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Elegy Written in a Country Churchyard:
Critical Discourse Analysis Approach

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Abstract

The research deals with the problems of poverty with the aim of revealing the situation of rural people experiencing various   shortages throughout their daily needs. This poem is also a personal picture of the poet seeing by firsthand the situation of the marginalized people. Through critical discourse analysis by means of Van Dijk model consisting of three dimensions, namely text, social cognition and social context, the picture of the poor in the poem can be seen clearly. The data used are lines of Stanza No. 13 as a representation of the whole poem. The method used is descriptive qualitative. The results of the research indicate that knowledge or education is not limited to one group, but for all; but in practice the poor do not always get the opportunity to obtain proper education. The voice of the poor is not heard; therefore, they are bound by circumstances and cannot do much. In connection with critical discourse analysis, at the level of text, the general theme is the death and fate of the people on the periphery of the society. In the data related, the theme is the absence of opportunities for the poor to get education; the storyline starts from the causes and consequences of poverty and in the microstructure level there are syntactic and lexicon elements. The level of social cognition describes the close relationship between the poet and the elegy and of social conditions pictures the historical background of the text production.

Keywords: poverty, elegy, society, critical discourse analysis.

1. Introduction

Poetry, a genre in literature, cannot be separated from human life; this is in line with the literary concept stating that literature transcends national boundaries, time constraints, gender differences and even historical basis. Literature is not tied to *tempora spatio*, being limited by space and time. (Manugeren and Hidayati, 2018: 448).

Literature has no limit and cannot be limited by time or space. Literature is universal and goes hand in hand with the development of civilization and human culture. Literature has existed long before anyone identifies a text as a literary work. This shows that the study of literature is a discipline organizing what has existed before. Globally although literature has no restrictions but when literature enters the empirical domain, certain limitations will arise due to conventional provisions, namely the disclosure of a phenomenon based on scientific

mechanisms such as observation, experiment, hypothesis, analysis and conclusion. (Teuw, 1986: 124)

Poetry is one of the works and feelings of humans through words and originally created through songs and dances and then rhyme and rhythm flowed along with the exposure of a poem. Poetic language is an emotional language, but this does not mean that poetry has no rationality. Poets express feelings through what they experience or observe from their surroundings. Poetry for most circles is the work of imagination; but it needs to be considered that an imagination is created because of the relationship with reality, especially the reality existing in a certain community. Thus, poetry is the mouthpiece of a society, or a reflection of a situation conveyed in a beautiful language. Beautiful language is also something relative; with the understanding that the beauty of a language depends on the power of thought, imagination and reason and the emotional state of the reader.

Basically, everyone has the same right to enjoy everything provided by nature because everything that is owned by humans is a gift given by God. Every human being has a certain outstanding as an extraordinary gift in carrying out life, namely the existence of the power of intuition. Intuition power is an ability possessed by every human being without the learning process, to understand what is right and wrong and determine the direction of life.

Poetry is produced based on the poet's inspiration through observation and reflection on environmental conditions. This means that the relationship of a poet with the natural environment, the social and cultural environment around him cannot be separated. The community also needs poetry not just as entertainment or media to calm the heart but also as a medium of motivation to act and behave appropriately so that life can run well. Poetry, as a literary work, also functions as social criticism; reveal the inequality that occurs in the community. Poetry brings a message to all people to be wiser in step based on love.

> True beautie dwells on high: ours is a flame
> But borrow'd thence to light us thither.
> Beautie and beauteous words should go together. (*Forerunners* by
> George Herbert in Piper: 2014)

The poet's duty was to perceive and communicate beauty. Beauty originates in God. It lights our little candle of beauty here as a way to lead us to God. Therefore, "beautie and beauteous words should go together." They should go together as a witness to the origin of beauty in God and as a way of leading us home to God. (Piper, 2014: 55 – 58) Meaning, message and teaching of a poem can be analyzed from various perspectives and one of which is through Critical Discourse Analysis, which is also the approach implemented in this research using the CDA model of Van Dijk.

Critical discourse analysis relates to the analysis of language without the text, meaning that critical discourse analysis studies language on a larger and more complex scale. The word *discourse* refers to the use of structured language produced through social interaction. This illustrates that critical discourse analysis dominates social problems through the use of language because language is a communication medium produced by a group of people as part of a community. Critical discourse analysis can also be used as a social control media through evaluating problems in the community. Through the disclosure of social problems, critical discourse analysis can provide an overview of the causes and solutions to social problems.

The features of critical discourse analysis by Van Dijk:
1. Social process covering structures formed within is a part of discursive linguistics with the understanding that the use of language in a social interaction is a support for cultural identity and also social interaction.
2. Discourse forms a social dimension, meaning critical discourse analysis reveals the existence of a community running well or not through the social dimension obtained from the existence of social institutions in a community.
3. Language is a reflection of a certain community state.
4. Language becomes an ideology in a community; a set of ideas accepted and guided by the propriety. Language describes the consistency of a community in social interaction. (Van Dijk: 1993)

The four features of critical discourse analysis provide an illustration that critical discourse analysis is more likely to be used to express social problems. Social problems are phenomena that still exist in society. Every community group must have a problem because humans' desires are not limited while the abilities are limited and this basic concept then results in disharmony among existing social institutions.

The research deals with the portrait of the poor in Thomas Gray's *Elegy Written in a Country Churchyard* with the aim of giving an overview of the status and condition of the poor in the community, wherever they are.

Elegy Written in a Country Churchyard is a poem by Thomas Gray, completed in 1750 and first published in 1751. The poem is an elegy, a sad poem, embodying a meditation on the lots of the poor, providing a real picture of the sad state of rural communities with various shortcomings to meet the needs of life and they are finally marginalized and forgotten only because of their financial helplessness. They have to struggle without knowing what they stand for and life becomes bleak.

2. Literature Review

The principles of Critical Discourse Analysis: CDA addresses social problems; Power relations are discursive; Discourse constitutes society and culture, and is constituted by them; Discourse does ideological work: representing and constructing society by reproducing unequal relations of power; Discourse is historical and is connected to previous, contemporary and subsequent discourses; Relations between text and society are mediated, and a socio-cognitive approach is needed to understand these links; Discourse analysis is interpretive and explanatory and implies a systematic methodology and an investigation of context; Discourse is a form of social action.

To sum up, CDA is envisaged as a three-dimensional framework that examines text, discourse practice, and social practice. (Fairclough and Leitch & Davenport in Khazraji 2018) Critical research on discourse has the following general properties, among others: It focuses primarily on social problems and political issues rather than the mere study of discourse structures outside their social and political contexts. This critical analysis of social problems is usually multidisciplinary. Rather than merely describe discourse structures, it tries to explain them in terms of properties of social interaction and especially social structure.

More specifically, CDA focuses on the ways discourse structures enact, confirm, legitimate, reproduce, or challenge relations of power abuse (dominance) in society. (Van Dijk in Tannen, et.al: 2015) Discourse is a series of texts both oral and written as a form of communication actions containing ideas from addressors to addressees based on certain

contexts. (Foucault in I: 2008). By this critical discourse analysis is defined as an attempt to explain a text on social phenomena to find out the interests therein.

Then Van Dijk (1993) states that critical discourse analysis is used to clearly make senses of politics, racism, gender, social class, and hegemony. In line with the purpose of critical discourse analysis to explore social problems through discourse relations with society, critical discourse analysis is also used to understand social problems reflected in a poem. Poetry as a form of literature also reveals social problems through observations made by poets. Poetry evokes feelings and provokes thoughts about complex social issues. Poetry is more than a vehicle for expression; it is also a way of knowing. Poetry both requires and facilitates a concentration of mind or sustained attention to which our hectic lives have unaccustomed us. The linking of the strange with the familiar through the image or even through well-placed line breaks is perhaps what makes poetry so powerful. (Damico in Hughes: 2007)

Poetry is not simply a medium to express problems subjectively, but also portraits of social life delivered in a very touching language so that the reader is provoked to reflect and act proportionally to offer solutions to the existing problems. The poet not only reveals aspects about the poet's relation to society and his or her prophetic vision, but also encompass statements about the purpose of poetry … to reach the society and move and the public. (Heyerick: 2013). So, poetry in its development, function and role is connected with various aspects and problems of human life. The problem commonly discussed through poetry is poverty. Poverty can be treated as a material concept; people are poor because they do not have something they need, or because they lack the resources to get the things they need. (Spicker, 2015)

3. Research Method

The research is done by means of descriptive qualitative research proposed by Cresswell (2014) aiming at interpreting social phenomena with sincere report or account having orderly procedures of research design, source of data, data collection procedure and data analysis procedure, all of which form a unity of to ease and support the whole research of the portrait of the poor in Gray's *Elegy Written in a Country Churchyard* by means of Critical Discourse Analysis, so that the real condition of the poor could be well pictured either through intrinsic or extrinsic approach. The primary data are taken from stanzas of the poem in the form of lines oriented to the themes of the condition of the poor.

4. Discussion

Gray's "Elegy Written in a Country Churchyard" is noteworthy as the poem is focused on the death, not of the great but of the layman or common people. The setting sun with gloomy atmosphere inspires the poet to reflect upon death, which comes to everyone at any moment. No one could stand against death, whether the person is rich or poor. Then a question arises in the poet's mind that pride is of no use as pride could not become a shield to lengthen life.

The word pride is often associated with rich or famous people or people with power. They are all like a mountain, which only looks beautiful from a distance. Basically, when we are close to a mountain, nothing special can be seen except the land; the same land that we see everywhere. Proud people are weak and to cover their weaknesses they become proud.

Unjust treatment experienced by poor people is an agony. 'Poor people' does not mean that they are useless. They become poor or cannot do anything significant just because they

are not given a chance. Poor people also have greatness or potential, but in practice they are always marginalized.

The poem begins with a very beautiful picture of nature at dusk which implicitly gives a portrait of death related to the poor. If a poor person dies, nothing special can be seen; but if the rich die, the world might tremble by itself. The sun setting refers to cycle of life picturing eternity, which in essence is that everything that is born will surely experience death. There is no difference between the rich and the poor. There is nothing to be proud of or boast about during life span.

Portraits of life and the condition of the poor are very clearly illustrated in this poem. Poor people, even though they have talents or strengths, will never be considered in the community. The community assesses someone from what he has materially, not what the potential possessed. Poor people always get unfair treatment and some, especially those coming from the high level, feel reluctant to be friend the poor. Through critical discourse analysis the condition becomes clearer.

Next Gray also gives a reflection of the grave yards in the village. The cemetery reflects the social conditions of rural communities that are always beset by poverty. They cannot do much; even they cannot do anything valuable for themselves. Life feels bleak; and the future feels so floating. And all of this is better analyzed through critical discourse analysis. And the data taken to support the analysis are lines of stanza 13 represents portrait of the poor in the poem.

Critical Discourse Analysis of Van Dijk Model consists of three dimensions: Text, Social Cognition and Social Condition. The essence of van Dijk's analysis is to combine the three dimensions of discourse into a single unit of analysis. In the first text dimension, what is examined is how the structure of the text and discourse strategies are used to emphasize a particular theme. At the level of social cognition, the production process of news texts is involved which involves individual cognition from writers. Whereas the third aspect studies the building of discourse that develops in society about a problem. These three dimensions are integral and carried out together in Van Dijk's analysis.
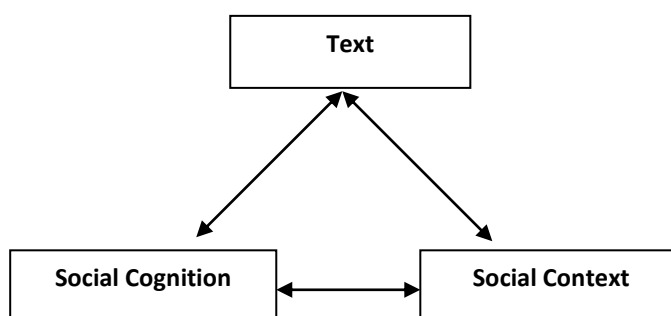
Text
Van Dijk divides the structure of the text into three levels: thematic structure. superstructure, and microstructure. Thematic structure is the global / general meaning of a text that can be observed by looking at the topic or theme that is put forward in a text. Topics are represented in one or several sentences which are the main ideas/main ideas of discourse. The topic is also said to be "semantic thematic structure".

Superstructure is a discourse structure that relates to the framework or scheme of a text, how the parts of the text are arranged in the whole news. This superstructure organizes the topic by arranging sentences or news units based on the sequence or hierarchy desired.

Text or discourse generally has a scheme or plot from introduction to end. Microstructure is the meaning of discourse that can be observed from a small part of a text, namely words, sentences, paraphrases and others; in short termed linguistic elements, consisting of: syntactic element (coherence, and sentence form) semantic element (setting, details, purpose, presupposition and nominalization), lexicon element (diction), rhetoric element (graphic, metaphor).

TEXT
Thematic Structure (Theme of a Text)
Superstructure (Chronological order framing a text)
Microstructure (syntactic, semantic and lexicon elements)

At the level of social cognition, text is related to the socio-cultural background as the producer of text. This refers to the mutual influences between the author and his environment.

Social Cognition	
Person Schema	One's picturing of others
Self Schema	One being pictured by others
Role Schema	One's view over a person in society
Event Schema	View of events

Then, the level of the social context is related to the social condition of the community, which is related to how the text is formed to have an influence in it.

Social Context	
Access	How a text is formed in a surrounding
Power	How a certain text producing power

Data: Stanza 13

But Knowledge to their eyes her ample page,
    Rich with the spoils of time, did ne'er unroll;
Chill Penury repress'd their noble rage,
    And froze the genial current of the soul.

4.1 Text
4.1.1 Thematic Structure
    The most dominant theme in this poem is death; death of neglected people, who live in remote areas or in other words very poor people. The poor usually are associated with death; born to die. The next theme is mortality: that everything in life will end. The spirit of survival is also found in this poem with a picture that the poor also want to enjoy the pleasures and luxuries of life and also want to be known. Love and sympathy is also a part of the theme of this poem with a picture that longing of friends or relatives comes in time of death. In the stanza 13 the theme is related to the opportunity of the poor in getting education.

4.1.2 Superstructure

The superstructure is not only focused on stanza 13 as a representative of the portrait of the poor, but also describes the storyline of the whole poem. The poem begins with a picture of nature when the sun begins to set with meditative tones on the hollowness of life owing to its mortality. Then, it moves to the simple or trivial stories of the poor but behind the simplicity the poor have, lots of moral teachings can be obtained. In the next twenty-four stanzas, this poem is related to Gray's life outlook both from personal experiences or observations. Gray comes to the end of the poem relating to the epitaph of himself. In the stanza 13, the flow starts from the existence of knowledge representing education that is open to anyone; but in reality, the poor do not have the opportunity to get a decent education and as a result they cannot easily change their destiny. Poverty makes them unable to do things that are useful for society, even though they certainly have such desires.

4.1.3 Microstructure
4.1.3.1 Syntactic element.

The poem is presented in a quatrain form or a four-line stanza. The first line rhymes with the third, the second with the fourth. This *abab* pattern is associated with elegiac poetry, making the poem in an excellent quality. Each line in each stanza is in iambic pentameter, having five pairs of syllables for a total of ten syllables. The first syllable in each pair is unaccented and the second is accented.

4.1.3.2 Lexicon element

The Lexicon element in this analysis refers to the use of poetic devices, namely figurative language commonly determined by the use of words. Gray also uses poetic devices in the poem, some of which are presented here. The use of onomatopoeia is seen in stanza 1, line 2: lowing; stanza 2, line 3: droning; stanza 3, line 2: moping; rhetorical question in stanza 11 line 2: *Back to its mansion call the fleeting breath?* and emphasizing statement in stanza 7 line 3: *How jocund did they drive their team afield!* Alliteration in stanza 1 line 3: Repetition of consonant sounds in: *plow*, *plods*; *weary* and *way*. In the data taken to support the portrait of the poor, that is stanza 13, Gray uses personification. *But Knowledge to their eyes her ample page, Rich with the spoils of time did ne'er unroll,* the word. *Knowledge* is personified by a person so is *Penury*.

4.2 Social Cognition

The poem is a record of the experience of Gray in the village of Stoke Poges and the journey of life is full of problems such as boredom, sadness, darkness and unsuccessfulness. This poem can be said as an autobiographical text because the essence is related to the fate and death that Gray has anticipated. Throughout his life, Gray is always struck by sadness and suffering; born into a broken family as Gray's father is a cruel father and husband brutally treating his children and wife. Gray writes this poem as an offering to his friend Richard West passing away in 1742. This sad tone for the death of his friend inspires this poem.

4.3 Social Context

The poem is written when people enter the enlightenment era, namely the development in technology. The era of rationality begins to develop and slowly defeats all the irrational concept. Various scientists come in the seventeenth century and the door to

technological progress begins to open and this transition period is taken very seriously by Thomas Gray. From one side the development of technology is expected to provide convenience for humans to carry out life in a very practical way; but on the other hand, there is moral degradation where individualistic traits also develop. Each individual or group only thinks about themselves and their own groups; As a result, people who have been marginalized are further cornered. The real thing is that the poor are ignored, even the voices of poor people are not heard, however good the aspirations they convey.

5. Conclusion

Critical discourse analysis is a proportional media in interpreting this poem. By using text analysis of Van Dijk model with three dimensions: text, social cognition and social context, the meaning contained in this poem both implicit and explicit can be interpreted properly.

Through this poem, Gray manages to show his skills with the quality of a well-organized poetic structure. Gray does not dissolve with the times with glamorous life; instead, he discusses the problem always forgotten, namely the condition of the marginal with very poor social conditions.

The poem is a transition from the neoclassic to a romantic period. The romantic elements in the poem are significant making human life worthy of analysis such as love, reflection, and natural nuances, sympathy and empathy.

Stanza 13 as a representative data from the portrait of the life of the poor requires a contemplation from everyone. Here is clearly illustrated how the poor live their lives. The main cause of poverty is the lack or absence of opportunities to get a decent education. Knowledge or education, according to Gray, is not for one class, but for everyone; which means everyone has the right to get education. This is a universal concept; but unfortunately, in practice not everyone can get the same opportunity. When it is related to the current situation, it is clear how high the cost of education is and certainly not all can afford it. This is a real phenomenon inspiring sympathy and empathy.

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Local Wisdom of Taboos in Karo Language

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Abstract

This research aims to explore local wisdom of taboos in Karo language. Taboo is more than prohibitions and avoidance in tradition; it normally arises from social restrictions on individual behaviour that can lead to inconvenience and danger. Taboo was created as a control for community to avoid personal and family conflict. The research was conducted in five sub-districts of Karo, North Sumatra Province, Indonesia. It was carried out by using a qualitative approach with ethnographic methods. The data of local wisdom were obtained from the interview method from nine key informants who mastered and used Karo language and culture well in their daily activities and the writer played a role as the native speaker so that he could directly feel how the culture was implemented in the daily lives of Karo society. It was found that the local wisdoms of taboos in Karo culture were attitude and eagerness to do the best for the community, since taboo rules provide a picture for them about how to express dignified words and behave glorious deeds and how to avoid mentioning disgusting words and behaving impolite manners. The rules become controls for social harmony to be maintained properly. Taboo rules were imposed not to make the society difficult to communicate with each other, but to provide a sense of security and peace for them so that they can live peacefully and harmoniously.

1. Introduction

Every cultured tribe certainly has a cultural product known as taboo, as stated by Danesi (2004: 128), taboo means "holy, untouchable." He further stated that it exists in all cultures and it is generally related to sexuality, the supernatural, excretion, death, and various aspects of social life. He adds that it is generally considered sacred, should not be touched or spoken, since it is considered as a prohibition. While, Allan and Burridge (2006: 27-33) stated that taboos are more than prohibitions and avoidance in tradition. He further said that taboo normally arises from social restrictions on individual behaviour that can lead to inconvenience and danger. Related to those statements, taboo in Karo language generally refers to *rebu* and *kemali*. *Rebu* is a taboo term referring to communication activity that violates cultural rules when it is carried out directly in a kinship between *bengkila* 'father-in-law' (husband's father) with *permain* 'daughter-in-law' (son's wife), *turangku* 'husband's sister's husband' with *turangku* 'wife's brother's wife', and *mami* 'mother-in-law' (wife's mother) with *keila* 'son-in-law' (daughter's husband). In addition, they are also restricted to

sit face to face and side by side without intermediaries.

Rebu starts when Karonese get married. After the wedding ceremony there is a ceremony called the *mukul* marriage rite, held in the groom's parents' house. This is when the bride and groom have dinner from the same plate and the menu has been determined by the groom's parents. *Belo pengkapuri* (betel leaf which has been filled with areca nut, lime, tobacco and *gamber*) is given to the bride's *rebu* and cigarettes are given by the groom to his *rebu*. He shakes hands with his mother-in-law and his sisters-in-law as they are introduced to their *rebu* and it is explained that they cannot speak directly to their *rebu* from that time. The Karonese custom of *rebu* is considered when *mami* and *kela* sit together on a mat, unless there are other people who sit between them, who function as the third person in communication between them (Sembiring, 2013).

Karo language has three intermediary strategies that can be used to avoid such *rebu*, namely the third person intermediary strategy, metaphor for objects strategy, and the word *nina* 'said' strategy. In the third person intermediary strategy, the participants of *rebu* convey their intentions or objectives to others and ask them to convey the intentions to their interlocutors and vice versa. *Bengkila* conveyed his idea and purpose to others, and asked him to convey it to his *permain*, and vice versa. When there is no one else around the participants of *rebu*, they can use metaphor for object strategy. In this strategy, the participants convey their idea to whatever objects are around them, and as if the object could reflect the words conveyed to the interlocutors and vice versa. At such a time, the strategy of the word *nina* can also be used. When *mami* talks to her *keila*, she uses *nina keila*, and *keila* talks to her *mami* using *nina mami* at the end of his sentence. With these three strategies, people are expected not to violate *rebu* because they speak via intermediaries or indirectly.

Besides *rebu*, there are other kinds of taboo, namely bad expression or dirty words which are commonly called *kemali*. These words or expressions refer to sexual organs and activities and swearing words that are considered to cause discomfort for both speaker and interlocutor. In Karo language, these forms of taboo are classified into context-specific taboo and general taboo. Context-specific taboo includes words which are derived from certain words, which literally do not contain taboo elements (e.g., *babah* 'mouth'), but they become taboo when (they are) used in swearing (e.g., *babahmu ena*! 'Your mouth!'); and words which refer to human misfortune aspects (e.g., *mehadou* 'crazy'). While, general taboo is classified into swearing subgroup (e.g., *teli amem* 'pussy your mother') and subgroup of dirty words or expression, which include words related to sexual organs and activities (e.g., *natu* 'dick', *entek-entek* 'intercourse') and excretion and disposal activities (e.g., *tai* 'feces', *berak* 'defecate'). In addition to the two subgroups, it is also considered taboo to mention parents' and senior relatives' names, and to use rough variety to them (Barus, 2018).

The problem of this study is on the fact that taboos which are classified into various groups constitute local wisdoms which are very useful for the community in realizing peace and harmony. Therefore, the research problem is formulated into a question: How is the local wisdom of the Karo language called taboo practiced by the Karonese society?

Concept of cultural meanings and functions is used to explore local wisdoms in terms of taboos. According to Foley (1997: 3), anthropological linguistics views language through the prism of the core anthropological concepts, culture, and, as such, seeks to uncover the meaning behind the use, misuse or non-use, of language, its different forms, registers and styles. Furthermore, he said that anthropological linguistics is an interpretive discipline that explores language in depth to find cultural understandings, and he considers anthropological

linguistics as a field of science to search for meaning of language and at the same time as a method for understanding culture. Then, in terms of function, Malinowsky (1944/1961: 144) stated that all cultural activities actually function to satisfy a series of instinctual need of human beings related to their lives. Based on the theory, it is concluded that taboos are cultural aspects, either words or activities which are restricted in a certain group of community, which are worth studying so that they can live in harmony and in peace.

2. Research Method

This research applied qualitative approach with ethnographic method. The chosen method was considered appropriate because the research was conducted to study language in a cultural framework; that is to study linguistic forms as a fundamental element in human life. The use of such method was also considered fit because the research aimed to explore taboo principles and norms, not only in the lexical meaning of words or phrases, but also in how the process, by whom, and under what conditions the communication is carried out. Duranti (1997: 84) defines that ethnography is a written description of social organization, social activities, material and symbolic sources, and the characteristics of interpretive practices of certain groups of people.

Spradley (1979) said that ethnography is a systematic approach in social science that brings us to all the realities experienced by others and understand them from their perspectives. He further explained that ethnography is an attempt to describe a culture, and it aims to understand how their views and relations towards the societies to achieve their goals (Spradley, 1979: 3-8).

The research was conducted in five sub-districts of Karo, North Sumatra Province, Indonesia, namely: Berastagi district, Kabanjahe district, Tigapanah district, Barus Jahe district, and Simpang Empat district. The data was obtained by interview method. In the implementation, the research was carried out by following twelve steps of developmental research sequence as proposed by Spradley (1979). There were three types of questions proposed and were asked to nine key informants. They were descriptive, structural, and contrast questions. Descriptive questions were to provoke the informants to show the examples of expressions, which were considered taboo in Karo language and to explore the community's understanding about expressions which were considered taboo based on their language, for example, "Please explain what is meant by taboo in Karo language?". The structural question, as "In what kinship are Karo societies not allowed to communicate directly?", served to explore all informants' cultural knowledge about taboo domains existed in the society. While, the contrast questions were served to find out any differences of domain and expressions of taboo. The data were firstly analyzed according to the domain, the taxonomy, and the componential analysis, and then the findings in terms of Karonese local wisdom called taboos were scrutinized to obtain a significant deduction.

3. Results and Discussion
3.1 Meaning of Taboo in Kinship

Taboo expressions that have a detrimental effect on kinship ethics were found in expressions among *bengkila* with *permain*, *turangku* with *turangku*, and *mami* with *keila*. Taboo of this kind is called *rebu,* a condition that they cannot speak directly without intermediaries. *Rebu* starts from a *mukul* ritual (a traditional rite performed on the night after a wedding ceremony). As in all communities, marriage is a very sacred relationship that is based on a sense of love, so the bond of marriage must be maintained, and both parties

must do their best to keep the holy bond of marriage and avoid dispute that may lead them to a divorce. One of the ways to maintain the harmony of households in Karo culture is to avoid *rebu*. Doing *rebu* means destroying kinship ethics, as it happens in the following short conversation:

(1) Bengkila :   *Kuja kam e permen?*
                  'Where are you going, *permain*?'
     Permain :   *Ku kede bengkila, kai kin?* (DTK-1, 2017)
                  'To stall, *bengkila,* what's the matter?'

The data in (1) shows that *bengkila* and *permain* have both violated *rebu,* they use direct communication, they do not use appropriate strategy in Karo culture.

(2) Turangku (A): *Kuja idahndu silihndu ndai, Turangku?*
                  'Where does your brother-in-law go, *turangku*?'
     Turangku (B): *I... e la kueteh da, turangku, pak julun ndai ia kuidah, turangku*
                  (DTK-5, 2017)
                  'I don't know exactly, *turangku*, I saw him go upstream, *turangku*'.

In (2), *turangku* (A) and *turangku* (B) are both breaking the *rebu,* they are prohibited to talk one another directly, but they neglect the rule.

(3) Keila   :   *Aku kari naruhken kam, mami!*
                    'I'll take you there, *mami*!'
     Mami   :   *Ya, loka kelana naruhken mamina* (DTK-9, 2017)
                    'No, *kela* may not do it to his *mami* .'

In (3), *keila* himself is breaking the *rebu* because he offers himself to drive his *mami* directly, while *mami* does not break the *rebu,* and shows her disagreement with *keila's* attitude and rejects the offer. Expressions in (1), (2), and (3) above are considered to have damaged kinship ethics in Karo culture. In the real ethics, there must be an intermediary among them, they must use intermediary strategies when they want to communicate. Furthermore, conducting direct communication that is not in accordance with the ethics concerned, may lead them to feel more than just in-law's relationships, they may fall in forbidden love, and it can certainly lead to a conflict in their two big families.

Besides, talking without restrictions can sometimes make societies forget to choose the best words they should use. Verbal expressions that are too free often bring about bad effects on a family relationship, especially both parties husband and wife who are from two different families. Therefore, violating the taboo language in this relationship may mean damaging the kinship ethics which should be carefully preserved. It is known that taboo rules have been created and preserved by the ancestors and communities since immemorial era with various challenges, and they felt not easy to go through. Therefore, people who violate the cultural rules, as exemplified earlier, mean to degrade their culture and also insult their ancestors.

Direct speaking in such kinship is also considered violating the ethics of politeness, because speaking in a sacred relationship must obey the appropriate rules, as it is understood that free verbal expression may often bring about negative impacts on their relationship. Based on Karonese ethics, they must use intermediary strategies, so that they can use selected words or expressions in speaking. In this case, people who break the taboos may also be considered impolite.

In addition to the previous meanings, violating taboo in such relationship may also mean breaking a friendship that has been tied to the marital a relationship. It can happen if the mutual love or hatred arises due to their direct communication. Forbidden love may develop among them and it will surely lead to a conflict, and result in family disharmony.

3.2 Meaning in Context-Specific and General Taboos
Verbal expressions in the form of swearing by mentioning several names of bad animals, e.g. pig, dog, buffalo, and monkey, are considered insulting.
(4)   *Ija banko keretangku ndai, babi?* (DTU-12, 2017)
        'Where did you put my motorcycle, pig?'

Basically, human beings do not like to be equated with any animals, especially which are bad in the society's view. Speakers who perform such expressions with tendentious voices and intonation are considered to insult their interlocutors. In (4), it is known that the speaker insults his interlocutor, because he equates him with the intended animal, pig.

Furthermore, mentioning the name of wild animals *arimo* 'tiger', *nipe* 'snake', *gajah* 'elephant', which are known for their savagery, and supernatural beings like *begu* 'ghost/evil spirit' and other frightening supernatural creatures, which are known for their evil deeds to scare and cause people to fall ill, are considered disturbing and challenging the creatures.
(5)   *Isei kin je rajana? Arimo?* (DTI-66, 2017)
        'Who is the king here? Tiger?'

Mentioning the name of wild animals and supernatural beings with a tone that seems to challenge them can trigger their anger and damage social harmony because it may cause the counter interlocutor to feel disturbed and offended. It is considered taboo to mention the names of wild animals and the supernatural beings in a discourse, as it may bring about an impact that can endanger the harmony of a community.

Language is flexible because any words expressed may give meaning lexically and connotatively. They can be understood both from its lexical meaning and the meaning of how it is delivered. To show anger, for example, speakers must not always use dirty words. It can also be realized by using words that are lexically meaningless, but in a certain way that means anger, as in (6) below.

(6)   *Babahmu eina nge ndai ngatakenca!* (DTI-2, 2017)
        'Your mouth pronounced it!'

In expression (6), the speaker expresses, points to and looks at his interlocutor with a sharp look and a harsh voice. In that way, the use of *babah* is not just conveying information that the interlocutor was the one who expressed it, but the speaker actually shows his anger.

Further, taboo language also shows the speaker's arrogance. This arrogance can be seen in all categories related to swearing, because in essence swearing contains words that are expressed with louder voice and intonation than they are in normal speech. Moreover, it must usually be expressed in a critical situation.
 (7)   *Takal ninim!* (DTI-19, 2017)
        'Your grandma's head!'
(8)   *Dilo nini bulangmu enteh!* (DTI-20, 2017)
        'Ask your grandpa here!'

Swearing expressions in (7) and (8) were expressed in critical situation, there was a conflict between the speaker and the interlocutor. They uttered dirty languages with a rude manner and in an impolite way. It certainly implies an emotive expression and the speaker showed himself as an arrogant person.

Taboo can also provide a lot of sadness in others. It may occur when someone has pleasure to mention other's misfortune. For example, mentioning an insane person or mentally ill by *mehadou* 'crazy', it will make the sufferer's family very sad, as in the following short conversation:

(9)   A: *Ndigannai mulai <u>mehadou</u> nande kena e?*
         'When did your mother get crazy?'
     B: *Atek engko naringe si warasna!* (DTI-38, 2017)
         'You are like the most sane!'

Basically, all human beings want to be perfect and do not want to have shortcomings both physically and mentally. Experiencing *mehadou* 'crazy' or a mental disease causes a very sad feeling and condition, that is why, calling the sufferer with such disease in public will cause severe sadness to the family, likewise, for people who suffer from other disgusting diseases such as *tabun* 'epilepsy', *peintang* 'blind' and *gadam* 'leprosy' and *palangen* 'vaginal pain'. Therefore, Karonese culture prohibits the society from mentioning such expressions as to avoid undignified behaviour which may offend other people's feelings.

Furthermore, it is known that death is a very sad reality for the bereft family, because by the death someone is separated from his family forever. Because of that, the expression of one's death can also increase feelings of sadness to the family who undergo the calamity. Therefore, mentioning the word *mate* 'die' before the dead person and his family as in (10) is considered taboo; and it may evoke more sadness to the bereft family.

(10)   *Erdandanken bibi enggo <u>mate</u> ibas wari sisendah, maka kita pulung i jenda...* (DTI-11, 2017)
       'Our aunt has died this morning, because of that we gather together here....'

Taboo can also trigger a disgraceful action. It can be indicated by expressions related to murder, as in (11) below:

(11)   *Adi ku rumah ia kari, minter <u>tebak</u> beltekna e!* (DTI-17, 2017)
       'Later, when he comes home, stab his stomach immediately!'

The verbal expression *tebak* 'stab' above shows a threat for the safety of others, it is considered taboo in Karo. Therefore, Karo culture prohibits it, and such expression is considered to trigger disgraceful actions.

Taboo expression may also mean abuse at a glorious person. That is reflected in the verbal expression in the swearing group: related to mother (family) and ancestors, mentioning the parents' and senior relatives' name, and using rough variations on the second person pronouns, as in the following expressions:

(12)   *<u>Takal amem</u>!* (DTI-4, 2017)
       'Your mother's head!'

(13)   *O <u>teli ameimu</u>! Kai maka asakko jumaku ahndai?* (DTI-18, 2017)
       'O your mother's cunt! Why do you harry my field?'

Basically, Karo society realize that *ame* 'mother', *bapa* 'father', *nini* 'grandma', and *nini bulang* 'grandpa' are the people who must be glorified and honored. But, in reality some people put them in their swearing expressions. By saying those disgusting words, they can be regarded as having bad attitudes as they dare express such words to people who are supposed to be respected. Such expressions are considered to have harassed them. In Karonese language, it is also considered harassment if someone mentions the names of the elderly that are in higher position both by age and traditional relationships. Moreover, it is also prohibited to talk to them by using rough variation, e.g. *ente* 'you go', *nim* 'you said', *engko* 'you', and certain suffixes that signify second person singular pronouns *–ko, -mu, -m* 'you'.

(14)   *Ente lawesken, pa!* (DTI-28, 2017)
        'You go, dad!'
(15)   *Uga nim, ka?* (DTI-30, 2017)
        'What did you say, sister?'

However, in certain urgent cases, in filling in personal data, self introduction purposes and in the occasion of *ertutur* 'get acquaintance', people may mention their parents' and senior relatives' names.

3.3 Functions of Taboo

Taboo is a product of culture. Although the rules are not written they become conventional for the community. Karo people who have good understanding on their culture, realize that they must avoid such languages to realize peace and harmony in the society. However, because of the varied nature and behaviour of the society, it sometimes causes and forces the emergence of taboo language in their activities. Therefore, taboo rules were created as an effort to maintain the peace and harmony in the social lives. More specifically, restrictions on using taboos in the communication have brought about several significant advantages according to the cultural point of views.

Firstly, taboo in kinship among *bengkila* and *permain, turangku* and *turangku,* and *mami* and *keila* show the necessity of society to maintain kinship relationships to be harmonious, keep them away from disputes, quarrels, and divorces. Their ancestors believed that, in general, people who have restrictions to speak with each other will rarely evoke conflicts among the society, and conversely people who have their freedom to speak with each other have a greater likelihood of conflict. That kind of conflict will not only affect them, but it has an adverse effect on two large families. Thus, the taboo rules provide a sense of comfort and peace for the society, as dispute and conflict can be prevented and avoided.

Secondly, people as social beings have desire to be respected and loved, and they do not want to be hurt, underestimated, humiliated, reviled, and disturbed. Likewise, other creatures, such as animals and spirits do not want to be disturbed by the people's existence and speech activities. Accordingly, taboo rules give understanding that creatures especially people have these outward innate qualities. Thus, violating the taboo rules means taking others' right.

Furthermore, showing anger, saying harshly, cursing, blaming, and belittling others are forms of vanity. By carrying out such qualities, the community shows that they do not have commendable personalities. Therefore, the presence of taboo rules that limits the society to speak implies the third function of taboo language, that is educating society to be always humble, and they must speak in appropriate words and ways based on their culture.

The most basic expression of all taboos is that they can cause conflicts or disputes as results of the "loss of face" due to the speech expressed by the participants. Therefore, as a fourth and the very basic function of the taboo rule is to avoid society from being reprehensible. Taboo makes people speak carefully, choose the right words and express it in a good way to avoid hurting others' feeling.

3.4 Local Wisdom of Taboo in Karonese Language

From the analysis of meanings and functions of taboo above, it can be concluded that taboo is a specific type of local wisdom. Taboo is an attitude and desire to act and show the best for the society, because taboo rules constitute custom norms of a community to guide the people how they should express feelings, say words and behave and what will happen if the custom is violated.

Furthermore, taboo rules maintain self-respect and create a peaceful and harmonious life as they consist of some strategy how to use language and in what ways to behave. The rules of taboo were deliberately invented to limit the community in carrying out communication activities, so that they could communicate well in accordance with the noble values possessed by the Karo community. Taboo rules were created not to make society difficult to communicate with one another, but to provide a sense of security and peace for the community, for members of society always try to use good expression and maintain their attitudes not to hurt others' feeling.

4. Conclusion

From the analysis above, it can be concluded that the local wisdom of taboo language plays very important role in creating harmony and peace of the community. The peculiarities of the taboo found in kinship among *bengkila* and *permain*, *turangku* and *turangku, mami* and *keila* are very different from the taboo language existing in some other societies. This taboo has a very interesting distinction to be explored. In this type of taboo, *rebu* is not only specifically to avoid speakers' and interlocutors' discomfort in speaking, but also to maintain the integrity of family that had been tied with a sacred marriage relationship. In general, people realize that taboo controls the rights and obligations of the community members in the communication to create a comfortable and peaceful atmosphere in the society.

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Adverbial Derivation in Toba Batak Language:
A Generative Transformational Study

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Abstract

The purpose of this article is to elaborate adverbial derivation in Toba Batak language from the view point of generative transformational study. The data were analysed by applying modified theory with reference to Halle's model as the main theory. Therefore, there are six components of sets of generative transformational rules as modified theory in this study, *i.e.* List of Morphemes, Word Formation Rules, Filter, Orthographic Rules, Phonological Rules, and Dictionary. The method of this study is descriptive qualitative. The data were collected by using observation and interview. The collected data are voice-recordings and writings. The research findings show that adverbial derivation in Toba Batak language are done by attaching (1) prefix [*par-*], (2) prefix [*maN-*], (3) prefix [*mar-*], (4) affix combination [*-umal-*], and (5) affix combination [*-umar-*] to stems. The results of the affixation processes generate complex words which have new grammatical and lexical meanings. Phoneme assimilation takes place in morphological processes particularly with prefix [*ma-*]. The inflectional processes of attaching those affixes bring about phonological idiosyncrasy; therefore, such words must be processed in filter to generate acceptable words in Toba Batak language.

Keywords: adverbial, generative transformational study, derivational.

1. Introduction

Most studies on word formations from the view point of generative transformational study focus on nominal word formation, verbal word formation, and adjectival word formation (cf. Ambarita, 2018b, Loe, 2018; Hacken, 2017; Zainuddin, 2012; Nasution, 2011; Murdianto, 2000; Sukri, 2008; Simpen, 1995; Sudiroatmaja, 1994) and other "generative" works are still not positioned at the holistic of the compositionality scale. The aim of this study is to elaborate adverbial derivation in Toba Batak language from the view point of generative transformational study. Affixation as one of the morphological processes will generate new word when affixes are attached to stems (Ambarita, 2018c: 75).

Talking about word formation, the native speakers of a language are able to relate linguistic elements in morphological sub-systems. According to Halle (1973: 1), the speakers of a language possess knowledge not only about the words of the language but also about the composition and structure of the words. The composition and the

structure of a word deal with the elements and forms of the word itself (Ambarita, 2016: 11).

The native speakers of a language understand original meaning of each word empirically in their own language. The change of meaning does not always alter word class because inflectional processes occur to add word characteristics (Simpen, 1995: 48). Word formation in Toba Batak language can generate acceptable words, unacceptable words, and potential words (Ambarita 2018b: 184). Unacceptable words are the implication of breaking transformation rules, and potential words are the words which are not used by speakers yet. The product of affixation and lexeme is another manifestation of word formation to form not only new different word class but also new different lexical meaning (Ambarita, 2017b: 15).

2. Literature Review

The theory of generative morphology proposed by Halle (1973) cannot be applied totally to analyse the data of Toba Batak language in this study. Therefore, Halle's theory is modified and adjusted to the need of this study. Two new components in modified theory are Orthographic Rules (henceforth: OR) and Phonological Rules (henceforth: PR). The data analysis, however, always refers to Halle's model as the main theory.

List of Morpheme (henceforth: LM) consists of two main types of members, *i.e.* stems and affixes, both inflectional and derivational affixes. The stems in LM must be labelled according to their syntactic category. Morphemes as the elements of word formation have very important roles in word formation; therefore, there are a lot of morphological issues that can be studied, not only free morphemes but also bound morphemes (Ambarita 2017c: 131). In LM all morphemes which are already identified will be grouped into two basic categories; *i.e.* stems and affixes. In Toba Batak language, for example, LM is realized by bases, roots, stems, and affixes such as prefixes, infixes, suffixes, and confixes (Ambarita, 2017a: 191).

[[LM] ↔ [WFR] ↔ [FILTER] ↔ [OR] ↔ [PR] ↔[DICTIONARY]]
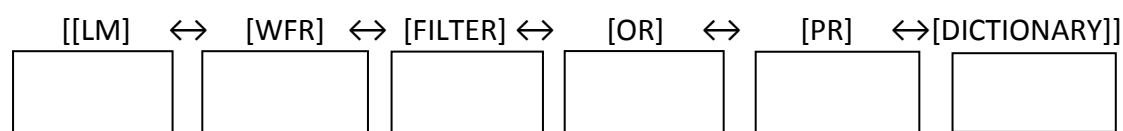
Diagram of Modified Theory

After all morphemes are listed in LM, the next step is to formulate Word Formation Rules (henceforth: WFR). WFR must be able to generate all well-formed words of a language and exclude the ill-formed ones (Ambarita, 2018a: 309). LM and WFR define the set of potential words of the language. However, not all words in a language can be formed by regular rules and common rules, but there are a lot of exceptions in a language *i.e.* semantic idiosyncrasies, phonological idiosyncrasies, and lexical idiosyncrasies. Scalise (1984: 16) explains the correlation of Halle's model (1973) and Aronoff's model (1976) that word formation is handled by special mechanism called WFR.

If a word is found to have such idiosyncrasies, it must be processed further in filter. On the other hand, if the word is acceptable and no idiosyncrasies are found, it will be sent to OR; OR will label orthographic rules of the word. Then, the word is sent to the next component *i.e.* PR; PR will detect and label it with phonological rules. Finally, PR will send the word to dictionary. The sequence of representations formed in this process is called a

"derivation" of the phonetic representation from the underlying phonological representation (Chomsky and Halle, 1968: 60).

Derivational processes are assumed to be limited in various idiosyncratic ways (Anderson, 1982: 585). Thus, the phonological component specifies the relation between phonetic and phonological representation. According to Schane (1992: 50), when morphemes are united to form words, different segments of morphemes are in sequences and sometimes changes.

3. Research Method

The research was conducted in Pasar Pangururan and Tanjung Bunga, two villages located in Pangururan subdistrict, North Sumatra Province, Indonesia. The kinds of data collected in this research were voice-recordings and writings. The two kinds of data are focused on affixed-words *i.e.* adverbs. The voice-recording data of this research were obtained from eight informants, *i.e.* four informants from each of the villages. The data of this research were obtained by interviewing informants and doing documentary study. The interview was open-ended. Furthermore, the data collected from interview were recorded with an audiotape and transcribed.

This study is descriptive qualitative which describes Toba Batak language phenomena naturally. Descriptively, a language researcher describes characteristics, features, or all language phenomena which are studied through data selection (Djajasudarma, 1993: 16). The uniqueness and phenomena of a language can be known through field facts where the language is studied. Components of qualitative data analysis after data collection, according to interactive model proposed by Miles, Huberman, and Saldana (2014, 31-33), are data condensation, data display, and drawing and verifying conclusions.
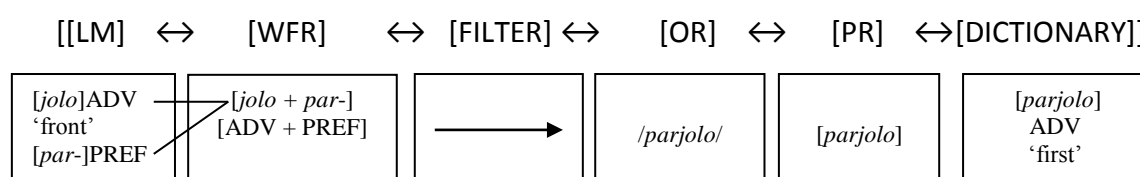
The data consisting of affixes, of which the syntactic category of the lexemes are adverbs are selected to be analysed. Then, in data display, the condensed data were organized and compressed to allow conclusion drawing and verification. The findings were formulated according to the data display. Finally, conclusions were drawn based on the findings of the analysis.

4. Results and Discussion

Data analyses show that inflectional affixes of forming adverb (henceforth: ADV) from adverb in Toba Batak language consist of prefix (henceforth: PREF) [*par-*], PREF [*maN-*], PREF [*mar-*], affix combination (henceforth: AC) [*-umal-*], and AC [*-umar*]. The affixation processes of attaching those affixes generate complex words (henceforth: CW). Each of the generated words has new meanings as grammatical and lexical meanings.
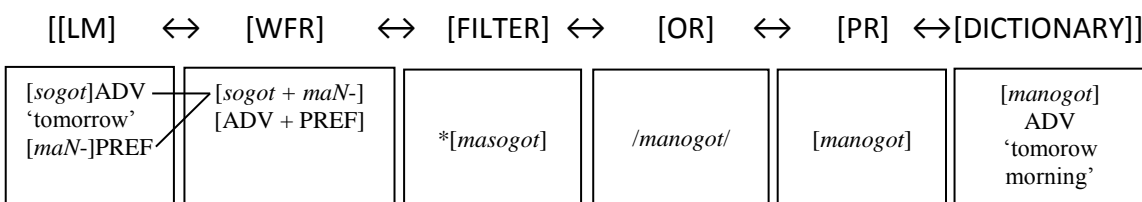
4.1 Prefix [*par-*]

Morphological process in Toba Batak language to form adverb from adverb by attaching PREF [*par-*] is formulated as in the following steps: [STEM]ADV + [*par-*]PREF → [CW]ADV. More detailed illustration with example is drawn in the following modified diagram.

[[LM] ↔ [WFR] ↔ [FILTER] ↔ [OR] ↔ [PR] ↔[DICTIONARY]]

[*jolo*]ADV 'front' [*par-*]PREF	[*jolo* + *par-*] [ADV + PREF]	⟶	/*parjolo*/	[*parjolo*]	[*parjolo*] ADV 'first'

The diagram above can be explained as follows. The components found in LM are [*jolo*] 'front' as ADV and [*par-*] as PREF. These two components, later, are integrated in WFR to form CW *parjolo* 'first' as a new word. The filter sends the word directly to the next component *i.e.* OR to be given orthographic rule. The word [*parjolo*] as a complex neologism directly enters OR without any process in 'filter' because no idiosyncratic properties of words are found in forming the word. The next step, OR sends the word to PR to be labelled phonological rule. Finally, PR sends the ADV *parjolo* to dictionary to be saved as acceptable word in Toba Batak language.   The rules of word formation process of the ADV *parjolo* can be formulated as: [STEM[*jolo*]ADV + PREF[*par-*]Noun → CW[*parjolo*]ADV. The process is inflectional because the result of the process does not generate new syntactic category. Grammatical meaning of [*parjolo*] shows 'the order as mentioned by the stem'. The lexical meaning of [*parjolo*] is 'first'.

4.2 Prefix [*maN-*]

Morphological process to form ADV by attaching PREF [*maN-*] is inflectional process because the process does not bring about new word class. The steps of word formation using PREF [*maN-*] are formulated as follows: [STEM]ADV +[*maN-*]PREF → [CW]ADV as shown in the following diagram.

[[LM] ↔ [WFR] ↔ [FILTER] ↔ [OR] ↔ [PR] ↔[DICTIONARY]]

[*sogot*]ADV 'tomorrow' [*maN-*]PREF	[*sogot* + *maN-*] [ADV + PREF]	*[*masogot*]	/*manogot*/	[*manogot*]	[*manogot*] ADV 'tomorow morning'

The form *[*masogot*] as shown in filter is unacceptable in Toba Batak language because phonological idiosyncrasy is found in forming the word. Therefore, the form must be stopped and processed in 'filter' as shown below.

Deep Structure   : *[#[*maN-*]PREF + STEM[*sogot*]ADV#]ADV

: *[*maN-*] + [*sogot*]

:*[*masogot*] (unacceptable in Toba Batak language) Phoneme Assimilation: *[*maN-*] + [s] → [*n*]

: [*maN-*] + [*nogot*]

: [*manogot*] (acceptable in Toba Batak language)

Surface Structure   : *manogot* [*manogot*] 'tomorrow morning'
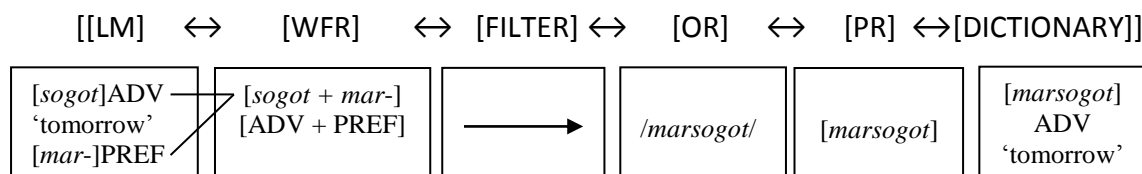
Later, the acceptable form of *manogot* [*manogot*] 'tomorrow morning' is sent to OR to be given orthographic rule and continued to PR to be labeled phonological rule. Furthermore, PR sends the word *manogot* [*manogot*] to dictionary to be saved as acceptable word in Toba Batak language. The process of forming the word *manogot* [*manogot*] from the stem [*sogot*] can be ruled out as follows: [STEM]ADV +   [*maN-*]PREF → [CW]ADV. In other words, it can be said that: [STEM[*sogot*]ADV → [STEM[*sogot*] + PREF[*maN-*]Noun] + [[PHONEME ASSIMILATION[*s*] → [*n*]] → CW[*manogot*]ADV.

Based on the data above, the rule of using PREF [*maN-*] can be formulated as follows: [*maN-*] → [*man-*] if the initial phoneme of the stem is phoneme [*s*]; phoneme [*s*] is assimilated as shown below. The process of word formation of [*manogot*] is inflectional because the attachment of PREF [*maN-*] to adverbial stem does not alter syntactic category.
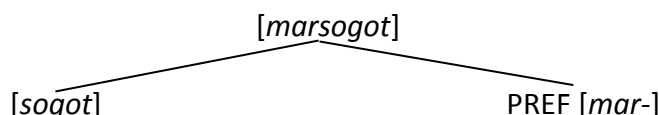
The grammatical meaning of [*manogot*] states 'part of the day as mentioned by the stem'. The lexical meaning is 'tomorrow morning'.

4.3 Prefix [*mar-*]

The grammatical function of PREF [*mar-*] is to form new ADV from already existing ADV. The processing steps of forming ADV using PREF [*mar-*] are shown in the following modified diagram.
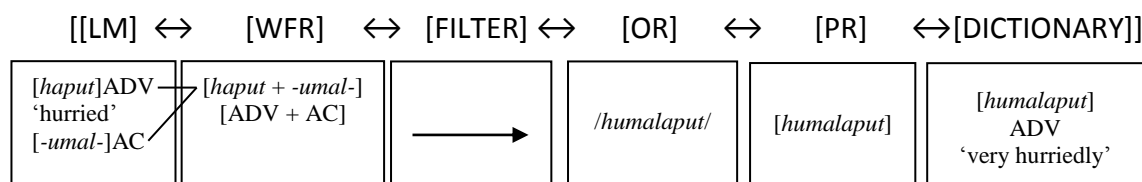
[[LM] ↔ [WFR] ↔ [FILTER] ↔ [OR] ↔ [PR] ↔[DICTIONARY]]

[*sogot*]ADV 'tomorrow' [*mar-*]PREF	[*sogot + mar-*] [ADV + PREF]	→	/marsogot/	[*marsogot*]	[*marsogot*] ADV 'tomorrow'

The process of forming the ADV *marsogot* 'tomorrow' from the stem *sogot* 'tomorrow' is simply shown in the following scheme.

$$[marsogot]$$
$$[sogot] \qquad PREF\ [mar\text{-}]$$

The process of forming the word *marsogot* can be explained as follows. The CW [*marsogot*] is formed from the stem [*sogot*] added with PREF [*mar-*]. In other words, the word [*marsogot*] consists of two morphemes, *i.e.* [*sogot*] as a free morpheme and PREF [*mar-*] as a bound morpheme. The process can be ruled out as: [STEM[*sogot*]ADV + PREF[*mar-*]Noun → CW[*marsogot*]ADV. Grammatical meaning of [*marsogot*] 'states time as mentioned by the stem'. The lexical meaning of [*marsogot*] is 'tomorrow'. In other word, the attachment of PREF [*mar-*] to the stem [*sogot*] does not influence meaning at all.

4.4 Affix Combination [*-umal-*]

The grammatical function of AC [*-umal-*] is to form new ADV from ADV as shown in the diagram below.

[[LM] ↔ [WFR] ↔ [FILTER] ↔ [OR] ↔ [PR] ↔[DICTIONARY]]

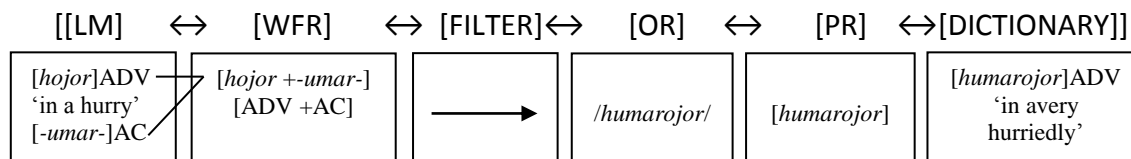| [*haput*]ADV 'hurried' [*-umal-*]AC	[*haput + -umal-*] [ADV + AC]	→	/humalaput/	[*humalaput*]	[*humalaput*] ADV 'very hurriedly'

According to the diagram above, the process of forming the word *humalaput* is done with the following steps: The CW [*humalaput*] 'very hurriedly' is formed from the stem [*haput*] 'hurry' added with AC [*-umal-*]. That is to say that CW [*humalaput*] consists of two morphemes, *i.e.* [*haput*] as a free morpheme and CA [*-umal-*] as a bound morpheme. The rule of word formation of [*humalaput*] can be written as: [STEM[*haput*]ADV + AC [*-umal-*]Noun → CW[*humalaput*]ADV.

In other words, ADV [*humalaput*] derives from the stem [*haput*] as a free form and AC [*-umal-*] is inserted within the form. The grammatical meaning of [*humalaput*] is 'to intensify the way how to do something'. The lexical meaning of [*humalaput*] is 'very hurriedly'.

4.5 Affix Combination [-*umar*-]

The steps of forming ADV using AC [-*umar*-] can be seen in the following diagram.

[[LM]	↔	[WFR]	↔	[FILTER]	↔	[OR]	↔	[PR]	↔	[DICTIONARY]]
[*hojor*]ADV 'in a hurry' [-*umar*-]AC		[*hojor* +-*umar*-] [ADV +AC]		→		/*humarojor*/		[*humarojor*]		[*humarojor*]ADV 'in avery hurriedly'

The process of combining the AC [-*umar*-] in the word *humarojor* 'in a very hurriedly' is done as shown by the following scheme:

$$[humarojor]$$
$$[hojor] \qquad\qquad\qquad AC\ [\text{-}umar\text{-}]$$
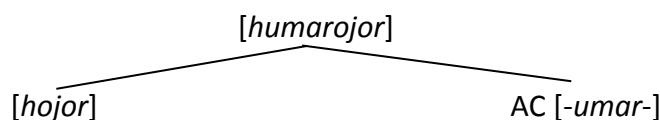
The scheme above can be explained as follows: The word [*humarojor*] is formed from the stem [*hojor*] 'in a hurry' inserted with AC [-*umar*-]. In other words, the CW [*humarojor*] consists of two morphemes, *i.e.* the stem [*hojor*] as a free morpheme and AC [-*umar*-] as a bound morpheme. The rule of forming CW [*humarojor*] by inserting AC [-*umar*-] can be formulated as: [STEM[*hojor*]ADV +AC[-*umar*-]Noun → CW[*humarojor*]ADV. In other words, the ADV [*humarojor*] derives from the stem [*hojor*] as a free form inserted with AC [-*umar*-]. The grammatical meaning of [*humarojor*] is 'to intensify the way how to do something'. The lexical meaning of [*humarojor*] is 'in a very hurriedly'.

5. Conclusion

Adverbial word formation in Toba Batak language is found by attaching (1) PREF [*par*-], (2) PREF [*maN*-], (3) PREF[*mar*-], (4) AC [-*umal*-], and (5) AC [-*umar*-]. The results of the affixations do not generate a new word class; therefore, the processes of word formation using these affixes are inflectional. On the other hand, the neologism generates new grammatical and lexical meanings. Phonologically, idiosyncratic behaviour of words is found in some word formations. Such words must be processed in filter to generate acceptable words in Toba Batak language. In addition, phoneme assimilation occurs in the transformation of deep structure to surface structure.

This study has limitation since this study was conducted only to elaborate a generative transformational study of forming adverbs from adverbs. Therefore, other kinds of studies could be conducted such as word formation from nouns to verbs, from verbs to nouns, from adjectives to nouns, etc; it would enrich linguistic horizon to see the results of other researches on other linguistic issues.

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English Vowels and Consonants Mispronunciation
of the Seventh President of Republic of Indonesia
in His Official English Speeches and Its Influencing Factors

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Abstract

This research aimed to find out the mispronunciation of English vowels and consonants of the seventh president of Republic of Indonesia, Mr. Joko Widodo in his official English speeches based on the standard of British English Received Pronunciation (RP) and the factors influencing his English vowels and consonants mispronunciation. This research is a descriptive qualitative research. In collecting data, the researchers used observation method with non-participatory technique (Sudaryanto, 2015). In analyzing the data, the researchers used articulatory identity method (Sudaryanto, 2015). It was found that the consonant sounds /θ/, /ð/, /v/, /z/, /ʃ/ were pronounced incorrectly, the vowel sounds /ə/, /ɒ/, /ɛ/, /i/, /e/, /ɪ/ were pronounced inconsistently, and the diphthong sounds /ɪə/, /eɪ/, /əʊ/ and /aʊ/ were pronounced incorrectly. The consonant sound /l/ in the middle of the word was not pronounced. The consonant sound /j/ in the middle of the word is omitted. The consonant sounds /g/, /tʃ/, and /r/ were pronounced the same as the spelling. The consonant sounds /t/, /s/, /k/ at the end of the words were omitted. The letter y sounded /ɪ/ at the end of the word was pronounced as /e/. The diphthong sounds /ɪə/, /eɪ/, /əʊ/ and /aʊ/ were pronounced as /ɪ/, /ʌ/, /ɛ/, /ə/, /e/, and /ɔ/. The factors influencing the mispronunciation of English vowel and consonant sounds were mother tongue interference, sound system differences between Indonesian and English, the influence of spelling on pronunciation, educational background, and environmental background.

Keywords: Received Pronunciation, mispronunciation, interference.

1. Introduction

Most of the people communicate or convey their idea or information through oral way and produce sounds when preaching, speaking, and singing. Finegan (2015, p. 7) stated, "the most common vehicle of linguistic communication is the voice, and speech is thus a primary mode of human language, with some advantages over other modes". As mentioned by Finegan (2015, p. 16), "human voice has volume, pitch, rhythm, and speed; it is capable of wide-ranging modulation". In oral way all elements must be involved, and according to Ambalegin, Suhardianto, & Kaprawi (2017, p. 122), there are five elements of speaking such as pronunciation, grammar, vocabulary, fluency, and comprehension.

Pronunciation is one of the important elements to convey idea or information in terms of oral way. Pronunciation is the manner where someone utters a word. Gilakjani (2016, p. 2) stated, "Pronunciation is the way of uttering a word in an accepted manner". He further stated, "Pronunciation instruction is very important for oral communication, and it is also a significant part of communicative competence".

Every different language has its own different pronunciation. The way to pronounce the words of Indonesian is different from that of English. The number of letters of the alphabet is simply put together to form the words. In Indonesian, every letter is a phonetic symbol representing one sound and each sound has its appropriate symbol. For example, Indonesians pronounce *buku* as /buku/. On the contrary, in English most written words are pronounced differently. Each sound of English is presented by more than one written letter or by sequences of letters and any letter of English represents more than one sound, or it may not represent any sound at all. For example, the word *cut* is pronounced as /kʌt/. The difference of pronunciation in Indonesian from that in English will greatly affect in oral way. Thus, Indonesians will find difficulties in pronouncing English sounds. English as a foreign language (EFL) is taught in schools in Indonesia. Yulia (2014, p. 4) stated that knowing English is a gate to the world of business, technology, sciences, and travel. People learn English to support their activities and carrier such as doing business, having meeting either nationally or internationally, and attending international conferences.

As the seventh president of Republic of Indonesia, Mr. Joko Widodo has to meet the world, give speeches, and socialize globally. As a president, he is supposed to master English. He delivered the English speeches well, but in case, he brought his Javanese-accented stress while pronouncing the English words. He is a Javanese as he was born and grew up in Solo. Solo is one of the regions in central Java that still has very strong Javanese culture. Most of the Solonese use Javanese to communicate (Jackson & Rahmat, 2013, p. 143). Javanese as their mother tongue has a very specific accent, which is different from other countries; Javanese pronounce some consonants /d/, /b/, and /g/ with heavy stress or retroflex sounds.

Javanese brings its own characteristics such as dialect, accent, sound, stress, and intonation. The characteristics may influence the second or the third language. Therefore, it makes the uniqueness in pronouncing other languages; Indonesian and English. Thus, Javanese influences Mr. Joko Widodo in pronouncing some English vowels and consonants. In one of his official speeches of world meeting and conference, he pronounced *about* as /ə'bbot/ meanwhile, the correct pronunciation is /ə'baut/. He pronounced it with retroflex /b/ and the sound /aʊ/as /o/.

It is very important to know the different pronunciation of the first language of a speaker that may influence the pronunciation of foreign languages. The mispronunciation of foreign languages because of the different pronunciation of the first language creates uniqueness in the pronunciation. This paper discussed the English consonants and vowels mispronounced by the seventh president of the Republic of Indonesia in his official English speeches and its influencing factors.

2. Literature Review
2.1 Vowels, Diphthongs, and Triphthongs
Fromkin, Robert, & Hyams (2011, p. 585) defined, "vowel is a sound produced without significant constriction of the air flowing through the oral cavity". According to Yule (2014, p. 33), "vowel sounds are produced with a relatively free flow of air, and they are all typically

voiced". He added, "to describe vowel sounds, we consider the way in which the tongue influences the shape through which the airflow must pass" (Yule, 2014, p. 33). Similarly, Ambalegin & Suryani (2018, p. 80) mentioned "vowel sounds are produced by passing air through different shapes of the mouth with different position of the tongue and the lips and with the air stream relatively unobstructed by the narrow passages except at the glottis".

Kelly (2004, pp. 31-33) stated that based on the characteristics of the articulation, there are three categories of vowel sounds; closed vowel sounds (/iː/ /ɪ/ /ʊ/ /uː/), mid vowel sounds (/e/ /ə/ /ɜː/ /ɔː/), and open vowel sounds (/æ/ /ʌ/ /ɑː/ /ɒ/). Kelly (2004, pp. 35-36) also mentioned that diphthong is the combination of two vowel sounds. Based on the characteristics of the articulation, there are three categories of diphthong sounds; centering diphthongs (/ɪə/ /ʊə/ /eə/), closing diphthong ending in /ɪ/ (/eɪ/ /ɔɪ/ /aɪ/), and closing diphthong ending in /ʊ/ (/əʊ/ /aʊ/). McMahon (2002, p. 69) explained that vowels are indicated as long marked by symbol [ː] and short vowel sounds.

Table 1 *The anatomy of vowels* (McMahon, 2002)

The Front-Back Dimension			The High-Low Dimension			Lip Position
Front	**Back**	**Central**	**High**	**Low**	**Mid**	**Rounded**
[ɪ] kit	[ɑː] lot	[ə] about	[ɪ] kit	[æ] trap	[eɪ] face	[ʊ] foot
[ɛ] dress	[ʊ] foot	[ɜr] nurse	[iː] fleece	[ɑː] lot	[oː] goat	[ɔː] thought
[æ] trap	[ɔː] thought	[ʌ] sturt	[ʊ] foot		[ɛ] dress	[oː] goat
[iː] fleece	[oː] goat		[uː] goose		[ɔː] thought	[uː] goose
[eɪ] face	[uː] goose				[ə] about	
					[ɜr] nurse	
					[ʌ] strut	

Roach (2012, p. 23) added that the most complex English sounds of the vowel type are the triphthongs. They can be rather difficult to pronounce, and very difficult to recognize. A triphthong is a glide from one vowel to another and then to a third, all produced rapidly and without interruption. The triphthongs can be identified as being composed of five close diphthongs with schwa /ə/. He lists the triphthongs **eɪə (**as in *layer, player*)**, aɪə** (as in *liar, fire*)**, ɔɪə** (as in *loyal, royal*)**, əʊə** (as in *lower, mower*)**,** and **aʊə** (as in *power, hour*).

2.2 Consonants

Consonants are sounds made with a lot of constriction in the mouth, so that the air coming up from the lungs gets squashed. Fromkin et al. (2011, p. 560) stated, "consonant is speech sound produced with some constriction of the air stream". Consonant in English pronunciation is included in segmental phonemes (Low, 2015, p. 63). In English, consonant divides into two basic positions: voiced and voiceless. The voiced sound is produced when the vocal folds are drawn together, the air from the lungs repeatedly pushes them apart as it passes through, creating a vibration effect, meanwhile, the voiceless sound is produced when the vocal folds are spread apart, the air from the lungs passes between them unimpeded (Yule, 2014, p. 27).

Low (2015, p. 66) mentioned there are 24 consonants in British English sound system in which there are fifteen voiced consonants (/b/, /d/, /ʤ/, /g/, /v/, /ð/, /z/, /ʒ/, /m/, /n/, /ŋ/, /l/, /r/, /w/, and /j/) and nine voiceless consonants (/p/, /t/, /ʧ/, /k/, /f/, /θ/, /s/, /ʃ/, and /h/).

Table 2 *The consonants* (Low, 2015)

Consonants					
p	Pin	**F**	Fan	**h**	hello
b	Bin	**V**	Van	**m**	more
t	To	**Ө**	Think	**n**	No
d	Do	**Đ**	The	**ŋ**	Sing
k	cow	**S**	Sun	**l**	Live
g	got	**Z**	Zoo	**r**	Red
tʃ	church	**ʃ**	She	**j**	Yes
dʒ	judge	**ʒ**	Measure	**W**	wood

Further, McMahon (2002, p. 26) illustrated how to identify the voiced and voiceless consonants, and she said:

> If you put your fingers on your 'Adam's apple' or 'voicebox' (technically the larynx), and produce a very long [zzzzzzz], you should feel vibration; this shows that [z] is a voiced sound. On the other hand, if you make a very long [ssssss], you will not feel the same sort of activity: [s] is a voiceless sound.

Table 3 *Place of articulation* (McMahon, 2002)

No	Place of Articulation	Descriptions	Phoneme
1	Bilabial	Top lip + bottom lip	/p/, /b/, /m/
2	Labio-dental	Bottom lip + the front top teeth	/f/, /v/
3	Dental	Teeth + tongue	/θ, /ð/
4	Alveolar	Tongue (tip/blade) + alveolar ridge	/t/,/d/,/n/,/l/,/r/,/s/,/z/
5	Postalveolar	Tongue (blade) +alveolar ridge, hard palate	/tʃ/, /dʒ/, /ʃ/, /ʒ/
6	Palatal	Tongue (front) + the hard palate	/j/
7	Velar	Tongue (back) + the soft palate	/k/, /g/, /ŋ/, /x/
8	Glottal	Vocal cord	/h/

2.3. Factors Influencing Pronunciation

Ambalegin & Suryani (2018, p. 66) showed, "mother tongue has clear influence on learning L2 pronunciation, while mother tongue-like accent is interfering the English pronunciation; on the other hand, phonology deals with one's knowledge of the sound system of a language, then it concerns with a competence".

Kenworthy (1987, pp. 4-7) mentioned there are factors that affect pronunciation.

i. The native language

The more differences of sound characteristics of the native language from English, the more difficulties L1 speakers will find to pronounce English.

ii. The age factor

This factor is contradictory. Some researchers found that age determines the accuracy of a learner's pronunciation; other researchers argued that age confers no immediate advantage in pronouncing foreign sounds.

iii. Amount of exposure

It is tempting to view this simply as a matter of whether the speaker is living in an English-speaking country or not. If this is the case, then the speaker is 'surrounded' by English and this constant exposure should affect pronunciation skills.

iv. **Phonetic ability**

This skill has been variously termed 'aptitude for oral mimicry', 'phonetic coding ability' or 'auditory discrimination ability'. Researchers have designed a set of tests which can measure this ability and have demonstrated that some people are able to discriminate between two sounds better than others, and/or are able to mimic sounds more accurately.

v. **Attitude and identity**

It has been claimed that factors such as a person's 'sense of identity' and feelings of 'group affiliation' are strong determiners of the acquisition of accurate pronunciation of a foreign language.

3. Research Method

This research used a phonological approach. This research focused on analyzing the English vowels and consonants mispronunciation. It is a descriptive qualitative research. This research started from the observation of the phenomena of pronunciation found in the official English speeches delivered by the seventh president of the Republic of Indonesia, Mr. Joko Widodo. The object of this research was English vowels and consonants pronounced, and the data source was all of the words pronounced by the seventh president of the Republic of Indonesia in his official English speeches; APEC CEO Summit 2014 in China, The World Economic Forum on East Asia 2015, and The World Press Freedom Day 2016.

In collecting the data, the researchers applied observation method by using uninvolved conversation observation technique (Sudaryanto, 2015 pp. 203-204). In analyzing the data, this researchers applied identity method by Sudaryanto (2015, p. 15) in terms of articulatory phonetic identity, which aimed to support the analysis.

4. Results and Discussion
4.1 The Mispronunciation of the Vowels and Consonants

The data found were analyzed by using online Oxford dictionary as a tool to identify the mispronunciation of vowels and consonants.

Table 4: *The data taken from the speech of APEC CEO Summit 2014*

No	TRANSCRIPT			Phonemes
	The Words	**Standard RP**	**Mispronunciation**	
1.	Ladies	/leɪdɪz/	/ledɪs/	/eɪ/, /z/
2.	First	/fə:st/	/fə:s/	/t/
3.	Government	/gʌvəm(ə)nt/	/gʌvəm(ə)n/	/t/
4.	The	/ði:/ , /ðə/	/də/	/ð/
5.	Thank	/θaŋk/	/teŋk/	/θ/
6.	Presentation	/prɛz(ə)nˈteɪʃ(ə)n/	/persen`teɪʃ(ə)n/	/z/
7.	Today	/təˈdeɪ/	/tʊ`de/	/ə/, /eɪ/
8.	Very	/vɛri/	/fɛri/	/v/
9.	With	/wɪð/	/wɪt/	/ð/
10.	Businessman	/bɪznɪsmən/	/bɪsnɪsmen/	/z/
11.	Ago	/əˈgəʊ/	/əˈgɔ/	/əʊ/
12.	So	/səʊ/	/sɔ/	/əʊ/
13.	This	/ðɪs/	/dɪs/	/ð/
14.	Because	/bɪˈkɒz/	/bɪ`kɔs/	/ɒ/, /z/
15.	About	/əˈbaʊt/	/ əˈbɔt/	/aʊ/

16.	Business	/bɪznəs/	/bɪsnɪs/	/z/, /ə/
17.	Show	/ʃəʊs/	/sɔw/	/ʃ/, /əʊ/
18.	Have	/hav/	/haf/	/v/
19.	Distance	/dɪst(ə)ns/	/dɪst(ə)n/	/s/
20.	Population	/pɒpjʊˈleɪʃ(ə)n/	/pɔpʊˈleʃ(ə)n/	/ɒ/, /j/, /eɪ/
21.	London	/lʌndən/	/londən/	/ʌ/
22.	Thousand	/θaʊz(ə)nd/	/taʊs(ə)nd/	/θ/
23.	National	/naʃ(ə)n(ə)l/	/naʃɪʊnʌl/	/ə/
24.	Sixty	/sɪksti/	/sɪkti/	/s/
25.	Consumptive	/kənˈsʌm(p)tɪv/	/kɔnˈsʌmtɪv/	/ə/
26.	Fertilizers	/fəːtɪlʌɪzəs/	/fərtɪlʌɪsəs/	/(r)/, /z/
27.	Build	/bɪld/	/bɪd/	/l/
28.	Water	/wɔːtə/	/wʌtə/	/ɔː/
29.	Supply	/səˈplʌɪ/	/suˈplʌɪ/	/ə/
30.	Area	/ɛːrɪə/	/ʌːrɛʌ/	/ɛ/, /ɪə/
31.	Fisherman	/fɪʃəmən/	/fɪsərmen/	/ʃ/, /ə/
32.	Micro	/mʌɪkrəʊ	/mʌɪkrɔː/	/əʊ/
33.	Enterprise	/ɛntəprʌɪz/	/ɛntəprʌɪs/	/z/
34.	Help	/hɛlp/	/hɛp/	/l/
35.	Refrigerator	/rɪˈfrɪdʒəreɪtə/	/rəˈfrɪdʒəretər/	/eɪ/
36.	Health	/hɛlθ/	/hɛt/	/l/, /θ/
37.	Program	/prəʊgram/	/prɔːgram/	/əʊ/
38.	Infrastructure	/ɪnfrəstrʌktʃə/	/ɪnfrʌstrʌktʃə/	/ə/
39.	Opportunity	/ɒpəˈtjuːnɪti/	/ɔpɔrtjuːnɪti/	/ɒ/, /ə/
40.	Capacity	/kəˈpasɪti/	/kaˈpasɪti/	/ə/
41.	Seventeen	/sɛv(ə)ntiːn/	/sɛf(ə)ntiːn/	/v/
42.	Potential	/pəʊˈtɛnʃ(ə)l/	/pɔˈtɛnʃ(ə)l/	/əʊ/
43.	Also	/ɔːlsəʊ/	/ʌlsɔː/	/ɔː/, /əʊ/
44.	Maritime	/marɪtʌɪm/	/merɪtʌɪm/	/e/
45.	Agenda	/əˈdʒɛndə/	/ʌˈdʒɛndʌ/	/ə/
46.	Cost	/kɒst/	/kɔs/	/ɒ/, /t/
47.	Only	/əʊnli/	/ɔnle/	/əʊ/
48.	Vessel	/vɛs(ə)l/	/fɛs(ə)l/	/v/
49.	Example	/ɪgˈzɑːmp(ə)l/	/ekˈsɑːmp(ə)l/	/z/, /g/
50.	Around	/əˈraʊnd/	/əˈrɔn/	/aʊ/
51.	Megawatt	/mɛgəwɒt/	/mɛgʌwɔt/	/ə/, /ɒ/
52.	Zones	/zəʊn/	/dʒɔn/	/z/
53.	Manufacture	/manjʊˈfaktʃə/	/manʊˈfaktʊr/	/j/, /tʃ/, /ə/
54.	Complain	/kəmˈpleɪn/	/kɔmˈplen/	/ə/, /eɪ/
55.	Acquisition	/akwɪˈzɪʃ(ə)n/	/akwɪˈsɪʃ(ə)n/	/z/
56.	Push	/pʊʃ/	/pʊs/	/ʃ/
57.	Experience	/ɪkˈspɪərɪəns/	/ekˈspərɪən/	/ɪə/
58.	Governors	/gʌv(ə)nə/	/gʌv(ə)rnʊr/	/r/, /ə/
59.	Outer	/aʊtər/	/ɔtər/	/aʊ/
60.	Unfinished	/ʌnˈfɪnɪʃt/	/ʌnˈfɪnɪs/	/ʃ/, /t/
61.	Accept	/əkˈsɛpt/	/ʌkˈsɛpt/	/ə/
62.	Grown	/grəʊn/	/grɔn/	/əʊ/

63.	Lunch	/lʌn(t)ʃ/	/lʌns/	/ʃ/
64.	Problem	/prɒbləm/	/prɔbləm/	/ɒ/
65	Month	/mʌnθ/	/mʌn/	/θ/
66.	Serve	/sə:v/	/sə:f/	/v/
67.	Finally	/ˈfʌɪnəli/	/ˈfʌɪnəle/	/i/
68.	Again	/əˈgeɪn/	/ʌ`gen/	/eɪ/
69.	Waiting	/weɪtɪŋ/	/weting	/eɪ/

Table 5: *The data taken from the speech of The World Economic Forum on East Asia 2015*

No	TRANSCRIPT			Phonemes
	The Words	Standard (RP)	Mispronunciation	
1.	Gentlemen	/dʒɛnt(ə)lmən/	/dʒɛnt(ə)lmen/	/ə/
2.	World	/wə:ld/	/wɔ:d/	/ə/, /l/
3.	Fundamental	/fʌndəˈmɛnt(ə)l/	/fʊndʌˈmɛnt(ə)l/	/ʌ/, /ə/
4.	Emerging	/ɪˈmə:dʒɪŋ/	/eˈmə:dʒɪŋ/	/ɪ/
5.	Suddenly	/sʌd(ə)nli/	/sʌd(ə)nle/	/i/
6.	Very	/vɛri/	/fɛri/	/v/
7.	Opportunity	/ɒpəˈtju:nɪti/	/ɔpɔrtju:nɪti/	/ɒ/, /ə/
8.	Excellencies	/ɛks(ə)l(ə)nsis/	/ɛkselensis/	/ə/
9.	With	/wɪð/	/wɪt/	/ð/
10.	Prime	/prʌɪm/	/prem/	/ʌɪ/
11.	Today	/təˈdeɪ/	/tʊ`de/	/ə/, /eɪ/
12.	Leadership	/li:dəʃɪp/	/li:dərsɪp/	/r/, /ʃ/
13.	Asia	/eɪʃə/	/ʌʃʌ/	/eɪ/, /ə/
14.	Thing	/θɪŋ/	/tɪŋ/	/θ/
15.	Fast	/fɑ:st/	/fes/	/ɑ /t/
16.	Because	/bɪˈkɒz/	/bɪ`kɔs/	/ɒ/, /z/
17.	Every	/ɛvri/	/ɛfri/	/v/
18.	Month	/mʌnθ/	/mʌn/	/θ/
19.	Within	/wɪðˈɪn/	/wɪtˈɪn/	/ð/
20.	Task	/tɑ:sk/	/tɑ:s/	/k/
21.	Reinvent	/ri:ɪnˈvɛnt/	/re:ɪnˈvɛnt/	/i/
22.	Have	/hav/	/haf/	/v/
23.	Seventies	/sɛv(ə)ntis/	/sɛf(ə)ntis/	/v/
24.	Crude	/kru:d/	/gru:d/	/k/
25.	Secretary	/sɛkrɪt(ə)ri/	/sɛkrɛtʌri/	/ɪ/, /ə/
26.	Devalue	/di:ˈvalju:/	/de:ˈvalju:/	/i/
27.	Currency	/kʌr(ə)nsi/	/kʌrʌnsi/	/ə/
28.	Again	/əˈgeɪn/	/ʌ`gen/	/eɪ/
29.	Crashed	/kraʃt/	/kres/	/ʃ/, /t/
30.	Begin	/bɪˈgɪn/	/bɪˈgen/	/ɪ/
31.	Industrialized	/ɪnˈdʌstrɪəlʌɪzt/	/ɪnˈdustrɪles/	/ʌ/, /ɪə/, /ʌɪ/, /z/, /t/
32.	Build	/bɪld/	/bɪd/	/l/
33.	Chemical	/kɛmɪk(ə)l/	/tʃɛmɪk(ə)l/	/k/
34.	Commodity	/kəˈmɒdɪti/	/kɔˈmɔdɪti/	/ə/, /ɒ/
35.	Shall	/ʃal/	/sel/	/ʃ/
36.	Reaches	/ri:tʃɪs/	/re:tʃes/	/i/, /ɪ/

37.	Neglected	/nɪˈglɛktɪd/	/nəˈglɛktɪd/	/ɪ/
38.	Today	/təˈdeɪ/	/tʊˋde/	/ə/, /eɪ/
39.	Without	/wɪðˈaʊt/	/wɪtˈaʊt/	/ð/
40.	Recognize	/rɛkəgnʌɪz/	/rɛkɔgnʌɪz/	/ə/
41.	Around	/əˈraʊnd/	/əˈrɔn/	/aʊ/
42.	Survive	/səˈvʌɪv/	/surfʌɪf/	/ə/, /v/
43.	Vibrant	/vʌɪbr(ə)nt/	/fʌɪbr(ə)nt/	/v/
44.	Diversity	/dɪˈvəːsɪti/	/dɪˈfərsɪti/	/v/
45.	Fifth	/fɪfθ/	/fep/	/θ/
46.	Confidence	/kɒnfɪd(ə)ns/	/kɔnfɪnd(ə)n/	/ɒ/, /s/
47.	Prevail	/prɪˈveɪl/	/prɪˈfɪl/	/e/, /eɪ/
48.	Especially	/ɛˈspɛʃ(ə)li/	/ɛˈspɛʃ(ə)le/	/i/
49.	Journey	/dʒəːni/	/dʒɔːney/	/ə/
50.	Thank	/θaŋk/	/teŋk/	/θ/

Table 6: *The data taken from the speech of The World Press Freedom Day 2016*

No	TRANSCRIPT		Phonemes
	The word	**Standard (RP)**	**Mispronunciation**	
1.	Director	/dɪˈrɛktə/	/dɪˈrɛktʊr/	/ə/
2.	Honorable	/ɒn(ə)rəb(ə)l/	/hɔnɔrəb(ə)l/	/ɒ/, /ə/
3.	Official	/əˈfɪʃ(ə)l/	/ɔˈfɪʃ(ə)l/	/ə/
4.	Delegates	/dɛlɪgəts/	/dələgəts/	/ɛ/, /ɪ/
5.	Around	/əˈraʊnd/	/əˈrɔn/	/aʊ/
6.	Evening	/iːv(ə)nɪŋ/	/iːf(ə)nɪŋ/	/v/
7.	Journalism	/dʒəːn(ə)lɪz(ə)m/	/dʒʊːnʌlɪs(ə)m/	/ə/, /z/
8.	World	/wəːld/	/wɔːd/	/ə/, /l/
9.	Asian	/eɪʃ(ə)n/	/ʌʃɪʌn/	/eɪ/, /ə/
10.	Seven	/sɛv(ə)n/	/sɛf(ə)n/	/v/
11.	Very	/vɛri/	/fɛri/	/v/
12.	Serious	/sɪərɪəs/	/sərɪəs/	/ɪə/
13.	Economy	/ɪˈkɒnəmi/	/eˈkɔnɔmi/	/ɪ/, /ɒ/, /ə/
14.	Confused	/kənˈfjuːzd/	/kɔnˈfjuːs/	/ə/, /z/, /d/
15.	The	/ðiː/ , /ðə/	/də/	/ð/
16.	Thing	/θɪŋ/	/tɪŋ/	/θ/
17.	Democracy	/dɪˈmɒkrəsi/	/deˈmɔkrəsi/	/ɪ/, /ɒ/
18.	Grown	/grəʊn/	/grɔn/	/əʊ/
19.	Three	/θriː/	/tri/	/θ/
20.	Have	/hav/	/haf/	/v/
21.	Global	/gləʊb(ə)l/	/glɔb(ə)l/	/əʊ/
22.	Regularly	/rɛgjələli/	/rɛgularle/	/j/, /ə/, /i/
23.	Without	/wɪðˈaʊt/	/wɪtˈaʊt/	/ð/
24.	Role	/rəʊl/	/rɔl/	/əʊ/
25.	Government	/gʌvəm(ə)nt/	/gʌvəm(ə)n/	/t/
26.	Accountable	/əˈkaʊntəb(ə)l/	/əˈkɔuntəb(ə)l/	**/**aʊ/
27.	Exposing	/ɛkˈspəʊzɪŋ/	/ɛˈspɔsɪŋ/	/k/, /əʊ/, /z/
28.	Fighting	/fʌɪtɪŋ/	/fʌɪgtɪŋ/	/g/
29.	Corruption	/kəˈrʌpʃ(ə)n/	/kɔˈrʌpʃ(ə)n/	/ə/

30.	Media	/miːdɪə/	/məːdɪʌ/	/i/, /ɪə/
31.	Even	/iːv(ə)n/	/iːfen/	/v/
32.	Gentlemen	/dʒɛnt(ə)lmən/	/dʒɛnt(ə)lmen/	/ə/
33.	Today	/təˈdeɪ/	/tʊˋde/	/ə/, /eɪ/
34.	Raise	/reɪz/	/rʌɪs/	/eɪ/, /z/
35.	Populism	/pɒpjʊlɪz(ə)m/	/pɔpʊlɪs(ə)m/	/ɒ/, /j/, /z/
36.	Confront	/kənˈfrʌnt/	/konˈfron/	/ə/, /ʌ/, /t/
37.	Commentator	/kɒmənteɪtə/	/kɔməntetor/	/eɪ/, /ə/
38.	Overcome	/əʊvəˈkʌm/	/ɔvəˈkʌm/	/əʊ/
39.	Shall	/ʃal/	/sel/	/ʃ/
40.	Again	/əˈgeɪn/	/ʌˋgen/	/eɪ/
41.	Tonight	/təˈnʌɪt/	/tuˈnʌɪt/	/ə/
42.	Prize	/prʌɪz/	/prʌɪs/	/z/
43.	Thank	/θaŋk/	/teŋk/	/θ/

4.2. The Factors Influencing the Mispronunciation

Factors influencing the mispronunciation of English vowels and consonants started from the information of Mr. Joko Widodo's background related to the education background, work experience, and language acquisition. He was from Javanese family. He was born and grew up in Surakarta, a city in the northeast of Yogyakarta (Hollar, 2018). When he was a child, he and his family lived in illegally built shacks near the city's flood-prone Solo River. He spent his study in Yogyakarta and Surakarta. He attended public primary school and public high schools. Then, he attended at Gadjah Mada University majoring of forestry in Yogyakarta (Suroso, 2012, p. 246). He spent his life in Java for more than 50 years until he was appointed as a governor of DKI Jakarta. Suroso's book illustrated that he used to use Javanese to communicate with others and his family (Suroso, 2012). Javanese is a daily language of Javanese society and in primary schools in Solo and Yogyakarta (Hamdani as cited in Saddhono & Rohmadi, 2014, p. 25). Jackson & Rahmat (2013, p. 143) stated, "mostly local residents in Surakarta and Solo speak Javanese rather than other languages". The characteristic of Javanese is that the consonant /b/, /d/, /g/, /dʒ/ /ð/ are pronounced with Javanese-accented stress or retroflex sounds (Hakim, 2012, p. 247).

Javanese accented-stress influences Javanese while they are speaking Indonesian or foreign language. Subandowo (2017, pp. 205-206) stated that there are factors influencing while sounding English vowels and consonants such as, mother tongue, the concept of interference, mother tongue interference, concept of pronunciation, English language learning, and speaking ability. Having Mr. Joko Widodo's pronunciation of English vowels and consonants been analyzed, it was found that he was not able to pronounce the consonant sounds /θ/, /ð/, /ʃ/, /ɛ/, /ə/, /ɒ/, /ɪə/, /eɪ/, /əʊ/, /aʊ/. He experienced the mispronunciation of English consonants and vowels because of some factors. The factors are as follows:

i. Mother tongue interference.

Mr. Joko Widodo is a Javanese. As a Javanese, he brings very thick Javanese-accented stress when he communicates. Thus, it influences his pronunciation when he speaks a second or third language.

ii. Sound system differences between Indonesian and English.

Indonesian language has 24 consonants and 6 vowels meanwhile English has 24 consonants and 12 vowels. The organs of speech of Indonesians are not trained to produce such unfamiliar sound systems of English.

iii.   The same sound in the same spelling.

The way he pronounced some English words is the same as that he pronounced Indonesian words. Mr. Joko Widodo did not realized such relationships between sound and spelling; he mispronounced words by just looking at their spellings e.g. *population* is pronounced as /pɒpjʊˈleɪʃ(ə)n/. The consonant sound /j/ in the middle of the word is pronounced but it was pronounced as the spelling itself; *fighting* is pronounced as /fʌɪtɪŋ/. The consonant sound /g/ in the middle of the word is not pronounced, but he pronounced it as the spelling itself.

iv. Educational background

Mr. Joko Widodo spent mostly his study in Indonesia. He started his study in public primary school where English was not learned. He spent his high schools also in Java in public junior and senior high schools. He learnt English in high schools once in a week for two hours. He attended at Gajah Mada University majoring in forestry. Thus, English was not learnt specifically as a major subject.

v.   Environmental background

Mr. Joko Widodo lived in Surakarta where the Javanese culture was still respected and applied as norms in Javanese's life. The Javanese are used to communicating among them in Javanese. It makes the Javanese have Javanese-accented stress. It definitely influences him to pronounce foreign languages.

4. Conclusion

The English mispronunciation was found in the seventh president of the Republic of Indonesia's official English speeches. These phenomena were caused by some factors based on his personal background. Based on the data which had been analyzed, it was found that the consonant sounds /θ/, /ð/, /v/, /z/, /ʃ/ were pronounced incorrectly, the vowel sounds /ə/, /ɒ/, /ɛ/, /i/, /e/, /ɪ/ were pronounced inconsistently, and the diphthong sounds /ɪə/, /eɪ/, /əʊ/ and /aʊ/ were pronounced incorrectly. The consonant sound /l/ in the middle of the word was not pronounced. The consonant sound /j/ in the middle of the word was omitted. The consonant sounds /g/, /tʃ/, /r/ were pronounced as the spelling. The consonant sounds /t/, /s/, /k/ at the end of the word were omitted. The consonant [–y] sounded /ɪ/ at the end of the word was pronounced as /e/. The diphthong sounds /ɪə/, /eɪ/, /əʊ/ and /aʊ/ were pronounced as /ɪ/, /ʌ/, /ɛ/, /ə/, /e/, and /ɔ/. The factors influencing the English vowels and consonants mispronunciation of the seventh president of the Republic of Indonesia in his official English speeches were the mother tongue interference, the sound system differences between Indonesian and English, the influence of spelling in pronunciation, the educational background, and the environmental background.

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APPENDICES

1. Script Text of Video APEC CEO Summit 2014

Ladies and gentlemen, all CEOs,
Good morning
First, on behalf of the Indonesian **Government** and **the** people of Indonesia, I would like to **thank** you for your coming to my **presentation**. **Today**, I am happy, I am **very** happy, to be

among **with** you, **because** you know I was a **businessman**a years **ago**. **So**, **this** morning, I am very happy because we can talk **about business**, about investmentwith all of you.

The picture **shows** you our map of Indonesia. We **have population** of 240 million and the **distance** is like from **London** in UK to Istanbul in Turkey. And imagine we have 17,000 islands, 17,000 islands. (**Thousand**)

Our national budget on 2015 is $167 (**sixty**) billion and for fuel subsidy is $27 billion. It's huge. So, we want to channel our fuel subsidy from consumption to the productive activities, from **consumptive** activities to productive activities. We want to channel our fuel subsidy to the farmer for seeds, for **fertilizers**, and also for irrigation. And we want to **build** the dams – 25 dams in 5 years from our fuel subsidy to maintain the water **supply** to the farming **area**.

Some subsidy we want to channel to the **fishermen**, to give them boat engines, to give them **refrigerators**. We want to increase the income of the fishermen. Some fuel subsidy we want to channel to **micro** and small **enterprise** in the villages. We want to **help** them raise their working capital. And some subsidy we want to channel to the **health** program, the education **program**. And some subsidy we want to channel to **infrastructure**.

In 5 years we want to build 24 seaports and deep seaports. As you know, we have 17,000 islands, so we need seaports and we need deep seaports. And this is your **opportunity**: 24 seaports and deep seaports.

The picture shows you our Jakarta Port, Tanjung Priok port. In 2009, the **capacity** is 3.6 million TEUs a year, and our plan in 2017 (**seventeen**) is around 15 million TEUs a year. This is the **potential** ports in Indonesia. This is your opportunity. We want to build in Sumatera island, in Kalimantan island, in Java island, in Sulawesi island, in Maluku island, also in Papua island.

And we plan to build our railway track, railway network. Now we havealready in Java and we want to build in Sumatera island, in Kalimantan island, in Sulawesi island and **also** in Papua island. This is your opportunity.

Now we talk **about** mass transportation. We want to build our mass transportation in 6 big cities in Indonesia. We have started in Jakarta last year, and we want to build in Medan, in Makassar, in Semarang, in Bandung, in Surabaya. So, this is also your opportunity, because you know our national budget is limited.

Now we talk our **maritime agenda**. We want to build sea toll. What is sea toll? Sea toll is maritime transportation system to make our transportation **cost** lower, to make our transportation cost more efficient. We want to build from the west to the east. We hope not **only** the **vessel** can enter our sea toll but also mother vessels can enter the sea toll. So, the price, the cost of the transportation is more efficient.

For **example**, the price of the cement, one sack cement in Java island is $6 per sack cement. But in Papua island the price is $150 per sack cement. Imagine, 25 times. So we hope with our sea toll the price in our islands is the same.

Electricity, we need power plan. We need **around** 35,000 **mega watt** to build our industries, to build our projects, to build our industrial **zones**, our **manufacture** zones. So, we need power plan. This is also your opportunity to invest in this project, because we need our power plans for manufacturing for industrial zones.

Many investors, a lot of investors, when they come to me, almost of them they always **complain** about land **acquisition**. I will **push** my ministers, my governors, my mayors, to help clearing this problem. I have **experience** with land acquisition when I was a **governor**. We have a project, the Jakarta **Outer** Ring Road, started 15 years ago but is stopped 8 years ago, because we have a problem here: 1.5 kilometers **unfinished** because there is 143 families do

not **accept** with the compensation price. So last year I invite them. I go to the **grown** then I invite them for **lunch**and dinner, four times. Ah, this is me. I invite them and then we talk about the **problem**, four times, four times meeting. And the problem is cleared. And now the toll road has been used 7 **month** ago.

Now we talk business permit. We have national one-stop service office that can help you, that will **serve** you, that will facilitate you, that will give you your business permit. For example, principle business permit needs 3 days to process.

Finally, **again** on behalf of the Indonesian government and the people of Indonesia, I would like to thank you for your listening(to) my presentation. We are **waiting** for you to come to Indonesia. We are waiting for you to invest in Indonesia.

2. Script Text of Video The World Economic Forum on East Asia 2015

Ladies and **Gentlemen**
The **world** is in a **fundamental** transition, for us in Indonesia and for all **emerging** market the condition is suddenly very challenging but when we see challenges I see **opportunity**. In fact, our challenges are your opportunities.

Your **excellencies**, ladies and gentlemen. I have just returned from official visits to Tokyo and Beijing, after many meetings with President Xi Jinping and Prime Minister Shinzo Abe I would like to share **with** you I am extremely optimistic. I believe China and Japan today enjoy the best leadership we have had in generation, and I believe this is to the great benefits of **Asia** as a whole. If there is one **thing** that Prime Minister Abe presidency and I can agree on it is that the world is changing **very fast**. China is changing, Japan is changing and Indonesia is changing. I believe that Indonesia has to change. Why do I believe that Indonesia has to change? **Because** my people tell me, my people tell me that our country has to change **every** week and every **month** I go into the villages. I go into the cities, and my people ask me Mr. Jokowi please change our country.

Within this global transition, our **task** is clear. We have to **reinvent**our economies. We **have** to reinvent our societies. Let me share with you a story. We have been here before in the 1970s (**seventies**). Indonesia became rich on export of **crude**oil. Crude oil was booming. Oil price is recordedhigh. At that time, Indonesia was the only member of OPEC from Asia. Our energy minister Subroto was **secretary** general OPEC. Then in 1980, the price of crude oil is pressed. By then oil and gas export were 80 percent from our total export. We were forced to **devalue** our **currency**. We have an economic crisis but with crisis came an opportunity, **again** with crisis came opportunity. Afterthe 1980, oil prices **crashed**, Indonesia **begin** to **industrialized**. Over the next 15 years, we **build** up textile and garment industry, furniture industry, pulp and papers industry, palm oil industries, **chemical** industries.

By 1995, oil and gas exports were only 30 percent of our total exports. Export of goods and services were 70 percent. Today we are in the same situation. **Commodity** prices have crashed. Our currency has been hit. This is causing a lot of pain for a lot of people. But let me tell you. We have done it before. And we **shall** do it again. Our commodity **reaches** with us over consumptive. We **neglected** our human resources. Our currency the rupiah has been shaken. Today we must see from consumption back to production, from consumption to investment, investment in our infrastructure, investment in our industry but most importantly investment in our human capital the most precious resource in the 21st century. Change can be painful, change will create winner or losers but there can be no progress **without** change. It can be no gain without pain. Even with pain, my people tell me every

week and every month. Please Mr. Jokowi change our country. Our people are very wise. They **recognize** that to have progress, they must be sacrifice. Fortunately, story is on our side, I would even say God is on our side.

After 1997, Asian Financial crisis, a lot of people **around** the world asked, will the Indonesian people **survive**? Today almost 20 years later. We are a **vibrant** and stable democracy. Our unity in **diversity** what we call Bhinneka Tunggal Ika is stronger than ever. We have become the **5th**largest economy in Asia anda key member of the G20. The Indonesian people are wise. They are resourcefuland therefore, I am here to tell you with one hundred percent **confidence** Indonesia will **prevail**. Again one hundred percent confidence Indonesia will prevail. When you spent time with Indonesia **especially** on facebook or twitter you will find our people have incredible humor, our people have incredible courage, our people have incredible wisdom. Therefore, Ladies and gentlemen, I stand here today to invite you to join me and my people on an incredible journey and an incredible adventure to make incredible profits and if you have any problem, call me. **Thank** you. Thank you.

3. Script Text of Video The World Press Freedom Day 2016

Assalamualaikum Wr. Wb.

Your recency, Mr. Amosurta, former President of Timor Leste, your recency, **director** jenderal of UNESCO Mr. Irene Bocofa, **honorable** ministers, senior **official** and **delegates**, and most important of all honorable members of the press from **around** the world.
Ladies and gentleman good **evening** and welcome to Indonesia home of the most free and most high energy **journalism** in the **world**.

When the **Asian** financial crisis of 1997 (**Seven**) hit Indonesia, the situation was **very** very **serious**. Our **economy** declined by minus fifteen percent in one single year. Our society became **confused**, our future became uncertain, but born from that crisis were all **the things** which today make Indonesia a strong and dynamic society. **Democracy**, a market-oriented economy and most importantly political freedom including the freedom of expression and freedom of the press.

Since the Asian financial crisis on 1997 the Indonesian economic has **grown** by more than **three** hundred percent. We **have** had no less than four. Based full on transfer of power in the last twenty years. **Global** service **regularly** shows that Indonesian are among the most optimistic societies in the world. I want to say to you members of our national press and to you members of the international press we could not have done this **without** you. Once again, we could not have done this without you.

Since the era of reformacy in the late 1990s, a free and energic, energetic press has played a critical important **role** in holding **government accountable**, in **exposing**, and therefore **fighting corruption**, and in keeping all of us entertaint. Democracy is dynamic and you, our friends in the **media** have make democracy **even** more dynamic.

Ladies and **gentlemen**, **today** world journalism faces perhaps the greatest challenges in a generation. Hoax, fakes news, hate speech, we are seeing the **raise** of **populism** still too many journalist and writers face persecution in many parts of the world. Every time we **confront** such challenges many **commentators** say, the world is coming to an end, to them I say you are just too young to remember. We will **overcome**, we have done it before and we **shall** do it **again**.

Lastly, I would like to congratulate **tonight** winners of the Gulliermo Canno **prize**, Mrs. Betle and to all of you, and to all of us of very happy world press freedom day.

Note: the words colored show the imspronunciation English vowels and consonants

Counterhegemonic Discourse
in Tengku Amir Hamzah's Poem *Mabuk*

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Abstract

The research aims to implement the theory of Counterhegemonic discourse with two points of discussion: the Dutch Colonial's Social Exclusivism and Reintroducing Indonesian Cultural Identity in *Mabuk*, a lyric poem written by Tengku Amir Hamzah during the Dutch colonialization of Indonesia (Dutch East Indies). The poem consists of both traditional Malay rhyming scheme and modern Indonesian language structure that embody Tengku Amir Hamzah's emotional response, as well as his romantic expressions towards the state of a drunken person in metaphorical nuance with the points of inciting nationalism. The study was conducted by means of descriptive qualitative method utilizing critical discourse analysis (CDA) method with the support of deconstruction theory and phenomenological approach. The result shows that *Mabuk* is a Counterhegemonic poem revealing the standing of the Dutch during the colonialization era and the fading of cultural identity which is to be restored in order to get harmony in national existence.

1. Introduction

Poetry is an expression of feelings and life views of a poet observing an event of an environment with the sharpness of feelings. Through the language media modified in an artistic style, a poet becomes a mediator in expressing social problems. So, poetry and society are an inseparable unity. Everything contained in poetry is a reflection of social reality. Poetry shapes personality and becomes a good coach tool to be sensitive to the environment and all forms of problems arising in a certain community. In other words, poetry is a reflection of human life through artistic exposure, a beautiful language touching the soul.

According to Childs and Fowler (2006), poetry is a composition of expressive words in stanzas. In addition, Barfield (1997) states that poetry react on the meanings of the words it employ without any referent or veridical significances beyond and above the poets' consciousness. Therefore, the use of figurative language in poems are solely intended to evoke the readers' emotion and interpretation as to contemplate their hidden messages throughout future generations.

The presence of hidden messages in poetry are usually caused by the external codes that extend to the authors' personal and social experiences (Barthes in Endraswara, 2008),

especially to those of political importance. Consequently, the true meaning of a poetry lies between its author's poetic authority and tendencies. In other words, a poetry can occasionally be used as means of delivering its author's political discourse.

Starting in 1964, the study of poetry and other literary works are discussed under cultural studies domain (Lubis, 2006). Cultural studies itself is an interdisciplinary approach focusing on critical interpretation of the epistemological connections between culture and politics, as well as symbols and communities in cultural artefacts to expose the underlying issues of power and dominance in a society. (Kellner, 2003) Therefore, one should perform a literary analysis by relating the work with its time of creation, author's life experiences, and social conditions.

Cultural studies tend to view poems as discursive texts; in which poets would utilize language for the purpose of delivering dialogic framework (sharing mutual facts, paradigm, experience, and importance) and hidden motives to the readers. This is in line with Hall (1997) stating that language can also be used to signify something through interpretable symbols or signs (coded meanings). For this reason, poetry is meant to represent a certain social movement.

The acts of social movement in poems can be determined from the use of critical diction. This diction, however, may relate to the use of satires and ironies to criticize certain ideologies and the flaws of a society. Damon and Livingston (2009) explained that poets tend to use political discourse as transformative social movements for the purpose of empowering the people to develop a collective state of mind. As a result, poets will eventually invoice their works against the ruling class' cultural doctrine (hegemony).

The emergence of the so-called political poetry in Indonesia can be traced back from the 1930s. During the time of the Dutch Colonialization in Indonesian (Dutch East Indies) scholars were astonished by the new literary movement of *Angkatan Poedjangga Baroe* (the New Poets). *Angkatan Poedjangga Baroe* itself was a group of Indonesian romantic poets led and established by Sutan Takdir Alisjahbana (1908 – 1994), Sanusi Pane (1905 - 1968), Armijn Pane (1908 – 1970), and Tengku Amir Hamzah (1911 –1946) in Batavia (Jakarta) in 1933. The group had published many intellectual and idealistic types of literary works in *Madjalah Poedjangga Baroe* (the New Poets Magazine), acting both as the leading intellectual forum of Indonesian nationalists movement (Foulcher, 1991) and the pioneer of modern Indonesian literary period (Alwi & Sugono, 2002).

The climax of *Angkatan Poedjangga Baroe* literary movement can be seen from the works of Tengku Amir Hamzah, especially in *Njanji Sunji* (1937) and *Buah Rindu* (1941) lyric poem anthologies. Moreover, all of these works were written in Indonesian language and composed of several local dialects. As a result, Tengku Amir Hamzah is often considered as the biggest contributor in modern Indonesian literature development (Johns in Yusra, 1996).

Tengku Amir Hamzah's lyric poems are characterized by their beautiful rhythmic qualities. According to Teeuw (2007), a lot of his works are considered to be musical, polite, and often consist of fairy tale-like love themes. In addition, Tengku Amir Hamzah would write from a first person viewpoint (I, me) and skilfully enrich the contents with archaic and unusual loan words of that time (1930s).

In general, most of Tengku Amir Hamzah's lyric poems are inspired by Ilik Sundari, his Javanese lover from Surakarta (Solo), Central Java. Moreover, the poet tends to write melancholic expressions that would often reflect his happiness, sadness, longing, or anger toward her. However, there are several least known works of Tengku Amir Hamzah, such as *Mabuk* (*Buah Rindu*, 1941) that contain idealism, as well as criticism.

Mabuk was first published in *Timboel* magazine's March issue of 1932 (Dini, 1981) and later in Tengku Amir Hamzah's *Buah Rindu* anthology (1941). It is considered as one of the poet's earliest poem during his literary career. Moreover, *Mabuk* portrays the state of a drunken person that might experience the feelings of loneliness, boredom, shame, confusion, and desperation.

In order to examine a poem's hidden messages, one should first correlate the work with the author's personal and communal importance (Yusra, 1996). As a poet, Tengku Amir Hamzah was born and raised by the sultanate family of Langkat, East Sumatra (North Sumatra). He was known as a prince that keenly involved in many religious, political and education activities throughout his life (Mahmud, 1994 ; Takari and Zaidan B.S., 2014).

Aside from his literary career, Tengku Amir Hamzah was once regarded as the main conceptor of *Sumpah Pemuda* (the Pledge of Young Indonesian Nationalists) in 1928 (Husin, 2013b). Due to this nationalist movement, he was later spied by the Dutch colonial. In 1934, the Langkat sultan ordered Tengku Amir Hamzah to marry his eldest daughter, Tengku Kamaliah in a way of avoiding further intimidation. Consequently, Tengku Amir Hamzah was forced to end his romantic relationship with Ilik Sundari (Takari et. al, 2016).

One year after the Indonesia's independence day (1946), East Sumatra was experiencing a bloody revolution led by groups of socialist activists. During that event, all monarch family members in the area, including Tengku Amir Hamzah, were slaughtered and had their assets demolished (Dini, 1981). In respect for his tremendeous amount of merits and useful contributions to the society, the government of Republic of Indonesia designated Tengku Amir Hamzah as the country's official national hero since 1975 (Husin, Ibid).

From the poet's biography, it is possible to assume that Tengku Amir Hamzah's *Mabuk I* is related to his political activities, as well as an intellectual movement. The lyric poem was written in order that it can be used as a romantic poet's discourse in criticizing the Dutch colonial doctrine. Thus, *Mabuk* contains Counterhegemonic efforts leading to emancipation practices.

The poem *Mabuk* is analyzed by means of Counterhegemonic approach supported by deconstructive theory having two points of discussion: the Dutch Colonial's exclusivism and Reintroducing Indonesian Cultural Identity.

2. Literature Review

Counterhegemonic discourse as the basic concept of the research is a kind of written or oral communication intentionally made to question and reject the misleading dominant ideology. The discourse implements introspective values in a smooth and covert manner as means of raising social awareness toward the ruling class doctrines and misconceptions. Thus, Counterhegemonic discourse seeks to educate and emancipate the oppressed society.

Counterhegemonic discourse is a critical discourse first termed by Antonio Gramsci (1891 – 1937) that challenge dominant assumptions, beliefs and established patterns of behaviour. Its construction employs the intellectual role and organic act of the author in transforming and rearticulating hegemony as to represent the interests of subaltern groups (Gramsci in Bizzini, 2008).

The realization of counterhegemonic discourse is often found in literary works. Generally, literature will try to expose the hegemonic practice records of a particular socio-cultural group (Sunardi, Nurulhadi, Sungkar in Asmara and Kusumaningrum, 2018). In addition, romantic poets tend to expose counterhegemony in many lyric poems.

Lyric poem is popularized by the European poets during the romantic period (1798 – 1852). This type of poem is usually short in length, spoken in first person, has beautiful rhymes, and represent its author's personal emotions or feelings. However, the subjective identity and aesthetic properties themselves may often serve as a social critique (Gui, 2007).

The introduction of lyric poem in Indonesia was done in 1933 by a group of romantic poets known as *Angkatan Poedjangga Baroe* (The New Poets). The group furthermore had successfully managed to spread idealism, as well as critical thinking to the society through the publication of literary works, essays and polemics of *Madjalah Poedjangga Baroe* (The New Poets Magazine). The success of *Angkatan Poedjangga Baroe* was primarily caused by Tengku Amir Hamzah's influential works; of which manage to assert the elements of local traditions, religion, nationalism and the public use of Indonesian language (Takari et. al, 2016).

3. Research Method

The research was conducted by means of descriptive qualitative method having a focus on social phenomena. Qualitative research is a form of social inquiry that focuses on the way people interpret and make sense of their experiences and the world in which they live. A number of different approaches exist within the wider framework of this type of research, but most of these have the same aim: to understand the social reality of individuals, groups and cultures. (Holloway: 1997) The data of this study belonged to the non-manipulated variables as they were not the result of experiment; these are called the qualitative data. Therefore, the data were analyzed with qualitative descriptive approach. The whole text scripts of the poem were used as the main sources of data supported by relevant references.

For validity, the steps taken were closely allied with interviews, survey design techniques and individual case studies, as a way to reinforce and evaluate findings over a broader scale. Having got the data collection procedures, the next step to be taken was data analysis procedures, which surely supported the whole research. Qualitative data are considered to be the rough materials the researcher collects from the world studied; the particulars forming the basis of analysis. Thus, Data collection as well as data analysis procedures was organized in line with the systematic procedures of qualitative research

4. Discussion

The poem consists of seven quatrains; the first three quatrains are rhymed in a-a-a-a (in the first, second, and fourth quatrains); the other three rhymed as a-b-a-b rhymes (in the third, sixth, and seventh quatrains); and one quatrain with a-a-b-a rhyme (in the fifth quatrain).

The composition of the poem is inherent to the intellectual and organic role of Tengku Amir Hamzah. It clearly reflects Tengku Amir Hamzah's life experiences and careers, especially in the fields of literature, education, and politics. Moreover, the poem has represented the poet's voice in restoring the Indonesian cultural identity through the actual realization of *Sumpah Pemuda* (the Pledge of Young Indonesian Nationalists): to avow to one homeland (Indonesia) ; to live as one nation (Indonesian); and to speak in one language (Indonesian language).

Mabuk is intentionally written as a counterhegemonic discourse towards the fascist activities in pre-independent Indonesia (1930's). The poem reveals the expressions of boredom, confusion, shame, loneliness, and desperation, and the imagery of a drunken person in order to describe the moral degradation during the Dutch occupation.

As an intellectual movement, *Mabuk* is expected to raise people's awareness of hegemonic tendencies by the consistent use of modern Indonesian language, especially in preserving cultural identity.

In general, conterhegemony is a dominant view of life and way of thinking, in which a concept of reality is disseminated in society both institutionally and individually or ideology, dictating all tastes, moral habits, religious and political principles, and all social relations, especially in intellectual and moral meanings.

Hegemony is a power or domination over the values of life, norms, and culture of a group of people which eventually turns into doctrine towards other community groups where the dominated group consciously have to give up. Groups dominated by other groups or rulers do not feel oppressed and feel it as the thing that should happen.

4.1 The Dutch Collonial's Social Exclusivism

"Dimabukkan harum pecah terberai
Diulikkan bujuk rangkai-rinangkai
Datanglah semua mengungkai simpai
Hatimu bujang sekali bisai
(Hamzah, 1941: quatrain 2)

The basic concept used by the colonizers is to persuade the colonized with tempting things so that the people will side with them. Community alignment with them is an additional force to expand their domination and power. The goal is to divide large groups into small pieces, and unite small groups to become the tools of the imperialist. The more divided the community is, the greater the power of the colonizers is. This system or politics of splitting get into all social domains. In the realm of culture, there are processes of foreign cultural infiltration to local traditions. The infiltration is carried out in a neat way, so it does not appear on the surface level until finally the people are shackled by the colonial power and over time the community becomes weaker as the people in chains could not do much.

A picture of the domination of the imperialist to dissolve the local culture rich in local wisdom can still be seen. The cultural concept of politeness and respect to the elders is getting fader, because the principle of freedom of expression in this matter is driven by concept of democracy, freeing and justifying almost all means. As a result, eastern cultures become faded and supple. At this time the existence and the situation are dying and will die slowly, neither east and nor west. Then a new culture called modern culture arises. Everything is sophisticated and global. This type of culture spreads and gets rooted into the nation as a historical link. Then children are born no longer knowing the customs of their own ethnic and they become the missing link generation with their own culture. This is the politics of splitting from the aspect of culture.

Likewise, in the political and economic spheres dominated by various divisions all is inheritance from the imperialist, skilful for the splintering politics. If formerly the splintering is tied to physical realm, now it is concerned with economics and politics in practice. The poem provides motivation for the awareness of nationalism by realizing that the potential for colonizing by means of a new model with the old method must be watched out by all the Indonesians. Forces uniting a diversity include mutual cooperation, tolerance and mutual respect collided with the emergence of private, regional or religious ego, excessive fanaticism so as to underestimate others making the union bond falter and eventually disintegrate.

On the next two lines: *datanglah semua mengungkai simpai; hatimu bujang sekali bisai*; the words *mengungkai simpai* means to open the shackles and once the shackles open, then the authenticity of the inner beauty is seen. This refers to the awareness of loving Indonesia that must be raised so that the original form of the Indonesian nation that is fascinating can be seen clearly. Indonesian society is known as a friendly and helpful people. Many traditions illustrate this attitude but as the times go by, they begin to wear off.

Indonesia is based on *Pancasila*, the state principle, containing the noble values of the founders of the nation. It is the *Pancasila* that distinguishes the Indonesian nation from other nations. *Pancasila* contains noble values on divinity, unity, humanity reflecting epitome of a nation. The Indonesia also consists of various ethnicities, religions, races and many other types of diversity. This diversity becomes a significant attraction for a large nation such as Indonesia, a state of archipelago. The diverse state life of Indonesia often becomes the concern of outsiders to make a research.

By this, the national bond must grow in the souls of the youth, not only a must; the national bond should exist as a form of application of a self-defending instinct. For this reason, Hamzah, through his poem, states that there is a change in movement to restore the patriotism. Every change needs to have energy and great enthusiasm born from the souls that are always burning, a reflection of a clean and positive conscience. The point is when the sense of nationalism and critical attitude of the younger generation is getting weaker and the concern for big problems has been eroded, then the youth will be increasingly pulled aside and marginalized from the stage of the history of the nation's civilization.

4.2 Reintroducing Indonesian Cultural Identity

Bulan berbuni di balik awan
taram-temaram cendera cahaya
teja lari ke dalam lautan
tinggallah aku tiada berpelita.
(Hamzah, 1941: Quatrin 1)

This Stanza illustrates the collapse of the nation's cultural identity due to the influence of external culture. The first line *Bulan berbuni di balik awan* explicitly means that the moon is hiding behind a cloud, implicitly showing a cultural collapse and a riot of traditional conditions.

Taram-temaram cendera cahaya dan teja lari ke dalam lautan shows that slowly the identity of the nation's culture is increasingly getting unclear. Indonesia is an extraordinary country, a country rich in ethnicity, language and culture. Culture is an important element in forming the identity of a large group of people, especially a nation.

The world is entering the era of globalization where the goal of globalization is to unite the world's population into a single world society. Thus, in this era, globalization is more open among countries. The opening of the flow of communication and information supported by the advancement of communication tools are now easily available to everyone urging so many foreign cultures enter Indonesia and increasingly make the position of Indonesian culture shifted far from ideal.

The fading of the indigenous culture of the Indonesian people as a state identity is felt when Indonesian culture is contaminated with western culture, so that this country loses its direction in keeping up with the progress of the times. The fading of a small culture such as dressing certainly has a big impact on other traditions. If in the past the culture of respect is

visible between parents and children and brother and sister, it is rarely seen among young people today. Tradition and local wisdom are slowly being abandoned because they are not cool, not sluggish and outdated, so the Indonesian youth loses their identity. This is because today's youth enter and followe the trends and lifestyles of today, attending to cultural prominence of the west.

Parents, who are once highly respected by children, nowadays become "friends" for children. The culture of caring for the environment and obeying the rules of the government in past times remain a history as nowadays youth simply live according to the wills. The fading of these traditions not only affects the morality of the children, but also affects the environment. So many polluted natures make the beauty of Indonesia diminished.

The religious values of the past are still solid, well-guarded, and obeyed. However, since the influx of western cultures into our beloved country, things begin to fade away slowly. The present generation now proudly displays all coming from western culture. Free sex, drug use and other immoral attitudes become the trademark of this era.

The above explanation does not mean that all the current aspects are destroying Indonesia's cultural order. Technological sophistication in the flow of globalization is a positive influence on the progress of the Indonesian nation. The positive influence of globalization can be seen in the political, economic, socio-cultural and educational aspects. Through the advanced the technology the governance could create an accountable, transparent and dynamic nuance. In the economic aspect, the freedom of foreign companies to invest in Indonesia, creates employment opportunities which are expected to reduce unemployment rates. In the field of social culture the society gets more disciplined, a high work ethic. In the aspect of education lots of positive impacts of human progress could be seen, as knowledge gained is not only from the school, campus, or other environment, but through advances in science and technology such as the internet and other social media, increasing the horizon of thinking. Globalization and foreign influence have become a natural force that affects all people on earth, something that is impossible to avoid. The only available choices are to deal with it carefully. Foreign influences can be likened to frightening germs, but as long as our nation has a strong immune system, the germs will not be a threatening force for the life of the nation and state.

The description of the two stanzas is a representation of the implementation of the hegemony theory supported by deconstruction theory, in which the ruling group that dominates the colonized group is depicted; while the interpretation of the stanza is carried out with the method of text destruction with the aim of arousing patriotism awareness which in turn benefits the future generations.

5. Conclusion

Maintaining Indonesian culture is an obligation for all Indonesian people. Globalization cannot shift the existence of Indonesian culture which can undermine Indonesian values and norms. This is the main theme in *Mabuk* poem illustrated in the results of the analysis. Social Exclusivism is a significant concept in the community, where the majority dominates minority groups in all aspects of social life. With this concept, an awareness of the nation and state must be enhanced by the exposure of the collapse of cultural identity and values in Indonesia. Both of these findings are the basis for the formation of a counterhegemoni which will then provide solutions to existing problems.

The concept of Gramsci's hegemony can actually be traced through the explanation of the basis of class supremacy. The supremacy of groups in society shows its existence in two

ways, namely through domination and intellectual leadership. These two groups will continue to subdue each other. Usually one social group dominates opposition groups in various ways, including the power of weapons to paralyze them. On the one hand, social groups led by the intellectuals will try to fight the domination of the regime through the mobilization of kin groups, civilians and other community-based stakeholders. One hegemony can be destroyed and replaced by another social group that has a dominant position, resulting in a new ruling elite.

Thus the theory of counterhegemony is used to provide solutions to cultural problems that include the lifestyle of Indonesians deviated from their originality. Through the poem, Amir Hamzah wants to motivate awareness from all the Indonesians to maintain the cultural and national identity so that the Indonesian people will not be swayed by various influences from outside, especially in this era of globalization.

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Doctor-Patient Interaction:
A Systemic Functional Analysis

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Abstract

One of the basic mediums in the interaction between doctor and patient in the treatment room is language. This paper, hence deals with the conversation in doctor-patients interaction in Pirngadi General Hospital in Medan, Indonesia. Clauses in the conversations were adopted as the main research data. The analysis is based on the theory of Systemic Functional Linguistics pioneered by Halliday (2004). The research was conducted by applying top-down approach from the analysis of the consultation in terms of context of situation that is concerned with *register variables* covering field, tenor and mode. Then, the analysis further focuses on the experiential function in terms of transitivity system covering the analysis of the processes used the participant functions involved and the interpersonal function covering mood and modality. The study was conducted by using descriptive qualitative method with triangulation. It refers to the use of multiple methods or data sources in qualitative research to develop a comprehensive understanding of phenomena. Triangulation is viewed as a qualitative research strategy to test validity through the convergence of information from different sources. The results of the analysis have revealed that social relation exists in the language used by the doctor and the patient in their interaction in which the doctor has more power over the patient.

1. Introduction

Researches about doctor-patient interaction have been conducted by some researchers or linguists using different theories and methodologies (see Valero-Garces 2002, Chimombo and Roseberry 1998, Wodak 1997, Myerscough 1992, Van Naerssen 1985, Coleman and Burton 1985, Labov and Fanshel 1977, and Coulthard and Ashby 1976). As doctor-patient interaction takes place in different institutional settings, such as hospitals or private clinics, a large proportion of time is spent in talking and listening. Being one basic medium of doctor-patient interaction, talking should play a crucial part in the process of patients' healthiness development.

There are differences between spoken and written discourses. Written language is often considered more complex than spoken language. Halliday (2001) argued that this is a misinterpretation. Spoken and written languages tend to display different kinds of complexity and each of them is complex in its own way. The difference between the two

modes as "written language tends to be lexically dense, but grammatically simple; spoken language tends to be grammatically intricate, but lexically sparse." Written language is likely to consist of a larger number of lexical items in each clause, which makes the clauses lexically dense; whereas spoken language is likely to line up more clauses and add subordinate clauses to elaborate the details, which makes the clauses grammatically intricate (Halliday, 2002).

2. Literature Review

A useful methodological framework for studying language in context, whether it be the context of science, advertising, children's nursery rhymes, or indeed any other context of situation, is offered by Systemic Functional Linguistics (SFL). SFL describes "language in use" rather than language as a "set of generalized rules detached from any particular context of use" (Thompson, 2004: 1). Language and context are inextricably linked according to SFL theory, and such a model is therefore useful in identifying and describing text types. The SFL approach divides language into three semantic functions, or metafunctions, which together represent meaning as it is construed in language. The three metafunctions are (1) ideational metafunction, (2) interpersonal metafunction, and (3) textual metafunction.

In each metafunction, an analysis of a clause gives a different kind of structure composed from a different set of elements.

(1) The ideational metafunction is about the natural world in the broadest sense, including our own consciousness, and is concerned with clauses as representations. In this type of metafunction, a clause is analysed into (1) Process, (2) Participants, and (3) Circumstances, with different participant types for different process types. Experiential meaning is concerned with the "things" that we can talk about, and logical meaning with the interdependency relationships that language allows us to construct between these things. It is important to note that logical meaning is concerned with the logic of a language and not with formal or mathematical logic which is based on and develops from logical expressions of language. Ideational meaning is realized in what Halliday refers to as the transitivity system and systems concerned with the interdependency relations between units in a clause complex.

(2) The interpersonal metafunction is about the social world, especially the relationship between speaker and hearer, and is concerned with clauses as exchanges. Interpersonal meaning is mostly realized in the mood and modality systems of a language. Ideational meaning is concerned with what has traditionally been referred to as semantics. It is concerned with the way in which language mediates about the reality which we assume to be in us and around us, both real and imagined; it is concerned with the way in which language serves as a model of reality. It can be subdivided into experiential and logical meaning.

(3) The textual metafunction is about the verbal world, especially the flow of information in a text, and is concerned with clauses as messages. Textual meaning relates to the way in which language makes links with itself and with the situations in which it is used. Speech (and writing) is not just a random collection of words that are unrelated 1) to what the speaker (or someone else) has just said (or written) or 2) to the context in which they are uttered. Textual meaning is made manifest in the resources that allow the speaker to create a coherent text, one that makes sense in the context in which it is being uttered and in the context of what has been uttered and will be uttered. It is mostly realized in the theme and information focus system. These types of meaning are referred to as "metafunctions"

because they are a result of a number of very broad and abstract uses that language has evolved to serve.

The metafunctions can be seen as the "interface" which links language to other semiotic systems, they provide a link between language and what is outside language (Thibault 1987: 608). They link up with another interface, the context of situation, which is defined by Halliday (Thibault 1987: 610) as a "generalized semiotic construct": The context of situation is a generalized semiotic construct deriving from the culture) something that is recognized by the members as a form of social activity that they engage in. Contexts of situation are characterized by Halliday (e.g. 1978: 61-62, 142- 145, 221-230; Halliday & Hasan 1985: 12-14, 56-69) in terms of three dimensions: 1) field, 2) tenor, and 3) mode, each of which can be simply glossed as 1) what is happening, 2) who is taking part, and 3) the role of language in the linguistic contact.

2.1 Transitivity System

Thompson (2014: 94) mentions the term transitivity will probably be familiar as a way of distinguishing between verbs according to whether they have an object or not. However, it is used in a much broader sense. In particular, it refers to a system for describing the whole clause, rather than just the verb and its object. It does, though, share with the traditional use a focus on the verbal group, since it is the type of process that determines how the participants are labelled: the 'doer' of a physical process such as kicking is given a different label from the 'doer' of a mental process such as wishing. At this informal level 'doer' seems less appropriate as a label in the case of the mental process.

The functional configurational realization of the transitivity system, in its most canonical format, is presented in Figure 2.1:

TRANSITIVITY CONSTITUENTS	Participant	Process	(Participant)	(Circumstance)
CLASSES THAT INSTANTIATE CONSTITUENTS	Nominal Group	Verbal Group	Nominal Group	Adverbial Group or Prepositional Phrase

Figure 2.1 Configurational realization of transitivity

2.1.1 Process

At the layer of the transitivity system, the clause is analyzed for its potential to represent both the outer and the inner worlds of human beings, which is what the ideational metafunction does. The representation of reality is achieved by means of a set of processes, along with their participants and the circumstances in which they unfold.

In the transitivity system, there are six types of process, i.e. (1) material, (2) mental (cognition, perception, affection), (3) relational, (4) behavioral , (5) verbal, and (6) existential. The participants related to each are: Material → Actor (obligatory) and Goal (optional); Mental → Senser and Phenomenon (both are always potentially present; either may, however, be implicit); Relational → Attributive type: Carrier and Attribute OR Identifying type: Identifier and Identified; Behavioral → Behaver; Verbal → Sayer, Verbiage, Receiver, Target; Existential → Existent.

Process type	Category Meaning	Participants
material: action event	'doing' 'doing' 'happening'	Actor, Goal
Behavioral	'behaving'	Behaver
mental: perception affection cognition	'sensing' 'seeing' 'feeling' 'thinking'	Senser, Phenomenon
Verbal	'saying'	Sayer, Target
relational: attribution identification	'being' 'attributing' 'identifying'	Token, Value Carrier, Attribute Identified, Identifier
Existential	'existing'	Existent

Figure 2.1.1 The Process type Category Meaning Participants (Halliday, 1985: 131)

2.1.2 Participant

There are two participants in mental processes, namely Senser and Phenomenon. Halliday and Matthiessen (2004: 201) state that Senser is "the conscious being that is feeling, thinking, wanting, or perceiving" and that Phenomenon is "that which is 'sensed'– felt, thought, wanted or perceived" (2004: 203). Halliday and Matthiessen (2004: 205) state that Phenomenon in emotion verbs in mental processes is typically a thing, fact and situation. Mental processes usually constitute by Senser that is followed by Process and Phenomenon. This pattern of participants order constituent can be accepted as an active form of mental processes. On the other hand, Halliday and Matthiessen (2004: 200) state if there is an active form in mental process, there is also a passive form of mental process, with phenomenon as the fronted element, followed by Process and of course, Senser, as in data.

Frank	*loves*	*science*
Senser	*Process: Mental*	*Phenomenon*

2.1.3 Circumstance

Circumstances are elements that can be found in all six processes in functional grammar, especially in mental processe. Circumstances are optional participants in mental processes. It means that it is nothing necessarily needed former a mentally process to have a Circumstance element. Halliday and Matthiessen (2004: 260) mention Circumstances refer to examples such as the location of an event in time or space, its manner, or its cause, and these notions of when, where, how, and why the things happens provided by... explanation, by linking circumstance to the four WH-forms that were adverbs. In additional, Eggins (2000: 237-239) states that there are seven elements of circumstantial that can be found in processes, i.e.(1) Extent; (2). Location; (3). Manner; (4). Cause; (5). Accompaniment; (6). Matter; and (7). Role. Circumstantial element of extent answers the question about duration (How long? and How many times?) and spatial distance (How far?) is called Extent circumstance. Circumstantial element of location answers the question about temporal (When?) and spatial (Where?). Circumstantial element of manner answer the question about means (How? and Whit what?), quality (How? and How –ly?), and comparison (What...

like?). Circumstantial element of cause answers the question about cause (Why?), reason (What for?), and behalf (Who for?).

Circumstantial element of accompaniment answers the question of *with whom*; circumstantial element of matter answers the question of *what about* and circumstantial element of role answers the question of *what as*.

3. Research Method

There are four aspects that should be mentioned in this part, i.e. (1) The triangulation, (2) Types of Triangulation Used, (3) Data collection procedures, and (4) Data analysis.

3.1 Triangulation

In this analysis, the concept adopted is triangulation. Patton (1999) mentions triangulation refers to the use of multiple methods or data sources in qualitative research to develop a comprehensive understanding of phenomena. Triangulation also has been viewed as a qualitative research strategy to test validity through the convergence of information from different sources. Denzin (1978) and Patton (1999) identified four types of triangulation: (a) method triangulation, (b) investigator triangulation, (c) theory triangulation, and (d) data source triangulation. Since "different methods have different strengths and weaknesses" (Gillham, 2000) the "effectiveness of triangulation rests on the premise that the weakness in each single method will be compensated by the counter-balancing strengths of another" (Jick, 1979). With triangulation, researchers can use two research methods to decrease the weaknesses of an individual method and strengthen the outcome of the study (Denzin 1978, Sharif and Armitage 2004).

Hence, triangulation can potentially elevate researchers above personal biases that emanate from a single methodology.

3.2 Types of Triangulation Used in this Study

Three types of triangulation that have been employed in this paper, i.e. (a) data triangulation, (b) theory triangulation, and (c) methodological triangulation. Data triangulation involves collecting and using data from male, female, patients as well as male doctors in public/general hospital in Medan city. For theory triangulation, SFL has been employed as theoretical tools. Methodological Triangulation is defined by Kimchi et al. (1991) as the use of two or more research methods in a single study. The difference can be at the level of design or data collection. LoBindoWood and Haber (1998) identified two different types of methodological triangulation: the within method triangulation which is used when the phenomenon being studied is multidimensional; and the across method or between method triangulation which involves combining research strategies from two or more research traditions in the same study.

The data were collected from Pirngadi General Hospital in Medan in the forms of recordings. Then these records were transcribed. There were two Transcripts of doctor-patient interactions, i.e. Transcript 01 consists of 27 clauses (doctor=15 clauses and patient=12 clauses); and Transcript 02 consists of 94 clauses (doctor=81 clauses and patient=13 clauses). So, the total clauses analyzed in this paper were: 96 clauses uttered by the doctor and 25 clauses uttered by the patients. All of the clauses were categorized as clause simplexes.

The reasons of selecting these data were two folds. First of all, a live record of a doctor-patient interaction at a consultation in a particular place and time can provide both pictures and sound which serve much better than a written text in seeing how interactants create the discourse and what language patterns occur in the context. Then, the second reason was the data resource convenient to access on quality from various viewers.

4. Results and Discussion

In order to get the results of the analysis on the Transitivity systems of the data (doctor-patient interactions), all of transitivity elements exist were analyzed, i.e. (1) Process, (2) Circumstance, and (3) Participants. The target of the analysis was to get the dominant uses of the transitivity elements in both doctor and patient clauses.

The following Tables show all the processes used in doctor-patient interaction:

Tabel 1: Process Types of clauses uttered by the doctor

PROCESS	DOCTOR	%
Material	26	27.08
Relational Identifying	19	19.7
Relational Attributive	4	4.1
Mental	34	35.4
Verbal	4	4.1
Behavioural	-	-
Existential	9	9.3
	96	100

Tabel 2: Process Types clauses uttered by the patient

PROCESS	PATIENT	%
Material	7	28.8
Relational Identifying	4	16.0
Relational Attributive	2	8.0
Mental	10	40.0
Verbal	2	8.0
Behavioural	-	-
Existential	-	-
	25	100

The following is the comparisons of Process types in both doctor and patient clauses in the form of graphs:
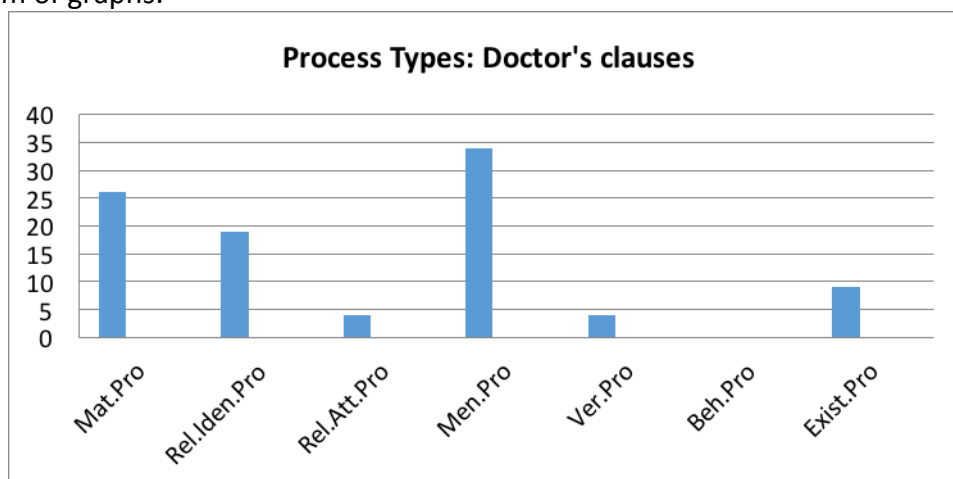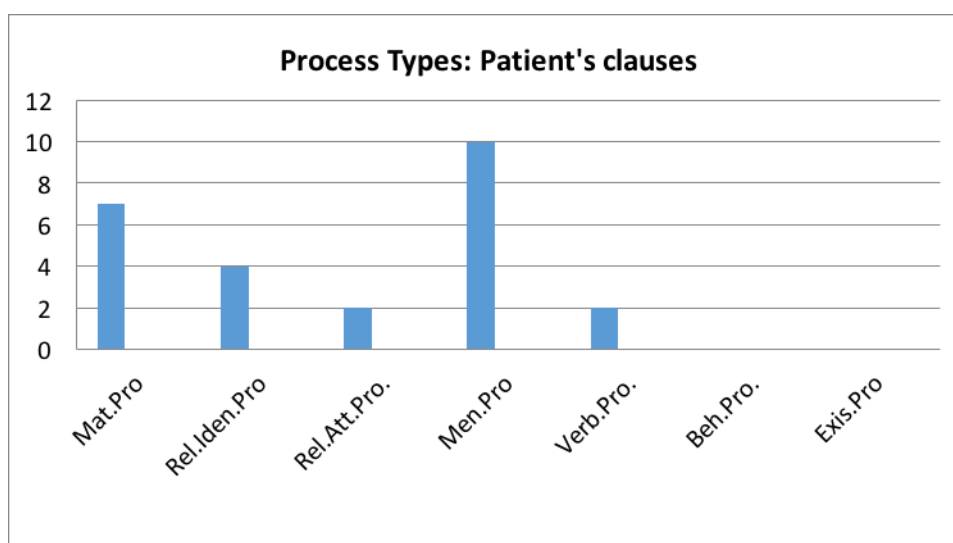
Table 1 deals with the number of each process found in doctor's clauses. It figures out the comparison amongst the processes found in clauses uttered by the doctor. The total number of processes found in these utterances spread out in 96 clauses. In this case, Mental Process was dominantly used by the doctor, i.e. 35.4%. The other three processes frequently used were Material Process=27.08%, and Relational Identifying Process) = 19.7%.

In comparison, Table 2 deals with the number of each process found in patient's clauses as the respond in the interaction. It figures out the comparison amongst the processes found in clauses uttered by the patient. The total number of the processes found in these utterances spread out in 25 clauses. In this case, Mental Process was dominantly used by the patient, i.e. 4.0%. The other three processes frequently used were Material Process= 28.8%, and Relational Identifying Process) = 16.0%.

By identifying the number of the overall processes, it can be summarized that the doctor and the patient have the same domination in the use of the major transitivity systems, i.e. 82.1% processes. Mental Process = 35.4%. Material Process= 27.08%, and Relational Identifying Process) = 19.7% in doctor's clauses from 84.8% processes there were 40.0% for Mental Process 28.8% for Material Process, and 16.0% for Relational Attributive Process.

Overall across the four sources of data, 121 processes were uttered by both doctor (96 processes) and patient 25 processes. The doctor used 96 processes representing 79.3% of the total whilst the patient uttered 25 processes representing 20.6% of the total. In summary, the percentage difference reveals that in terms of transitivity system, the doctor apparently has the upper hand enabling him to control the course of the interaction.

In the matter of difference, the material processes uttered by the doctor (27.08%) different slightly from that used by the patient (28.8%). There is also a slightly percentage difference between the Relational Attributive Process uttered by the doctor (4.1%) and the patient (8.0%). However, there is major difference between the Existential Process used by the doctor (9.3%) and those of the patient (0 %). This shows that the doctors in their communication with their patients do a lot of factual things in the course of conversation in the treatment room. The doctor also seems to have responded well to the patients' emotional needs in the encounter. Both interactants used most of the process types (material, mental, relational, verbal, and except Behavioural Process). Therefore, it can be

concluded that the patient is given a voice to express her views and concerns in the encounter.

The samples of data of each process can be seen in the following:

1. *Bisa tambah obat batuk buk?*
   'Can you add the expectorant, Mam?'

Bisa tambah	*obat batuk*	*buk!*
Material Pr.	Goal	Actor

2. *Parah kali batuknya, dok*
   'The cough is very severe, doc'

Parah kali batuknya	*dok*
Mental Pr.	

3. *Obat yang sekali sebulan bisa dok? Untuk yang menggantikan apanya itu nanti, sekali datang.*
   'Can I have the medicine which is taken once a month, Doc? To replace it later, in one visit'

Obat yang sekali sebulan bisa dok?	*(yaitu)*	*untuk yang menggantikan apanya itu nanti, sekali datang.*
Carrier	Relational Pr.	Attribute

4. *Aku nanyak buk.*
   'I ask, Mam.'

Aku	*nanyak*	*buk*
Sayer	Verbal Pr.	Receiver

5. *Sekarang ibu ngeluhannya apa?*
   'Now, how do you feel Mam?'

Sekarang	*Ibu*	*ngeluhannya*	*apa?*
Circ.Lok Time	Senser	Mental Pr.	Phenomenon

6. *Tungkai mana buk? kanan apa kiri?*
   'Which leg, Mam? Right or left?'

Tungkai	*mana*	*buk?*	*kanan apa kiri?*
Existence	Exisistential Pr.		Circ.Loc.Place

7. *ini ada lagi*
   'There is one more'

ini	*Ada*	*lagi*
Carrier	Rel.Pro.Attr.	Cir.Extent

8. *Nanya dulu? Ini maksudnya apa ini?(kesana dulu..kesana dulu..)*
   'Asking first? What does it mean?' (go there first..go there first..)

Nanya	*dulu?*	*Ini*	*apa ini*	*maksudnya?*	*(kesana dulu..kesana dulu..)*

Verbal Pr.	Acc.Cont	Verbiage	Verbiage	Verb.Pro	Verbiage

9. *Normalnya 11.000 ya dok*
   'The normal amount is 11.000, isn't it, Doc?'

Normalnya	(adalah)	*11.000 ya dok*
Carrier	Rel.Attr. Pro	Attributive

5. Conclusion

The analysis in this paper brings out a number of differences between two short texts, i.e. utterances uttered by doctor and patient in their interactions. The results of the analysis show that there is a major difference in using some processes, i.e. between the Existential Process used by doctors (9.3%) and those by patient (0 %). This shows that the doctor does a lot of factual things in the course of the encounter. The doctor also seems to have responded well to the patients' emotional needs in the encounter. Both interactants used most of the process types (material, mental, relational, verbal, and except Behavioural Process). Therefore, it can be concluded that the patient is given a voice to express her views and concerns in the encounter.

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Teenagers' Perception
towards Language Use in Advertisement

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Abstract

This study aimed to investigate the teenagers' perception towards language use in advertisement. Advertisement is the best way to communicate to the customers. Advertisement helps the producers inform the customers about the brands they produce, and available in the market and the variety of products useful to them. Advertisement is for everybody including kids, young and old. It is done using various media types, with different techniques and methods most suited. Advertisement is of great importance for any business activity as it attracts people to use the particular service. Most of the business men are using various different means of communication to reach people around the world and turn them into leads that can be further turned into potent customers. Visual content and design in advertising have a very great impact on the consumer, but it is language that helps people to identify a product and remember it. The research is done by means of descriptive qualitative method supported by questionnaire in data collection procedures. The results show that the perceptions of teenagers towards advertisements are the language used is simple and easy to remember, and advertisements function as reminder.

Keywords: advertisement, teenager, language use, visual content.

1. Introduction

Human beings interact with one another by using a medium of communication called language. Language has an important function to all societies because it is a means of communication that enables them to understand one another. Through language, the speakers can identify themselves as well as view their language as a symbol of their identity. It is a medium through which a person delivers his or her ideas to the world.

Learning a language is all about knowing how to communicate with a different section of people on the other part of the world. By this, it is clear that language plays an important role in the world of trade, international agendas and many other activities. Language also influences a person's life not by its literature but by its people who speak the language. With the globalization gaining ground in Indonesia, particularly from the last decade, knowledge of foreign language, especially English has become all the more essential to communicate better with the outside world as it is the language for trade and commerce.

In the expression of culture, language is a fundamental aspect. It is the tool that conveys traditions and values related to group identity. The purpose of this paper is to show that a common language is one of the most important features of a community, and the ceaseless

use of the same language is the most certain proof of the historical continuity of a community. This function is strongly related to the social nature of a language, whereas there are interdependency and mutual conditionality relations between language occurrence and a society with its inherent culture.

Language is a means to communicate with other people. Language always develops from time to time because of the social conditions and the human need. Chaika (1994) states that language cannot be fixed at any point. It develops based on the need and the wish of the speakers. Every normal speaker has abilities to make up new words, use old words in a new way, compose sentences they have never heard before, and combine sentences into wholly new discourses.

Cases occur when someone deals with the language variants related to language choice because he needs extra efforts to figure out the meaning. Chaer and Agustina (2010) distinguished variations or variants of language based on speakers and their use. Language variations based on the speakers refer to location, social position, gender, and time and those based on their use mean what language is used for, in what areas, what paths and tools, and how the situation is, formal or non-formal. Eckert (1981) also distinguishes language variations that reflect their speakers and use. Based on the speakers, language variations divide into regional variations and social dialects, gender and age, ethnicity and social networks and language changes. Language variations based on their uses divide into language styles, contexts, and registers. Its function is in the communication of culture, propriety, and stereotypes. Eckert (1981) asserts that the study of language diversity is an essential part of sociolinguistics. This is because sociolinguistics is related to social factors. Language varies from one place to another, from one social group to another and from one situation to another. In general, language is used for public communications; however, there is a certain type of language used for a certain purpose in public such as the use language in advertisement or simply advertisement language, which is at the same time the focus of this research.

Advertisement is a medium to introduce products, not apart from the language use. The use of attractive language is important in advertisements because the success of an advertisement is not only because of the product factors but also the right use of the language. Dictions and sentences used in advertisements are strategies to get the attention of consumers. Clear language and diction that are easy to remember are the advantages of the products offered. This is where consumers start looking for everything related to the advertisement. However, the language to be used in a certain advertisement, how modern it is, should be adjusted to the customary law as a reflection of ethics; as stated by Purwarno and Suhendi (2018) that the modernization of life cannot omit the customary developed in the society.

Advertisements are all around. They are on television, in magazines, on the Internet, and plastered up on large billboards everywhere. Advertisements are nothing new. Many individuals have noticed them all of their lives and have just come to accept them. Advertisers use many subliminal techniques to get the advertisements to work on consumers. Many people do not realize how effective advertisements really are.

According to Shimp (2007: 246), there are five important factors which determine the purpose of advertisement in terms of marketers' communication with consumers. He listed these five factors as follows: "(1) informing, (2) influencing, (3) reminding and increasing salience, (4) adding value, and (5) assisting other company efforts." That is to say, the first most important aspect is informing people which means that the company needs to enhance

the awareness of the consumer about their products by mentioning its advantages and features. Advertising also affects the products in two ways: 1) basic demand which builds the consumers' desires for old products of the company and 2) a new brand of the company. In addition, effective advertising can retain consumers' mind fresh about the image of a brand which develops the trace of the memory where consumers have to choose between two or more products. Moreover, it may change the product quality, create new, well-designed and elegant product and change consumers' view towards the product. Lastly, by effective advertising program, company may save money and time.

2. Literature Review

Advertisement language is a part of a language with the aim of attracting attention with diction, special stylistics, easy to remember and short. As for advertisement, the promotion is of goods, services, companies and ideas that must be paid by a sponsor. Advertisement is one of the things that are essential in overall promotion. Advertisement uses language, whether it is spoken, written, or just merely symbolic. This concept is then supported by Pardi, et. al (2018) stating that advertisement is a media used in promoting a certain product to convince the attention and interest of consumers to purchase products.

Advertisements are able to remind and confirm the product advertised. Each advertisement gives rise to a catcher element in the form of sound (audio), image (visual), and language (verbal). All these elements are very important so that one day, by just hearing, seeing, or reading the reminder, consumers are directly connected to the product being advertised. To achieve visual reminder effects, often the image display is exploited by ignoring relationships with certain aspects. Verbal reminder effects are created using local language expressions. The success of an advertisement begins with the success of a copywriter. An advert writer is required to have adequate language proficiency. With adequate language proficiency, Ad script writers can play the language to get the effect desired. The advertisement is of various types. Almost every public goods and services need is advertised in print or electronic media. The use of advertising language in forms that seem odd and unreasonable must be avoided.

Kannan and Sarika Tyga (2013) state that advertising is the best way to communicate to the customers. Advertising helps the producers inform the customers about the brands they produce, and available in the market and the variety of products useful to them. Advertising is for everybody including kids, young and old with four objectives: Trial, Continuity, Brand Switch and Switching Back. Trial covers all the efforts to introduce the product; Continuity, to preserve the existence of the product; Brand Switch, to persuade the customers to choose the product and Switching Back, to persuade the former customers to be back to the product.

3. Research Method

The methods for empirical investigation in the study include teenagers' interview, and field observation. Arikuntoro (2010) states that descriptive qualitative method was one used to make descriptive of situation, even or accumulate the basic data. This means that this research found the evidence to prove the truth of a certain theory but did not intend to find a new theory. Bogdan and Biklen (1982) states that descriptive means the data collected were in the form of words rather than numbers. Descriptive qualitative design tried to analyze the data with all of their richness as closely as possible to the form in which they

were recorded and transcribed, and the written result of the research contains quotation from the data to illustrate and substantiate the presentation.

This study involved the teenagers in Langsa as research subject. The subjects here are male and female teenagers. The main data were taken through observation technique. The data was collected by using recording and field notes.

3. Results and Discussion

The results show that in advertisements
1. Language used is simple, clear and easy to remember.
2. Simple sentences, not complex or compound are used.
3. Declarative statements are used.
4. Straightforwardness in conveying messages.
5. Persuasive in nature.

The language used in advertisement is easy to understand and remember. Dictions used lead to slogans that are used in everyday conversation. Slogan sentences are creative and also not outdated so that people feel easy to remember. The use of a slogan that is successfully attractive, could be seen from how far the community knows the slogan. If the slogan succeeds, just by listening to the slogan, people will know the type of product that uses the slogan. The slogan used is associated with teenagers, because teenagers are creative generations.

Simple language is supported by the use of simple sentences. Compound sentences are not used because they can give an ambiguous impression. Messages or advertisement contents are also easy to understand because they are right on target. Advertisement has the nature of persuading consumers to use the product offered.

Perception which refers to the use of simple language is easy to understand and the contents of a clear message in the advertisement reaches 70%, the remaining 20% express disapproval and 10% give no answer.

The structure of the advertisement text consists of titles that are generally located at the top of the advertisement text, the product name being promoted and the description of the product itself which is basically the core of this advertisement text. While the characteristics of advertisement text and linguistic rules of advertisement text include: persuasive language, pronouns or first-person point of view and attractive images.

The respondents stating that the advertisement has a persuading nature reach 90%, while the remaining 10% have no idea. An advertisement will be very effective if the sentence used can persuade or make people interested in buying or enjoying the product offered.

Advertisements that have appeal include advertisements that are useful to provoke responses from consumers. In order to be attractive, the advertising material is translated into advertisement execution. In this case, the category used are rational and emotional, or a combination of both.

The language of advertisement is persuasive. It always tries to arouse the emotions of readers or listeners. The goal is that the target audiences or consumers do something or act according to the advertisement's mandate. Therefore, in the language of advertisement, words used are in the form of seduction, advice or solicitation that can cause curiosity. The packaging of the product is made interesting and placed appropriately and surely the advertisement succeeds in influencing the reader or the listener.

4. Conclusion

Advertisement text is one of the promotion media that is effective in marketing various products to consumers because of its broad and massive reach. The aim is to introduce a product, both goods and services to the community, in order to attract public attention to recognize, buy, to consume or use the advertised product. Competition in the advertising sector has been increasingly sharp since television. However, print media still has its own market share and remains a target for producers in advertising their products.

Simply put, the notion of advertisement text is as a message that offers a product that is addressed by a society through a medium. However, to distinguish it from ordinary announcements, advertising is more directed at persuading people to buy. Advertising has several functions, namely as follows.

1. Information
2. Persuasion
3. Reminder

The language used can be understood by all audiences, especially teenagers. Regarding the use of language, 70% agree and this shows that the perception of teenagers on the use of simple and targeted language is very large. Regarding the nature of advertisement, teenagers agree that advertisement is persuasive (80%). From these two points of perception, it can be summarized that the advertisement also functions as a reminder.

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Error Analysis of Subject-Verb Agreement
Made by Students in Meurandeh Langsa

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Abstract
This research aimed at identifying the subject-verb agreement errors in students' writing. This research applied a descriptive research. The data were collected through test and non-test instruments. Test instruments were conducted through writing test and non-test instruments were through questionnaire and interview. The data obtained from both test and non-test instruments were conducted by employing descriptive analysis. This research analyzed students' narrative writing based on Surface Strategy Taxonomy proposed by Dulay, Burt and Krashen (1982). This result revealed the types of error in subject-verb agreement in the students' narrative writing covering omission, addition and misinformation. In conclusion, the students involved in the research made a number of errors. It was found that the students' ability to use subject-verb agreement in English was still low.

Keywords: narrative writing, agreement, omission, addition, misinformation.

1. Introduction

Language skill consists of four aspects: listening, speaking, reading and writing. The last skill (writing) comes at the end of one's mastery over the other three skills. Writing is not an inborn skill. It must be learned and practiced in a formal instructional setting. This skill needs the learner to generate ideas and transfer them into text. The gravity of difficulty goes up, because a learner has to consider the grammar, writing convention of the target language and the like of the target language systems. Thus, grammar is a significant aspect of language that a learner has to develop and master among all other aspects of language. Grammar is a set of language rules governing the sounds, words, sentences, and other elements. In a restricted sense, grammar refers only to the study sentence and word structure (syntax and morphology), excluding lexical and pronunciation. The grammar of English, which is a foreign language for most Indonesians, deserves more focused attention. It can be assumed that Indonesian learners of English must have difficulties in learning English grammar. They must have committed errors in the way of developing competence in EFL.

Students of higher education are expected to be able to use English to write sentences, paragraphs, or even essays well. The sentences written by the students are expected to be not only grammatically correct but also semantically acceptable. Grammatically correct sentence means that the sentence should follow the rules of the language. Meanwhile, semantically acceptable sentence means that the sentence should be meaningful and far

from ambiguity. This requirement is in accordance with their level of education. They are required to do so because as university students, they are exposed with so many academic works to complete.

This research was on subject verb agreement. The Researchers made questionnaires and descriptive paragraph related to subject verb agreement. To this matter, questions were formulated as follow:

a. What kinds of subject-verb agreement errors were mostly made by the students in writing paragraph?

b. What types of error did they make in their descriptive writings concerning the subject verb agreement?

2. Literature Review

2.1 Error

Error is the systematic deviations done by learners who have not mastered the rules of the target language. It happens repeatedly as an unconscious process. Errors are systematic and predictable (Ellis, 1995: 26). Errors reflect a lack of underlying competence in the language they learn. Unlike error, mistake is related to language performance. The learners have known the correct rules, but they are unable to perform their competence. Mistakes can be caused by slip of the tongue and physical condition, such as fatigue, lack of attention, and strong emotion. An example of a mistake is the slip of the tongue done by someone when he wants to say mood but he wrongly utters the word moon.

However, errors are the part of natural process in learning a language (Harmer, 2007) and play a crucial role for the learners to uncover the rules of target language by the feedback they get on the errors (Ellis and Barkuizen, 2005).

2.2 Subject Verb Agreement

Every sentence needs agreement grammar. According to Mas'ud, agreement grammar is very important to be learnt if someone wants to understand and use English in written and spoken well (Mas`ud, 1996). It means that agreement grammar is needed in written and spoken English. Agreement grammar will help the reader or listener to understand the clear meaning of sentences.

According to Mas'ud (1996), agreement (concord) is agreement between the subjects with its verb (predicate). Similarly, Leech (2006) states that concord is a relation between two elements such that they match one another in terms of some grammatical feature. It means that agreement is a relation between two elements that should agree to each other, for instance the agreement between the subject and the verb used in a sentence.

From the explanations above, it is clear that subject-verb agreement is the agreement between subject and verb. If the subject is singular, the verb is also singular and if the subject is plural, the verb is plural, too because the meaning of a sentence will be ambiguous without the subject and the verb that agree to each other

2.3 Subject Verb Agreement in Simple Present Tense

According to Eastwood (1994), there is an agreement in present tense verb with the subject. Then, he adds that a third-person singular subject takes a verb with the suffix -s or -es. It means that the verb in the simple present tense should agree to its subject. In verbal form, the subject is followed by a verb and do or does is used as the auxiliary for all subjects

in the negative or question sentence. In the nominal form the subject is followed by an adjective, a noun or an adverb and instead of a verb it makes use of the copular verb *to be*.

2.4 Subject Verb Agreement

According to Eastwood (1994), there is agreement with *be, have*, and a present-simple verb. It means that subject-verb agreement of simple past tense is in nominal form.

2.5 Subject Verb in Present Perfect Tense

According to Eastwood (1994), there is agreement with *be, have,* and a present simple verb. It means that *be* and *have* are used in the present perfect tense for nominal and verbal form.

3. Methodology

In this research, descriptive research was conducted through analyzing errors of students' writing. The aim of this research is to describe the reality behind the phenomenon. The participants of this research were students in Langsa. In collecting the data, the researcher used three kinds of data collections: questionnaire, test, and interview. In this research, the main instrument was test. The researcher administered a test to the students to construct some paragraphs which were used as the data to be analyzed descriptively. Therefore, the researcher only constructed the instruction to do the test. Questionnaire was given to the participants in order to look for additional data that can support the data, which had been found through interview and document. It was needed because some students could not answer obviously in the interviews. It was written in form of multiple choices. Interview was conducted in conversations with a particular purpose. 10 participants were interviewed to know the condition of the participants. After doing data collection processes, the researcher analyzed the result of the interview and the document by using analytical descriptive method. In other words, the researcher described the data in sequence language through narrative form. The researcher identified students' errors from the result of the participants' answer sheets, especially whether the subjects agree to the verbs or not.

4. Result and Discussion

The results of the questionnaire were presented in the following tables

Table 1
The Student's Problem on English lesson

NO.	STATEMENT	OPTIONS	FREQUENCY
1	*Apakah anda menyukai pelajaran bahasa inggris?*	*Ya*	4
		Kurang Suka	4
		Tidak	2
	TOTAL		10

Table 1 show that 6 students do not like subject verb agreement lesson and there are two students who like subject verb agreement lesson. Based on this information, the researcher concluded that most of the students had problems in studying English lesson. It

means that it is not surprising if they do not really master in using subject-verb agreement in constructing grammatically correct sentences.

Table 2
Students' Opinion about Subject-Verb Agreement

NO.	STATEMENT	OPTIONS	FREQUENCY
1	*Apa anda mengetahui atau memahami apa itu Subject-verb Agreement?*	*Paham*	4
		Kurang Paham	4
		Tidak Paham	2
	TOTAL		10

Based on the data of students' opinion about subject-verb agreement, there are 4 students who understand SVG and six students did not know SVG From this information, the researcher concluded that most of the students thought that subject-verb agreement was difficult.

Table 3
The Student Problem on English lesson

NO.	STATEMENT	OPTIONS	FREQUENCY
1	*Apa ada kendala atau kesulitan saat menentukan Subject verb Agreement?*	*Ya*	7
		Tidak	3
	TOTAL		10

Here are the students' problems on subject-verb agreement; 7 students had problems and 3 students had no problems on subject-verb agreement. Based on this information, the researcher concluded that most students still got difficulty in using subject-verb agreement.

Table 4
Students' Opinion about Subject-Verb Agreement

NO.	STATEMENT	OPTIONS	FREQUENCY
1	*Menurut anda penting atau tidak anda mempelajari Subject Verb agreement?*	*Sangat Penting*	2
		Penting	7
		Tidak Penting	1
	TOTAL		10

Students' response on how important to learn subject-verb agreement was; 2 students assumed that it is very important, 7 students thought that it is important and 1 student said that it is not important. Based on this information, the researcher concluded that most of the students thought that learning subject-verb agreement is very important.

Table 5
Students' Opinion about Subject-Verb Agreement

NO.	STATEMENT	OPTIONS	FREQUENCY
1	*Solusi Seperti apa yang anda lakukan ketika mendapatkan kesulitan dalam menentukan Subject verb agreement?*	*Bertanya pada Guru*	4

		Bertanya pada Teman	4
		Belajar lagi	2
	Total		10

Table 5 indicates students' alternative if they faced difficulties in learning subject verb agreement; 4 students asked teachers; 4 students asked friends; 2 students learnt about subject verb agreement again. Based on this information, the researcher concluded that most of the students tried to ask their teachers and friends when they got difficulties in studying subject-verb agreement.

4.1 The example of Student's Errors
Error Analysis from Informant by Senior high school
The example of paragraph test:
The Informant must translate this paragraph into English.

Kucing saya Meowy

Saya bertemu paman saya di Bandung, satu bulan yang lalu, dia memberi saya seekor kucing. dia seekor kucing yang sangat imut, saya sangat senang pada waktu itu. karena diberi hadiah seekor kucing, saya berinamanya meowy, dia sangat lucu. rambutnya putih dan berkelahi, karena sering dibersihkan. Meowy suka sepotong ikan, daging atau mungkin seekor tikus. ketika saya kembali dari sekolah, dia selalu menungguku.

Table B-1: sri mulia

No	Errors	Correct
1	I met *uncle	I met **my** uncle
2	It often is **wash** clean	It is often **washed** clean
3	Meowy **like** a piece of fish	Meowy likes fish

Table B-2: dio may asyra

No	Errors	Correct
1	**his** gave me a cat	**He** gave me a cat
2	**He's** a cute cat	**It is** a cute cat
3	I **am** very happy	I **was** very happy
4	I **give me a** name meowy	I **gave the** name meowy
5	Because **siring** cleaned	**it is often washed** clean
6	When I **returned** from school	I **came back** from school
7	**Two were** always **waiting** for me	**She always waited** for me

Table B-3: mirna

No	Errors	Correct
1	I **am** met my uncle **to** Bandung	I met my uncle **in** Bandung
2	**1** month*	**One** month **ago**
3	He **is give* the** cat	He gave me a cat
4	It is * cute*	It is a cute **cat**
5	Because give **surprise** *a cat	He gave me a cat as a gift
6	It is like **to*** fish, **beef** or maybe a mouse	Meowy likes fish, **meat** or maybe mouse

7	It is *waiting**	She **always waited for me**

Table B-4: pradhika pramudya

No	Errors	Correct
1	I met *uncle in Bandung	I met **my** uncle in Bandung
2	He give **my** a cat	He gave **me** a cat
3	It is a **cat cute**	It is a **cute cat**
4	I **am** very happy **this time**	I **was** very happy **at that time**
5	***My** *name meowy	**I gave the** name meowy
6	It often is washed*	It is often washed clean

Table B-5: intan syafira

No	Errors	Correct
1	I was very **excited**	I was very **happy**
2	I **was given** a cat	He gave me a cat as a gift
3	I *named him meowy	I **gave** the name meowy
4	Because* often in clean	Because **it** is often washed clean
5	When I **returned** from school	I **came back from** school
6	He *waited for me	She always waited for me

Table B-6: bagus

No	Errors	Correct
1	**She** is a cat	**It** is a cat
2	Her **white hair***	Her hair is white
3	**He** often *cleaned	**It** is often washed clean
4	Or **might b**e **a rat**	**maybe** mouse
5	When returned from school	I came back from school
6	He **was waiting** for me	she always **waited** for me

Table B-7: Ihwal Maulita

No	Errors	Correct
1	He give **my** a cat	He gave **me** a cat
2	It is cat a cute	It is a cute cat
3	I very happy **when my uncle give my cat**	He gave me a cat as a gift
4	**I always clean my cat**	It is often washed clean
5	Meowy **like eat** fish	Meowy likes fish

Table B-8: Dhea Arischa mustika

No	Errors	Correct
1	So cute	It is a cute cat
2	I *very happy when my uncle give my cat	He gave me a cat as a gift
3	**I always** clean my cat	**It is often** washed clean
4	Meowy **like eat** fish	Meowy **likes** a piece of fish

Table B-9: Muhammad rahul akbar

No	Errors	Correct
1	**She's** a cute cat	**It is** a cute cat
2	I **name meowy	I **gave the** name meowy
3	**She is** very cute, her *white hair	Very funny, her hair is white
4	**He** often *cleaned	**It is** often **washed** clean
5	**Might be** a **rat**	**Maybe** a **mouse**
6	When I **returned** from school	When I **came back** from school

Table B-10: Thaharah maulida

No	Errors	Correct
1	He **give my** a cat	He **gave me** a cat
2	It is **cat a cute**	It is **a cute cat**
3	**My** **name meowy	**I gave the** name meowy
4	**White hair	**Her** hair **is** white

Table 11. Summary of the analysis of frequent subject and verb agreement errors made by the student

NAME	OMISSION	MISINFORMATION	MISORDERING
Sri Mulia	3	1	1
Dio May Asyra	2	5	
Mirna		3	2
Pradhika Pramudya		4	2
Intan Syafira	1	5	
Bagus		5	1
Ihwal Maulita		3	1
Dhea Arischa mustika		3	1
Muhammad Rahul Akbar		5	1
Thaharah Maulida		2	2
TOTAL	6	36	11

Based on the above data, the students in Langsa still faced difficulties in subject-verb agreement. Two reasons were assumed that students still made some mistakes in SVA such as; the students thought that subject-verb agreement material was difficult. As a result, it was not surprising if they did many errors in the aspects of subject-verb agreement. Another reason was because they did not know exactly about the subject-verb agreement rules. They did not know well how to construct correct sentences.

4. Conclusion

Based on the analysis of the data and the description in the previous section, it can be concluded that the students in Langsa still had many difficulties in subject-verb agreement. The students had not mastered the use of recount text writing, which can be seen from the number of errors made. They did not know exactly about the subject-verb agreement rules. Although they have been taught about it before, they are still confused which one is used

when making grammatical sentences. The students are still confused in making an agreement between the subject and the verb. It could happen because in Indonesian language there is no agreement between the subject and the verb. The researcher would like to give some suggestions to students. For the students, they should do more exercises in learning subject-verb agreement and be active to ask the teacher or friends when getting difficulties in learning subject-verb agreement.

The result of this research also found three types of errors experienced by the students namely misinformation, omission and addition. The inter-lingual transfer, intra-lingual transfer, and misleading inputs have caused those errors. In order to overcome the problems, the teacher needs to employ breakthrough strategy/ approach in teaching the students. The activities must enable the students to improve their awareness of subject-verb agreement to write paragraphs in the present tense. It is hoped that by doing this, the students can accelerate their writing so that their English will function well.

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Language Choice Used by Chinese Family in Langsa

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Abstract
The research aims at identifying the language choice used by Chinese family in Langsa, the phenomenon that has long been seen in Chinese families: having tendency to choose Indonesian as the second language in their families even though they live in the Aceh region. This phenomenon is not only seen in the town but also in urban areas. The emergence of language selection is caused by the occurrence of language, social condition, and cultural tradition. The interesting thing to look at and study in connection with this phenomenon is that members in the family are from the Chinese ethnic group and speakers of native Chinese but the language used to communicate with the community in the chosen environment is Indonesian. The focus of this research is to analyze language selection Indonesia in a Chinese family in Langsa. The research is executed by means of descriptive qualitative method supported by the technique of interview to get deep information about the language choice.

Keywords: language choice, communication, interaction.

1. Introduction

Language is an important factor in human communication. The ability to use the language well is a sign of good interaction because the message in question will be forwarded and understood well. However, when someone allows a language to diminish, a person automatically loses a certain part of one's culture, prestige, and integrity. The choice of language in communicating is an important thing that must be considered by the speaker. The idea or desire of the speaker is sometimes accepted based on the choice of language. In traditional markets communication tools used are usually regional languages; the local language or the regional language of the trader. This will have an impact, both psychologically and economically on whether or not the buyer wishes. In every region in Indonesia there is a regional language used by the community as a means of communication and interaction within the group. Generally regional language is the first language by the community members in the area concerned. Therefore, it can be ascertained that every member of the community who lives in an area understands and is able to use the local language. However, this is not the case with the reality currently seen in Chinese community. In general, the second language chosen in Chinese families is Indonesian.

The phenomenon that has long been seen in Chinese families is the tendency to choose Indonesian as the second language in their families even though they live in the Aceh region. This phenomenon, particularly evident in urban areas and in recent times has also begun to be seen in rural areas (Alamsyah, 2007). The interesting thing to look at and study in connection with this phenomenon is that members in the family are Chinese ethnic and

speakers of Chinese native. But the language used to communicate with the community in the chosen environment is Indonesian. The focus of this research is to analyze language selection in a Chinese family in Langsa.

The research focuses on language choice used by Chinese family in Langsa, supported by means of interviews and conducted by applying descriptive qualitative method.

2. Literature Review

2.1 Contact Language

According to Thomson (2001) language contact is the use of several languages in the same place and at the same time, and this use will lead to language changes in the sense that one language can affect other languages. Once a new language is learned, it becomes available as part of the speaker. The language chosen depends on several factors that determine the choice of a particular language or use, such as topics, social scenes, relative speaker status, aspirations and feelings of their identity.

The concept of domain was introduced by Fishman (1991). Fishman suggests that this domain could be a useful as theoretical tool for analyzing the attitudes and behaviour of minority speakers on language. They also determine the choice of speakers and the use of language. Domain is an interactional situation where the use of a particular language is considered appropriate. This domain can be family, friendship, education, work, etc.

Brody (2008) reviewed that Winford has tested various types of language contact. He argues that different results come from different social situations; which means that language contact can be understood by considering the language domain used in talking.

Wesche (1994) shows that when two languages are interconnected the idea of bilingualism appears to cause problems such as language interference and bilingual individuals. He believes that language changes are influenced by extra-linguistic factors such as geography, indigenous groups, culture and ethnicity, religion, race, gender, age, social status, and rural vs population and urban.

2.2 Language Selection in a Multilingual Community

Although most of the world's population can only speak one language, a large number can communicate in two or more languages. Every time the speaker 'of two or more languages is united, a decision must be made about which language to use. It must be clear that many factors influence the choice of language, and can function properly with or against one another, resulting in a complicated interaction network making the task of describing any language selection program very difficult.

According to Giles (1987), the analysis of language selection in multilingual settings remains an important effort in sociolinguistic research. Early attempts by linguists and sociologists in describing the use of language in general quantitative terms have failed to explain the evidence for inter-community heterogeneity, individuals and opportunities. Theoretically, subtle tools are needed to explain why X languages are used in situation X, and why Y is used in situation Y.

Contrary to the widely held belief that language use is not systematic, sociolinguistics has been held as an axiom that "the choice of speaker between varieties is also arranged. It is systematically related to social relations, events or situations." Therefore, one of the fundamental problems in the social oriented linguistic discipline is why certain languages are chosen for use in certain situations, while other varieties are preferred in other

circumstances that Fishman (1964) has stated in his book widely cited in the title, ' Who speaks what language to who and when.

Language choice is the choice of words, phrases, clauses or other language sentences in the speaker's linguistic repertoire. For bilingual and multilingual, the emergence of language choices seems natural, automatic and unplanned. The speaker chooses the appropriate list, genre, style, media, or tone of voice in relation to the interlocutor (who), topic (what), context (where) and media (how) in each conversation. Bentahila (1983) states that language choice may be influenced by factors related to individual speakers, certain languages and their associations, or aspects of the social situation. It seems that certain choices can be influenced by a number of variables, perhaps from different weights.

Fasold (1990) argues that multilingualism serves as an interactional source for multilingual speakers. This means that one particular language can usually be used at home or with close friends, while other languages can be used for trade and trade, and even a third for dealing with government agencies.

Every speaker of any language has a variety of languages; Gumperz (1964) uses the term 'linguistic repertoire' to describe the various styles that an individual need to fulfil all or his communication needs in the most appropriate way. The ability of the speaker to choose varieties that are suitable for a particular purpose is part of his communication competence; the choice is not random, but it has been shown to be determined by aspects of social organization of the community and the social situation in which the discourse took place. In case bilingual or multilingual is not different from one language; it is just that a speaker must choose not only between different varieties of the same language, but also between two or more different languages.

David (2006) argues that language choice is triggered by such factors as social status, gender, educational attainment, ethnicity, age, occupation, rural and urban origin, speaker, topic, place, media and situation formality. This finding is supported by Fasold (1990), Spolsky (2004) and Mugambi (2003).

Coulmas (1997) explains that people make linguistic choices for various purposes. Individuals and groups choose words, registers, styles and languages to fulfil their various needs about communication of ideas, associations with and separation from others, domination or defence of domination. People are blessed with the ability to adapt their linguistic repertoire to new situations and build their language for a specific purpose.

Ferrer and Sankoff (2004) find that the language preference of a speaker is influenced by the dominant language because it is mostly bilingual and multilingual that can choose the dominant language as a communication medium as it gives them greater benefits, economic benefits, expansion of social networks and better opportunities. The choice of dominant language can be triggered by wider acceptance and function of the language. Dominant language affects the language of the choice of the speaker. More prestigious languages are usually preferred as communication media in various domains because of their wider social functions. Pillai (2006) shares the same perspective; Dominant languages can be used in the domain of formal and informal communication and help gain prestige, better economic access in society, authority and power.

Managan (2004) also believes that the choice of dominant language provides people with prestige and the opportunity to socialize more with others which leads to the possibility of expanding social networks and getting more economic success. Once someone becomes a member of a particular language group, this group becomes a social network and develops a sense of identity that can be revealed through language choices and ways of speaking.

2.3 Language Choice

Language choice is "a language as a whole" in a communication. The emergence of language selection is caused by the occurrence of language, social, and cultural contact so that a growing group of speech communities who have the ability to choose language or language code in a particular event, either maintaining the first language or shifting language to a new language or mixing first language and new language.

In other words, someone who chooses the language in his communication is actually applying his communicative competence or is showing his communicative performance. As a behaviour, the choice of language is essentially an action or behaviour in using selected language based on the available situation. However, for this study, the term 'language selection' is used practically to refer to communicative performance or language behaviour (language behaviour) even though language behaviour contains a broader range of understanding. In this case, Blom & Gumperz proposes two types of code choices:

a. Situational switching (situational switching) Situational transition is used to refer to language selection that depends on various aspects of the situation, including the degree of formality. As predicted, when the linguistic situation is formal and relatively free from personal problems, the variety of standard languages is chosen, while local varieties are chosen when the situation is informal.

b. Metaphorical switching. Metaphoric transition is used to explain the choice of language determined by the participants' relationships.

In a multiethnic and multilingual society, no one should only have one language code in the repertoire. What often happens, even, is that people will always be involved in inter-language contact or between dialects. To build social interaction to be quite smooth, people will try to apply social integration skills with the community groups where they live. The level of social (and psychological) integration of a person is assumed to be sufficient to determine the speed at which he conducts social accommodation, including language accommodation. Assumptions are based on the reality that one's willingness in association will determine much of the speed with which it is received by the interlocutor.

2.4 Language Selection Category

According to the language of Fasold (1984: 180) it is not as simple as we imagine, which is to choose "a language as a whole" (all languages) in communication. We can find people who have two or more languages.

For example, someone who carries the language of Aceh and Indonesian must choose one of the two languages when speaking to other people in communication events. In fact, in terms of choosing, there are three types of choices.

1. Choosing one variation of the same language (intra language variation), if an Aceh speaker speaks to the village head using Aceh language, for example, then he has chosen the first language.

2. Code switching, meaning using one language at a time, and using another language for other purposes.

3. Code mixing, meaning using one particular language by interfering with pieces from other languages. More will choose the language to be used

Before that, Giles identified three patterns of language usage:

1. the use of ethnic minority languages;
2. bilingual in dominant ethnic and language languages;
3. monolingual in dominant language.

Referring to Giles, it can be argued that a member of society is likely to apply the following language choices:
1. using local language / first (divergent)
2. using regional / first language and Indonesian (converging);
3. using Indonesian (convergent). This pattern of language selection is predicted to be found in research.

2.5 Determinants of Language Selection

Thomason (2001) identified four main factors that led to language selection, including:
1. Situations and settings, such as time and place;
2. Participants in interactions, such as: age, gender, occupation, socioeconomic status, origin, ethnic background, and their role in relations with other participants;
3. Conversation topics, can be in the form of topics regarding work, or actual events;
4. Interaction function which is a function of conversation in interaction.

From the explanation of the various factors above, what needs to be considered is that there is no single factor that can influence the choice of someone's language. The question is whether these factors have equal importance. Language selection research studies that have been carried out show that a factor occupies a position that is more important than other factors. Giles (1982) found evidence that the characteristics of speakers and speech partners were the most decisive factors in the choice of language in the community, while the topic and background factors were the less decisive factors in language selection than the participant factors.

Unlike Giles, Thomason (2001) found the most important determinant was the location where the speech event took place. In his research on the selection of Guarani and Spanish languages in Paraguay Rubin concluded that the location of interaction is:
1. Village
2. School
3. Public places determine the choice of community language.

In the village the speaker will choose the *Guarani* language, at school Spanish, and in public places, Spanish.

2.6 Language Choice used By Chinese Family in Langsa

In general language functions as a communication tool. One individual relationship and another individual cannot be separated from language as a communication tool. On that basis, language lives and develops with all its functions (Sudaryanto, 1993). Chinese people who live in Langsa learn the language of Aceh as a tool to communicate considering the local environment uses the language of Aceh. Another question in the interactive dialogue which is also quite interesting is, "Why do Chinese people, mothers, (sometimes also fathers) especially when shopping at the market tend to interact with the language of Aceh even though it can be ascertained that he does not know the market traders come from Aceh

ethnic or not. Likewise, traders will greet visitors in the language of Aceh even though he knows for certain that these visitors are Chinese, e ethnic speakers of Chinese. Such reality indeed deserves serious attention by language and cultural observers. This condition is also related to attitude. Managan (2004) says that attitude is a person's readiness to react to a situation or event faced. This readiness can refer to mentality or to a "behaviour" attitude. In addition, Managan (2004) says that attitude is mental and neural readiness that is formed through experience that provides a dynamic direction or influence on a person's reaction to all objects or circumstances that concern that attitude.

3. Research Method

This research was conducted in Blang Passeh Jln. Iskandar Muda Langsa Kota and the number of respondents we interviewed was 15 families. The subjects of this study were families who came from native Chinese descent.

This study took a sample of Chinese families in Blang Passeh in North Sumatra. The sample was 15 families. Arikunto (2005) says that the sample is part of the population (partially or representative of the population under study). The sample is part of the population that is taken as a data source and can represent the entire population.

Based on the description above, the researcher decided to use sample collection techniques by non-probability sampling. Non-probability sampling techniques according to Putrawan (1990) do not provide opportunities for each member of the population to be used as research samples. According to Putrawan (1990), purposive sampling is a sampling technique used by a researcher if he has certain considerations in taking the sample or determining the sample for a particular purpose. The sample that is the source of data is the Chinese family that is not passed through the city.

Based on the problems examined, the method used in this research is qualitative descriptive. Descriptive research method is the method used to analyze the events that occur at the time of the research. Descriptive research is a research method that is done to obtain an overview of the circumstances that occur in the present or ongoing. Qualitative descriptive method is a method used to describe the situation and the basic data.

4. Results and Discussion

The results showed that of the 15 Chinese families interviewed said that generally they choose Indonesian as a tool for communicating with people they meet on a daily basis, as Langsa City is a multilingual city inhabited by various tribes although the city of Langsa itself is a part of the provinces of Aceh but in general, most of the residents in Langsa use Indonesian as a medium for communicating with other citizens; therefore, the Chinese say they prefer Indonesian as the second language in their family. And out of the 15 respondents there were 4 heads of households who said they preferred the language of Aceh as their second language because they had lived in Langsa Aceh for a long time and they were interested in the language of Aceh to learn. They said that they did not specifically study the language of Aceh, this is all caused by the environmental factors where they are living using the language of Aceh. From this they are used to listening then can speaking Aceh even though not all the words they can say. This is because they like to shop in traditional markets in the city of Langsa. And the reason they do not choose Indonesian as a second language in their families is like other Chinese families because they think their children can learn Indonesian in their own educational environment and places. Then Indonesian is the connecting language for communicating with people who have different regional languages.

4. Conclusion

Language choice is "a language as a whole" in a communication. The emergence of language selection is caused by the occurrence of language, social, and cultural contact so that a growing group of speech communities who have the ability to choose language or language code in a particular event, either maintaining the first language or shifting language to a new language or mixing first language and new language.

Someone who chooses the language in his communication is actually applying his communicative competence or is showing his communicative performance. As a behaviour, the choice of language is essentially an action or behaviour in using selected language based on the available situation.

In a multi-ethnic and multilingual society, no one should only have one language code in the repertoire. What often happens, even, is that people will always be involved in inter-language contact or between dialects. To build social interaction to be quite smooth, people will try to apply social integration skills with the community groups where they live.

As in Chinese families who live in Aceh Langsa they choose Indonesian language in their communication. In the family there is the choice of language into Indonesian because they are afraid of having difficulties in speaking Indonesian when their child is educated, as generally in schools of Langsa they use Indonesian as a language to communicate with other students and teachers in the school environment. The same opinion is also expressed by the language of Fasold (1984) that it is not as simple as we imagine, namely to choose "a language as a whole "(all languages) in communication. We can find people who have two languages.

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Stylistics in "Asahan Dalam Angka 2015" Translation Text

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Abstract

This research deals with the role of stylistics in translation and is aimed at identifying the types of stylistics used in "*Asahan Dalam Angka 2015*" in the translation text, to analyze the application of how and why stylistics is applied. This study applies qualitative research method, proposed by Miles and Huberman. There are six types of stylistics applied in *ASDA 2015*translation text: Word Formation Variation (WFV), Lexical Choice Variation (LCV), Syntactical Order Variation (SOV), Semantic Meaning Variation (SMV), Pragmatic Contextual Variation (PCV), and Grammatical Change Variation (GCV). The application refers to the morphological process (Word Formation Variation).The words are lexically chosen to vary lexical meaning (LCV), the phrases are syntactically reconstructed SOV), the words are pragmatically and contextually varied and translated to be equivalent (PCV), and the words are grammatically changed and varied to construct appropriate meaning. The finding shows that there are two causes why stylistics is not well applied in *ASDA 2015*translation text. Firstly, MT (Machine Translation) used in translating the text is not equipped by sufficient linguistic devices. Secondly, *ASDA 2015* translation text is not realized in stylistic variation.

Keywords: machine translation, pragmatics, stylistics, text, variation.

1. Introduction

As a result of recent global social changes, more and more academic fields studying language and communication are showing interest in topics related to various forms of translation. Translation is regarded as a communication activity between one language into another language and between one culture into another culture (Hasan 2008). Therefore, translation may function as a means of international communication that has a great number of different languages. Through translation, the translators have contributed a lot of benefits for the social life in many aspects. There have been many books on religion translated from Arabic into Indonesian or English into Indonesian. Besides, important information on one particular local region is also necessary to be translated into English.

Translating a text, particularly that of official one very often involves a gap. A gap is meant that there are inappropriate meanings in the source text improperly translated into the target text. On the other words equivalence in meaning which is as a central meaning focused in the translation work has not been done or transferred well by the translator. The farther its equivalence, the farther the gap will be. The gap, however leads to misunderstanding of the text. Misunderstanding of the text will either spoil the ideas or

loses the information of the source text. This case needs to be studied as the gap that may result in inappropriate value (Ayob: 2009).

Translation needs a comprehensive understanding of how meanings of the source text can be understood as its nature in the target text. It includes the understanding of socio-cultural, educational, psychological as well as ideational background of both languages. Munday (2011: 132) strongly argues that a translator/interpreter is an active participant in the communication process, one who 'intervenes' not as a transparent conduit of meaning but as an interested representer of the source words of others and in a communicative situation constrained and directed by extra-textual factors including commissioner, brief, purpose, audience expectation and target text function. In addition, the translator or interpreter brings his/her own socio-cultural and educational background, ideological, phraseological and idiosyncratic stylistic preferences to the task of rendering a source text in the target language.

Style as a part of meaning is so important that a great attention has been given to its problems. This study is aimed at identifying what types of stylistics are used in the translation text, how and why those types are used in "*Asahan Dalam Angka 2015*" translation text. Stylistics analysis proposed by the writer is based on a theory of translation. The different views of translation lead to different concepts of translational analysis and different ways of presenting it. This study is aimed at two issues: the stylistic approaches applied in translating the source text into the target text in terms of stylistic qualified translation and the acceptance of translation perceived by the native speakers of the target language.

The stylistics is commonly perceived on the consideration that the meaning of the source language and the target language refers to the same line in the real word that is on the basis of their referential or denotative equivalence. The source language and the target language words provide the same associations in the minds of native speakers of both the source and the target language. On the basis of referential denotative and connotative equivalence, however, the varieties in presenting the text is different but again the meaning can be understood as of the source language. Munday, (2009: 203)states that stylistics is very crucial to get the information and new discovery. Without stylistics the meaning of a text might be implicitly missed. The readers cannot follow the development of the meaning, in addition they are unable to understand the translated target language(Simpson: 2002).

Stylistics is meant to set the use of language in other variations. The variations which are focused on this research are word formation, lexical choice, syntactical order, semantic meaning, pragmatic context and grammatical change variation. Each of these are studied in its implementation to *Asda* 2015 translation text.

Unless assessing the quality of the translation in the text of *ASDA* is conducted, it is very possible that the work will result in a worse translation quality; the meaning will not be meaningful that the information which is going to be delivered is not well informed to the speakers of the target language. Furthermore, this will bring to negative effect for the investment environment in *Asahan* Regency. The opportunity of offering foreign investment to the other countries will be no longer clearly comprehended.

2. Research Method

There are three steps in conducting this research; collecting the data, analyzing the data and presenting the result of analysis, as proposed by Sudaryanto (1993:57).In conducting this study, descriptive qualitative method is implemented. Qualitative research broadly

defined, means "any kind of research that produces findings not arrived at by means of statistical procedures or other mean of quantification" (Strauss and Corbin, 1998: 179).

The processes are in steps of selecting, focusing, simplifying, abstracting, and transforming. In this study, the first step of data condensation includes the process of selecting. In this process, clauses consisting of the phrases and their meanings are selected from *ASDA* 2015 Text in English and Indonesian versions and taken into account in order to make sure that it is really suitable as the data. The next step is simplifying. In this process, the types of stylistics are given some codes (WFV, LCV, SOV, SMV, PCV, GCV) in order to make them easier to be classified into each type. The researcher places them and groups them in line with each type by categorizing the clause containing phrases. After that, it is abstracting. In this step, the researcher describes the data in the research findings. The last is transforming. In this step, the data is displayed by making written summary of types, procedures and the most dominant of stylistic type in *ASDA* 2015. Below is the flow chart of the research procedures.
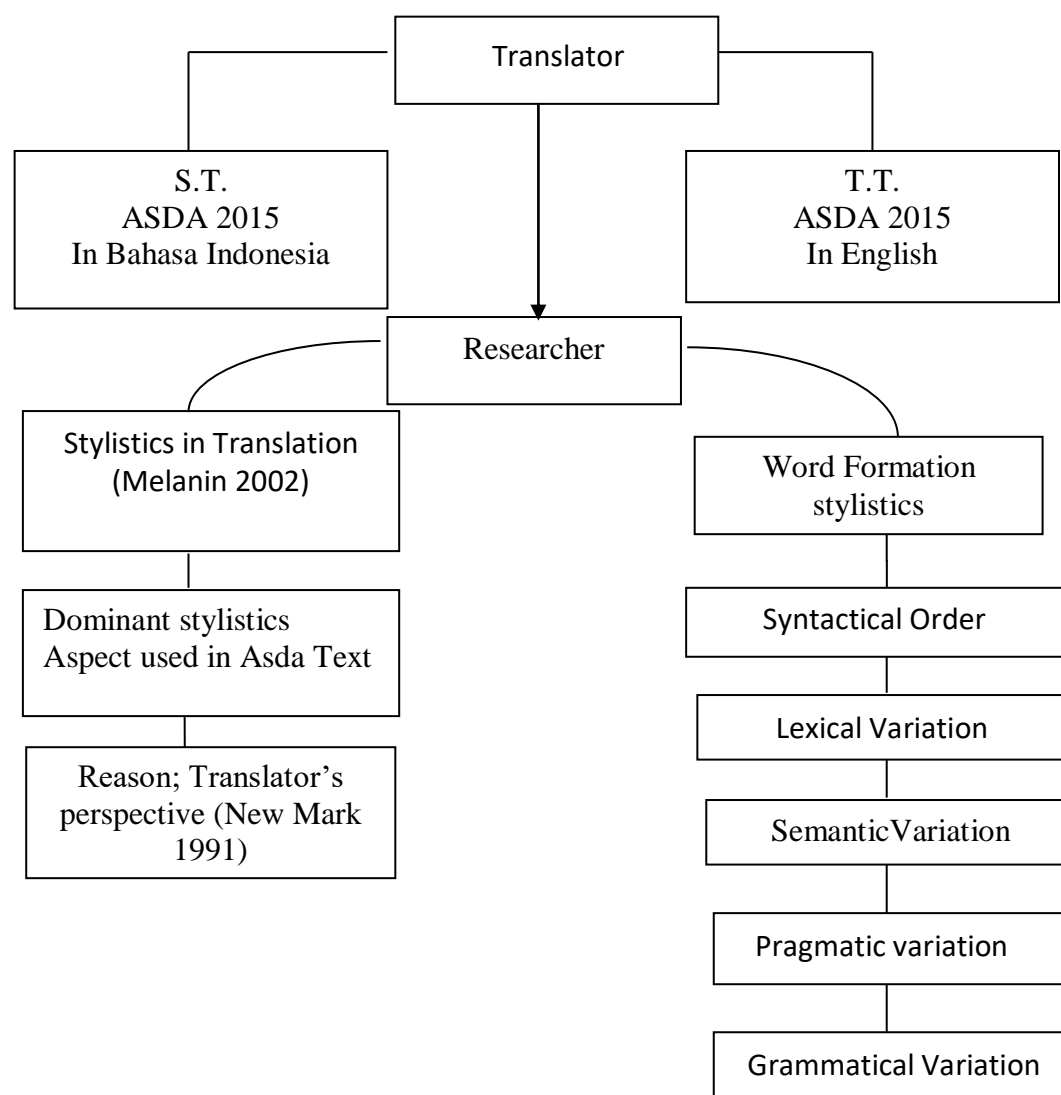
3. Findings and Discussion

Stylistics analysis implemented by the writer is based on a theory of translation. The different views of translation itself lead to different concepts of translational analysis and different ways of presenting it. This study is aimed at two issues: the stylistic approaches applied in translating the source text into the target text in terms of stylistic qualified translation and the acceptance of translation perceived by the native speakers of the target language.

3.1 Word Formation Variation (WFV)

Based on the data, there are 19 sentences. WFV is a variation applied in the text to the words or phrases that undergo word forming process. This process is also called the morphological process. The morphological process involves suffixation (prefixes, infixes, suffixes). This process may or may not change the word classification. However, the focus is on the morphological process which is also called word formation.

Sentence (5) North *Asahan* Regency borders in Batu Bara Regency, can be replaced by forming suffixes which may become *Northern part of Asahan Regency borders in Batubara Regency*. Sentence (6) South borders in *Labuhan Batu Utara* and *Toba Samosir* Regency can be formed into *southern part borders of Labuhan Batu Utara and Toba Samosir*. Sentence (7) West borders of *Simalungun* Regency, and East borders at the Malacca Straits can be *western part of borders and at Eastern part of borders at the Malacca Straits.*

3.2 Lexical Choice Variation (LCV)

Based on the data, there are 28 sentences. LCV involves lexical, grammatical and stylistic choices in the target language. These choices should reflect the semantic, pragmatic and aesthetic values of the original text. The ultimate goal is to create an equivalent work of art. The following shows how data from the text are analyzed based on the lexical choices variation (LCV). Sentence (1) Circumstances of geography can be alternatively replaced or changed to be geographical facts. Sentence (6) The area of *Asahan* can be syntactically varied to be *Asahan* Regency

3.3 Syntactical Order Variation (SOV)

Based on the data, there are 25 sentences. Syntactical Order Variation (SOV) is provided as the empirical evidence that most PNs (approximately 92%) are not associated with an explicit occurrence of a support verb. This important underlying property of SOV is in general not shared by Machine Translator. In general, a MT is composed of at least two elements which are simultaneously present, even if they may undergo variations. The basic meaning of the sentence remains the same even when the word order is changed by putting words in a casual place. The partitive case tells which one is the object and one may distinguish the object from the subject. However, the change of word order often causes the various nuances and emphasis.

Sentence (8): the difference between those two seasons is on the number of rainy days and the volume of rainfall in each season can be alternatively reconstructed as the difference between the dry and rainy seasons and can be indicated by the frequency of rainy days and the volume of rainfall in each season. Sentence (14) viewed from the level of education: most are S1 at 42.72 percent, high school graduates at 27.98 percent, and the Academy (D1, D2 and D3) at 24.43 percent and this can be syntactically reconstructed to be viewed from the level of education, most of the population are S1 at 42.72 percent, high

school graduates27.98 percent, and the Academy (D1, D2 and D3) 24.43 percent. Sentence (21), *Statistik yang memenuh inorma, standar, prosedur, dan kriteria yang berlaku dalam setiap penyelenggaraan kegiatan statistik (Kode Etik Statistik)* is translated into statistics that meets the norms, standards, procedures, and criteria that apply in every statistical activities (Code Ethics Statistics). It can be syntactically reordered to be statistics that meet the norms, standards, procedures, and criteria that apply in every statistical activities (Statistics Ethics Code). Sentence (26), *Untuk Kecamatan terpadat urutan pertama adalah Kecamatan Kisaran Timur disusul Kisaran Barat dengan masing-masing kepadatan 2.396 dan 1.768 jiwa perkm2 dan yang terjarang adalah Kecamatan Sei Kepayang* is translated into: Hence district of *Kisaran Timur and Barat*, as the Capital City of Asahan Regency, are very highly populated, 2.396 and 1.768 number of populations per square kilometers. In contrast the density of district of *Sei Kepayang* can be varied to be the most populated density in Kisaran Timur and Barat, as the Capital City of Asahan Regency, 2.396 and 1.768 number of populations per square kilometers. In contrast the least populated density is Sei Kepayang district.

3.4 Semantic Meaning Variation (SMV)

Based on the data, there are 21 sentences. Semantic Meaning Translation (SMV) is theories of meaning which are sometimes used to throw light on the phenomenon of translation. That is why light can be fruitfully thrown into the opposite direction: we can use translations to get a handle on meaning. More specifically, we will motivate and present a method for the automatic extraction of wordnet-type information from translational data and review some results. The basic insight behind the method is that much information about the semantic relations among the words in a language resides in the way in which the sets of their possible translations into some other language overlap. Therefore, if we take the translational relation between two languages in the translation of *Asda* 2015 Text as a theoretical primitive, languages can serve as each other's semantic variation.

Sentence (20), *Lembaga Pemasyarakatan Labuhan Ruku* is translated into Labuhan Ruku Correctional Institution. It can be semantically interpreted to be Labuhan Ruku Prison and Jail. Sentence (23) *Jumlah penduduk Asahan keadaan bulan Juni* is translated to be Number of Asahan's population estimated in June. The word *keadaan* which is translated to be estimated can be semantically meant to be statistical estimation report. Sentence (29) *Sektor kedua terbesar dalam menyerap tenaga kerja di Asahan adalah sector perdagangan, hotel dan restoran yaitu sebesar 19.59 persen* is translated to be The second biggest sector in absorbing the labor force in Asahan is the trade, hotel and restaurant sector that is equal to 19.59 percent. Semantically, the absorbing in the target language is regarded as the translation of *menyerap*. However, it can be semantically changed to be job opportunity. Therefore, the translation in the target language can be The second biggest job opportunity sector in Asahan is the trade, hotels and restaurant sector that equals to 19.59 percent.

3.5 Pragmatic Contextual Variation (PCV)

Based on the data, there are 8 sentences. In the movement of translation today, translators tend to employ several methods in order to deal with puns such as communicative translation, semantic translation and free translation. None of these methods perfectly accounts for context. In other words, none of them explains how to identify the pun word and how to assign the appropriate meaning and context to it.

Sentence (66), *Jumlah Pasar/Pekan dan Tempat Berjualan 2014* is translated into Number of Market and Shopping Center 2014. It can be changed contextually to be Number of Markets and market places in 2014. Sentence (70), *Penyaluran dan Penjualan Beras Bulog Menurut Konsumen 2014* is translated into Bulog Distribution and Selling of Rice by Consumer 2014. This may be pragmatically meant to be logistic distribution and rice sale according to consumers in 2014.

3.6 Grammatical Change Variation (GCV)

Based on the data, there were 29 data or sentences. When translating a piece of writing, the translators as well as the students encounter many problems due to the differences between languages. Because of that the translator must be very careful when he translates. Some people may think that translation is an easy process, especially the translation of grammatical categories, and it is just to find their equivalents in the target language. However, this is not always true; there are some categories which have no equivalents in the target language. So, this study is based on difficulties which face first year Master students in translating this category into English. This difficulty emerges because this category has no an equivalent in English.

Sentence (52), *Pada tahun 2014, PDAM Kisaran telah menyalurkan air bersih khusus ke wilayah Kabupaten Asahan sebanyak 3.241.240 meter kubik. Jumlah pelanggan air bersih sebanyak 12.669 pelanggan dan sebagian besar pelanggan berasal dari rumah tangga dengan jumlah air yang disalurkan mencapai 2.703.335 meter kubik* is translated into: In 2014, the water sanitary of local company of Kisaran distributes sanitary water as much as 3.241.240 cubic meters to all of the customers in Asahan Regency. Number of the customers is 12.669 and Household such as common dwelling places accepted about 2.703.335 cubic meters of water distribution. It can be grammatically varied and translated to be In 2014, the water Supply Regional Establishment of Kisaran distributes sanitary water as much as3.241.240 cubic meters to all its customers in Asahan Regency. Number of the customer sare 12.669 customers and Household such as common dwelling places accepted about 2.703.335 cubic meters of water distribution. Sentence (62), *Jumlah tersebut mampu menyerap 2.896 anggota dengan simpanan anggota sebesar 2.13 milliar rupiah dan volume usaha sebesar 524.32 juta rupiah* is translated into The amount is capable of absorbing 2.896 members with members' savings amounting to 2.13 billion dollars and business volume amounted to 524.32million rupiahs. This sentence can be varied grammatically to be The amount is able to absorb 2.896members with members' savings amounting to 2.13 billion dollars and business volume amounted to 524.32million rupiahs.

4. Conclusion

Based on the purpose of this research, the conclusion can be drawn as follows:
1. Referring to the above collected data from *ASDA* 2015 Text, it is clear that the stylistics applied in the process of translation of the text have already been classified into: Word Formation Variation (WFV) 19 data (14,61 %), Lexical Choice Variation (LCV) 28 data (21,53%), Syntactic Order Variation (SOV) 25 data (19,23 %) , Semantic Meaning Variation (SMV) 21 data (16,15%),Pragmatic Contextual Variation (PCV) 8 data (6,15%), Grammatical Change Variation (GCV) 29 data (22,30%). From this it is seen that the dominant variation is Grammatical Change Variation (GCV).

Those types of stylistics are applied in the variations of how words are formed, lexically chosen and how words are ordered syntactically, semantically, and pragmatically understood, and grammatically adjusted or changed.

ASDA 2015Translation Text is not realized in the variation of stylistics linguistic competence since the translator is not well equipped with more comprehensive linguistic competencies. Machine translation used in translating ASDA 2015 text is not equipped by sufficient linguistic devices. On the basic level, MT performs simple substitution of words in one language for words into another, but that way usually cannot produce a good translation of a text because recognition of whole phrases and their closest counterparts in the target language is needed. Solving these problems, stylistic variation competence should be treated as a more comprehensive way.

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