzed numerically and statistically. The qualitative data on the causes of unawareness and the relationships between curricula and perceptions were analyzed manually and thematically. Some relevant and significant responses are reported in transliterated forms responding to the research questions.

RESULTS

Quantitative Analysis

Results show that most 58% of trainee teachers believe Bangladeshi EFL teachers should teach the standard British English while 26% prefer the Standard US English form. Nonetheless, only 16% of respondents accept Bangladeshi English (Banglish) as the target teaching variety, and none of them aspire to teach the Outer Circle varieties, including Indian or Singaporean English.

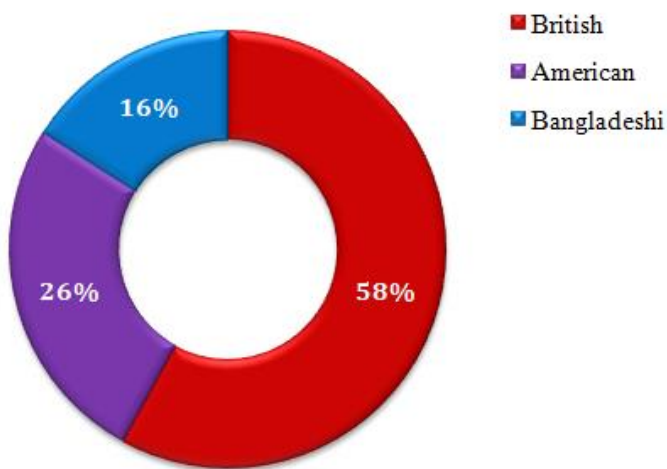


Figure 1. Standard vs. local variety in percentages

Also, a substantial majority of the 72% of student teachers are utterly unaware of the meaning and features of WE; the rest of the 28% of respondents know about it, while none of them are unsure about the cognitions.

As figure 2 shows, many of the teacher learners either do not plan (49%) to use learners’ L1 (Bangla) in teaching or are not sure (6%) about it. However, the rest of the 45% of them believe they will need to use Bangla for some reason.

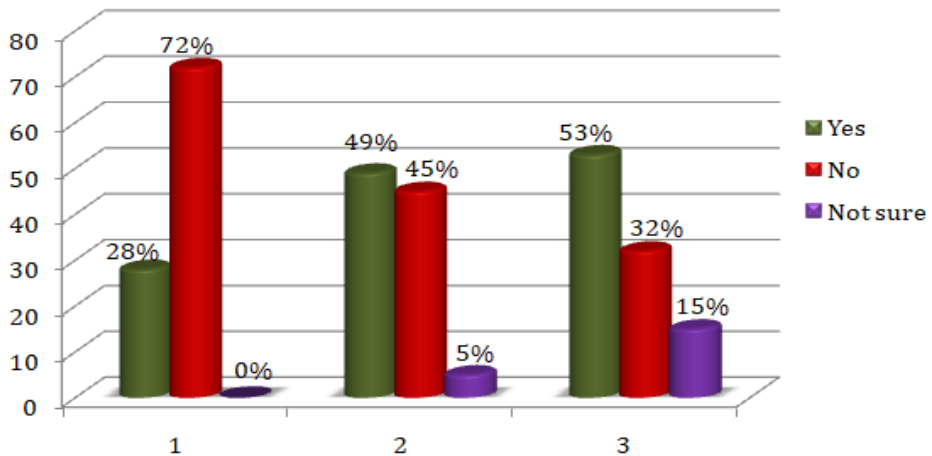


Figure 2. Awareness in percentage

However, 53% of student teachers show positive attitudes towards teaching and learning the local English varieties in Bangladesh. The other 47% are either reluctant to teach this variety or unsure about its educational value and acceptance.

Table 1: Male (N = 78) vs. Female (N = 70)

Items	Male		Female		t-value	95% CI	p-value
	M	SD	M	SD			
1	2.167	0.438	1.671	0.768	-4.882	(-0.6958, -0.2948)	< 0.0001
2	2.30	0.588	1.386	1.280	-5.724	(-1.2403, -	

	8					0.6037)
3	2.46 2	0.752	1.286	1.294	-6.842	(-1.5154, - 0.8362)
4	2.57 7	0.839	1.286	1.294	-7.272	(-1.6421, - 0.9403)

As table 1 shows, gender greatly impacts the Bangladeshi teacher learners' WE-awareness ($p = <0.0001$). For example, female teacher learners are more aware of WE-knowledge, acceptance of local varieties, preference for Standard varieties, L1 use in the class, etc.

Table 2: Regular (N = 81) vs. Evening (N = 67)

	Regular		Evening				$df = 146$
Items	M	SD	M	SD	t-value	95% CI	p-value
1	2.20 9	0.40 9	1.62 7	0.851	-5.454	(-0.7943, -0.3717)	
2	2.34 6	0.61 6	1.43 3	1.193	-5.991	(-1.2140, -0.6118)	<0.0001
3	2.18 5	0.88 2	1.41 8	0.979	-5.010	(-1.0700, -0.4646)	
4	2.37 0	0.78 2	1.23 9	1.280	-6.608	(-1.4701, -0.7931)	

Also, student teachers attending the Evening (professional) program are more aware of the concepts since they have participated in the 'English as a global language' course.

Qualitative Analysis

Trainee teacher (Evening course) 1:

“The course ‘English as a global language’ was interesting; we learned enough about how it was originated and how modern English developed. But we heard about the words WE and local varieties but not in detail; the teacher talked about the Hindi-English mixed language as an Indian local variety.” (17. 07. 2021)

However, the teacher was not trained in English language teaching (ELT) and only superficially introduced the concepts given in the curricula without discussing them in-depth.

“If WE-awareness is excluded in the curricula, teachers will always look for standard writing, speaking, or pronunciation, although they do not use these. Integrating these concepts will open the door to find our identity as non-native teachers of English.”

Trainee teacher (Evening course) 2:

Local teachers are always obsessed with accuracy and language quality. As a result, many students avoid expressing their ideas using English only because they might be mistaken.

“If teachers always focus on pronunciation, grammar, and so on, they become scared and hesitant for being ridiculed. But if the teachers accept the broken language, they will find the expressions easily and encouraged. Finding all other people expressing in Pidgin or Creole forms would make the local variety established, and English would be extensively used.” (17. 07. 2021)

The course taught was not much relevant or helpful:

“The course taught us why we need a global language, how English has been the global language, and what makes a language global. But I do not think I learned about World Englishes.” (17. 07. 2021)

Trainee teacher (Evening course) 3:

Since the country people do not have any local variety creating their speaker identity and language ownership, they try to prove themselves by comparing to the other standard varieties.

“English is not locally used for communication in the country; hence, we rely on either British or US English. We do not use it country-wise. So, we neither create a variety nor learn the standard ones accurately. A local variety could create a strong identity when it comes to global

communication. We follow the standard variety compared to global people’s proficiencies.” (19. 07. 2021)

Thus, the local teachers can practice innovative teaching confidently by getting the rights of language, proficiencies, and culture. Otherwise, there will be no change and development. Also, only integrating the WE-awareness into the curricula is not sufficient if not taught and discussed effectively.

“We learned about World Englishes neither in ‘English as a global language’ nor in Sociolinguistics. We were taught only the history of the development of English as a global language.” (19 . 07. 2021)

Student teacher (Regular course) 1:

These trainees do not study English as a global language’ and are less aware of the WE concept. Explain why our teacher learners prefer British Standard English and underestimate the local varieties they reported many perceptions.

“It has been a trend because of the lengthy colonial regime in the Indian sub-continent, but this preference is neither visible nor practical. That is emotional and affected by socio-cultural mindsets. The then language-in-education policies impacted on the current trends too.” (23 . 07. 2021)

Native countries are considered the norm-providing agents; local non-native speakers can slightly change the norms, but they never substitute those with local varieties. But the teachers need to change their perceptions about accepting the use of translanguaging, local varieties, and Bangla in the English texts, same as English is often quoted in Bangla writing.

“I will need to count the learners’ organization and content of written discourse, instead of language accuracy, which will value their other socio-cultural and intellectual capability. Banglish should not be stigmatized; it should be established and accepted to prove the learners with identity and empower them.” (23. 07. 2021)

Those teachers who like only standard varieties need to gain WE-awareness immediately:

“Both the teachers and learners feel helpless since we can never acquire the standard variety, but accepting local variety would empower them and widen their views on language, learning, and teaching.” (23. 07. 2021)

Excluding WE-awareness in the curricula is a significant barrier to accept WE as a pedagogy, although the concept is still limited to learning. Finally, the teachers focus on accuracy, not on the expressions and content. Hence, teacher educators need to be WE-aware too.

“Even most of the teacher educators coming from literature or non-ELT background are fossilized about the acceptance issues of the local or standard variety. They often undermine the local literature, which is easier for the learners.” (23. 07. 2021)

Student teacher (Regular course) 2:

Since the local students need to prepare for the international standardized tests using the native-speakers-made materials, they quickly become interested in British, American, or Australian English. WE-awareness can make a long-desired change in developing school learners’ language skills-

“Teachers like us need to learn the WE-concepts to understand the significance of local varieties and create or establish our own. Gradually the teachers and students will be free of fascination about the standard variety and fear of producing English.” (23. 07. 2021)

Even the English language learners need to know about World Englishes in addition to the teachers or student teachers:

“Once I would correct all my students’ pronunciation to follow the British RP standard; later I realized it was too much interference and imposition that might discourage them from talking. Then I started to accept them with whatever they say, they became easy!” (23. 07. 2021)

Only the advanced learners can acquire the standard variety; hence the Bangladeshi variety needs to be recognized and accepted worldwide.

Student teacher (Regular course) 3:

“The perspectives and circumstances are different from India, which already uses English as a lingua franca locally. English is not localized there; we think of its usage only globally, and that is why we always conceptualize English by associating it to the native standard.” (27. 07. 2021)

The local people take English as fancy and luxury, not as a communication need. That leads to the aspiration of learning a standard variety:

“Since we do not acknowledge any local varieties, we go for native speakers’ variety.” (27. 07. 2021)

WE-unawareness has been setting the local English teachers back with the traditional views and practices that are ineffective. Teachers often hold high and unrealistic expectations about language skills and proficiencies from the learners for not accepting the local varieties.

“Learning English itself is like enslaving ourselves; targeting standard varieties makes it acute and prominent. Learners lose spirits for counting all errors and seeking perfections.” (27. 07. 2021)

Besides, local authors have similar responsibilities to include and promote local varieties and translanguaging in their writing. Literature teachers also should encourage studying the local and migrant literature through formal curricula.

DISCUSSION

Overall, this research's quantitative and qualitative findings substantiate the recent local and international research results, including high awareness of the terminology, low awareness about the WE features, acceptance of hybrid varieties, change of language ideologies upon receiving instructions, and perceived NNETs identity, etc. The findings also confirm the

traditional ELT perspectives, including Standard English, accuracy, and native-like competence as the points of teacher reference (Vettorel, 2016).

Phillipson’s (2001) explanation of the spread of English from two procedural perspectives in the post-colonial era connects the impact of language status on the user identity. The Diffusion of English theory promotes English language and culture through linguistic imperialism, including exploitation and expansion, while the Ecology of Languages approach promotes linguistic or cultural diversity and equity. The post-colonial power culture reflects in acknowledging language as a tool to form, perform, and tie the power to identity irrespective of race, gender, and social class (Bourdieu, 1991; Delpit, 1988). Identity is the way an individual recognizes himself as a specific type of being in a particular situation, and “*identities are complex, varied, and tied to one’s varied affinity groups*” (Gee, 2000). Bangladeshi English language learners and teachers construct their language identity from post-colonial culture and global need perspectives. Teacher learners’ identity relevance to the WE-awareness exposes the impact of linguistic colonialism and globalized language identity or ownership needs.

Teacher learners’ WE-unawareness involving post-colonial linguistic mindsets and socio-cultural influences in the micro-level context reflects the increasing perceived value of the recent English medium instruction (EMI) macro-level language policy at the local context. WE-unawareness at micro-level context is the translated action of macro-level dominant language-in-education policies. The current research findings of the relationships between WE-awareness and teacher identity confirm the Othering involved in constructing language identities at English higher education in Bangladesh. The practicing macro language-in-education policies promoting hierarchies among languages and institutions demonstrate the self-and other-language representations. Hence, the urgency for WE-awareness assures the student teachers’ knowledge needs about individual language potential or social capital growth to adjust to a globalized world (Hamid et al., 2013). Also, a training intervention can change teachers’ language ideologies and practices in a global language view framework.

Respondents’ statements about accepting non-standard, Pidgin, and Creole varieties, which can ease and inspire learner language use and meaning-making, coincide with learners’ perceived deficiency. In English education,

academic discourse and students’ socialization experiences create systematic exclusion in classroom discussions and activities (Sultana, 2014). Thus, English-only instructions often obstruct their learning opportunities and identity development through hegemonic introductions. Teachers’ unrealistic goals and traditional top-down practices make the learners insecure and inhibited. It influences learners’ desire to assimilate into the target language and culture, perceiving success lies in colonial English-only policies and product-based testing (Garcia, 2009). Learners’ L1 or LX variety is often viewed as unrelated to learning the language and academic achievement in English instructions. When students are constantly discouraged from using their first language, heritage languages are disregarded as a deficit (Little, 2017). English language teaching and learning intensify inequalities among the learners, which needs to be balanced with integrating local varieties and mother tongue policy in the tertiary and teacher education in Bangladesh (Saha, 2020).

The trainee teachers’ NNETs identity awareness developed through the concepts of international education and global market involves the knowledge of classification and categorization of English. Future teachers see themselves in the hierarchy of global language users. Hence, they need to develop worldviews as linguistically, socio-economically, and educationally diverse teachers. They need to interpret the space where they grow as a part of standard higher education and relational linguistic participation. The local teacher-learners need to understand the context where they practice the languages and make their meaning (Sultana, 2018). In their identity negotiation and local spatial realization, WE-awareness can help create a language's social meaning and develop a collective feeling. Teachers need to understand and undergo both the excitement and struggle of the local English language learners to raise confidence and inspire as a global language user against the Standard English concepts. Observing the EFL and ESL learners’ alternative identity formation through resisting activities can facilitate English language teachers’ roles and NNTEs identity transformation to realize the critical language ownership.

The present findings on the respondents’ recommendations about integrating WE-awareness and globalization of English coincide with the current EMI language-in-education policies implementing throughout the K-12 and university settings. That is a dominant approach to push the educational, socio-political, and economic goals directly responding to language

globalization and Englishization. As the respondents report, the need to raise EFL students’ WE-awareness implies the needs of the global language knowledge base in tertiary instruction (Rahman & Singh, 2020). English has long been the global second language in higher education for advantages in the current international language order (Zhang, 2017). Integrating the WE-knowledge in teacher education can promote teachers’ understanding of teaching EFL to meet global communication skills needs instead of a post-colonial standard language.

CONCLUSIONS

Bangladeshi university English teacher learners are generally unaware of the meaning and features of the world Englishes, neutral about the L1 needs, likely to prioritize British language as pedagogic variety, and unsure about accepting the local English varieties. These demonstrate the further need of acquiring WE-knowledge for the student teachers. The current awareness is limited to knowing the terminology, and the perceptions are biased with a post-colonial sentiment. Teaching culturally responsive pedagogies, including EIL, WE, and ELF, is essential in decolonizing local teacher education. English language learners and teachers need the space to reflect upon their worldview, experiences, first language community relationships, and contextual adjustment. WE knowledge can enable the teachers to critically see the EFL pedagogy and view the differences between dominant vs. non-dominant languages (Meighan, 2019). That can promote decolonizing the local colonial concepts. Before attending the focus group discussion, the respondents had regarded the standard varieties as the only accepted pedagogic forms. Later, they realized these are barriers to perceive competence and form NNTes identity. As a result, teachers exhibit intolerance, underestimation, dissatisfaction, and depreciation of non-native English varieties (Boonsuk et al., 2021). The respondents conceptualize the necessity of integrating WE-awareness into teacher education with various goals in mind. These include recognizing the local varieties, breaking down the top-down pedagogic culture, empowering teachers-learners, reducing challenges in achieving learning objectives, etc. Further research should address how to incorporate WE-awareness into ELT courses, the effects of WE-awareness on beliefs and practices, etc. Larger samples and different contexts could produce more in-depth results.

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THE IDENTITY CONSTRUCTION THROUGH KINSHIP ADDRESS TERM IN MALANG (KOTA & KABUPATEN)

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Abstract: This study investigates the identity construction seen from the lexicon shift of kinship address terms in *Kota* Malang and *Kabupaten* Malang. Aiming to unveil the progress of kinship development of father, mother, grandfather, and grandmother in a family to obtain the reflected identity of the society. The data was taken from 30 participants' terms to address their parents and grandparents and participants' kids' term of addressing their parents and grandparents. With a total of 240 data and divided into 60 data for each kinship address terms of father, mother, grandfather, and grandmother. The data analysis conceith uncovering the lexicon shift, tcomparingpare the lexicon used by participants and participants' kids. However, the discussion's result proves that lexicon shift exists on the parents address terms to obtain different, unique and higher prestige values. Another result shows the preservation of grandparents address terms. Several factors that influence the lexicon shift are the use of standard Indonesian or English, the appearance of religious terms, the modification of two language terms, and the modification of a single term. Furthermore, the kinship address terms reflect the higher identity that some of the participants want to achieve.

Keywords: *Kinship, Identity, Social Practice, Lexicon Shift.*

INTRODUCTION

Language represents and forms an identity as intended, such as someone giving a name to their child, food, pet, or another object. The way people call their child or the other object becomes a symbol of the representation of identity as expected. The choice of identity arises because of the social environment that surrounds its individual. Walshaw (2007) states that language is fragile, and becomes an accurate tool to see social reality rather directly into reality. Understanding the discourse in a human becomes a helpful

tool to see the construction of reality in the society because society is dynamic and continuously progressing (Walshaw, 2007). Language is fragile and dynamic as a social reality that can change according to the current development. Therefore, oversee the development of the language is beneficial to understand the identity of a person or a region.

The process of individuals obtaining a higher position in society can be seen from a more profound observation of its language used, due to a more prestigious language. For instance, Indonesian is the standard language Indonesian used, officially applied in government, education, technology, and much more. On the other side, regional languages are considered less prestigious because their use is not as significant as Indonesian. This explanation becomes a real issue in society, and become a trigger for language development in the region. Based on this fact, generating the language shift that develops in society becomes reasonable and essential to comprehend the targeted identity image by considering kinship terms in a family.

There has been a growing interest in the study of language shift in the use of kinship terms. First, Rahayu (2019) focused on identifying the identity construction through kinship address terms in Bandung and Jatinangor which point out the language shift as the important factor of people's identity construction. Then, Sodah (2019) was concerned about the lexicon shift in a nuclear family and analysed the lexicon shift in Lembar which affected their social status. Lastly, Zhao & Liu (2008) also focused on the language shift of the Chinese language in Singapore and its impact on the prestige of a language used in a family. Acknowledging the previous studies, this paper tries to enhance language shift and identity construction seen from kinship address terms in Malang. This study specifically aims to unveil the progress of kinship development of father, mother, grandfather, and grandmother in a family to obtain the reflected identity of a city through its society.

LITERATURE REVIEW

Identity is a self-concept as a member of a cultural group that filters the interpretations of the world (Lustig & Koester, 2010). Fearon (1999) affirms that identity describes the way individuals and groups define themselves and is defined by others based on race, ethnicity, religion, language, and culture. Culture is also shaped through its relationship with other culture and interaction with the world. The contact between cultures forms the

diversity of identities, and every single identity of an individual relates to societies and countries (Asma, 2015). Lustig & Koester (2010) propose three components to build self-concept or identity naturally: cultural, social, and personal identity. Furthermore, personal identity is based on people's unique characteristics, depending on the individual culture and social groups.

Hall (1994) argues that identity as a new cultural practice plays a central role in the emergence of a social movement that has reshaped the world. Culture is dynamic, and changes with different social needs and identity emerged as the evaluation of the various conditions such as lifestyle, issues of gender identity, national identity, language, religion, race, beliefs, ethnicity, and aesthetics (Zagade, 2017). Identity is a cultural code called 'being' or self-subjectivity (Hall, 1994). Subjectivity is the identity of self as a product of social construction, and self-formation comes from the contradictory discourse, ideology, and institutional practice (Walshaw, n.y). Walshaw (n.y) states that the real identity or true self is just an illusion because it is never fully described in an absolute way; it is only described in specific social interaction with another identity.

Vaishali (2016) says that identity comes from particular ethnic groups and influence individual feelings and behaviours. The marginalized people undergo cultural conflict because of their ethnic group (Vaishali, 2016) such as the middle-class people feels the pressure of the dominant culture of the upper class. Bourdieu in Jenkins (1992) explains that an individual is free to choose where his identity will be anchored, and indirectly take and develop the culture he wants to achieve. The use of kinship term in a family reflects the exposure of the discourses from the dominant culture. This statement is in line with Bourdieu (1990), who states that individual strategy to handling power in the society is reflected from the language they used.

Bourdieu exposed social practice through two primary processes, namely habitus as the agent or social actor who convey the culture, and field as the arena of agent to compete with each other of various power as a symbol of different social status (Jenkins, 1992). Accordingly, the social practice strongly reflects an individual's desired position, such as the selection and development of kinship terms. For example, the kinship terms such as 'mbah' are very tight with culture. Still, if someone wants to increase the prestige of their language, they usually modify the kinship terms with Indonesia as standard language or English as the international language. This issue happens because the social status' power of the dominant affects the social status below them. In this example, region language stands under a standard language, and standard

language stands under an international language. Therefore, standard language has more prestige value compared to region language, also international language has more prestige value compared to the standard language.

The prestige value is very much attached to a higher social status because the prestige language tends to supply more vocabulary and is more widely used (Holmes, 2013). The pattern of using kinship shows the social identity of a community group because the way people speak is characterized by various patterns, which interestingly and significantly shows the social factors in society (Holmes, 2013). Furthermore, the purpose of a community in the development of society can be seen by observing the kinship term that dominantly used. Specifically, the phenomenon of identity construction in a family shown from the lexicon shift used in kinship address terms.

Kachru, Kachru, & Nelson (2006) believe that language shift mainly occurs in minorities who are exposed to the dominant language, it can be seen from the accent, grammar, politeness, and lexicon selection as in this study. Accordingly, the lexicon shift can be identified from the typical regional lexicon that is replaced or combined with the dominant lexicon, such as the process of lexicon '*ibu*' changed into 'mommy' and then adapting to the Indonesian accent and being familiarized to Indonesians become '*mami*' (Rahayu, 2019).

METHOD

This study's design is qualitative research that focused on describing the independent and dependent variables of a phenomenon (Creswell, 2014). This study investigates the relationship between kinship systems and the social status of young adult that implies a particular identity. The data was collected from 30 respondents who live in *Kota Malang* (Malang City) and *Kabupaten Malang* (Malang Regency), with an age range of 20-30 years, 23 female and 7 male. The independent variable of this study is the lexicon variation of father, mother, grandfather, and grandmother in the family, and the dependent variables are social status, and age. Age restrictions are carried out to see the expansion of the kinship lexicon produced by young adults and compare the kinship lexicon used by older people. From these expansions, the social status reflected through the lexicon listed in the data can be identified. The researcher does not focus on gender balance and fetch random data to see identity construction through kinship term in Malang. This short survey obtains 21 or

70% of respondents from *Kabupaten* Malang and 9 or 30% of respondents from *Kota* Malang.

Moreover, the data of this study were collected in several steps. The primary step was compiling and distributing questionnaires using google forms questioning; (1.) how you address your father? (2.) how you address your mother? (4.) how you address your grandfather? (5.) how you address grandmother? (6.) how your kid/s (will) address their father? (7.) how your kid/s (will) address their mother? (8.) how your kid/s (will) address your father (their grandfather)? and (8.) how your kid/s (will) address your mother (their grandmother)? Then the researcher checks the questionnaire results and eliminates respondents who are not eligible in the research provisions. Finally, 240 qualified data consisting of 60 data on the kinship lexicon of father, mother, grandfather, and grandmother were analyzed in several ways.

Firstly, the researcher identified the dominant variation and least variation of kinship in the data. Secondly, the researcher compared the 30 data of participants address their father vs 30 data of participant's kid/s address their father, 30 data of participants address their mother vs 30 data of participant's kid/s address their mother, 30 data of participants address their grandfather vs 30 data of participant's kid/s address their grandfather, and 30 data of participant address their grandmother vs 30 data of participant's kid/s address their grandmother. Thirdly, drawing the table for each data to demonstrate the findings. Then, the researcher analyses the data based on the social prestige and desire represented in the lexicon of kinship address terms. Lastly, the researcher concludes the study's result to show the identity of Malang people pictured from the findings and discussion of kinship terms.

FINDINGS

The results are demonstrated in four tables below, along with the analysis. The table was organized based on the category where participants address their father and participants' kids address their father. Then, participants address their mother and participant's kids' address their mother. Next, participants address their grandfather and participant's kids' address their grandfather. Last, participants address their grandmother and participant's kids' address their grandmother.

Table 1. The Findings of the kinship of 'Father'

No	You address your Father	Quantity	No	Your kid address their Father	Quantity
1.	<i>Bapak</i>	10	1.	<i>Ayah</i>	14
2.	<i>Ayah</i>	8	2.	<i>Papa</i>	9
3.	<i>Papa</i>	6	3.	<i>Bapak</i>	6
4.	<i>Abah</i>	2	4.	<i>Yayah</i>	1
5.	Dad	2	-	-	-
6.	<i>Papi</i>	1	-	-	-
7.	<i>Pak e</i>	1	-	-	-
Total		30	Total		30

Table 1 consists of the father's kinship terms used by the 30 participants and the kinship of father they chose for their kids. There are 7 types of address terms for participants' fathers and 4 address terms that participants want. From the data above, the lexical shift reflected, although some of the prestige kinships, for instance 'dad' and 'papi' are not found in data kinship address by the kids of participants. The lexical kinship address of 'Bapak' dominantly used by the participants. Acknowledging the lexical 'Bapak' is standard Indonesian for 'father,' it is understandable that some participants have been shifting the regional language with the Indonesian language since they were a child. In the second and third positions that are modified lexical 'Bapak,' they are 'Ayah,' then 'Papa.' In the fourth place, kinship address 'Abah' is influenced by religious factor. Based on the use of 'Abah,' the participant's family wants to show their religious image.

Next is 'dad' as a kinship term to address father that is influenced by English. In the sixth place is 'Papi.' According to Rahayu (2019), the emergence of the lexeme 'Papi' is a development of the lexeme 'Papa' that triggered by the increasing economic status of a family. The last one is a standard lexeme adapting with regional lexeme, 'Pak e.' 'Pak e' is an abbreviation of 'Bapak' and combine with the particle 'e' which indicates possessiveness, from 'father' becomes 'my father.' The language shift is demonstrated from the increasing lexeme of 'Ayah' and 'Papa,' followed by the decreasing lexeme of 'Bapak.' The indicator of language shift also pictured from the lexeme 'Yayah.' 'Papa,' and

ayah' are intentionally made to enrich the uniqueness of father addressing term, so the participant's family don't look the same with other people.

Table 2. The Findings of the kinship of 'Mother'

No	You address your Mother	Quantity	No	Your kid address their Mother	Quantity
1.	<i>Ibu</i>	13	1.	<i>Mama</i>	14
2.	<i>Mama</i>	11	2.	<i>Ibu</i>	12
3.	Mom	2	3.	<i>Bunda</i>	3
4.	<i>Imi</i>	1	4.	<i>Bubun</i>	1
5.	<i>Mami</i>	1	-	-	-
6.	<i>Buk e</i>	1	-	-	-
7.	<i>Umi</i>	1	-	-	-
Total		30	Total		30

Table 2 has a lot of similarity in the way participants address their mother with table 1. at the participants address their father as it is dominated by the standard Indonesian language of mother kinship term '*ibu*,'then '*mama*' with slightly different amount of participant but still in a large number. The development of the lexeme '*mama*' which is influenced by social status is also found, namely '*mami*.' Kinship terms of mother that emphasizing the religious side are also found, such as '*umi*.' After that, a unique and different kinship term was also found, for example '*imi*.' Finally, '*Buk'e*' as a lexeme that combines regional and standard languages is also found in the data. Same as '*Pak e*', the lexeme '*Buk e*' adding particle 'e' after the abbreviation of '*Ibu*' to '*Buk*.'

The kinship term of mother that participants choose for their kids addresses their mother was not as varied as the variations of the kinship term of mother that the participants used. There are only 4 variations, '*Mama*,' '*Ibu*,' '*Bunda*,' and '*Bubun*.' Address mother with '*Ibu*' as standard Indonesian still in demand but less popular with '*Mama*' which has higher prestige value. The kinship term of the mother becomes very varied shows from the emergence of a variant of '*Bunda*' along with the modification of '*Bunda*' called '*Bubun*.' Comparing several terms of address mother by participants and participants desire for their kids, the data indicate that the lexical shift is vividly seen by the switch over the most used position of the standard term '*Ibu*' with the modern ones '*Mama*' and a new variation of terms, for instance, '*Bunda*,' and '*Bubun*.'

Table 3 The Findings of the kinship of ‘Grandfather’

No	You address your Grandfather	Quantity	No	Your kid address your Father	Quantity
1.	<i>Mbah kung</i>	7	1.	<i>Kakung</i>	7
2.	<i>Mbah</i>	7	2.	<i>Mbah</i>	5
3.	<i>Bapak</i>	3	3.	<i>Abah</i>	3
4.	<i>Kakung</i>	3	4.	<i>Eyang kung</i>	3
5.	<i>Eyang kung</i>	2	5.	<i>Mbah kung</i>	3
6.	<i>Mbah + his name</i>	1	6.	<i>Bapak</i>	2
7.	<i>Opa</i>	1	7.	<i>Papa kung</i>	1
8.	<i>Pak wek</i>	1	8.	<i>Oppung</i>	1
9.	<i>Abah</i>	1	9.	Grandpa	1
10.	<i>Papa + his name</i>	1	10.	<i>Oppi</i>	1
11.	<i>Oppung</i>	1	11.	<i>Kakek</i>	1
12.	<i>Iyung</i>	1	12.	<i>Akung</i>	1
13.	<i>Kakek</i>	1	13.	<i>Ngkong</i>	1
Total		30	Total		30

Table 3 demonstrated many variations of address terms of grandfather, from regional language, standard Indonesian, and international language usage or English. In the participants' address their grandfather data, the dominance of data using regional language variations is portrayed, such as *'Mbah kung'* *'Mbah'* *'Kakung'* *'Mbah+his name'* *'Iyung'* and *'Oppung.'* Although *'Iyung'* and *'Oppung'* are the address term of grandfathers in the regional language originally from outside Java, the researcher still include them in the data. Because the data was obtained from participants who live in Malang but their grandfathers domiciled outside Java.

Moreover, several kinship address terms indicate language shift in the family, such as *'Bapak'* and *'Kakek'* as the standard Indonesian ones, *'Pak wek'* as the modified from standard language *'Bapak'* and regional language *'tuwek'* and *'Opa'* also becomes an indicator of language shift because *'Opa'* often found in big cities such as Jakarta rather than Malang (Rahayu, 2019). The researcher also discovers the kinship address term of grandfather which shows higher prestige address term, for example, *'Papa+his name.'* The variation did not change much in the participants' kids address term of grandfather data because the participants were more likely to follow the term of their parent. However, the development of unique variations with higher prestige value is obtained, such as *'Oppi'* *'Papa kung'* and *'Grandpa.'* This finding is supported by the results of the questionnaire which shows that most of the respondents consciously and unconsciously modified the kinship terms of grandparent

from less prestigious to more prestigious ones. Some of them agree about the changes of grandparent's kinship term as an attempt to modernize their family. Meanwhile, one of the participants stated that she imitates the kinship terms with higher prestige from her cousins. The modification of grandparent's kinship terms happens in both *Kota* Malang and *Kabupaten* Malang, but the lexicon shift mainly found from respondent domiciled from *Kabupaten* Malang.

Table 4 The Findings of the kinship of 'Grandmother'

No	You address your Grandmother	Quantity	No	Your kid address your Mother	Quantity
1.	<i>Mbah uti</i>	7	1.	<i>Uti</i>	8
2.	<i>Emak</i>	5	2.	<i>Mbah</i>	5
3.	<i>Mbah</i>	4	3.	<i>Eyang putri</i>	4
4.	<i>Uti</i>	2	4.	<i>Ibu</i>	3
5.	<i>Nenek</i>	2	5.	<i>Umi</i>	2
6.	<i>Mbah + her name</i>	1	6.	<i>Mbah buk</i>	1
7.	<i>Mbah oma</i>	1	7.	<i>Titi</i>	1
8.	<i>Umi</i>	1	8.	<i>Oppung boru</i>	1
9.	<i>Mbok</i>	1	9.	<i>Ommi</i>	1
10.	<i>Ibu</i>	1	10.	Grandma	1
11.	<i>Oppung boru</i>	1	11.	<i>Imi</i>	1
12.	<i>Mamak</i>	1	12.	<i>Nenek</i>	1
13.	<i>Oma</i>	1	13.	<i>Nini</i>	1
14.	<i>Mbah buk</i>	1	-	-	-
15.	<i>Eyang</i>	1	-	-	-
Total		30	Total		30

In the last table, table 4, there are more variations of address terms by participants to their grandmothers. The address term variations of the regional ones seem to have a higher intensity of use, for instance, '*Mbah uti*' '*Emak*' '*Mbok*,' etc. This indicates that language maintenance is visibly occurring in the young generations. Besides, there are some of the more prestigious ones, such as '*Nenek*' '*Oma*' '*Mamak*' and religious ones, for example, '*Umi*.' There are several expansions of grandmother's address term used by participants' kids, for instance, '*Titi*' '*Imi*' '*Ommi*' '*Nini*' and 'Grandma.' It can be seen from the dominance scale that regional terms are still more widely used because participants choose to follow the address terms used by their parents. On the other hand, some address terms have a higher prestige value to achieve the desire for a better social status.

DISCUSSIONS

Rahayu (2019) believes that the differentiation action of addressing terms indicates the language shift phenomenon in society. This indicator was found evenly across the data, the development of the kinship address lexicon is easily visible by observing tables 1, 2, 3, and 4. The differentiation is found in the unique and/or new terms of addressing used by the participants. The shifting phenomenon in the family kinship system certainly has an impact on the social status in the environment, and vice versa. Therefore, these phenomenon has a reciprocal effect. Besides, Zhao & Liu (2008) and Soda (2019) agree that the mapping of social status is influenced by external factors from language development because the use of language in the dominant and regional domains has several differences. Meanwhile, the government and education systems use standard Indonesian as the official language which ultimately establishes the dominance of standard languages over regional languages. Therefore, some participants chose to use standard language over regional language to meet the prestige need.

Besides, the emergence of a foreign language in Indonesia also triggered some participants to take the side of prestige by using it as a kinship system by applying or passing it on in their family. The use of a foreign language as a kinship system is carried out in two patterns; the original form or modification form. However, the higher prestige value can be achieved not fixated on the chosen pattern, because foreign languages, especially English, become one of the world's dominant languages. Therefore, the use of English in the kinship system or modified can still increase the prestige value of a family addressing terms.

Another result discussed in this study that raises novelty from previous research is the language maintenance that develops in the kinship system. The act of language maintenance splashed certain value to the prestige of the regional language which indicates a tremendous regional language development. The participants' choice to maintain the kinship system passed down from their parents proves a strong cultural value preserved by the Malang people. This point becomes an important lesson in striving for regional languages as a family kinship system in the dominance of the dominant language.

CONCLUSION

As the concluding remarks, this study unveils a lot of lexicon shifts used in the kinship address term of father, mother, grandfather and grandmother in both *Kota* Malang and *Kabupaten* Malang. The lexicon shift occurred because of the use of Indonesian standards (*Ibu, Bapak, Kekek, Nenek, etc.*), English (Mom, Dad, Grandpa, and Grandma), religious terms (*Abah* and *Umi*), modification of two languages (*Pak e, Pak wek, Papa+his name, etc.*) and modification of terms (*bubu, yayah, omni, oppi, titi, etc.*) to be different, unique and have higher prestige values. Thus, the lexicon shift occurs not only in the realm of the participants' desire but also in the parents of the participants' desire, which can be seen from several prestige terms used by the participants. Nevertheless, there are a huge number of developments from the terms of kinship address made by the participants.

Besides, preserving regional languages can be done by continuing to use kinship address terms that are closely related to the culture of the younger generation. This strategy can be a powerful way to increase the prestige value of a lexicon because the popularity of a lexicon can be maintained from the old generation to the younger generation. The efforts to preserve kinship address terms are also found in the results of this study, such as reflected in the use of grandparents kinship address which is still dominated by regional languages such as '*Kakung*' '*Mbah*' and '*Uti*'. The use of these kinship address terms are influenced by the participants' desire to continue and follow the way their parents taught them to address their grandparents, which unconsciously preserve the value of a lexicon.

The results of this study support all previous studies indicating the emergence of lexicon shift in the kinship system of the family domain. On the other side, the younger generation shows another indicator of enhancing some regional lexicon's prestige by proudly using it. The social environment of the people becomes the main factor underlying the selection of kinship address terms because language is a cultural product based on power relations determined by the linguistic competence, and the social position of the speaker (Bourdieu, 1990). Therefore, the sign and symbol of status, prestige, expression of style, and lifestyle become the main motive of expanding the address terms (Rahayu, 2019). Furthermore, people understand that users of the standard and international variety largely benefit from society (Sodah, 2019; Zhao & Liu, 2008).

SUGGESTION

This study portrays lexicon shift and lexicon maintenance in the development of family kinship address terms focused on Malang. However, this study only concerns the lexicon selection variety of kinship addresses, without considering the equivalent of participants' gender. Fulfilling the lack of this study is highly recommended by the further researcher. For instance, point out the participants' gender equality to observe lexicon shift and lexicon maintenance based on gender used. Understanding the very minimum previous studies, another field to be expanded is generating this kind of study in the different locations of participants, to inspect the appearance of lexicon shift and lexicon maintenance of kinship address terms in a family domain.

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SURVIVAL STRATEGIES AND HYBRID IDENTITY CONSTRUCTION AS PORTRAYED ON *LONDOKAMPUNG*'S VIDEOS

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Abstract: A group of people dispersing transnationally is called diaspora (Chiang, 2010; Wei & Hua, 2013). Moving to the host country means adjusting the cultures and language(s) to survive. Viewing this phenomenon, the researcher was intrigued to carry out an inquiry exploring the survival strategies and hybrid identity construction on *Londokampung*'s videos. The data of this study were in the form of utterances exhibiting survival strategies and hybrid identity formation. The data were obtained through *Londokampung* youtube channel. The findings uncover three survival strategies employed; 1) adaptation, 2) integration, and 3) latency. Adaptation strategy is done by creating Indonesian nicknames to be readily accepted in the host community. Meanwhile, integration strategy embeds hybrid loanword and linguistic hybridity such as code-switching and code-mixing. Hybrid loanword is opted due to non-structural and structural motive (Weinreich, 1968). Code-switching is done for two factors; specifying the addressee and excluding the participants. Meanwhile, reiteration and lacking of equivalent word become the two points underlying the use of code-mixing. Ultimately, in terms of latency, *Cak Dave* constructs hybrid identity to negotiate his "in-between-ness".

Keywords: *diaspora, hybrid identity, survival strategies, Londokampung*

INTRODUCTION

The terminology of diaspora refers to a group of people who disperse transnationally (Chiang, 2010; Wei & Hua, 2013). Diaspora come from similar cultural traditions or homeland (Chiang, 2010). Safran (1991) and Cohen (2009) classified a number of criteria to consider people as diaspora. In general, those scholars share similar key criteria embedding three points; 1) dispersion, 2) home-orientation and 3) boundary-maintenance (Safran, 1991; Cohen, 2009).

Furthermore, diaspora is also associated to the notion of hybridity. Hybridity could be conceived as a mixture of two distinct cultures or languages (Bhabha, 1994). As we know, diaspora is a group of immigrants Thus, they

come to the host country by bringing their own local cultures and languages. From this point, they strive to maintain their identities, known as boundary-maintenance (Safran, 1991). Nevertheless, they also experience a dilemma in the host country, for instance, alienation (Safran, 1991). Therefore, the host community might not entirely accept them. Standing from this point, they have to negotiate their identities and adapt with the host community. One of the ways is that by constructing hybrid or layered identities which are dynamic or fluid (Hall, 1990; Bhabha, 1994; Brubaker, 2005; Canagarajah & Silberstein, 2012). As suggested by Foucault, it is noteworthy that meanings do not emerge in an empty space (Walshaw, 2007), and neither do identities. They are the products of other people's and other text's meanings (Walshaw, 2007). As a result, it is also crucial to discuss diaspora's subjectivities or how they constructed their hybrid identities. Weedon (1987) explicated that subjectivities deal with the ways someone grasps the world. By extent, this scholar illuminated that social, political, cultural and economic practices might historically construct someone's subjectivities. To wrap those all up, there is a strong strand between diaspora and hybrid identity construction.

There are proliferating interests on the grand theme of diaspora community such as the studies carried out by Hinnenkamp (2003), Pujiastuti (2007), Hua (2008) and Backus et al (2010). Specifically, those existing inquiries concentrated on investigating the diaspora's language choices, code-switching and mixing in the host country. Subiyantoro (2014) then further explored linguistic hybridity among diaspora by relating it to the notion of survival strategies. Nevertheless, there is an absence of discussion of survival strategy concerning identity construction. Thus, this study has filled this lacuna by discussing the hybrid identity construction to overcome a dilemma within the diaspora community. The present study links the point of hybrid identity construction with the survival strategies proposed by Parsons (2005).

Parsons (2005) proposed AGIL notion to make a system survive. Referring to Subiyantoro (2014), Parson's tenet could also be re-contextualized and applied into survival strategies for diaspora community. This schema comprises four facets; (A) adaptation, (G) goal attainment, (I) integration and (L) latency. The tenet of hybrid identity would be linked with the point of latency. Latency could be perceived as the ways diaspora maintain their identities in the host country (Subiyantoro, 2014).

By those points, the researcher was intrigued to investigate the survival strategies and hybrid identity construction on *Londokampung*'s videos. *Londokampung* (lit. a foreigner living in a village) is the name of youtube

channel owned by Australian diaspora, named *Cak Dave* (*Cak*: Javanese addressing system for older man, similar to “Big Bro”), who has lived in Dukuh Kupang village, Surabaya, Indonesia since 1989. When he was 2 years old, he and his family moved to Indonesia because his parents were looking for a job. *Cak Dave*'s mother has learned Indonesian language since she was 11 years old. Furthermore, his mother also undertook Indonesian language department during her higher degree study in Australia. In paradox, *Cak Dave*'s father had just learned Indonesian language while arriving in Indonesia. He took an Indonesian language class before finally working as a Physiology lecturer at Wijaya Kusuma University, Surabaya. Hence, *Cak Dave*'s parents are bilingual. Meanwhile, *Cak Dave* is a multilingual speaker, besides English, he is really fluent in speaking Indonesian and Javanese language. Even, his Javanese accent sounds like Javanese native-speaker. He can speak three languages because his parents allowed him to interact and play with the children in the village when he was a kid. Therefore, this study aims to reveal the survival strategies and hybrid identity construction on *Londokampung*'s videos.

To a further extent, the status of *Cak Dave*'s parents as bilingual speakers and *Cak Dave* as a multilingual speaker might predispose them to be the language contact agents (Weinreich, 1968). In the same spirit, Kachru & Nelson (2006) also argued that multilingual speakers' understanding on more than one linguistic system enables them to create more nuanced language use. Those statements seem to emphasize Kachru's & Nelson's ideas (2006) asserting that multilingual speakers are facilitated by a prominent device that is competent to mix, switch, and adopt a number of discourse strategies and stylistics from the cultural and verbal repertoire. That is why multilingual speakers seem to have various expressive resources to be opted in the different situational contexts (Kachru & Nelson, 2006). By this point, it could be grasped that bilingualism and multilingualism appear to propel the production of linguistic hybridity as proposed by Bakhtin (1996) on his book entitled “The Dialogic Imagination: Four Essays”.

Inspired by Bakhtin (1996), Subiyantoro (2014) defined linguistic hybridity as the incorporation of two different languages as the embodiment of two fluid cultures combination. In addition, Subiyantoro (2014) discovered that hybrid lexicons, code-switching, and code-mixing are forms of linguistic hybridity. Hence, linguistic hybridity should not be viewed as an ‘error’ form or ‘language deficiency’, instead it should be perceived as a legitimate language variety. This appears to be in tune with Pennycook's (2000) & Gao's (2014) statement asserting that hybridization of localities and English might be

perceived as a medium of expressing identity. It should be seen as an acceptable variety.

In a broader sense, the forms of linguistic hybridity as mentioned above are not merely a matter of language choice, rather it is indeed an identity negotiation tool. It seems to resonate with Spolsky's notion (2003), elucidating that code-switching done by bilingual or multilingual speakers strongly represents rich social meanings. Spolsky (2003) further elaborated that each language opted by the speaker might function as a tool for disguising and negotiating identities as well as social relations with the addressee. Standing from the discussion as mentioned above, it could be grasped that the investigation of survival strategies and hybrid identity construction is crucial since those two points appear to share a strong strand within the diaspora community.

METHOD

Data collection

The data of this study were the utterances containing of survival strategies and hybrid identity construction. Meanwhile, in terms of the data sources, the data were gained from *Londokampung*'s YouTube channel. The data were gathered and transcribed in the range of time May 17th until 23rd, 2021. In the data collection, the researcher looked for the relevant videos containing the Javanese nicknames of *Londokampung*'s family, code-switching, code-mixing, borrowing and identity construction to portray the survival strategies. Hence, the researcher focused on watching the videos that have titles pertaining to *Londokampung*'s life in Indonesia and his perspectives in viewing Indonesian and Javanese language and cultures. Moreover, the researcher also watched numerous videos to uncover various motives on why *Londokampung* uses code-switching, code-mixing, and borrowing. After watching numerous videos, the researcher found the 9 most relevant videos. Afterward, the researcher transcribed the relevant utterances as the data to be analyzed.

Data analysis

After gathering the data, the researcher undertook the data analysis process. First of all, the researcher read the transcribed data and identified the survival strategies by bolding them on *Microsoft word*. Then, the researcher classified the utterances based on survival strategies as proposed by Parsons (2005). Next, in terms of the linguistic hybridity facet, the researcher categorized the types and motives of code-switching and mixing under the analytical framework of Gumperz (1982). Meanwhile, the researcher classified the data exhibiting integration by using Weinreich's notion (1968). Next, the researcher analyzed the hybrid identity construction by utilizing Weedon's (1987) tenet on subjectivities. Overall, the researcher also employed other scholars' relevant tenets to reach the findings validity, known as theory triangulation (Ary et al, 2010). Ultimately, the researcher drew a conclusion.

FINDINGS

Survival Strategies

1. Adaptation

The survival strategy in terms of adaptation appears to be portrayed on the video entitled "*Kenapa kami pilih Indonesia? Ngobrol sama keluarga Londokampung*" (Why do we choose Indonesia? Having a chit-chat with *Londokampung's* family), "*Londokampung Q&A Part 1*" (Part 1 of *Londokampung's* Q&A session), and "*Kok gak nikah cewek bule aja? Ngobrol sama keluarga Londokampung Part 2*" (Why don't you marry a foreigner? Having a chit-chat with *Londokampung's* family: Part 2).

Jenkins (2015) explicated that English is a type of language in which the words are pronounced differently from the orthography. This status quo seems to be a problem for Indonesian society since Indonesian words are pronounced the same as the orthography. Hence, Indonesian society who do not learn English seem to face difficulties in pronouncing English words. As the result, to deal with this issue, *Londokampung's* family makes their own Indonesian nicknames and addressing system as reflected in the subsequent data:

Hume Jephcott	→ Pak Hendro
Heather Jephcott	→ Bu Heda/Ida
David Andrew Jephcott	→ David /dafet/

Cak Dave /def/

Aragorn Jawa Cillian Jephcott → *Jago*

The data above might sketch out the use of adaptation strategy in *Londokampung*'s family. On that video, Mr. Hume (*Cak Dave*'s father) asserted that when at the first time he came to Indonesia and introduced himself to his friend, named Ali, Ali said that it was hard to call Mr. Hume's name. Hence, Ali directly suggested Mr. Hume a Javanese nickname "Hendro". Then, Mr. Hume agreed. Since that time, Mr. Hume is called as *Pak Hendro* (*Pak* is "Mr"). Notwithstanding Mr. Hume did not create the Javanese nickname by himself, the way he agrees to be called as *Pak Hendro* strongly exhibits that he has a willingness to adapt with the new environment to be easily accepted in the host country (Parsons, 2005; Ritzer, 2011; Subiyantoro, 2014). Therefore, it is classified as a survival strategy in terms of adaptation (Parsons, 2005).

After knowing that her husband had just had a Javanese nickname, Mrs. Heather had also created her own Indonesian nicknames "Bu Heda" or "Bu Ida" (*Bu* means "Mrs"). However, different from his parent's names which are a little bit hard to be pronounced by Indonesian society, the name "David" is also commonly used in Indonesia, thus *Cak Dave* does not have his own Indonesian nickname. Notwithstanding, he also appears to employ adaptation strategies in two ways. First by adjusting the pronunciation of his name with the incorporation of Indonesian and Javanese pronunciation. This seems to be proven on the video entitled "*Bule Jowo pertama kali sungkem ke Orangtua*" (A foreigner *sungkem* for the first time to his parent), when *Cak Dave* came to his neighbor's house as being exhibited below:

Pak Parto : Natan?

Cak Dave : David, *Pak*. (David, Sir.)
/dafet/

From the aforementioned excerpt, it could be grasped that *Cak Dave* pronounces his name "David" as /dafet/, not /'deivid/. This pronunciation appears to demonstrate the mixture between Indonesian and Javanese pronunciation. The Indonesian pronunciation seems to be illustrated on /f/ sound, whereas the use of /e/ sound indicates Javanese pronunciation. If it is fully pronounced in Indonesian language, it will be /dafit/, whilst Javanese pronunciation will be /dapet/. There is an absence of /f/ sound in the *aksara Jawa* (Javanese alphabet). Thus, Javanese people pronounce /f/ with /p/ sound. Moreover, Indonesian pronunciation does not distinguish /f/ and /v/ sound. Different from English, both of those sounds are pronounced in the same way as /f/ sound. That is why, "David" is pronounced by /f/ not /v/ sound in

Indonesian pronunciation. All in all, his pronunciation adjustment might portray adaptation strategy (Parsons, 2005).

The next adaptation strategy implemented by *Cak Dave* is by attaching an addressing system "*Cak*" preceding his name. Besides, the word "Dave" is pronounced as /def/ not /dev/. This seems to depict that he strives to be included and recognized as an individual coming from the same ethnicity background as the host community, Javanese society. In another word, he strives to lessen differences and interact with the new environment he lives in (Parsons, 2005; Subiyantoro, 2014).

The adaptation strategy with regard to names applied by the first generation of *Londokampung* as immigrant family, and the second generation. *Cak Dave* also created Indonesian nickname for his son. Taking into account that the word "Aragorn" is hard to be pronounced by Indonesian people, thus he and his wife are worried if Indonesian society call their son "*arogan*" (arrogant). Hence, they decided to give their son a nickname "Jago". "Ja" is taken from the word "Jawa" (Java island), whilst "go" is taken from the word "Aragorn". In terms of meaning, *Cak Dave* elucidated that *Jago* refers to the Indonesian language, which means "great", "masterly", "smart" or "skillful".

Furthermore, on the video, *Cak Dave* also explicated that the combination of those words exhibits the status of his marriage as inter-country/interracial couple. *Cak Dave* gets married with a Chinese-Javanese, named Santi. Thus, the word "Jawa" represents that the mother is a Javanese, whereas English word "Aragorn" demonstrates that the father is an Australian. Moreover, when being asked by netizen "Why does *Cak Dave* undergo an exogamy marriage?", *Pak Hendro* answers as the following:

"Karena memang kami, sebagai warga negara Australia punya nilai yang paling tinggi 'egalitarian', semua orang sama derajatnya, martabatnya. Jadi, kami tidak membedakan. Kami senang sekali dengan menantu, namanya Santi itu."

[Because we are an Australian citizen, we have our highest value, called as 'egalitarian', which means every people have the same degree, prestige. So, we do not differentiate any race. We are really happy in having our daughter-in-law, Santi.]

From the excerpt above, it could be conceived that although living in Indonesia, *Londokampung*'s family still preserves Australian's value, egalitarian, in a particular case like marriage. It is in accordance with Cohen's tenet (2009) on the diaspora criterion called "maintenance". It means the diaspora family attempts to maintain their local cultures or values (Cohen, 2009). In further exploration, Garcí'a (2006) asserted that migrating transnationally and living in the host country for a long time possibly lead to an

exogamy marriage. This type of marriage might also propel the transcultural identities construction (García, 2006). In this study, the researcher uncovers that the mixed couple, *Cak Dave* and *Santi*, negotiate identities by creating linguistic hybridity on their son's name (Bhabha, 1994). Thus, incorporating the two different cultures and languages into one united name appears to be the solution of to represent the intersected identities (Bhabha, 1994). In a nutshell, the adaptation strategy discussed above might also imply that the diaspora attempt to decrease the social distance with the host community to be more intimate.

2. Integration and Linguistic Hybridity

a. Borrowing

- **The stem is transferred and the affix is indigenous**

Table 1. Hybrid loan-words comprising of English suffix and Javanese stems

No	Hybrid loan-words	Affixes	Morphemes
1	<i>Dulurs, lurs</i> (noun): Guys	English suffix: -s	<i>Dulur/lur</i> (n) + s
2	<i>Endogs</i> (noun) : Eggs	English suffix: -s	<i>Endog</i> (n) + s

On the video entitled “*Apa yang kita makan selama 30 tahun di Indonesia?*” (What do we eat along 30 years in Indonesia?), and “*Serasa di luar negeri! Piknik bersama keluarga di taman terbesar di Jatim*” (Feeling like being abroad! Having a picnics with family in the biggest park in East Java), *Cak Dave* appears to utter hybrid loanwords as presented subsequently:

*Datum 1: Halo **dulurs!** Iki Londokampung sekeluarga wes tutuk nang Kebun Raya Purwodadi* [Hello, guys! Londokampung and family have arrived at Purwodadi Botanical Garden]

*Datum 2: Dongo sek **lurs!** Ndongo!* [Pray first, guys! Pray!]

*Datum 3: How many **endogs** do you want?* [How many eggs do you want?]

The bolded words demonstrate the use of hybrid loanwords (Haugen, 1950; Subiyantoro, 2014). Those data are categorized as a hybrid compound since each word comprises two morphemes from distinct languages (Weinreich, 1968). Those words are composed from Javanese words as the stems and English plural marker **-s**. Taking into account that English is *Cak Dave*'s first language (L1), the suffix **-s** is considered indigenous (Weinreich, 1968). In paradox, the nouns “*dulur*”, “*lur*” (“*lur*” is taken from the word “*dulur*” in which both of them mean “guy”) and “*endog*” (egg) are transferred from Javanese language (Weinreich, 1968). Furthermore, the hybrid loanwords “*dulurs*” (guys), “*lurs*” (guys) and “*endogs*” (eggs) denote inflectional morpheme

indicating the grammatical function of the word, in which –s represents plural marker of a noun (Yule, 2010). In a nutshell, these findings are also considered as inter-lingual portmanteaus referring to a new word formed by joining two elements of different languages and combining their meanings (Weinreich, 1968).

Concerning the motive underlying the use of hybrid loanword, it is possibly underlain by the structural motive (Weinreich, 1968). The way Indonesian language forms plural noun is by using reduplication. Hence, this type of word formation in the Indonesian language is longer than English. Thus, it could be the limitation of Indonesian language's internal structure (Weinreich, 1968). Compared to *dulur-dulur*, *lur-lur*, and *endog-endog* consisting of two words, *Cak Dave* considers that the words *dulurs*, *lurs* and *endogs* are more concise and effective. In the further investigation, another plausibility why he uses the hybrid form might be underlain by non-structural factors (Weinreich, 1968). Hybridization or a mixture between local and global elements enables him to be a global part of society and express identity as Javanese (Pennycook, 2000). Thus, attaching suffix –s might become a medium for negotiating and projecting his identity as an Australian.

After scrutinizing the data, the researcher also reveals another type of hybrid loanword. This is a type in which is the stem is indigenous from English and the affix is from Indonesian language (Weinreich, 1968).

- **The stem is indigenous and the affix is transferred**

Table 2. Hybrid loan-words comprising of Indonesian prefixes and English stems

No	Hybrid loan-words	Affixes	Morphemes
1	<i>Ter-publish (verb): be</i>	Indonesian prefix: <i>ter-</i>	<i>Ter+ publish (v)</i>
2	<i>Di-monetize (verb): be monetized</i>	Indonesian prefix: <i>di-</i>	<i>Di+ monetize (v)</i>

On the video entitled "*Jago dan Bree main ke rumah mbah bulenya!* (Jago and Bree visit their grandparents!) *Cak Dave* appears to utter hybrid loanwords as presented subsequently:

Datum 1: Wes, ter-publish [Done, it's already published]

Datum 2: Sudah di-monetize? [Has it been monetized?]

The analysis demonstrates that prefix "*ter-*" and "*di-*" are Indonesian prefixes to indicate a passive verb. The reason why *Cak Dave* borrows Indonesian prefixes indicating passive voice is possibly due to the message qualification (Gumperz, 1968). Thus, he possibly regards that the interlocutors (*Londokampung's* working team) he is interacting with, will be confused

whether the words are active or passive if he says them in English "published" and "monetized". Hence, to make sure that the interlocutors grasp his utterance, he adopts Indonesian prefixes for passive verb. Besides, those hybrid loanwords also appear to depict that he attempts to exhibit his identity through the use of his mother tongue and to project his Indonesian identity through the use of prefixes.

b. Code-switching

• Addressee specification

Besides borrowing, another survival strategy is also reflected on the use of linguistic hybridity, code-switching, on the video entitled "*Bule Jowo pertama kali sungkem ke Orangtua*" (A foreigner *sungkem* for the first time to his parent) as presented below:

Cak Dave: Iki lo Bu Mul, aku bagi-bagi klambi. Sampeyan gelem ta?

Gae arek-arek.

Bu Mul : Gelem yo.

Cak Dave: Tak goleki sing L yo. Oh, iki M. siji maneh yo

Pak Parto : Tak kiro Natan.

Cak Dave: Hahaha, Natan nang Ostrali, Pak.

You wanna replace an L with an M?

Bu Heda : No, no, no. that's okay. That's one for Ibu, one for...

Cak Dave: One for Pak Parto, one for Dorinda, one for Vita.

[*Cak Dave: Mrs. Mul, I give t-shirts to people. Do you want some?*

For your daughters.

Bu Mul : Yeah, I want those.

Cak Dave: Let me find the L size. Oh, this is the M size. One more t-shirt, right?

Pak Parto : I've thought that you are Natan.

Cak Dave: Hahaha, Natan is in Australia, Sir. You wanna replace an L with an M?

Bu Heda : No, no, no. that's okay. That's one for Mrs. Mul, one for...

Cak Dave: One for Mr. Parto, one for Dorinda, one for Vita]

From the conversation above, it could be conceived that there is an inter-sentential code-switching from Javanese language to English indicated on the bolded sentences (Romaine, 1995). *For example, Cak Dave* uses Javanese language when he talks to his neighbors, *Bu Mul* and *Pak Parto*. He adjusts with whom he talks to. The interlocutors are his neighbors who live in the village and whose ages are quite old. Therefore, he opts to speak Javanese language to be in the same frequency and ethnicity as the interlocutors. Thus, he could be included as the same group membership and the social distance would decrease (Spolsky, 2003; Holmes, 2013). In other words, speaking Javanese

also enables him to bond more intimate relationship with his neighbors (Holmes, 2013).

After speaking the Javanese language, *Cak Dave* directly switches his speech when he talks to his mother. Thus, it indicates that he specifies his language choice based on the addressee (Gumperz, 1982; Crystal, 2003; Holmes, 2013). He speaks English with his mother since it is his mother tongue. Notwithstanding *Cak Dave* and his mother speak in English, they still use Indonesian addressing system "*Ibu*" and "*Pak*" in their speeches. Hence, it mirrors intra-sentential code-switching, commonly known as code-mixing (Romaine, 1995). The code-mixing in this case occurs in the form of word (Wijana & Rohmadi, 2013). It might function to establish more solid rapport with their neighbors.

- **Excluding the participants**

The next usage of code-switching is shown on the video entitled "*Bikin penasaran! Kenapa bule Jowo mau dibesarkan di kampung?*" (Rising curiosity! Why did a foreigner want to be grown up in a village?), this code-switching is used for excluding the participants (Crystal, 2003). It is reflected in the subsequent conversation:

Cak Dave : I wanna say also thank you that you brought us kids here, so that I could become rich and famous (joking)

Pak Hendro : hahaha

Bu Heda : hahaha, or less rich?

Cak Dave : not so rich. *Duik e akeh wong tuoku timbang aku. Njaluk. Aku utang seket ewu durung ngomong, durung tak balekno. Hihi.. gak eruh boso Jowo* (pointing to his parents). (My parents have much money compared to me. I asked.. I have a debt to them 50.000 IDR, but I have not said to them, I have not returned that money. Hihi.. they do not understand Javanese language) (pointing to his parents).

From the conversation above, it could be conceived that there is an inter-sentential code-switching from English to Javanese indicated on the bolded sentences (Romaine, 1995). *Cak Dave* switches his utterance into Javanese language since he wants to tell about a secret he does not want his parents to know it. He reveals his secret to the cameraman, who is also a Javanese person. His parents are able to speak Indonesian, but not Javanese language. Hence, he intentionally alters his speech to Javanese language to exclude his parents from the conversation (Crystal, 2003).

c. Code-mixing

- **Reiteration and Lacking of equivalent word**

Besides code-switching, the researcher also discloses the use of code-mixing in *Londokampung*'s family. For example, it could be seen on the video entitled "*Bule Jowo pertama kali sungkem ke Orangtua*" (A foreigner *sungkem* for the first time to his parent) as presented below:

Cak Dave: Oh yeah, Thobib shows me how to do it. So, is it okay for you if I *sungkem* you?

Bu Heda : Okay, what are you doing? Mm.. *sungkem*?

Cak Dave: So, basically, hi guys, if I'm wrong, you can correct me (talking to the camera). So I think, so it's the same as "*mohon maaf lahir dan batin*", but with parents. You give them extra respect by...so, kneeling in front of them and you know, holding their hands with a certain way. And, some Javanese, they actually have certain words to say, in high Javanese, in *kromo alus*.

From the conversation above, it could be conceived that there are several usages of intra-sentential code-switching or commonly known as code-mixing (Romaine, 1995). The code-mixing occurs in the form of word, phrase, and clause (Wijana & Rohmadi, 2013). Code-mixing in the form of word demonstrated on the word "*sungkem*", whereas "*kromo alus*" belongs to code-mixing in the form of phrase. Meanwhile, "*mohon maaf lahir dan batin*" is classified as code-mixing in the form of clause. Based on KBBI (Indonesian language dictionary), the word "*sungkem*" refers to prostration as a signal of respect. It is usually done to apologize to the parents in Eid Al-Fitr (Festival of fast-breaking for Muslims). Hence, it demonstrates a cultural-specific terminology. As a result, *Cak Dave* decides to use its original word since there is no culture in Australia. This resonates with Crystal's idea (2003) asserting that code-mixing might occur due to the lack of equivalent words.

Furthermore, he also elaborates his explanation by switching to the Indonesian language and mentioning "*mohon maaf lahir dan batin*". It is because his parents are able to speak the Indonesian language, and he postulates that the type of expression has already been commonly heard during Eid Al-Fitr day. So basically, that clause is an Eid Al-Fitr expression to seek for forgiveness.

Finally, the last code-mixing could be seen in the use of the phrase "*kromo alus*". "*Kromo alus*" is the highest or the most polite speech level in Javanese language. Actually *Cak Dave* explains it in English by stating "in high Javanese". Nevertheless, he directly switches his speech by mentioning "*kromo alus*". It is possibly underlain by the lack of equivalent word (Crystal, 2003). Similar to "*sungkem*", *kromo alus* is a cultural-specific terminology. Thus, he might be worried that it would create a misperception when he said "in high

Javanese". That is why, he decides to do a code-mixing in order to clarify the information (Gumperz, 1968). This sort of function is called as reiteration (Gumperz, 1968).

3. Latency

The last survival strategy found is latency or the identity maintenance (Parsons, 2005; Subiyantoro, 2014). Formerly, *Cak Dave* appears to encounter a dilemma to construct his identities, yet finally he decides to negotiate his identities by foregrounding hybrid identity. It is shown on the video entitled "*Akhirnya terungkap! Londokampung WNI atau WNA?*" (Finally revealed! Is *Londokampung* an Indonesian or foreigner citizen??), as presented in the following excerpts:

Excerpt 1

Wong koyok aku iki onok sebutane, bahasa Inggris "third cultural kid". Dadi, wong sing lahir di satu negara, terus pindah ke negara lain, pindah nang kono. Trus, tau mbalik nang negoro e maneh. Sering wong koyok aku iki lek wes gedhe, wes dewasa, rodok bingung. "aku iki wong endi se?". "aku iki diterimo nang ndi?". Nang kene, umpamane dadi warga negara Australia, umpamane wong takok "lapo gak dadi WNI?". Selalu dianggap pendatang. Masio wes suwe ndek kene, didelok nang embong "eh onok bule! Onok bule!". Trus, aku mbalik nang Australia yo gak nyaman. Gak paham budayae, konco-konco gak onok.

[A person like me has an English terminology, called as "third cultural kid". So, it refers to someone born in a certain country, then moves to another country, lives there. Then, he/she has ever returns to his/her homeland. This type of person often encounters a dilemma when he/she grows older, mature "what nationality am I?" "in what country am I accepted in?". For example, being an Australian citizen, there are many people here (in Indonesia) who ask "why don't you become an Indonesian citizen?". I'm always considered as an immigrant, although I have lived here for a long time. When people meet me in the street, they say "there is a foreigner! A foreigner!". Then, when I go home to Australia, I also don't feel comfortable since I don't understand the cultures and I don't have any friends.]

Excerpt 2

Aku nang Australi, ilat Jowoku kenek panganan kono rodok gak seneng. Mesti nggolek panganan Indonesia,..... Lek aku nang kene dianggap pendatang, nang kono yo sek merasa lek aku iki pendatang, bukan wong kono asli. Aku tau ngrasakno koyok ngono. Tapi saiki wes gak se. aku saiki luweh ngroso koyok.. wah iki kewarganegaraan buat aku pribadi gak terlalu penting. Gak usah mek milih sak negoro. Dadi, aku gak nganggep wong Indonesia lebih penting, wong Australi luweh penting.

[When I'm in Australia, my Javanese tongue does not like the cuisine there. I always look for Indonesian food, In paradox, when I'm here (Indonesia), I'm always considered as an immigrant. I also feel that I'm like an immigrant in Australia, not a native person there. I had ever felt those dilemmas, but now I don't feel those any longer. Now, I feel like.. nationality is not too important, for me, personally. I can choose both of the two countries. So, I don't consider Indonesian people more important than Australian people, and vice-versa.]

Excerpt 3

Aku sak jane pengen dadi.. duduk WNI, duduk WNA. Tapi, WNAI. Warga Negara Australia dan Indonesia. WNAI, rek.

[Actually, I want to be, neither Indonesian nor foreign citizen. But, I want to be both Indonesian and Australian citizen, guys.]

Those excerpts might sketch out that *Cak Dave* had ever encountered a dilemma in constructing his identity. It is in accordance with Zhao's statement (2015) pointing out that many diaspora face a disorientation due to the dichotomous concepts on the society viewing that identity only comprises "all-or none" and "either-or" option. Zhao (2015) deconstructs that argument by asserting that identities are layered in essence rather than holistic. Therefore, it also resonates with Morgan's tenet (2007) considering identities as "subject-to-change" or dynamic entity instead of static. By this point, it seems to be possible to construct a third space or hybrid identity (Bhabha, 1994). Inspired by Ang, Zhao (2015) also amplifies it by stating that one of the ways to make diaspora comfortable with their dynamic identities is by admitting and celebrating hybridity. In another word, Zhao (2015) suggests that we should embrace fluidity and "in-between-ness" of diaspora. Therefore, it is in accordance with this study's finding revealing that *Cak Dave* appears to negotiate his identities by constructing hybrid identities as both Australian and Indonesian. As being discussed previously, he is still able to speak English. Besides, it is also exhibited in the excerpt below:

Logat itu nggak penting, yang penting kita semua bisa berbahasa Indonesia. That we can understand each other, the way we say our language doesn't matter if we all understand and accept each other. Sing penting, wong Jowo ojok lali Jowone. Oiya satu lagi, wong bule ojok lali bulene, aku gak lali, aku sik iso boso Inggris, ya kan?

[Accent is not important, the most important is that we can speak Indonesian. We can understand each other, the way we say our language doesn't matter if we all understand and accept each other. The important thing is that as Javanese people, don't forget your "Javanese-ness" (identity). Oh yeah, one more point, as foreigners, don't forget your language, I remember it, I'm still able to speak English, right?]

From that extract, it could be grasped that *Cak Dave* still maintains his identity as Australian by being able to speak English. It is in tune with Cohen's idea (2009) on the criteria of diaspora in terms of "maintenance". Thus, his parents have successfully transmitted English as L1 for *Cak Dave* although living in Indonesia. Moreover, *Cak Dave* also transmits English, Indonesian and Javanese to his son, *Jago*. Thus, his son is also a multilingual speaker. It strongly depicts language transmission as a way to preserve the existence of languages (Austin, 2007).

Besides, the excerpt above also demonstrates that he attempts to counter the society's perception downgrading people who speak Indonesian with Javanese accent. He emphasizes the point of how the message is understandable instead of accent. It strengthens Gao's notion (2014) asserting that people should concern with the understandable interaction rather than accent. Furthermore, he also encourages Javanese people not to forget their identities. His parents' perspectives possibly underlie *Cak Dave*'s subjectivities in viewing the Javanese language. When *Cak Dave* asks to *Bu Heda* and *Pak Hendro* about their perspectives to view Javanese language, they explicated as the following:

Bu Heda: Saya tidak pernah anggap bahasa Jawa, bahasa yang lebih jelek daripada bahasa Indonesia. (I never regard that Javanese language is worse than Indonesian language)

Pak Hendro : Bahasa Jawa kaya sekali, kekayaan kosakata, perbendaharaan kata luar biasa. Jadi, dunia rugi kalau bahasa Jawa itu hilang. (Javanese language is rich of vocabularies. The vocabularies are amazing. Thus, the world will gain loss if Javanese language is extinct.)

From the conversation above, it could be grasped that *Bu Heda* and *Pak Hendro* encourage us to be proud of Javanese language. From this point of view, they allowed *Cak Dave* to interact and play with the children in the village since he was a kid. That is why *Cak Dave* is fluent in speaking Javanese. Overall, this analysis appears to exhibit that *Cak Dave*'s subjectivities might be affected by his parents' perspectives in viewing the Javanese language. Hence, this strongly amplifies Varghese et al's (2005), Manathunga's (2015) and Yayli's argument (2015) stating that subjectivities might be shaped from personal history. Wahyudi (2018) elucidated that personal history refers to how someone grew and socialized in a family and culture. Besides, *Cak Dave*'s movement from Australia to Indonesia might also predispose his subjectivities, known as cultural geography factor (Manathunga, 2015). Manathunga (2015) and Wahyudi (2018) pointed out that different places and cultures possibly propel the subjectivities constructions. All in all, these analyses appear to support

Weedon's tenet (1987) illuminating that subjectivities are historically shaped through amount of practices like social and culture.

From the aforementioned extracts, it might be perceived that *Bu Heda* regards that Javanese language has equal position as other languages. It seems to portray Sapir's-Whorf's linguistic relativism since every language has its own uniqueness, thus there is no language which is more superior or inferior than others (Wijana & Rohmadi, 2013). Besides, it also strongly demonstrates the feature of diaspora to have tolerance with the host country's pluralism (Cohen, 2009). Meanwhile, *Pak Hendro's* utterance might depict linguistic pride (Wijana & Rohmadi, 2013). Wijana's & Rohmadi's statement (2013) asserted that language maintenance could be done by attaching linguistic pride within oneself. By doing so, there might not be ethnocentrism anymore (Wijana & Rohmadi, 2013).

DISCUSSION

The finding pertaining to the survival strategies in terms of adaptation appears to underpin Subiyantoro's inquiry (2014). Subiyantoro (2014) found out that Javanese diaspora living in New Caledonia employ adaptation strategy for administration by using their Javanese names as the family name and adding a French name to be used as the given name. Notwithstanding, this previous study only deals with adaptation strategy in the form of lexicon. Hence, the present inquiry seems to expand and enrich it by finding out that adaptation strategy with regard to the name adjustment might also be done in the phonological level.

Whereas, the finding of hybrid loan-word discovered in this study seems to support Subiyantoro's (2014) and Subiyantoro et al's research (2017) disclosing that Javanese diaspora in New Caledonia used hybrid loanword incorporating French stem and Javanese suffix -an on the word *lafetan* (party) which is similarly formed as the word *slametan* to gain more *njawani* (having a quality, characteristics of Javanese) sense. Nevertheless, it is noteworthy that the present study has given more nuanced by utilizing Weinreich's notion (1968) to unpack the motives of using hybrid loanword.

To further extent, the results regarding linguistic hybridity in terms of code-switching and mixing appear to resonate with the existing inquiry undertaken by Backus et al (2010). This scholar figured out that code-switching used by diaspora might indicate a transnational identity. Meanwhile, the

motives behind the use of code-switching found in this study also amplifies Pujiastuti's finding (2007), indicating that Indonesian diaspora in the US used code-switching for excluding/including other people and expressing solidarity. Moreover, the reason of unavailability of relevant vocabulary underlying code-mixing exhibited in this study seems to confirm Hinnekamp's (2003), Pujiastuti's (2007) as well as Subiyantoro's research (2014). These scholars also revealed that the absence of equivalent terminology triggered the immigrants to mix their codes. Besides, the result uncovered that diaspora uses code-mixing to reinforce messages likely shares similarity with Hua's finding (2008).

Finally, the result disclosing that *Cak Dave* seems to construct hybrid identity as the solution of his 'in-between-ness' might be in tune with Hinnekamp's finding (2003). This scholar also discovered that people might interact, operate and struggle with distinct identities, thus possibly possessing more than one identity (Hinnekamp, 2003). Despite this similarity, it is noteworthy that the present study provides more nuanced analysis by employing Weedon's (1987) subjectivity notion.

CONCLUSIONS

As the closing remarks, the researcher reveals three survival strategies employed by *Londokampung*'s family; 1) adaptation, 2) integration, and 3) latency. Adaptation strategy is implemented by creating Indonesian nicknames. It is done to be easily accepted in the host community. Whereas, the integration strategy is employed in linguistic hybridity such as borrowing, code-switching and code-mixing. The factors underlying the use of hybrid loanwords are non-structural and structural factors (Weinreich, 1968). Meanwhile, code-switching is done for two reasons; specifying the addressee and excluding the participants. Whereas, the code-mixing is done due to reiteration and lacking of equivalent vocabulary. To survive in Indonesia as a diaspora, the last way done by *Cak Dave* is by projecting third space identity to negotiate his ambivalence.

SUGGESTIONS

In consolidation, through the results of this study, the researcher expects the readers of this article to be encouraged to be proud of local languages and

cultures. It might be ironic if diaspora as the outsiders are more 'Indonesian' and *njawani* than the true Indonesian society or the insiders. Considering that Indonesia comprises various tribes and languages, it is highly recommended that we escalate our awareness to preserve those local languages and cultures in this global era. By doing so, we might maintain our identities as Indonesian and Javanese (or other tribes) society.

To wrap those all up, this study does not discuss the survival strategy in terms of goal attainment as proposed by Parson (2005) because of the limited space. Hence, this lacuna could be further explored by the next scholars. Besides, the future researchers could also expand and enrich it by combining Parson's tenet (2005) with other scholar's survival strategies theories. It is noteworthy that the inquiry of diaspora seems to be underexplored, thus the future researchers could also investigate the grand theme of Indonesian diaspora and how they maintain Indonesian and local language(s) in the host country.

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CONTESTING IGNORANCE AND REMEMBRANCE: THE IDENTITY (RE)CONSTRUCTION OF TURKISH CHARACTERS IN *THE BASTARD OF ISTANBUL*

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Abstract: The issue of identity (re)construction and its relation to social memory has been raised in *The Bastard of Istanbul*, written by one of the most prolific novelists Elif Shafak. The novel narrates how Turkey attempts to blot out people's collective remembrance upon the violent history of the Armenian Genocide. The story depicts the issue by showing individuals with contradictory identities of Turks and Armenian Americans who live in a dilemmatic intersection of ignoring and keeping such a memory. This article describes the identity (re)construction among Istanbulites, including Turks and Armenians, as two competing (id)entities, as depicted in *The Bastard of Istanbul*. The study is a literary criticism that focuses on the social issue of identity (re)construction. It applies Castells' (2010) theory of identity construction and Misztal's idea of social memory (2003). This study reveals that Turkish-ness identity (re)construction of the Istanbulites characters comprises three significant components of legitimation, resistance, and projection that interfere with the competing identities of Turks and Armenians.

Keywords: *Identity, identity construction; social memory; Turks; Armenians;*

INTRODUCTION

The problem of identity has become increasingly complex and sophisticated because of modernity. It happens as the complexity of identity is profoundly influenced by several major changes in social, cultural, technological, and economic aspects, which give rise to the creation of a new form of society. Thus, defining the term identity is as tricky as establishing identity itself (Mahoney, 2007) because identity definition and establishment may shift continually due to social and cultural contexts. Moreover, the changing nature of identity undermines the stability of identity itself, especially in today's era of contemporary technology, migration, urbanization, and globalization (Rutherford, 1990).

Identity is no longer regarded as a fixed entity in this context, as it is constantly evolving and is continuously (re)constructed. Instead, identity seems to be self-knowledge, ongoing construction that follows any discovery or quest (Calhoun, 1994). As a result, all identities are socially and culturally formed identifications that may employ elements from geography, culture, traditions, history to collective memory (Castells, 2010a). It is in line with the concept put forth by Idrus, Hashim, and Mydin (2020), which state that theorizing identity depends on various elements, including but not limited to knowledge, personal experience, and societal norms.

Castells (2010a) argues that power dynamics and power relations frame the identity (re)construction. This process serves as the foundation for his notion on the three types of identity (re)construction: legitimation, resistance, and projection. Legitimizing identity is concerned with the origins of identity as presented by authorized institutions to prolong and legitimize their dominance. When performed by actors in a more devalued or stigmatized level, the identity is related to the so-called resistance identity, which tends to confront and encounter the impacts of the dominant one. When social actors have access to cultural resources such as memory, knowledge, religion, or traditions, they might create a project identity (Castells, 2010a). Such views frequently lead to marginalization, in which the legitimate identity has authority over the resistant one. Marginalization is viewed in this context as a problematic connection between the one who marginalizes and the one who is marginalized (Almutairi et al., 2017).

The process of identity construction is often strongly influenced by social memory. Memory becomes social since it does not occur in a social vacuum, yet in connection to sharing with others, most notably society (Misztal, 2003). Misztal (2003) conceptualizes social memory into at least three kinds: flashbulb, generational, and traditional memory. Flashbulb memory is a type of remembering that relies heavily on emotions. Emotions play an important role in remembering since emotions are constantly about the past, and memories that are not linked with such social emotions tend to fade out. Misztal (2003) argues that there is a living link between generations. As a result, generational continuity is viewed as a source of legitimacy and stability. It is consistent with the assertion that each obtains its heritage from the preceding generation as generations pass. This transmission which is often framed as memory, is somehow considered as the cornerstone of society continuity. The last type of memory is often being connected to traditions. Tradition is a source of support for the existence of a legitimate place in the social hierarchy (Misztal, 2003).

Traditions appear to be a means of generating a sense of belonging and reinforcing group identities. Traditional memory is likely to be a means for people to develop such a collective memory through the existing traditions in the form of a collection of assumptions, norms, and patterns of behavior handed down from the past that serve as a normative guide for acts and beliefs in the present (Misztal, 2003).

Literature has a remarkable role in presenting the phenomena of identity construction and the remembering and denial process. Literature is an activity that frequently positions itself to depict social phenomena that occur in actual life. In terms of identity, literature is thought to be an essential endeavor in revealing the identity (re)construction process. Although mainly implicit, literature may portray some 'models' on how identity is (re)constructed (Culler, 2000). The proliferation of identity theories in literary tradition, whether linked to such issues as racism, sexism, and classism, is to a lesser or greater degree because literature itself provides a diverse variety of resources in the identity-building process (Culler, 2000). When it comes to social memory, literature frequently describes and expresses collective social memory over the past. It is reinforced by Bakhtin (1981) that social memory presents more in-depth and perceptive knowledge of creative literature, particularly novels, which may give 'objective' details of the past.

The Bastard of Istanbul by Elif Shafak raises identity (re)construction and its relation to the collective memory of a heterogeneous society. It narrates the story of two families with their distinctive ties to Istanbul. The first family is of Turkish, Kazancis, who lives in Istanbul. The second family is Armenian-American, Tchakmakhchians, refugee survivors of the Armenian Genocide who live in San Francisco, the United States. The Tchakmakhchians are depicted as a family group who opposed the Turkish people over the Armenian Genocide during the last dynasty of the Ottoman Empire. *The Bastard of Istanbul* also reveals how Turkey has tried to erase the societal memory over the Armenian Genocide. It is seen as a violent part of Turkey's history by portraying Turks and Armenian Americans who deny the memory to one extent and remember it in the other.

LITERATURE REVIEW

Several studies have already been carried out on the novel and the issue. The first study is of Waniek (2014), who concentrates on the quest for the

novel's characters, Asya and Armanoush, who are of Turkish and Armenian origin. Her study focuses on Elif Shafak's cultural background and the novel's two key themes: identity crisis and Armenian Genocide. The second study is Simon's (2014) *Mythology, Taboo, and Cultural Identity in Elif Shafak's "The Bastard of Istanbul."* His study examines the mythologies and identities that appeared in the novel viewed from a cultural standpoint. The mythologies are discussed through Barthes' concept of myth. The other study is of Radu (2015). His research covers a variety of themes, including diversity, identity, and familial relations. He focuses his study on the author Elif Shafak's background and the descriptions of various characters and their roles concerning the novel's core subject. While the studies mentioned earlier raise identity issues in a broad sense, this article appears to specifically capture how identity is (re)constructed and how social memory. It encompasses the process of ignorance and remembrance and plays a critical part in affecting characters' identities through personal and collective memory.

METHOD

This study applies the literary criticism approach, which concerns interpreting, analyzing, and evaluating literary works (Gillaspie, 2010). Literary criticism encompasses four ways of analyzing works of art: mimetic, pragmatic, expressive, and objective (Abrams, 1953). This research seeks to analyze a literary work through a mimetic approach, which views the creation of any literary works as influenced by the universe rather than as an autonomous production. This study employs sociological criticism to criticize the relationship of social phenomena and their depiction in a literary work, which deals with social issues in literature and reflects social phenomena in literary works (Laurenson & Swingewood, 1972). This study uses Castells' (2010a) theory of identity formation to identify and observe the process of identity reconstruction, which is strongly associated with power relations. While Misztal's theory of social memory (2003) is utilized to highlight the remarkable role of social memory in shaping the characters' identity in the novel. The data is analyzed using these theories to reveal the identity (re)construction process in *The Bastard of Istanbul*, with a part of Istanbulites' history that Armenians think exists but denied by Turks.

RESULTS AND DISCUSSION

This section addresses the findings of the research objective, viz discussing how Istanbulites' identities in *The Bastard of Istanbul* are (re)constructed. It discusses Turkish characters' identity (re)formation by contesting ignorance and remembrance over collective memory towards the Armenian Genocide by using Castells' (2010a) concepts of legitimizing, resistance, and project identity. This study identifies Turkish as the legitimizing identity, Armenian as the resistance identity, and Asya and Zeliha's ambition to be autonomous subjects as the project identity. Each aspect is supported by a description of Misztal's remembering and forgetting process to cope with the contesting identities (2003).

The Construction of Legitimizing Identity

Legitimizing identity refers to a type of identity (re)construction process established and delivered through authority by dominating institutions. Until recently, to be a Turkish is considered as a legitimizing identity. The prominent institutions in Turkey use a variety of construction materials to establish this identity. For example, they might be in the form of social norms or something seen as must-obey rules. On the other hand, it may be expressed in a more straightforward manner, such as ordinary people's views of whether particular conduct is suitable or not for Turks.

Turkey is portrayed as a modern secular nation that was formerly a monarchy or an empire. In Castells' (2006) notion, the country's system is one of the effective instruments in regulating societies and their problems. Thus, Turkey's legitimacy as a new nation that needs to build and develop its people's identity is inextricably linked to its function as the most fundamental social institution.

"There aren't monarchs anymore, we are a modern nation." (p. 28)

Auntie Cevriye, one of Kazancis family members, made such a proclamation. Being a Turkish national history teacher, she demonstrates her insights into Turkey's past and current state. She added that Turkey is now a modern nation that allows its citizens to restructure their values, meanings, and identities, accommodating the transition from a monarchy to a modern state. The concept of nation-state bears a significant ideal to offer its people diverse sources of identity formation. The state plays a vital role in molding its people's identities since it frequently encourages individuals to develop their

collective characters through apparatus and institutions under its authority. The state's failure to preserve people's identities or to ensure their comfortable feeling in their own country might lead the people to (re)construct their values, meanings, and identities that deviate from the existing identity suppressed by the state (Castells, 2006).

The domination of 'authorized' institutions and apparatus, such as the state, government, politics, laws, norms, and beliefs, may threaten powerless institutions. It can manifest as concern and dread felt by the inferior oppressed groups when the powerful seek to isolate and stigmatize the opposing powerless. This circumstance is described in several narratives in the novel's plot; one of which is as follows:

"Turk Street! Aren't they everywhere?" (p. 93)

Recognizing that the power of the Turkish government is getting stronger and more enormous, Armenians are filled with fear and inconvenience. The above comment made by Armanoush's friend exemplifies the oppressed group's anxiety as an opponent of legitimizing identity in accepting Turkey's supremacy. It is said in the extract that the girl was despised and concerned about learning Turk street names since Turks may allude to something linked to threatening Turkey, even though it pertains to something different. It is conceivable that this is due to the dominating group's ability to discourage the existence of the resistant ones.

Concerning the domination of powerful institutions owned by the legitimizing identity, a justification is frequently sought to make its opponent feel undervalued and lack historical proof. As a result, the identity created by the legitimate identity reinforces the fact that the legitimizing identity has already handled everything properly and is likely to give arguments in any dispute addressed to them.

"The claims of the Armenians are based on exaggeration and distortion.

Come on. Some go as far as claiming that we killed two million Armenians. No historian in his right mind would take that seriously." (p. 210)

The above excerpt is from a Turk character's remarks at Café Kundera in response to Armanoush's query on the Armenian Genocide. The Non-nationalist Scenarist of Ultranationalist Movies claimed to have done extensive study, scenario writing, and historical filming about 1915. However, he discovered that the Armenians were exaggerating the situation. This argument is a by-product of the dominant institution's efforts to offer individuals such a source of meaning. Furthermore, he claims that no historian in Turkey would

accept such a claim. This passage demonstrates how the legitimate identity has already taken efforts to last and increase its dominance. As a result, the powerful impact of legitimizing identity could not be disputed.

Furthermore, the narrative depicts how Turks' true identity persuades Armenians to assume a distinctive role in comprehending the past and embracing another impact of Turkish dominant social institutions.

Since they won't join us in our recognition of the past, we are expected to join them in their ignorance of the past. (p. 184)

The above excerpt indicates that Turks seek to have Armenians join their historical interpretation instead of recognizing the Armenians' claims. The power relations are a kind of dominance expansion facilitated by legitimate Turkish identity. It is carried out by welcoming and expecting resistant parties, such as Armenians who attempt to fight against Turkish organizations, to settle down and accept the reality created by legitimate Turkish institutions. It is also expected to extend the dominance and elevate the legitimate Turkish identity to such a position so that the power of the legitimating Turkish identity continues being more robust and more challenging to counter.

In relation to legitimizing Turkish identity, collective memory is critical in realizing identity (re)construction. Dominant institutions frequently use memory to normalize identity as an assembling material in forming people's identities. The powerful institutions socially organize, mediate, and conventionalize the collective memory. As a result, Turkey frequently employs social memory supplied by the aide-mémoire groups such as nations and families to regulate people's identity development as a 'valid' identity.

As an influential mnemonic group in disseminating memory, Turkish culture preserves the memory through the family. The Turkish family has a history of passing down the past from generation to generation to influence the present. This functions as a source of legitimacy and stability in any family as members of society in general. According to Misztal (2003), collective memory is a basis of social stability, enabling society to put themselves in a balanced position to create a firm identity. The remembering process is described in the passage below.

"Of course, I do," Asya said. "How can I not know the end of a story I must have listened to at least a hundred times? (p. 132)

Asya, a Kazanci family member, is portrayed as a girl who is frequently told the same stories repeatedly. The narratives recounted to Asya demonstrate the significance of the remembering process in valuing people's identities from generation to generation. It is illustrated that family is a part of the community

that can trigger memory recall. The excerpt emphasizes the process of recalling collective memory on the bright history of the Ottoman empire to individuals brought by family as a vital mnemonic community in (re)constructing people's identity across generations. It is carried out to maintain and legitimize a powerful society's dominance. It is even narrated that Asya, a family member, listened to the same stories a hundred times. As a result, the powerful social institution purposefully utilizes the social memory accessible to them on what to forget and what to remember.

Furthermore, legitimizing Turkish identity tends to forget rather than remember. In general, the process of forgetting accomplished through legitimizing Turkish identity aims to demolish and disappear memory associated with Turkey's turbulent and violent history. The story described the forgetting process as more like a photo flash memory, which heavily incorporates such sentiments as an essential identity (re)construction. The past, which is supposed to be forgotten, is seen as a danger to society's legitimate Turkish identity. It is said several times that Turkish culture has forgotten the milieu of their terrible past connected to the bitter experience of the Armenian Genocide. As a result, the Armenians, as the resistant group, believe that there is a brainwash committed to the Turks, a persistent, organized memory erasure done by the dominating social institutions in Turkey. Several portions of the story depict the naivety of Turks who are unaware of the 1915 tragedy. The following is an extract that supports such a situation:

I myself have been brainwashed to deny the Genocide because I was raised by some Turk named Mustafa! What kind of a joke is that? (p. 53)

The statement above is made by an Armenian character who is irritated that a Turkish man would raise one of his relatives as a stepfather. What is important to note here is the process of massive ignorance to reject the memory over the Genocide. The term 'brainwash' depicts the tangible form of the amnesia process that Turkish social institutions actively engage in. The novel also depicts comparable difficulties with Turks' forgetting process, which explains the effect of wrecking their past from their history. It is connected to the evil side of a lawful group in fighting the resistant one in the past.

"My family is a bunch of clean freaks. Brushing away the dirt and dust of the memories! They always talk about the past, but it is a cleansed version of the past. That's the Kazancis' technique of coping with problems; if something's nagging you, well, close your eyes, count to ten, wish it never

*happened, and the next thing you know, it has never happened, hurray!
 Every day we swallow yet another capsule of mendacity...." (p. 147)*

The excerpt above reveals how the Turkish family, as members of legitimate Turkish society, devastate their unpleasant memories to construct a new, cleaned historical interpretation, ensuring their long-term dominance. It demonstrates how a genuine Turkish group politicizes memory to be propagated throughout society by incorporating memory groups such as nation and family. The use of such a memory in making sense of people's identities should never be taken for granted. There is always a political move to accelerate the powerful domination of social institutions, which may also be introduced in a contradictory manner, such as the extermination of some ancient landmarks, which may spark off an intense debate on the history of the resisting groups, as follows:

It's gone. No traces left behind...

There are no traces, no records, no reminiscences of the Armenian family who lived in that building at the beginning of the century. (p. 182)

Overall, Turkey's powerful institutions play a significant role in the construction of legitimizing identity. Legitimation is accomplished through the construction of norms, beliefs, traditions, customs, laws, and political controls, as well as through the use of social memory by ignoring a specific incident in the past that might hamper their domination or remembering the history that might prolong it. As a result, the dominance of legitimizing identity will continue to spread by suppressing its society and -at the same time- oppressing its opponent.

The Construction of Resistance Identity

Resistance identity is created by those who are undervalued in terms of their existence and role in society. As part of the Istanbulites, the Armenian community adheres to such an identity. In this example, Armenians are depicted as survivors striving to dig trenches to protect their rights based on historical facts. The Armenian population, portrayed as a disadvantaged ethnic minority, is frequently ostracized and driven outside. As a result, they frequently attempt to oppose any systems that oppress them as a minority group. To break the limits of resistance, they use their historical background and self-identity to struggle against tyranny. It subsequently leads them to gain more supporting power from the Armenian survivors. Its purpose is to highlight the reality of oppression suffered by the group members and the

typical feeling of being worried, intimidated, and pushed to the annihilated periphery.

"What will that innocent lamb tell her friends when she grows up? My father is Barsam Tchakhmakhchian, my great-uncle is Dikran Stamboulian, his father is Varvant Istanbulian, my name is Armanoush Tchakhmakhchian, all my family tree has been Something Somethingian, and I am the grandchild of genocide survivors who lost all their relatives at the hands of Turkish butchers in 1915, but I myself have been brainwashed to deny the Genocide because I was raised by some Turk named Mustafa! What kind of a joke is that? (p. 53)

The passage is expressed by an Armenian character, Dikran Stamboulian, who is concerned about her niece, Armanoush, reared by a Turkish stepfather, Mustafa. The passage clearly shows that Dikran's anxiety reflects oppression from the legitimate identity to the resistant one. Dikran, as an Armenian, expresses humiliation for having familial ties with the Armenians' common enemy, viz Turks. Dikran's action highlights the oppression perpetrated by the dominant social institution that continuously threatens the Armenian resistant group. It also emphasizes Turkish influence as introduced by Mustafa, a Turk, which may impact Armanoush's Armenianness.

In addition to underlining Armenians' undervalued status in its control, the story frequently depicts how Armenians suffer from oppression and feel burdened by the 'authorized' social institutions run by the Turks. The urge for resistance is presented to demonstrate how Armenians deal with their survival in such a stigmatized situation because their numbers, as the story reveals, are unsurprisingly diminished.

Her face faded from determination to resignation as she slowly bobbed her head and added: "Only an Armenian can understand what it means to be so drastically reduced in numbers. We've shrunk like a pruned tree.... Rose can date and even marry whomever she wants, but her daughter is Armenian and she should be raised as an Armenian." (p. 59)

The above remark illustrates the cause of Armenians' survival needs being significantly decreased. It is linked to the preceding excerpt, which discusses the need of Armenians to survive by developing their collectivist mentality to dig trenches and manage surviving tyranny directed at them. Furthermore, the above quote suggests that only an Armenian can comprehend the sense of being excluded, stressing the significance of Armenian identity as a resistance identity.

By contesting historical experiences to understand the bounds of resistance, resistance identity creates collective resistance against oppression.

I'm okay, wrote Madame My-Exiled-Soul. But I've not been able to find grandma's house. In its place, there is an ugly modern building. It's gone. No traces left behind...

There are no traces, no records, no reminiscences of the Armenian family who lived in that building at the beginning of the century. (p. 182)

The resistance groups need to collect and preserve memory as a building material for making sense of their history. Such a concept is manifested in the novel on how Armenians maintain their memory and history to oppose the Turkish legitimizing group's tyranny. The excerpt above depicts the stigmatized position of Armenians as a resistant community that had lost the materials needed to create their identity. Armanoush's trip to Istanbul was likewise in vain because everything linked to Armenia in Istanbul had already been dismantled.

The trauma and anxiety experienced by Armenians due to the 1915 tragedy had not been wholly forgotten. Varsenig's dread of Armanoush, who enjoys reading, is explained in the extract below. Armanoush's frequent reading habit endangered Varsenigh when it leads Armanoush to be an intellectual and would be first gotten rid of by the legitimate identity.

"The thing is, the Armenian intelligentsia were the first to be executed so that the community would be left without its leading brains." (p. 209)

The sense of dread and menace is caused by the legitimizing group's subjugation of the resistant group to expand their dominance. In this example, the excerpt above reveals the impact of oppression on a group of individuals opposing it. Furthermore, the suggested idea is backed by another extract from the narrative, such as the one below.

All we Armenians ask for is the recognition of our loss and pain, which is the most fundamental requirement for genuine human relationships to flourish. This is what we say to the Turks: Look, we are mourning, we have been mourning for almost a century now because we lost our loved ones, we were driven out of our homes, banished from our land; we were treated like animals and butchered like sheep. We have been denied even a decent death. Even the pain inflicted on our grandparents is not as agonizing as the systematic denial that followed. (p. 184)

The recognition of the Armenian Genocide is critical for them since it is a component of their identity-building material that should be remembered or

not be forgotten by the Turkish as the oppressing group. It is also to demonstrate that Armenians, as the oppressed groups with such an inferior status, should be acknowledged and permitted to exercise their rights and privileges as Armenians rather than as a complementary component of a tiny Turkish group. As a result, Armenians who oppose the group's principles to forge their own identity can come to a realization.

Under the framework of resistance identity concerning social memory and the process of ignorance and remembrance in identity (re)construction, the novel frequently depicts how Armenian characters and the Armenian community firmly uphold their collective memory to survive across the times. It also adheres to the Armenian group's philosophy of valuing the past and the history while defining who they are and to which (id)entity they genuinely belong.

If you have no appreciation of history and ancestry, no memory and responsibility, and if you live solely in the present, you certainly can claim that. But the past lives within the present, and our ancestors breathe through our children, and you know that.... (p. 55)

"You have to understand, despite all the grief that it embodies, history is what keeps us alive and united." (p. 179)

The Armenian resisting group generally tends to remember rather than forget their social memory since they regard it as a significant resource for making sense of their history. The majority of the Armenians' social memory is flashbulb memory, closely associated with invoking emotive events such as the Armenian Genocide or prominent figure assassination. This idea is in line with Chang's (2017) contention that painful history steeped in such conflicts and struggles is crucial to acknowledge.

All in all, the resistance identity entails many crucial points: the stigmatized position, the desire to contest, endure, and even struggle against the dominating group, and the realization of their projected objective. It is shown from the above description that the Armenians are inclined to preserve their historical background as one of the most vital elements in the formation of their identity brought by the ethnic group as its mnemonic community. In this context, Armenian identity can be defined as a resistance identity since it is extended to fight against the seemingly legitimizing one.

The Construction of Project Identity

The other mode of identity (re)construction occurs when individuals have access to many resources to construct a new identity, allowing them to reposition themselves among the existing societal groups. This type of identity, commonly founded upon self-identification, is noticeable in people who seek to free themselves from the conflicting interests brought about by the 'legitimate' and the 'opponent' groups. Some Istanbulite characters in the novel may be categorized as carrying project identities. Asya and Zeliha, for example, are characters who choose to be themselves, redefine who they are and to which (id)entity they belong.

According to Touraine (1995), project identity places a subject as an outcome, which indicates the desire to be an independent self in establishing their history and giving attention to the realms of human experience. Asya and Zeliha are good examples of characters with project identity because they decide to be independent in positioning themselves between the legitimizing and rejecting identities.

She being none of these, it was hard to make sense of this indifference, even if it was such a flickering one. (p. 3)

Zeliha struggles to find her place while attempting to make sense of her identity. She was born in Istanbul and is a native of the city. Nonetheless, her features are compared to those of her family and the broader Istanbul population. It eventually drives Zeliha to establish her own identity and liberate herself, rather than aligning herself to the legitimate or resistant identity. The novel also portrays how Zeliha is different from anybody in her family, who deemed themselves genuine Istanbulites adhering to the beliefs and traditions of the legitimizing Turkish identity.

She was the only woman in the whole family and one of the few among all Turkish women who used such foul language so unreservedly, vociferously, and knowledgeably; (p. 4)

The preceding excerpt illustrates Zeliha's peculiarities from other women in Turkey, as she occasionally chooses to use harsh language vociferously to anybody. It demonstrates Zeliha's ambition to build her history and give significance to the world of her life experience. Following this point of view, Zeliha positions herself as an individual with project identity rather than as a part of the Turkish community with its legitimizing identity. Zeliha is presented as a wholly distinct individual from any other Turks. As a country formerly ruled by an Islamic empire, Turkey still maintains religion, but not as firmly as it once did. Zeliha, with her spirit of being an independent individual, tends to take a distance from such a norm.

Another character named Asya resembles Zeliha in terms of her freedom and independence. As Zeliha's daughter, Asya is portrayed as a young lady who wishes to be free from the influence of her surroundings. She takes neither the genuine Turkish identity introduced by her family nor the Armenian resistance identity carried by her friend, Armanoush. Her choice to be an independent character capable of (re)constructing her own identity is recounted throughout the novel, including in the following excerpt.

"Well, I do not demolish anyone, do I?" Asya felt the need to defend herself. "All I want is to be free and to be myself and all that shit.... If only I could be left on my own. ..." (p. 146)

Asya has emphasized her decision to be free rather than identify and incorporate herself in a particular group of individuals with attached identities. Her remark demonstrates that she is creating her personal history based on the significance she gets from her own life experience. Asya sees the achievement of such an individual projected identity, apart from collectivity, as something that must be accomplished.

This kind of "national responsibility" was utterly foreign to Asya Kazanci. Never before had she felt part of a collectivity, and she had no intention of being so now or in the future. Yet here she was accomplishing a pretty good impersonation of someone else, someone who had gotten patriotic overnight. How could she now step outside her national identity and be her pure, sinning self? (p. 199)

Asya, a character who liberates herself from any social influence, prefers to become a past-less person instead of a person heavily impacted by the past since project identity concerns the use of memory in identity meaning-making. She expresses a desire to forget much of her history and all that occurred. She even expects to be free of the past if at all feasible. She declares that she does not need any prior identity because she wishes to be autonomous and free, not affected by the history in establishing her distinct identity.

"What's the use of it?" was Asya's curt answer. "Why should I know anything about the past? Memories are too much of a burden." (p. 179)
Yours is a crusade for remembrance, whereas if it were me, I'd rather be just like Petite-Ma, with no capacity for reminiscence whatsoever." (p. 179)

The inclusion of Asya and Zeliha in a project identity is noticeable in the above excerpt. It portrays their yearning for independence and liberation from the legitimizing impact. However, Castells (2010c) stated that another critical

element of project identity must always be fleshed out with historical resources. In this case, Zeliha and Asya do not use such historical materials. Consequently, Zeliha and Asya's project identities are subjective and thus unlikely for society to adopt. People seem to be more concerned about either legitimizing or resistant identity rather than a project identity created by Zeliha and Asya.

CONCLUSIONS

The analysis of Istanbulites' identity (re)construction in Elif Shafak's *The Bastard of Istanbul* reveals that Turkishness has been legitimized. It is heavily affected by constructed norms, customs, laws, traditions, beliefs, and even the state's authoritative power. The identity is introduced through powerful social institutions projecting to legitimize Turks' power and suppress the other group(s). In managing the society, the dominant group primarily utilizes the technique of forgetting collective memories that threaten their domination and creating a new recall of memory that supports their authority. The country and family typically introduce remembering and forgetting the selected memories in maintaining the legitimacy of Turks as the society's significant mnemonic groups.

The Armenian identity, on the other hand, as an inferior group in Turkey, is positioned as a group carrying resistance who intends to dig trenches to survive and fight against the legitimizing control. It leads to a strong relationship of Armenian communities globally, represented in the novel as centered in San Francisco. The community serves as a new home comfortable for Armenian immigrants. The Armenian community tends to recollect memories while rejecting their identity because they see history as a vital element of their resistance identity. The remaining type of identity construction is found in Zeliha and Asya, who prefer to be free, self-liberating from societal influence or repression rather than identifying with any groups. Their withdrawal from the legitimate identity has a beneficial impact on their positioning as autonomous subjects with a distinctive identity since they frequently found themselves unsuited to most Turks' established norms and traditions.

Identity, as a result of meaning (re)construction based on society's cultural and social qualities, may be reinforced in various ways, confirming the notion that identity is a social (re)construct(ion). Moreover, according to

Castells (2010a), identity (re)construction frequently employs supporting elements from social institutions such as state apparatuses, history, religions, beliefs, norms, and social memory. Thus, what is critical to examine in understanding identity (re)construction is how, from what, by whom, and for what it is produced.

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COOPERATIVE PRINCIPLE IN NOVEL "DRUPADI" BY SENO GUMIRA AJIDARMA: GRICE'S PERSPECTIVE

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Abstract: *This study discusses the flouting and violation of the cooperative principles in the novel "Drupadi" by Seno Gumira Ajidarma. The purpose of this study is to examine the utterances in the novel "Drupadi" by Seno Gumira Ajidarma those that apply and violate Grice's cooperative principle (four maxims). The four maxims are the maxim of relation, the maxim of manner, the maxim of quality, and the maxim of quantity. This research collected data through the technique of reading and writing. The data analysis techniques are data reduction, data presentation, and conclusion. The results show that twelve words are included in the utterances that adhere to the cooperative principle. Six expressions obey the relevance/relational maxim, one expression obey the maxim of manner, four obey the quality maxim, and one utterance obey the quantity maxim. The researcher also found speeches that violated the cooperative principle as many as three words. Two utterances violate the quality maxim, and one utterance violates the quantity maxim, no utterance violates the maxim of the relevance and maxim of the way.*

Keywords: *Cooperative principle, maxim flouting, maxim violation*

INTRODUCTION

Cooperative principle has an essential role in communication between speakers and listeners. Without the cooperative principle, a speech act will not work as it should (Leech, 2015). The purpose of the flouting of the cooperative principle in a speech act that occurs between the speaker and the speech partner is so that in the communication activities, the speaker and the speech partner achieve the desired communication goals (Arief, 2015, p. 32).

Grice's cooperative principle is divided into four maxims to focus on the flouting of the cooperative principle in a speech act. Maxims are norms in speech act that must be obeyed by speakers and speech partners. The four

maxims in Grice's cooperative principle are maxim of relation, maxim of manner, maxim of quality, and maxim of quantity. The maxim of relation is a maxim that demands a connection in a speech act. Maxim of manner is a maxim that avoids misunderstanding in a speech act. The maxim of quality is a maxim that demands the certainty of truth in a speech act. Finally, the maxim of quantity is a maxim that demands the effectiveness of speech in a speech act. A speech act that applies the four maxims can ensure that communication activities between the speaker and the speech partner will run well because both have the same understanding and understand the purpose of the communication activity (Putrayasa, 2014, p. 101).

The close relationship between the cooperative principle with a speech act does not only occur in speech acts that occur directly, but also in speech acts in a literary work in the form of a novel. In a novel, of course, there are utterances between the characters involved in it. The existence of utterances in a novel makes the storyline in the novel more interesting and not monotonous, only narrative. Like the utterances contained in the novel "Drupadi" by Seno Gumira Ajidarma.

The novel "Drupadi" by Seno Gumira Ajidarma is a historical-themed novel that tells the history of the five pandavas with the highlight of Drupadi as the main character. The history of the Five Pandavas is a well-known history among the Indonesian people, but the majority of history tells only based on the perspective of the Five Pandavas themselves, namely Yudhistira, Arjuna, Bhima, Nakula and Sadewa. The existence of the novel Drupadi by Seno Gumira Ajidarma brings the reader to a new interest by looking at it from the point of view of the fifth wife of the Pandavas, namely Drupadi.

Drupadi's character as the main character in the novel Drupadi by Seno Gumira Ajidarma certainly has a unique role in influencing a storyline. The influence of Drupadi as the main character in this novel can be seen from his utterances. Good speech with the characters of Krishna, Yudhishtira, and so on. Drupadi's utterances in this novel are included in very interesting utterances when examined using the Grice cooperation principle. Because his utterances are included in utterances that symbolize the firmness of a goddess, so that Drupadi's utterances can certainly understand everyone. There will be no misunderstanding, ambiguity, or ambiguity because it applies the cooperative principle. Like one of his words to Kunti Nalibrata who is the mother of the five pandavas. Kunti asked Drupadi's opinion about whom he would marry, Drupadi answered the question with a straight line that he was resigned to Kunti's decision.

There are similarities between the three studies above and the research conducted by researchers. The most prominent equation is of course the same in the theory used in the study. The three studies above also examine the cooperative principle as carried out by researchers. The first focus of research is the violation of the cooperative principle. The second research focus is the violation of the cooperative principle only on the maxim of quantity. The third focus of research is the embodiment of the cooperative principle. The following equation is both types of qualitative research. The three studies above are generally qualitative research.

The analysis of the cooperative principle in Grice's perspective in this article aims to analyze the flouting of the cooperative principle in the novel "Drupadi" by Seno Gumira Adiwijaya including the four maxims contained in it and find violations of the cooperative principle in the novel including the four maxims. The cooperative principle in Grice's perspective is used as a theory in this study because the dialogue of Drupadi's character in the novel "Drupadi" by Seno Gumira Adiwijaya when studied with the cooperative principle in both flouting and violation will produce varying results.

LITERATURE REVIEW

The cooperative principle is one of the principles that must be obeyed in a speech act. H.P. Grice coined this principle. A philosopher who wrote an article entitled "Logic and Conversation". This article brought up the name Grice as the originator of the cooperative principle. This article is about the Corporation Principal or the Cooperation Principle. In this article, Grice explains that there must be cooperation in every communication that occurs between the speaker and the speech partner. The purpose of cooperation here is that the communication between the speaker and the speech partner goes well following the purpose of communication (Rahardi et al., 2016, p. 53).

The definition of the cooperative principle itself is the occurrence of an agreement between the speaker and the speech partner in a communication. Thus, both can understand the meaning and power. This definition conveys the cooperative principle to be one of the principles used as a reference in the communication between speakers and speech partners. The purpose of the cooperative principle is to keep the communication that occurs between the speaker and the speech partner running well and effectively, so that both parties can understand the purpose of the communication (Arief, 2015, p. 32).

The presence of the cooperative principle prevents misunderstanding, ambiguity, and ambiguity in a speech act that occurs between the speaker and the speech partner. If in a speech act these things happen, then the speech act is a speech act that violates the cooperative principle. It happens because the speaker or speech partner does not obey the maxims in the cooperative principle in speech (Rahardi, 2003, p.24).

As the name implies, Grice's cooperative principle upholds good cooperation between speakers and speech partners in the process of exchanging information. There must be a match between the information spoken by the speaker and the information received by the hearer. The smooth exchange of information depends on the cooperation between the speaker and the speech partner. Therefore, the cooperation of the two is an absolute requirement that must be met (Putrayasa, 2014, p. 101).

The maxim of relation, also called the maxim of relationship, demands a connection and continuity in the communication between the speaker and the speech partner. This maxim wants the utterances of both parties to be relevant to each other. The irrelevance of an utterance with another utterance makes the utterance an utterance that violates the Grice's cooperative principle of maxim of relation. One of the causes of violating the maxim of relation is when an utterance is spoken prematurely (Setiawati, 2018, p. 44). There is one principle that must be met in the maxim of relation. The principle is the suitability of the speech between the speaker and the speech partner with the purpose of the conversation. If this principle is fulfilled in an utterance, then the utterance is included in the utterance that obeys the maxim of relation and vice versa if it is not fulfilled. The utterance is included in the utterance that violates the maxim of relation (Rahardi, 2005, p. 53).

The maxim of manner is a maxim that demands good and smooth communication between the speaker and the speech partner. This maxim wants that in every communication there must be clarity and not blur. If the speaker and the speech partner obey the maxim of manner, there will be no misunderstanding between the two. One of the causes of an utterance violating the maxim of manner is if there is a difference in understanding between the speaker and the speech partner (Setiawati, 2018, p. 45). Four principles must be fulfilled in the maxim of manner. These principles are (1) there is no ambiguity in the speech, (2) there is no ambiguity in the speech, (3) the regularity of an utterance, and (4) the summary of an utterance. If these principles are fulfilled in an utterance, then the utterance is included in the utterance that obeys the maxim of manner and vice versa if it is not fulfilled.

The utterance is included in the utterance that violates the maxim of manner (Rahardi, 2005, p. 53).

The maxim of quality is a maxim that demands that an utterance uttered by the speaker and the speech partner can be confirmed. This maxim wants both parties to state something with a clear basis or evidence, not just based on assumptions. Information conveyed without awareness causes the validity of the information to be questioned. This invalidity can be the cause of an utterance violating the maxim of quality (Setiawati, 2018, p. 41). Three principles must be met in the maxim of quality. These principles are (1) saying something with supporting evidence, (2) saying something that is definitely true, and (3) saying something with sufficient supporting evidence (Rahardi, 2005, p. 53) If these principles are met in an utterance, the utterance includes utterances that comply with the maxim of quality and vice versa if it is not fulfilled then the utterance includes utterances that violate the maxims of quality.

The maxim of quantity is a maxim that demands an utterance that is said to be as informative as possible. This maxim wants the spoken utterance to be conveyed as it is. There is no addition or subtraction, which makes the speech difficult to understand. Speech that is spoken with many additions results in the utterance being ineffective. Meanwhile, a reduction in the spoken utterance results in a lack of information being conveyed and causes misinterpretation (Setiawati, 2018, p. 41). There are two principles that must be met in the maxim of quantity. These principles are (1) the speech is delivered in a concise, concise, and clear manner and (2) conveys the required information, no more and no less. If these principles are fulfilled in an utterance, then the utterance is included in the utterance that obeys the maxim of quantity and vice versa if it is not fulfilled. The utterance includes the utterance that violates the maxim of quantity (Rahardi, 2005, p. 53).

METHOD

This research is a qualitative research. It is natural in nature, photographing social phenomena using various methods (Anggito & Setiawan, 2018; Bungin, 2005; Raco, 2018). The novel that is used as the object of this research is a novel "Drupado" by Seno Gumira Ajidarma.

FINDINGS

After analyzing the utterances contained in the novel "Drupadi" by Seno Gumira Ajidarma, the researchers found utterances that applied the cooperative principle and that violated the cooperative principle. The utterances that apply the cooperative principle are found as many as twelve utterances. Six utterances comply with the maxim of relation, one utterance adheres to the maxim of manner, four utterances of the maxim of quality, and one utterance of the maxim of quantity. Three utterances violated the cooperative principle. Two utterances violate the maxim of quality, and 1 utterance violates the maxim of quantity, there is no utterance that violates the maxim of relation and maxim of manner. The details of the results found by the researchers are presented with the following explanation:

Table 1. Maxim of relevance

Maxim	Flouting	Violation
Maxim of relevance	6	-

Table 1 shows that in the novel "Drupadi" by Seno Gumira Ajidarma, the utterances of the Drupadi character who obey the maxim of relation are 6 utterances. No utterances are found that violate the maxim of relation. The maxim of relation is a maxim that demands an utterance to be continuous with other utterances (Setiawati, 2018, p. 44). The details of these utterances have the following explanation:

Flouting

The following are the utterances of the Drupadi character in the novel "Drupadi" by Seno Gumira Ajidarma which obeys the maxim of relation:

Drupadi : *"Kenapa hanya dalam mimpi kita bisa bersua, Kresna?"*

Kresna : *"Kisahmu tidaklah menyatukan kita Dewi, tetapi itu bukanlah berarti kita tidak bisa berjumpa. Aku akan datang setiap kali dirimu membakar dupa. Bakarlah dupa yang wangi, maka aku akan datang dalam mimpi ."*
(Ajidarma, 2017, p. 9)

Drupadi conveyed his grievances to Krishna. Drupadi regretted that he and Krishna could only meet in a dream. Krishna answered Drupadi's complaints by explaining that Krishna would always meet Drupadi every time Drupadi burned fragrant incense. The utterances between the two characters

are included in the utterances that obey the maxim of relation because they are mutually sustainable. Drupadi's complaint was answered with a solution by Krishna. From this, it can be seen that Krishna understands exactly what Drupadi wants, so he can provide relevant answers. The flouting of the maxim of relation in this utterance shows that this utterance applies the cooperative principle, because both parties understand the purpose of communication well.

Kresna : *"Aku sudah jadi milikmu dalam mimpi kita bersama Dewi"*

Drupadi : *"Hanya dalam mimpi dan hanya dalam mimpi, Kresna?"* (Ajidarma, 2017, p. 11)

Krishna told Drupadi that he was already his in their dreams. Drupadi was not satisfied to hear Krishna's answer, he replied by asking questions to make sure if they were together only in a dream. Drupadi's answer which shows dissatisfaction is a reaction related to Krishna's previous statement. The relationship between Kresna's statement and Drupadi's response shows that this utterance is included in the utterance that obeys the maxim of relation. The flouting of the maxim of relation automatically shows the flouting of the cooperative principle. Both characters have the same purpose and goal in communication activities, so that both of them include utterances that apply the cooperative principle.

Kunti : *"Bagaimana pendapatmu, Dewi?"*

Drupadi : *"Ibu Dewi yang Agung, hamba pasrah atas apa yang akan ditimpakan."* (Ajidarma, 2017, p. 29)

Kunti, who is the mother of Pandavas Lima, asked Drupadi's opinion about which of her five children would Drupadi marry. Drupadi answered Kunti's question that she was resigned to Kunti's choice as the mother of the Five Pandavas. Drupadi fully accepted whatever decision Kunti wanted. Drupadi's resigned answer to Kunti's question shows that Drupadi understands exactly what Kunti is asking. It shows that the utterances that occur between the two are still in the same theme. The similarity of understanding between Kunti and Drupadi in this utterance indicates that this utterance belongs to the utterance that obeys the maxim of relation. As well as an utterance that also applies the cooperative principle.

Drupadi : *"Dursasana! Bedebah! Lepaskan aku! Jika tidak ingin Bima mencincangmu."*

Dursasana : *"Huahahahaha! Seribu Bima pun tidak akan berdaya menolongmu sekarang! Huahahahaha!"*

Drupadi yang malang! Huahahaha!"
(Ajidarma, 2017, p. 59)

The first utterance is an utterance of Drupadi's frustration towards Dursasana who acts impudently to him. Drupadi threatened Dursasana by saying that Bima would chop her up. Dursasana answered the threat while laughing at Drupadi by saying that a thousand Bima would not help Drupadi, because the Five Pandavas had made Drupadi a bet and they lost the bet. The utterances of Drupadi and Dursasana are interrelated utterances. Dursasana's response is related to Drupadi's statement. Therefore, both of them are utterances that obey the maxim of relation. Therefore, the utterances that apply one of the maxims of the cooperative principle also include utterances that apply the cooperative principle.

Subadra : *"Apakah kiranya engkau yakin akan bisa mengeramas rambutmu ini dengan darah Dursasana?"*

Drupadi : *"Ya, tentu saja, kenapa tidak?"* (Ajidarma, 2017, p. 98)

Subrada asked Drupadi about Drupadi's belief that he would wash his hair with Dursasana's blood. Drupadi answered with certainty Subhadra's question that he would wash his hair with Dursasana's blood. The questions and answers in this utterance are still under one theme of discussion, namely the belief that Drupadi washes her hair with Dursasana's blood. This shows that Drupadi's answer includes utterances that apply the maxim of relation. Drupadi's appropriate answer also shows that Drupadi understands the purpose of the direction of communication so that this utterance also includes utterances that obey the maxim of relation.

Yudhistira : *"Itulah puncak segala puncak, Yayi. Tempat meleburnya puncak jiwa dan puncak raga, hanya manusia sempurna bisa mencapainya."*

Drupadi : *"Aku tahu diriku tak sempurna. Tak mungkin aku mencapainya."* (Ajidarma, 2017, p. 127)

Yudhishthira showed Drupadi the peak of Mahameru, which was the final destination of their journey. Yudhishthira said that only a perfect human could achieve it. Drupadi responded to Yudhishthira's statement by saying that he was not a perfect human being, so he couldn't reach that peak. Drupadi's response to Yudhishthira's statement is interrelated. This relationship shows that the above utterance is included in the utterance that obeys the maxim of relation. This relationship also shows that the communication between the

characters Yudhistira and Drupadi goes well and smoothly. This speech is also an utterance that applies the cooperative principle.

Table 2. Maxim of manners

Type of Maxim	Flouting	Violation
Maxim of manners	1	-

Table 2 shows that in the novel "Drupadi" by Seno Gumira Ajidarma, the utterances of the Drupadi character who obey the maxim of manner are 1 utterance, and there are no utterances that violate the maxim of manner. The maxim of manner is a maxim that requires an utterance to be clear and not vague (Setiawati, 2018, p. 45). The details of these utterances have the following explanation:

Flouting

The following are the utterances of the Drupadi character in the novel "Drupadi" by Seno Gumira Ajidarma which obeys the maxim of manner:

Drupadi : *"Tunggu dulu, Karna yang perkasa! Tunggu!"*
Karna takjadi melepaskan anak panah bermata berlian itu
 (Ajidarma, 2017, p. 15)

Drupadi restrains Karna from releasing the diamond-edged arrow by saying wait twice. The utterances spoken by Drupadi are appropriate utterances that are used to prevent someone from doing certain actions. It is also an unambiguous command. It shows that the command issued by Drupadi is an order that obeys the maxim of manner. The order was also immediately responded to well with Karna who did not let go of his arrow. Karna's response shows that he understands Drauppa's command well. It also shows that the command is included in speech that applies the cooperative principle.

Table 3. Maxim of quality

Type of Maxim	Flouting	Violation
Maxim of quality	4	2

Table 3 shows that in the novel "Drupadi" by Seno Gumira Ajidarma, the utterances of the Drupadi character who obey the maxim of quality are 4 utterances, and those who violate the maxim of quality are 2 utterances. The maxim of quality is a maxim that demands that an utterance must be true (Setiawati, 2018, p. 41). The details of these utterances have the following explanation:

Flouting

The following are the utterances of the Drupadi character in the novel "Drupadi" by Seno Gumira Ajidarma which adheres to the maxim of quality:

- Drupadi : *"Kresna, mengapa dikau tidak melamarku? Ayahku pasti akan menerima dirimu."*
- Kresna : *"Itu tidak akan terjadi Dewi, dikau akan bersuamikan orang lain." (Ajidarma, 2017, p. 11)*

Drupadi's question to Krishna about why Krishna did not propose to him followed by the statement that he must accept Krishna is a statement that is certain to be true. Drupadi had fallen in love with Krishna, so he made this utterance. It shows that Drupadi's questions and statements are included in utterances accompanied by sufficient supporting evidence so that his questions and statements are utterances that comply with the maxim of quality. Kresna's response which said that he could not possibly be Drupadi's husband showed that Kresna understood the direction of the conversation between the two, so this utterance is an utterance that applies the cooperative principle.

- Drupadi : *"Aku inginkan dirimu Kresna."*
- Kresna : *"Aku sudah jadi milikmu dalam mimpi kita bersama Dewi."*

Drupadi told Krishna that he wanted it. Krishna responded to this statement by saying that he already belonged to Drupadi in their dream. Drupadi's statement is an honest and true statement. Drupadi really wanted Krishna to always be with him. The honesty of Drupadi's statement shows that the statement is included in an utterance that adheres to the maxim of quality and an utterance that applies the cooperative principle.

- Arjuna : *"Itulah persembahanku kepadamu, Putri. Bolehkah kiranya aku mengikuti sayembara?"*
- Drupadi : *"Tiada larangan bagimu o brahmana muda." (Ajidarma, 2017, p. 18)*

Drupadi invited a young brahmin to take part in a contest organized by his father. Drupadi's statement is supported by evidence that the brahman actually participated in the competition and won it. An utterance that is supported by a proof is included in the utterance that obeys the maxim of quality, including Drupadi's utterance. This utterance is also the answer to Brahman's question asking if he can participate in the contest. Drupadi and the young brahman's answer is an utterance that applies the cooperative principle because they both understand the purpose of the conversation.

The following are the utterances of the Drupadi character in the novel "Drupadi" by Seno Gumira Ajidarma which violates the maxim of quality:

- Drupadi : *"Oh, maafkalah aku, Karna aku tiada bermaksud menghinamu, tapi aku tak mungkin menikah denganmu. Ini memang tidak adil untukmu, tapi biarlah nanti kutebus dosaku. Bukankaha ku boleh mennetukan nasibku sendiri, dengan caraku sendiri?"*
- Karna : *"Apa yang terjadi, Sang Putri? Tidakkah dikau percaya aku seorang ksatria?"*
- Drupadi : *"Tidak ada yang meragukan kesaktianmu Karna, tapi siapakah kamu Karna? Dirimu bukan putra istana, dikau anak pungut kusir dan asal-usulmu tiada jelas pula*
- Karna : *"Oh, terlalu sekali budimu, Dewi. Tiada kusangka masih bise membeda-bedakan ..."*
 (Ajidarma, 2017, p. 16)

Drupadi's two utterances are utterances that Drupadi doesn't really want to say. Drupadi didn't really want to belittle Karna. Drupadi said this only to avoid Dursasana. Drupadi's insincerity in uttering this utterance shows that this utterance is not certain to be true. The low level of truth in this utterance shows that this utterance is included in the utterance that violates the maxim of quality and violates the cooperative principle.

Table 4. Maxim of quantity

Type of Maxim	Flouting	Violation
Maxim of quantity	1	1

Table 4 shows that in the novel "Drupadi" by Seno Gumira Ajidarma, the utterances of the Drupadi character who obey the maxim of quantity are 1 utterance and those who violate the maxim of quantity are 1 utterance. The maxim of quantity is a maxim that demands an utterance to be effective (Setiawati, 2018, p. 43). The details of these utterances have the following explanation:

Flouting

The following are the utterances of the Drupadi character in the novel "Drupadi" by Seno Gumira Ajidarma which obeys the maxim of quantity:

- Yudhistira : *"Janganlah meninggalkannya dengan penyesalan, Drupadi, segalanya memang harus ditinggalkan."*
- Drupadi : *"Aku tahu, Yudhistira, aku hanya menatapnya."*

Drupadi responded to Yudhishtira's statement asking him not to regret leaving the dog they encountered on the street by saying that he understood that. Drupadi knew that she had to leave something without feeling sorry. Drupadi's words saying that he knew about it was an effective utterance to say. Drupadi said this briefly, concisely, and clearly. The effectiveness of Drupadi's utterances shows that his utterances include utterances that obey the maxim of quantity and also apply the cooperative principle.

Violation

The following are the utterances of the Drupadi character in the novel "Drupadi" by Seno Gumira Ajidarma which violates the maxim of quantity:

Drupadi : *"Kresna, Kresna, siapakah dikau Kresna?"*

Kresna : *"Itulah pertanyaan setiap manusia, Dewi, siapakah diriku."*

Drupadi asked Krishna who Krishna was by mentioning Krishna's name three times. The mention of names three times in Drupadi's question is considered to violate the maxim of quantity. The mention of Krishna's name is enough to be mentioned once, because Krishna certainly can understand. The repetition of the name three times shows that Drupadi's question to Krishna is a question that violates the maxim of quantity which also violates the cooperative principle. Drupadi should ask the question, "Who are you, Krishna?"

CONCLUSION

From all the analyzes carried out by the researcher on the utterances of the Drupadi character in the novel "Drupadi" by Seno Gumira Ajidarma. The researcher can conclude that twelve words are included in the utterance that obeys the cooperative principle in this novel. Six utterances comply with the maxim of relation, one utterance adheres to the maxim of manner, four utterances of the maxim of quality, and one utterance of the maxim of quantity. The researcher also found utterances that violated the cooperative principle as many as three utterances. Two utterances violate the maxim of quality, and one utterance violates the maxim of quantity, no utterance violates the maxim of relation and maxim of manner.

The few violations found in the utterances of Drupadi's character in the novel "Drupadi" by Seno Gumira Ajidarma indicate that there are more floutings of the cooperative principle in a novel. More flouting of the

cooperative principle is since the novel itself is a literary work that is enjoyed by reading. Therefore, if there are many violations of the cooperative principle, the reader will be confused by utterances that cannot be understood.

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JAVANESE PHONOLOGICAL INTERFERENCE IN ENGLISH PRONUNCIATION OF ENGLISH LITERATURE DEPARTMENT STUDENTS

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Abstract: The occurrence of phonological interference can be found if the native is able to acquire multilingually. The research aims to reveal the phonological aspects causing phonological interference and establish the strategies for avoiding interference. Students of the English literature department that take English Language Teaching (ELT) and speak Javanese, Indonesia, and English language become the primary sources of this research. The method used in this research is a descriptive qualitative as research design and the theory of Geoffry S. Nathan for the analysis. Meanwhile, Marsono's theory is employed to compare it with vocal, diphthong, and consonant in Javanese language. The finding shows that phonological interference comes from a segmental aspect, totaling errors up to 99 and 189 in the suprasegmental aspect. In the segmental aspect, errors of English pronunciation were found on the assimilation of speech implementation based on vowel, diphthong, and consonant. Meanwhile, in the suprasegmental aspect, word stress on the second syllable with two, three, and four-syllable words become the most errors. Therefore, phonological interference can be avoided by doing more individual practice in looking for difficult vocabularies and using English as the main language in doing enjoyable activities such as listening to music and watching movies.

Keywords: *Phonological interference, English pronunciation, segmental errors, suprasegmental errors.*

INTRODUCTION

Over than billion people can speak more than one language alternately. The use of multi-languages can be found in countries that can become a tourism

destination such as Indonesia. Setiawan (2017) states that Indonesia has various regions endowed with various kinds of natural and language resources that attract both foreign and domestic tourists. As an example, Java island as the center of government has various tourist attractions and languages to be used as tourists' interest. Harwan (2019), said that there are 750 regional languages in Indonesia and about fifteen regional languages on Java island. Meanwhile, Javanese language becomes the dominant language and is used in various regions on the island of Java, such as West Java, Banten, Central Java, Yogyakarta and East Java.

Otherwise, in addition to the use of regional languages, Indonesian language is the main language used to communicate with residents outside Java or those who do not speak Javanese well and correctly. Besides, since people can acquire two languages, the first language will interfere with the second language. Moreover, when children start entering the educational level, more than one foreign language will be acquired during school and will be interfered with by their native language. So, the deviation from the norms of either language, which occurs in speech bilinguals due to their familiarity with more than one language, will be referred to as interference phenomena (Weinrich, 1953, p. 1).

Javanese is a complex language that has several arrangements. Hengki (2005) in his undergraduate thesis states if Java language has language arrangements in spoken and written way. For example, in speaking way there are *tutur ngoko* used to speak with the same age, *tutur madya* used between the age of teenagers and elders, and *tutur krama* for the elders and it is used in several occasions. While in written way, Javanese has *aksara Jawa* similar to alphabetic to write a letter or announcement long time ago and still exist for learning section in several schools in Java. Thus, Java language has more rich data as the consideration to conduct the research.

Several previous studies about phonological interference present to help the researchers conduct the research. Firstly, Utami et al. (2017), Subandowo (2017), and Wardani & Suwanto (2019) investigate similar concerns on the phonological interference of students in pronouncing English sounds/phonemes and factors affecting phonological interference. The findings of those studies are almost similar in that the segmental aspect, such as vowels and consonants, becomes the most errors found in students' English pronunciation. In contrast, the most factors affecting the phonological interference are student's motivation, first language, and environment.

Secondly, another study about phonological interference was conducted by Muhyidin (2016), which investigate kinds of phonological interference of elementary students in English pronunciation. The finding reveals that phonological interference is segmental (vowels and consonants) and suprasegmental (stress) found in students' pronunciation errors. Thirdly, the previous study was conducted by Renaldi et al. (2016) about the phonological difficulties of students in learning English. The finding shows that the only errors of phonological problems found are the segmental aspect (consonants).

The previous studies explore students' phonological interferences/difficulties in pronouncing English sounds/phonemes to reveal phonological interference and factors affecting the pronunciation. Reynold et al. (1933) (in Flores: 1982, p. 8) states that the educational problem facing the school was bilingualism, the pronunciation of the students who acquire more than two languages (bilingual) becomes the main object. Therefore, this study also focuses on the phonological interference of Javanese students.

Phonology deals with how sounds are selected and fitted into the environment (segmental such as vowel, diphthong, and consonant). It is then constructed into the larger units, such as syllables, feet, words (suprasegmental aspect such as stress, rhythm, and intonation) (Nathan, 2008). Phonological interference will appear if people are mastering more than one language and pronounce sounds in contrast with the phonological aspects (segmental and suprasegmental). Nevertheless, Corder (1967) states that errors result from interference in learning a second language from the habits of the first language.

Besides, instead of revealing the factors affecting the pronunciation, the strategies are more useful to increase the speaking ability and the awareness of phonological interference in pronouncing English. According to the background of the study, the researchers find some problems: (1) What are the aspects found on the phonological interference of Javanese toward English pronunciation of English Literature department students? and (2) What are the strategies to avoid the occurrence of phonological interference of Javanese toward English pronunciation?

This study focuses on the phonological interference of Javanese students and the strategies to avoid the phonological interference. Besides, the researchers used the main theory of phonological aspects (Nathan, 2008) to find the interference in pronouncing English. Moreover, to observe the research, the researcher determines several characteristics in conducting the research. Those characteristics are: First, the main of the participants must be students who already took the courses of phonology and advance speaking (sixth

semester) in the English Literature department of UIN Malang because since the students already passed the courses, it means the students aware the phonological aspects and can speak in advance level. Second, the researcher selects the students (boys and girls) who have a background in Javanese and can speak the Java language fluently and acquire the Indonesian and English languages. Third, the researchers limited the amount of the participants by only taking English Language Teaching Class (ELT) (consists of around 14 students but 2 of them uncontactable) because since the ELT students learn about how to teach the students in a school, it is crucial to enhance the speaking skill of ELT's students by knowing how they pronounce English to avoid the interference in the future when the ELT's students become the teacher.

In conclusion, after exploring several previous studies, the researcher assumes that this study is different from the previous studies as described above. First, the previous studies focus on the segmental aspect (Wardani & Suwanto (2019), Subandowo (2017), Utami et al. (2017), Reynaldi et al. (2016)) except Muhyidin (2016), which focus on both segmental and suprasegmental. Second, previous studies also focus on the factors affecting pronunciation. Meanwhile, this study will focus on phonological aspects to classify the interference in detail (segmental and suprasegmental aspects). Instead of finding the factors affecting the pronunciation, the researchers focused on establishing the strategies to avoid phonological interference. English learners can also be more aware of phonological interference by knowing and understanding the kinds of phonological aspects.

METHOD

Data collection

The researchers had several stages in collecting the data. Those stages are: First, the questionnaire was given to the participants to help the researchers answer the questionnaire and select the participants' suitable for the research. Second, the researchers contacted the suitable participants by chatting on the WhatsApp application from participants' phone numbers mentioned in the questioner to record the researchers giving English word lists. The English word lists taken from McMahoan (2002) according to the kind of phonological aspects. Third, after getting the English word lists recording, the researchers interviewed the participants to avoid interference, especially in terms of phonological aspects, according to participants' experienced.

Data analysis

After collecting the data, the researchers continuously listened to the students' English pronunciation to find interference in pronouncing English words. After finding the interference, the researchers classified into the segmental and suprasegmental aspects using Nathan's theory (2008). After classifying the pronunciation's interference, the researchers concluded how to avoid the phonological interference by comparing the answers from students according to the interview. The highest responses from the students who already give the suggestions would be considered useful suggestions for avoiding interference.

FINDINGS

Phonological Interference

According to the recorder, the researchers found the interference of students' pronunciation and classified the interference into two aspects. First, in the segmental aspect, there are three kinds of interference according to the phonological aspect: assimilation, insertion, and deletion. Second, in the suprasegmental aspect, word stress is classified into four parts, divided by the number of syllables in which word stress is located in several locations of syllable.

a. Segmental aspect

1.) Assimilation

Assimilation is a kind of implementations speech that belongs to the segmental aspect of phonology. Assimilation occurs when ELT's students (respondents) assimilate vowel, diphthong, and consonant to its neighbor's sound.

1.1.) Vowel and diphthong

1.1.1.) Assimilation of vowel

At this point, the interference occurs in these following words:

First, the word *pat* (pæt) was assimilated from the vowel 'æ' to various vowels and diphthongs. The vowel 'æ' was assimilated to some vowels. Those are: 5 respondents pronounced sound 'pæt' into 'pɜ:t', one respondent pronounced sound 'pæt' into 'pet', and one respondent pronounced sound 'pæt' into 'pa:t'. Besides, vowel 'æ' also assimilated to diphthongs, and those are: one

respondent pronounced sound 'pæt' into 'palt', and also one respondent pronounced sound 'pæt' into 'peIt'.

Second, the word *pot* (pɒt) was assimilated from vowel to vowel. Of the 12 respondents, all of them pronounced vowel 'ɒ' to vowel 'ɔ'. Besides, there are two differences in assimilation in pronouncing vowels: long vowel and short vowel. Nine respondents assimilated the vowel 'ɒ' into the long vowel of 'ɔ:' and three respondents assimilated the vowel 'ɒ' into the short vowel of 'ɔ'.

1.1.2.) Assimilation of diphthong

At this point, the interference occurs in these following words:

First, the word *toe* (təʊ) was assimilated from diphthong to various vowels and diphthongs. The diphthong 'əʊ' was assimilated to some vowels; those are: four respondents pronounced sound 'təʊ' into long vowel sound 'tu:', three respondents pronounced sound 'təʊ' into short vowel sound 'tɔ', and two respondents pronounced sound 'təʊ' into long vowel sound 'tɔ:'. Besides, the diphthong 'əʊ' also was assimilated into some diphthongs; those are: one respondent pronounced sound 'təʊ' into sound 'tʊə', and one respondent pronounced sound 'təʊ' into sound 'təu'.

Second, the word *air* (eə) was assimilated from diphthong to vowel and diphthong. The diphthong 'eə' was assimilated to vowel 'e', and one respondent pronounced sound 'eər' into sound 'er'. Besides, the diphthong 'eə' was assimilated into diphthong 'eɪ', and eight respondents pronounced sound 'eər' into sound 'eɪr'.

1.2) Consonant

1.2.1.) Assimilation of consonant

In this section, the interference occurred in these following consonants:

First, several consonants are assimilated into consonant 's'. Second, four words are pronounced in inappropriate sound into consonant 's': the word *fish* (fi:ʃ) which consonant 'ʃ' in the last word assimilated into consonant 's'. One respondent pronounced sound 'fi:ʃ' into 'fi:s' and the rest pronounced well; the word *size* (saɪz) which consonant 'z' in the last word assimilated into consonant 's'. Third, eight respondents pronounced sound 'saɪz' into 'sals', and the four respondents pronounced well; the word *this* (θi:z) which consonant 'z' in the last word assimilated into consonant 's'. Finally, there is one respondent pronounced sound 'θi:z' into 'θi:s' and the rest pronounced well, and the last word is *usual* (ju:ʒuəl) which consonant 'ʒ' in the middle word assimilated into consonant 's'. Seven respondents pronounced the sound 'ju:ʒuəl' into 'ju:suəl' and the others pronounced well.

Second, several consonants assimilated into consonant 'k'. There are three words pronounced in inappropriate sound into consonant 'k'; those are: the word *big* (bIɡ), which consonant 'g' in the last word assimilated into consonant 'k'. Two respondents pronounced sound 'bIɡ' into 'bIk' with the rest of respondents pronounced appropriate sound; the word *dig* (dIɡ) which consonant 'g' in the last word assimilated into 'k'. One respondent pronounced the sound 'dIɡ' into 'dIk' with the others pronounced well; and the word *night* (naIt) which consonant 't' in the last word assimilated into 'k'. Three respondents pronounced the sound 'naIt' into 'naIk', and the nine respondents pronounced well.

Third, there are two words assimilated into the same consonant from consonant 'v' into 'f'; there are three respondents pronounced the word *vice* (vals), which sounded 'vals' into 'fals' and nine respondents pronounced appropriate sound. Two respondents pronounced the word *never* ('nevər) which sounded "nevər" into "nefər" with the other 11 respondents pronounced well.

Fourth, the consonant 'dʒ' assimilated in the middle word into consonant 'j' in a word *major* (meIdʒər). Four respondents pronounced the sound 'meIdʒər' into 'meIjər' and eight respondents pronounced appropriate sound.

Fifth, the consonant 'θ' assimilated in the first word into consonant 'd' in a word *this* (θi:z). Five respondents pronounced the sound 'θi:z' into 'di:z' and seven respondents pronounced well.

Sixth, the consonant 'z' is assimilated in the last word into consonant 'ʃ' in a word *this* (θi:z). One respondent pronounced the sound 'θi:z' into "θi: ʃ" and 11 respondents pronounced the appropriate sound.

2.) Insertion

Insertion is kind of the implementations speech that belongs to the segmental aspect of phonology. Insertion occurred when ELT's students (respondents) insert/add vowel, diphthong, and consonant inside the word.

2.1.) Vowel and diphthong

2.1.1.) Insertion of vowel

In this section, only one word is pronounced by one respondent who inserted/added by vowel inside a word. For example, the word *barn* (ba:rn), which has vowel 'ɑ:' between consonant 'b' and 'r' was inserted/added the vowel 'e' became sound 'berɜ:n' and the other 11 respondents pronounced appropriate sound.

2.1.2.) Insertion of diphthong

The researchers did not find the respondents' wrong pronunciation according to the diphthong's insertion in this section.

2.2.) Consonant

2.2.1.) Insertion of consonant

There is only one word pronounced by one respondent who inserted/added consonant in a first word in this section. The word *write* (raIt), which has consonant 'r' in a first word was, inserted/added by consonant 'v' before the consonant 'r' became sound 'vraIt' and the other 11 respondents pronounced appropriate sound.

3.) Deletion

Deletion is a kind of implementations speech that belongs to the segmental aspect of phonology. Deletion occurs when ELT's students (respondents) delete/omit vowel, diphthong, and consonant inside the word.

3.1.) Vowel and diphthong

3.1.1.) Deletion of vowel and diphthong

At this point, there is no one respondent who pronounced the whole words in an inappropriate sound. Moreover, according to respondents' recording, the researchers did not implement speech called deletion in vowel and diphthong. Besides, there are some interferences found by researchers in other aspects or implementations of speech.

3.2.) Consonant

3.2.1.) Deletion of consonant

At this point, there are two different words pronounced by two different respondents who delete/omit consonants inside the word; those are: first, the word *chair* (tʃær) which consonant 'tʃ' and 'r' between vowel 'æ' became sound 'tʃæ' with one respondent delete/omit the consonant 'r' in the last word and the other 11 respondents pronounced appropriate sound; and second, the word *never* ('nevər) which consonant 'n' and 'v' between vowel 'e', and consonant 'r' in the previous word was deleted/omitted by one respondent became sound 'nevə' with vowel 'ə' sounded in the last word. Besides, the rest respondents pronounced the word *never* appropriate sound.

b. Suprasegmental aspect

1.) Stress

Stress is one of the types of suprasegmental units. Stress referred to how someone giving the tension inside a word or called word stress. Besides, word stress is classified into four parts, which are divided by the amount of syllables.

These are the following parts which word stress located in several locations of syllable, those are:

1.1.) Stress on the first syllable

1.1.1.) Two syllable words

In this section, the misplaced word stress occurred in the following words:

First, there are three words from the words *husband*, *dozen*, and *stupid* misplace pronounced by put on word stress in the second syllable, those are: 2 respondents misplace pronounced word stress from the word [hʌz | bənd] into [hʌz | bənd], two respondents misplace pronounced word stress from the word [dʌ | zən] into [dʌ | zən], and one respondent misplace pronounced word stress from the word [stʃu: | pi:d] into [stʃu: | pi:d] and the vowel 'i' became longer to vowel 'i:'.

Second, there is one word from a word *splendid* misplace pronounced by put no stress anywhere. one respondent pronounced [splen | dɪd] into [splendɪd] with unstressed syllable word. In contrast, the rest pronounced appropriate syllable word stress.

1.1.2.) Three syllable words

In this section, the misplaced word stress occurred in the following words:

First, there are four words from the word *literature*, *character*, *industry*, and *atmosphere* misplace pronounced by put word stress on the second syllable; those are: 2 respondents misplace pronounced word stress from the word [lɪ | trə | tʃə(r)] into [lɪ | trə | tʃə(r)], one respondent misplace pronounced the word stress from the word [kæ | rɪ | ktər] into [kæ | rɪ | ktər], three respondents pronounced misplace pronounced word stress from the word [ɪn | dəs | tri:] into [ɪn | dəs | tri:], and two respondents misplace pronounced word stress from the word [æt | məs | flər] into [æt | məs | flər].

Second, one word from the word *advertises* misplacing pronounced by putting stress on the third syllable. For example, there is one respondent misplace pronounced word stress from the word [æd | vər | tɪz] into [æd | vər | tɪz] while the other respondents put the word stress in appropriate syllable.

1.1.3.) Four syllable words

In this section, the misplaced word stress occurred in the following words:

First, there are four words from the word *literature*, *character*, *industry*, and *atmosphere* misplace pronounced by put word stress on the second

syllable; those are: 2 respondents misplace pronounced word stress from the word [ɪl | trə | tʃə(r)] into [ɪl | trə | tʃə(r)], one respondent misplace pronounced the word stress from the word [kæ | rɪ | ktər] into [kæ | rɪ | ktər], three respondents pronounced misplace pronounced word stress from the word [ɪn | dəs | tri:] into [ɪn | dəs | tri:], and two respondents misplace pronounced word stress from the word [æt | məs | flər] into [æt | məs | flər].

Second, one word from the word *advertise* misplace pronounced by putting stress on the third syllable. For example, one respondent misplace pronounced word stress from the word [æd | vər | taɪz] into [æd | vər | taɪz] while the other respondents put the word stress in appropriate syllable.

1.2.) Stress on the second syllable

1.2.1.) Two syllable words

In this part, the misplaced word stress occurred in the following words:

First, there are five words from the word *narrate*, *ballon*, *begin*, *drawer*, and *rupee* misplace pronounced by put stress on the first syllable; those are: 1 respondent misplace pronounced word stress from the word [nə | reɪt] into [nə | reɪt], three respondents misplace pronounced word stress from the word [bə | lu:n] into [bə | lu:n], two respondents misplace pronounced word stress from the word [bɪ | gɪn] into [bɪ | gɪn], six respondents misplace pronounced word stress from the word [drɔ: | ə(r)] into [drɔ: | ə(r)], and one respondent misplace pronounced word stress from the word [ru: | pi:] into [ru: | pi:].

Second, there are three words from the word *ballon*, *drawer*, and *rupee* misplace pronounced by put all stressed in a word, those are: 1 respondent misplace pronounced word stress from the word [bə | lu:n] into [bə | lu:n], one respondent misplace pronounced word stress from the word [drɔ: | ə(r)] into [drɔ: | ə(r)], and one respondent misplace pronounced from the word [ru: | pi:] into [ru: | pi:].

Third, there are two words from the word *narrate* and *begin* to misplace pronounced by put unstressed syllable word; those are: 1 respondent misplace pronounced word stress from the word [nə | reɪt] into [nəreɪt], and one respondent misplace pronounced word stress from word [bɪ | gɪn] into [bɪgɪn].

1.2.2.) Three syllable words

In this part, the misplaced word stress occurred in the following words:

First, there are five words from the word *appendix*, *efficient*, *develop*, *saliva*, and *antenna* misplace pronounced by put word stress on the first syllable, those are: 2 respondents misplace pronounced word stress from the word [ə | pən | dɪks] into [ə | pən | dɪks], three respondents misplace pronounced word stress from the word [ɪ | fl | ʃənt] into [ɪ | fl | ʃənt], ten

respondents misplace pronounced word stress from the word [dɪ | ve | ləp] into [dɪ | ve | ləp], three respondents misplace pronounced word stress from the word [sə | laɪ | və] into [sə | laɪ | və], and five respondents misplace pronounced word stress from the word [æɪn | te | nə] into [æɪn | te | nə].

Second, only one word from the word misplace by putting word stress on the third syllable. one respondent misplace pronounced word stress from the word [dɪ | ve | ləp] into [dɪ | ve | ləp] while the other respondents pronounced the word stress in appropriate syllable.

Third, one word from word *antenna* is misplace pronounced by putting stress on the second and third syllables. Three respondents added word stress in third syllable and misplace pronounced word stress from word [æɪn | te | nə] into [æɪn | tenə].

1.2.3.) Four syllable words

In this part, the misplaced word stress occurred by put stress on the first syllable. There are five words from word *participant*, *ridiculous*, *responsible*, *appreciate*, and *rhinoceros* mispronounced, those are: five respondents pronounced word stress from [pɑ:r | tɪ | sɪ | pənt] into [pɑ:r | tɪ | sɪ | pənt], one respondent pronounced word stress from [rɪ | dɪ | kjʊ | ləs] into [rɪ | dɪ | kjʊ | ləs], three respondents pronounced word stress from [rɪs | pɒn | sə | bəl] into [rɪs | pɒn | sə | bəl], one respondent pronounced word stress from [ə | pri : | ʃɪ | et] into [ə | pri : | ʃɪ | et], and four respondents pronounced word stress from [raɪ | nɒ | sə | rəs] into [raɪ | nɒ | sə | rəs].

1.3.) Stress on the third syllable

1.3.1.) Three syllable words

At this point, the misplaced word stress occurred in the following words:

First, there are three words from word *cigarette*, *engineer*, and *correspond* mispronounced by putting stress on the first syllable. Those are; four respondents pronounced word stress from [sɪ | gə | ret] into [sɪ | gə | ret], two respondents pronounced word stress from [en | dʒɪ | nɪər] into [en | dʒɪ | nɪər], and one respondent pronounced word stress from [kɒ | rɪs | pɒnd] into [kɒ | rɪs | pɒnd].

Second, there are two words from word *engineer* and *correspond* misplace pronounced by put stress on the second syllable; those are: three respondents pronounced word stress from [en | dʒɪ | nɪər] into [en | dʒɪ | nɪər], and three respondents pronounced word stress from [kɒ | rɪs | pɒnd] into [kɒ | rɪs | pɒnd].

Third, there is only one word from word *guarantee* pronounced by one respondent and put all stressed in a word. The respondent pronounced from

word stress [gæ|rən|ti:] into [gærənti:] while the rest respondents pronounced word stress correctly.

Fourth, there is one word from word pronounced by one respondent and put unstressed syllable anywhere. The respondent pronounced from word stress [kɒ|rɪs|pɒnd] into [kɒrɪspɒnd], and the 11 respondents pronounced word stress in appropriate syllable.

1.3.2.) Four syllable words

At this point, the misplaced word stress occurred in the following words:

First, there are two words from word *application*, and *apparatus* misplace pronounced by put stress on the first syllable, those are one respondent mispronounced word stress from the word [æ|pɪl|keɪ|ʃən] into [æ|pɪl|keɪ|ʃən], and two respondents mispronounced word stress from the word [æ|pə|reɪ|təs] into [æ|pə|reɪ|təs].

Second, there four words from word *application*, *opposition*, *apparatus*, and *correspondence* misplace pronounced by put stress on the second syllable, those are: eight respondents mispronounced word stress from the word [æ|pɪl|keɪ|ʃən] into [æ|pɪl|keɪ|ʃən], seven respondents mispronounced word stress from the word [ɒ|pə|zi|ʃən] into [ɒ|pə|zi|ʃən], nine respondents mispronounced word stress from the word [æ|pə|reɪ|təs] into [æ|pə|reɪ|təs], and five respondents mispronounced word stress from the word [kɒ|rɪs|pɒn|dəns] into [kɒ|rɪs|pɒn|dəns].

Third, there are three words from word *opposition*, *apparatus*, and *correspondence* misplace pronounced by putting no stress anywhere in a word, those are: one respondent mispronounced word stress from [ɒ|pə|zi|ʃən] into no stress [ɒpəziʃən], one respondent mispronounced word stress from [æ|pə|reɪ|təs] into no stress [æpəreɪtəs], and two respondents mispronounced word stress from [kɒ|rɪs|pɒn|dəns] into no stress [kɒrɪspɒndəns].

1.3.3.) Five syllable words

The misplaced word stress occurred by putting stress on the second syllable within the words. There are three words from word *irreproachable*, *irresponsible*, and *electricity* mispronounced, those are one respondent mispronounced word stress from [ɪ|ɪ|prəʊ|tʃə|bəl] into [ɪ|ɪ|prəʊ|tʃə|bəl], one respondent mispronounced word stress from [ɪ|rɪs|pɒn|sə|bəl] into [ɪ|rɪs|pɒn|sə|bəl], and two respondents mispronounced word stress from [ɪ|lek|tri|sə|ti] into [ɪ|lek|tri|sə|ti].

1.4.) Stress on the fourth syllable

1.4.1.) Four syllable words

At this point, the misplaced word stress occurred in a word *dedicatee*, which was classified into four syllables words. Thus, there is four misplaced word stress occurred in a word, are: five respondents pronounced wrong word pronunciation from a word *dedicatee* into three syllables word of *dedicate*, two respondents mispronounced word stress from the word [de | dI | kə | ti:] into [de | dI | kə | ti:], one respondent mispronounced word stress by adding another stress on first and second syllables from the word [de | dI | kə | ti:] into [dedI | kə | ti:], and one respondent mispronounced word stress by put unstressed word anywhere from [de | dI | kə | ti:] into [dedI kəti:].

1.4.2.) Five syllable words

At this point, the misplaced word stress occurred in the following words:

First, there are two words from the word *participation* and *mechanization* misplace pronounced by put stress on the first syllable, those are: five respondents mispronounced word stress from the word [pɑ:r | tI | sI | pɛI | fən] into [pɑ:r | tI | sI | pɛI | fən], and one respondent mispronounced word stress from the word [me | kə | Nai | zɛI | fən] into [me | kə | Nai | zɛI | fən].

Second, there are four words from the word *examination*, *participation*, *civilization*, and *mechanization* misplace pronounced by put stress on second syllable, those are: nine respondents mispronounced word stress from word [Ig | zæ | mI | nɛI | fən] into [Ig | zæ | mI | nɛI | fən], one respondent mispronounced word stress from word [pɑ:r | tI | sI | pɛI | fən] into [pɑ:r | tI | sI | pɛI | fən], one respondents mispronounced word stress from word [sI | və | laI | zɛI | fən] into [sI | və | laI | zɛI | fən], and four respondents mispronounced word stress from word [me | kə | Nai | zɛI | fən] into [me | kə | Nai | zɛI | fən].

Third, there are two words from the word *civilization*, and *mechanization* misplace pronounced by put stress on the third syllable, those are: four respondents mispronounced word stress from the word [sI | və | laI | zɛI | fən] into [sI | və | laI | zɛI | fən], and one respondent mispronounced word stress from the word [me | kə | Nai | zɛI | fən] into [me | kə | Nai | zɛI | fən].

1.4.3.) Six syllable words

At this point, the misplaced word stress occurred in word *inferiority*. There is three incorrect word stress found in a word; those are: two respondents mispronounced word stress by put stress on the first syllable from the word [In | flə | ri: | ɪ | rə | ti:] into [In | flə | ri: | ɪ | rə | ti:], five respondents mispronounced word stress by put stress on the second syllable from [In | flə | ri: | ɪ | rə | ti:] into [In | flə | ri: | ɪ | rə | ti:], and one respondent do not put any stress from the word [In | flə | ri: | ɪ | rə | ti:] into [Infləri:ɪrəti:].

Strategies

According to the respondents, the researchers found the strategies to avoid phonological interference by upgrading speaking skills. There are 22 strategies from 12 respondents, those are:

Table 3.11
Identification the strategies of respondents

Respondents	Strategies
R1	Doing exercise by talking in the mirror, watching movies using English subtitle
R2	Searching any related sources from social media, install oxford dictionary to pronounce the words well.
R3	Googling using google translate, watching movies using English subtitles and listening to music (in English).
R4	Listening English music or watching English movies, doing more exercise from any sources.
R5	Doing more practice by searching English lessons in any resources.
R6	Learning all English lessons from any sources.
R7	Doing more practice by searching English lessons in any resources.
R8	Doing more practice by searching English lessons in any resources.
R9	Learning English by itself through any media, taking an English course, and finding a partner in speaking exercises.
R10	Doing more practice by searching English lessons in any resources, ask someone to correct the wrong pronunciation.
R11	Looking for the latest update related to English speaking skills, doing more practice through social media.
R12	Sing an English song to pronounce some words, using social media as the resources in learning English, doing more exercise in speaking English.

DISCUSSION

In the segmental aspect, specifically in assimilation, the researchers found two types of interference that occurred according to respondents recording: an assimilation of vowel and diphthong, and assimilation of the consonant. Firstly, in the assimilation of vowel and diphthong, there were one vowel and one diphthong, which mostly interference by other vowels and diphthongs. For example, the vowel is 'æ' which interfered by vowels 'ɜ:', 'e', and 'ɑ:' and diphthongs 'al' and 'el'.

Related to those interferences, it can be claimed that the interference of vowel 'æ' from a word *pat* (pæt) was not available in Javanese vowels. The vowel 'æ' in English is categorized as a diphthong in Javanese. Moreover, the word 'pat', pronounced 'pæt' in English, is quite different from respondents who used Javanese as daily communication. Because Javanese will pronounce a word similar to what is written. For example, the word *pat* will be pronounced 'pat' in Javanese. However, when respondents recorded the word *pat*, it was interference into vowels of 'ɑ:', 'e', and 'ɜ:' also diphthongs of 'aɪ' and 'eɪ' because respondents focus on vowel 'a' within word *pat* which in English alphabetic it pronounced 'eɪ'. Most respondents who focus in pronouncing vowel 'a' from a word *pat* were interference by English alphabetic of vowel 'a' which pronounced 'eɪ'. So that the interference cannot be avoided by mispronouncing vowel 'æ' into vowels 'ɑ:', 'e', and 'ɜ:' and diphthongs 'aɪ' and 'eɪ'.

Meanwhile, the diphthong 'əʊ' in a word *toe* was assimilated into several vowels and diphthongs. The word *toe* (təʊ), which diphthong 'əʊ' as the center of a word, was assimilated into vowels 'u:' and 'ɔ:', and diphthongs 'ʊə' and 'ou'. Besides, diphthong 'əʊ' was not available on Javanese diphthong, but according to the interferences of several vowels and diphthongs that respondents pronounced similar vowel of 'e', 'u', and 'ɔ' in pronouncing a word *toe*. In Javanese, there is diphthong 'oe', which is similar to vowel 'o' and 'e' in a word *toe*, and as Javanese will pronounce similar from what is written. However, the word *toe*, pronounced 'təʊ' is pronounced 'toe' in Javanese. So that the interference from diphthong 'əʊ' was closest to Javanese diphthong 'oe' and the result is most respondents were assimilated diphthong 'əʊ' into vowels 'u:' and 'ɔ:', and diphthongs 'ʊə' and 'ou'.

Secondly, in the assimilation of consonants, several consonants were assimilated into consonant 's', consonants 'ʃ', 'z', and 'ʒ' in words *fish*, *size*, and *usual*. The researcher found that the respondents pronounced those consonants ('ʃ', 'z', and 'ʒ') into 's' consonant. The interference occurred because Javanese only has one consonant, 's' no matter whether it was placed in first, middle, and last words. As it is written, Javanese will pronounce similarly. So that when a word consists of consonant 's' in the English word, the interference cannot be avoided even though it should be pronounced and sounded into consonant 'ʃ', 'z', and 'ʒ'.

Then, other implementation of speech in the segmental aspect is insertion. Kind of this interference occurred when respondents insert or added an extra vowel into a word. The interference of insertion is divided into two

categories: insertion vowel and diphthong and insertion of a consonant. In insertion of vowel and diphthong, the researchers found a respondent insert vowel 'ə' into a word *barn*, which should be pronounced as 'bɑ:rn'. However, the respondent pronounced in an inappropriate way which mispronounced from word 'bɑ:rn' become 'bərɜ:n' and insert vowel 'ə' before consonant 'r'. Javanese usually put the vowel 'ə' before consonant 'r' as an example in the word *mripat*, which is pronounced as 'məripət', which means *eye*. Therefore, the respondent pronounced in inappropriate way from 'bɑ:rn' into 'bərɜ:n'. Meanwhile, in the insertion of consonant, a respondent inserts or adds a consonant in the first word. According to the data, a word *write* (raɪt) was inserted a consonant 'v' in the first word becomes 'vraɪt'.

Lastly, deletion is the last implementation of speech. Based on the data, the researcher found consonant deletion from a word. Several respondents pronounce both words in an inappropriate way and delete the consonant 'l' in the last words. Comparing to Javanese consonant, consonant 'r' was sounded no matter the place is in first, middle, or last word. So that deleting the consonant 'r' in the words of *chair* and *never* related to Javanese pronunciation, but the respondent only mispronounced it.

In suprasegmental aspect is classified into four sections in which each section is categorized according to the place of word stress (first, second, third, and fourth syllable on each word). The first section contains 14 words classified into 2, 3, and 4 syllables words where the word stress is placed on the first syllable. Then, the second section is classified into 15 words, containing 2, 3, and 4 syllable words where the word stress is placed on the second syllable. In contrast, the third section placed the word stress on the third syllable, which 13 words served as divided into 3, 4, and 5 syllable words. Last, there are six words contain 4, 5, and 6 syllable words which the stress word placed on the fourth syllable in the fourth section.

CONCLUSIONS

This research is an analysis of phonological interference toward Javanese in pronouncing English words. Several English words recording from 12 participants according to various syllables, and some strategies noted by the researchers from the interview section are the data used to be analyzed. After analyzing the data using Nathan and Marsono's theories, the researchers found two significant phonological aspects total of 99 errors in segmental aspects,

including assimilation of the vowel, and diphthong and consonant, insertion of vowel and diphthong and consonant; and deletion of the consonant. Meanwhile, there are 189 total errors in the suprasegmental aspect, including stress on the first syllable with 2, 3, and 4 syllable words, stress on the second syllable with 2, 3, and 4 syllable words, stress on the third syllable with 3, 4, and 5 syllable words, and stress on the fourth syllable with 4, 5, and 6 syllable words. However, the researchers did not find an error in the segmental aspect, specifically on the deletion of vowel and diphthong.

The dominant errors were in segmental aspect specifically on the implementation of speech assimilation with total errors up to 56 times. Assimilation referred to a sound similar to its neighbor, which means that vocal, diphthong, or consonant can be sounded similar. So that in pronouncing English words, participants who acquire more than one language, especially Javanese, which become the main focus of this research, will experience interference by mixing various vowel, diphthong, and consonant that they learn.

According to the research analysis, phonological interference can be experienced for those who acquire more than one language in daily communication. However, the researchers found several strategies to avoid interference by selecting the most answers from the participants' interviews. Those strategies are doing more practice by speaking individually, looking for difficult vocabularies related to any resources, and changing all non-English languages into English in listening to music and watching movies. Hence, phonological interference can be found in Javanese students even though they already learn English. The interference can be avoided by using several strategies in upgrading the speaking skill.

SUGGESTIONS

After doing the analysis, according to the findings and conclusion, the researchers hope that the next researcher can continue this research to do deeper research on analysis in the suprasegmental aspect consisting of intonation and rhythm. Using a similar object of Javanese students can make it easier to do the subsequent study, or researchers can do similar research by changing the other ethnicities in Indonesia. Thus, the research about phonological aspect will be various in a specific field. The researchers expected

this study could be additional references for doing similar research in the same or other field.

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