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COMMON ERRORS IN COMPOSITION WRITING
BY COLLEGE STUDENTS

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Abstract

The alarming decline in the English language proficiency of Filipinos in recent years calls for further exploration into the challenges encountered by learners across the four macro-skills, particularly in writing, being the macro-skill met with the most challenge alongside speaking. Hence, this study aimed to identify the common writing errors of college students from the Marinduque State College in writing recount text and attempt to determine the reasons behind these writing deficiencies. Twenty (20) recount texts written by third-year Social Work for their World Literature course were subjected to analysis. The results revealed that punctuation use, selection of correct verbs and prepositions, capitalization, subject-verb agreement, and selection of appropriate pronouns were the areas in writing that the participants were most challenged with. These composition errors may be attributed to a lack of focus on grammatical rules in L2 learning and the strong influence of the native language. Hence, intervention on these identified writing deficiencies must be implemented immediately in order for the learners' communicative writing skills to be at par with global standards for English communicative competency.

1. Introduction

English is widely recognized as one of the most powerful languages in the world as it is the language of economic advancement, academic pursuits, and globalization (Koo, 2018; as cited by Macababbad, Bagogonio & Pinpin, 2019). In the midst of rapid international development, developing proficiency in a language of such influence has long become imperative to cope with the global competition. English has concretized its position as a national language in the country since the entry of Americans in the 1900s.

Over a century later, the Philippines is now among the largest English-speaking nations worldwide, ranking fourth behind the United States, India, and Pakistan (Brooks, 2017). It has held its position as one of the best English-speaking countries around the world for a considerable amount of time. However, in more recent years, there has been an alarming decline in English language proficiency in the country, with the Philippines falling from the 20th to the 27th spot in the 2020 English Proficiency Index (Baclig, 2020). This decline has been since 2016. The most notable causal factor is the absence of effective policies towards English proficiency in the Philippines has allowed other nations to rise past. (Valderama, 2019).

In order to maintain, or better, improve the Philippines' standing in the use of the English language, notable gaps and issues regarding the quality of ESL education in the country has to be addressed (Cabigon, 2015). As a start, understanding the learning needs and language deficiencies of students across the four macro-skills; reading, writing, listening and speaking, must be first undertaken. In 2018, research by Estacio, Valdez & Pulido revealed that developing writing skills has been met with most challenge, alongside speaking. Vocabulary, organization, spelling, and grammar are few among the most prevalent English writing problems of Filipinos. Furthermore, the influence of the native tongue has also been identified as a strong factor working against effective use of the English language in composition (Eslit, 2019). In view of the aforementioned, this textual analysis aimed to identify the common errors in writing recount texts made by Bachelor of Science in Social Work students in the Marinduque State College. It specifically sought to describe the students' most common errors and classify which one are most prevalent.

2. Literature Review

Writing, alongside speaking, is a productive macro-skill that involves transferring ideas into words and sentences, and arranging them in a concrete and cohesive manner (Mustafa & Kirana, 2017). It is apparent that effectively teaching writing does not only mean focusing on mastery of grammatical rules, but also integration of logic and/or emotional appeal. The process of writing involves several steps, beginning with pre-writing. It focuses on the selection of a subject matter, brainstorming and researching. Drafting follows thereafter, which involves writing down continuously with initially no concern over organization or mechanics. Revising of the written work comes afterwards, and this focuses on refining and polishing the output. Editing and Proofreading comes last, which deals with ensuring that the output is free of writing errors.

Mustafa and Kirana (2017) state that there are three components in writing:` content, mechanics and organization. This paper mainly focuses on errors made by the students in terms of mechanics. In the aforementioned study, selection, addition, misordering, and omission are the four errors under mechanics. Selection is concerned with choosing the incorrect word or word forms (Dulay, Burt, & Krashen, 1982 as cited by Mustafa & Kirana, 2017). It occurs with the selection of a word instead of the proper and correct word, or with the errors in choosing the right phoneme, morpheme or vocabulary item.

On the other hand, addition occurs with the incorporation of an unnecessary morpheme or vocabulary item in writing. Omission, in contrast, involves deletion of needed morphemes or vocabulary items. In an experiment cited by Mustafa and Kirana (2017), it was determined that grammatical morphemes, such as verbs, articles, nouns, prepositions, inflections, are often omitted than the content of morphemes which carries the meaning. Misordering is more concerned with errors in syntax; this is often associated with the influence of one's native tongue in second language learning, as a student is most likely to adapt the sentence structure of L1 with L2 in assumption that the structure of the L2 is similar.

Other common errors in writing involve capitalization, which is typically manifested when the first letter of nouns, acronyms, and other relevant words are not capitalized. Errors in punctuation may also occur in composition. According to Glencoe (1976; as cited in Pohan, 2017), the different types of punctuation include the period (.), which is used to indicate the end of a sentence. A comma (,) is used between the main clauses in a

compound sentence, while a question mark (?) is used at the end of a question. Meanwhile, a colon (:) is used for various reasons; starting a list or for writing time, while a semicolon (;) is used separate main clauses that are joined by and, but, or, nor, yet and for. Errors in punctuation use occur when these are not used according to purpose.

Alarming results have been found in researches in the recent years, where it is consistently being revealed that Filipino learners are falling behind those from other nations in terms of English writing proficiency. In a 2020 article by Balinbin, data from the Southeast Asia Primary Learning Metrics (SEA-PLM) showed that writing competencies of Filipino students are significantly lower than those of Vietnamese, Malaysian, and Cambodian learners. This decline in standing in terms of writing proficiency in comparison to other countries in Asia is directly attributed to a lack of effective policies geared towards developing proficiency among learners. Namnama Lumines, a retired supervisor from the Department of Education, stated that there is observably lesser focus on developing writing skills in the new curriculum. Moreover, teachers are often unable to focus and address these problems due to the heavy workload that DepEd demands from them. Lumines further asserts this problem in the public-school curriculum through a comparison between public school and private school students, stating that because of a more controlled and focused curriculum in the latter, students demonstrate proficiency in English writing (Albano, 2019).

3. Research Method

A descriptive quantitative research design was employed for this study. Descriptive quantitative research is employed to collect numerical data and explain certain phenomena (USCLibraries, 2021). It was, therefore, deemed the best fit to be utilized for this study. The data were collected from recount texts written by 20 third-year Bachelor of Sciences in Social Work students from the Marinduque State College. The recount text was written in fulfillment of a classroom requirement for their Lit 102 (World Literature) course, wherein they were asked to recall an experience or opportunity they regret passing on or are afraid of pursuing. The outputs were submitted through Google Forms. For ethical reasons, the students were informed that their outputs will be analyzed for possible errors in composition.

Upon collection of the submitted outputs, analysis of errors in composition was conducted. The data were then tabulated to reflect the frequency and percentage of each composition error prior to analysis.

4. Results and Discussion

Results show that the participants' make the most errors in punctuation use, making 39.67% of recorded composition errors. The misuse of the comma, particularly its omission, was often found in the recount texts composed by the participants. It was observed during the analysis that most participants did not separate clauses with commas. The use of period, or more clearly, the lack thereof, was also noted, as it was observed that participants often wrote run-on sentences. Moreover, errors in the selection of verbs and errors in the selection of prepositions both ranked second at 12.07%.

Subject-verb agreement errors and inaccurate use of pronouns were both ranked third at 6.03%. Some of the participants were unable to observe subject-verb grammatical rules in their outputs, while some struggled with the proper pronoun genders. Errors were also observed in the participants' selection of adverbs, omission of articles, and misspellings. Results show that errors in punctuation are the most dominant, particularly the use of

commas and periods. This is in line with the findings of Alfonso (2016) and Almejas & Arago (2017) wherein it was determined that the inaccurate use of punctuation marks is one of the most prevalent composition errors made by Filipino students in written outputs.

Errors in selection of verbs and prepositions were both ranked second at 12.07%. An example of error in selection of verb is when one of the participants wrote "I myself is" instead of "I myself am". Errors with verbs also came in the form of incorrect verb tenses. One participant wrote "I don't want to be judge" instead of "I don't want to be judged".

The participants also struggled with the selection of prepositions. For instance, one participant used "dependent to" instead of "dependent on" in his/her recount text. Another participant wrote "I hold back to everything I do" instead of "I hold back in everything I do.". In a 2018 study by Almerfors, the errors in the selection of prepositions can be attributed to the influence of one's mother tongue. This phenomenon was referred to as "negative transfer", wherein one's knowledge of native language structure is carried over to target language use. On the other hand, Abker (2021) pointed out that errors in preposition may be caused by students simply being unaware of rules in proper preposition use.

Capitalization was also observed to be a problem in the participants' compositions. Some participants did not capitalize the first letter of proper nouns in their outputs ("Even if Tita wants to fight pedro…"). These findings support that of Pathan (2021), wherein the researcher found the students struggled with properly capitalizing proper nouns. Moreover, another participant did not capitalize "I" in her submitted output ("because i am too old to be accepted…"). The first letter of the first word in some sentences were also not capitalized by some of the participants.

Subject-verb agreement errors and inaccurate use of pronouns were both ranked third among the identified writing mistakes. Some of the participants were unable to observe subject-verb grammatical rules in their outputs. For instance, P13 wrote "other people knows", with the verb in singular form whereas it should be plural, hence violating grammar rules. The same problem is observed in the recount text by P04, wherein she wrote "I am happy that our family are able to face and surpass those challenges". Al-Dubib (2018) states that cases of subject-verb grammatical rule violations are often attributed to learners not being as familiar with rules in the L2 system. Meanwhile, errors made in selection of pronouns were primarily centered on gender forms, as can be observed with P19's output, "it is forbidden so his sister married pedro." (Writer was referring to female subject; therefore "she" must have been used.). Filipino learners' difficulty with the selection of the proper pronoun in terms of gender is attributed as a direct influence of the native tongue, as pronouns in Tagalog are not gendered (Mabuan, 2019).

Other notable errors were also observed in the analysis, such as errors in selection of adverbs (our respect and most specially our love for them; instead of our respect and most especially our love for them), omission of articles (to have boyfriend; instead of to have a boyfriend), and misspellings (Because many parents are slightly strick; instead of because my parents are slightly strict).

5.Conclusion

This study aimed to identify and analyze the common errors in composition of recount text written by Bachelor of Science in Social Work students. The results of this research identified that the punctuation use, selection of correct verbs and prepositions, capitalization, subject-verb agreement, and selection of appropriate pronouns were the areas that the participants were most challenged. Supporting literature revealed that these

composition errors might be attributed to a lack of focus on grammatical rules in L2 learning and the strong influence of the native language.

Errors in writing are part of the learning process; therefore, it is inevitable that learners will occasionally make mistakes in composition. Identifying these problem areas would be greatly beneficial to English language teachers as it determines which specific aspects of language learning needs more attention and intervention. Determining writing needs must be done early on, as there are limited opportunities to correct these composition errors, especially with the new educational system for Higher Education in the Philippines. General Education subjects are no longer offered in college by the time students reach second or third year; therefore, any writing errors must be identified and addressed as early as possible. As was mentioned in literature cited for this study, policies and intervention on these identified writing deficiencies must be implemented immediately in order for our learners to keep up with global standards for English communicative competency.

Acknowledgements

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APPLICATION OF FACEBOOK TO ENGLISH TEACHING AND LEARNING: CASE OF MBEYA CITY

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Abstract

Educators and policymakers have taken notice of the widespread usage of Facebook as an online social network and as an alternative method of teaching and learning. Language learners when they use Facebook can come across with new vocabularies and grammar rules that may help them improve their language competence. Despite the widespread usage of Facebook in education around the world, little research has done on how facilitators and students in Tanzanian secondary schools use it to teach and learn English. This study has surveyed the level to which selected ordinary secondary schools' teachers and students in Tanzania use Facebook to teach and learn English as a second language. It also investigated the awareness of students and language teachers towards the application of Facebook in teaching and learning of English in their respective schools. The data were collected from 95 respondents. The structured interview technique and questionnaires were the tools applied to collect data from these informants. The stratified purposive random sampling was employed to get the required respondents. Both statistical Packages for the Social Sciences (SPSS), content analysis, and excel techniques were employed in analysing data. The results showed that Facebook was not mostly used as a teaching and learning tool in ordinary secondary schools in Tanzania despite the fact that teachers and students frequently make use of it. It also found that, language learners might acquire new vocabularies and skills such as listening, writing, reading and speaking when they Facebook for social communication.

1. Introduction

In this twenty-first century, technological application is very crucial in all fields including education. Applying technology in delivering knowledge has great contribution in pedagogical aspects since using Information and Communication Technology (ICT) could lead to efficiency of learning (Jamieson-Procter et al, 2013 as cited in Ghavifekr and Rosdy, 2015). Ghavifekr and Rosdy (2015) points out more that the subjects such as science, mathematics, languages, arts and humanistic can be educated effectively through technology- based application.

Technological improvement has drawn attention to secondary schools educationalists and policy producers to turn their effort into emphasizing the application of technology such as social networks for language teaching and learning. Social networks such

as blogs, online discussion boards, You Tube, MySpace, Facebook, and other Social Networking Sites (SNSs) are used frequently by students of ordinary secondary schools and other levels of education in these recent years. The SNSs mostly used for networking with family, friends and some youth use it to make professional connection. The SNSs are part of students' social lives, but also allow students to interact and collaborate academically with one in a virtual learning environment (McCarthy, 2010).

The English language has now received general acknowledgement as a global language, in respect to its numerous functions and preference over many other languages around the globe (Viatonu & Kayode 2012). Since 2004, the practice of using social media in secondary schools for language teaching and learning has increased due to technical improvements.

Despite the frequent application of SNSs for academic purpose worldwide, the state of Facebook application in English language instructing and educating in Tanzania is not well known. The author then assessed the degree to which ordinary secondary schools in Tanzania apply Facebook to teach and learn English language. The study further investigated the awareness of students and teachers who are teaching English by using Facebook in their respective schools. Specifically, this study intends to answer the following research questions:

- Do language learners have facilities to support the use facebook?
- What are the language aspects learnt by students when they use facebook?
- What are the teachers and learners' perceptions on the use of facebook in teaching and learning language?

2. Literature Review
2.1 Facebook as a Social Networking Site (SNS) with many Users

In recent years Facebook as one of the SNSs, often students use it for communicating social matters. In historical background view, Facebook came famous from 2004. It has grown exponentially to become a popular social networking site in the world (Mazman & Usluel, 2010); Gamble & Wilkins (2014). O'Rawe (2010) also argues that in 2010, Facebook had well over 400 million active users globally. EDUCAUSE Centre for Applied Research (ECAR) also states that from a sample of 36,950 of U.S. universities and one Canadian university showed that 90% of students who use social networking websites, 97% said they used Facebook (Junco, 2012).

 The social networking sites gains popularity day after day. Taking an example of America, the social networking such as Facebook, instagram, twiter, snapchat, Tumblr and Vine mostly used by the youth. According to a Pew Research Centre survey in 2015, 89% of teenagers reported using at least social networking site (Gregory, 2016).

2.2 Facebook Application for Communicative English Language Teaching

Facebook provides a target- language- friendly interface created for and used by native speakers in a format familiar to students. As a communicative tool, Facebook can also serve to promote collaboration through target language discussion, status updates, comments, and questions. Through using Facebook, students can discuss a photograph or video or can facilitate an activity in which they describe in the foreign language a certain place, person, activity to mention few, while other students try to guess what it is (Terantino & Graf, 2011).

They further stated the benefits of using Facebook in language teaching and learning. First, using Facebook seems to have a significant impact on language learning as it allows students to engage with peers in a familiar format and for an academic purpose. It provides opportunities for informal conversations in the target language. Furthermore, Facebook platform allows for access authentic materials and the sharing of culturally relevant photos, videos, and music to promote social and active language learning. Balcikanli (2015) also states the advantages of using Facebook as it makes students constantly communicate about their lives, opinions, interests, and schoolwork in Facebook. Second, the nature of the student-to-student and student to instructor interactions is more multi-dimensional than in traditional writing assignment; third, students who use Facebook get much excitement when participating in an activity using the target language.

2.3 Academic Facebook Groups

Scholars have suggested Facebook groups to be effective means for facilitating English language teaching and learning in secondary schools. Yunus and Salehi (2012) examined students' perceptions on the efficiency of Facebook groups for educating and advancing writing. Their results indicated that groups of Facebook are real for advancing the skill of writing, specifically in the brainstorming of thoughts before actual writing. They finally argued more that, language learners can learn new terminologies from reading the comments sent by other members of the facebook group, and checking the spelling features helps reduce their spelling mistakes.

Yunus and Salehi (2012) examined students' perceptions on the efficiency of groups created in Facebook to teach and improve writing of students. Their results disclosed that Facebook groups are best in improving students' skills of writing, particularly in brainstorming of ideas before the real writing. In conclusion, they have argued that language learners can get new terminologies from reading the comments of other members in a group, and spell checking helps reduce errors in spelling writing.

Srirat (2014) insists that, using Facebook Group to facilitate teaching English language course in secondary schools can assist students to learn more effectively. In addition to that, students felt more confident to perform activities using English. Furthermore, Facebook enhances students' interest and language learning motivation.

Shih (2013) conducted a similar study to explore the outcome of including blended learning with Facebook and peer assessment for English in Business Communication course for college students. The results shown that, applying Facebook to the English designed for Specific Purpose (ESP) course could excellently assist students in the learning of English for Business Communication. Students can improve their professional knowledge not only from in-class instruction but also through peer assessing on Facebook.

3. Research Method

This study employed quantitative and qualitative research approaches. These approaches were applied with a focus of obtaining both qualitative and quantitative data from participants. The qualitative approach was used for an intention of exploring the participants' perceptions, attitudes and opinions towards the investigated problem (Best & Kahn, 2006). This study was conducted at Mbeya city located at Highland Southern Zone of Tanzania which is 830 km from Dar es Salaam. The assumption that many users of social media are in cities and towns in Tanzania, it was the base for selecting this area of study by the researcher.

The target participants were 95; students were 80 and language teachers were 15. To get these informants the researcher used a purposive random sampling technique. This technique was selected basing on the fact that the intended participants were students who study English, and teachers who teach English subject in ordinary secondary schools. The informants provided data in this study were from three ordinary secondary schools. From each school five teachers and twenty-six (26) students were randomly selected. The names of schools where students and teachers selected were Sangu, Meta and Ivumwe secondary schools. To get the required information from these respondents, researcher used structured interview and questionnares as the data collection tools.

The collected data were analysed qualitatively and quantitatively. The Excel and Statistical Package for Social Science (SPSS) were used to analyse the quantitative data. The data analysed quantitavely resulted into generating frequencies, percentages, tables and charts. The content analysis on the other hand, was the technique used to analyse the qualitative data collected from respondent

4. Results and Discussion

4.1 Demographic data

This study involved ninty five participants. These were eighty students and fifteen language teachers. Students who were involved in this study were those taking English as one of their subjects. They were forty-five males (56.2%) and thirty-five females (43.8%). The age groups of students were diverse. There was the age group with highest frequencies (17-20) years, this comprised fifty-one (64%) students. The next age group was (13-16) years and this had twenty-five (31%) students. The age groups with diminutive frequencies was (21-24) years, this had four (5%) students.

The age groups of teachers who interviewed were also diverse. There were teachers with age group between 25-35 years. These were three (20%) teachers. The age group between 35-45 years was nine teachers (60%), 45-55 years were two (13%) and 55-60 years was one (7%). Tables (1-3) below describe the demographic data of informants who were involved in the study.

Gender	Students		Teachers/Facilitators	
	Frequency	Percentage	Frequency	Percentage
Female	45	56.2	8	53.3
Male	35	43.8	7	46.7
Total	**80**	**100**	**15**	**100**

Table 1. Gender of Respondents N=95

Age Groups	Students		Teachers/Facilitators	
	Frequency	Percentage	Frequency	Percentage
13 – 16 Years	25	31		
17-20 Years	51	64		
21 – 24 Years	4	5		
25 – 35 Years			3	20
36 – 45 Years			9	60
46 – 55 Years			2	13
56 – 60 Years			1	7
Total	**80**	**100**	**15**	**100**

Table 2. Age Groups of Respondents N=95

4.2 Owning Facebook Accounting (FA) and the Period of owning it

This study has found that among 80 students who responded to the questionnaire, only sixty-nine (86.2%) possess FA, while eleven (13.8%) do not possess it. On the other hand, teachers who own FA were thirteen (86.7%) and those who do not own it were two (13.3%). **See table 3 below**:

Owning FA	Students			Teachers		
	Frequency	**Percentage**	**Owning Period**	**Frequency**	**Percentage**	**Owning Period**
Own	69	86.2	0-4 Years	13	86.7	0-6 Years
Don't Own	11	13.8		2	13.3	
Total	**80**	**100.0**		**15**	**100**	

Source: Field data

Table 3. Students Owning Facebook Account

This result shows that, large number 86.2% and 86.7% of the respondents who were students and teachers respectively own facebook accounts. This finding gives the researcher an idea that almost all students and teachers in the surveyed ordinary secondary schools were familiar with Facebook. It proved to him that they have daily use Facebook in their life.

The owning period of FA of students as they responded to the questionnaires, vary from one student to another. Nevertheless, the longest period for owning FA was between 0-2 years, which comprised forty-seven (68.1%) students. Other FA owning times were 2-4 years (21.7%) and 4-6 years (10.1%). The data shows that many students have two years of owning FA. This result convised the researcher to believe that, students who were involved in this study had experience of using Facebook. Due to that awareness shown, the researcher concludes that students use facebook to share different information.

The study is in line with Terantino &Graf (2011) who stated that:

> *"Facebook provides a target-language friendly interface created for and used by native speakers in a format familiar to students. As users connect, they are able to share internet links and multimedia such as photos or videos with ease".*

4.3 Membership of Academic Facebook Groups and Teachers' Encouragement in Using Facebook

As scholars recommend that, the academic Facebook groups may be effective for facilitating English language teaching and learning in secondary schools. The author investigated this fact to the surveyed area by asking informants (students) if they are the members of any English language Facebook groups. The study shows that all 69 students who declared to possess FA, neather of the students belong to those groups.

Findings depict that, all (100%) students participated to give data in this study were not engaged as members of any English language learning Facebook group. This discovery is contrary to the study made by Yunus and Salehi (2012) who contend that:

> *"Facebook groups help learners to learn new terminologies by reading the explanations of other group, and the spell check features assist to decrease their spelling mistakes. In addition, the ideas or opinions by peers help them in getting a better idea for writing and they also find it easier to complete their essays after participating in the Facebook group discussion".*

4.4 Teachers' Encouragement on Using Facebook

The study further investigated teachers' encouragement on using Facebook. It was found out that out of 80 students, only six (7.5%) of them agreed to get encouragement from their teachers on the use of Facebook in learning; while 92.5% are not encouraged. This result may mean that, teachers in the ordinary secondary schools do not encourage students on the use of Facebook in teaching and learning. It may also mean English language teachers do realize the usefulness of Facebook in English language teaching and learning.

Encouragement	Frequency	Percent
Encourage	6	7.5
Doesn't Encourage	74	92.5
Total	**80**	**100.0**

Table 4. Teachers' Encouragement on Using Facebook in Learning

4.5 English language Aspects Learnt by Students when using Facebook Accounts

The researcher was also interested to know some of the English language features gained by students when use Facebook in the daily life. The result for this investigated item is shown in figure 1 below:
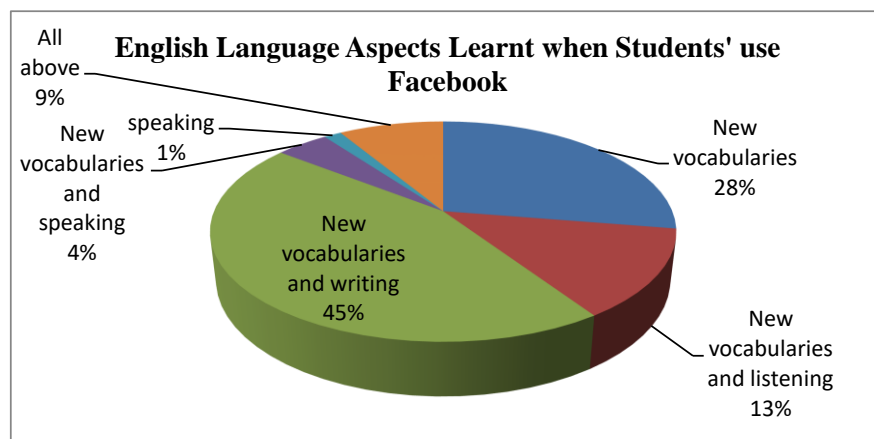
Figure 1. English Language Aspects Learnt by Students when using FA

Basing on the above results, it shows that there are language aspects a student learn when using Facebook. The most aspect pointed out was the learning of new vocabularies and writing skills, which had 45%. It is followed by the learning new vocabularies 28%, new vocabularies and listening 13%, new vocabularies and speaking 4%, speaking 1% and those who agreed all of the above-mentioned aspects to be learnt by students were 9%. Speaking and listening skills have emerged to be one of the skills learnt by students when using Facebook via chatting, posting comments and sharing videos.

The English language mastering when students use Facebook, was also observed. About sixty-nine (72.6%) respondents replied on the question addressed to them about mastery of the language. See the results in table 5 below:

Level of Mastery	Frequency	Percent
Very Well Improved	4	5.8
Well Improved	26	37.7
Somehow Improved	32	46.4
Not Improved	7	10.1
Total	**69**	**100.0**

Table 5. Level of Mastery of English Language through Use of Facebook N=69

4.6 Students' and Teachers' Perceptions on Using Facebook

The study also looked at the opinions given by students and teachers towards the use of Facebook in English language teaching and learning. After doing analysis to the item related to this, the results were that 55 students rated 68.8% agreed Facebook to be helpful to them in learning English language. 17.5% of them said not helpful while 13.8% were not sure whether it could be helpful or not.

Students' Perception	Frequency	Percent
Helpful	55	68.8
Not Helpful	14	17.5
Not sure	11	13.8
Total	**80**	**100.0**

Table 6. Students' Perception on Using Facebook

On the other hand, teachers had different opinions towards the use of Facebook. However, they were conversant with it, but eleven (73.3%) teachers doubted the effectiveness of this technique in teaching and learning English language. Those who agree were four (27.7%) teachers. One respondent commented that:

> "This technique won't be effective because some students are not accessed to the internet. Furthermore, some of their families are unable to buy computers/mobile phones for their children that to let them connect with Facebook".

Contrarily, other respondents were against of the truth that Facebook could be used as the teaching and learning technique. The outlook given was that:

> "I don't believe if Facebook can be the successful technique in teaching and learning English language since it is mostly used by youth as to exchange non-useful information".

This discovery is contrary to the perceptions of students who approved to possess FA. Students accepted Facebook to be useful to them especially in learning English language as it can help them to learn many vocabularies.

5. Conclusion

As this study was intended to survey the level to which teachers and students in Tanzanian ordinary secondary schools use Facebook in teaching and learning English as a second language, the findings reveal that the level of using it in schools is still low. The

negligible use of facebook in language teaching and learning goes contrally with current technology development. The social media use in Tanzania as reported by Kemp (2021), has increased by 900 thousand (+20%) between 2020 and 2021. That is to say, there were about 5.40 million social media users by January 2021. The report shows more the leading social media in Tanzania with large number of users to be facebook. The number of people that can be reached by facebook in Tanzania has been reported to be 3.40 millions, Kemp (2021). This report implies that, facebook is one of the social media used by many people than other types of social media Tanzania. It has large number of users in the country. This proves that, once much emphasis is put on the use facebook in education particularly in teaching and learning English language, it may lead on increasing the competence of language learners.

It is true that facebook in Tanzania is not used for learning purpose. This is proved by the findings obtained in this study. The results show that many students in ordinary secondary schools have facilities to support the use of facebook in language teaching and learning but they don't use them for that purpose. It has been observed that 86.2% of all students responded to the questionnares and interview, possess facebook accounts. The fact that most of the students witnessed to possess facebook accounts but none of the teachers encourage and guide them for English language learning. The language teachers also observed to be contrally with those scholars who regard facebook as one of the methodological tools which can be used for language teaching and learning in classrooms.

To increase the use of facebook in teaching and learning particularly on English language in Tanzanian secondary schools, much emphasis need to be made to ensure all educational stakeholders get awareness of facebook. Teachers are required to use different methodological tools including facebook in teaching language. Doing this, may help to increase students' competences on English language as many language aspects can be learnt along with the use of facebook. The awareness on the importance of facebook should be made to the teachers, students and all other educational stakeholders.

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PROPOSITION-BASED EVALUATION
OF MACHINE-TRANSLATED ACADEMIC TEXT

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Abstract

This study aims to describe the rendition of propositional meaning in machine-translated academic text. A proposition is that part of the meaning of a clause or sentence that is constant, despite changes in such things as the voice or illocutionary force of the clause. A proposition may be related to other units of its kind through interpropositional relations, such as temporal relations and logical relations. To assess whether the meaning of an utterance is conveyed adequately in the target text, we conducted the proposition-based evaluation by looking at the grammatical structure, semantic roles, and the category of proposition reflected in the source text and the target text. The analysis is done by adopting the qualitative approach based on Larson's theory of Meaning-Based Translation. The findings of this study suggest that identical grammatical structure can have a positive correlation to the semantic structure and the transfer of meaning in machine translation. This study also reveals that grammatical-structure similarity does not always indicate meaning accuracy in translation.

Keywords: *Translation Evaluation; Machine Translation; Translation Quality; Meaning; Semantic Role*.

1. Introduction

There will be no single objection to the claim that, in most text types, a good translation must prioritize the delivery of meaning rather than the transference of form. This claim is based on the fact that meaning, in whatever the lexical unit is (words, phrases, sentences, etc.), is always "packaged" in a different form when rendered in a different language. Therefore, the task of a translator is to preserve the meaning from the source language (SL) into the target language (TL) (Larson, 1998; Wu & Xu, 2011).

Nevertheless, the skewing between meaning as the deep structure and form as the surface structure of an utterance or text brings a significant challenge to translators in delivering the intended meaning of the (SL) with a natural form. For instance, in a simple sentence, such as *"The building is poorly designed"*, the word *building* is categorized as a noun since it is positioned as a subject at the surface structure. However, semantically, *building* can also refer to an action representing an Event in the semantic category. Another consideration a translator must take is the distinction between the primary meaning and secondary meaning of a lexical item and the primary and secondary functions of grammatical markers or is also referred to as the deep structure and the surface structure of meaning (Chomsky, 2019; Larson, 1998; Wu & Xu, 2011).

Given that meaning becomes the utmost priority in translation, therefore, there should also be a radical shift in evaluating the quality of a translation product, i.e., from form-based evaluation into meaning-based evaluation. This new evaluation approach should not be limited to evaluating human translation (HT), but should also be applied in the evaluation of machine translation (MT). Within the computational domain, the machine translation output is often evaluated with automatic evaluation methods that involve quantitative measurement. BLEU (BiLingual Evaluation Understudy) is one of the available automatic evaluation tools which rely upon lexical similarity principle between the text under examination (candidate text) and the "gold standard" translation (human translation/reference text) (Papineni et al., 2002). BLEU evaluation compares the n-gram matches between each candidate translation and the reference translations (Koehn, 2010; Papineni et al., 2002).

Despite the advantages offered by automatic evaluation tools, which are perceived to be less expensive and able to deliver immediate results (Papineni et al., 2002), the use of these tools also brings some shortcomings, particularly when its performance is viewed from a linguistic perspective. The major pitfall in using automatic evaluation is a very limited quality assumption, given that this approach mainly relies upon lexical similarities (Giménez & Màrquez, 2010). Furthermore, automatic evaluation has not had the ability to capture meaning above words or phrase level. Therefore, to conduct a comprehensive evaluation, we must start by determining the right unit of analysis. In this study, we would argue that proposition is the most comprehensive basis for the manual evaluation since it can assess the overarching meaning of a text rather than just assessing the words-to-words correspondence.

However, our aim is not to display the superiority of manual evaluation over automatic one. We truly believe that the automatic evaluation is utterly beneficial to the development of automatic translation systems, especially in terms of providing a quantitative measurement of grammatical and word-level equivalence. Instead, our goal is to reveal the potential use of proposition in the manual of evaluation of machine translation output as a complementary approach in conducting a comprehensive MT evaluation. This exploratory study presents our findings based on the following research questions: 1) How is the quality of MT assessed through proposition-based manual evaluation? 2) What are the major causes of poor rendition of proposition from SL to TL?

2. Literature Review
2.1 Proposition

In principle, a proposition is an idea unit (DeFrancesco & Perkins, 2012). Within the domain of language philosophy, proposition can be defined as an abstract entity that has three roles: 1) to be the meaning of a sentence (at a context of utterance); 2) the object of propositional attitudes; and 3) the vehicles of truth and falsity (Kemp, 2018). In addition, Fillmore (2020) also defined *proposition* as a tenseless set of relationships involving verbs and nouns (and embedded sentences, if there are any), separated from what might be called modality constituent. Meanwhile, Givón (2001) and Dixon (2010) made a simplification by defining proposition as a clause that consists of a subject and a predicate. Proposition is also affected by clause-level operators that might modify the whole clause of the whole sentence (Pavey, 2010). Furthermore, Larson (1998) also suggested that a proposition often takes the form of a simple sentence in grammatical structure, even though this is not always the case. Larson (1998) also introduced the hierarchy of semantic structure to facilitate the

understanding of a proposition. The following tables illustrate the hierarchy of semantic structure, which starts from the smallest unit of meaning:

Meaning component	Morphemes (roots and affixes)
Concept	Word
Complex concept (concept cluster)	Phrase
Proposition	Clause
Proposition cluster	Sentence
Semantic paragraph	Paragraf
Episode	Section
Episode cluster	Division
Semantic part	Part
Discourse	Text

Table 1. Hierarchy of *semantic structure* according to Larson (1998).

Based on the hierarchical semantic structure, Larson (1998) concluded that proposition is a semantic unit consisting of *concepts* (*thing, event,* and *attribute*. According to Givón (2001), there are three main categories of proposition, i.e., *State Proposition, Event Proposition,* and *Action Proposition.* However, the *Action Proposition* may also be part of the *Event Proposition* when it involves active *agent* as *participants* (Givón, 2001). Meanwhile, Larson (1998) categorizes proposition only into two large categories, i.e., *Event Proposition* and *State Proposition.* Within one proposition, one of the concepts becomes central and the remaining concepts are related to the central one through a system of *relations.* When the central concept is an Event concept, then the proposition will be categorized as *Event Proposition.* On the other hand, when the central concept is a *thing* or *attribute*, then Init is categorized as *State Proposition* (Larson, 1998). Larson (1998) also added that a state proposition consists of a *Topic* and a *Comment. Topic* is the *thing* or *attribute* being talked about, whereas *Comment* is what is being said about the *Topic* (Larson, 1998)*.*

Therefore, in a simple clause, such as *"Budi loves Ani"* one can infer that there is one proposition embedded in that clause. This proposition consists of two concepts, i.e., *Budi* and *Ani* represent the concept of *thing* and *loves* represents the concept of *event.* This proposition can be encoded in different ways in the same language depending on the context, e.g., *"Ani is loved by Budi", or "The love Budi has for Ani…".* Either way of encoding, thus, can be deemed to contain the same proposition as *"Budi loves Ani".* If this proposition is to be translated into Indonesian language, then the way it is encoded can be *"Budi mencintai Ani", "Ani dicintai oleh Budi", "Cinta Budi untuk Ani…".*

2.2 Automatic evaluation vs manual evaluation of machine translation (MT)

Ever since the invention of the automatic translation system, many scholars from linguistics and computational domain have endeavoured to improve the system to produce a good translation with acceptable readership. Of course, the basis for making such improvement is the evaluation result of MT performance (Papineni et al., 2002). There are two main categories of MT evaluation, manual and automatic evaluation. One obvious distinction between the two categories is the tools being used and the baseline metrics.

One of the most common tool for conducting the automatic evaluation is BLEU (*BiLingual Evaluation Understudy)* (Papineni et al., 2002)*.* This evaluation tool is perceived to be inexpensive, quick, applicable to any language, and significantly correlates with human evaluation (Papineni et al., 2002). The underlying idea of BLEU evaluation is that a "good"

machine translation is the one that is closer to human translation. Therefore, the method of conducting BLEU evaluation is by using the weighted average of variable length phrase matches against the reference translation or the *"gold standard"* translation (Koehn, 2010; Monz & Koehn, 2006). We can use this approach to generate an MT evaluation in terms of different word choices and word order.

Nevertheless, some studies have also been conducted in exploring the shortcomings of BLEU evaluation. Koehn & Monz (2006) conducted experimental research to compare the result of manual and automatic evaluation of MT between European languages. The automatic evaluation was done towards several state-of-the-art systems using BLEU, and the manual evaluation on fluency and adequacy was done by human assessor. This study reported that BLEU is not fully applicable for assessing the MT of all available systems (statistical MT, commercial rule-based system, etc.) (Monz & Koehn, 2006). This result confirms their general assumption that automatic evaluation is just an imperfect substitute for human assessment of translation quality. However, they have also found that human assessors also encountered difficulties when manually evaluating the MT output, particularly due to lack of correct reference translation and assessors' fluency in both TL and SL (Monz & Koehn, 2006).

Culy & Riehmann (2003) also conducted an experimental study that analysed the limits of *n-gram* translation evaluation metrics in BLEU and NIST tool. They examined the performance of professional human translations into German of two literary genres and compared the scores with the MT-output scores of the same source text. One surprising finding reported by this study is that non-fluent machine translation could score better than a completely fluent human translation. Therefore, they concluded that the low *n-gram* score does not necessarily indicate a poor translation, although a high *n-gram* score may indicate good translation. The high n-gram score was mainly given to translations that were fairly literal and preserved the word-to-word equivalence. Eventually, this study also answered the assumption that automatic evaluation is not applicable to measuring translation goodness. However, they can be used to measure document similarity (Culy & Riehemann, 2003).

In order to improve the evaluation method on MT, integrating scores of different measures must be done (Giménez & Màrquez, 2010). Therefore, Giménez & Màrquez (2010) proposed a new evaluation framework based on the concept of overlap among linguistic elements. They define linguistic elements as an abstract reference to any possible types of linguistic unit, structure, or relation between them. This framework is built upon an assumption that translation quality is represented by the number of lexical similarities to the reference translation and shares a similar syntactic and semantic structure. Eventually, this study recommended that measurement based on lexical, syntactic, and semantic similarity is more reliable than the evaluation, which only highlights lexical similarities.

A study on manual evaluation of MT output was also carried out by Popović (2020). She introduced a new method of manual assessment of MT through her study by marking all problematic parts of the text (words, phrases, sentences). This method is deemed the "mid-way" between overall assessment and error classification. However, this method can only address two quality criteria, i.e., comprehensibility and adequacy. Adequacy looks at how the meaning of the source text is conveyed in the translated text. In contrast, comprehensibility reflects readers' ability to understand the translated text without looking at the source text (Popović, 2020).

2.3 Problems of non-equivalence

Even though the overall meaning of a translated proposition is not only determined by the word-to-word coherences between SL and TL, we still believe in the impact of word-level equivalence in the meaning delivery. A translated proposition might omit a word, paraphrase, or add an explanation as translation strategies that will affect the total word count but will not affect the overall meaning. However, the overall meaning of a proposition might be changed due to a mistranslation of a single word, phrase, or any lexical item above word and phrase level. In other words, there is a strong interrelation between word-level and above word-level equivalence and the overall meaning of a proposition.

When the target language has no direct equivalent for a word in the source text, this phenomenon is called non-equivalence (Baker, 2018). Baker (2018) identifies eleven types of non-equivalence: 1) *culture-specific concepts*; 2) *the source-language concept is not lexicalized in the target language*; 3) the SL word is semantically complex; 4) *the SL and TL make different distinctions in meaning*; 5) *the target language lacks a superordinate*; 6) *the TL lacks a specific term (hyponym)*; 7) *differences in physical or interpersonal perspective*; 8) *differences in expressive meaning*; 9) *differences in form*; 10) *differences in frequency and purpose of using specific forms*; 11) *the use of loan words in the source text.*

Different types of text or different language pairs may have different problems of non-equivalence. For instance, the problem of medical translation is more related to the fact that most medical terminology and medical collocations in particular are highly specialized even in the SL (Badziński, 2018) This claim is in line with Baker's non-equivalence category, i.e., the semantic complexity of the SL. On the other hand, the translation from Arabic into English faces different problems of non-equivalence, i.e., 1) culture-specific terms and concepts in the two languages, which include Islamic terms and concepts, Arabic customs, food, and social life; 2) Arabic terms which are not lexicalised in English; 3) semantic complexity of Arabic words; 4) different meaning distinction between Arabic and English; 5) Lack of hyponym in English; and 6) differences between Arabic and English in expressive meaning (Kashgary, 2011).

The categorization of non-equivalence coined by Baker (2018) is an invaluable help in identifying the underlying cause of problematic translation as part of the manual evaluation. By classifying the identified problems into a clear categorization, the result of MT evaluation can be used to improve the translation machines themselves. Meanwhile, the studies by Badziński (2018) and Kashgary (2011) provide a potential pattern and tendency of non-equivalence based on the specific text register and language pair.

3. Research Method

Ten academic-article abstracts (SL) on medical field with specific topic on palliative care were randomly selected as the data source for this study. These articles are written in English and can be accessed publicly through Sage Publishing website, one of the trusted sources of highly ranked journals. Medical writing is one of the registers, which contains highly technical terminology. Even though most professional healthcare professionals and medical scholars are capable of reading medical literature themselves, in some cases, the help of a translator may be required, especially when they do not have adequate proficiency in English (Daniele, 2019). The selection of medical writing is also based on the assumption that MT will never be used as a final and formal product. Instead, readers of medical writing or other technical topics will only use MT to obtain the gist of a text. Therefore, proposition-based evaluation is expected to be most applicable in translating text of this register.

The next step of data collection was translating the abstracts with Google Translate (GT). The automatic translation of all abstracts was done on the same date to avoid translation changes. The translated texts (TL) and the original text (SL) were split into sentences and transferred into Ms. Excel. The final step was conducting purposive sampling of the SL and TL sentences based on two categories. The first category is the sentence representing a full delivery of Event and State proposition from SL into TL. The second category is the sentence that contains a partial delivery of Event and State proposition.

The final data were analyzed with a qualitative approach and presented descriptively. In the first subsection of result and discussion, we present an exploratory elaboration of how proposition is conveyed into TL. In analyzing the surface structure, we adopt the theory introduced by Dixon (2010), whereas the deep structure embedded in the proposition is analysed by using Givón's (2001) semantic roles taxonomy and Larson's (1998) framework on proposition. The objective of this subsection is to reveal whether the translated sentences contain the same number of propositions as embedded in the SL or not. In the second subsection, we present the analysis of the causes that contribute to the successful delivery of constant proposition. In the third section, we present the analysis of the causes that contribute to the partial proposition delivery. The driving factors of success or failure in proposition delivery will be analysed by using the conceptual framework on *non-equivalence* coined by Baker (2014).

4. Results and Discussion

Based on a pragmatic-based approach, a translation process consists of two phases: interpreting the original SL text and constructing a target language text that conveys that interpretation (Farwell & Helmreich, 2003). Furthermore, the process of interpretation involves constructing a structure of propositions that convey the author's intended meaning (Farwell & Helmreich, 2003). Therefore, if an evaluation is to be conducted towards a translation output, it can be done by looking at the numbers of proposition(s) successfully conveyed in the translated text. The following subsection (4.1) describes how proposition is identified at sentence level and which type of proposition is embedded in the sample SL and TL texts.

4.1 When similar grammatical structures generate constant meaning in MT.

Given that a proposition, by most of linguistic scholars, is defined as a clause, then the way we identify it in a sentence is by revealing the clause, which constructed a sentence. Tree diagram is one feasible tool in making the breakdown of a sentence into clauses. However, when it comes to identifying the proposition, the categorization of each lexical item also involves tagging in accordance with its semantic roles. The details on how it is done are presented as follows:

Excerpt 1

ST: Constipation is one of the most common problems in patients receiving palliative care and can cause extreme suffering and discomfort.

MT: *Konstipasi adalah salah satu masalah paling umum pada pasien yang menerima perawatan paliatif dan dapat menyebabkan penderitaan dan ketidaknyamanan yang ekstrim.*

According to its grammatical structure, Excerpt 1 represents a complex sentence consisting of two clauses connected with a coordinate conjunction: *"Constipation is one of the most commom problems in patients receiving palliative care"* as the main clause 1 and *"can cause extreme suffering and discomfort"* as the main clause 2. We can also identify that main clause 1 contains a relative clause as the object modifier: *"… receiving palliative care…".* We should bear in mind that this relative clause has omitted the relative pronoun *who* after the word *patient* as the *locative state* (Givón, 2001).

In terms of its propositional information, Excerpt 1 contains two propositions, i.e., the *State Proposition*, as embedded in main clause 1, and *Event Proposition,* as embedded in main clause 2. *Constipation* plays the role as the *patient of state* of the proposition and *"…one of the most common problems in patients receiving palliative care…"* is the *Attribute* of *Constipation*. This clause is classified as a *state proposition* since the *subject, which contains the meaning component of a Thing,* becomes the central concept of the proposition. Therefore, *Constipation* is the concept classified as the *topic*, i.e., whereas the rest of the clause represents *comment* since it is used to describe the topic*.*

Main clause 2 shared the same *subject* as the main clause, but it contains a separated predicate *(can cause)* with separated predicate argument *(extreme suffering and discomfort)*. A linkage marker position is filled by a coordinate conjunction *(and)* between the two clauses reflecting coordination relation. Despite sharing the same subject, the semantic role presented in main clause 1 and the semantic role "embedded" in main clause 2 are totally different. The word *Constipation* in main clause 1 takes the role of *patient of state,* whereas the subject of main clause 2 is an *agent.* This is because the omitted subject in main clause 2 is considered as the participant who acts deliberately to initate an event. Therefore, we can also infer that *can cause* is the concept of *Event* which becomes the central of the proposition and *"extreme suffering and discomfort"* is the *patient* of this proposition, or the *patient of change* to be more exact.

In excerpt 1, the MT contains the same number of propositions with the same sentence structure both grammatically and semantically. The MT also reflects a lot of lexical similarities and even sahres identical semantic roles with the ST, which results in almost the same word count between the two texts, i.e., 20 words in ST and 21 words in MT. From this data sample, we can infer that the preservation of grammatical structure can generate the same propositions, and thus fully deliver the meaning of ST, i.e., the truth/fact that constipation is a most common issue in palliative-care patients and can cause unbearable suffering and discomfort. The following excerpt shows another example of how the same grammatical structure between ST and MT positively affect meaning delivery in MT.

Excerpt 2

ST: Identification *of* the time point, where treatment *of* fatigue is no longer indicated is important to alleviate distress at the end of life.

MT: *Identifikasi titik waktu, di mana pengobatan kelelahan tidak lagi diindikasikan penting untuk mengurangi penderitaan di akhir kehidupan.*

Exerpt 2 of ST represents a simple sentence with a relative clause that functions as the object modifier. At the phrase level, we have found in Excerpt 2 that GT is already able to detect and transfer the grammatical function of the preposition *"of"*. First, the preposition *"of"* from the noun phrase *"Identification of the time point"* expresses an association between *"Identification"* as the head noun and *"time point"* as the dependent noun or the

argument of the head noun. The same function of preposition *"of"* is also found in the noun phrase *"treatment of fatigue"* which also express *association* (Pavey, 2010). In this case, Google Translate seems to be able to detect the preposition *"of"* as an association marker, and then it omitted this lexical item in the Indonesian translation. Therefore, the translation found in the MT is *"Identifikasi titik waktu"* and *"pengobatan kelelahan"*.

At phrase level, obviously, the form in MT has changed due to preposition omission. However, the meaning of the noun phrase remains constant. At the clause level, the grammatical structures of ST and MT are also similar. The noun phrase, which functions as the subject in the ST, i.e., *"Identification of time point"*, is equivalently translated with the same grammatical function as the subject into *"Identifikasi titik waktu"*. Even the relative clause *"…where treatment of fatige is no longer indicated…"* is translated with the same passive form in the MT. The predicate of the clause, *"…is important to alleviate distress at the end of life…"* is also translated into Indonesian with the same grammatical structure.

Based on the semantic roles constructing the proposition, we have found in excerpt 2 a positive correlation between grammatical structure and the delivery of propositional meaning. First, regardless the presence of a relative clause as the object modifier, there is only one proposition represented in excerpt 2. This proposition conveys the urgency to identify the time point within the palliative care where pharmacological treatment of fatigue is no longer needed because giving medication for fatigue at this time will only cause more pain to the patients. Similar to Excerpt 1, the subject in ST takes the semantic role as the *patient of state* and the object as the *attribute* of the *patient of state.* In addition, Excerpt 2 is categrized as *state proposition* since the central concept offered by the proposition is the *thing, which* is represented by noun phrase *"Identification of time point"*. In this case, the *attributes,* or *comment,* describes *patient of state,* which also becomes the *topic* of the proposition.

Meanwhile, as mentioned above, the MT also shows the same grammatical structure, resulting in the same propositional information. Given the linearity of grammatical and semantic structure between ST and MT, thus this kind of translation is classified as literal translation. However, the result is the opposite of what Larson (1984) stated that a literal translation has little communication value. One factor that may enable literal translation as a nearly ideal translation is the genre of the text. Of course, we may find different result if the text used comes from literary genre. Nonetheless, so far, we can assume that literal translation can at least convey a constant meaning in a narrative text, particularly when the text contains fewer concepts, which carry secondary meaning.

4.2 When similar grammatical structure results in different meaning in MT

In the above subsection, we have presented the positive correlation between grammatical structure and the propositional meaning of an utterance in MT. Nevertheless, a natural translation often occurs with some changes at the surface structure, but still preserves the intended meaning of the original text. The following excerpt shows how symmetrical grammatical structure shifted the meaning in the translated proposition.

    Excerpt 3
ST: This study aimed to explore **health professional, patient, family, and caregiver perceptions of palliative care**, availability of palliative care services to patients across South Dakota, and consistency and **quality of palliative care delivery.**

MT: *Penelitian ini bertujuan untuk mengeksplorasi persepsi profesional kesehatan, pasien, keluarga, dan **pengasuh perawatan paliatif,** ketersediaan layanan perawatan paliatif untuk pasien di South Dakota, dan konsistensi **dan kualitas pemberian perawatan paliatif.***

In Excerpt 3, we have found a similar grammatical structure in the ST and MT. This is reflected from the similar grammatical function in each syntactic category in the ST and MT. For instance, both texts (ST and MT) have taken the passive form as the sentence construction, and each element has matched grammatical function. For instance, the *noun phrase* in ST, i.e., *"This study"* filled the grammatical function as subject, taking the semantic role as an agent. In the MT, the same semantic role and grammatical function is also taken by the literal translation of *This study*, i.e., *Penelitian ini.* Another evidence of grammatical structure similarities also shown in the modal verbs *"…aimed to explore..."* which is also translated into the same form, i.e., *"bertujuan untuk mengeksplorasi…".* This modal verb eventually represents the category of proposition: *Event Proposition.*

Interestingly, this time the similarity of form does not positively correlate with the meaning delivery in the MT. This finding is shown in the translation of *"…health professional, patient, family, and caregiver perceptions of palliative care…".* What is intended by the original author is that the study has the objective to explore the perceptions of all research subjects about palliative care and other topics (availability of palliative care, etc.). Unfortunately, the translation machine seemed to fail to detect the different function and meaning of the proposition *"of".*

We have seen that in excerpt 2, *of* becomes the proposition placed between a head noun and its argument. This construction eventually forms a noun phrase that expresses association relationship, thus being omitted in the MT. Google Translate uses this same algorithm in excerpt 3, resulting in meaning shift in MT. The meaning inferred in the first proposition of MT in excerpt 3 is that the purpose of the study is to explore the perception of the people involved in the palliative care. Meanwhile, the meaning that the study aimed to explore their perceptions about the palliative care itself is not conveyed. The translation also implies that palliative care is the argument noun of the health professional, patient, family, and caregiver, which has deviated from the meaning in ST. In this case, the preposition *"of"* should not have been omitted, and instead, should be translated in an equivalent form, such as *"mengenai"* or *"about"* in Indonesian. The following excerpt also shows another sample of meaning deviation in MT.

Excerpt 4

ST: Fatigue also plays a major role in palliative care for noncancer patients, with large percentages of patients with HIV, multiple sclerosis, chronic obstructive pulmonary disease or heart failure reporting fatigue.

MT: *Kelelahan juga memainkan peran utama dalam perawatan paliatif untuk pasien non-kanker, dengan persentase besar pasien dengan HIV, multiple sclerosis, penyakit paru obstruktif kronis atau gagal jantung melaporkan kelelahan.*

From the ST in excerpt 4, we can identify two propositions based on their overall meaning. The first proposition is that fatigue is also a huge problem in palliative care for

noncancer patiens. The second proposition is that most patients who have HIV, multiple sclerosis, chronic obstructive pulmonary disease, or heart failure also experience fatigue.

The first proposition is conveyed in the MT with symmetrical grammatical structure with ST but with loss of meaning due to the literal translation of the predicate *"plays a major role".* This verbal phrase reflects an *action* done by an *agent (fatigue)* in a *locative state (in palliative care for noncancer patients).* This semantic structure has eventually represented the *Event Proposition* since the central concept is the *action.* The translation replicates not only the grammatical structure but also the semantic structures. The Indonesian translation *"Kelelahan memainkan peran besar dalam perawatan paliatif untuk pasien non-kanker"* applied literalism approach, which could not convey the idea of fatigue as a problem for noncancer patients.

The ideal translation for this case has an implication to its semantic structure of the semantic roles of each participant and the proposition category. Given that the concept that must be highlighted is *Fatigue* and the severity of problem it brings to non-patient cancer, then a shift from *Event Proposition* into *State Proposition* should be considered, such as *"Rasa lelah merupakan permasalahan yang signifikan pada pasien non-kanker".*

4.3 Lexical inequivalence as the major cause of loss of meaning

Literal translation as the cause of shift/loss of meaning can be analyzed through the grammatical structure and the meaning component perspectives. In subsection 4.2, we have seen how identical grammatical structure resulted in inequivalent meaning of proposition. However, inequivalent translation at word level can also determine the success or failure of meaning transfer. We can still refer to Exerpt 3 to explain how inequivalent at word level has caused loss of meaning in MT.

The noun phrase **caregivers** actually refer to the individual who provides palliative care to patients. This individual can be someone from the patient's family, professional healthcare provider the family hires to provide care, or nurses at the hospitals. *Caregiver* is a concept used very specifically in the medical domain. Unfortunately, Bahasa Indonesia does not have the equivalent lexical item to accommodate all meaning components contained.

However, using the word *pengasuh* in the Indonesian translation is not ideal since the word is derived from the verb *"asuh"* which means to nurture. It refers to the process of caring and encouraging the growth of a being (someone or something). Meanwhile, a caregiver in the medical context, particularly palliative care, refers to a person providing treatment to patients in the recovery process or a terminal condition (end of life). Therefore, two strategies can be considered. The first one is by using the superordinate word *"perawat"* or back-translated as *nurse.* The second optional strategy is by explaining the meaning component within the clause or in a footnote. Another sample of how lexical inequivalent affects meaning transfer is also shown in the following excerpt.

Excerpt 5
ST: A **current** review of leadership opportunities **is provided**.

MT: *Sebuah tinjauan **saat ini** tentang peluang kepemimpinan **disediakan**.*

The back translation of MT in excerpt 5 is *"A review right now of leadership opportunities is provided".* Meanwhile, the meaning of the word *current* in the above context is the latest or the most up to date. People with good linguistic intuition probably

can guess the underlying meaning of the word *current* in that sentence. Still, this translation could be confusing for casual readers or laypeople.

Another problematic translation is the translation of passive form *"is provided"* which is translated into *disediakan* in the MT. First, the meaning of the proposition is that the study provides the latest review on leadership opportunity, in which *leadership opportunity* is an abstract idea of events and organizational management. In bahasa Indonesia, an abstract idea is not provided, but it is explained, described, or elaborated. Using the word *disediakan* will make the translation sounds unnatural to Indonesian readers and does not properly convey the meaning of the ST.

5. Conclusion

Automatic evaluation of translation products has long been and will always be an invaluable tool to the development of the automatic translation system. In this study, we are offering an approach that can complement the existing evaluation method. Our new approach highlights the proposition of an utterance as the vehicle of meaning. Using proposition as the unit for evaluation, we can see the quality of a translation not only from lexical similarities, which often leads to literal translation but also from the whole propositional meaning.

Using proposition-based evaluation, we can also identify the room for system improvement based on grammatical and semantic structure. From this exploratory study, we have found out that the similarity of grammatical and semantic structure between ST and MT positively correlates with the transfer of meaning in the target language, especially when the ST is a narrative text and contains fewer words with secondary meaning. However, the similarities of grammatical and semantic structure may also result in loss of meaning. Therefore, aiming for natural and equivalent translation may lead to the change of grammatical structure and/or even the change of proposition category.

Acknowledgements

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FLEXIBLE BLENDED LEARNING EXPERIENCES OF FILIPINO STUDENTS IN AN ENGLISH AS A SECOND LANGUAGE (ESL) LEARNING CONTEXT

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Abstract

The Coronavirus Disease 19 (COVID-19) outbreak has caused a sudden shift in many educational institutions to various alternative instructional methodologies. This pandemic has altered the traditional and typical strategies for teaching and learning environments. Marinduque State College (MSC), a Higher Education Institution (HEI) in the province of Marinduque, has implemented Flexible Blended Learning (FBL) for Academic Year (A.Y.) 2020–2021. This descriptive research determined the FBL experiences of MSC students in an English language-learning context. The study results revealed that MSC students have an overall positive experience with FBL implemented in their English language class. Nevertheless, continuous support to meet the needs of the most vulnerable students, who cannot entirely keep abreast of the new learning system, must be prioritized. This may help mitigate the widening inequality among students with their right to equal learning opportunities.

1. Introduction

Coronavirus Disease 19 (COVID-19) outbreak has caused the sudden shift of many educational institutions to various instructional alternative methodologies. This pandemic has altered the traditional and typical strategies for teaching and learning environments.

As of April 28, 2020, based on the statistics of the United Nations Educational, Scientific and Cultural Organization (UNESCO), around 1.3 billion learners at all levels from 186 countries, including more than 28 million learners in the Philippines, have been affected by the virus outbreak. As educational institutions have been temporarily closed, this has led educators and learners to study, work home-based and adopt virtual arrangements in the delivery of classes (UNESCO, 2020a). With the fast-growing and profound effects of the pandemic, educational institutions have decided to adopt the new normal. Several universities and colleges have agreed to implement individual policies regarding instruction and the opening of classes since August 2020 (Bagayas, 2020). Consequently, Commission on Higher Education (CHED) HEIs have implemented various alternative learning arrangements such as distance learning, e-learning, flexible learning, and other instructional modalities using technology. This scenario in the new normal has become a significant issue for HEIs in terms of ensuring the quality of higher education (UNESCO, 2020b).

Marinduque State College (MSC), a Higher Education Institution in the province of Marinduque, Philippines, has resorted to FBL as a significant response of the college to

ensure the continuance of the delivery of instruction amidst the academic challenges during the virus outbreak. This is in adherence to the directives of the CHED, which has been active in its response to provide equitable services to its students amid the pandemic. Purposive Communication is one of the core General Education language subjects of all the programs in MSC, which aims to enhance students' language proficiency. This study used the subject as the main English language-learning context. In that regard, this descriptive research was conducted to determine MSC students' FBL experiences in learning English in the new normal context of education.

2. Literature Review
2.1 The Learning System in the Time of Pandemic

At the height of the implementation of lockdowns and quarantine since the first confirmed case of COVID-19 in the Philippines was reported on January 30, 2020, the Commission on Higher Education Institutions (CHED) has still been active in its response to provide equitable services to its clientele. Several institutions, including the University of the Philippines (UP), Ateneo de Manila University, De La Salle University Taft, and Lyceum of the Philippines University, among others, canceled their online classes after weeks of its implementation (Bagayas, 2020). Some schools still employ the e-learning method to catch up on their curriculum, including MSC, the sole locale of this study. Meanwhile, the Department of Education (DepEd) has DepEd Commons, an online platform that helps public school teachers implement distance learning. Given the technical restrictions that have been experienced by many, only those teachers who have available resources and access to the internet are encouraged to employ distance learning arrangements using this platform (Bagayas, 2020). In response to the problems and constraints that education sectors have experienced during the implementation of the alternative learning arrangements during the second half of the academic year 2019-2020 for higher education institutions, CHED Chairperson, Prospero De Vera, recommended blended or flexible learning upon resumption of classes in August. Students with no internet access may attend face-to-face classes, while e-learning will be given to those with the necessary resources and stable connectivity. However, he clarified that the students should not receive the traditional instructional methodology. As part of the academic intervention plan for the upcoming academic year 2020-2021, teachers are encouraged to attend training and seminars regarding flexible learning to prepare and design their syllabi (CNN Philippines, 2020). Amid the pandemic, the University of the Philippines Open University (UPOU) has offered free online courses to train teachers in online teaching.

Moreover, Vibal Group, Inc. and Abiva Publishing House, Inc. are some of the leading integrated education and technology companies in the Philippines that have offered free webinars to capacitate educators in the "new normal" of education. With this, several higher educational institutions have opted to employ alternative learning arrangements in response to the current needs of the education sector in schools re-opening by August. Aside from considering the type of learning that shall be implemented for this upcoming academic year, the safety and protection, health, well-being, and social relations of the education sector shall also be prioritized. Such considerations include assessing and ensuring the readiness of the education system for school re-opening, continuity of learning, and system resilience to anticipate and deal with future crises (UNESCO, 2020c). Whereas, due to unforeseen conditions and an unpredictable state during the virus outbreak, up to this date, there has been no provision made for the resumption of face-to-face classes.

2.2 Flexible Blended Learning (FBL)

Flexible Blended Learning is a learning arrangement free from the limitations of time, place, and pace of study. FBL, as operationally defined, is a common term for flexible and blended types of instructional delivery. In consideration of the current situation in the province, MSC has implemented FBL with a restriction on face-to-face instruction. The college prefers to integrate FBL, focusing on utilizing both online and modular learning. Synchronous learning refers to the use of e-learning that requires the teachers and the students to be in the learning environment simultaneously. In this type of learning, classes usually happen via Zoom meetings, Google Meet, Microsoft Teams, and other e-learning platforms that allow interactive and collaborative scenarios between the teacher and the students. Synchronous learning is a more structured learning strategy where the courses are scheduled at designated class hours and in live virtual classroom settings. In this way, students benefit from real-time interactions and get instant messaging and feedback when needed (Littlefield, 2018, as cited by Huang et al., 2020).

On the other hand, asynchronous deals with more offline instructional delivery. Most of the time, electronic copies of modules and other learning materials, including audio-visual presentations of lectures, are uploaded or sent via learning platforms (like Google Classroom, Facebook Group, Website, etc.), where the students can access and download these learning materials anytime. Students in asynchronous learning cannot get instant feedback or messages. Additionally, the learning content is not provided in live classes but on different learning management systems or forums (Littlefield, 2018, as cited by Huang et al., 2020). For students residing in remote areas of the province where the stability of network signal and internet connection has been a major problem, full remote or modular learning is catered for in which the students are provided with printed copies of the modules.

3. Research Method

This mixed-method research determined and described the FBL experiences of selected Filipino students in an English as a Second Language (ESL) learning context. This study was conducted at Marinduque State College since the college has resorted to Flexible Blended Learning to ensure the continuance of classes during the COVID-19 pandemic. The study group for this research was taken from the schools that offered Purposive Communication, a General Education language subject, for the second semester of the academic year 2020-2021. The appropriate sample size for estimating the proportion of the population of the students who were enrolled in the said subject was determined within a five percent (5%) margin of error and a 95% confidence level. Upon determining the appropriate sample size from each school, the sampling method used in selecting the respondents was random sampling. Permission to conduct the study was sought from the Office of the President of the College and the Dean of the School of Graduate Education and Professional Studies (SGEPS). A letter of consent to conduct the study was also given to the school deans prior to survey administration. Upon approval, the necessary data was gathered through the distribution of survey questionnaires to the research respondents.

Since the study was conducted in the midst of the pandemic, the gathering of data was done through an online survey. The online survey was administered via Google Forms to 297 students taking Purposive Communication for the second semester of A.Y. 2020-2021. Gathered data was subjected to statistical treatment such as frequency and percentage. The Four-Point Likert scale was used to determine the statistical description of the experiences

of MSC students during the implementation of FBL in their Purposive Communication subject and the challenges they encountered that affected their learning of the English language.

4. Results and Discussion

4.1 Flexible Blended Learning Experiences of ESL Filipino Students

4.1.1 Mode of Delivery/ Instructional Modality

Mode of Delivery	Frequency	Percentage
Asynchronous	247	62.06 %
Synchronous	102	25.63 %
Modular (Printed Module)	49	12.31 %

Table 1. Mode of Delivery

With the implementation of Flexible Blended Learning, there are three modes of delivery for English classes (Purposive Communication Subject): asynchronous, synchronous, and modular. As detailed in Table 1, more than half (247, or approximately 62.06%) of the respondents experienced asynchronous learning, allowing the student to work at their own pace with the online materials. Synchronous learning, by definition, is the opposite of this, with the teaching being virtually done simultaneously. One hundred two, or about 25.63% of the sample population, experienced this in their Purposive Communication class. Only 49, or 12.31%, were provided with printed modules. This finding of the study is consistent with that of Perveen (2016), claiming that asynchronous e-language learning is quite beneficial for L2 learners. However, one drawback of asynchronous learning is that students cannot get instant feedback and messages.

Moreover, the learning content is not provided in live classes but on different learning management systems or forums (Littlefield, 2018, as cited by Huang et al., 2020). Unlike asynchronous learning, synchronous learning is a more structured learning strategy where the courses are scheduled at designated class hours and in live virtual classroom settings. In that regard, students benefit from real-time interactions and get instant messaging and feedback when needed (Littlefield, 2018, as cited by Huang et al., 2020), making e-learning instructions more interactive and communicative.

4.1.2 English Language Teaching and Learning amid the Pandemic

The table below presents the level of experience of the respondents as to the strategies and approaches used in English language teaching within a Flexible Blended Learning class.

No.	Statement (S)	WM	CR
1	Teacher-centered. The teacher takes the whole part in facilitating lectures while the students serve as passive learners.	3.03	Moderately Experienced
2	Learner-centered. The students are active and also takes part in facilitating learning (individual and group report, presentation, and other activities) while the teacher only plays role of a facilitator or moderator.	2.95	Moderately Experienced
3	Students are taught grammar deductively.	2.95	Moderately Experienced
4	Students are taught grammar inductively.	2.89	Moderately Experienced
5	The teacher imposed strict rules for the students to communicate and interact using the target language (English).	2.77	Moderately Experienced

6	The teacher gives the students positive feedback when they answer correctly.	2.95	Moderately Experienced
7	The teacher provides immediate correction once the students commit errors (grammar, pronunciation, spelling, etc.).	2.82	Moderately Experienced
8	There is emphasis on reading and writing. Little attention is paid to speaking and listening.	2.92	Moderately Experienced
9	Worthwhile tasks are offered to engage and motivate the students to communicate in the target language (English).	2.99	Moderately Experienced
10	The use of students' native language (Filipino) is not restricted.	2.86	Moderately Experienced
11	The teacher provides activities that allow the students to perform tasks that resemble authentic "real life" situations using the target language (English) as medium of communication.	3.11	Moderately Experienced
12	The approach in teaching English provides relaxed yet focused state which makes use of music to promote positive suggestion while the students are learning.	2.86	Moderately Experienced
13	Students are encouraged to self-correct.	3.07	Moderately Experienced
14	Emphasis is on learner-to-learner engagement (working with peers or classmates like that happens in group activities) than individual learning.	2.78	Moderately Experienced
15	Emphasis is on the students who are responsible on their own learning rather than the teacher initiates the teaching.	3.03	Moderately Experienced

Legends: **WM** – Weighted Mean, **CR** – Categorical Responses

Table 2. *Level of Experience of Filipino ESL Students in the English Language Teaching Methodology Employed in their English Class (Purposive Communication)*

The survey results showed that S11 got the highest mean rating of 3.11, which means it provides a positive experience for the students with the teaching strategies and approaches used in the class. Meanwhile, S5 has the lowest mean rating of 2.77, which indicates that language teachers rarely impose strict rules for the students to communicate and interact in the class using English as a medium of communication. This demonstrates that language teachers limit the constraints that students face when speaking in the target language. This claim agrees with the recent study of Madriaga (n.d.) on the significance of the first language (L1) during the second language (L2) acquisition process of the students, suggesting that L1 could be used for the L2 acquisition process, which makes the learning process easier for students and teachers. In this regard, Yough (2010) stated that L1 use is appropriate to give understandable instructions with homework and related activities. However, as classroom instruction and activities in the Purposive Communication class are carried out in the second language, it is still suggested that students must be actively engaged in using the target language. As a result, students will be able to understand the target language further, which will help them to use L2 easily (Stern, 1983, as cited in Mart, 2013). In addition, as L1 will be restricted in the class, in both formal class instruction and consultation hours, the students will eventually be able to achieve proficiency in the target language. Alongside this, in the case of the respondents to this study, their learning experience within the flexible blended learning setup has limited their opportunity to acquire L2 competence fully. This claim is also associated with the type of mode of delivery

employed in the class, the LMS being utilized, by what means classes are executed, in what manner the learning materials are administered and provided to the students, and other related aspects of a pedagogical design that play a crucial role in students' L2 learning and eventually their L2 competence.

4.2 Challenges Encountered by ESL Filipino Learners with the Implementation of Flexible Blended Learning

Challenges Encountered as to FBL Implementation	Frequency	Percentage
Poor or unstable network signal.	158	16.46 %
Poor or unstable internet connection.	244	25.41 %
Large volume of internet-intensive tasks.	37	3.85 %
Strict guidelines of subject requirements.	47	4.9 %
Strict deadlines of submission of activities.	86	8.96 %
Financial difficulty (load allowances for internet access purposes)	156	16.25 %
Unavailability of personal learning devices (mobile phone, laptop, computers, and the others).	71	7.4 %
Home Quarantine/Barangay Lockdown Policy	22	2.29 %
Household responsibilities	138	14.38 %
Others (Please specify) Being a Working Student	1	0.1 %

Table 3. *Challenges Encountered by ESL Filipino Learners with the Implementation of Flexible Blended Learning*

Flexible Blended Learning heavily relies on internet connection so that the students can access their e-modules, handouts, and similar resources. As shown in this table, unstable internet connection (with 244 or about 25.41%) and poor network signal (158 or 16.46%) are the most cited hindrances that the students have experienced. Financial difficulty is the third most recorded response at 156, or 16.25% because most respondents rely on mobile data to gain internet access. The least cited hindrance, at 1 or 0.1% of the total responses, came from one respondent who is a working student.

SCAP and SWAWPH stated that online classes might only force students to go to crowded places such as computer shops to access Wi-Fi or sari-sari stores to get cellular data. Imposing mandatory online classes as an alternative learning arrangement will have a negative effect, especially on most students who have no internet access (Bagayas, 2020). Apart from this, this learning arrangement may be expensive for some to afford as it requires the need and use of the internet to be able to research and send files for their submission of activities to their respective teachers, knowing that most of these students have limited technical resources and signal restrictions. Regardless of the quarantine and lockdown policies, students will do whatever it takes to submit to the needs of their classes.

No.	Statement (S)	WM	CR
1	The class is non-interactive. (Communication is NOT effective and interaction between learner-teacher and learner-learner is NOT active.)	2.48	Less Challenging
2	I find difficulty to work with my classmates in a group project or group activities.	2.63	Challenging
3	There is no strict guidelines in terms of English Only Policy during the class. The teacher does not impose strict rules for the students to communicate and interact using the target language (English).	2.93	Challenging
4	The learning environment is teacher-centered. The teacher takes the whole part in facilitating lectures while the students serve as passive learners.	2.94	Challenging

		WM	CR
5	Self-paced learning. The students are active and takes part in facilitating learning (individual and group report, presentation, and other activities) while the teacher only plays role of a facilitator or moderator. However, emphasis is on the students doing most of "learning" on their own rather than the teacher initiating the teaching.	2.97	Challenging
6	There is emphasis on reading and writing. Little attention is given to speaking and listening.	3.02	Challenging
7	The teacher does not provide immediate correction once the students commit errors (grammar, pronunciation, spelling, etc.).	2.53	Challenging
8	The teacher provides overload and intensive assignments/tasks.	2.44	Less Challenging
9	The teacher is not considerate of my mental and psychological health.	2.23	Less Challenging
10	The teacher does not practice sound discretion and leniency in terms of students' outputs and does not impose strict deadlines in terms of submission of activities (Purposive Communication).	2.45	Less Challenging
11	There is no discussion forum that enables a group of people to contribute to the conversation.	3.03	Challenging
12	Limited online materials to support learning.	2.76	Challenging
13	Flexible blended learning does not enable a student to become more involved in the learning process.	2.56	Challenging
14	I am unable to ask queries to my teacher about what I do not thoroughly understand in the lesson.	2.66	Challenging
15	Flexible blended learning gives restriction for me to interact with other students and the teacher synchronously.	2.76	Challenging

Legends:
WM – Weighted Mean
CR – Categorical Responses

Table 4. *Challenges Encountered by ESL Filipino Students during FBL Implementation that Affected their English Language Learning*

As shown in this table, among the 15 indicators, 11 are listed as "challenging" remarks, while the other 4 are "less challenging". S11 has the highest weighted mean with 3.03, which is described as "challenging". This indicates that these students prefer more interactive and collaborative English classes. Based on the recorded responses, the changes to the current learning setup have made it difficult for students to work in a group due to technical constraints, including intermittent network signals and internet connection. It is also more challenging to rely only on reading and writing for the English class without much listening and speaking as part of the usual classroom setup. With a more significant portion of the students being asynchronous learners, it is difficult for the professors to monitor their students with the "English Only" policy. This indicates that there are no strict guidelines for the policy during the class. This means that most language teachers do not impose strict rules for the students to communicate and interact using the target language, English. In view of the findings, passive learners have difficulty keeping up with how asynchronous learning is set up. These students also experienced the hassle of pacing themselves with self-learning, resulting in isolation and less involvement within the learning environment. Given that these students are non-English majors taking English classes, considering the constraints of the new type of learning, it is undeniably hard for them to keep abreast of the class that is limited by all the methodology in L2 learning that they usually experience inside the actual face-to-face classroom. This has vastly affected the students' motivation to learn the target language.

4.3 Implications of the Findings of the Study to the Development of the ESL Students' English Language Learning

Based on the findings of the study, MSC students have an overall positive learning experience with FBL as implemented in their Purposive Communication classes. Therefore, the positive learning experiences of these students indicate their acceptability and elicit their positive view of the alternative learning arrangement. This has been the college's solution to academic challenges amidst the current pandemic and, eventually, can be a long-term response, especially in times of crisis. Nevertheless, the negative effects of today's pandemic in education brought various restrictions, such as (1) unstable network signal and internet connection, (2) unavailability of learning devices and resources, (3) inaccessibility with the learning applications and Learning Management Systems, and (4) financial constraint, which hindered the students from keeping abreast of the new learning system. In this case, given the challenges and setbacks entailed by the Flexible Blended Learning modality, as much as possible, language teachers have demonstrated leniency and consideration towards their students. In the context of English language teaching and learning, considering the challenges these students encounter regarding reading comprehension, writing, and speaking facets, this study suggests exploring both synchronous and asynchronous learning strategies to ensure more interactive and communicative English classes. In this regard, the results and findings of this study may be considered the basis for creating policies and action plans and be used for formulating interventions to deal with academic challenges and ensure educational continuity amid the COVID-19 pandemic. As a response to the adverse impact of the implemented alternative learning modality on the development of English language learning proficiency of MSC students, the following may be regarded: (1) continuous support to meet the needs of the most vulnerable individuals, with special attention to those students who cannot fully adapt to the new learning system considering the foregoing challenges and other related constraints presented and discussed in this study; (2) designing a contingency plan with diverse academic countermeasures with consideration to promote inclusive learning; (3) paying due attention to ensure that the mental health and psychological well-being of the students are prioritized, especially in this trying time amid the academic challenges being faced by the education system; and (4) designing a more inclusive ELT methodology to ensure more efficient, flexible, convenient, and student-friendly English language learning classes.

5. Conclusion

This study employed mixed-method research that determined the FBL experiences of the 297 MSC students enrolled in the Purposive Communication Class for the 2nd semester, A.Y. 2020-2021. Based on the foregoing findings of the study, MSC students have an overall positive experience with FBL as implemented in their Purposive Communication class. At any rate, continuous support must be provided to those students who struggle to adapt to the needs of today's education system. This may help mitigate the widening inequality among students with their right to equal learning opportunities.

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TEACHERS' PERCEPTION OF THE USE OF GOOGLE CLASSROOM TO ASSESS ENGLISH SKILLS

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Abstract

This study aimed to describe teachers' perception of the use of Google Classroom to assess students' English skills and how the teachers assessed the students during online learning nowadays by using qualitative research method. The participants were 18 teachers who were teaching senior high school level in Pasuruan, East Java. Their ages were around 23 to 58 years old while answering the questionnaire. The data were collected by using open questionnaire and interview, then analysed by using narrative analysis. The results of this study showed that most teachers used Google classroom to assess students' English skills because it was simpler and faster. This study suggests teachers use Google Classroom while assessing students' English skills by providing more online assessments activities. The teachers are expected to use various platforms to facilitate the students. However, the students and teachers must adapt to the condition during the COVID-19 pandemic with the online learning system.

Keywords: *Google Classroom; Learning Activity; Teachers' Perception*

1. Introduction

During the Covid-19, the learning activity was miserable. This pandemic gives a huge impact on the educational sector. The teachers and the students must be doing the learning process at home. However, the learning process must run well. Online learning activity should give a huge impact on the educational sector. The teachers are expected to use various platforms to facilitate the students. However, the students and teachers must adapt to the condition during the COVID-19 pandemic with the online learning system. Due to the COVID-19 pandemic, the teachers need to shift their teaching from offline to online teaching. The teachers are forced to adopt the other way of teaching that could cover the learning process itself (Setyowati et al, 2021). In this case, one of the solutions to deal with this situation is the use of digital technology. Maryuningsih et al (2020) and Setyowati et al (2021) state that during the COVID-19 pandemic, online learning is considered the best learning solution. Moreover, online learning as part of technology also contributes to the development of education in Indonesia (Zainuddin & Keumala, 2018). During the pandemic technology takes control of education by giving numerous media for helping the educational sector called E-Learning. It helps the teachers and the students a lot during the learning activity process. One of the E-Learnings commonly used recently is Google Classroom.

Google Classroom is a platform that is designed for educational purposes to support the learning environment. It is a virtual classroom that serves the teachers in creating and posting the materials, such as videos, pictures, and also link, then inviting students,

conducting quizzes, assigning students, and managing administration. According to Mafa (2018), Google Classroom has some benefits in supporting the learning process, such as Classroom management, flexibility, promoting collaboration, safety and security. From these benefits, it can help the teachers in learning activity which is online recently. Google Classroom has some specific functions, such as easy to distribute the assignment, simplifying the students' and teachers' communication, and easy to grade the students' assignments. During the learning activity, teachers usually assess the students in online learning. Assessment can be defined as the process to determine the knowledge and skill of the students through assessment of their study and performance (Taras, 2005). The assessment also has the meaning of collecting information from students' achievement and performance (Büyükkarci, 2014; Marshal, 2005). In addition, Büyükkarci (2014), states that assessment can be clarified into two based points on timing while implementing it, such as formative assessment and summative assessment. Formative assessment is usually implemented in the learning process which is informal. This kind of assessment is usually done to get information about the development of the students' understanding in the learning process (McKay, 2006). Through this assessment, the learning process will become more worth because the information will be used as a reference to improve the learning quality (Clark, 2012), whereas the summative assessment is done in the last semester or the program has the purpose to assess the students' ability in a certain period (McKay, 2006: Büyükkarci, 2014). Assessment takes an important role in the learning system. It aims to consider the students' learning results. Assessment is able to show the improvement of the students about the learning concept which becomes the reflection to understand the difficult part of doing the remedial to increase the students' understanding.

Dubec (2019) explains clearly the concept of assessment of learning to assess the summative assessment. This is used to compare one student to another and report this as their learning report. Assessment for learning is the type of formative learning which is used by the teachers to get an understanding of students' knowledge and skills while leading the learning process. Meanwhile, assessment as learning is the type of formative assessment that focuses on the metacognitive learning process to the students. The purpose of this assessment is to evaluate their learning process and adapt with the assessment which students use as the reflection and do the self-assessment. Assessment for learning makes the teachers decide on the next step in enhancing the students' learning. The aspect which is assessed is the development of the students and the students' needs in relating with the result of curricular. The function of the assessment result is to give descriptive feedback accurately to the students for developing the learning process. Assessment as learning aims to guide and give the chance to every student in monitoring and critically do the reflection in their learning and also identify the next step taken. The aspect which is assessed is the students' critical thinking in doing the learning process, the strategy which the teachers can use for the learning process, and also the mechanism of students' adaptation in the learning process. The result of the assessment is used to give every student accurate and descriptive feedback that will help them to improve their independent learning habits. Assessment of learning aims to decide or inform to someone else about the students' ability related to the result of the learning curriculum. The assessment aspect is how the students are able to implement the key concept, knowledge, skills, and behaviour of the students in the result of the learning curriculum. The assessment result is used to decide the students' understanding as the basic learning in discussing about the placement or the promotion which gives the

information fairly, accurately, and in details which can be used to decide the next step in students' learning (Dubec, 2019).

All types of assessment are extremely important to be understood by the teachers. The teachers must be able to develop the instrument in every assessment which has not been done at school. Besides, the teachers can see the students' progress through their assessment. The teachers can also see it by using some platforms which support it well. According to Sukmawati and Nensia (2019), teachers could have a complete vision concerning the progress of each student through Google classroom, and students could return their work by getting the necessary feedback so that they could revise their assignments. The role of Google classroom gives an impact for teachers while assessing the students' learning activity specially to assess students' English skills during the COVID-19 pandemic. Assessing English skills need to be considered because teachers will need a platform to discover the teaching learning system. From those explanations, this paper describes how the teachers perceive the use of Google Classroom to assess students' learning activity during COVID-19 pandemic. This is based on the problem occurred from the teachers in assessing the students during the online learning while implementing blended learning system.

2. Literature Review

Google classroom is one of the blended learning platforms which appeared in 2014 (Luckerson, 2015). Google classroom could help to manage the paperless classroom used in education. Perez (2015) mentioned that Google classroom could provide classroom communication that made teachers easier to announce and ask to students about the assignment or others in classroom. Besides, the blended learning used in Google classroom has a purpose as a combination of face-to-face learning and online learning (Cheung and Hew, 2011). Ramadhan et al (2018) also mentioned blended learning combining synchronous and asynchronous aspects.

In this blended learning situation, teachers assess the students by using formative assessment rather than using summative assessment. Here are some types of assessment which teachers could understand to assess the students (Priyatni & Martutik, 2018):

a. Assessment of learning (AOL) is usually used as a form of institutional responsibility to students and parents based on students' achievement. This type of assessment usually is used in mid-term and final semester examinations. Assessment of learning is different from assessment for learning and assessment as learning because it is not to assess the learning process, but only focus on summative assessment.

b. Assessment for learning (AFL) is usually used in the learning process to provide some information for the students as their reference in modifying learning and teaching process that they are involved.

c. Assessment as learning (AAL) is also usually used in the learning process of supporting and developing the metacognitive of the students; it is a part of formative assessment that focuses on students' critical thinking.

3. Research Method

This study used the qualitative descriptive research method. This method was used because it could help us to interpret and report the data narratively (Gravetter & Forzano, 2016). The study was focused on investigating the teachers' perception of the use of Google Classroom to assess students' English skills during COVID-19 pandemic. This study was

conducted in Pasuruan, East Java. The teachers were from Senior and Vocational High School. There were 18 teachers who became the research subject. The teachers' age were around 23 to 58 years old.

To collect the data, some research instruments were administered. The research instruments were observation sheet, questionnaire, and interview guide. The observation was conducted for knowing the experience of the students to operate, use, and explore Google Classroom so that students would experience it well while using the Google Classroom. The questionnaire was given by giving it online to the teachers. The researchers shared the link of the questionnaire to the teachers. The questionnaire was created using the google form. The questionnaire taken by the Likert scale for measuring the scale. There were 17 statements that teachers need to answer it by choosing 5 options for answering it which had to be resonated with their point of view and their experience before. The 5 points were for measure it as their scale. The options consist of strongly agree, agree, neutral, disagree, and strongly disagree. The last collecting data was the interview. The interview was conducted online by using Zoom as the media for the virtual meeting with the teachers. The researchers recorded the virtual meeting as evidence of the data. The researcher gave them 7 questions to be asked to the students. The interview used purposive sampling to get the answer from the data of the students in the Zoom meeting. After getting all of the data, the researchers gained the data of the questionnaire and interview. Then, the researchers interpreted the findings from those instruments and made the conclusion based on the data collected.

4. Results and Discussion
4.1 Results
a. Data from Questionnaire

The questionnaire was chosen as the instrument to get the data. The questionnaire used in this study was the Likert scale questionnaire. There were five options to choose as an answer for them in each number, starting from strongly agree, agree, neutral, disagree, and strongly disagree. The questionnaire was constructed based on indicators that were related to the theories used. There were 17 statements connected to the teachers' perception on the use of Google Classroom to assess students' English skills during COVID-19 pandemic

No.	Statements	Answers				
		Strongly Agree %	Agree %	Neutral %	Disagree %	Strongly Disagree %
1.	S1	44.4	50	5.6	0	0
2.	S2	27.8	50	22.2	0	0
3.	S3	27.8	44.4	27.8	0	0
4.	S4	22.2	55.6	16.7	0	5.6
5.	S5	16.7	55.6	27.8	0	0
6.	S6	11.1	72.2	16.7	0	0
7.	S7	16.7	66.7	11.1	5.6	0
8.	S8	16.7	38.9	27.8	16.7	0
9.	S9	16.7	55.6	11.1	16.7	0
10.	S10	16.7	55.6	11.1	16.7	0
11.	S11	27.8	55.6	5.6	11.1	0

12.	S12	27.8	44.4	22.2	5.6	0
13.	S13	33.3	55.6	11.1	0	0
14.	S14	27.8	55.6	16.7	0	0
15.	S15	22.2	61.1	11.1	5.6	0
16.	S16	27.8	61.1	11.1	0	0
17.	S17	27.8	50	22.2	0	0
	Total	24	50	16	4	6

Tabel 1. Teachers' Perception towards Google Classroom

Questionnaire was given online by using google form sharing the link to the teachers using WhatsApp. There were 18 teachers who answered the questionnaire. The questionnaire was shared by giving 17 statements, most of teachers chose 'agree' for their answers by having 50% from the total percentage and the others chose 'strongly agree' by having 24% from the total numbers. Through the questionnaire we can conclude and knew that teachers who chose 'agree' and 'strongly agree' had perception that the use of Google Classroom while assessing students' English skills during COVID-19 pandemic was effective. It can be seen from the higher numbers in totalling the teachers' answer scale.

b. Data from Interview
The interview was chosen as the second instrument for this study. According to Bergman and Coxon (2005) interview was used to get realistic opinion and experience from students concerning the research interview based on the teachers' perception. In this study, the researchers interviewed 4 teachers through Zoom meeting to get the purposive sampling. The researchers prepared the interview guideline. There were 7 questions that the researchers asked the teachers. The interview was recorded in order to help the researchers to memorize and transcript the data. From the interview, the researchers found some points based on the teachers' answers. Based on teachers' answer from the interview, the use of Google Classroom was easy, efficient, and simple. It did not need big quota to use the application during the learning activity. It made the process in learning activity run well while assessing the students. The teachers usually used multiple choices and open-ended question like making an essay for assessing the students. They commonly use writing to assess the students, specifically in students' reading comprehension and grammar by making assignment through Google Form, and then sharing the link of it to Google Classroom. Besides, for assessing the students' speaking, only one teacher told the using of video for assessing students' speaking by uploading the video through Google Classroom, the other teachers chose Voice Note from WhatsApp for making it simpler and faster.

Furthermore, the teachers got some obstacles while assessing the students during the learning activity. Based on the teachers' explanation, some students who stayed in a place with fewer signals, were hard to join into the online learning activity so that some of the teachers need to wait the students while submitting the assignment. The other reason was no supporting device and less understanding in technology because some of the students were from low to middle economic level. The students did not have modern device which supports for downloading the Google Classroom application. No supporting device made the students floating in technology while operating it so that making the teachers work hard in assessing students' learning activity.

From those teachers' perception through interview, there were three teachers who recommended this application to other teachers for using it because it was simpler and

faster, then easy to assess students' works by sharing link of Google Form to Google Classroom and having the big storage by keeping it to Google Classroom, then directly connecting to Google Drive so that the students' assignments could be saved online.

In this interview, the researchers found the positivity and negativity during this interview to get the teachers' perception on the use of Google Classroom while assessing students' learning activity for students' English skills during COVID-19 pandemic.

4.2 Discussion

The first statement, the teachers knew Google Classroom, most of the answers were 'agree' by having 50% from the total percentage. This application is the most popular because it was developed for academic purposive and to support mixed learning academics (Hasbi and Sari, 2020). The second statement, the teachers knew how to operate Google Classroom, most of the answers were 'agree' by having 50% from the total percentage. The third statement, the teachers could organize the class on Google, most of the answers were 'agree' by having 44,4% from the total percentage. The fourth statement, Google Classroom was one of the online learning systems that teachers used to assess students' learning activity, most of the answers were 'agree' by having 55,6% from the total percentage. The fifth statement, assessing students' learning activity was easier while using Google Classroom, most of the answers from the teachers were 'agree' by having 55,6% from the total percentage. Google Classroom is easy to be used to do learning process by the teachers and students (Iftakhar, 2016). Because of the use on Google Classroom was easy for the teacher and the students, they can use and assess it without any struggles. They operate and manage the class while using it. The sixth statement, Google Classroom was effective in assessing students' learning activity, most of the answers were 72,2% from the total percentage. The seventh statement, the teachers had experience in using Google Classroom while assessing students' learning activity, most of the answers were 'agree' by having 66,7% from the total percentage. The eight statement, the teachers assessed students in the beginning of learning activity through Google Classroom, most of the answers were 'agree' by having 38,9% from the total percentage. The ninth, the teachers assessed students during the learning activity through Google Classroom, most of the answers were 'agree' by having 55,6% from the total percentage. The tenth statement, the teachers assessed students in the end of learning activity through Google Classroom, most of the answers were 'agree' by having 55,6% from the total percentage. The eleventh statement, the teachers shared the material for learning activity through Google Classroom, most of the answers were 'agree 'by having 55,6% from the total percentage. The twelfth statement, the teachers shared the assignment for learning activity through Google Classroom, most of the answers were 'agree' by having 44,4% from the total percentage. The thirteenth statement, Google Classroom could help the teachers in learning activity, most of the answers were 'agree' by having 55,6% from the total percentage. The fourteenth statement, Google Classroom was effective for doing the learning activity, most of the answers were 'agree' by having 55,6% from the total percentage. Alim et. al (2019) stated Google Classroom was the effective instructional media. Besides, that effectiveness of communication could be used by the teachers while teaching the students in blended learning context by using Google Classroom. The fifteenth statement, the use of Google Classroom gave him benefit in assessing students; learning activity, most of the answers were 'agree' by having 61,1% from the total percentage. The sixteenth statement, Google Classroom helped the teachers in assessing students' learning activity, most of the students

were 'agree' by having 61,1% from the total percentage. The seventeenth statement, the teachers recommend the use of Google Classroom for the other teachers while assessing students' learning activity, most of the teachers chose 'agree' as the answer by having 50% from the total percentage. From some statements explained above, Google Classroom gave some benefits which can cover the explanation of the statements above. Sudarsana et al (2019) mentioned the benefits of Google Classroom as an LMS (Learning Management System) in Indonesia, such as time saving, improving teachers' quality, eco-friendly, student's internet wisely used, improving cooperation and communication without time limit, facing the distance of the residence, and document storage.

The next collecting data was interview. The researcher chose 4 teachers from Pasuruan, East Java to become the interviewee. They were all taught English in high school, 3 of them taught in Vocational High School, then, 1 of them taught in Senior High School. The researcherd gave them 7 questions which must be answered by them. This study was using purposing sampling. The questions are related to how they implemented Google Classroom while assessing students' English skills in learning activity during COVID-19 pandemic. From the interview, the researcher found some points based on the teachers' answers. Based on teachers' answer from the interview, the use of Google Classroom was easy, efficient, and simple. According to Sukmawati and Nensia (2019), Google Classroom facilitated the teachers for creating and organizing the assignments quickly, providing feedback efficiently, and communicating with people online or having blending learning style of teaching gave many advantages in the teaching style. Because it runs using internet, Google Classroom does not need big quota to use the application during the learning activity. It was explained by Fronseca and Peralta (2019) in their research that Google Classroom played the main role in motivating students to practice their writing skills, an innovative tool could affect students writing skill in a positive manner. Besides, for assessing the students' speaking, only one teacher told that using video for assessing students' speaking by uploading the video through Google Classroom, then the other teachers chose Voice Note from WhatsApp for making it simpler and faster. Google Classroom could help the students save time while finding teachers' comments toward students' speaking performance and it could improve students speaking skills when teacher gave them feedback (Quyen & Ha, 2021).

From those teachers' perception through interview, there were three teachers who recommended this application to other teachers for using it because it was simpler and faster, then easy to assess students' works by sharing link of Google Form to Google Classroom and having the big storage by keeping it to Google Classroom. Based on Law no. 20 of 2003 article 31 paragraph it is explained that teachers and also students must not worry about missing documents, materials, assignments, grades, attendance etc because all of the data were already saved in storage called LMS (Learning Management System) for free (Sudarsasna et al, 2019). The data saved were directly connected to Google Drive so that the students' assignment could be saved online. The teachers just needs an internet to connect while collecting and saving the data.

Through questionnaire and interview, the researchers found the strengths and weaknesses from the data collection to get the teachers' perception on the use of Google Classroom while assessing students' English skills in learning activity for their English skills during COVID-19 pandemic.

5. Conclusion

Google Classroom is one of the online learning platforms which help teachers to assess students learning activity for their English skills, especially in COVID-19 pandemic. It can be proved from questionnaire that most of the answers state 'agree' on using Google Classroom while assessing students. Then, based on interview, teachers prefer using Google classroom because it is simpler and faster. The teachers are also recommended to the use of Google Classroom while assessing students' learning activity for their English skills.

The limitation of this study was concerned on teachers' perception on the use of Google Classroom while assessing students' English skills during COVID-19 pandemic. As a suggestion, hopefully, this study can give contribution to the teachers in using Google Classroom while assessing students' English skills in learning activity for making it simpler and faster, then for the other researchers, hopefully this research can be used as references for their future researches.

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APPENDICES

No.	Statements	Answers									
		Strongly Agree		Agree		Neutral		Disagree		Strongly Disagree	
		%	Total	%	Total	%	Total	%	Total	%	Total
1.	S1	44.4	8	50	9	5.6	1	0	0	0	0
2.	S2	27.8	5	50	9	22.2	4	0	0	0	0
3.	S3	27.8	5	44.4	8	27.8	5	0	0	0	0
4.	S4	22.2	4	55.6	10	16.7	3	0	0	5.6	1
5.	S5	16.7	3	55.6	10	27.8	5	0	0	0	0
6.	S6	11.1	2	72.2	13	16.7	3	0	0	0	0
7.	S7	16.7	3	66.7	12	11.1	2	5.6	1	0	0
8.	S8	16.7	3	38.9	7	27.8	5	16.7	3	0	0
9.	S9	16.7	3	55.6	10	11.1	2	16.7	3	0	0
10.	S10	16.7	3	55.6	10	11.1	2	16.7	3	0	0
11.	S11	27.8	5	55.6	10	5.6	1	11.1	2	0	0
12.	S12	27.8	5	44.4	8	22.2	4	5.6	1	0	0
13.	S13	33.3	6	55.6	10	11.1	2	0	0	0	0
14.	S14	27.8	5	55.6	10	16.7	3	0	0	0	0
15.	S15	22.2	4	61.1	11	11.1	2	5.6	1	0	0
16.	S16	27.8	5	61.1	11	11.1	2	0	0	0	0
17.	S17	27.8	5	50	9	22.2	4	0	0	0	0
	Total	0	74	150	167	0	50	0	14	0	1

QUESTIONNAIRE
Statement for Questionnaire

1. I know Google Classroom.
2. I know how to operate Google Classroom well.
3. I can organize the class on Google Classroom.
4. Google Classroom is one of the online learning systems that I use to assess students' learning activity.
5. Assessing students' learning activity is easier while using Google Classroom.
6. Google Classroom is effective in assessing students' learning activity.
7. I have experience in using Google Classroom while assessing students' learning activity.
8. I assess students in the beginning of learning activity through Google Classroom.
9. I assess students during the learning activity through Google Classroom.
10. I assess students in the end of learning activity through Google Classroom.
11. I share the material for learning activity through Google Classroom.
12. I share the assignment for learning activity through Google Classroom.
13. Google Classroom can help me in learning activity.
14. Google Classroom is effective for doing the learning activity.
15. The use of Google Classroom gives me benefit in assessing students' learning activity.
16. Google Classroom helps me in assessing students' learning activity.

17. I recommend the use of Google Classroom for the other teachers while assessing students' learning activity.

Table of Questionnaire's Result

No.	Statements	Strongly Agree		Agree		Neutral		Disagree		Strongly Disagree	
		%	Total	%	Total	%	Total	%	Total	%	Total
1.	Statement 1	44.4	8	50	9	5.6	1	0	0	0	0
2.	Statement 2	27.8	5	50	9	22.2	4	0	0	0	0
3.	Statement 3	27.8	5	44.4	8	27.8	5	0	0	0	0
4.	Statement 4	22.2	4	55.6	10	16.7	3	0	0	5.6	1
5.	Statement 5	16.7	3	55.6	10	27.8	5	0	0	0	0
6.	Statement 6	11.1	2	72.2	13	16.7	3	0	0	0	0
7.	Statement 7	16.7	3	66.7	12	11.1	2	5.6	1	0	0
8.	Statement 8	16.7	3	38.9	7	27.8	5	16.7	3	0	0
9.	Statement 9	16.7	3	55.6	10	11.1	2	16.7	3	0	0
10.	Statement 10	16.7	3	55.6	10	11.1	2	16.7	3	0	0
11.	Statement 11	27.8	5	55.6	10	5.6	1	11.1	2	0	0
12.	Statement 12	27.8	5	44.4	8	22.2	4	5.6	1	0	0
13.	Statement 13	33.3	6	55.6	10	11.1	2	0	0	0	0
14.	Statement 14	27.8	5	55.6	10	16.7	3	0	0	0	0
15.	Statement 15	22.2	4	61.1	11	11.1	2	5.6	1	0	0
16.	Statement 16	27.8	5	61.1	11	11.1	2	0	0	0	0
17.	Statement 17	27.8	5	50	9	22.2	4	0	0	0	0
	Total	-	74	-	167	-	50	-	14	-	1

INTERVIEW
Interview Guideline

1. Apakah anda menggunakan Google Classroom sebagai media untuk kegiatan pembelajaran di kelas online? (Do you use Google Classroom as a medium for learning activities in online classes?)
2. Mengapa anda menggunakan Google Classroom untuk menilai kegiatan belajar siswa di masa pandemi COVID-19? (Why do you use Google Classroom to assess student learning activities during the COVID-19 pandemic?)
3. Bagaimana cara anda menilai kegiatan belajar siswa dengan menggunakan Google Classroom? (How do you assess student learning activities using Google Classroom?)
4. Bentuk tugas seperti apa yang biasanya atau sering anda gunakan untuk menilai siswa dalam kegiatan belajar melalui Google Classroom? (What kind of assignments do you usually or often use to assess students in learning activities through Google Classroom?)
5. Bentuk penilaian seperti apa yang biasanya atau sering anda gunakan untuk menilai siswa dalam kegiatan belajar melalui Google Classroom? (What kind of assessment do you usually use or often use to assess students in learning activities through Google Classroom?)

6. Apakah anda memiliki kendala dalam menilai kegiatan belajar siswa melalui Google Classroom? Bila ya, apa saja? (Do you have problems in assessing student learning activities through Google Classroom? If you do, what kinds of problems are they?)

7. Apakah anda merekomendasikan penggunaan Google Classroom dalam menilai kegiatan belajar siswa? (Do you recommend using Google Classroom in assessing student learning activities?)

DOCUMENTATION
Interview Video

No.	Statements	Answers				
		Strongly Agree %	Agree %	Neutral %	Disagree %	Strongly Disagree %
		%	%	%	%	%
1.	S1	44.4	50	5.6	0	0
2.	S2	27.8	50	22.2	0	0
3.	S3	27.8	44.4	27.8	0	0
4.	S4	22.2	55.6	16.7	0	5.6
5.	S5	16.7	55.6	27.8	0	0
6.	S6	11.1	72.2	16.7	0	0
7.	S7	16.7	66.7	11.1	5.6	0
8.	S8	16.7	38.9	27.8	16.7	0
9.	S9	16.7	55.6	11.1	16.7	0
10.	S10	16.7	55.6	11.1	16.7	0
11.	S11	27.8	55.6	5.6	11.1	0
12.	S12	27.8	44.4	22.2	5.6	0
13.	S13	33.3	55.6	11.1	0	0
14.	S14	27.8	55.6	16.7	0	0
15.	S15	22.2	61.1	11.1	5.6	0
16.	S16	27.8	61.1	11.1	0	0
17.	S17	27.8	50	22.2	0	0
	Total	24	50	16	4	6

MEANING AS A MARKER OF METAPHORICITY TOWARDS A COMPUTATIONAL IDENTIFICATION OF METAPHOR IN THE EVER-GLORIOUS QUR'ĀN

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Abstract

This work represents a novel direction for computational linguistics research on metaphor in the Ever-Glorious Qur'ān. The present study proposed a basic/non-basic meaning criterion as a marker for the computational identification of metaphor in the Ever-Glorious Qur'ān. The corpus was Sūrat Hūd, where manual identification for candidate metaphors was conducted by referring to four authentic exegeses, namely Tafsīr Aṭ-Ṭabarī (2010), Az-Zamakhshari (2007), Al-Qurṭubi (1964) and Ash-Sha'rāwi (1997) as well as Yūsuf 'Ali interpretation of the meanings of the Ever-Glorious Qur'ān (1992). 22 metaphors were identified and classified based on the proposed semantic criterion. The data were analyzed both qualitatively and quantitatively, and candidates were classified into three categories depending on their meaning and their degree of metaphoricity. The study drew on the conceptual theory of metaphor by Lackoff & Johnson (1980), studies on metaphors in the Ever-Glorious Qur'ān, as well as computational studies of metaphor, in general, to finally arrive at a criterion that describes the meaning of metaphor towards a computational identification of metaphors in the Ever-Glorious Qur'ān. The study proposed a software input to detect metaphors by identifying their semantic features.

Keywords: *Basic/non-basic meaning; metaphor; computational identification; The Ever-Glorious Qur'ān*

1. Introduction

The present study is a computational identification of metaphor in the Ever-Glorious Qur'ān depending on the meaning. The study attempts to set an appropriate semantic criterion for the computational identification of metaphors in the Ever-Glorious Qur'ān and proposes computer software input for identifying metaphor candidates in the Ever-Glorious Qur'ān. This study argues that computational linguistics has a great deal to contribute to metaphor studies, particularly research on metaphor in the Ever-Glorious Qur'ān. The contribution of this study lies in one key area: suggesting a semantic criterion to be

employed as metaphor marker input that can be fed to computer software. In this area, this study presents a novel contribution, as detailed in the following sections.

The present study has two main objectives: the first is to study the semantic features of metaphorical candidates; that is identifying semantic features of lexical items that are likely to be metaphorical. The second objective is to use such features as software input to identify metaphors in the Ever-Glorious Qur'ān.

2. Literature Review

2.1 Metaphor

The definitions of metaphor by Arab rhetoricians are either borrowing as in Al-Sakākī (1937), Al-Jaḥiz (1960), Ibn Qutaibah (1962) 'Akkāwī (1992), and Ibn Al-Mu'taz, or replacing one concept for another as in Al-Jurjānī (1966). Al-Sakākī(1937) defines metaphor as follows: "It [metaphor] is when you mention one element of the similarity and you intend the other, claiming that the likened enters into the species of the likened to and supporting this by attributing to the likened what actually pertains to the likened to" (p. 174).

In English, the lexical item 'metaphor' comes originally from the Greek word 'metaphora' which means "to carry over" or "to transfer". Another definition similar to that of the Arabic definition of metaphor is provided in some English dictionaries. According to *Webster's New World Dictionary of the American Language (1976)*, metaphor is "a figure of speech in which one thing is likened to another different thing by being spoken of as if it were that other, e.g. all the world is a stage".

2.1.1 Metaphor in Arabic Rhetoric

The most significant contribution to Arabic rhetorical studies has emerged during the fifth Hijrah century from the prominent scholar Al-Jurjānī (1989) who has developed the theory of النظم /ʔnnaẒm/ (i.e. word order) in the language of the Ever-Glorious Qur'ān. He refers to a number of rhetorical features such as allegory, metonymy, metaphor, simile, and assonance and claims that stylistic effectiveness and beauty are not attributed to these rhetorical features, which are represented by individual lexical items, but rather to the word order of the proposition, that includes these features (Abdul-Raof, 2006, p. 47).

Al-Jurjānī (1989) describes the function of metaphor as follows: 'All rhetoricians have agreed that implicitness is more eloquent than explicitness, that allusion is more effective than directness, and that metaphor has an advantage and merit, and that figurative language is always more rhetorical than literal language' (p. 27) (Cited in Abū Libdeh, 2011, p. 40-42).

2.1.2 Metaphor in the Ever-Glorious Qur'ān

Several studies have been conducted on metaphor in the Ever-Glorious Qur'ān. Shokr (2006) examines certain metaphorical concepts that pervade the Ever-Glorious Qur'ān. He demonstrates how the metaphor "life is a journey" pervades the Ever-Glorious Qur'ān and how within the same scope some related metaphors could be found, such as "the Straight Way", "the Way of Hell" and "Companions of the Fire", among others. The instances of the "journey" metaphor with its underlying "path" schema are analyzed using the Cognitive Theory of Metaphor as created by Lakoff and Johnson (1980) and developed later by Lakoff and Turner (1989), and others. The conclusion shows that the application of the Cognitive Theory of Metaphor reveals that this metaphor is used creatively, and it is built on dichotomy or contrast (ex. righteous path, and falsehood path).

Another relevant study is conducted by Elhindi (2008). In his study, Elhindi (2008) employs the principles of the cognitive theory of metaphor - proposed by Lakoff and Johnson (1980) - as a framework to categorize and explain the significance of metaphors in the Ever-Glorious Qur'ān. Moreover, Elhindi focuses on spatial and temporal metaphors in the Ever-Glorious Qur'ān and investigates how they are used to help in the interpretation of specific concepts. For example, the metaphor TIME IS SOMETHING MOVING TOWARDS YOU is found throughout the Ever-Glorious Qur'ān. In English, one can speak of 'upcoming events', while in the Ever-Glorious Qur'ān, this upcoming event is realized as a delay. An example is in (Q. 57:16) (فطال عليهم الأمد فقست قلوبهم) -/faṭa:la ʕalajhimu ʔlʔamad faqasat qulu:buhum/ (i.e. and whose hearts have hardened with the passing of time). Elhindi proposes a cognitive approach to the translation of metaphors in the Ever-Glorious Qur'ān and concludes that an accurate translation has to capture both the linguistic significance and the cultural 'mapping' of the metaphor. Away from the translation perspective, the present study could benefit from this work of Elhindi as a work building its framework on the findings of the cognitive theory of metaphor (Lakoff & Johnson, 1980).

Mohamad (2014) investigates the metaphors of natural phenomena in the Ever-Glorious Qur'ān. He divides these metaphors into five major classifications: metaphors of rain, metaphors of mountains, metaphors of wind, metaphors of light, and metaphors of darkness. The analysis in this study is conducted within the framework of Charteris-Black's theory of 'Critical Metaphor Analysis' (CMA) (2005). Based on this theory, the study assigns a metaphor for each classification of metaphors. The study ends up with a key metaphor that relates all metaphors resulting from the analysis of different classifications of these metaphors. In this way, this study employs the concept of 'metaphor pluralism' where the same abstract concept can be conceptualized by multiple metaphors.

In the light of the aforementioned review of studies conducted on metaphor in the Ever-Glorious Qur'ān, it could be concluded that much work is still needed about studying metaphor in the Ever-Glorious Qur'ān. The present study attempts to identify the meaning of metaphor which assists in setting a semantic criterion for the computational identification of metaphors in the Ever-Glorious Qur'ān.

2.1 3 Metaphor in English Studies and the Cognitive Theory of Metaphor (1980)

This section reviews studies on metaphor in English. Beardsley (1967) discusses the notion of the shift of intension resulting in metaphorical language. This study suggests that a shift in the use of the language results in metaphorical meaning. Due to this "shift of intension", a lexical item acquires a metaphorical meaning different from its literal meaning. In an attempt to clarify this "shift of intension", Beardsley identifies two features working in tandem within a metaphor. On the one hand, a metaphor produces a 'conceptual tension' between the concept that is expressed by the metaphorical term (i.e. figurative meaning) and the concept that is normally applied to the subject (i.e. literal meaning). Therefore, for example, there is a 'tension' or mismatch between representing "Juliet as a sun and as a girl" in Romeo's quote from Shakespeare's play. Beardsley points out that "in spite of their apparent absurdity, metaphors are generally quite intelligible and even profound". Therefore, for example, Romeo's metaphor seems to serve as an effective means for communicating his feelings about Juliet (such as being impressed by her), to claim that she possesses certain properties (such as being beautiful and life-giving) as the sun.

Two significant studies on metaphor in English are Newmark (1988) and Goatly (1997). They classify metaphor into six types depending on its use and meaning. According to

Newmark (1988), the six types of metaphor are "dead metaphor", "cliché metaphor", "stock or standard metaphor", "recent metaphor", "original metaphor" and "adapted metaphor". Goatly (1997) divides metaphor into six categories of 'degrees of conventionality': "dead, dead and buried, sleeping, tired, active metaphors and root analogies".

Another study, which alludes to the proposed basic/non A basic meaning criterion, is Hanks (2006). Hanks (2006) argues that in the most metaphorical cases, the secondary subject (i.e. vehicle) shares the fewest properties with the primary subject (i.e. tenor), hence, creating tension. At the other extreme, "the more shared properties there are, the weaker the metaphoricity" (p.5).

The first to think of metaphor as something beyond means of embellishment was a study by Lakoff & Johnson (1980). Lakoff & Johnson identify 'the concepts we live by' at the very beginning of their book *Metaphors we live by* (1980). They demonstrate that "metaphor is for most people a device of the poetic imagination and the rhetorical flourish- a matter of extraordinary rather than ordinary language". However, in the cognitive theory of conceptual metaphor, metaphor is a conceptual framing wherein one set of experiences is framed in terms of another, and these framings are evidenced by systematic linguistic patterns. They find that "metaphor is pervasive in everyday life, not just in language but in thought and action" (Cameron & Maslen, 2010, p. 42).

It is argued that metaphors link two conceptual 'domains'. A domain is an area of meaning, such as the idea associated with CLEANLINESS AND DIRT. Domains consist of sets of linked entities, attributes, processes, and relationships, which are stored together in the mind. The elements comprising a domain are lexicalized, that is, expressed in language, through lexical items and expressions (Cameron & Maslen, 2010, p. 44).

2.2 Analysis of Studies on Metaphor and the Concept of Degree of Metaphoricity

Some studies focused on metaphor being produced through semantic tension, and other studies focused on identifying varieties of metaphors. Studies that followed afterward continued to investigate how metaphors are produced. Beardsley (1967) alludes to sense relation namely "semantic inappropriateness". Beardsley (1967) highlights the notion of the shift of intension resulting in metaphorical language. This study postulates that a shift in the use of the language results in metaphorical meaning. Due to this "shift of intension", a lexical item acquires a metaphorical meaning different from its literal meaning. From this, a criterion that relates to intrinsic meaning is hypothesized (i.e. a lexical item that deviates from the basic meaning is considered metaphorical while that which is close to its basic meaning is non-metaphorical).

Studies by Goatly (1997) and Newmark (1998) identify several types of metaphors. The types are subdivided based on the distinction. "Dead, dead and buried, and cliché metaphors" have lost their metaphoricity while "stock metaphor" is still metaphorical, though "recent, original and adapted metaphors" or "active metaphors" are more metaphorical. The underlying assumption is that a candidate metaphor, which is "stock, recent, original or adapted", will be considered as more metaphorical than a "cliché" metaphor. "Dead metaphor" is, however, not metaphorical. Goatly (1997) distinguishes six types of metaphor based on their "degrees of conventionality". "Dead, dead and buried" have lost their metaphoricity, "sleeping and tired metaphors" have been worn out through overuse and excessive familiarity while "active metaphors" are metaphorical and "root analogies" are highly metaphorical.
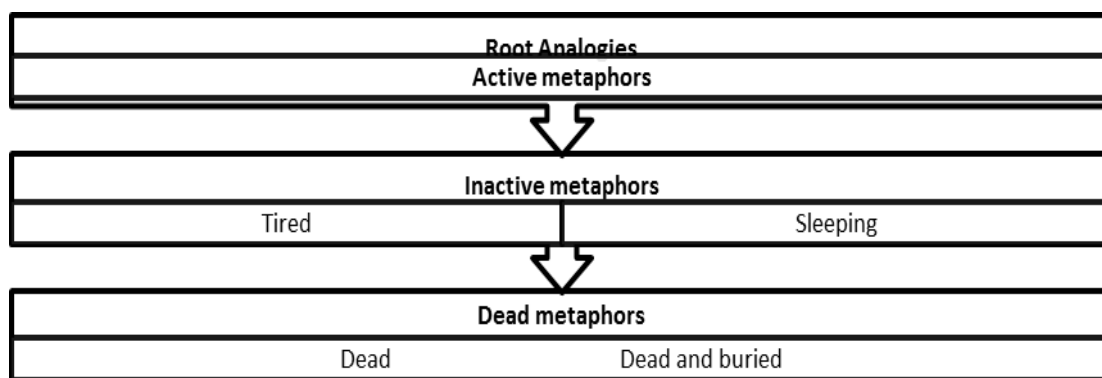
Figure 1. Goatly's (1997) Realization of Degrees of Metaphoricity

Goatly (1997) and Newmark (1988) distinguished types of metaphor ranging from the least metaphorical to metaphorical, to highly metaphorical. From this, a continuum of metaphoricity ranging from the least metaphorical to the highly metaphorical is set down, and the further a lexical item deviates from its basic meaning, the more it is metaphorical.

Hanks (2006) classifies metaphor into "dynamic" and "conventional". According to Hanks, "dynamic metaphor" denotes some new insight. For example, in literal contexts, 'storm' denotes a kind of atmospheric phenomenon; 'torrent', 'mountain', 'lake', and 'oasis' denote kinds of geographical locations. However, all these lexical items have "secondary patterns" of use which can be "classed as metaphoric [al]" as in 'a storm of protest' denoting expressing an objection to something firmly and emphatically, 'a torrent of abuse' denoting a lot of abuse directed continuously at someone, 'a mountain of paperwork' denoting a very large pile of paperwork, 'a lake of blood' denoting a big area of blood, and 'an oasis of sanity' denoting a calm, pleasant place in the middle of somewhere busy and unpleasant (p. 2). In these cases, the secondary subjects (i.e. vehicle) share the fewest properties with the primary subjects (i.e. tenor) creating tension hence indicating strong metaphoricity. The second type is a conventional metaphor which is the most basic way of realizing a metaphor in English (i.e. it represents a normal, though secondary, use of the words concerned). In other words, it seems that "the more shared properties there are, the weaker the metaphoricity" (p. 5).

Summarizing the tents of cognitive theory of metaphor, Jäkel (2002) claims that metaphors form "coherent cognitive models: complex structures of organized knowledge" that serve as "pragmatic simplifications of an even more complex reality". An example is a concept of 'communication'. 'Communication' is seen as the sending of ideas from one person to another through the use of language. This conceptualization, thus, entails the belief that 'ideas' as an object are equal to 'language as their container'. In *Metaphor We Live by*, Lakoff and Johnson (1980) indicate: "Metaphor is one of our most important tools for trying to comprehend partially what cannot be comprehended totally: our feelings, aesthetics, moral practices, and spiritual awareness". The majority of expressions about our subjective experiences, Lakoff argues, are metaphorical, and that without such metaphors it would be difficult to describe our subjective experiences in any meaningful way (Baumer, Sinclair, Hubin, & Tomlinson, 2009, p. 14-15).

2.3 Computational Linguistics Studies on Metaphor

While the work presented in this study draws on the cognitive theory of metaphor (Lakoff and Johnson, 1980), linguistic markers of metaphor (Goatly, 1997), exegeses of the

Ever-Glorious Qur'ān, and finally and most significantly draws on and extends techniques from computational linguistics; it is significant in this section to know how linguists identify and frame computational linguistics.

The application of computers in linguistic studies and processing can be traced back to the early days of modern computing. Alan Turing, one of the founding fathers of computer science proposed a test for a computer's intelligence, which measures a machine's ability to emulate human linguistic behaviour (Cameron & Maslen, 2010, p. 180).

Most previous computational approaches have treated metaphors as relatively independent and isolated anomalies that require exceptional processing (Martin 1990 &Fass, 1991). In contrast, the approach advocated here is to focus on the ubiquity of metaphor to identify potential underlying conceptual metaphors in the Ever-Glorious Qur'ān.

One of the most broadly effective computational models of metaphor identification is Martin (1990). Martin (1990) describes the Metaphor Interpretation, Denotation, and Acquisition System (MIDAS) a system that can interpret metaphorical language in questions asked by users. Martin (1990, p.xxii) asserts that MIDAS can be used for representation, interpretation, and learning of metaphor. The first task is the explicit representation in a knowledge base of the conventional metaphors in the language in the form of explicit associations between concepts. The second task is the correct and efficient application of metaphorical knowledge to the interpretation of metaphorical language. The third is the acquisition of new metaphors when examples are encountered for which no known metaphor provides a coherent explanation.

3. Research Method

A three-step methodology is employed. The first step consists of manual identification of candidate metaphors. The manual identification of metaphors on the selected Sūrah of the study is achieved through referring to authentic exegeses of the Ever-Glorious Qur'ān; namely Tafsīr Al-Qurṭubi (1964), Ash-Sha'rāwi (1997), Az-Zamakhshari (2007), Aṭ-Ṭabarī (2010), as well as Yūsuf 'Ali interpretation of the meanings of the Ever-Glorious Qur'ān (1992), being one of the most widely known authentic interpretations of the Ever-Glorious Qur'ān. The second step consists of applying the basic/non-basic meaning criterion to the candidate metaphor. The successful passing of the criterion by the candidate metaphor will earn it a mark on the continuum of metaphoricity. In the third step, all marks earned by each candidate metaphor will be calculated along a score from 1-3. The lower the earned score, the lower the degree of metaphoricity of the candidate metaphor in question; the higher the earned score, the higher the degree of its metaphoricity.

The present study is limited for the investigation of the semantic features of candidate metaphors in a selected Sūrah in the Ever-Glorious Qur'ān, namely Sūrat Hūd. Other perspectives and linguistic markers for metaphor identification (i.e. the culture-bound, the collocational; the grammatical; and the morphological criteria, as well as the criterion of frequency of occurrence) are not studied in the present work as they will be thoroughly investigated in other future works.

The Sūrah in the corpora, Sūrat Hūd, has been named after Prophet Hūd (peace be upon him) whose story has been related in verses 50-60. It is the 11th Sūrah of the Ever-Glorious Qur'ān, and it deals with calling people to Islam, and warning them if they do not believe in God, the Almighty.

Candidate Metaphor (Q. 11:5)

The following Qur'ānic verse involves candidate metaphor behind the verb يثنون / jaθnu:na/ when it collocates with the noun صدورهم /ṣudu:rɑhum/.

﴿أَلَا إِنَّهُمْ يَثْنُونَ صُدُورَهُمْ لِيَسْتَخْفُواْ مِنْهُ أَلَا حِينَ يَسْتَغْشُونَ ثِيَابَهُمْ يَعْلَمُ مَا يُسِرُّونَ وَمَا يُعْلِنُونَ إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ ۝﴾

/ʔla ʔinnahum jaθnu:na ṣudu:r ɑhum lijastaxfaw minh ʔla ħji:najasta Yʃu:na θjiabahum jaʕlamwu ma jusjirwu:na wama jwuʕlinu:n ʔinnahu ʕalji:mwn biðætiṣ-ṣwdwu:r/
(Behold! they fold up their hearts, that they may lie hid from Him! Ah even when they cover themselves with their garments, He knoweth what they conceal, and what they reveal: for He knoweth well the (inmost secrets) of the hearts) (Yūsuf 'Ali, 1992, Q. 11:5).

According to Tafsīr Al-Qurṭubi (1964), this Qur'ānic verse was revealed about a man called Al-Akhnas bin Shuraiq who used to show belief and loyalty when he meets the prophet (peace be upon him) while concealing hatred towards him as well as all Muslims. This Qur'ānic verse describes the behavior of the Prophet's (peace be upon him) enemies who sought to conceal their true feelings from the Prophet (peace be upon him) and other people. According to Az-zamakashari (2007), Aṭ-Ṭabarī (2010), and Ash-Sha'rāwi (1997), hypocrites used to bend their backs and cover their faces when the prophet (peace be upon him) passed by them to conceal their hatred. They used to do so falsely thinking that in so doing Allah would not know the hatred they concealed in their hearts.

According to Tafsīr Aṭ-Ṭabarī (2010), Az-Zamakhshari (2007), Al-Qurṭubi (1964) and Ash-Sha'rāwi (1997), this Qur'ānic verse describes the people of Makkah, who though not very active in their antagonism against the message of the Prophet (peace be upon him), were very averse to it. Therefore, they did not like to hear it nor come face to face with the Prophet (peace be upon him). They did their very best to avoid him. But surely, even when they hid their faces or cover themselves with their garments, Allah knows what they conceal and what they reveal because He is the All-Knower of the innermost secrets of the hearts.

In this candidate metaphor, the tenor is the disbelievers 'hiding their hatred', the vehicle is the verb يثنون/jaθnu:na/ (i.e. to bend) in collocation with the noun صدورهم /ṣudu:r ɑhum/, and the ground is the similarity between the act of 'bending forward to hide their faces' and 'concealing the hatred disbelievers have in their hearts'.

The basic meaning of the candidate metaphor in ﴿أَلَا إِنَّهُمْ يَثْنُونَ صُدُورَهُمْ لِيَسْتَخْفُواْ مِنْهُ أَلَا﴾ (Q. 11:5) /ʔla ʔinnahum jaθnu:na ṣudu:r ɑhum lijastaxfaw minh ʔla ħji:najasta Yʃu:na θjiabahum jaʕlamwu ma jusjirwu:na wama jwuʕlinu:n ʔinnahu ʕalji:mwn biðætiṣ-ṣwdwu:r/ is investigated. In his book Attahqīq fi kalimāt Al-Qur'ān Al-Kariim, Al-Muṣtafāwi (1416H) illustrates that the basic meaning of the triradical verb ثني /θanija/ is رد بعضه على بعض /rɑdaba ʕḍahu ʕala baʕḍ/ (i.e. fold something up). This meaning indicates الانعطاف /ʔl-ʔinʕiṭa:f/ (i.e. folding up and detour) (p. 36-41). According to Almufradāt fi Gharīb Al-Qur'ān, Arrāghib Al-Aṣfahāni (1412), explains that الثني /ʔθ-θanij/ literally means ما يعاد مرتين /mæ juʕæd marratain/ (i.e. what is repeated twice). An example is the prophetic tradition لا ثني في الصدقة /la θanji fiṣ-ṣaɑdaqah/ (i.e. Charity, i.e. Zakat is not taken twice, i.e. in a year). In this Qur'ānic verse, the verb يثنون /jaθnu:na/ refers to the act of concealment, whether apparent or hidden performed by the enemies of the Prophet (peace be upon him). The verb يثنون/jaθnu:na/ literally means placing two things next to each other. When it collocates with صدورهم /ṣudu:rɑhum/ (i.e. their hearts), it either means that the disbelievers converge and ally themselves for secret objectives and conspiracies against the prophet or that they bear grudges against him and

attempt to conceal it. Based on this, it appears that the verb يَثْنُون/jaθnu:na/ acquires an abstract meaning –i.e. 'of hiding' which is different from its basic meaning which is 'to fold up'. As such, it is considered metaphorical and is assigned two marks along the continuum of metaphoricity.

Candidate Metaphor (Q. 11:31)

﴿وَلاَ أَقُولُ لَكُمْ عِندِي خَزَائِنُ اللَّهِ وَلاَ أَعْلَمُ الْغَيْبَ وَلاَ أَقُولُ إِنِّي مَلَكٌ وَلاَ أَقُولُ لِلَّذِينَ تَزْدَرِي أَعْيُنُكُمْ لَن يُؤْتِيَهُمُ اللَّهُ خَيْرًا اللَّهُ أَعْلَمُ بِمَا فِي أَنفُسِهِمْ إِنِّي إِذًا لَّمِنَ الظَّالِمِينَ﴾

/wala ʔqwu:lu lakum ʕindi xazæʔinu allæhi wala ʔaʕlamwlϒajib wala ʔqwu:lu ʔinni malak wa la ʔqu:lu lil-laði:na tazdari ʔaʕjunukum lan juʔtjijahumul-laɑhu xɑɑjra ʔal-lahu ʔaʕlamw bima fi ʔanfusahum ʔinni ʔiðan laminaɑð-ða:ljimi:n/

(I tell you not that with me are the Treasures of Allah nor do I know what is hidden nor claim I to be an angel. Nor yet do I say of those whom your eyes do despise that Allah will not grant them (all) that is good: Allah knoweth best what is in their souls: I should if I did indeed be a wrongdoer) (Yūsuf 'Ali, 1992, Q. 11:31).

According to Tafsīr Aṭ-Ṭabarī (2010), Az-Zamakhshari (2007), Al-Qurṭubi (1964) and Tafsīr Ash-Sha'rāwi (1997), this Qur'ānic verse shows Prophet Nūḥ (peace be upon him) addressing his people who were not willing to believe in his message. He says to them that he neither possesses the treasure houses of Allah nor knowledge of the Unseen; nor is he an angel, but he is human like them. He neither says to those whom their eyes scorn that Allah will not give them any good -Allah knows best what is in their hearts.

In this candidate metaphor, the tenor is "the concept of despising something". The vehicle is the noun أعينكم/ʔaʕjunukum/ in collocation with the verb تزدري/tazdari/ (i.e. those whom your eyes do despise). The ground is the similarity between the concept of despising something and the assumption that "eyes" can show contempt.

This criterion investigates the basic meaning of the candidate metaphor in تزدري أعينكم ﴿وَلاَ أَقُولُ لَكُمْ عِندِي خَزَائِنُ اللَّهِ وَلاَ أَعْلَمُ الْغَيْبَ وَلاَ أَقُولُ إِنِّي مَلَكٌ وَلاَ /tazdari ʔaʕjunikum/ (i.e. your eyes) in أَقُولُ لِلَّذِينَ تَزْدَرِي أَعْيُنُكُمْ لَن يُؤْتِيَهُمُ اللَّهُ خَيْرًا اللَّهُ أَعْلَمُ بِمَا فِي أَنفُسِهِمْ إِنِّي إِذًا لَّمِنَ الظَّالِمِينَ﴾ (Q. 11.31) /wala ʔqwu:lu lakum ʕindi xazæʔina allæhi wala ʔaʕlamwlϒajib wala ʔqwu:lu ʔinni malak wa la ʔqu:lu lil-laði:na tazdari ʔaʕjunikum lan juʔtjijahumul-laɑhu xɑɑjra ʔal-lahu ʔaʕlamw bima fi ʔanfusahum ʔinni ʔiðan laminaɑð-ða:ljimi:n/. The basic meaning of the verb تزدري /tazdari/ (i.e. despise) is investigated as well. The basic meaning of the verb تزدري/tazdari/ as found in Mu'djam Alloghatil 'Arabiyyatil – Mu'āṣirah (2008) literally denotes the meaning of "disdain and humiliate" which is an action performed by human beings, not though is performed specifically by the eye. As such, the noun أعينكم /ʔaʕjunikum/ (i.e. your eyes) is personified as the actual doer or (the disbelievers themselves) "the eyes of the disbelievers" who perform this action. Based on this, a candidate metaphor is detected in this expression because أعينكم /ʔaʕjunikum/ (i.e. your eyes) is used as the performer of the action denoted by the verb تزدري/tazdari/ (i.e. disdain) not the disbelievers themselves. The meaning of the noun is non-basic and as a result the candidate metaphor is assigned three marks along the continuum of metaphoricity.

Candidate Metaphor (Q. 11:83)

Another candidate metaphor exists in verse 83:

﴿مُسَوَّمَةً عِندَ رَبِّكَ وَمَا هِيَ مِنَ الظَّالِمِينَ بِبَعِيدٍ﴾

/musauwamatan ʕjinda rabbjika wama hjia minaɑððɑɑlimi:na bibaʕi:d/

(Marked as from thy Lord: Nor are they ever far from those who do wrong!) (Yūsuf 'Ali, 1992, Q. 11:83).

This Qur'ānic verse starts with the adjective مسومة /musauwamatan/ (i.e. marked) describing the noun حجارة /ḥijd3ara/ (i.e. stones) in the previous verse (Q. 11:82). (فَلَمَّا جَاءَ أَمْرُنَا (جَعَلْنَا عَالِيَهَا سَافِلَهَا وَأَمْطَرْنَا عَلَيْهَا حِجَارَةً مِنْ سِجِّيلٍ مَنْضُودٍ /falamma d3æʔa ʔamruna d3aʕalna ʕalijaha safilaha waʔmṭarna ʕaliha ḥijd3aratan min sid3ji:l manḍḍu:d/ **(**When Our Decree issued, We turned (the cities) upside down, and rained down on them brimstones hard as baked clay, spread, layer on layer). This Holy verse explains the end of the people of Prophet Lūt (peace be upon him). In Tafsīr Aṭ-Ṭabarī (2010), Az-Zamakhshari (2007), Al-Qurṭubi (1964) and Tafsīr Ash-Sha'rāwi (1997), it is agreed that مسومة /musauwamatan/ means معلمة /muʕallamah/ (i.e. marked). Aṭ-Ṭabarī indicates that those stones were of clay as indicated in the Qur'ānic verses (Q. 51:33-34) (لِنُرْسِلَ عَلَيْهِمْ حِجَارَةً مِنْ طِينٍ . مُسَوَّمَةً عِنْدَ رَبِّكَ لِلْمُسْرِفِينَ) / linursila ʕalihum ḥijd3aratan min ṭi:n ʕind rabbika musrifi:n/ (To bring on, on them, (a shower of) stones of clay (brimstone), Marked as from thy Lord for those who trespass beyond bounds). In Sūrat Hūd (verse 82), the 'stones' are described as being of سجيل /sid3ji:l/ (i.e. baked clay) (فلما جاء أمرنا جعلنا عاليها سافلها وأمطرنا عليها حجارة من سجيل منضود /falamma d3æʔa ʔamruna d3aʕalna ʕalijaha safilaha waʔmṭarna ʕaliha ḥijd3aratan min sid3ji:l manḍḍu:d/ (When Our Decree issued, We turned (the cities) upside down, and rained down on them brimstones hard as baked clay, spread, layer on layer). In Al-Qurṭubi, Al-Faraa' indicates that a group of scholars including Ibn Abbās believe that this term is not of an Arabic origin, but is borrowed from Persian. Its origin is سنج /sin3/ and جيل /d3ji:l/ or سنك /sink/ and كيل /ki:l/ both of which mean 'stone' and 'clay', and they were borrowed into the language as سجيل /sid3ji:l/. Others said that it is originally Arabic. The lexical item سجيل /sid3ji:l/ means a piece of baked clay, which is neither as soft as clay nor as hard as stone, and the Arabic lexical item منضود /manḍḍu:d/ means one on top of the other in succession. 'Stones' described as 'marked' indicates either that every piece of stone was meant for a particular person, or it means that those stones were different from the ones on earth'. According to Al-Qurṭubi, on each stone was inscribed the name of the person it was destined to kill (in the providence of our Lord). Ash-Sha'rāwi also explains مسومة /musauwamatan/ by the word معلمة /muʕallamah/ (i.e. marked) as if every piece of 'stone' 'is marked for torture and directed' to a certain person.

In this candidate metaphor, the tenor is the "stones marked for the torture of disbelievers". The vehicle is the adjective مسومة /musauwamatan/ (i.e. marked) in collocation with the prepositional phrase عند ربك /ʕjinda rabbjika/ (i.e. from your Lord). The ground is the similarity between marked stones in general and stones marked by Allah for the torture of disbelievers.

The basic meaning of مسومة /musauwamatan/ in ﴾مُسَوَّمَةً عِندَ رَبِّكَ وَمَا هِيَ مِنَ الظَّالِمِينَ بِبَعِيدٍ﴿ (Q.11:83) /musauwamatan ʕjinda rabbjika wama hjia minaað̣ð̣ɑɑlimi:na bibaʕiʕi:d/ is investigated. The basic meaning of سوم /sawama/ as found in Mukhtār Aṣaḥāḥ (Ar-Razi, 1986) علامة تجعل على الشاة وفي الحرب أيضا /ʕalamah tud3ʕal ʕalaʃ ʃæh wa filḥarbi ʔajḍan/ i.e. a mark of a goat to distinguish it which is used in war to mark horses. The meaning of مسومة /musauwamatan/ in Mukhtār Aṣaḥāḥ (Ar-Razi, 1986) is معلمة /muʕallamah/(i.e. branded, marked). According to Almufradāt fi Gharīb Al-Qur'ān (1412), the terms السيماء /ʔs-sajma:ʔ/ and السيمياء /ʔs-sajmjia:ʔ/ are defined as العلامة /ʔl-ʕlamah/ (i.e. mark) as in Allah's saying: سيماهم في وجوههم من أثر السجود /simæhum fi wud3uhihim min ʔaθaris sud3u:d/ (On their faces are their marks, (being) the traces of their prostration) (48:29). According to Tafsīr Aṭ-Ṭabarī (2010), Az-Zamakhsharī (2007), Al-Qurṭubi (1964), and Ash-Sha'rāwi (1997), the noun

حجارة /ḥijdʒaratan/, in the preceding verse, meansمعلمة /muʕallamatan/ (i.e.branded). In this Qur'ānic verse, the adjective موسومة /musauwamatan/ refers to the marks of the stones that are destined to hit the disbelievers. Based on this, it appears that the adjective maintains its basic meaning, and it is assigned one mark along the continuum of metaphoricity.

4. Results and Discussion

From the above investigation, a semantic criterion for the computational identification of metaphors in the Ever-Glorious Qur'ān is arrived at. The basic/non-basic meaning criterion of metaphor is built on one particular assumption – which is metaphors are of non-basic meaning.

The identification of the candidate metaphor consists of identifying its components (i.e. tenor, vehicle, and ground). The tenor is the subject to which attributes are ascribed (i.e. the meaning of the candidate metaphor or what it refers to metaphorically), the vehicle is the object whose attributes are borrowed (i.e. a word, phrase, or longer stretch of language), and the ground (i.e. the similarity or connection between the two) (Richards, 1965).

This criterion investigates the basic meaning of the candidate metaphors. It is built on the assumption that if a lexical item maintains its basic meaning it is non-metaphorical, but if a lexical item deviates from its basic meaning to acquire either an abstract or figurative meaning, it is a candidate metaphor. A continuum of degrees where the lowest is the one in which a candidate metaphor maintains basic meaning, the medium where a candidate acquires an abstract meaning, and the highest where it undergoes a total semantic shift and acquires a meaning different than its basic meaning is set up. Computation along this criterion is calculated disproportionately, a candidate metaphor that deviates from the basic meaning would be assigned a high score on the continuum of metaphoricity and vice versa.

The proposed basic/non-basic meaning criterion not only identifies candidate metaphors but also identifies their degrees of metaphoricity. The underlying assumption behind this proposed semantic criterion is that metaphors differ in their degrees of metaphoricity along a continuum. Metaphors that are close to one end of the continuum are strongly active. Active metaphors are "context-dependent on the grounds they generate. In other words, they largely depend on the interaction between the vehicle and the topic referred to and their grounds will consequently be variable according to this context, and demand being active in interpreting them" (Goatly, 1997, pp. 34-35). Those, which are close to the other end, are non-active. Non-active metaphors are "sleeping" and "tired" metaphors as defined by Goalty (1997). "Sleeping metaphor" is "an everyday metaphor that is used so commonly to the extent that it is taken for granted and is no longer a metaphor" (pp. 31-32). Goatly (1997) defines "tired metaphor" as a metaphor, which "has grounds that are not so much variable so that it is difficult to distinguish them from the topic" (pp. 32-33). In between are others that are between two ends with a variety of degrees of metaphoricity depending on which end they are closer to. "Root analogies" are the most universal (i.e. metaphor found in various cultures) with the highest degree of metaphoricity followed by the active ones, which are of average degree of metaphoricity. Then follow "sleeping and tired metaphors" followed by "dead", dead, and buried metaphors, which all lie at the "non-metaphorical" end of the continuum.

In (Q.11:5), the candidate metaphor scores two marks for denoting an abstract meaning. While the candidate metaphor in (Q.11:31) scores three marks for denoting a figurative meaning; the candidate metaphor in (Q.11:83) scores one mark for denoting the basic meaning.

The following table shows the results of investigating the basic/non-basic meaning criterion in the corpus. The first column lists all candidate metaphors, the second is the criterion investigated with its subdivision into basic/literal, abstract, and figurative/non-basic meaning and the last column is of the degree of metaphoricity scored by each candidate metaphor. Marks scored are in direct relationship to the type of meaning denoted by candidate metaphors, so candidates that maintain basic meaning are non-metaphorical and are assigned a mark along the continuum of metaphoricity; candidates that acquire an abstract meaning are of an average degree of metaphoricity and are assigned two marks, candidates that acquire figurative non-basic meaning are highly metaphorical and are assigned three marks along the continuum of metaphoricity.

Candidate Metaphor	Basic and non-Basic Meaning Criterion			Degree of Metaphoricity		
	Basic Meaning	Abstract Meaning	FigurativeNon-Basic Meaning	1	2	3
Candidate metaphor no. 1 (Q.11:5) يثنون صدورهم/jaθnu:na ṣudu:r ɑhum/		✔			✔	
Candidate metaphor no. 2 (Q.11:9)أذقنا رحمة/Ɂaðɑqna raḥmatant/		✔			✔	
Candidate metaphor no. 3(Q.11:10) أذقناه نعماء /Ɂaðɑqnahu naʕmæʔa/		✔			✔	
Candidate metaphor no. 4 (Q.11:28) رحمة فعميت/raḥmatan faʕummajat/		✔			✔	
Candidate metaphor no. 5 (Q.11:31) تزدري أعينكم/tazdari Ɂaʕjunikum/			✔			✔
Candidate metaphor no. 6 (Q.11:34) الله يغويكم/Ɂɑl-lɑɑhw jaɣwijakum/		✔			✔	
Candidate metaphor no. 7 (Q.11:37) اصنع بأعيننا /Ɂṣnaʕ biɁaʕjunina/		✔			✔	
Candidate metaphor no. 8 (Q.11:44) يا أرض ابلعي / ja Ɂarḍublaʕji /		✔			✔	
Candidate metaphor no. 9 (Q.11:44) يا سماء اقلعي/ja samæɁqliʕi/	✔			✔		
Candidate metaphor no. 10 (Q.11:58) عذاب غليظ/ʕaðæbin ɣɑli:Ẓ /		✔			✔	
Candidate metaphor no. 11 (Q.11:80) ركن شديد/ruknin ʃadi:d/			✔			✔
Candidate metaphor no. 12 (Q.11:83) حجارة مسومة/ḥijdʒara	✔			✔		

musauwamatan/						
Candidate metaphor no. 13 (Q.11:84) عَذَابَ يَوْم مُحِيط /ʕaðæba jawumin muḥi:ṭ/			✔			✔
Candidate metaphor no. 14 (Q.11:86) بقيت الله /baqijatullaɑhi/			✔			✔
Candidate metaphor no. 15 (Q.11:87)أصلاتك تأمرك/ʔṣalætuka taʔmuruka/		✔			✔	
Candidate metaphor no. 16 (Q.11:92) اتَّخَذْتُمُوهُ وَرَاءَكُمْ ظِهْرِيّاً /wattaxaðtwmwhu waræʔkum Ẓihrijja/	✔				✔	
Candidate metaphor no. 17 (Q.11:94)أَخَذَتِ الصَّيْحَةَ /ʔa ʔxaðat ṣṣajḥatu/			✔			✔
Candidate metaphor no. 18 (Q.11:98) بئْس الورد /biʔsal wird/			✔			✔
Candidate metaphor no. 19 (Q.11:99) بئْس الرفد /biʔsa ʔr-rifd/			✔			✔
Candidate metaphor no. 20 (Q.11:100) منها قائم /minha qa:ʔimun/			✔			✔
Candidate metaphor no. 21 (Q.11:100) منها قائم وحصيد /minha qa:ʔimun waḥaṣi:d/			✔			✔
Candidate metaphor no. 22 (Q.11:119)تمت كلمة ربك /tammat kalimatu rɑbbika/			✔			✔

Table 1. Basic/ Non-Basic Meaning Criterion for Metaphor Identification

in the Ever-Glorious Qur'ān

The analysis of data lists 22 candidate metaphors in the corpus: ten of these 22 candidates deviate from basic meaning to connote figurative meaning that is totally different from basic meaning and are highly metaphorical scoring three marks. Nine candidates are found to deviate from the basic meaning to acquire abstract meaning do they undergo a change of meaning and therefore are less metaphorical scoring two marks, while only three candidates maintain their basic meaning and therefore are considered non-metaphorical along the continuum of metaphoricity of this criterion.

Based on the results of the criterion 'basic/non-basic meaning criterion', it is suggested that a lexicon that checks the meaning of candidate metaphors be fed to the suggested computer software. If the meaning of the candidate metaphor conforms to basic meaning, it is considered non-metaphorical. If, on the other hand, it acquires an abstract or figurative meaning, it is considered metaphorical. The analysis of the basic/non-basic meaning criterion shows that a candidate metaphor of an abstract or figurative meaning has a stronger potentiality of being metaphorical. This conforms to the assumption of the basic/

non-basic meaning criterion proposed earlier which is "metaphors are of non-basic meaning". Hence, this asserts that lexical items of abstract or non-basic figurative meaning are markers of metaphoricity and should be integrated into software input for metaphor identification in the Ever-Glorious Qur'ān.

The above investigation clearly shows that the semantic criterion succeeded to function as a linguistic marker of metaphoricity.

5. Conclusion

The present study constitutes a significant contribution to the computational identification of metaphor. It succeeded in proposing semantic features as input for the identification of metaphor in the Ever-Glorious Qur'ān. Following the analysis of findings and interpretations of results of the proposed basic/non-basic meaning criterion, the study suggests a software rule for the computational identification of metaphor in the Ever-Glorious Qur'ān. The rules summarized the input for computationally identifying metaphor. The findings also suggest that a lexicon should be fed to the suggested computer software to check the basic meaning of candidate metaphors. Under this basic/non-basic meaning criterion, it is hypothesized that candidate lexical items that are of non-basic meaning are more metaphorical than candidates that are of basic meaning. If the meaning of the candidate metaphor conforms to basic meaning, it is considered non-metaphorical. If it acquires an abstract or figurative meaning, it is considered metaphorical with variant degrees of metaphoricity.

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LOCAL WISDOM-BASED LITERARY LITERACY IN LANGUAGE AND LITERATURE LEARNING FOR SENIOR HIGH SCHOOL STUDENTS IN TERNATE: STRATEGIES AND OBSTACLES

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Abstract

Literary literacy needs to be cultivated to fight the impact of globalization which has made the local culture eroded and increasingly marginalized and has even begun to show symptoms of being forgotten. Thus, study on local wisdom-based literary literacy needs to be carried out to reveal the values contained in it through the literary literacy movement as reinforcement of language and literature learning. This study uses a qualitative method. The data sources are obtained from teachers, librarians, students, and related parties in school as well as learning plan documents arranged in the lesson plans and students' learning outcomes. The data are collected through interviews, observation, and documentation. The results indicate that literacy activities in literary learning focus on reading, understanding, interpreting and responding to literary reading texts. The teachers integrate the values of local wisdom in all stages of literary learning carried out in three phases, namely initial activities, main activities and closing activities. This has positive impact on students not only in terms of academic but also non-academic.The obstacles encountered in its implementation are the low interest of students in reading, the lack of teachers' understanding of North Maluku local wisdom, the lack of learning methods and varied learning media, and the lack of references to literary books containing local wisdom available in school library. The findings imply that literary literacy based on local wisdom applied by teachers in learning can develop students' awareness of local cultures. However, it has not been able to improve the students' literacy skills.

Keywords: *literacy; language; literature; learning; local wisdom; strategies; obstacles*

1. Introduction

Good literacy mastery is an important indicator to improve the achievements of the younger generation in nation building. One form of literacy that needs to be developed is literary literacy. Literary literacy needs to be cultivated to fight the impact of globalization which has made the local culture eroded and increasingly marginalized and has even begun to show symptoms of being forgotten. Majid (2017) in his research confirms that the intense globalization in the field of technology and information threatens the existence of local culture. To maintain the existence of local culture remains strong, it is very important to integrate it as part of education applied in teaching and learning process. This is in line with

the essence of the 2013 curriculum which is not only aimed at increasing the knowledge of students, but also equipping students with skills and noble character according to the culture of Indonesia.

In this current curriculum, literary literacy becomes part of language learning need to be fostered in today's students. Literary literacy is a field of literacy study that deals with aspects of literature. It is not only reading literary works but also understanding and teaching students to live with character through the moral messages contained in them. Literacy and literature are linked in the field of the study. However, over the last few years, studies on literary literacy are scarce. Most studies emphasis on students' literacy competences in language learning (Budhianto, 2018; Kusmiarti and Hamzah, 2019). In addition, the majority of studies focus on another types of literacy in language, digital literacy (Anggraini et al., 2019; Joyo, 2019; Ariyati, 2020; Dinata, 2021). The few studies examine on the local culture-based literacy implemented in language classroom without relating it to literary aspects (Supriyono et al.,2017; Hariadi, 2018; Syaputra, 2019).

Literature reflects culture of local community including local wisdom. This is the demand in the 2013 curriculum that students are not only able to understand and explore information from literary reading but are also able to respond, criticize the reading material and present it to others. Therefore, the Indonesian government through the 2013 curriculum raises literary literacy to be taught at all school levels from elementary school to higher education. The implementation of literary literacy has also been implemented since the government launched the school literacy movement program as an effort to improve student literacy culture. Unfortunately not many studies reveal the implementation of literary literacy in learning so that the findings can be used as an evaluation of the development of better literary literacy learning.

This study aims to investigate the values of local wisdom implemented in the literary literacy movement as a strengthening of language and literature learning in schools and to reveal the strategies to implement literary literacy based on local wisdom in language and literature learning at high school in Ternate, North Maluku as a form of government program support in the national literacy movement in the field of education. The study formulates three following questions: 1. what are the strategies to implement literary literacy based on local wisdom in language and literature learning at high school in Ternate?; 2. What are the positive impact of local wisdom-based literary literacy on language and literature learning? 3. What are the obstacles of the Implementation of Local Wisdom-based Literary Literacy in Language and Literature Learning?. The result of this study has benefits both theoretically and practically. Theoretically, it can contribute ideas in an effort to develop literary literacy knowledge in language teaching based on local wisdom. Practically, the results of this study are expected to be a reflection material for teachers, lecturers, and students who are interested in the study of literary literacy in order to assist in developing and improving the quality of learning based on local wisdom, both in the practice of teaching language and literature in schools, as well as in research.

2. Literature Review

Many researchers have carried out the studies on local wisdom and literacy. Studies conducted by Susanto (2016), Gasong (2015) and Abdullah et al (2020) have revealed issues relevant to this study. In Susanto's study, he tried to raise the issue of literacy culture in learning to face the Asean Economic Community (MEA) era, however he did not specifically reveal the strategy and its implementation in language learning. From the aspect of literacy,

he also did not explain specifically what the form of literacy is, while the ideas proposed in this current study focus more specifically on literary literacy in the perspective of local wisdom and implementation strategies in language and literature learning.

Gasong's study examines the implementation of local wisdom Singgi and Retteng in Toraja oral literature with a hermeneutic approach. His research is very interesting; he describes in detail the implementation of various forms of local wisdomSsinggi and Retteng as Toraja oral literature found in the daily life of Toraja people. However, in language learning at school, the teachers do not implement the values of local wisdom contained in Toraja oral literature. Abdullah et al. show different thing that revealed the forms of local wisdom contained in learning in schools, then the supporting and inhibiting factors in learning local wisdom in schools. However, this study has not specifically revealed how literary literacy is from the perspective of local wisdom in language and literature learning in schools. From the findings of these studies, it can contribute to this research, especially references related to the theme of literacy and local wisdom, but the previous research above has not revealed specific issues such as those in this study so it is very urgent and important to do this research as already described in the previous background.

2.1 Literary Literacy

Literacy has become a popular term today. The Indonesian government is also very active in carrying out literacy movements because the government realizes that the literacy level of the Indonesian students is very alarming when compared to other neighboring countries. The data from the Association for Education Achievement (AEA) states that the development of literacy in Indonesia is currently still low, in the bottom two ranks as recorded in the results of a study from the Program for International Student Assessment (PISA) which shows that the reading ability of the Indonesian nation ranks 57th from 65 countries in the world. This is in line with Malawi, et.al (2017) that in the development of literacy, Indonesian students cannot thrive as expected.

Nowadays literacy has a broad scope of meaning, so that literacy is no longer a single meaning but contains a variety of meanings. There are various kinds of literacy, for example literary literacy, media literacy, technological literacy, economic literacy, information literacy, and even moral literacy. Erman (2016) emphasizes that literacy has a basic meaning as the main door for the development of literacy more broadly. In this study, literacy focuses on literary literacy, namely reading writing and understanding literature. Literary literacy is a field of literacy study that deals with aspects of literature. Teeuw in Malawi (2017) asserts that to understand a literary work, it is necessary to understand the culture that is the background of the work because literature is a cultural product, literature contains good universal values. Sugiarti (2017) asserts that culture in literature has an important role because the excavation of cultural values in society is as a source of inspiration for the creation of literary works. In addition, the perspective of local wisdom becomes approach to explore further the use or internalization of local wisdom values through literary literacy. The existence of local wisdom values in literature is the basic capital to look further at studies that are interdisciplinary in nature, one of which is the internalization of language learning in schools.

2.1.1 Literary Literacy in the Perspective of Local Wisdom

In general, the meaning of local wisdom is local ideas embedded and followed by members of the community. It is as a cultural advantage of the local community and

geographical conditions in a broad sense (Simanjuntak, 2014). Local wisdom as a manifestation of culture that occurs with reinforcements in life shows as a form of humanization in culture. This means that as a manifestation of human humanity, local wisdom is a good thing so that it experiences continuous strengthening. According to Pora (2014), one of the cultural representations in the value of local wisdom is also in the form of literary works. Literature is a part of culture that grows and develops in the midst of society based on the creator's imagination and reflection on social phenomena that occur around him. Ibrahim in Pora (2014) reinforces that literature makes itself a "teacher" of culture for the process of enlightenment.

The values of local wisdom embedded in regional literature grow and develop supported by the community that also plays an important role as a potential source of the nation's culture. Regional literature can also provide an overview of the cultural system of the community. The situation in its era can finally be used as a capital of appreciation by community members to compose and understand and can be applied in everyday life (Sugiarti, 2017). This is where the meeting point between literary and cultural literacy occurs. The perspective of local wisdom is a means to connect the relationship of literary literacy implemented in learning

Literary literacy in the perspective of local wisdom actually integrates that in literary literacy activities various cultural experiences will grow and develop in the reality of local communities. Reading and interacting with literature intensely acquired a real set of local cultural knowledge and practices. From here, readers or students will gain new knowledge that they may not have known before. Sugiarti clarifies that it is at this level that the students gain knowledge and cultural experience through literary literacy. In this context, there is a total reception for readers or students to understand literature using the point of view of local wisdom values. This is important because literature is an effective means of transmitting values, one of which is the value of local culture in regional literature. All of this can be realized if it is supported by a culture of literary literacy or a tradition of reading, writing, and sensitivity to respond to the values of local wisdom (regional literature) that grow in people's lives.

2.1.2 Building Literary Literacy Culture in Language and Literature Learning

Literature learning included in Indonesian and English subjects (although in English should position literature according to its portion). This is important to consider because it is only as a complementary or additional element in the content of language subjects, so that students' understanding of literature is not optimal. As a result, literature that should be able to encourage the world of school literacy is not going well.

Schools that implement a balanced literacy program realize that each student has different needs. Therefore, literacy strategies need to vary and adapt to the level of education. The teachers can implement a meaningful literacy program by utilizing reading materials in various texts, such as literary works, (GLS Kemendikbud, 2019). In addition, schools must always carry out continuous studies and innovations so that they can become a good forum for efforts to revive local literature through literacy culture. The success of the school in this case will bring changes to the knowledge development of students, including teachers. Guiding students in the world of local literature through literary literacy culture is like taking them into a flower garden, feels comfortable and fun. Learning local literature through literacy culture can be fun if teachers and schools are able to present it in a fun way.

Sayuti (2011) argues that the reality is quite alarming in language learning due to portion that is only one-sixth of all language material. Literature learning is important for students because it connects their feelings. Literature can cause feelings of emotion, beauty, morals, religion, solemnity, and love. In addition, literature also gives greatness to students and it suitable to applicable curriculum. In the curriculum applied in schools, the teaching of literature is to fostering an appreciation of the literature of students according to their level of emotional maturity. This implies that the planning, implementation, and evaluation of learning literature based on local wisdom are applicable in learning. Literature teaching should foster students in reading literary works; students are familiar with and appreciate literary works, so that they really experience and enter the realm of literature. Not only focusing on students, this activity also aims to make teachers have adequate abilities and capabilities to assist students in experiencing literature.

In language learning activities, the teachers should combine local wisdom and literacy culture. It aims to develop the character of participants through reading literature, in the form of poetry, short stories and novels that are suitable for students. In this way, literary works motivate the students to read guided reading activities, independent reading, and discussions. Learning orientation focuses on students, so that they can develop their personality according to their emotional development supported by the subtlety of language in literary works.

3. Research Method

The study uses qualitative method. It is carried out in SMA Negeri 1 Kota Ternate. The data source are obtained from teachers, librarians, students and related parties in this school as well as learning plan documents arranged in the lesson plans, the results of students' literary literacy learning in schools. The data collection techniques are interviews, observation, and documentation. The data analysis procedure used in this study refers to qualitative data analysis techniques.

4. Results and Discussion

4.1 Result

4.1.1 Implementation of Local Wisdom-based Literary Literacy in Language and Literature Learning at the High School Level of Kota Ternate

SMA Negeri 1 Kota Ternate conducts Literacy activities since the 2014/2015 academic year. In its implementation, this literacy activity begins at the stage of habituation of students to read at the beginning or at the end of learning. Then the teachers apply in all stages of learning. It aims to develop the ability to understand texts, develop critical thinking skills, and process and manage creative communication skills (verbal, written, visual, and digital) through responding to reading texts. The literacy activities carried out focus on reading, understanding, interpreting and responding to reading texts.

In language and literature learning, the material focuses on fiction and non-fiction literary works. The focus of fiction literary works are poetry, rhymes, short stories, novels and dramas, while non-fiction literary works used in learning are historical stories, news, advertisements, and opinions. In the implementation of literary literacy learning, the teacher develops learning materials by internalizing forms of local wisdom adapted to the basic competencies and learning objectives achieved. The teachers vary the use of the forms of local wisdom integrated in language and literature learning. The local wisdom applied are the history of the Islamic Sultanate, Tolukko Fort, Kastela Fort, Kalamata Fort, Sultan

Baabullah, Danau Tolire, Gunung Gamalama, the Story of Boki Dehegila, Sulamadaha Beach, Kastela Beach, Jikomalamo Beach, Cengkeh Afo, Danaue Tolire, Popeda, Gohu, Nasi Jaha, and Halua Kanari.

The implementation of literary literacy learning has integrated the values of local wisdom in all stages of learning carried out in three phases, namely initial activities, main activities and closing activities. In each phase there are literacy activities directed by the teacher to students. The teachers realize that local wisdom is important apllied in learning not only to help students understand the concept of the material in the subject but also to build student character in accordance with Indonesian cultural values and introduce students to the culture in their environment and as an effort to preserve culture so that it does not become extinct.

The lesson plan used by the teachers reflects the local wisdom-based literary literacy activities. In general, those activities are observing, brainstorming, reading, writing, discussing, presenting, and reflecting.

Phase	Learning Activity
Initial Activity	• Students are invited to observe pictures related to learning materials (literacy) • The teacher and students conduct brainstorming related to the picture (literacy) • The teacher invites students to conclude the material to be studied
Main Activity	• The teacher shares an example of the text that will be studied • The teacher conveys student assignments related to the text • Students read the text with a predetermined time (literacy) • The teacher guides students to form groups • The teacher distributes worksheets to each group • The teacher gives instructions on the worksheet • Students discuss in groups (literacy) • The teacher guides students in group work • Students present the results of the discussion in turn and between groups provide input (literacy) • The teacher provides feedback on each group's answers • Students revise their answers based on the suggestions of the teacher and their friends
Closing Activity	• Students together with the teacher conclude the learning material • Students make summary in written form (literacy) • Teachers and students reflect on the learning process

Table 1. The Initial Activity of Literary Literacy

Based on the table above, the teachers apply literary literacy activities at the beginning of learning. The first activity is observing pictures. Aspect of local wisdom are also included in the literacy activity, the students observe pictures of Sultan Baabullah, Danau

Tolire, and Boki Dehegila. The literary aspect in this case is the text of the drama of the Sultan Baabullah, the legend of Danau Tolire and Deki Dehegila Folklore. The second literacy activity is brainstorming, the teachers invite the students to map ideas related to the images provided. Then students guess and explain the material. In the main activity, the literary literacy activities shown by the students are in terms of reading text with a predetermined time. The students are given literary text related the pictures in initial stage to be read. The next literacy activity is discussing the task on worksheet. In this stage, the teachers train the students to share knowledge to peer and rationalie the concept to answer questions in worksheet. Then the students present the result in the front of the class. In the closing activity, the literacy done by the students is writing summary on the important point from the learning material.

4.1.2 The positive impact of local wisdom-based literary literacy on language and literature learning

Based on the results of interviews with informants, it can be stated that the implementation of local wisdom-based literary literacy in language and literature learning has a positive impact on students not only in terms of academic but also non-academic. In terms of academics, the teachers explain that there is an increase in learning outcomes in understanding the given literary text. The results of the formative assessment of the reading test conducted by students in the learning process are in the form of determining the main idea, being able to understand the reading, telling the contents of the reading, making conclusions, and conveying the answers to their friends in front of the class. The following will present data related to the level of literacy mastery from the results of formative assessments carried out by teachers in the learning process involving three classes with a total of 96 students.

No	Interval	Category	Frequency	Precentage
1	82-100	Very Capable	15	15.79 %
2	63-81	Capable	48	50 %
3	44-62	Quite Capable	28	29.1 %
4	25-43	Not Capable	5	5,2 %

Table 2. Students' Literary Literacy Mastery Level
on Local Wisdom-Based Literary Literacy

The percentage of students' completeness is in the following table with reference to the KKM (Minimum Completeness Criteria) score that applies at SMA Negeri 1 Kota Ternate that is 75

Score	Category	Frequency	Precentage
75-100	Achieving KKM	63	65,6%
0-74	Not Achieving KKM	33	34,3%

Table 3. Level of Students' Completeness

The table above indicates that from 96 students, the percentage of students' completeness is 65.6% and incompleteness is 33.4% of students. The results of students' literacy mastery show that learning local wisdom-based literary literacy has a not too high influence on student learning outcomes. It is categorized as a moderate level of mastery, although students' learning outcomes are actually not only determined from cognitive

assessments. The internal and external factors also influence the level of mastery and readiness of students in receiving material.

The implementation of local wisdom based- literary literacy learning has also a positive impact on students' non-academic achievement. The data shows that students recognize and understand the diversity of local potential and culture in North Maluku. In addition, the values of local wisdom reflected in the literature learning materials have an influence on the behavior of students seen in the way they behave at school. Local wisdom applied by the students are religious values, responsibility, discipline, independence, honesty, compassion, care, respect, and courtesy is reflected in the behavior of students.

4.1.3 The obstacles of the Implementation of Local Wisdom-based Literary Literacy in Language and Literature Learning

The National literacy movement is a new program prioritized by the Ministry of Culture and Tourism, but there are still many obstacles faced in its implementation in schools. Especially in local wisdom-based literary literacy it is found that the there are several obstacles found in language learning at SMAN 1 Kota Ternate. The first is the lack of teachers' understanding of local in North Maluku. Not all language teachers in schools are from North Maluku, some are from other regions so that the concept of local wisdom in North Maluku is still lacking. The second is lack of teachers' competence to integrate local wisdom in literary literacy activities. This is because teachers do not have experience attending seminars or workshops regarding the integration of local wisdom in learning The program has been implemented but the training that is attended by teachers is still very limited. The third obstacle is the lack of learning methods and varied learning media applied by teachers in learning literary literacy based on local wisdom. This affects the motivation and learning outcomes of students. The next is the lack of references to literary books containing local wisdom available in school libraries .Therefore, the teacher admits that the learning resources used in learning literary literacy based on local wisdom are very limited. The last is the absence of a literate school environment. The schools doe not show environment that is rich in linguistic media that supports increasing students' abilities in reading, writing. The things that become indicators are: (1). students' seats have not been shaped like the letter U as a learning center (2) there is no provision of student work display corners in school corners. (3) There are no visible posters or banners provided in schools to support literacy activities.

4.2 Discussion

The results of the study show that the teachers have apllied local wisdom based-literary literacy in language and literature learning. This is actualization form of the 2013 curriculum emphasizing the development of character education. Oktavianti et al. (2017) explains that in developing character-based education, the curriculum adopts local wisdom that is adapted to the geographical needs, talents, and potential of students. In line with this, Nuraini (2018) also explains that the 2013 curriculum aims to prepare Indonesian people to have the ability to live as individuals and citizens who are faithful, productive, creative, innovative, and effective. This is the mission of the 2013 curriculum to apply the educational paradigm to form independent and civilized human beings through the development of character-based education.

In this regard, Diana (2012) explains that culture-based education is the most powerful tool in order to instill cultural foundations with identity characters and preserve

the values of local wisdom. Furthermore, Nuraini (2018) suggests that learning development requires local knowledge so that students can know their own culture and apply its values that become the identity of Indonesian children. In addition, Shufa (2018) emphasizes that the integration of local wisdom in learning aims to maintain the existence of local wisdom in the midst of the swift currents of globalization.

The results of the present study show that language teachers have a good awareness of the importance of character education for Indonesian students because currently the character of Indonesian students is descreasing due to the influence of an increasingly modern era. What has been done by the teacher at this school is in line with the opinion of Supriyono et.al (2017) which asserts that language teachers are not only required to master teaching and pedagogic materials but also must have strong characters who still uphold the original culture. This refers to the consideration that the current generation does not yet have strong cultural base so it is vulnerable to changes or foreign influences that in turn will shape certain understandings, attitudes or behaviors reflecting cultural shifts. This is also a form of teachers' actualization as explained by Suyitno et al (2019) that the framework for developing national character and culture through learning among educators is very important. As agents of change, educators should be able to instill characteristics, traits, and character as well as an independent, responsible, and capable spirit in life to their students.

In addition to the application of local wisdom in learning, the 2013 curriculum also has a mission to improve students' literacy skills. From a pedagogical perspective, literacy is not only a subject entity, but is an indicator of the success of curriculum implementation (Nadlir, 2014). In its implementation, the lesson plan document developed by high school teachers in Kota Ternate reflects this mission. This means that teachers have a positive response to the program launched by the government in this case the Ministry of Education and Culture.

Especially in language learning, literary literacy is also the focus of the teacher's attention in learning. The teachers clarify that the idea of implementing literary literacy in language and literature learning is a form of self-awareness so that students not only have good oral and written communication skill but also good understanding of culture in their surrounding environment. The finding is in line with Syairi (2013) who explained that good language learning doe not only focus on mastery of linguistics but it includes the mastery of a person to choose a form of language that is appropriate to the. The informants also report that the demands of the 2013 curriculum direct teachers to apply local wisdom through literary literacy so that this effort can shape the character of students into competent and dignified generations, reflect cultural values, participate in shaping the nation's character, and contribute to the development of the nation, and take part in preserving the nation's culture.

In line with this, Abidin et al. (2017) assert that literary literacy is not only reading literary works but also understanding and teaching students to live with character through the moral messages contained in them. The teachers use literature learning as the basis for character development because literature is part of culture. Gumantia (2018) explains that literature is a reflection of the culture of a society. Through literary works, the authors express the problems of their life. Literary works receive influence from society and it is hope to give influence to society. In fact, society often determines the value of literary works that live in an era, while authors themselves are members of society bounded by certain social statuses and cannot avoid the influence they receive from the environment that raises and shapes them. In line with this, Kustyarini (2014) states that literature and culture,

including all aspects of life that contain elements of beauty, get attention precisely at a time when humans are dominated by the technology of the secular world, economic, political, and legal crises.

In relation to literary literacy in language learning, Teeuw in Malawi (2017) conforms that literary literacy is not only reading, writing, and understanding literature but also teaching students to live with character through the moral messages contained in it. The results of the current study show that there is a harmony between Teeuw's opinion and the literary literacy implemented by the teachers that the teachers encourage the students to be able to understand more deeply about literature including local wisdom so that students can know and love their own culture. In line with this, Sugiarti (2017) notes that the reserachers can use local wisdom to critically see the relationship of literary literacy implemented in learning. The results of current study have revealed that literary literacy and local wisdom have an inseparable relationship because literature is an important part of local wisdom and local wisdom. In literary learning, the teachers use the richness of local wisdom through the activities of literary literacy language leraning. It is at this level that the students find knowledge and cultural experience through literary literacy activities.

The concept of literary literacy strategies presented in this study is associated with a set of skills activated in the interpretation process conceptualized in 2013 curriculum. In this context, literacy does not only rely on the ability to read literary texts based on the principles of language structure and vocabulary in the text, but also on the meaning of the text. The formation of literacy competence includes three general stages, namely knowing, understanding, and interpreting (Kemendikbud, 2018). In its implementation, the strategies of literary literacy shown by the present study are in line with the concept of literacy strategies proposed by the Ministy of Education and Culture that the literacy strategies in learning consist of three stages, namely before, while, and after reading. In the pre-reading stage, the students can be asked to set reading goals and predict the content of the reading. At stage of while reading, the students carry out activities to identify relevant information, new vocabulary, keywords, difficult words in the text, difficult passages of text (if any), reread passages, make inferences, make questions about the content of the text and matters related to the topic (can use sources outside the text or enrichment books), making linkages between texts. At stage after reading, students make a summary, evaluate the text, change from one mode to mode, confirm, revise, or reject predictions.

However, the findings of the present study indicate that some strategies are not apllied by the teachers especially in the highest stage of literacy starategies namely evaluating, changing, confirming, revising, and rejecting prediction. This becomes one of the indicators of incompleteness of literacy strategy in learning. The good thing that has shown by the teachers is that they have tried to apply literacy strategies according to the new paradigm of literacy in literary learning. With the application of the new literacy paradigm, teachers not only develop critical thinking, communication, and collaboration skills but also increase cultural understanding to form a better character. This is also justified by Siyaswati (2019) that literacy itself has widened meaning it is not limited to reading and writing activities but is more complex to the practice of social and cultural accuracy that directs learners to recognize, understand, exert, and cultivate these sociocultural values towards better. Similar ideas have been concepted in the principle of 2013 curriculum by the Ministry of Education and Culture (Kemdikbud, 2018) that in the context of literacy, the learning process carries a mission of constructing knowledge and internalizing the values of life, the

interactions that take place in the classroom are not only textual, but also contextual. Both are processes of developing literacy competencies.

Many researchers study on local wisdom-based literacy in language learning. The results of the study indicate that the literacy movements in learning link to local wisdom considering the values applied to society are not yet fully understood by students. Utilization of learning resources based on local wisdom affects the results and character values of students. The use of texts resulting from environmental observations that exist near students also affects the literacy movement in writing and reading. Behind the government's efforts to develop literary literacy in learning, in fact, literary literacy activities often do not get enough attention from the teachers because the time is limited and it is not available in separate hours; it is included in language learning (Syahrul, 2017; Syamsiah, 2019; Syarifudin and Nursali, 2019). The recent study also indicates that the implementation portion of literary literacy carried out is only in a few meetings. The teacher focuses more on linguistic material that is the grammatical language of spoken and written language.

5. Conclusion

In conclusion, local wisdom-based lliterary literacy receives good attention from teachers to be applied in language learning. The teachers have realized that today's young generation has been influenced by foreign cultures so that character education is needed to improve the morals of the nation's children. Therefore, in accordance with the demands of the 2013 curriculum, teachers have realized character education by utilizing local cultural diversity as part of learning.

The recent study has limitation in terms of the small scale of respondents and method of data collection. Therefore, futher researchers are recommended to do study in larger scales.

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MAGICAL REALISM IN ANDREA CREMER AND DAVID LEVITHAN'S NOVEL *INVISIBILITY*

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Abstract

Andrea Cremer and David Levithan's *Invisibility* is a contemporary novel with a twist of magical realism. Stephen and Elizabeth, the main characters, had made the story in the novel different colors. The study focused on how magical realism was presented in the novel through its five characteristics: irreducible element, the phenomenal world, unsettling doubts, merging realms, and disruptions of time, space, and identity. Applying Wendy B. Faris' perspective, this study examined extraordinary things that happened within the ordinary to sort them into said characteristics of magical realism. The qualitative research method applied proved that in Cremer and Levithan's *Invisibility,* there existed extraordinary events for each magical realism element, such as Stephen's abrupt disappearance when Elizabeth blinked as the irreducible element; Stephen's acceptance of being invisible and living in a accessible place like New York as the phenomenal world; Elizabeth's doubts concerning Stephen's form as the unsettling doubt; an ordinary-looking comic store being a magical office in disguise as the merging realm; and Elizabeth's ability to enter into a different side of the regular universe as the disruption of space.

Keywords: *Invisibility; magical realism; time disruptions; identity*

1. Introduction

Fantasy happens to have several branches; one of them is magical realism. According to Faris, magical realism blurs the distinction between what is real (realism) and what is fantastic (fantasy) by combining them so that the magical elements within the ordinary grow naturally (Faris, 2004: 1). Unlike the general fantasy genre in which most of its world is made new, magical realism still includes the ordinary from the real world. The important figure of this concept is Franz Roh, a German critic whose work in 1920s was popular to help develop the growth of magical realism (Bowers, 2004: 7). Way before, magical realism had a long history in which the spread of it was divided into three periods of time. The first period was in 1920s (Germany), the second period was in 1940s (Central America), and the last period was in 1955 (Latin America) and still counting up to this day (Bowers, 2004: 7). The movement in Latin America was caused by the writers who wanted to represent their complex culture by merging the ordinary and the extraordinary (Thamarana, 2015). Magical realism is often overlooked because readers do not realize the books they read might be magical realism and not just a mere fantasy. Well-known authors for their magical realism work are Gabriel García Márquez (*One Hundred Years of Solitude*), Haruki Murakami (*Kafka*

on the Shore), Neil Gaiman (*The Ocean at the End of the Lane*), and many more. Since there are various theories regarding this literary concept, this article uses the magical realism theory by Wendy B. Faris that provides five elements—the irreducible element, the phenomenal world, unsettling doubts, merging realms, and disruptions of time, space, and identity—to analyze the book.

Magical realism in Andrea Cremer and David Levithan's *Invisibility* (2013) tells a story about an invisible boy named Stephen. His condition happens in the middle of the real world in New York where people live their lives ordinarily. This is in line with magical realism's purpose to merge two worlds, real and fantasy. Being used to his condition, Stephen does not expect anyone, let alone a special someone, to be able to see him. His life changes when Elizabeth, an ordinary-looking girl, moves into his apartment building and becomes his new neighbor. When they meet, Elizabeth can see him like she can see anything and anyone else, so this surprises Stephen because he has been invisible his whole life, thus he does not expect to be seen. Their story begins with Stephen hiding his condition and becoming Elizabeth's friend, and then when love blooms in between them, Elizabeth finds the harsh truth that her new boyfriend is invisible due to an old curse cast by his grandfather originally for his pregnant mother at the time. One truth reveals another, leading to the fact that there is magic in Elizabeth's normal world and also people who have the capability and ability for it. Instead of leaving Stephen to deal with his problems, Elizabeth stays to figure out what happens, and along the way, she finds something about her true self. The peculiar experiences Stephen and Elizabeth go through lead to the purpose of this article which is to find the elements of magical realism through Wendy B. Faris' concept.

There are some related studies regarding magical realism in a literary work referenced in this article. The first is from Wati and Ayu's magical realism findings in the novel *Miss Peregrine's Home for Peculiar Children* by Ransom Riggs (2013). In their article, they used Wendy B. Faris' magical realism theory which includes five elements—the irreducible element, the phenomenal world, unsettling doubts, merging realms, and disruptions of time, space, and identity—to be used for the analysis. Each element is proven present in the novel as the writers also provided examples from the book. According to Wati and Ayu, the novel had extraordinary phenomena happening in the middle of an ordinary world mixed to create an exciting storyline. One of the aspects of magical realism is the presence of events that cannot be explained logically, such as a girl who can fly, monsters, and so on (Wati & Ayu, 2019). Ishlahiyah, in her journal, analyzed love and loss through the novel *The Strange and Beautiful Sorrows of Ava Lavender* by Leslye Walton (2014), in which Wendy B. Faris' magical realism and its five elements occurred. In the findings, the author provided extraordinary things such as a character's ability to smell all things, a character's ability to communicate with deceased people, a character's change into a bird to merge the realm of humans and animals, etc. (Ishlahiyah, 2018).

2. Literature Review

Magical realism is one of the literary genres under fantasy. Magical realism, like its name, contains fantastical elements such as magic and extraordinary stuff within the story. Quoting Aljohani, "Magical realism portrays fantastical events in a realistic tone." (Aljohani, 2016). What differentiates this genre from the general fantasy genre is that magical realism is not entirely fantastical. This concept includes realism (real world) and the magic *inside* the real world. The term magical realism is most associated with Latin America, but history goes beyond that. The spread of magical realism was first set in Germany in 1920s by Franz Roh, a

German critic, whose work influenced its growth. Roh first brought up magical realism in his book *Post-Expressionism, Magic Realism: Problems of the Most Recent European Paintings* (1925) which reveals that "magic realism" in his sense is to define a form of painting that is in contrast with other expressionist arts when it comes to its details and that it has the representation of the mystical reality (Bowers, 2004: 8).

One of the magical realism theorists is Wendy B. Faris who states in her book *Ordinary Enchantments* (2004) that the magic begins within the real world without the element of surprise from the author, and the surprise itself will be from the history of the extraordinary which can be shocking (Faris, 2004: 14). Faris' theory regarding magical realism is supported by five characteristics of magical realism that can be used to investigate and define the concept in a literary work. The five characteristics that is applied to Andrea Cremer and David Levithan's *Invisibility* as the main source of this research are the irreducible element, the phenomenal world, unsettling doubts, merging realms, and disruptions of time, space, and identity.

a. The Irreducible Element

This element deals with what goes beyond logic. The irreducible element cannot be explained logically and is against the law of the universe. As mentioned earlier, magical realism authors tend not to bring out an element of surprise because anything in a magical realism work is supposed to be normal although it is often abnormal. Quoting Wati and Ayu, "Irreducible magic frequently disrupts the ordinary logic of cause and effect." (Wati & Ayu, 2019). Since the cause and effect of a certain thing in a story is disrupted and presented as if ordinary—and since common knowledge is not much necessary—readers tend to have difficulty finding evidence that something is out of place.

Moreover, the lack of evidence is also caused by events that are not explained in detail when occurring. According to Faris, the extraordinary in magical realism is written in a realistic environment that readers do not doubt or comment on (Faris, 2004: 8). For example, in the novel *Bliss* by Kathryn Littlewood (2012), Rosemary Bliss once sees her mother fold a lightning bolt into a bowl of cake batter. This event is pictured in detail for readers to absorb the atmosphere during the scene, but the reason behind the folding of a lightning bolt is not explained. The readers, therefore, choose to accept the magical reality whether it is rational or not (Faris, 2004: 8).

b. The Phenomenal World

The second characteristic is the phenomenal world which discusses the realism part of magical realism to differentiate it from the fantastic part. The phenomenal world is where the author describes a setting or situation that resembles the one we live in but with more intriguing details to show the magical part. In other words, the extraordinary part of magical realism likely takes place in the real world of the real universe. Roland Barthes states that it is essential to have a reality effect in a magical realism work in order to give the readers an idea that the story is real (Roland Barthes in Faris, 2004: 14). Roh also indicates that mystery in magical realism does not descend into the represented world but rather hides and pulsates behind it (Franz Roh in Faris, 2004: 15).

c. Unsettling Doubts

The third element is unsettling doubts. Faris describes it as some sort of hesitations that readers would have before accepting the irreducible elements (Faris, 2004: 16). This

third characteristic links to the first one, the irreducible element, since this characteristic deals with how readers take the story they read. For books that go globally, those works may have readers from all over the world, and sometimes traditions and cultures make the content of the books difficult to be accepted. As Faris states in the book, belief systems differ from one place to another, hence the doubts come before acceptance (Faris, 2004: 16). The audience that is not familiar with the concept of magic or fantasy often denies the extraordinary and thinks that it is only a dream whenever magic occurs. The strategy for this is usually for authors to describe the magic as clearly as possible or for authors to make their narratives seem like allegories. Faris also states that magical realism is about a fictional reality that we see as something extraordinary in the real world (Faris, 2004: 17). Although readers tend to have their own interpretations, a certain narrative from the author emphasizing the magic will help them stay on track.

d. Merging Realms

The fourth element is merging realms. Like its name, merging realms means merging the real and magical worlds. This characteristic, when described in detail, will get readers to feel the connection between the ordinary world and the extraordinary one combined. Merging realms, in one way or another, has the same focus as the phenomenal world in which to resemble the real world we live in. Marie Darrieussecq sees merging realms as something like a contemporary life that anything in it can be possible, like living in a suburb where anything can happen (Marie Darrieussecq in Faris, 2004: 21). Marie's concept can be the symbol that regards magical realism that allows the strangeness of blending fantasy with reality. Brian McHale describes it as another world that infiltrates our world or the representatives of our world that infiltrates the outer world (Brian McHale in Faris, 2004: 21). Culturally, merging realms usually involves combining traditional (ancient) and modern worlds (Faris, 2004: 21). The term "traditional" can be about developed myths to be fantastical stories. This is in line with what André Breton states that magical realism is no longer about what is real or what is the imaginary, but rather it can be about what is on the other side of reality (André Breton in Faris, 2004: 22).

e. Disruptions of Time, Space, and Identity

The last characteristic of magical realism by Wendy B. Faris is the disruptions of time, space, and identity. In magical realism, time, space, and identity are often too absurd and the changes are too sudden to be seen as realistic. Narratives for magical realism are distinguishable as they include cultural hybridity, and these elements also expand for characterizations (Faris, 2004: 25). As Siddiq states in his article, magical realism creates and changes what is ordinary to be extraordinary, and vice versa (Siddiq, 2018). This is in line with what Fredric Jameson explains that new space and new temporality happen because the older forms of sacred space are replaced by something more modern or new in realism (Fredric Jameson in Faris, 2004: 23). As known, nowadays in modern life, nothing is impossible. This can be one of the reasons why magical events are accepted within realism, and why the doubts regarding the magical aspects are eventually faded. Faris also includes some examples to prove the disruption of time and space, one of them is an excerpt from Fuentes's *Aura* in which there is a scene where a character named Felipe notices the difference between the crowded street outside with the damp and moldy room of Consuelo's house as he enters (Faris, 2004: 24). As for the disruption of identity, Siddiq puts

it as the fusion of identities that characters can develop into something unbelievable in magical realism (Siddiq, 2018).

3. Research Method

In order to fulfill the purpose of this research, the magical realism theory by Wendy B. Faris is applied. Faris' concept of magical realism provides five elements, which are the irreducible element, the phenomenal world, unsettling doubts, merging realms, and the disruptions of time, space, and identity. These elements are used to analyze what the characters from the novel *Invisibility* go through. The sources provided for the analysis consists of novel, textbooks, journal articles, and web reviews. The technique in collecting the data is by reading, interpreting, and analyzing said sources comprehensively. The analysis is done by gathering examples from the novel to be examined while applying each of the five elements of magical realism as the evidence of the study.

4. Results and Discussion

This section discusses the results gathered from the analysis. The expectation for the results is to find the representation of magical realism in the novel *Invisibility* by Andrea Cremer and David Levithan. There are five elements of magical realism by Wendy B. Faris found in the book.

a. The Irreducible Element

This element deals with something out of the ordinary that cannot be explained with logic. Faris puts it as something common, in which what seems to be abnormal does happen in the real world (Faris, 2004: 8). In Cremer and Levithan's *Invisibility*, Elizabeth, the main female character, witnesses her new neighbor, Stephen, disappear right in front of her face. In truth, Stephen is not disappeared, but his form merely flickers due to his invisible self. No one is supposed to be able to see him except Elizabeth, and this event happens in the earliest stage of their relationship, so it makes sense that what Elizabeth witnesses is just her adjusting.

> *He closes his eyes, and when he does, something weird happens. It's like I*
> *blinked, but I know I didn't. He disappeared, in the way someone slips out*
> *of your peripheral vision. But I'm not looking at him out of the corner of my*
> *eye. He's standing right in front of me.* (16)

In what follows, Elizabeth's point of view is explained clearly, but the reason or cause behind it is not. What she goes through cannot be accepted by logic, considering someone cannot just be gone out of sight suddenly. Stephen is not really disappeared, it is just Elizabeth's mind playing tricks on her since Stephen is invisible and Elizabeth is the only one who can see him—so this is Elizabeth adapting since in this scene, she still has no idea what is going on with Stephen.

> *All of our conversations were, in some way, about me. But with Elizabeth, I*
> *lose that tether. My thoughts are free to think only her. But if my thoughts*
> *go too far, then my body, left to its own devices, loses its ability to touch, to*
> *hold, to stay.* (72)

Although Stephen is invisible, he can make others acknowledge his presence by making his body solid so that he can be touched. However, to succeed, he has to put much

effort into the attempt, otherwise his form will vanish into thin air. In this narrative, Stephen tells the readers that his relationship with Elizabeth is healthy in some way because both of them can focus on one another. Stephen is not used to it since his invisibility situation is primarily the main topic of conversations, but with Elizabeth, they can talk about anything else. What Stephen thinks as an "improvement" in his life comes with a side effect. In order to be present for Elizabeth and those who know about his condition, as mentioned earlier, Stephen has to concentrate hard to say solid.

b. The Phenomenal World

The phenomenal world involves realistic descriptions to make a fictional world that is much likely similar to the one we live in but with extraordinary details. According to Wati and Ayu, the realistic setting and the odd occurring are intertwined to make sense for the readers (Wati & Ayu, 2019). Stephen's life introduction tells the readers how he lives normally under a strange circumstance which is him being invisible. Although contradicting, he can be invisible and live his daily life as if he is as ordinary as everyone else.

> *New York City is a remarkably easy place to be invisible, as long as you have an absent father who contributes to your bank account from time to time. Everything—groceries, movies, books, furniture—can be ordered online. Cash never has to pass from one hand to another. Packages are left outside the door.* (2)

Stephen, in his narration, describes the easy life he experiences in New York where everything can be done without making physical contact. Although people can't see him, Stephen is able to make his body solid so that he can be felt or touched by those around him, that is why he accepts his condition because he does not have to deal with it directly. Living in New York, where everybody minds their own business, comes as an advantage for him since Stephen can pretend that he is just a teenage boy who does not have a mysterious problem. The image of modern-day New York that is present in the book successfully portrays the element of the phenomenal world.

> *I glance around the café. Even in this tiny space, the few occupants are hunkered over their laptops. Or frantically texting. The staff are huddled near the espresso machine. Each face in the coffee shop is blanched with fear. No one is certain what's happened.* (298)

As described, the phenomenal world deals with the resemblance of the extraordinary world with the ordinary one—or the one we live in. Since the setting takes place in a café, it perfectly pictures the real world the characters live in. The context behind this scene is that people in New York are afraid of the sudden terror caused by Stephen's grandfather, Arbus. Arbus comes to the city to hurt the citizens to get Stephen's attention. The bizarre occurrences in New York make people anxious, and this scene nicely portrays the situation inside the ordinary café where people deal with extraordinary problems.

c. Unsettling Doubts

Before recognizing and differentiating what is irreducible and reducible, experiencing unsettling doubts comes first. Through this element, authors can make readers hesitant about what they believe in. Since there are differences in belief systems and cultures,

readers tend to be doubtful about what they read (Faris, 2004: 17). In *Invisibility*, not only do readers have doubts about what is going on, but also the characters involved.

> *Oogly-eyed, goofy-grin romance aside, I'm uneasy. And this restlessness isn't the kind that's a natural partner to fear of rejection. The sense of something amiss creeps up when we're apart. I try to ignore it, pretending that I don't notice the flickering of doubt in my peripheral vision. But it's there and it's getting harder to shrug it off.* (87)

One of the characteristics of unsettling doubts is that sometimes the fantasy part is described clearly by the author. In this case, using Elizabeth's narrative, she realizes that something is off with her relationship and Stephen. Since Stephen is invisible, his reflection cannot be caught by any medium, even a mirror or camera. Elizabeth's constant wariness about her peripheral vision whenever Stephen is around proves that she doubts Stephen's form. Furthermore, the fact that sometimes Stephen cannot always hold himself solid does not help to convince Elizabeth that Stephen is indeed normal. However, since at this point the doubt still does not make sense for Elizabeth, she is not curious much.

> *"It's just that I have no experience with… well, magic, I guess."*
> *Millie groans. "Magic! Now, there's an abused word. What we do is as much a part of a system as physics or chemistry or biology. It's just much less… public. It has to be. If you don't mind understand that now, you soon will." She pauses, sighs again. "I see we will have to start at the most basic level."* (149)

The topic of magic is considered taboo when discussed with people who do not believe in it. Readers alongside characters who have yet to find out about Stephen's family history are wondering about certain fantastical things, one of them is magic. To normal people, the only reasonable explanation for Stephen's situation is magic. But turns out, Millie—a spellseeker, a term for someone who can see spells and curses cast by those with the ability—describes what they do is not far away from science, which is even more confusing. This creates unsettling doubts for both readers and characters it is impossible for science to produce spells and curses in their mundane world.

d. Merging Realms

According to Faris, merging realms is the experience of the closeness of the merging worlds (Faris, 2004: 21). The extraordinary part of magical realism allows authors to create a completely fictional world, and how it merges with reality is to insert ordinary things that usually happen in the real world. In *Invisibility*, the aspect of the merging realm is shown by the usual things the characters do in the modern real world, and behind the usual stuff, magic exists.

> *The first thing that hits me is the mixture of scents. One is familiar and among my favorites. I'm sure more than one person would call me crazy for claiming to love the smell of comics, but I do. They smell shiny and fresh. That scent would have calmed me if not for the others swirling in the shadowed space. Some I think I recognize: rosemary, melted wax. Others are exotic and so heavy I get a little dizzy.*

> *It's definitely a shop. I can't wrap my head around the welcome sight of bins full of comics that I'd happily spend hours rifling through juxtaposed with the heavy velvet curtains covering the windows and the rows of burning candles on shelves that ring the room.* (141)

> *I can feel things shifting. My whole relationship to the world is shifting. I thought it was all pretty straightforward, all observable at one point or another. But now it seems that I was wrong. There is a world I didn't know within the world I know. And Millie, it appears, is its emissary.*

> *The room she takes us to is lined with bookshelves on every wall. A private library… but something is off. At first I don't realize what's so disconcerting about it, and then I notice: none of the books have writing on their spines. It's an anonymous library. Or maybe a library I can't read.* (144)

These two scenes represent the merging realms component. Here, Elizabeth is about to meet a special someone who might have the cure for Stephen's curse. Later in the book, this "special someone" is revealed as Millie, a spellseeker whose skills are to detect curses and spells. For mortals, Millie is just an owner of a comic store. Something as general as comics might seem odd to exist in a magical world, but with the magical realism concept where anything is possible, comics are considered normal. Elizabeth also describes the vibes of the store, such as the smell and the environment. The comic displays, melted wax, rosemary scent, velvet curtains are all common in the real world. But as Elizabeth figures that the shop may have a secret room, the merging of the two worlds begins. The secret room happens to be Millie's "office" where she keeps books about the whole curses and spells stuff—Millie herself refuses to call it "magic" since this is just science to her kind.

In the room—or what Elizabeth puts it as an anonymous library since the spines of the books have no writing—she feels the world shifts as if some foreign energy exists in there only. At this point, she has realized that Millie is different and that supernatural things might be real. Millie herself goes straight to the point by asking Elizabeth about her true identity, although the girl is still oblivious about it. Their conversation revolves around cursecasters, spellcasters, spellseekers, Stephen's condition, and Elizabeth's true identity—and all along the normal world outside is forgotten for a moment. This proves that merging realms is not out of the possibility in this novel as a part of magical realism concept.

e. Disruptions of Time, Space, and Identity

Magical realism disrupts the concept of time, space, and identity. The disruption may play tricks on readers' mind because it also connects to the irreducible element that makes no sense. In *Invisibility*, the disruption is caused by magic that lies under New York City. Elizabeth with her new-found talent discovers that places and people in New York are most likely to be under a spell or curse, with an example below:

> *I take a deep breath and try to do again what I did with Millie. I concentrate while I let the world fall away. I can't let the blaring horns on the street or the hardness of the pavement or even the breeze pull me back into the moment. My vision gets slightly blurred. And I go there.*

I don't know where it is. Even in the couple of times I've managed to do it, I'm not sure what it is. I've started to think about it as "the background." It's like the regular universe that I live in is still there, but I can see what's going on behind the scenes. And behind the scenes is where the magic lives.

Despite the wavering quality of the scene before me, I worry it's not working. I can't feel or see anything different about the people around me. Then I notice the woman at the curb. At first I sense the energy around her. It's choppy, like static. I draw another slow breath and try to withdraw even further into the background. That's when the static takes shape. It hovers around her like the shadows I sketched, amorphous, always moving, full of a life of their own. Living spells. I can see particles falling around her like bits of straw. And it's not good. I'm beginning to grasp the mechanics of controlling my ability to see curses. I don't think I like it. (161-162)

When Elizabeth finally accepts her identity, a spellseeker and the skills that she possesses because of it, she starts her journey by practicing her new talent. Since there are cursecasters, spellcasters, and spellseekers in New York, she figures that those powerful people must have done something in the city. She tries to pull herself deep into the layers of the real world and find out that there is indeed a different scene of this universe that she calls "the background." The background is some sort of a different dimension that only people like her can see. The background allows her to see the tangles of curses and spells around places and people, hence in the example above she can sense the odd energy surrounding a random woman she sees on the street. She also describes the shape of the energy, in which according to her, the thing seems like having a life of its own. Siddiq (2018), in his journal about the fluidity of time, space, and identity, implies that these three disruptions highlight the ordinary as extraordinary and vice versa, thus this scene from the book is one of the ideal examples of disruption of space aspect since Elizabeth jumps from one space to another—the reality and "the background."

5. Conclusion

The study of the novel *Invisibility* by Andrea Cremer and David Levithan using the concept of magical realism by Wendy B. Faris proves that the five elements of magical realism such as the irreducible element, the phenomenal world, unsettling doubts, merging realms, and disruptions of time, space, and identity are present in the book. These elements show the characters' experiences of living within what is considered to be a magical realism world where something extraordinary blends into what is ordinary. Stephen, an invisible boy who is cursed by his evil grandfather, has a relationship with an ordinary-looking girl, Elizabeth. She turns out to be not-so-ordinary—apparently she is a spellseeker—and in the end, she helps Stephen go against his grandfather. The irreducible element of magical realism that occurs in the book shows how at first, Elizabeth could not explain Stephen's inability to stay solid, hence a difficulty on his part to stay visible to her. The phenomenal world in the book happens when Stephen is able to live his life normally in New York. The phenomenal world itself deals with the resemblance of an extraordinary world with the ordinary one we live in. Nothing in Stephen's life is normal, but since he is invisible and lives in a free place such as New York where most people are careless to one another, he could live peacefully. Unsettling doubts come twice: first, when Elizabeth doubts her relationship

with Stephen since she has no idea about Stephen's condition; second, when the readers are made doubtful about Millie's reference to magic as science, which ultimately, the narrative leads the readers to move on. Merging realms occurs when Millie conceals her true identity—a spellseeker—as a comic store owner, which is very mundane considering her true job is far from ordinary. Elizabeth learning about her skills such as going to "the background" to see layers of curses and spells under New York is one of the examples of space disruption.

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INDONESIAN PARENTS' CONSIDERATION TO SELECT CHILDREN BOOKS IN CONSTRUCTING MORAL IDENTITY

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Abstract

Parents believe that books are the media to enhance children's knowledge enrichment, language development, and linguistic competencies. However, there are limited studies that envisage the involvement of parents in selecting books for their children. Current research that considers parents' background as one of the literacy resources remains rare. This narrative inquiry explores Indonesian parents' consideration in selecting children's books as a means of constructing moral identity. Parents of a second-grade elementary student in Yogyakarta were the participants in this research. A semi-structured online interview sparked a discussion on what factors they consider when choosing children's books and why. The responses of parents revealed some key concerns about book choices: their experience, child's contextual needs, and child's interests. Furthermore, it is found that Indonesian children's books tend to have moral fallacies that did not fit well with parents' moral identity. As a result, parents' book selection for the child was more into foreign publishers because they had more precise Islamic moral value representation.

1. Introduction

Selecting children's books has recently become parents' concern. Since reading books is believed to foster language development, linguistic competencies, and knowledge enrichment (Dickinson, Griffith, Golinkoff, & Hirsh-Pasek, 2012; Umek, Fekonja, Kranjc, & Musek, 2003), many parents from different backgrounds consider some aspects of selecting books for their children. Children's preferences, moral or local values, illustrations, and educational contents are the aspects that were most highlighted by the parents in selecting children's books (Barza & von Suchodoletz, 2016; Bergman Deitcher, Aram, & Adar, 2019; Lynch, 2001; McNair, 2011). However, even though many books have attractive illustrations and knowledge-rich content, many of them normalize gender-binary, bisexual, transgender, atheism, or other related issues that are not in line with moral identity in some countries. Thus, moral identity becomes a parents' consideration in selecting children's books. This study aims to explore parents' narratives on selecting children books to read with their child as a means of constructing moral identity.

2. Literature Review

According to previous studies, it is found that moral values become one main consideration for parents to selecting children's books (Barza & von Suchodoletz, 2016;

Bergman Deitcher et al., 2019; Lynch, 2001; McNair, 2011). In Uni Emirat Arab, most of the books chosen by the parents as books for shared reading were books that include adventurous stories. Emirati parents want to build a patriotic spirit in their children through the heroic and patriotic stories in which the context is their country. Children in the future are expected to have a patriotic spirit in which children are expected to be proud of their country, and care about the nation and the fate of society; while in Israel where the majority of the population adheres to Judaism, parents' children's book preferences tended to focus on considering the mom as the most important person for children. In the Where's My Mom book, between mom and dad, the child is very much closer to his mother than to his father. Besides, in Where the Wild Things Are, the story tells about a child that realizes how important the role of his mom is for him and he also realizes that his happiness and comfort is being with his mom. Implicitly, this book gives the message that the blood and emotional bond of the Jews are through the mother. This notion has a strong relationship with the *nasab* or descent of Judaism that was taken from the mother (maternal descent) (Cohen, 1985). Besides, African American parents' book selection tended to rely on gender and children's interest in the book (McNair, 2011). For girls, the preferences of books to read were more into books with female main characters which had a female picture on the cover of books such as *Happy to be Nappy* and *Meet Danitra Brown*. For boys, the books chosen for reading were more books about sports and things which are popular among boys with the picture of male characters on the book cover. It seems that parents want their children to grow up as human beings with their natural gender.

The current discussion on parents' narratives in selecting children's books has been extensively conducted in developed countries such as the United States (Lynch, 2001; McNair, 2011), Uni Emirat Arab (Barza & von Suchodoletz, 2016), and Israel (Bergman Deitcher et al., 2019). However, rarely does the study investigates parents' narratives in selecting children's book with children in the Indonesian context. Research conducted by Dharmaputra (2019) shows that Indonesian parents who are aware of their children's literacy tend to be those whose children are in either bilingual or international schools where the curriculum tends to support literacy practices that create literacy interest in the children. The studies indicated that literacy practices in Indonesia tend to be engaged only in bilingual and international schools rather than at home. In fact, shared reading with children by using interactive books can foster children's cognitive, motor, and language development (Satriana, Heriansyah, & Maghfirah, 2021). To fill this gap, this study aims to explore home literacy and shared reading in the Indonesian context which focuses on the parents' narrative on selecting children's books as a means of constructing moral identity.

3. Research Method

This research was designed by using a narrative inquiry whose central concern is the narrator's stories about their experiences. Barkhuizen (2014) explained that stories assist human life experiences to become meaningful and make them more mindful and thoughtful with the activity they do by connecting the past, present, and future and including reflective or evaluative commentary which portrays emotions and beliefs associated with the experiences. It was also meaningful for the researcher since it gave the narrators' reasons for the action and insight about making sense of the action through the eyes of the narrator. Thus, the narrative inquiry was shown to be a perfect tool for representing and understanding the participants' experiences on book selection consideration for children to construct moral identity.

Narrative inquiry data collection by Clandinin, Pushor, and Orr (2007) was applied in this research. Through an online semi-structured interview, the participants were asked to recount their stories, which the researcher then retold using a framework of temporality, spatiality, and sociality. In terms of temporality, the data were collected based on the life experiences of participants such as past and present experiences. Their plan also was considered. In terms of spatiality, the story was re-narrated by the researcher, which is considering the location where the participants live and the events that take place. In terms of sociality, the considerable things in collecting the data are the environment, people, conditions, and surrounding factors. The data were then analyzed with three strategies as suggested by Lewis (2019). They were transcription, member-checking, and coding. In the transcription phase, the researcher listened to the recording repeatedly and transcribed it manually. In the member checking phases, the researcher offered the transcripts which were sent via e-mail to the participants to review and confirm. After that, data coding stages from Whiffin, Bailey, Ellis-Hill, and Jarrett (2014) were applied. Firstly, the researcher arranged the story chronologically by considering temporality, spatiality, and sociality. Secondly, the elements of the story were highlighted in different colors. The researcher's senior in college and a lecturer ensure that data were coded accurately, and checked and examined.

4. Results and Discussion

4.1 Participants

Before describing the result of this research, the researcher would inform the participants' background. The participants in this study were the parents of a second-grade elementary student in Yogyakarta. Both of them have a good concern for education and literacy. The father, Fakhri (pseudonym), is a taxation officer who graduated from the taxation department in a government-affiliated college. He is not a literacy practice activist but he has a great interest and concern in literacy. He likes and gets used to reading a lot of books related to tax and manual books such as the law of taxation system. The mother, Aisyah (pseudonym), is a lecturer in English Language Education Department at an Islamic university. She has been interested in literacy practices since she was four when she started to be able to read. She get used to reading novels and educational books for teaching.

Through their story, Aisyah and Fakhri were found to be a couple who voiced their concerns about their son, Zaidan (pseudonym). They did not find difficulties in doing literacy at home as well as choosing the books for their son. Both Aisyah and Fakhri had similar understanding and philosophies about developing literacy at home.

4.2 The story from Aisyah: *"I think Indonesian children's books tend to have moral fallacy"*

Aisyah has been into literacy since she was in elementary school. She got used to reading books and chose her readings by herself. These experiences made her a well-trained book reviewer, at least for herself.

During pregnancy, Aisyah consistently read books and articles as references for teaching. This reading habit was brought about until the baby was born, Zaidan. She was still reading while she had free time and even when she breastfed Zaidan. When Zaidan was aged 1-3, Aisyah read him a book before sleeping and asked Zaidan's caregiver to read him a book in the morning.

For Aisyah, books were the media for explaining real-life situations. She often chose a specific book theme for explaining specific situations to Zaidan. For instance, when Zaidan

was afraid of taking care of the animals, Aisyah bought the book titled "Who's Hungry?" and read it together. The book presented a dialog between the animal and the reader which positions the reader as an animal feeder. The attractive illustration and child-understandable messages in the book had ensured Zaidan that taking care of the animal was enjoyable. There was also a time when Zaidan was afraid to go to the dentist. The book titled "Gira Sakit Gigi, ke Dokter Itu Asyik", a Korean children's book translated into Bahasa, was chosen by Aisyah to assure Zaidan that going to the dentist was fun. The book told of a giraffe who was initially afraid to go to the dentist but then became brave enough. Book also was the media for constructing moral identity, including introducing the Islamic teaching as their identity as Muslim. The book entitled "Share" by Anthea Simmons was chosen to explain the concept of *Sadaqah*.

Most of the books selected for Zaidan were from foreign publishers. Aisyah thought that the issues and messages in books from foreign publishers were more related to a child's life. For instance, the book that was published by Pixar. Most of the book included multicultural things which tell children to respect the differences and acknowledge that everyone was different and everyone was unique on their own. This kind of book content was rare to be found in local publishers.

Choosing a children's book from a local publisher was sometimes tricky for Aisyah. Besides the unavailability of diversity or multiculturalism concept, she also found some moral value problems in the book. She had bought a children's book that told something bad must be paid for with something bad as well. Even more, the children's famous story from Indonesia, "Kancil dan Buaya" told the reader that the more cunning we were the bigger chance we had to become a winner. As a result, the contrast of moral values made the book no longer to be read together. Aisyah avoided the book with moral bias, she wanted her son to interpret moral values according to what he saw and read from the book. For Aisyah and Fakhri, choosing the book that had clear moral value representation made them easier to infuse the moral identity that they wanted to form: Muslim, caring, brave, easy to forgive, and respect others.

In terms of the way the book explained the situation, Aisyah realized that local publishers must learn from foreign publishers like Pixar. The explanation of a situation in a children's book from a local publisher tended to be straightforward. For instance, when telling the story of how children become friends, the book talked about two children who coincidentally met in the library and talked about the same theme of the book, and they became friends. Differently, when Aisyah checked the book from Pixar, she found that to become friends, children need 3-4 days to become familiar with each other. There was a gradual change in the story. According to Aisyah, a good children's book must be told from the children's perspective and real situation to make it easier for the children to process the information.

4.3 The story from Fakhri: *"My son's interest is the most important"*
Fakhri was raised in a well-educated family which has good awareness of literacy. Fakhri's father loved to read newspapers, he got used to annotating reading and doing clipping when the topic was interesting. While his mother was supportive of any educational investment including literacy practices like newspapers and reading comics to his children. His father's reading interest was brought by Fakhri. He was also interested in reading, especially reading children's magazines that featured many pictures and illustrations. His

interest in reading remained until now. He liked to read books with illustrations, especially Japanese comics.

Realizing that reading books was enjoyable when it was in line with his interest encouraged Fakhri to be aware of Zaidan's interests. When Zaidan was at an early age, Fakhri noticed that Zaidan loved to read a book with texture and shape including soft and pop-up books. Zaidan was also interested in the book featuring numbers.

As Zaidan grew older, his interest went wider. He liked to read books that featured numbers, animals, and child movie characters. During book selection, Fakhri believed that Zaidan's interests must be in line with his needs. At Zaidan's age, basic life skills (toilet training and eating attitude), moral education (politeness including how to say sorry, thanks, and ask for help), and Islamic teaching (for instance sharing and being honest) was needed to be taught. Therefore, in the book selection process, guidance and negotiation between parents and the son were done to balance Zaidan's interests and needs.

In selecting books, Fakhri liked to go to the bookstore together once a week or at least once a month, and walked around the bookstore to see interesting books. Regularly, Zaidan chose the book based on the illustration on the cover. He chose the book either because he was familiar with the illustration and character or he just liked it. During a bookstore visit, sometimes the toys section intrigued Zaidan. Of course, not everything that Zaidan wanted or chose was agreed upon by the parents. There was always a negotiation between them, especially when it came to Zaidan's choice of book and the level of reader and content in the book chosen was higher and not suitable for Zaidan's age. They would buy the book if it fits with their value and Zaidan's interest. Sometimes, when the book was not chosen by Zaidan, he would not be enthusiastic about reading it. Therefore, if they did not find the book that Zaidan was fond of and fit with their value, they would search for other places or come the other times.

There was also a time when parents gave their own value at the moment they found inappropriate content in the book they read together, and they would give further explanations or change the story.
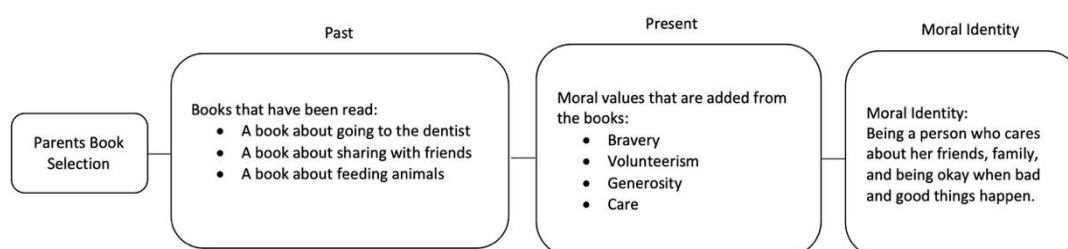
Figure 1. Lifetime framing

4.4 Parents' book selection: children's interests, contextual needs, and moral values are the most considerable things

This study drew upon an Indonesian parents' narrative on selecting children's books as a means of constructing moral identity which considered their past, present, and future experiences and perspectives. The two participants have been familiar with literacy practices since they were children. It makes them knowledgeable in doing literacy at home as well as choosing the books for their son. Both of them had a similar understanding and philosophy about developing literacy at home. Findings indicate that children's interests, contextual needs, and moral values are the most considerable things in selecting children's books.

In line with the result of previous research, Mcnair (2011) showed that children's interest was the significant factor in deciding book selection between children and parents. It was explained that children's interest was mostly related to the familiarity of the book with the child's experience, interesting title, and cover in the book. In the same vein, in selecting the books to read together with their son, Fakhri and Aisyah considered Zaidan's interest and involved him in choosing the books to buy. If not so, Zaidan would not read the book or would read the book as an obligation, not as something that he was fond of.

Aisyah recounted:

"Sometimes when choosing a book without negotiation since it's for understanding concepts in school, the risk is he doesn't want to. He would say I *don't like this book, what it is, I don't like the pictures.* So indeed the most effective way is a book that he chose by himself. He will definitely read it."

Fakhri added:

"Or he would get bored quickly. Sometimes he just reads the book and feels like he's done his job."

Related to children's needs as parents' consideration to choosing the book, this study supports evidence from the study conducted by Barza (2016). Parents preferred the book with sciences, ethics, morality, and religion to enhance children's knowledge and cognitive skill, and moral development. The book chosen was the book that provides factual information and the content that parents need to be taught to their children. Likewise, Fakhri and Aisyah as the participant in the present study guided Zaidan to choose the book based on his contextual need.

Fakhri recounted,

"We direct (our son) to choose books that contain knowledge of basic needs (life skills) like toilet training, eating, tidying up. We believe that needs and interests must be in line."

Related to moral value, this result ties well with previous studies wherein moral value is one of the crucial consideration components in selecting children's books. Barza (2016) proved that the most popular preference of Emirati parents is the books on the topic of ethics, morality, or religion. Since the participants are Muslim Emirati parents, the Islamic teaching including ethics and etiquette such as respecting parents, honesty with self and others, tolerance, a set of Islamic rules that control accepted behavior, and everything related to religious content are valued.

4.5 The selected book for constructing moral identity

To develop moral identity from the selected book, as retold by the participants, the book must fit the readers' moral beliefs or values and be able to present a real-life situation that will be easily comprehended by children. As what being described by Blasi (1983), moral identity was made up of three components. The first was the judgment of responsibility, in which an individual would believe in a value and made it his or her responsibility if he or she was a member of a group that does. If we define ourselves as students, for example, we will embrace the identity of a student and act and behave in the manner of a student. Individual differences are the second factor to consider. It was a set of values that were reflected in

acts that distinguish one person from another. The third is self-consistency. It occurred when the implemented value becomes a consistent action, resulting in motivation to act regularly.

When it comes to finding, local books publishers do not meet the components mentioned in the Blasi (1983) because many books do not reflect the moral values of the participants and do not show real-life situations from the perspective of children. On the contrary, books from foreign publishers such as Pixar were more likely to contain content with proper values and include a simple message for children. In the other words, books from foreign publishers tend to match the book selection criterion of participants.

5. Conclusion

Based on the data analysis, it can be concluded that parents' consideration of book selection is based on the parents' experience, children's contextual needs, and based on children's interests. Since there was a limitation about Islamic moral values in Indonesian children's books, the parents try to select the book that infuses Islamic moral values in foreign publishers. Children's conceptual understanding that affects moral identity development is parents' reason for choosing the book that has clear moral value representation.

This study was limited to Indonesian parents with good educational backgrounds and literacy awareness. This study also did not have as much face-to-face interaction as it could have, which would have allowed participants to tell deeper information. This contextual limitation shall be the reference for further research to get a better result.

Acknowledgements

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APPLICATIVE CONSTRUCTIONS IN MALANG JAVANESE

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Abstract

Malang Javanese has special characteristics due to many migrants in Malang that can affect the use of the Javanese language. Since many mother tongues of different places are spoken there, Malang Javanese can be expected to show divergences from the Standard Javanese seen in applicative constructions. This research aimed to identify and describe the applicative marker and formulate its tendency. A qualitative approach was used to gain a deeper result. The data were taken from Twitter in the form of intransitive, transitive, and ditransitive sentences. Then, the data were collected using copy-paste technique and processed using AntConc so that all sentences containing the applicative marker must be collected. The theories applied were grammatical roles by Palmer, applicative constructions by Peterson, and Javanese grammar. The research result showed that the applicative constructions in Malang Javanese were in the form of suffix -no and -i. The roles of the suffix -no were used to promote benefactive and locative obliques to the core argument. Next, the role of the suffix -i was to promote benefactive recipients oblique to the core argument. An interesting finding showed an unusual pattern of the applicative construction that had no suffix marking or no-applicative marking. The use of the suffix -no and the suffix -i were not always categorized as applicative markers. By comparing the applicative constructions in Standard Javanese, it was found the same roles for each suffix.

Keywords: *Applicative Constructions; Typology; Malang Javanese; social media, benefactive*

1. Introduction

A typology study offers fascinating research to linguists to describe the characteristics of a language that are concerned with similarities and differences between other languages. In other words, the features of a language are not universal and applicable to all languages. One of the specific cases of typology study is about applicative constructions which concern the typology of morphosyntactic phenomena. Applicative construction is the process of promoting peripheral argument or adjunct to core argument (Peterson, 2007: 1). . For instance, in Bahasa Indonesia, Yanti et al. (2021) states there is a clause structure of non-applicative and applicative by Chung (1976) seen in (1).

1)   a.   *Saya   me-nulis   surat   untuk   ayah   saya*
                1SG   ACT- write   letter   for   father   1SG
                'I wrote a letter for my father'

b.   *Saya   me-nulis-kan   ayah   saya   surat*
     I   ACT-write-APPL father I   letter
     'I wrote a letter for my father'
     (Yanti et al., 2021: 4)

In (1a) we can see that the clause contains the prepositional phrase *untuk ayah saya* 'for my father'. The grammatical relation of the phrase has a role as oblique benefactive. The phrase *ayah saya* 'my father' has a benefactive argument because of being indirectly affected by the action *menuliskan* 'wrote' performed by the agent *saya* 'I'. If we take a look at the sentence (1b), the preposition marker *untuk* 'for' in the prepositional phrase *untuk ayah saya* 'for my father' in (1a) is omitted. It is because the use applicative marker in the form of suffix -kan in predicate *menuliskan* 'wrote' promotes the benefactive oblique of *untuk ayah saya* 'for my father' to the core argument or in traditional grammar called as a direct object. The process of promoting peripheral argument to core argument causes the deletion of the preposition marker.

In Standard Javanese (*Krama*), there are found applicative constructions in the form of suffix -ake and -i which play different roles in each suffix. Previous researcher Sofwan (2010) who conducted applicative constructions in Standard Javanese showed the roles of the suffix -ake are to mark benefactive and instrumental advancement. Then, the roles of the suffix -i are to mark locative, recipient, and destination advancement. To make it clear, here is the example of Standard Javanese non-applicative seen in (2a) and applicative seen in (2b).

2)   a.   *Pak Hardi m-(p)undhut montor kanggo wong   iku*
          Mr. Hardi ACT-buy   car   for   person DEF
          'Mr. Hardi bought a car for that person'
     b.   *Pak Hardi m-(p)undhut-ake wong   iku   montor*
          Mr. Hardi ACT-buy-APPL   person DEF car
          'Mr. Hardi bought that person a car'
          (Sofwan, 2010: 56)

Besides, the research result of Sofwan (2010) has a similar result to Nurhayani (2012) who also conducted applicative constructions in Standard Javanese. The research result of Nurhayani showed the functions of the suffix -ake. The use of the suffix is also to introduce different objects; such as benefactive, instrumental, and theme arguments.

On the other hand, Hudan (2015) who conducted applicative constructions in Ngoko Javanese Kampung Lombok also showed the same roles of the suffix -ake to promote benefactive and instrumental oblique to direct object. Meanwhile, the roles of the suffix -i are to promote locative and destination oblique to direct object. As an example, here is the result of non-applicative and applicative constructions in Lombok Javanese seen in (3).

3)   a.   *Mas Heri n-jupuk   pelem kanggo konco-konco*
          Mr. Heri ACT-take mango for   friends
          'Mr. Heri took mango for friends'
     b.   *Mas Heri n-jupuk-ake   konco-konco pelem*
          Mr. Heri ACT-take-APPL   friends   mango
          'Mr. Heri took mango for friends'
          (Hudan, 2015: 11)

However, there are many differences between Ngoko Javanese and Standard Javanese among various Javanese dialects. For instance, in East Java dialects we do not find the use of the suffix -ake in Ngoko Javanese as well as we see in the result of Ngoko Javanese in Kampung Lombok (3). As an example, there is no use of the suffix -ake in Malang Javanese. In fact, the use of the suffix -no has a similar role to the suffix -ake. For instance, it can be seen in the following sentence (4).

4)　　*Tugas-mu mek nggawe-k-no aku banyu gulo*
　　　Job-POSS　ADV　make-APPL　I　　water　sugar
　　　'Your job is only to make me a sweetened beverage'

This phenomenon is interesting for further research. On the other hand, this research can be expected to show divergences from Javanese in other dialects seen from its applicative typology. Furthermore, Malang Javanese offers special characteristics that many migrants in Malang can affect the use Javanese language. In other words, many mother tongues of different places are spoken there (Sudjalil 2005). Therefore, the goal of this research is to provide a deep explanation in the form of identifying and describing morphosyntactic features of Malang Javanese using Twitter as the data. This research also provides an overview of the divergences found in the applicative markings and formulation of the tendencies of Malang Javanese.

2. Literature Review
2.1 Grammatical Roles

To describe the pattern of applicative construction, the researcher follows the concept of grammatical roles by Palmer. Grammatical roles are also called semantic roles, notional roles, or thematic roles. The purpose of the use of grammatical roles is to obtain which role is played in the argument. Furthermore, the concept of grammatical roles can be used across languages (Palmer, 1994).

Common grammatical roles consist of agent and patient. The agent role is the one who instigates an activity or an event. Then, the patient role is the entity that changes state as a result of the activity of the predicator. To make it easy to understand, here is the example of agent and patient which can be seen in (1).

1)　　　The girl chased the rabbit

The girl in (1) has a role as an agent because the girl is doing the action of chasing (the doer) or the one who is kind of instigating the chasing. Then, the rabbit in (1) has a role as a patient because the rabbit was chased or the rabbit went from being escaped into being chased.

Other important grammatical roles are oblique roles of beneficiaries, locative, and instrumental. First, the beneficiary role is related to animate which is being indirectly affected by the action. The notional roles of the beneficiary are divided into beneficiary and recipient. In short, the notional role of the beneficiary is the entity for which an action is performed (for). Meanwhile, the notional role of the recipient is the entity that receives a physical object (to). For instance, here is the sentences containing the roles of beneficiary and recipient which can be seen in (2) and (3).

2)　　　a.　　　The girl bought a candy for Ayu
　　　　　b.　　　The girl bought Ayu a candy

3)　　a.　　The girl gave a candy to Ayu
　　　　b.　　The girl gave Ayu a candy

The second oblique role is locative or a static spatial location, not the one that is moving or anything. Third, the oblique role is instrumental which is an entity used to act. Both of those roles can be promoted as an object in certain languages. For some languages, instrumental can be a subject in a passive construction. To make it clear, here is the examples of those roles that can be seen in (4) for locative and (5) for instrumental.

4)　　a.　　Ayu lives in Malang.
5)　　a.　　The hammer broke the window
　　　　b.　　The window was broken with a hammer
　　　　c.　　Ayu used a hammer

In addition, those three oblique roles mentioned before are marked by prepositional markers. It can be seen in the use of prepositional *for* and *to* in the beneficiary role. Then, the use of a prepositional marker *in* is to identify the locative role. Last, the use of a prepositional marker *with* is to identify the instrumental role. Finally, the oblique roles of benefactive, locative, and instrumental are part of peripheral roles.

2.2 Applicative Constructions

Applicative constructions involve grammatical roles because it is related to the process of introducing an argument that has a peripheral role or adjunct to the core argument. Additionally, applicative constructions correlate with a verbal derivational process indicated by overt morphology. There are lots of applicative markers. In this research, the researcher focuses on post-verbal as an applicative marker which is known as a suffix. In the process of promoting peripheral argument or adjunct, there is a tendency in which grammatical features of grammatical markers are omitted.

2.3 Previous Studies

Many researchers conduct a study about applicative construction in Javanese but they are focused on the Standard Javanese (Nurhayani, 2012; Sofwan, 2010). The research about applicative construction in Ngoko Javanese also has been done by Hudan (2015). However, there are grammatical features that differ from Ngoko Javanese in East Java dialects. Moreover, the previous research used data from interviews while this research used social media as the data. The research result hopefully fills the gap of the previous studies.

3. Research Method

This research used a qualitative approach to gain a deeper result and explanation following the applicative constructions in Malang Javanese (Creswell, 2003). Data were taken from Twitter in the form of intransitive and transitive sentences using Malang Javanese. Willis proposes using social media as data can show considerable success to investigate morphosyntactic variation and dialect syntax in a language that has a large number of language users (Willis, 2020: 29).

The researcher selected tweets (original tweet, quote tweet, and reply) from 2019 until January 2022 because there is no new pattern of sentences that consists of an

applicative marker found. The small scope of a study is possible to reach data saturation (Fusch and Ness 2015). Next, the following data were taken from social media accounts from Malang that are @pakantono, @cak_sugenk, @nonikmenieszt, and @DJabrooo.

Data of the research were collected using the copy-paste technique. Then, the data were processed using the AntConc application. Before analyzing the data, the researcher used a triangulation test in order to validate the data. The researcher interviewed a native speaker of Malang Javanese. It will help to ensure and correlate the phenomena under investigation (Fusch and Ness 2015).

In analyzing data, this research used the theory of the grammatical role by Palmer (1994). (1994). After that, the data will be analyzed using the theory of applicative construction by Peterson (2007). The theory of Javanese grammar by Pusat Bahasa (2001) is also used as the supported theory. From the analysis, the researcher will get the form and the tendency of morphosyntactic through applicative construction in Malang Javanese. In interpreting the data, the researcher also provides explanations in non-applicative construction.

4. Results and Discussion
4.1 Results
a. The Applicative Marker of Malang Javanese
The research results show that there are two kinds of applicative markers in the form of suffix -no and suffix -i in Malang Javanese. Following the concept of applicative construction, the applicative marker found in Malang Javanese can be categorized as post-verbal. Each suffix will be discussed in the following points.

1. The Roles of Suffix -no in Benefactive Applicative Constructions

The first suffix that is found in some transitive sentences is the suffix -no. The role of the suffix -no is to promote the oblique of benefactive to the core argument. The use of the benefactive oblique in Malang Javanese is generally marked with the use of the preposition marker *gae* 'for'. As we can see in the literature review, the oblique of benefactive can be identified using the semantic case role when indirectly affected, or an entity for which is performed. The data found is in the form of active-transitive sentences. For instance, here is an example of the data (1).

1) a. *Ibuk-ibuk   n-(t)uk(u)-ok-no   anak-e   jajan*
      Mother-mother ACT-buy-(phonology process)-APPL child-POSS   snack
      'A mother bought her child a snack'

   b. *Ibuk-ibuk   n-(t)uku jajan gae anak-e*
      mother-mother ACT-buy snack for   child-POSS
      'A mother bought a snack for her child'

In (1a) we can see that the applicative sentence contains an applicative marker in the form of the suffix -no. The word *anake* 'her child' has a role as a benefactive argument because of being indirectly affected by the action of *nukokno* 'bought' performed by the agent *ibuk-ibuk* 'a mother'. The phrase *ibuk-ibuk* does not mean a plural noun. Phrases with repeating words in Javanese also can describe someone, so *ibuk-ibuk* means the woman has a similarity with a mother figure. If we can see in (1b), that is the non-applicative construction of (1a). It can be seen the use of benefactive oblique in the form of the prepositional phrase *gae anake*

'for her child'. The propositional marker *gae* 'for' is omitted in (1a) because the applicative marker suffix -no promotes the benefactive oblique as the core argument. The process of promoting peripheral argument to the core argument causes the deletion of the preposition marker.

Besides the applicative marker above, the researcher found an interesting research result. There is an unusual form that has no suffix marking in applicative construction or no-applicative marking. It can be seen in the following sentence.

2) c. *Umur 32 wes ngado   istri-ne   tas   rego 4 M*
        Age   32 PAST ACT-give wife-POSS handbag price 4 billion
        'Man at 32 years old gave his wife a handbag'

    d. *Umur 32 wes   ngado   tas   rego 4 M   gae istri-ne*
        age   32 PAST ACT-give handbag price 4 billion for wife-POSS
        'Man at 32 years old gave a handbag for his wife'

To determine no suffix marking of the applicative construction, the researcher use the concept of animacy. It means an animate thing will appear first than inanimate things. Peterson categorized this concept as object agreement. The sentence in (1c) will be ungrammatical if the researcher adds the applicative marker of suffix no in the following sentence (e).

    e. **Umur 32 wes ngado-k-no   istri-ne   tas   rego 4 M*
        Age   32 PAST ACT-give-APPL wife-POSS handbag price 4 billion
        'Man at 32 years old gave a handbag for his wife'

However, the use of the suffix -no is not always the applicative marker but also the causative marker in Malang Javanese that can be seen in this following sentence (f). It needs further research to investigate this phenomenon.

    f. *Aku mbenakno   untu-ku   nang umak*
        I   ACT-fix-ACC teeth-POSS to   you
        'I had you fix my teeth'

2. The Roles of Suffix -i in Locative Applicative Constructions

The role of the suffix -i is to promote the locative argument to the core argument in intransitive sentences. The use of the locative oblique in Malang Javanese is generally be marked with the use of the preposition marker *ndek* 'in'. As we can see in the literature review, the oblique of locative can be identified using the semantic case role when a static spatial location or not the one that is moving. The data found is in the form of active-intransitive sentences. For instance, here is an example of the data (2).

1) a. *Aku m-bisik-i   aparat-e   "meneng-o kon"*
        I   ACT-whisper-APPL   security guard-POSS quite -can you
        'I whispered in the ear of a security guard "can you be quiet"'

    b. *Aku m-bisik   ndek aparat-e   "meneng-o kon"*
        I   ACT-whisper in   security guard-POSS quiet-can you
        'I whispered in the ear of a security guard "can you be quiet"'

In (2a) we can see that the applicative sentence contains an applicative marker in the form of suffix -i. The word *aparat* 'security guard' has a role as a locative argument because of

being the one place where the verbal action of *mbisiki* 'whispered' performed by the agent *aku* 'I'. If we can see in (2b), that is the non-applicative construction of (2a). It can be seen the use of the locative oblique in the form of the prepositional phrase *ndek aparate* 'in the ear of security guard'. The propositional marker *ndek* 'in' is omitted in (2a) because the applicative marker suffix -i promotes the locative oblique as the core argument. The process of promoting peripheral argument to the core argument causes the deletion of the preposition marker. However, the example of the data above needs further research because of the use of the modality marker in applicative constructions.

3.   The Roles of Suffix -i in Recipient Applicative Constructions

The role of the suffix -i is also to promote the oblique of the recipient to the core argument in ditransitive sentences. The use of the recipient oblique in Malang Javanese is generally marked with the use of the preposition marker *nang* 'to'. As we can see in the literature review, the oblique locative can be identified using the semantic case role when an entity receives a physical object indirectly. The oblique of the recipient is also part of the benefactive argument. Then, the data found is in the form of active-transitive sentences. For instance, here is an example of the data (3).

1)   a.   *Komandan-e   kate   ng-(k)irim-i   aku   roket*
          Leader-POSS will   ACT-send-APPL I   rocket
          '(His/her) leader will send me a rocket'
     b.   *Komandan-e   kate   ng-(k)irim   roket   nang   aku*
          Leader-POSS will   ACT-send   rocket to   me
          '(His/her) leader will send a rocket to me'

In (3a) we can see that the applicative sentence contains an applicative marker in the form of suffix -i. The word *aku* 'I' has a role as a recipient argument because of being indirectly received as a physical object by the action of *ngirimi* 'send' performed by the agent *komandane* 'his or her leader'. As we can see in (3b), that is the non-applicative construction of (3a). It can be seen in the use of recipient oblique in the form of the prepositional phrase *nang aku* 'to me'. The propositional marker *nang* 'to' is omitted in (3a) because the applicative marker suffix -i promotes the recipient oblique as the core argument. The process of promoting peripheral argument to the core argument causes the deletion of the preposition marker. However, the example of the data above needs further research because of the use of the modality marker in applicative constructions.

The use of the suffix -i is not always categorized as an applicative marker in Malang Javanese that can be seen in (a). It shows a repetitive activity. However, it still needs further research to investigate this phenomenon.

     a.   *Tak raup-i   strudel anget rai-mu*
          I   ACT-wash-i   *strudel* warm face-POSS
          'I wash your face with a warm strudel repeatedly'

b. The Pattern Tendency of applicative constructions in Malang Javanese

After analyzing the data, the researcher formulates the pattern tendency of applicative constructions in Malang Javanese. In the following Table. 1, the researcher found structure of non-applicative and applicative in Malang Javanese

Structure of non-applicative and applicative in Malang Javanese		
1.	Verb + NP + PP[benefactive/locative]	Non-applicative
2.	Verb-APPL + NP[benefactive/locative] + NP	Applicative

Table 1. Non-applicative and Applicative Formula in Malang Javanese

From the table, it can seen the tendency that differentiates between non-applicative and applicative structures in Malang Javanese. The non-applicative structure is constructed by a verb followed by a noun phrase and a prepositional phrase. The peripheral roles can be found in the form of the prepositional phrase. The roles can be filled with the oblique of benefactive or locative. The benefactive roles are divided into benefactive and recipient that are marked by prepositional markers for and to. Meanwhile, the applicative structure is constructed by the verb with an applicative marker followed by a promoted noun phrase and another noun phrase. To differentiate two noun phrases, the promoted noun phrase has benefactive and locative roles which were previously part of the prepositional phrase.

4.2 Discussion

As the researcher explained above, the research result has many similarities with the previous research result. First, the applicative marker of the suffix -no has the same role as the suffix -ake in Standard Javanese, especially in promoting the oblique of the beneficiary. Second, the applicative marker of the suffix -i has the same role as the suffix -i in Standard Javanese especially in promoting the oblique of locative and recipient.

On the other hand, the applicative marker in Malang Javanese that is categorized as Ngoko is different from the applicative marker in Lombok Ngoko Javanese. Malang Javanese used the suffix -no while Lombok Javanese used the suffix -ake in terms of the applicative marker. However, both applicative markers have the same role in promoting the oblique of benefactive.

Related to an unusual pattern found in the applicative constructions of Malang Javanese, Sofwan (2010) also found the same phenomena that are possible in the advancement to direct objects without any suffix marker in Standard Javanese. There is a difference between the unusual applicative pattern in Malang Javanese and Standard Javanese. In Malang Javanese, the applicative construction can be found without the use of suffix marker in promoting the semantic case role of benefactive while the Standard Javanese can be found in promoting the semantic case role of destination.

The use of the suffix -no and -i in Malang Javanese do not always have the role of an applicative marker. The previous researcher also states that the use of the suffix -ake in Standard Javanese can be categorized as a causative marker. The phenomenon has similarity in the use of the suffix -no as a causative marker. However, the phenomenon needs further research to investigate.

In this research, the researcher does not use direct and indirect objects to differentiate between double noun phrases in ditransitive sentences similar to English. Furthermore, Palmer states the use of primary and secondary object terms are appropriate to use. There is a reason that Javanese does not have direct and indirect. Javanese has *pelengkap* 'complement' instead of using a direct and indirect object (Pusat Bahasa Departemen Pendidikan Nasional, 2001). Therefore, the use of semantic role is needed in

case to differentiate between the use of a double object in a sentence that contains benefactive and theme role (Murdiyanto and Pawestri, 2018).

Besides, the use of social media as data can be shown successfully the typology of a language. It is related to the concept of using social media as data to investigate morphosyntactic variation and dialect syntax in a language that has a large number of language users (Willis, 2020: 29). It means the language of Twitter is not always short because of the use of effective language but also contains an applicative marker.

5. Conclusion

The typology of Malang Javanese has been successfully investigated through applicative constructions in Twitter. The applicative markers are found in the form of suffix or post-verbal. The markers are the suffix -no and the suffix -i. The role of the suffix -no is to promote the oblique of the beneficiary to the core argument. Then, the roles of the suffix -i are to promote the oblique of the recipient and locative to the core argument. Those applicative markers have the same role compared with the applicative markers of Standard Javanese. The unusual pattern that the applicative construction can be found without the use of suffix marker in the semantic case role of benefactive. In other words, the unique pattern is called no-applicative marking. Moreover, this research is still far from perfect, further researchers are suggested to investigate the use of modality markers in applicative construction and use another corpus. Besides, the further researcher can also investigate the causative marker of the suffix -no and the use of the suffix -i that is categorized as repetitive activity.

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THE VERB "HIT" IN PALEMBANG LANGUAGE: NATURAL SEMANTIC METALANGUAGE STUDY

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Abstract

Verb is one of the major lexical classes in language. There are three types of verbs, one of which is action verb, as found in the verb 'hit'. The verb "hit" is a verb which has two meanings namely DO and HAPPEN forming the universal syntactic meaning: 'X does something to Y because that something happens to Y '. This paper aims to get a clear description of the verb "hit" categorization in Palembang language using Natural Semantic Metalanguage (NSM) theory. This research uses a qualitative approach to understand the forms of the verb "hit" in Palembang language and their explications within the NSM theory. The data used in this study are taken from native speakers of Palembang language. The results show that the categorization of the verb "hit" in Palembang language can be classified based on the body parts (hand, fingers) or the tools used to hit and based on the objects hit (head, face, or any body's part).

1. Introduction

Verb is one of the major lexical classes in language. Verbs are words that express deeds, actions, processes, motions, circumstances and the occurrence of things (Keraf, 1991: 72). There are three types of verbs, one of which is action verb, as found in the verb 'hit'.

According to Givon (1984: 87) verb is divided into three different types, based on its scale of time stability: state, event, and action. The third type of verbs proposed by Givon is the verb to be analyzed in this study. Action verb is the verb that shows the relationship between cause and effect. Action verb also needs an agent as the subject and patient for the direct object, as stated by Wierzbicka (1996: 421) "the prototypical transitive verb has an agent as subject and patient as direct object". The verb reflects an action where X (subject) causes Y (object) to experience change. The verb "hit" is a verb which has two meanings namely DO and HAPPEN forming the universal syntactic meaning: 'X does something to Y because that something happens to Y '.

This research is analyzing action verb "hit" in Palembang language. The writers chose this topic since one definition of "hit" could be translated into many kinds of the verb "hit" in Palembang language, such as *goco* 'punch', *tabok* 'slap', *sebat* 'smash', *gebok* 'hit someone could be with or without something', *tujah* 'stab', *kekek* 'hit with knuckle on someone's head', *santok* 'push someone's head and bang it to the wall', *tangani* 'hit someone with empty hand', *cobet* 'pinch', *sentel* 'flick', *jewer* 'tweak someone's ear' and *cekek* 'choke'.

Those action verbs influenced by the instrument use. This should be studied deeply to get a clear description of the verb "hit" categorization in Palembang language. Based on the background of choosing the subject, this research analyzes the categorization and description of the verb "hit" in Palembang language by using Natural Semantic Metalanguage (NSM) theory.

2. Literature Review
2.1 Previous Studies
There have been some studies on action verbs across languages using a natural semantic metalanguage theory. (Subiyanto, 2008) did research on Natural Semantic Metalanguage (NSM). The purpose of the study was to explain the semantic components and structure of non-agentive motion verbs (NAMVs) in Javanese by using the theory of natural semantic metalanguage. The result shows that NAMVs can be classified based on the direction and quality of motion. Based on the direction of motion, NAMVs are composed of two semantic primes, which are MOVE and DO, whereas based on the quality of motion, NAMVs are composed of the semantic primes of HAPPEN and DO.

Another study on Natural Semantic Metalanguage by (Subiyanto, 2011) (NSM) was about Event process verbs (EPVs). The purpose of the study was to explore the semantic components and structure of Event process verbs (EPVs) in Javanese by using the theory of natural semantic metalanguage (NSM). The result shows that EPVs can be identified from their semantic components, which are [+dynamic], [-intention], [+/- punctual], [+/-telic], [-kinetic], and [-motion]. The result also shows that EPVs are composed of two semantic primes, which are HAPPEN and DO.

The next study on NSM was conducted by (Sudipa, 2012). The purpose of the study was to get a clear configuration of meaning verb 'to tie' in Balinese language through Natural Semantic Metalanguage (NSM) approach. The result shows that the first three Balinese lexicons have slight differences although they are belonging to the similar semantic field, the rest, however carry the semantic differences.

Another study on NSM was conducted by (Sari, 2020). The purpose of the study was to analyze the lexicons of the verb 'happen' which have the representative meaning of 'falling' within Balinese language. The result shows that there are several process verb lexicons 'falling" in Balinese language: 'mageledag', 'ngetel', 'aas', and 'macemplung'. The findings indicate that lexicons 'falling' in the Balinese language has several different lexicons based on the entity and the process within them.

The next study on NSM was carried out by (Nasution et al., 2022). The purpose of the study was to investigate market names in Medan. The result shows that Medan people named their markets based on the markets' location, time and environmental conditions. Market names in Medan contain denotative or connotative meaning. The difference in the market name's meaning reflects thoughts underlying the word. The paraphrase of the market name's meaning can provide an understanding of the use of market names in Medan.

Previous researches provide insight for the writers to study the verb "hit" in Palembang language, since the writer has not found any of Palembang language used as object of the study in NSM research. Previous researches also provide references about the application of the Natural Semantic Metalanguage theory in assessing categorization of the verb "hit" in Palembang language.

2.2 Theoretical Framework

This study is done by the theory of Natural semantic Metalanguage, which relies on a decompositional system of meaning representation based on empirically established universal semantic primes. These semantic primes are indefinable meanings which appear to be present as word-meanings in all languages (Wierzbicka, 1996), (Goddard, 1998), (Goddard and Wierzbicka 2002b) (Peeters, 2006), (Goddard, 2010). As stated by (Wierzbicka, 1996:12) and (Goddard, 1996:2) "It is impossible to define all words. In defining, we employ a definition to express the idea which we want to join the defined words; and if we then want to define "the definition" still other words would be needed, and so on to infinity. Hence, it is necessary to stop at some primitive words which are not defined."

Natural Semantic Metalanguage (NSM) developed by Wierzbicka (1996) has been approved in giving enough analysis of meaning result. This theory is designed to explicate every meaning, such as lexical, grammatical and illocutionary meanings.
Semantic similarity component includes a combination of meaning devices like 'someone', 'something', 'say', 'do', 'happens', 'this', and 'good' (Mulyadi 2000:40). The natural condition of language is to maintain one form for one meaning and one meaning for one form. This theory can express meaning framed in a metalanguage sourced from natural language (Goddard and Wierzbicka, 1994: 22).

The formal mode of meaning representation in the NSM approach is the semantic explication. An explication is a definition phrase using very simple words. This is a reductive paraphrase—an attempt to say in other words (in the metalanguage of semantic primes) what a speaker says when he or she utters the expression being explicated. To create the explication, we need semantic primes grouped into related categories:

I, YOU, SOMEONE, SOMETHING/THING, PEOPLE, BODY	substantives
KIND, PART	relational substantives
THIS, THE SAME, OTHER/ELSE	determiners
ONE, TWO, SOME, ALL, MUCH/MANY	quantifiers
GOOD, BAD	evaluators
BIG, SMALL	descriptors
KNOW, THINK, WANT, FEEL, SEE, HEAR	mental predicates
SAY, WORDS, TRUE	speech
DO, HAPPEN, MOVE, TOUCH	actions, events, movement, contact
BE (SOMEWHERE), THERE IS, HAVE, BE (SOMEONE/SOMETHING)	location, existence, possession, specification
LIVE, DIE	life and death
WHEN/TIME, NOW, BEFORE, AFTER, A LONG TIME, A SHORT TIME, FOR SOME TIME, MOMENT	
WHERE/PLACE, HERE, ABOVE, BELOW, FAR, NEAR, SIDE, INSIDE	time space
NOT, MAYBE, CAN, BECAUSE, IF	logical
VERY, MORE	concepts
LIKE/WAY	intensifier, augmentor similarity

Notes: (i) Primes exist as the meanings of lexical units (not at the level of lexemes) (ii) Exponents of primes may be words, bound morphemes, or phrasemes (iii) They can be formally complex (iv) They can have combinatorial variants (allolexes) (v) Each prime has well-specified syntactic (combinatorial) properties.
(Goddard, 2010: 462. The Natural Semantic Metalanguage approach)

Semantic primes appear to be lexical universals in the sense of having an exact translation in every human language. Beside semantic primes, in NSM we have to know the polysemy as another basic concept. Polysemy is understood as a form of single lexicon to express two original meanings which are different. Between the two original meanings there is no compositional relationship (noncomposition), because each of them has a different grammatical frame. Some common polysemies involving exponents of semantic primes are as follows:

SAY   'speak', 'make sounds' Thai, Mandarin, Yankunytjatjara, Kalam
THINK   'worry', 'long for', 'intend' Mandarin, Swedish
WANT   'like', 'love' Spanish, Ewe, Bunuba
HAPPEN   'arrive', 'appear' French, Ewe, Mangaaba-Mbula
DO   'make' Spanish, Malay, Arrernte, Samoan, Kalam, Amharic
BEFORE   'first', 'go ahead', 'front' Lao, Samoan, Kayardild, Ewe, Mangaaba-Mbula
FEEL   'taste', 'smell', 'hold an opinion' Malay, Acehnese, Ewe, French, Mandarin
WORDS   'what is said, message', 'speech, language' Yankunytjatjara, Korean, Mangaaba Mbula, Malay
(Goddard and Wierzbicka, 1994; 2002b; Goddard, 2008: 464)

As example, we use verbs 'kill' and break. The causative verbs kill and break are frequently analyzed in the general linguistic literature as CAUSE TO DIE (or, CAUSE TO BECOME NOT ALIVE) and CAUSE TO BECOME BROKEN, respectively. To classify it, we need semantic primes. NSM explications are given below.

[A] Someone X killed someone Y:
someone X did something to someone else Y
because of this, something happened to Y at the same time
because of this, something happened to Y's body
because of this, after this Y was not living anymore
 (Goddard, 2010: 465. The Natural Semantic Metalanguage approach)

In both cases, the explications depict an action by the agent X with an immediate effect on the patient Y, and, consequently the cessation of a prior state otherwise would have continued. In the case of kill, an intermediate event is also involved, namely, something happening to Y's body.

Break is both more complex than kill, and more polysemous. The explication below applies only to one sense of the word, as found in examples like to break a stick, an egg, a lightbulb, a vase, or a model plane.

[B] Someone X broke something Y:
someone X did something to something Y
because of this, something happened to Y at the same time
it happened in one moment
because of this, after this Y was not one thing anymore
people can think about it like this: "it can't be one thing anymore"
(Goddard, 2010: 465. The Natural Semantic Metalanguage approach)

There is an aspectual component, namely, that the immediate effect on thing Y 'happened in one moment', and a final "subjective" component indicating that the result (i.e., 'Y was not one thing anymore') is seen as irrevocable or irreversible. It is an interesting fact, and one consistent with the somewhat schematic nature of this explication, that many

languages lack any comparably broad term which would subsume many different manners of "breaking" (Majid and Bowerman, 2007).

Despite the central theoretical role of semantic primes in the NSM theory, not all meanings can be resolved simply or directly into semantic primes. According to NSM research, there are some kinds of concept (emotions, values, speech acts, and interpersonal relations); they are semantically simpler than others (artifacts, animals and plants, and human activities), because the simpler one can be explicated directly in terms of semantic primes, while the more complex one can only be explicated in stages using intermediate-level called semantic molecules.

For example, the concept of 'animal' is necessary in the explications of cat, mouse, dog, horse, etc. Body-part concepts are required in verbs like eat, punch, and run; and almost all concrete vocabulary items require concepts such as 'long', 'round', 'flat', 'hard', among others.

Below are the examples of body-part words (Wierzbicka ,2007a). The notation [M] indicates a semantic molecule. The claim is that head (in the sense of a human person's head) requires the shape descriptor 'round [M]', and that words like legs, arms, and tail require 'long [M]'.

head (someone's head):
one part of someone's body
this part is above all the other parts of the body
this part is like something round [M]
when someone thinks about something, something happens in this part of this
someone's body

legs (someone's legs):
two parts of someone's body
these two parts are below all the other parts of the body
these two parts are long [M]
these two parts of someone's body can move as this someone wants
because people's bodies have these parts, people can move in many places as
they want
(Goddard, 2010: 467. The Natural Semantic Metalanguage approach)

It is clear that semantic molecules are language-specific. This applies to concepts which are foundational for many other concepts and/or for large lexical classes. Here are examples of semantic molecules:
(a) parts of the body: 'hands', 'mouth', 'legs';
(b) physical descriptors: 'long', 'round', 'flat', 'hard', 'sharp', 'straight';
(c) physical activities: 'eat', 'drink', 'sit';
(d) physical acts: 'kill', 'pick up', 'catch';
(e) expressive/communicative actions: 'laugh', 'sing', 'write', 'read';
(f) ethnogeometrical terms: 'edges', 'ends';
(g) life-form words: 'animal', 'bird', 'fish', 'tree';
(h) natural environment: 'the ground', 'the sky', 'the sun', 'water', 'fire', 'day', 'night';
(i) materials: 'wood', 'stone', 'metal', 'glass', 'paper';
(j) mechanical parts: 'wheel', 'pipe', 'wire', 'engine', 'electricity', 'machine';

(k) basic social categories and kin roles: 'men', 'women', 'children', 'mother', 'father';
(l) important cultural concepts: 'money', 'book', 'color', 'number'.
(Goddard, 2010: 468. The Natural Semantic Metalanguage approach)

3. Research Method

The data in this study were taken from native speakers of the Palembang language. The writers took the data by interviewing some native speakers of Palembang language. In addition, the writers also used the data by using introspection method.

The analysis in this research raises two important issues:, "How to categorize the verb hit" and the semantic structure of the verb "hit" in Palembang language. This research is using a qualitative approach to understand the forms of the verb "hit" in Palembang language and their explications within the NSM theory.

4. Results and Discussion

The meaning of the verb 'hit' in Palembang language can be classified based on the body parts or the tools we use to hit and based on the objects that we hit.

4.1 Based on the instrument (body parts / tools) we use to hit
4.1.1 Body Parts

Based on the body parts that we use to hit, we have the verbs derived from the actions conducted by hands and fingers, such as *goco* 'punch', *tabok* 'slap', *kekek* 'hit with knuckle* on someone's head', *santok* 'push someone's head and bang it to the wall', *tangani* 'hit someone with empty hand', *cekek* 'choke', *cobet* 'pinch', *sentel* 'flick, and *jewer* 'tweak someone's ear'.

4.1.2 Tools

Based on the tools we use to hit, we have the verbs derived from the actions conducted using dull or sharp tools. Dull tools can be made from wood such as rattan, wood stick or made from plastic like big ruler, while sharp tool like a knife. The verbs derived from the actions are conducted by tools such as *sebat* 'smash' (using tool like big ruler or rattan or belt), *gebok* 'hit someone with or without something' (using tool like wood or with nothing / by hand) and *tujah* 'stab'.

4.2 Based on the objects that we hit

Based on the objects that we hit, we have the verbs derived from the actions conducted to the different body's target such as head (*kekek* 'hit with knuckle on someone's head, *santok* 'push someone's head and bang it to the wall'), face (*tabok* 'slap'), hand (*cobet* 'pinch', *sentel* 'flick', ear (*jewer* 'tweak someone's ear'), neck (*cekek* 'choke'), upper part of body such as face, stomach etc. (*goco* 'punch').

- **Data 1 & 2**

The different meanings of action verb "**hit**" in Palembang language between word ***goco*** and ***tabok*** are justified in syntax below.

    a. *Keno **goco** siapo kau?*
       *Kena **pukul** siapa kamu?*
       Who's the one that **hit** you?

b. *Gek ku **tabok** amen nakal.*
   *Nanti saya **pukul** kalau nakal.*
   I will **hit** you if you are naughty.

In example (a), the word "hit" in Palembang language used the word "*goco*". The word "*goco*" means hit someone with hand by a fist like a punch. While in example (b), the word hit in Palembang language used word "*tabok*". The word "*tabok*" means "hit" someone usually on the face like a slap. The similarities are, both are using hands, although the body's part target are different. *Goco*'s target could be any part of body usually the upper part, while *tabok* usually to the face of the target. The effect of the word "hit" for *goco*, hursts more than tabok. *Goco* might cause the target battered, while tabok only causes a slight sore for a while. Therefore, the effect for *goco* is heavier than *tabok*.
The Explications can be described like this:
Goco
X does something to Y with hand [M]
X does something to Y's upper part of body
X doing this because Y did something bad
Y does not want this

Tabok
X does something to Y with hand [M]
X does something to Y's face [M]
X doing this because Y did something bad
Y does not want this

In example (a):
- Someone (X) hits someone (Y) with hand, represented with [M] which is semantic molecules because, it is indicated specifically to the part of body in this case, hand.
- Someone (X) hits someone (Y) to any part of body, usually the upper part. This is not using semantic molecules because, the upper part of body is not specific. It could be stomach, face and etc.
- Someone (X) does the hit to someone (Y) because, (Y) did something bad to (X).
- Someone (Y) does not want this, but someone (X) wants this and do that to (Y).

In example (b):
- Someone (X) hits someone (Y) with hand, represented with [M] which is semantic molecules because, it is indicated specifically to the part of the body in this case, hand, same like in example (a).
- Someone (X) hits someone (Y) to the face. Contrast with example (a), in here using semantic molecules, represented with [M], which has specific target, namely face.
- Someone (X) does the hit to someone (Y) because, (Y) did something bad to (X).
- Someone (Y) does not want this, but someone (X) wants this and do that to (Y), same like in example (a).

- **Data 3 & 4**
   The different meanings of action verb "**hit**" in Palembang language between word ***kekek*** and ***santok** are* justified in syntax in sentences below.

a. *Keno **kekek** kau men bohong.*
   *Kena **jitak** kamu kalau bohong.*
   You will get a **hit** if you're lying.

b. *Ku **santoki** palak kau ke dinding.*
   *Saya **jedoti** kepalamu ke dinding.*
   I will **hit** your head to the wall.

In example (a), the word hit in Palembang language used word "*kekek*". The word "*kekek*" means to hit someone usually with knuckles on the head. While in example (b), the word hit in Palembang language used word "*santok*" The word "*santok*" means to hit someone's head, to something like a wall. The similarities are, both targets are the head. The differences are, on how to do the hit, *Kekek* using only hand in knuckle, while *in santok* using another instrument especially something hard like a wall. So, the hand only pushes the head to that hard thing. The effect of the hurt, *kekek* only causes a light hurt for a while, compared to *santok* that might hurt more like swollen.

The explication can be described like this:

Kekek
X does something to Y with hand [M]
X does something to Y's head [M]
X doing this because Y did something bad
Y does not want this

Santok
X does something to Y with hand to something hard [M]
X does something to Y's head [M]
X doing this because Y did something bad
Y does not want this

In example (a):
- Someone (X) hits someone (Y) with hand, represented with [M] which is semantic molecules because, it is indicated specifically to the part of body, in this case, hand with knuckles.
- Someone (X) hits someone (Y) with knuckles on the head, represented with [M] which is semantic molecules because, it is indicated specifically to the part of body in this case, head.
- Someone (X) does the hit to someone (Y) because, (Y) did something bad to (X).
- Someone (Y) does not want this, but someone (X) wants this and do that to (Y).

In example (b):
- Someone (X) doing something to (Y)'s head with hand with something hard like a wall and bangs the head toward it. It is represented with [M] which is semantic molecules because, specifically refering to the part of body in this case, hand and also to a material thing which is described as something hard.
- Someone (X) hits someone (Y) with knuckles to the head. It is represented with [M] which is semantic molecules because, it refers specifically to the part of body in this case, head same like in example (a).

- Someone (X) does the hit to someone (Y) because, (Y) did something bad to (X).
- Someone (Y) does not want this, but someone (X) wants this and do that to (Y).

- **Data 5, 6 & 7**

The different meanings of action verb "**hit**" in Palembang language between word *tangani, cekek* and *tujah* are justified in syntax.

a. *Belom **kutangani** belom jero.*
   *Belum saya **habisi** belum jera.*
   If you haven't been **hit you won't** stop.

b. *Wong itu minta **cekek** nian ye.*
   *Orang itu benar-benar minta **cekik** ya.*
   That person really wanted to get a **choke**.

c. *Maling itu keno **tujah** semalem.*
   *Maling itu kena **tusuk** semalam.*
   That thief has been **stabbed** last night.

In example (a), the word hit in Palembang language used word "*tangani*". The word "*tangani*" means to hit someone usually with hand and might cause the person dying; while in example (b), the word hit in Palembang language used word "*cekek*". The word "*cekek*" means to hit someone with hand on the specific part of the upper body (neck) and cause the person dying or dead. And in example (c), the word hit in Palembang language used word "*tujah*". The word "*tujah*" means to hit someone with something sharp like a knife and cause the person dying or dead too. The similarities are both *tangani* and *cekek* are using hand, while *tujah* is using another instrument, something sharp like a knife. The differences are, the target of body part for *tangani* tends to be the upper part of body, while for *cekek*'s target is the neck and target for *tujah* is usually the upper part of body, be front or back like stomach or back. The effect of the hit, *tangani* might cause the target injured, dying or even dead while *cekek,* the target could be dying or dead, the same like *tujah*.

That explication can be described as follows:

Tangani
X does something to Y with hand [M]
X does something to Y's any body's part
X doing this because Y did something bad
Y could be living or dead

Cekek
X does something to Y with hand [M]
X does something to Y's neck [M]
X doing this because Y did something bad
Y could be living or dead

Tujah
X does something to Y with something sharp [M]
X does something to Y's upper part of body[M]
X doing this because Y did something bad
Y could be living or dead

In example (a):
- Someone (X) hits someone (Y) with hand, represented with [M] which is semantic molecules because, it is indicated specifically to the part of body in this case, hand.
- Someone (X) hits someone (Y) to any part of body. This is not using semantic molecules because, any part of body is still not specific. It could be back, leg, stomach, neck, face, head, etc.
- Someone (X) does the hit to someone (Y) because, (Y) did something bad to (X).
- Someone (X) hits someone (Y). (Y) could be living or dead

In example (b):
- Someone (X) hits someone (Y) with hand, represented with [M] which is semantic molecules because, it is indicated specifically to the part of body, in this case, hand, the same like in example (a).
- Someone (X) hits someone (Y) hits someone with hand, represented with [M] which is semantic molecules because, it is indicated specifically to the part of body in this case, neck.
- Someone (X) does the hit to someone (Y) because, (Y) did something bad to (X).
- Someone (X) hits someone (Y), (Y) could be living or dead.

In example (c):
- Someone (X) hits someone (Y) with something sharp, represented with [M] which is semantic molecules because, it is indicated to a specific material thing described as sharp, in this case a knife.
- Someone (X) hits someone (Y) usually to the upper part of body, be front or back like stomach or back.
- Someone (X) does the hit to someone (Y) because, (Y) did something bad to (X).
- Someone (X) doing something to (Y), (Y) could be living or dead.

- **Data 8, 9 & 10**
   The different meanings of action verb "**hit**" in Palembang language between word ***sentel***, ***jewer*** and ***cobet*** *are* justified in syntax in a sentence like this.
   a.   *Nak keno **sentel** budak itu.*
       *Mau minta **sentil** anak itu.*
       That kid clearly wants to get **flicked**?

   b. *Minta **cobet** nian kau ye.*
       *Benar-benar minta **cubit** kamu ya.*
       Do you really want to get **pinched**?

   c. Budak kecik itu keno ***jewer*** Ibunyo.
       *Anak kecil itu kena **jewer** Ibunya.*
       That kid is being ***tweaked*** by his mother.

   In example (a), the word hit in Palembang language used word "*sentel*". The word "*sentel*" here means to hit someone usually with fingers (flicked); while In example (b), the word hit in Palembang language used the word "*cobet*". The word "*cobet*" means to hit someone usually with fingers (pinch) and in example (c), the word hit in Palembang language

used word "*jewer*". The word "*jewer*" means to hit someone on the ear like a tweak. The similarities are all of them use fingers only, without any instruments and the effect for all the hit only gives a light hurt for a while. The differences are, on the target, *sentel* could be to any part of the body the same like *cobet* while *jewer* only to the ear.

The explication can be described as follows:

Sentel
X does something to Y with fingers [M]
X does something to Y's upper part of body
X doing this because Y did something bad
Y does not want this

Cobet
X does something to Y with fingers [M]
X does something to Y's upper part of body
X doing this because Y did something bad
Y does not want this

Jewer
X does something to Y with fingers [M]
X does something to Y's ear [M]
X doing this because Y did something bad
Y does not want this

In example (a):
- Someone (X) hits someone (Y) with fingers in such a sudden and sharp movement. It is represented with [M] which is semantic molecules because, it is indicated specifically to the part of body, in this case fingers.
- Someone (X) hits someone (Y) with fingers to upper part of body, could be hand, arm, ear and etc.
- Someone (X) does the hit to someone (Y) because, (Y) did something bad to (X).
- Someone (Y) does not want this, but someone (X) wants this and do that to (Y).

In example (b):
- Someone (X) hits someone (Y) with fingers tightly and sharply between finger and thumb. It is represented with [M] which is semantic molecules because, it is indicated specifically to the body part, which are fingers.
- Someone (X) hits someone (Y) with fingers to upper part of body, could be hand, arm, cheek, etc.
- Someone (X) does the hit to someone (Y) because, (Y) did something bad to (X).
- Someone (Y) does not want this, but someone (X) wants this and do that to (Y).

In example (c):
- Someone (X) hits someone (Y) with fingers to the ear by twisting it. It is represented with [M] which is semantic molecules because, it refers specifically to the part of body, in this case fingers.

- Someone (X) hits someone (Y) with fingers specifically to the ear only. It is represented again with [M] which is semantic molecules because, it is indicated specifically to the part of body, in this case ear.
- Someone (X) does the hit to someone (Y) because, (Y) did something bad to (X).
- Someone (Y) does not want this, but someone (X) wants this and do that to (Y).

- **Data 11 & 12**
  The different meaning of action verb "**hit**" in Palembang there are **sebat** and **gebok** *are* justified in syntax in a sentence like this.
  a. *Budak-budak itu di***sebat** *oleh gurunyo karno idak ngerjoi pr.*
     *Anak-anak itu d****ipukul*** *oleh gurunya karena tidak mengerjakan pr.*
     Those kids were **hit** by the teacher because they did not do the homework.

  b. *Aku abes* ***gebok****i budak itu make kayu.*
     *Saya habis p****ukul****i anak itu dengan kayu.*
     I just **hit** that kid with a wood stick.

  In example (a), the word hit in Palembang language used word "*sebat*". The word "*sebat*" here means to hit someone usually with something long and thin like a big ruler, a belt or a rattan. While in example (b), the word hit in Palembang language used word "*gebok*". The word "*gebok*" means to hit someone, can be with something big and hard like wood or with nothing (by hand). The similarities are, the target of hitting could be any part of the body or whole body (hand, back, leg etc.) The differences are, *sebat* uses other instruments or tools while *gebok* might use hand sometimes. The effect of the hit *sebat* only causes a light hurt for some time, while *gebok* giving a sore.
  The explication can be described like this:

Sebat
X does something to Y with something thin and long [M]
X does something to Y's any part of body
X doing this because Y did something bad
Y does not want this

Gebok
X does something to Y with something hard and big or just with empty hand [M]
X does something to Y's any part of body
X doing this because Y did something bad
Y does not want this

In example (a):
- Someone (X) hits someone (Y) with something long and thin like big ruler or rattan, but it does not have to be something hard, it could be something soft / flexible too like belt. It is represented with [M] which is semantic molecules because, it refers to a specific material thing which is described as long and thin or soft / flexible too.
- Someone (X) hits someone (Y) to any part of body or the whole body, such as hand, back, leg etc.
- Someone (X) does the hit to someone (Y) because, (Y) did something bad to (X).
- Someone (Y) does not want this, but someone (X) wants this and does that to (Y).

In example (b):
- Someone (X) hits someone (Y) with something big and hard like wood or with nothing (by hand). It is represented with [M] which is semantic molecules because, it is indicated to a specific material thing which is described as big and hard.
- Someone (X) hits someone (Y) to any part of body or the whole body such as face, head, hand, back, butt, leg etc).
- Someone (X) does the hit to someone (Y) because, (Y) did something bad to (X).
- Someone (Y) does not want this, but someone (X) wants this and does that to (Y).

5. Conclusion

Based on the analysis of the data, it can be concluded that:

The categorization of the verb "hit" in Palembang language is based on **instrument** used and this could be divided into:

1. **Using body's part**:
   Hand: *goco* 'punch', *tabok* 'slap', *kekek* 'to hit with knuckle on someone's head', *santok* to 'push someone's head and bang it to the wall', *tangani* to 'hit someone with empty hand' and *cekek* to 'choke', *gebok* to 'hit someone with or without something'.
   Fingers: *cobet* 'pinch', *sentel* 'flick, *jewer* 'tweak someone's ear'.
2. **Using tool**:
   Dull tools: (hard, long, thin /elastic tools like belt, big ruler, rattan) *sebat* to 'smash', **(hard, big tools like wood or with nothing / empty hand)** *gebok* to 'hit someone with or without something'.
   Sharp tools: *tujah* 'stab'.

The categorization of the verb "hit" in Palembang language is based on **the object that we hit** divided into body's part such as:

1. **Head**: *kekek* to 'hit with knuckle on someone's head, *santok* to 'push someone's head, and bang it to the wall'.
2. **Face**: *tabok* to 'slap'.
3. **Ear**: *jewer* to 'tweak someone's ear'
4. **Neck**: '*cekek* to 'choke'
5. **Upper body part (cheek, hand, stomach,)**: *cobet* to 'pinch', *sentel* to to 'flick, *goco* to 'punch', '*tujah* to 'stab'.
6. **Any body's part**: *sebat* to 'smash', *gebok* to 'hit someone with or without something', *tangani* to 'hit someone with empty hand.

The semantic structure of the verb "hit" in Palembang language can be expressed from several lexicons. The lexicon usages of the verb "hit" in Palembang language are adapted to 2 categorizations, first the instrument we use to hit (body's part or tool), and second, the object that we hit (someone's body part).

Theoretically, this analysis is expected to give a contribution to the development of natural semantics, especially on the analysis of the verb "hit" in local language, in this case Palembang language. The result of this study is expected to become a good research in the development of language for similar research, or as a comparison for further study. Apart

from that, practically, this research can provide insight for people regarding the verb "hit" in Palembang language.

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HISTORIOGRAPHIC METAFICTION AND MAGICAL REALISM IN WINTERSON'S *THE PASSION* AND MORRISON'S *BELOVED*

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Abstract

This paper aims to explore the role of Historiographic Metafiction and Magical Realism in the enrichment of the plot of Jeanette Winterson's *The Passion* and Toni Morrison's *Beloved*, clarifying the concept of Magical Realism, its goals, and the reasons for its emergence and importance in literature. Both novels are a distinctive model of Historiographic Metafiction, and both authors have reversed all norms and traditions that are imposed by religious beliefs and patriarchal society to modulate the historical facts and present the familiar and common facts in a different form, and women are no longer oppressed as once their presence were intentionally obliviated in history. They have also mingled fiction with reality, creatively. Winterson embodies Magical Realism's elements innovatively, as she constructed a fictitious and mythical world, creating mythical creatures that are difficult to imagine or explain, whereas Morrison presents slavery different from what is common, portraying the pains of slavery via mixing fiction and reality, to make ordinary become unusual and familiar seem unfamiliar.

Keywords: *Historiographic Metafiction; Magical Realism; Patriarchal Oppression; Slavery; Racism*

1. Introduction

Magical Realism is an innovative literary narrative concept that combines what is realistic with what is unfamiliar or fantasy, weaving a world in which imagination and myth is intertwined with everyday life. In the magical realist world, everything is far away from normality, and magic becomes normal to the reader, as the "wish-granting coins are found on city streets, tea is served by talking mice, and schools teach spell casting alongside reading, writing" (Ford, 2016: 120). Furthermore, what interests the reader is the question of what is real and what is magic. Similarly, the real world has witnessed a new age of development and technology, which has created a different reality combining contradictions such as progress and backwardness, war and peace, science and ignorance, and wealth and poverty. Therefore, these contradictions mystified the authors to choose the most appropriate narrative discourse to express reality by a magical means, trying to undermine this reality, and create a new reality free of violence and persecution, achieved through fiction. Besides that, combination of reality and magic, attracted the attention of critics, authors, and readers from the moment it emerged in the literature.

It is hard to obtain a comprehensive and concise definition of magical realism, but it can be described as a "kind of modern fiction in which fabulous and fantastical events are included in a narrative that otherwise maintain the 'reliable' tone of objective realistic report" (Baldick, 2008: 194). However, Magical Realism refers widely to a type of fictional writing that contains a supernatural or magical event depicted objectively; it is kind of a literary tool that examines the issues of reality like "expressing postcolonial issues such as cultural distortion and displacement" (Bowers, 2010: 92), and presents it to the reader in a way different from what is usual by integrating real and magical events. In other words, Magical Realism tries to solve contemporary issues or shed light on them by providing a strange mixture, that may seem something abnormal to the reader, but at the same time gradually accepted as a tangible reality. Moreover, magical realism, or marvelous realism is not critically rigorous but widely descriptive. Strecher (1999) describes it as something "happens when a highly detailed, realistic setting is invaded by something too strange to believe" (p. 267).

Magical Realism was first used as a pictorial art term in 1925 by the German art critic Franz Roh, who used this term in his paintings to express everyday life from different angles and views. He did not mean to express ghosts or supernatural powers by magic, but aimed to express ordinary everyday issues from different angles and standpoints, stating that "mystery does not descend to the represented world, but rather hides and palpitates behind it" (Zamora & Faris, 1995: 120). In other words, Roh aims to use magic to express ordinary objects through supernatural elements and fairy tales, to use different perspectives to express reality. However, the difference in interpreting magic as well as the innumerable definitions of magical realism were not specified by Roh in the intelligible definition for the term he coined. This confusion has made many critics assume that magical realism in literature is "the exact opposite, in fact, of what the original term signified" (Hegerfeldt, 2005: 14) in pictorial art.

However, magical realism cannot be removed from its roots, as that will lead to confusion about its meaning, where the main "reason for this confusion is the fact that critics create their own definitions of magical realism, often without taking into account the term's historical evolution" (Reeds, 2013: 41). Therefore, Roh significantly influenced formation of the basis of this term in literature in general, and its widespread use in Europe, later. Moreover, critics' interest in Roh's notions led to the remarkable spread of magical realism in Latin America, which made it a milestone in Latin American literature. Furthermore, Alejo Carpentier is considered one of the most prominent authors who adopted magical realism in his works. Carpentier developed the term to suit his surrounding environment and its problems, and presented it for the first time through his novel *The Kingdom of This World,* adopting the term 'American marvelous realism' instead of magical realism to symbolize the perspectives of Latin American authors, besides that "this gives the concept the stamp of cultural authority if not theoretical soundness" (Slemon, 1988: 9), to be a fundamental reference for the rest of the works there. Moreover, Carpentier's goal was to have a distinctive "Latin American form of magic realism" (Bowers, 2010: 13), representing his continent far from any European influence. Moreover, Carpentier was against Europeans' interpretation and presentation of magical realism in their works, due to the limitation of their imagination. Therefore, Carpentier's term of American marvelous realism considers as a real indication of "difference in a Latin American discourse of identity rejecting European influence" (Zamora & Faris, 1995: 137).

The Latin American authors have used many native elements to represent their own identities, such as cultural traditions and folklore, things that are difficult for the Europeans to understand and imply them in their works because it is based on their own local superstitions, such as humans turning into animals because of their sins, traveling in time backward and forth, slaves rescued by the dead, etc.

Surrealism also affected magical realism that some readers confuse the two concepts because of their similarity. However, this influence can be observed in the works of many magical realist authors, for instance, Carpentier was greatly influenced by surrealism during his stay in Paris, which later led him to coin a new term different from the two aforesaid ones. In this regard Bowers stated that:

> Roh considered magic realism to be related to, but distinctive from, surrealism due to magic realism's focus on the material object and the actual existence of things in the world, as opposed to the more cerebral and psychological reality explored by the surrealists (2010, p. 10).

The significant prosperity of magical realism in Latin America has made many believe that this marvelous genre is represented only by Latin American authors, but the fact is that many writers from different countries have appreciably contributed to enriching this important literary genre, such as Jeannette Winterson, Salman Rushdie, Toni Morrison, Gabriel García Márquez, Jorge Luis Borges, etc. Furthermore, magical realism is not merely a literary genre used by the authors for its novelty or strangeness, but it has been relied upon to express the serious problems of marginalized peoples or Otherness, women's problems, colonized people's affairs, and racism that was different from what was common in that time. However, this attributes to the prevalence of the genre, significantly in the second half of the last century. Besides that, the authors of magical realism considered it as a tool to attract the readers' attention and liberate their imagination.

2. Literature Review

This research is regarded as an addition to the series of research that dealt with the disastrous aspects of the patriarchal system, and its influences on society, if not merely on women. Patriarchy can be described as the set of privileges granted to men such as the right to dominate and control women, and therefore women remain marginalized and a tool in the hands of the male-dominated society, subject to all its norms and authorities that it practice unjustly (Dzregah 2013; Hammood & Janoory 2019). However, one of the negative aspects imposed by the patriarchal society is the falsification of history and the presentation of a beautiful picture of the atrocious events that have already occurred, creating a feeling of the unreliability of the historians (Abootalebi, 2016: 33). Moreover, most of their books were written by men, a and under the observation of the Church, and therefore a large part of history that contain events related to women was blurred, especially if it is in one way or another contrary to the patriarchal system (Jefferies, Horsfall, & Schmied, 2017).

This oppression led many feminist authors to create literary tools to address the problems. However, magical realism was used to express women's suppressed voices in their writings, creating a parallel world to the real one in which they can live magically and freely (Saribas, 2020). In addition, it quests for amending history through historiographic metafiction, to make it more equitable for women, and to change some of the historical facts that have obliterated the role of women (Elias, 2016). Magical realism and historiographic metafiction were also used as an anti-patriarchal tool.

3. Research Method

Present article explores the treatment of historiographic metafiction and the use of magical realism in Winterson's *The Passion* and Morrison's *Beloved*, for their similarity in using the two genres. In addition, it assesses the genres' role in the enrichment of the two novels and formulating the notion or ideology that both authors wanted to present. Moreover, the novels and embedded ideologies in them were used as material and data to evaluate the two works within the framework of postcolonialism, especially the arbitrariness of the patriarchal system and the discrimination against women. However, different perspectives of postcolonialism, such as racism, realism, and historiographic metafiction were adopted in general, referring to Linda Hutcheon (1988), Maggie Bowers (2010), and others.

4. Discussion and Results

Jeanette Winterson, one of the authors who portrays reality in her own style, encourages artists to show readers new realities and considers it an obligation. Moving beyond the boundaries of her world, she succeeds in becoming a prominent writer at an early age. Motivated by her personal experience, she strives to convince her readers that it is up to them to get a rough, but independent life not controlled by anyone except them, or a constrained, simple life (Andermahr, 2009). Winterson writes stories consisting of various universes in which the distinctions between real and imaginary are exterminated, and the sequence of events is broken for people whose limited imagination is a barrier for them even in their dreams.

On the other hand, Toni Morrison was born and raised in a working-class family in Lorain, Ohio, the United States of America. As a child, she read a lot, and the stories of her father, derived from the African-American tradition influenced her, and eventually she became an icon in writing fiction. Toni Morrison's stories revolve around African-American experience both in their past and present life. Her works frequently portray difficult situations and the negative side of humanity but also convey dignity and salvation. However, "Morrison reflected miseries, abnormalities and distortions of the black women's feeling and mind under the oppressions of racism and sexism" (Ru & He, 2016: 8). Moreover, the way she presents the stories of human lives expresses perspective, empathy, and compassion for her characters. Her books are easy to read, and she integrates various techniques into her fiction, such as altering the sound of the narrator in her stories to shift viewpoint (Bloom, 2009). The use of descriptive analogies, important historical references, and varied sentence structure are some of her most used techniques.

4.1 Historiographic Metafiction as a Means of Emphasizing Unreliability of Historians

Fictions are often used as a tool to express the ideology of the author, and historical events where the author wishes to revise some of the events that occurred in the past and make some amendments to the events that already occurred. However, there was a need for a way to mix reality with imagination and present crucial issues such as historical events in a different way from what is common. Therefore, the need for magical realism as a literary genre has become significant, especially in the post-colonial era, and as a means for many authors to reflect the issues of their reality, beside attracting the reader's attention to represent the reality through using magical elements.

Winterson's *The Passion* is characterized as a spectacular Historiographic Metafiction, the concept coined by Linda Hutcheon, blending the historical reality with

magic which "refutes the natural or common-sense methods of distinguishing between historical fact and fiction" (Hutcheon, 1988: 93). Winterson has mingled the Napoleonic war period with her metafictional self-consciousness and introduced a new magical interpretation of real historical events. Therefore, her novel is regarded as one of the most prominent examples of Historiographic Metafiction, through which she marginalizes the events of the novel in a different way from what is familiar and common. Moving away from the traditional narrative of the historical events, she often represents a specific idea reflecting her own ideology. However, Winterson has chosen magical realism to ridicule and highlight different issues, such as sexuality, gender ambiguity, "boundaries, desire, time, and identity" (Reynolds & Noakes, 2003: 25). Magical realism played the key role in creating and escalating the novel events, as the main point of the novel's structure to achieve the desired goal of rewriting a critical period of history through Historiographic Metafiction. The novel presented a different image of what is known, as there was no depiction of Napoleon's victories or a glorification of his wars, but on the contrary, Winterson recasts the events in a magical style with a feminist touch. However, she attacks the patriarchal society and its practices in reducing women's value with specific traditional roles in the historical narrative of war.

Winterson emphasizes that not all of what the historians write is trustworthy, because the events are recounted from the victors' point of view and restricted by the traditions and norms of the period in which they were written. Therefore, the Napoleonic wars were presented from a different perspective, in which the voice of the marginalized people are heard and highlighted for the first time, and thus Winterson finds that magical realism is the best way to reveal what has been withheld from the records of history and considered insignificant from the viewpoint of society and its norms. Winterson recounted the events of the Napoleonic War from the perspective of the marginalized people or those who are forgotten and not mentioned in history, where she used magical realism to create fictional events based on historical facts to emphasize that history is told and documented through trusted patriarchal authority. Therefore, she frequently reminds the reader of the credibility of her own story by stating that "I'm telling you stories, trust me" (Winterson, 1987: 13). The novel is narrated from two different points of view; the first narrator is Henri, a susceptible and coy soldier who works as a cook in Napoleon's army. The second one is Villanelle, a woman who was born with webbed feet working in a casino.

The author aimed to portray Napoleon as an ordinary figure such as Henry and other marginalized characters, unlike his patriarchal authoritative image as invincible and almighty. For instance, through Henry and his role as a narrator, Winterson highlighted Napoleon's life from a completely unfamiliar perspective, where inconsequential details were focused on Napoleon's passion for playing billiards with Josephine, raising chickens, horses, etc. However, she blurred the details that may seem important to the reader such as the course of the Napoleonic wars and his victories. Through the concept of Historiographic Metafiction, Winterson has made all the characters equal, whether they have a great history like Napoleon, or a marginalized figure not mentioned by any of the history books like Henry, they both lived an ordinary life and there is no difference between them except that the patriarchal authorities made Napoleon look like a legend and marginalized all those who really contributed to achieving all of his victories. For instance, the value of the soldier from Napoleon's point of view does not exceed being just numbers; he does not care about them as individuals but as numbers by whom he occupies new lands and achieves more victories, so he may lose some of them and make up for that by recruiting others.

Winterson destroyed this common image by blending imagination with reality and presenting a new reality from her point of view. Therefore, she achieved several goals, one of which is destroying the patriarchal authority imposed through history books, as well as emphasizing that historians are unreliable, where she made Henri a model for the unreliable historian who documented historical facts from his point of view, influenced by his feelings and his personal wishes. He explicitly stated that:

> I told stories about the camp at Boulogne and how we could see the English quaking in their boots on the opposite shore. I embroidered and invented and even lied. Why not? It made them happy. I didn't talk about the men who have married mermaids (Winterson, 1987: 30).

He admitted being an unreliable historian in transferring the events of the Napoleonic Wars, when he narrated his story to anyone he met during his way to his village, because Henri could not forget being a marginalized soldier in Napoleon's army, so he began to create a great glory for him and fabricate events that did not exist. However, when he noticed that people were enjoying his stories about war and victories, he began to turn the facts away from the bitter truth of war, such as the soldiers' marriage to mermaids, which symbolizes the massive number of soldiers who died at sea. Therefore, Henri apprised on more than one occasion that not all that the historian recounted was true, advising the reader "trying not to make up too much. [because you] can think of it by mistake" (Winterson, 1987: 103), because everything narrated, depends on the historian's point of view and ideology in obscuring certain events and highlighting others.

In short, Winterson wanted to emphasize that the truth is uncertain or absolute, especially if it is that of an unreliable patriarchal authority, where she used Historiographic Metafiction and blended it with magical realism to present a new truth absent from everyone's minds. As well, she used Henri as a narrator to be a model of the unreliable historian who is influenced by his surrounding environment and changes the facts to suit his aim and to glorify himself and his role in the war in which he did not participate, to attract people's attention and entertain them at the expense of the important historical facts. Therefore, Winterson used magical realism as a tool to question Henri as an unreliable historian and representative of the unjust patriarchal authority.

4.2 The Role of Magical Realist Elements in Winterson's *The Passion*

Magical realism played the main role in employing the ideologies that the author wanted to present, using all the magical means to criticize the institutions of patriarchal authority, the most important of which could be the Church, since Winterson's attitude against the Church is clear in most of her novels. In addition, she criticized all the notions or beliefs that devalue women and their role in a society or limit some abilities and possibilities to men only and exclude women. Winterson has used many elements of magical realism to highlight these contradictions, one of these elements are Patrick's eye where his "left eye could put the best telescope to shame" (Winterson, 1987, p. 21), so he can use it to see vast distances, Villanelle's webbed feet, the city that was changing where "it is not always the same size, streets appear and disappear overnight" (Winterson, 1987: 97) and the heart that can live outside the body, when Villanelle "discovers that she can live after her beloved has taken her heart outside of her body" (English, 2008: 220).

Winterson created an alternative world where she reversed the patriarchal norms. For instance, the protagonist Villanelle born with webbed feet, a characteristic of men which

made her look like an exceptional woman with a physical ability, who spend most of her time outside working in a casino, despite the common belief that a woman should be in private space. Winterson wanted to manipulate the patriarchal norms about the gender, through "the insertion of non-realistic features which are portrayed as real and natural and cannot be reinterpreted or clarified as delusions, visions, metaphors or lies" (Hegerfeldt, 2002: 66), by granting all the manly qualities to Villanelle, while giving Henri the feminine qualities. Thus, she criticizes the norms of heterosexism and the patriarchal authority who set these norms. However, Villanelle is not a normal woman but a distinguished one described as a "girl whose feet were webbed in the entire history of the boatmen" (Winterson, 1987: 51). Winterson created a world in which all the standards of patriarchal authority were overturned, and the role of women was no longer limited to cooking, cleaning, and raising children, but a working woman who works alongside men. Winterson highlighted the physical ability of Villanelle, which Henry describes as following:

> We were moving. How? I raised my head fully, my knees still drawn up, and saw Villanelle, her back towards me, a rope over her shoulder, walking on the canal and dragging our boats. Her boots lay neatly one by the other. Her hair was down. I was in the red forest and she was leading me home (Winterson, 1987: 129).

Therefore, Winterson struck all the norms imposed by society and restricted women to certain traditional roles in accordance with the convictions of patriarchal authority, as there is no difference between the physical strength of men and women as she believed since in some cases women outperform men in their ability and physical potentiality as Villanelle outperformed Henri in terms of masculinity. In other words, Winterson wanted not only to "feminize history and travel discourses, but it also challenges the construction of gender" (Makinen, 2005: 61), as an endeavor to reform the traditional understanding of femininity and masculinity by introducing magical elements to change these understandings imposed by the patriarchal authority. Winterson was in constant conflict with the Church and its notions, which obscured everything that opposed the patriarchal society from the history books. Thus, she created another alternative world in which she presented same-sex relationship, blending the real facts with a magical framework when Villanelle lost her heart and was able to live without it, although in deep love with the Queen of Spades, which is an unorthodox matter for a woman living in the 19th century, and a clear indication of Winterson's challenge to patriarchal authority that imposes heterosexuality on everyone. However, Villanelle's heart loss considered as one of the most important elements of magical realism in the novel, Winterson used the technique of literalization of metaphoric language to portray *The passion* as a magical realist novel, in this regard Hegerfeldt (2002) stated that:

> the literalization of metaphor (and perhaps not always clearly distinguishable) is the way in which magic realist texts allow abstract nouns to acquire a distinctly material presence … it is allowing abstract concepts and even language to merge with reality to the point of becoming solid sub-stance, the technique once again underlines the extent to which the non-material, too, is an essential aspect of human reality (pp. 69-70).

Therefore, when she needed to get her heart back, which stayed at Queen of Spade's house, Henri thought she "had been talking figuratively" (Winterson, 1987: 115), and he did

not believe what Villanelle said, telling her that "you would be dead if you had no heart" (Winterson, 1987: 116), but once he put his hand on her chest and assured that nothing was beating inside, made him believe that "It was fantastic" (Winterson, 1987: 116). However, after being convinced, Henri stole the heart from the mysterious woman's house, put it in a jar, and then gave the heart to Villanelle to swallow it and get it back to her chest. Moreover, Winterson wanted to emphasize that same-sex love is not different from what patriarchal authority imposes on her alternative world, even Villanelle's heart loss could be considered as a metaphoric image to the soldiers who lose their hearts after the horrors of the wars, which is reflected in their actions and behavior later, which is believed to be one of the most important causes of women's sufferings from Winterson point of view.

Winterson not only stood against Church and parental power by creating a same-sex love affair but went beyond that, through criticizing the ecclesiastical institution by portraying Patrick the priest in a different way from what is customary in Christianity, where Winterson portrayed the priest's magical ability as immoral by spying on women from miles away. In this regard, she describes Patrick's magical eye as follows:

> In Patrick's case, thanks to the miraculous properties of his eye, no bosom
> was safe. A girl might be undressing two villages away, but if the evening
> was clear and her shutters were back, she might just as well have gone to
> the priest and lain her underclothes at his feet (Winterson, 1987: 21).

Winterson wanted to criticize the ideal image imposed by the patriarchal authority to beautify the church and did not give any positive image of the priests in the novel. Patrick took advantage of his magical ability in immoral matters, as well as the priest whom Henri met before he joined the army, and worked as a priest to make money through betting and gambling, where Henri described the priest as he always holds "a hollow Bible with a pack of cards inside, sometimes he took it to our service by mistake and then the reading was always from the church of Genesis" (Winterson, 1987: 12). Moreover, by using magical realistic elements and historiographic metafiction to rewrite the past, Winterson wanted to show the church's attitude opposed to the imposed religious teachings on the public in churches, while priests do not follow any of them. Beside criticizing sexism in the ecclesiastical institution, which allowed women to be priests, but not promoted any further to be Bishops for instance, Winterson indicates male's superiority over female in Church. She believes that Church as a representative of the patriarchal authority encourages the underestimation, contempt, and marginalization of women.

4.2 Modifying History with Feminist ouches in Morrison's *Beloved*

In *Beloved*, Morrison is telling a story about a woman called Sethe. Sethe is an African-American woman and a mother of four children. Sethe and her four children escaped from slavery, hoping to achieve freedom and redemption from slavery. Eventually, she murdered her daughter Beloved to free her of slavery. However, after eight years of her daughter's death, Beloved resurrected as a ghost. The ghost of Beloved reflects Sethe's past experience of slavery and a manifestation of her fear. Morrison wanted to rewrite the story of Margaret Garner, a slave who fled the slavery in Kentucky state and decided to kill one of her children to prevent her experiencing the cruelty of slavery and threatened to kill the rest of her children if they took her back to the farm as a slave, but ironically, they captured her. Garner was not tried for killing her child, but was tried for the crime of escaping from her white master, and then she was forced to return to slavery again (Kodat, 2008: 159).

Morrison wanted to rewrite the stories, and history books that documented racial discrimination the African-Americans suffered from and added a feminist touch to historical documentation since history on slavery was written by men, and Morrison believes that there are repression and distortion of many facts about African-Americans that the patriarchal society deliberately falsified and distorted.

Even though there are many authors who have highlighted slavery in America, there is a complete absence of representation of the inner character of African-Americans depicting them as human being equal to whites in their writings. Therefore, Morrison used Magical realism and historiographic metafiction, to rewrite the past and modify the history by voicing the African-American tales and rewriting the true history, to be a starting point for introducing the real history of what African-Americans suffered throughout that dark period of slavery. Morrison uses magical realism on a large scale to represent what historians intentionally have overlooked, through blending fiction with historical facts. Therefore, *Beloved* is characterized as a spectacular Historiographic Metafiction novel, in which Margaret Garner's tale was modified to fit Morrison's feminist ideology, where she embodied Garner through Sethe the black-skinned woman and added magical elements to modify many historical facts that the patriarchal society deliberately obliterated or beautified in history books. Linda Hutcheon described this postmodern technique as the feminist desire to focus on "reorientation of historical method to highlight the past of the formerly excluded ex-centric" (Hutcheon, 1988: 95). However, there is a desire for many feminist writers to use these techniques as an anti-patriarchal means, that aimed to obliterate the identity of women and African-Americans in particular, and seek to modify history to eliminate racial disparities of all time.

Morrison believes that the reaction of people and even the African-Americans to Garner's murder of her child was triggered by the patriarchal society, which condemned Garner for her act and sentenced her to return to slavery again, without showing the real reason that drove her to murder her own child, or at least highlight what she was experiencing during slavery that led her to commit the crime. Morrison has amended this incident through Sethe, who is considered a simulation of Garner's biography, as she legitimized Sethe's killing her own daughter, where she justified that as it was motivated by love that made Sethe think killing would prevent her daughter suffering from slavery and emphasizes in a way or other "the monstrous potential of love—even for a child" (Otten, 1993: 656). However, Sethe believed that everything she is experiencing now would be just "like a bad dream" (Morrison, 2004: 275), and even her victim daughter will reconcile with her and accept the crime she committed to her out of love.

Morrison deconstructs the conventional ideas of an autobiographical and historical novel that focus on slavery and make her novel serving as spokesperson of all slaves in the darkest era of history that slaves were treated like animals or less. She achieved that through blending magic with reality and historical facts with fiction in order to create a new perspective, in which history speak of slavery as it happened in reality without any modification, or beautified by the patriarchal society. However, Morrison has served slaves narrating their true forgotten history.

4.2 The Elements of Magical Realism in Morrison's *Beloved*

The novel addressed several elements of Magical realism to achieve the aim of the author, presenting her anti-patriarchal ideology, retelling history from her point of view, and thus achieving justice for slaves. The Ghost of the murdered daughter, *Beloved*, was

regarded a major feature of magical realism in the novel, the main purpose of the ghost's appearance is re-birth of past experiences, and "Beloved in her return as a ghost makes the absence of past slavery, present again. By bringing this ghost, Morrison tackles the bloody heritage of slavery" (Selvakkumar & Seraman, 2013: 10). Thus, Slavery is a nightmare for *Beloved*'s characters, and the ghost's rebirth brings back the past nightmare to the present. Morrison linked the appearance of the Ghost of Beloved to the slave tragedy of that period, especially with the "sixty Million and more" (Morrison, 2004: 11), who died on the banks of the Congo River when they were carried by hundreds of slave ships. Morrison (2004) through Beloved's character described the hideous experience of her protagonist in the slave ship where she stated that:

> I am always crouching the man on my face is dead….in the beginning the women are away from the men and the men are away from the women storms rock us and mix the men into the women and the women into the men that is when I begin to be on the back of the man for a long time, I see only his neck and his wide shoulders above me he locks his eyes and dies on my face…the others do not know that he is dead (p, 210).

Through the aforesaid quotation, Beloved describes her death on a slave ship, where she compared the grave to the ship, and how she suffered so long inside the ship until her death. She also realistically and accurately described as living on that ship when Denver asked her about the place that she comes from, she says it is "dark ... hot, nothing to breathe down there and no room to move in ... heaps. A lot of people is down there. Some is dead." (Morrison, 2004: 75). Moreover, the realistic portrayal of slavery is illustrated by the depiction of Beloved's graves, where her grave is hot, gloomy, and dark like a slave ship, and there are a lot of people on the ship who cannot breathe very well. The grave is an exceptional dimension that underlines the reality of slavery. However, the Ghost as an element of Magical Realism was a motivation for changing Sethe's life to move on as she stated that "I can forget how Baby Suggs' heart collapsed; how we agreed it was consumption without a sign of it in the world" (Morrison, 2004: 183). Therefore, Sethe discovers a lesson in dealing with her past and looking forward to the future.

It is necessary to point out that other characters have suffered from the brutality of the slavery system and born the unbearable memories of slavery. Furthermore, most of the characters in the novel have the desire to forget their past and live in the present time, which is indeed what happened after years of liberation from slavery, but they must not forget the past, as argued in the novel, they must remember the past and challenge it and pass on their stories to new generations. Therefore, Carmean (1993) illustrates that "Suppressing the past may help her characters survive, but it doesn't allow for an authentic life. Suppressing the past results in another form of enslavement, holding the inner life captive to recurring fears and possibly neurotic obsessions" (p, 87). Besides that, the characters of *Beloved* must look at their past experiences, no matter how cruel and traumatic they may be, they will feel the true liberation and the restoration of their stolen lives. As Morrison, emphasized, if they do not remember their past, an important part of their real history will remain hidden.

5. Conclusion

Jeanette Winterson's *The Passion* and Toni Morrison's *Beloved* are regarded as distinctive models of Historiographic Metafiction, where both authors have reversed all the

norms and traditions imposed by Church and patriarchal society, and converted masculine into feminine and feminine into masculine, and the credibility of all historians were questioned as in Winterson's *The Passion*, and crime was justified in Morrison's *Beloved*. However, both authors aimed to modify the historical facts and present the familiar facts in different from, where women are no longer oppressed or their participation blurred in history intentionally, in which the patriarchal society was afraid to highlight or address it. Magical Realism gave female authors the space to express their issues and problems in an extraordinary way, finding a world where they can live freely and equally, and criticizing women suffering from marginalization and oppression under the patriarchal system. However, magical realism portrays the world as seen every day, in all its details and problems, but at the same time fills those details with supernatural, extraordinary, fantastic, and imaginative elements. Undoubtedly, Winterson has created a world of imagination, legend, and characters with extraordinary abilities, but she went beyond that by creating mythical creatures, which no one can describe. She stated that rational hypothesis can be dismantled, and even knowledge in its current form, is not stable or constant. On the other hand, Morrison's *Beloved* is regarded as one of the most important works that embodied the idea of Magical Realism, because of its distinctive style, and the way Morrison expressed slavery. Also, setting of the novel is a fundamental feature of Magical Realism, where events take place in a familiar cultural and historical framework and events are not interpreted as magical reality, through logic or scientific constants, but through the integration of reality with imagination, in which extraordinary events become ordinary from the author's point of view. However, reader observes how the unreliability of the historian in Winterson's *The Passion* can mislead the mass through conveying fake or unreal events, as well as how the ghost as magical element in Morrison's *Beloved* can change the course of the actions in the novel and reflect them as reality to support what African-Americans suffered from.

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HUMOUR IN BARACK OBAMA'S SPEECH:
A CONVERSATION ANALYSIS (CA)

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Abstract

Evaluation and critics are two essential aspects in assessing a perfect performance. Public speaking is a platform to convey critics as well as evaluations publicly. Critics and Evaluation is an embodiment of check and balance in a democratic nation. Barack Obama attends White House Association Correspondents Dinner annually as a sign of USA democracy establishment. This event is a mark of good relationship between government and mass media correspondents. This study finds critical and evaluative humorous utterances as Obama's tactical strategy to deliver his critics and evaluation. This research is qualitative research that uses *conversational analysis* (CA) as the method. The data were transcribed by Jefferson transcription system (2020). It has an aim to examine implicature theory (Grice, 1975) further in humour. This study shows that pragmatical utterances, that are conveyed in humorous concept, need a construction of common understanding, named as *common ground. Turn taking* is seen from speaker's speech and various responses of audiences such as laughter, applauses, or short verbal responses. These responses become essential part of discourse constructions in seizing its goal, to criticize and evaluate colleagues' performance.

Keywords: *Humour; Turn taking; Evaluative; Common ground; Public speaking*

1. Introduction

In a democratic country, role of media, represented by correspondents, has become essential aspects to maintain the running process of democratic governmental system by *check – balance* concept. Barack Obama, US President, has conducted an annual dinner event for White House correspondents, to appreciate the role of the media in guarding democratic life in the United States. This event was attended by correspondents, politicians, and some public figures with various backgrounds, such as social and economy. Thus, attendees of this event are parties with power. This is the reason how this semiformal event was having a sharp and on-point speech, brought by speakers, aimed to criticize, and evaluate the performances of related parties in a semiformal delivery, with humorous critical and evaluative statements. Responsible freedom of speech is the foundation of various pragmatic utterances used by speakers to convey critics and evaluation of various social aspects such as economy, politics, mass media and others.

Barack Obama's public speaking style at White House Correspondents Association dinner is different from his other public speaking style. It was seen from (1) Interactive

Elements, (2) Dictions that direct a sharp interpretation of audience (3) Institutional Chance, that makes his speech styled differently. It was a semiformal state event with a unique nuance. This study tries to find the role of humorous critical and evaluative speech as a pattern of speech between the speakers and audiences in constructing the discourse. This will be broken down into three sub questions. (1) Does the participants' background influence the tenor of this discourse? (2) How was the interactions of speaker and audiences maintained? (3) How does modality play the role to convey pragmatic meaning of the utterances?

2. Literature Review

2.1 Humour

Some humours are intended to break *Grice's* maxim (Gamage & Makangila, 2019). They are intentionally violating maxim to create metaphor or hyperbole then consumed as verbal humour (Grice, 1975). Humour could be formed as a verbal humour such as satire, irony, or sarcasm. Attardo (1994) states that there are six parameters of verbal humour that will determine how humour works, they are (1) Language, diction or wording influencing the information delivery in humour. (2) Narrative strategy, humour will be strategic if it is organized narratively such as conversation, question – answer dialog or even a narrative. (3) Target will deal with the object of humour, it does not always need to ridicule them (4) Situation, humour should stand in certain situation (5) Logical mechanism, to meet laughter rationalities of each participants need to play a role. (6) Script opposition, as it plays with logic and concept of opposition needs to be activated in understanding the jokes.

2.2 Turn-taking

Turn taking is a concept of human communication (Levinson, 2016). It explains how a communication could be done by giving a turn to the others in responding previous utterances. This response significantly contributes to a form of communication. Conversation analysis (CA) mentions not only turn taking but also word selection that will empower how communication works (Schegloff, 2002)

2.3 Implicature theory

Grice (1975) states that utterances within a conversation are often spoken beyond what is said by the narratives. It indicates that there is another meaning that could be assumed and predicted based on its context. This implicature theory is the base of this study as related into pragmatics elements in a public speech discourse. That is assumed to construct the discourse.

2.4 Previous Studies

The study of Barack Obama's speech has been discussed previously in various discussions. Ye (2010) analysed Barack Obama's victory speech using an analysis of interpersonal metafunction. It assesses that the positive declarative clauses help to convey positive information to the audiences, more than that the use of pronoun *we* or *you* will create intimate dialogic statement. This research dived into Swiss German sign language interaction. Kharismawan (2017) analysed filler in Barack Obama's speech, this study managed to prove that filler has its functions as related to some types of it. Groeber and Berger (2013) examined that human's interaction could be analysed on holds. Duration of holds in human interaction indicates speakers' understanding then appeals to analysis of

turn *taking* in a conversation. Mondada, (2019) analysed that silence and hand gesture contributed to form an illocution in each participant's mind of trading activity. Multimodality takes an essential contribution toward a successful semantic comprehension between speakers in a conversation as nonverbal communication. It extends the study of turn taking in CA. Previous studies show that human interaction is engaged to nonverbal signs that could significantly construct a well – established conversation. They also show that Obama's speech has some strategy in communicating its aim. As humorous utterances used to evaluate and criticize are rarely to be discussed, thus this study takes the hook.

3. Research Method

This study explains Obama's speech using conversation analysis (CA) by Schegloff (2002). Obama's speech with humour is a form of critics and evaluation conveyed in conversational way that later will be explained further. CA will help to analyse how Obama as the speaker interacts with the audiences then it influences the conversational framework. This study is qualitative research (Creswell, 2014) which defines research that focus on characters and pattern explanation of group or individual in social phenomenon. Data source of this research is Obama's speech at White House Correspondents Association Dinner in 2016. Then, it is transcribed by Jefferson transcription system (2020). The data are gathered from the transcriptions of critical evaluative humorous utterances along with audiences' responses to see the *turn – taking* phenomenon in this state speech (Obama, Barack Husein, 2016). Research is then continued to analyse the pragmatics meaning of utterances to see the structures of the humour and how the delivery is impacted to a conversational framework in public speaking discourse.

SYMBOL	DESCRIPTION
(.)	A micropause - a pause of no significant length.
(0.7)	A timed pause - long enough to indicate a time.
[ ]	Square brackets show where speech overlaps.
> <	Arrows showing that the pace of speech has quickened.
< >	Arrows showing that the pace of the speech has slowed down.
( )	Unclear section.
(( ))	An entry requiring comment but without a symbol to explain it.
Underlining	Denotes a raise in volume or emphasis.
↑	Rise in intonation
↓	Drop in intonation
→	Entered by the analyst to show a sentence of particular interest. Not usually added by the transcriber.

CAPITALS	Louder or shouted words.
(h)	Laughter in the conversation/speech.
=	Will be at the end of one sentence and the start of the next. It indicates that there was no pause between them.
: : :	Colons - indicate a stretched sound.

Table 1. Symbol of transcription in Jefferson Transcription System (2020)

4. Results and Discussions

As communication could be done both verbal and non-verbal, every gesture that is shown in a communication process will send a signal to form a communication itself. Public speaking is often known as one-sided communication since no verbal communication from the audiences is shown as a response like most conversation. Yet, this study sees different point of view. A public speaking is a conversational process that does not always require verbal response. Thus, nonverbal responses such as applauses or laughter are becoming the sign of audiences' agreement or acceptances of the meaning conveyed in speaker's utterances. This research discusses further about (1) form of critical – evaluative humour (2) register of utterances to see the power of each party (3) *turn -taking* analysis in framing a conversational discourse.

4.1 Register Analysis

According to Halliday and Hasan (in Lukin, et al., 2011), in an interactive conversation, the success of meaning delivery from speaker to the receiver could be seen by register analysis. There are three scopes of elaboration in analysing a discourse register, they are field, tenor, and mode.

4.1.1 Field

This speech is delivered in a state event which has an aim to appreciate the works of white house correspondent for the past year. This speech is all about evaluating, criticizing, and appreciating their works along with other respective figures. As it is a state speech, this discourse is delivered in an official state event where most participants know each other as they have same the background or bump to each other in daily work. They share the same value and store the same knowledge.

1. *President Obama: It is an honour to be here at my last -- and perhaps ↑the last -- White House Correspondents' Dinner.*
2. *Audiences: ((Audiences laughed & gave applause)) You all look great (2.5) > The end of the Republic has never looked better! <*

Transcript 1.1.

Based on the transcript above, it seems that this state event is an arena of Obama's farewell speech for his past period. This is reflected from adverb of place *here* as it refers to the event, and then followed by an adverbial phrase, *at my last,* which indicates the speakers last moment. Then it is continued by stating a sarcasm *and perhaps ↑the last -- White House Correspondents' Dinner*. It is conveyed in a raising tone to emphasize verbal humour delivered. The meaning is caught well, judging from the response of the audiences.

They share the same understanding of sarcasm mentioned by the speaker. Assuming that the next leader will not appreciate the works of correspondent as he is, sounds humorous to the audiences.

4.1.2 Tenor

It is aimed to analyse the relation of the speaker and audiences. Each of participant has their own bargaining position as attendee of the event. However, Obama as the speaker is assigned to deliver a welcoming remark for all. The relation could be found as style of language being analysed.

3. *President Obama: Eight years ago, I was a young man, full of idealism and vigor (1.0) and £look at me now£. I am gray and grizzled > just counting down the days 'til my death panel<*
4. *Audiences: ((Audiences laugh))*

<div align="center">Transcript 1.2.</div>

Obama puts off his honorific terms by saying informal metaphor such as *gray, grizzled to* deprecate himself. More than that, he continues his deprecating joke by explaining what those term mean, *> just counting down the days 'til my death panel<.* This utterance shows that he is aged by the time he rules the country. This diction narrates informal message toward audiences, which respond it by laughter. A humor is confirmed. Obama places himself as an object of humor then this language style, even though all audiences know that he has the most bargaining position in that field. This contradictory phenomenon indicates the relation of the speaker and audiences is made to be horizontal rather than vertical.

4.1.3 Mode

An analysis of mode should be started by seeing type of the discourse. This discourse is planned as it is arranged to be delivered in special occasion such as a state event. The discourse is public speaking with all the humor that is arranged to point out the works of correspondents as well as public figure. The construction of the discourse happens to be critical, evaluative yet appreciative, but it is also aimed to be delivered semi formally, thus the scaffolding of the discourse should be maintained. This discourse is started by the humor lines then brings the evaluative meaning within. This discourse is spoken – planned, then the tone is playing a role to convey the meaning of jokes as a sign.

5. *President Obama: I do apologize. I know I was a little late tonight. I was running on CPT (3.0) which stands for, Jokes That White People Should Not Make. ((president laugh lightly then smile)*
6. *Audiences: ((Audiences laughed & gave applause))*
7. *President Obama: £It's£ a tip for you, Jeff [Mason].*
8. *Mason: £Got it£*

<div align="center">Transcript 1.3.</div>

The transcript above shows a slight clue that the jokes are planned and scripted as the speaker says *It's tip for you, Jeff [Mason],* the nickname is mentioned to lessen the formality of the speech and indicates that credit of humor goes to Jeff or Mason as the last name.

Analysis of register shows that semantically this discourse is delivered to be less formal and slightly breaks the protocol of a state event. However, it seems legal to be done as the aim of the event is celebrating the hard works and doing a year recap of the performance. The analysis of field, tenor, and mode proves that the discourse is successfully conveyed; the purposes of the discourse meet the theme of the event. More than that, the relation of speaker and audiences is made to be less formal. It is also well-planned as it hits the background of participants that unites the understanding of verbal humorous utterances.

4.2 Critical - Evaluative Humor

Humor is a strategy of speaker to lessen formality of utterances. Speaker has an aim to appreciate, criticize or even evaluate the works of related parties. Thus, humour was implemented to be the strategy of speaker to deliver the meaning in less formal way. Transcript 1.3 shows that a critical statement that was mentioned by the speaker was a joke yet criticize current phenomenon about racism.

9. *President Obama: I do apologize. I know I was a little late tonight. I was running on CPT (3.0) which stands for, Jokes That White People Should Not Make. ((president laughed lightly then smile)*

CPT is known is a geotechnical test that stands for Cone Penetration Test (Geothech Data, 2013). The speaker mentions that he is late since he joins this test. However, he explains more that CPT that he mentions is colored people time or phenomenon that currently exists in society as a form of racism. This term is used to portray that African – American people are used to be late and not being on time. It is explained in the next utterances saying *which stands for, Jokes That White People Should Not Make.* This statement is trying to point out the controversial joke that delivered by Hillary and Bill De Blasio. This utterance is set in the beginning of speech and has an intention to be a joke. CP time or colored people time will be a joke if it is mentioned by colored people but would be a racist statement, if it is mentioned by white people. The speaker uses polysemous abbreviation to exceed participants' expectation and create a critical joke that tries to criticize most common racist term among society. This is a confirmed joke, as it is seen from the response of the audiences.

10. *Audiences: ((Audiences laughed & gave applause)).*

Logical mechanism of this narrative meets the audiences' laughter and mean to be a humor (Attardo, 2004). Dictions and situation are set by the polysemous abbreviation and semi-formal state event that is attended by the participants that share similar background and knowledge or understanding. Critical evaluative humor happens to be conveyed in this type of circumstances. The speaker depreciates himself to criticize negative stereotype among societies, later known as self – deprecating joke. This type of joke could be one of strategy in communicating an evaluation of an object. It could also be seen that critical evaluative humor is constructed by layers or known as compound sentences.

4.3 Turn – Taking Analysis

This discourse happens to be a conversational as the discourse involves interaction and communicative language to be conveyed. Conversation could happen

verbally or non-verbally. This research will focus on how nonverbal gesture could legitimate the meaning of pragmatic utterances as well as significant element to construct the discourse.

Laughter is a sign of humor acceptance, either it is made or naturally conveyed; laughter, smile, applause, or other nonverbal gesture could indicate that the receiver understands the utterances as a joke. Obama, as the speaker of the speech, uses humorous statements to point out some phenomenon to evaluate, criticize or appreciate works of correspondents. Uniquely, it is found that nonverbal gestures shown by the audiences is a legitimacy of meaning delivered.

11. *President Obama: So, time passes. In just six short months, I will be officially a <u>lame duck</u>, which means Congress <u>now</u>, will flat-out reject my authority.*
12. *Audiences: ((Audiences laughed dan gave applause))*
13. *President Obama: And ↑ Republican leaders won't take my phone calls. And this is going to take some getting used to, it's really going to (1.0) it's a curve ball¿((Obama smiled))*
14. *Audiences: ((Audiences laughed))*
15. *President Obama: I don't know what to do with it. ((President Obama smiled))*

Transcript 2.1.

Obama uses self – depreciating joke as he criticizes how a senator behaves to non-bargaining positioned person. The speaker uses a metaphor of lame duck with stress tone on it. It portrays the situation of Obama as former president that will criticize many things yet could not reach senators' attention, thus he will voice up his idea with noise such as lame duck. This pragmatical meaning delivered in metaphor catches audiences' attention and understood as a joke by activating the logical mechanism of real lame duck and applyhing them to a figure such as Obama. The legitimacy of meaning is conveyed by next clauses, *Congress <u>now</u>, will flat-out reject my authority.* This rejection will not happen if he is not a lame duck. It is seen that the laughter comes after the lines then it makes the speaker stop and let the response fill the room. It is a significant contribution to construct the discourse or reach the goal of discourse, criticizing related parties. Line 10 is linked to line 9 as a union of a humor concepts. This thematical joke continues to line 11 that explains what rejection means; *Republican leaders won't take my phone calls,* with raising tone. More than that honesty is mentioned as how the speaker feels in the next utterances, *it's a curve ball¿ ((Obama smiled)).*

The speaker remains silent and let the audiences responded by laughter in line 12. Line 12 is linked to line 11 still related to line 9 and 10. This engaged line between one another reflects turn taking of this discourse. That even if it is only a laughter or applause, it considerably determines how speaker will continue the thematical jokes or verbal humor. It is seen from the continuing joke in line 13 as seeing the response from line 12 and related utterance, *I don't know what to do with it.* Objective pronoun *it* refers to the curved ball feeling. Interconnected lines, nonverbal response that determines the continuity of thematical joke are evidence of turn taking happened in this type of discourse. Laughter and applause are embodiment of the audiences' understanding of delivered verbal humor. This embodiment is a matter as it is a critical and evaluative humor that has unique purposes to be delivered.

5. Conclusion
The study shows that it is required to have laughter or smile to confirm that the joke

has been delivered successfully. This nonverbal gesture is essential element of this type of discourse. Laughter brings pragmatical meaning to legitimate the humor. It is an embodiment of confirmation in continuing the speech. Thus, it is also a sign of turn taking that manages to happen in this conversational discourse. This finding strengthens simple turn taking concept by Sacks, et.al. (2014). Most public speaking is maintained to be one sided and less interactive. However, Obama as the speaker aims to have more interactional engagement without having question to audiences that requires audiences' direct answers but using joke or humorous verbal utterances to keep audiences engaged.

Common ground is needed to understand the jokes. The register analysis shows that the participants share similar knowledge and background which help in absorbing the jokes well. Thematical humor is needed to create a critical evaluative humor. It is a good strategy of communication to appreciate and evaluate an object such as works or phenomenon with less tension. It somehow brings more understanding to the urgency of the critics or evaluation in different way.

Organization of the discourse is supposed to be planned and arranged in order to seize certain purposes in speech delivery. The well – maintained discourse will lead to successful construction of communication. Diction, situation, and style of delivery are influential to establish good constructions of the discourse.

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"HELLO, I'M A NATIVE SPEAKER":
NONNATIVE TUTORS' PERSPECTIVES ON NATIVE-SPEAKERISM IDEOLOGY

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Abstract

Native-speakerism is an ideology in foreign language teaching that believes that Native English Speaking Teachers (NESTs) have better competencies than Nonnative English Speaking Teachers (NNESTs). There are marked differences between NESTs and NNESTs in private classroom learning; for instance, the hourly fees of NESTs are much higher than NNESTs regardless of the long language teaching career. More importantly, there is hardly any research on Native-speakerism ideology from the perspective of nonnative English private tutors. This research, therefore, is conducted to give a broader conception of how NNESTs perceive the native-speakerism ideology in a private class context and contribute to the relatively unexplored area of language teaching. The data of this qualitative study were obtained through a small-scale interview with nonnative English private tutors. Results show that private learning, based on the informants' standpoints, is more oriented to making speakers able to use language skills to communicate fluently than to understand the target language culture, which NNESTs may not fully comprehend. The identity as a NEST and NNEST insignificantly affects tutors' linguistic and teaching competence. However, it significantly creates a massive gap in the teaching costs despite most NESTs' lack of classroom management skills and communication effectiveness to explain teaching materials due to language barriers.

Keywords: *Native-speakerism; teacher stereotype; English tutor; private course*

1. Introduction

Technological advancement has resulted in consequential reforms in English Language Teaching landscape (Agudo, et al., 2015; Zhou & Wei, 2018). Nowadays, the number of English learners and speakers has been escalating drastically with easy access to the internet, mainly due to autonomous learning and information dissemination. English learners who have a high level of learning autonomy can use technology to achieve high language proficiency on their own (Al-Dosakee & Ozdamli, 2021; Cruaud, 2017), such as by watching Youtube videos and doing free online worksheets. Meanwhile, students who need a study companion can search for English tutors worldwide without constraints in space and time, for countless digital language learning platforms facilitate communications at a

distance (Ekmekçi, 2015). In consequence, the number of non-native speakers of English has surpassed the number of native speakers of English (Wang & Fang, 2020).

Along with that, English has now been regarded as universal, liberal, secular, and international. English as a Lingua Franca starts transitioning and legitimating all users of English with differences, for instance, in dialects, accents, and nationalities, as the native standard is less likely to enjoy international and intercultural communication (Fang, 2018). Native-speakerism ideology, however, is deeply entrenched in most ELT contexts that any deviation from native use is considered to be language errors and unprofessional teaching. Consequently, nonnative English speakers are socially considered incapable of presenting the authentic English culture and social conditions that underlie the proper use of the language (Silalahi, 2019). This issue adversely impacts nonnative English teachers in that they struggle with the negative stigma of being unconfident, inactive, and uncritical (Birney et al., 2020; Russo et al., 2017), then gives a significant difference in rates between native and nonnative English teachers.

These stigmas cause the so-called "native-speakerism" to arise as an ideology that English native speakers are the best teachers because they represent the western culture and grow with the student's target language (Hwang & Yim, 2019; Silalahi, 2020, 2021, 2019). Being a teacher, however, is not only limited to teaching culture and language but also teaching methodologies and the effectiveness of communication. This expertise is certainly not shared by everyone, including native speakers. A language enthusiast, a NEST himself, also suggests that "expertise" rather than nativeness should be an essential criterion for effective teaching (Gibreel, 2018). The prevalence of this ideology has been the rationale that unifies the NNESTs' criticism and concern about their English teaching capacities using social media. On the other hand, research showed a contradictory result that in terms of pronunciation that 'nativeness' was considered more important to indicate whether a teacher could perform effective teaching quality (Walkinshaw & Duong, 2012).

The title 'Hello, I'm a native" is quoted from the Tutoroo web (*Indonesian Tutors in Jakarta*, 2022), which provides information about 73 private English tutors for students across borders. In the tutor's identity section, a brief description of the private classes offered is attached, for example, 'Private Tutor in Jakarta,' 'Learn English with Private Courses.' However, a relatively high occurrence rate only sides with tutors with such description: 'Improve your English with a Native Tutor.' Here, the tutors claimed themselves to be NESTs though they are not in expectation to boost the confidence of their prospective students as well as the hourly fees. Several tutors write down their identities as native speakers, followed by their teaching experiences. Therefore, the research aims to figure out the private tutors' perspectives on the importance of native-speakerism to their job.

To the best of our knowledge, there has been a very small number of research discussing the native-speakerism ideology involving nonnative English private tutors as the participants in the research field. Previous research on the ideology of native-speakerism is oriented towards the existence of the ideology of native-speakerism in an educational institution. Analysis oriented toward students' perceptions of NEST and NNEST is one of the most frequently conducted research topics (Adara, 2019; Silalahi, 2019). This research aims at describing the forms of linguistic imperialism that are cognitively embedded in students' minds or even language teaching institutions. Other research shows that the ideology of native-speakerism is closely related to the belief that native speakers have advantages in terms of cultural understanding and language fluency. Therefore, the materials used in learning need to use materials that are published internationally (Harsanti & Manara, 2021).

Other research bridges teacher identity in L2 with pronunciation learning (Alghazo & Zidan, 2019). This research is different from previous research because the object that is the focus of research is not a formal linguistic institution or organization but a non-formal institution established individually. In addition, this study also looks at how an ideology can be commodified to strengthen the marketing and promotional dimension. The researchers, therefore, intend to fill the gap by bringing up the following research question "How do nonnative English speaking teachers (NNESTs) perceive native-speakerism ideology in the private teaching contexts?"

2. Literature Review
2.1 World Englishes

The development of information technology strengthens the position of English as an international language, especially in the non-native speaking of English contexts (Pun, 2013). English has a significant role in global communication as a lingua franca that is not only used by native speakers but also by non-native speakers (Silalahi, 2020, 2019). This condition allows the emergence of various variants of English that develop along with the acculturation of English with other cultures and languages. It also emphasizes the contradiction of monocentric and pluricentric ideas in English, which has implications for the emergence of the terms (standard) English and (world) Englishes (Harsanti & Manara, 2021; Kachru, 2019; Kubota, 2015; Silalahi, 2021).

This contradiction is seen in determining the best learning model and whether variations in English have standards. Several experts argue that English should be taught according to English standards and follow the assessment model. The existence of variations of English will only weaken the English language itself (Harsanti & Manara, 2021). Meanwhile, as a lingua franca, English is declared to be multi-interpretations and functions (Al-Mutairi, 2019) English is not only owned by native English speakers (America, England, and Australia) but is also used by other speakers as a first, second, and third language. The English variation is then called Nonnative English Varieties, New Englishes, or World Englishes (Al-Mutairi, 2019). The spread of English impacts the emergence of several variations of the English language, thereby replacing the traditional view of language as a bound, unified, and fixed system with a more pluralist understanding of language as diverse, fluid, and multifaceted (Kubota, 2015). Furthermore, World Englishes are also considered a general idea of the English language worldwide, associated with English teaching (Marlina, 2017). It raises controversy because learning does not necessarily have to be carried out in native norms, and not all teachers are adequate.

World Englishes represent pluralism originating from western identity into several variations (Africa, Asia, or other language communities) because it can also be seen as cultural reincarnation (Kachru, 2019). Even though it is delivered differently and in different contexts, everyone owns English. He also developed a concentric to illustrate the expansion of language in the world in three circles, as Figure 1 shows: i) the inner circle or a country whose dominant language and language are English (i.e. England, America, Britain), ii) the outer circle of countries whose second language is English (i.e. Philippines, India), iii) the expanding circle of countries that position English as a foreign language (i.e. China, Indonesia, Iran).
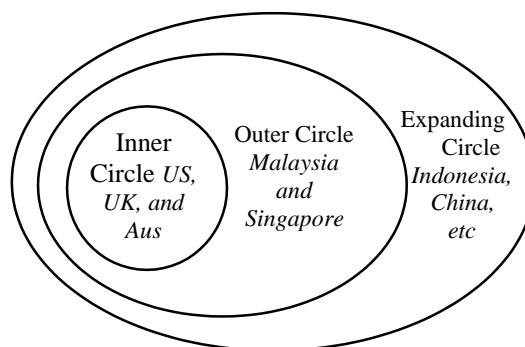
Figure 1. Kachru's Three Concentric Circles

2.1 Native-speakerism

The dichotomy of native-speakers and non-native speakers encourages a debate about the quality of foreign language learning (Harsanti & Manara, 2021; Silalahi, 2020, 2019, 2021). In the end, it leads to the emergence of the term native-speakerism. It reflects the ideology of learning English, which believes that the ideal English language learning is carried out by native speakers or Native English Speaking Teachers (NESTs) (Harsanti & Manara, 2021; Holliday, 2018; Silalahi, 2020, 2019, 2021) because they can present an English-speaking West culture.

Native-speakerism reflects a form of inequality in English Language Teaching (Silalahi, 2019). The view of the superiority of NESTs over NNESTs, especially in the context of language teaching, reflects the imperialism behind the ideology of native-speakerism (Silalahi, 2019). NESTs' meaning as the ideal English teachers is wrong because cultural knowledge cannot be the only parameter to measure teacher quality (Harsanti & Manara, 2021). On the other hand, this has implications for the belief that Non-Native English Speaking Teachers (NNESTs) do not have better cultural skills and understanding than NESTs (Harsanti & Manara, 2021; Silalahi, 2019).

The ideology of native-speakerism extends based on cultural orientation, not just linguistics (Liu, 2021). It encourages the emergence of negative stigma and cultural stereotypes against non-native speakers and NNESTs (Holliday, 2014, 2018; Silalahi, 2019). In the context of learning, for example, NESTs are often associated with positive labels, such as 'active,' 'confident,' and 'critical.' In contrast, negative labels, such as 'passive,' 'undemocratic', and 'uncritical' are attached to NNESTs (Aslan & Thompson, 2017). Native-speakerism is oriented toward the implementation of learning English and the materials used in the learning process (Liu, 2021). Belief in the quality of learning materials published internationally, and doubts about materials made in the outer and expanding circles also indicate negative labelling of the quality and ability of NNESTs. This discrimination is also seen in work where course institutions with financial capabilities prioritize NESTs and instructors from the Outer Circle compared to teachers from expanding circles (Al-Mutairi, 2019; Silalahi, 2020, 2019, 2021)

3. Research Method

This research was conducted in a qualitative framework. Aiming to find out the perception of English tutors on the phenomenon of native-speakerism, small-scale interviews were conducted with 8 informants who are English tutors in Jakarta and surrounding areas branding themselves as NNESTs.

Tutor's Initials	Education	Experience	Sex	Background Information
SL	BA in English Education	16 Years	Male	Private tutor in Serang dan Cilegon, ESP Teacher
IR	BA in English Studies	5 Years	Female	Private tutor in Kelapa Gading
AL	BA in English Education	8 Years	Female	Private tutor in Bintaro
SH	BA in English Education	2 Years	Female	Private tutor in Bekasi
VN	BA in English Education	5 Years	Female	Private tutor in Kelapa Gading
TN	BA in English Education	3 Years	Male	Private tutor in Ancol
MT	BA in English Education	4 Years	Female	Private tutor in Serpong

Table 1. Informants' Demographic Information

Informants are non-native English-speaking tutors who hold private English classes in Jakarta and surrounding areas with at least two years of teaching experience. Due to the pandemic, interviews were conducted online through Zoom and Google Meet. All information from the interview was recorded and transcribed. Two days before the interview, the researchers distributed Terms of Reference (TOR) to all informants to facilitate them to further understand the research objectives. The interview itself was directed to answer the following questions:

1. What do you think about native-speakerism in Indonesia?
   a. Do you agree that learning English in your private courses should be delivered in a native context?
   b. Does anyone agree that the materials used in private courses must only be internationally published materials?
   c. What do you think about the materials made by Native English teachers?
2. What is your perception of native tutors?
   a. Are native tutors better than Indonesian tutors? Why?
   b. Are native tutors methodologically and technically better at teaching English for private classes?
3. What is your perception of the English native context? Do private class students have to learn English in a native context?
   a. Can English private classes be taught using the local context?

Question 1 aims to find out the tutors' perceptions of the native-speakerism phenomenon in Indonesia. Perceptions of native-speakerism can be seen from how informants view native context learning and the materials used in private classes. Question 2 shows the informants' views on the quality of NESTs. Question 3 aims to provide an overview of the use of the natural-cultural context of learning in private classes. The researchers also raised initial questions which were asked at the beginning of the interview to enrich the analysis and

provide clear background information of informants. The informant answered the questions based on his/her experiences as private tutors. The questions are as follows:

1. Why did you decide to become a private English tutor?
2. Have you ever taught English at a language institute?
3. How long have you been working as a private English tutor?
4. What is your educational background?
5. How many English private students have you taught so far? What are their proficiency levels?

4. Results and Discussion

The ideology of native-speakerism can be seen in how society labels native English tutors have higher qualifications than non-native tutors. The native speaker status may promote the personal brand of private tutors. Students are willing to pay them more than local tutors or those who do not write themselves as native speakers. The phenomenon of 'prioritizing native speakers' in the context of teaching has long existed in applied linguistic studies. It departs from the stereotype that teaching English is better delivered in its native context or English Speaking West (Holliday, 2018). This is often also associated with the emergence of various variations of English 'Englishes' (Al-Mutairi, 2019; Kachru, 2019). Many people think that teaching English should be delivered according to Standard English or the standard used by countries that use English as their native language. It can be concluded that English is no longer seen as a communication process but also as a medium of promotion. Even in the context of private learning, tutors can increase the selling value or hourly fees by showing off their native identity.

Taking private classes is generally done by students who have sufficient financial ability. The *Tutoroo* webpage (*https://www.tutoroo.co/*) shows that the hourly cost for private classes ranges from Rp100.000 to Rp300.000. The varied costs are determined by each tutor based on his/her qualifications put in the description. It shows that the cost of tutors showing off identity as natives or speakers from the outer circle (such as the Philippines) is higher than that of local (Indonesian) tutors and those who do not write themselves as English native speakers.

The interview started with the question "Why did you decide to become a private English tutor?" Most of the informants stated that it is a financially promising and flexible job as it is not limited to working a specified number of hours in a service week and administrative provisions. Despite the fact that the English language has been seen as a defacto standard medium of communication all over the world (Mappiasse & Sihes, 2014), the need for teaching English in Indonesia is still high considering that English is a foreign language for most Indonesians and the level of Indonesians' English proficiency is categorized as low. According to a survey on English Proficiency Index, Indonesia ranks 80 among 112 countries around the globe (*EF English Proficiency Test*, 2022).

Excerpt 1
Today, English is very important. Everyone should be able to speak English. English is open again only for people who want to live abroad or want to further study. In the office itself, employees are required to be able to communicate fluently in English to support their work […] Every month, I always get one student who decides to take private courses because of work demands. Even the office sometimes pays for the course fees for its employees because most Indonesians are still not very fluent in English, so

it is difficult for them to communicate with clients whose first language is
English. (IR – 18/12/2021)

According to a tutor, the urgency to master English is very high in this country. One of the skills that must be possessed by employees is speaking English. In several job interviews, applicants are required to present or introduce themselves in English. Not to mention when one has to communicate with clients who do not speak English. In the context of work, an employee is at least required to be an active English speaker that will greatly facilitate the firm's performance in business conversation, negotiation, corresponding, and presentation. These foreign language competencies must be possessed by employees to support their professional performance too.

Excerpt 2
Usually, employees ask for intensive tutor programs to support their work
and even the company can finance the course fees for its employees.
Usually, they ask to join special programs, such as conversations,
negotiation, correspondence, and presentations. (AL – 19/12/2021)

When the researchers asked all the informants what skills were prioritized for the needs of employees, all respondents agreed that conversation and presentation were the pivotal skills they need to support their careers. Meanwhile, for private classes, children decide to take private classes because of parental involvement in their children's education with a belief that learning in classes with a large number of students still has some drawbacks, so additional classes outside school hours are also necessary. Aside from that, many parents still doubt the quality of English teachers in Indonesia. Though a child's decision to take intensive course classes is frequently influenced by parents, their reasons for taking a private course varied when the tutor asked them. For example, an English private tutor, SL, stated that the children's decision to take English courses was because they wanted to be with their friends.

Excerpt 3
Almost all of my students took private classes because their parents told
them to. Parents often worry that students will not be able to follow the
class lessons or that the teacher is incompetent. […] if I ask the children
who are taking private lessons with me, their answers are unique. Some
decided to take private lessons because their friends were also taking
courses or even becoming Harry Potter. (SL – 19/12/2021)

To fully understand the phenomenon of native-speakerism in a private teaching context, the researchers also asked about the necessity of delivering learning materials with native cultural contexts. In private courses, learning does not have to focus on understanding the native culture but on being able to communicate using English. Informants agreed that in a private class understanding the context of native culture should not be a major concern. However, the stigma that exists in society is that NESTs have better abilities than NNESTs. This does not become a real basis for private class students to follow intensive English programs. Knowledge of English can be incorporated into learning, however, is not the focus of learning because being fluent in English is not only shown from cultural knowledge and understanding.

Excerpt 4

The private course student does not need to learn English culture. What for? They also basically study because they can't speak English. All they need are English basic skills: writing, reading, listening and speaking. The point is already able to understand terms in English. [...] The problem is that Indonesians always feel that English teachers are better than Indonesian teachers. But this is not the main reason for them to take intensive courses with native speakers because the fees for native tutors are usually much more expensive than local tutors. (SH– 18/12/2021)

One of the obstacles faced by English tutors is that the material published in Indonesia is considered unstandardized. In this case, the nationally or locally published materials are judged by the quality of the writing or teaching materials used. This is the reason why all informants feel more confident and better about using books with international standards. The use of foreign publications is preferential. After all, it has detailed and appropriate information to use for learning English because it was made through an in-depth research process making it suitable for every proficiency level and age.

Excerpt 5

Honestly, at first, I used materials published in Indonesia. However, when I apply it in class it seems that a lot of the material is wrong. Wrong grammar, wrong writing, and the material does not seem to take into account the student's competency level [...] Not to mention the practice section. The exercises seem contrived and offline considering the level of competence of the students. (TN– 18/12/2021)

Excerpt 6

I think Indonesian books are very bad. I always use books published by Cambridge because the material that Cambridge makes is tailored to the abilities of its students. Even Cambridge provides appropriate standards for each of its books according to the Cambridge English Placement Test (CEPT). I always ask my private students to take CEPT. Through CEPT, I will be able to determine the level of competence and the appropriate material to be used according to the level. (SL-19/12/2021)

What do you think about the quality of native tutors? The quality of tutors is not only assessed on the teacher's linguistic ability but also to make students actively involved in the classroom. Native teachers often experience problems related to this. Especially in terms of giving instructions in the classroom. NESTs often have problems with students because not all students can understand the instructions given, meanwhile, their tutors can only provide instructions and explanations in foreign languages. This is common in private classes for children. NNESTs themselves can bridge this communication problem by providing explanations and examples in Indonesian (first language).

Excerpt 7

The quality of English is not only judged by his/her ability to speak English like a native speaker, but also by his ability to manage the class. This is one of the problems that native teachers often face when teaching English to non-native speakers. Some of my students who have been taught by native

speakers are often confused in understanding the material taught by their native teachers. They do not understand the instructions given by the teacher and the teacher himself cannot explain in detail the material being taught. […] usually, this is not the case with non-native tutors. Non-native teachers can usually facilitate communication problems in the classroom by using Indonesian or through examples that are easily understood by students. (MT-19/12/2021)

From the respondents' standpoint, learning English should be directed to be able to communicate well and minimize the possibility of miscommunication. Learning English, therefore, should have no limits. Respondents felt that learning should not mainly focus on contextual understanding of English. To meet English competency standards, learning can be carried out in various contexts, as long as it can help students understand the learning material and improve their ability in English even using local context.

English In Indonesia is still regarded as a foreign language thereby increasing the urgency for learning English as nowadays it significantly influences one's professional career. Silalahi (2020, 2019) states that English abilities give positive impacts on various aspects of life, such as economics, politics, and education. English skills are oriented to conversation, negotiation, correspondence, and presentation in work. Even to join a company, job interviews are often conducted in English. Parents usually decide to take private classes for children for this reason. Most parents enroll their children in an intensive tutor program to cover the lack of learning in formal institutions which accommodate relatively a large number of students. Hence, it is certain that there is no strong reason for a child to take a formal intensive course.

Interviews with private tutors show clearly that the ideology of native-speakerism is developing in Indonesian society (Silalahi, 2019, 2021). Most Indonesians still believe in the stereotype that native speakers should deliver the teaching language of English in their native context. However, tutors argue that private classes are more focused on language skills if it is associated with intensive courses. Meanwhile, knowing contextual knowledge of English is important but not a priority in the learning process. Moreover, the quality of English is not only viewed from his/her ability to speak English like a native speaker, but also by the classroom management ability. The problem is that most Indonesians hold a social stigma that NESTs are better than Indonesian teachers in almost aspects of teaching because of the higher fees native tutors offer. This fee gap results in an impression that they have a higher level of professionalism than NNESTs do.

This phenomenon has a consequence for NNESTs that they need to claim themselves to be English native speakers when promoting themselves on the *Tutoroo* website (*Indonesian Tutors in Jakarta*, 2022). This is done with the expectation of getting more students and higher income. It shows the comparison between online tutors who enclose information about their nativeness statuses and who do not for a promotional and pricing strategy to stimulate demands. Tutors enclosing the native identity set higher hourly prices than tutors who are not. Most prospective students, in tutors' assumptions, are holding the stigma of NNEST, and therefore would be more convinced by the tutors' English ability and teaching and would willingly pay them higher. Only a few tutors with native statuses set a lower price than tutors without native statuses. The lowest price of the online tutor on the *Tutoroo* webpage (*Indonesian Tutors in Jakarta*, 2022) is IDR 75000/hour and IDR 150000/hour for tutors with NEST identity.

Despite all the merits of having private courses with NESTs, some students who have been taught by native speakers often find it difficult to understand the given material as the teacher himself cannot explain it in detail. This is not the case with non-native tutors. NNESTs can usually facilitate communication problems in the classroom by using the students' native language, such as Indonesian, or through examples that are easily understood by Indonesian students, particularly those whose proficiency levels are low to intermediate. This statement is the antithesis of the negative stigma of NNEST and proves that NNEST can facilitate English learning better and more effectively than NESTs do in some ways.

However, the reflection of native-speakerism is seen in the material used by the tutors (Liu, 2021). The tutors argue that the teaching materials produced by Indonesian teachers are of poor quality compared to standard materials published from countries in the inner circle country (Al-Mutairi, 2019; Kachru, 2019) because they are made through an in-depth research process and are made with full consideration of the level of education and learning levels. This study shows that the teacher's identity does not entirely determine English teaching quality. The quality of teaching is seen in the ability of teachers to manage the class and encourage students to learn in the classroom actively. Education should make students understand how to communicate in English without focusing too much on the socio-cultural aspects.

5. Conclusion

This article shows that the phenomenon of native-speakerism is a stereotype that grows and develops in Indonesian society. It ultimately affects the perspective of students and parents on the quality of local teachers and materials made by Indonesians. It naturally happens because native speakers actively use English to have better language competence than speakers of the language. In private teaching, the ideology of native-speakerism does not develop because learning is directed at increasing linguistic competence, not cultural understanding. Private learning is more oriented to making speakers able to use language skills to communicate fluently with native speakers or with other English speakers. This article does not deny the importance of teaching native culture, but it does not need to focus on learning.

This research still has shortcomings, especially those related to the informants involved in the interview. Development can be done by increasing the number of students involved in research. The use of mixed-method research in the next research will provide an in-depth description of the private course students' perceptions of the ideology of native-speakerism. On the other hand, data collection can also be done directly without using online media to know in-depth students' views on the phenomenon of native-speakerism.

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COLLABORATIVE GAMING APPROACH IN ONLINE LEARNING TO IMPROVE STUDENTS' ENGAGEMENT

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Abstract

Due to the COVID-19 pandemic, students in Indonesia were required to study from home for about the past two years. It affected learning activities that made students less engaged. This research offers the Online Collaborative Gaming Approach model to improve students' engagement and participation in English learning. Inviting 58 students as research participants, the researchers reported the implementation of the Collaborative Gaming Approach and evaluation based on students' perspectives. This study employed Classroom Action Research utilizing students' scores, questionnaires and interviews, to measure the criteria of success. The result of the study showed that the average score in the quiz game activity inceased after the implementation of the quiz game (from 74,1 to 88,64). The result of the questionnaires also stated that 94.83% (55) students agreed that quiz game activities gave positive perceptions on the affective aspect, 91.38% (53) students agreed that quiz game activities gave positive perceptions on the social aspect, and 94.83% (55) students agreed that quiz game activities gave positive perceptions on the cognitive aspect. The result of the data showed that the collaborative gaming approach gives a positive impact on students. It implies that the practice of the collaborative gaming approach can increase the students' engagement.

1. Introduction

For the past 2 years, the world has been battling the COVID-19 pandemic. At the end of March 2020, the Indonesian government issued a policy for Indonesians to work from home. Through the official website, the Ministry of Education, Culture, Research, and Technology issued regulation Number 4 of 2020 concerning the Implementation of Education in the Coronavirus Disease (Covid-19) Emergency Period. One of the contents of the regulation is to discuss the implementation of learning that is carried out online (Kemdikbud, 2020). Adaptation is something that must be done by all teachers and students. Until this research was conducted, the learning process was still carried out online.

Teaching English for senior high schoolers in online context serve a problematic challenge. Atmojo & Nugroho (in Nur & Zahra, 2020) mentioned that some of the problems faced during online English learning are that students have low motivation in reading and learning new vocabulary, some students do not complete the assigned tasks, and students are less active in responding to google classroom. Another problem was also mentioned as the impact of online learning by Yuzulia (2021). Additionally, students finding it difficult to

concentrate and often feeling dizzy, students also have difficulty pursuing the learning process because of the many tasks that must be done, and some technical issues that occur such as poor internet connections.

This current research addresses the challenges faced by the researchers in teaching English for vocational schools. Based on the researchers' preliminary observation, the students of the vocational schools are less engaged with English learning especially in online setting. Despite the technical challenges, the students are mostly uninterested in synchronous session and they do not show active participation in online synchronous session. To reassure the researchers' assumption on the low engagement of the students in online learning, an initial interview has been carried out. Based on the interview, there are some prominent findings that are essential to solve the class problem, those problems are (1) Lack of connection between the students and their peers, the students and the teacher and the students with the learning materials and (2) Students are having less self confidence to participate because they worry about judgement on their English skills. Based on the interview, the teacher found out that the pandemic has created distance between the students and their learning environtment, this condition led to their low engagement in the learning process. Therefore, the researchers as the team teaching of the class should plan a teaching and learning strategies that promoto the students' engagement to improve their connection to their learning environment.

The previous researches have proven that collaborative gaming approaches are successfully increased students engagement in learning process as well as improve their learning achievement. Sung & Hwang (2013) reported the effectiveness of developing a collaborative game-based learning environment. The study showed that the proposed approach succeeded in improving students' learning attitudes, motivation, and achievement. Another study was conducted by Liang et al. (2021) reporting the effect of applying MCCG and CCG on individual contributions to collaborative learning. The research boldly claims that better collaborative learning outcomes and important competencies such as problem-solving and critical thinking can be achieved through the application of a game-based collaboration approach. In addition, a quasi-experiment was carried out by Wang et al. (2018) to determine the effect of a two-stage concept mapping-based collaborative gaming approach. The results of this study revealed that the proposed approach significantly reduced students' English learning anxiety and improved students' confidence and knowledge that consequently promoting their learning achievements. Based on aforementioned researches, the collaborative gaming approach is considered potential to address the problems and challenges facing the researchers to engage the students in English learning in the online context. This research reports the implementation of collaborative gaming approach in vocational school of Putra Indonesia Malang class XI odd semester for the academic year 2021/2022. The task procedures, students score improvement and students' perception on the collaborative gaming approach are presented and critically discussed to offer the alternative teaching strategies in online context.

2. Literature Review
2.1 Engagement

Engagement, which is also known as attention, is a positive response given to the interlocutor (in this case: the teacher). A simple example of engagement is eye contact between teachers and students. Zepke & Leach (in Bender 2017) defines students' engagement as students' cognitive investment in, active participation with, and emotional

commitment to learning particular content. Engagement occurs when students are directly involved in the learning process. This statement is supported by Kuh who said that engagement is seen from the results of student involvement, the more student studies a subject, the more they master a subject, the more they do practice, and get feedback through participating and collaborating in learning activities (Meyer, 2014). Engagement is related to the quality of the learning environment (Brindley et al., 2009). With a quality-learning environment, students' engagement levels will increase along with their ability to interact and collaborate in learning. A sense of community will be formed from the engagement given.

Pallof & Pratt (in Meyer, 2014) elaborated the requirements for the formation of a sense of community, namely active interaction, collaborative learning, socially constructed meaning, sharing of resources, and expressions of support and encouragement. Whereas cognitive engagement is evidence or result of the ability to study hard and students learn to take responsibility for their learning process (Richardson and Newbie as cited in (Meyer, 2014)). Cognitive engagement is reflected by a deeper of understanding of students thinking and working on their learning topic (Kennedy, 2020). Engagement is an important component of online learning to help students succeed in the learning process and build a sense of community to produce cognitive engagement.

2.2 Collaborative Gaming Approach

Collaborative learning is a learning strategy by grouping students into several small groups. Collaborative learning strategies provide opportunities for students to develop their potential and become more active in working together in groups to achieve goals. According to Kumala (2017) collaborative learning occurs because of the results of student interaction during learning. They work together and create an understanding that cannot be done alone. However, Brindley et al. (2009) stated that collaborative learning environments share knowledge with learners to achieve learning goals through active participation, seeking information, or giving opinions to their peers. Resnick (in Laal & Ghodsi, 2012) stated that collaborative learning can help students to have interaction and produce in self-management. Students are taught to be ready to complete tasks and work together in their groups.

The development of technology helps to learn activities in pandemic situations so that learning activities can be carried out with various media, approaches, or strategies as needed. The gaming approach can be used. Hadfield (1990) defined a game as an activity with rules, a goal, and an element of fun. Gamification is the technique to apply a game concept to non-gaming contexts (Tanaka et al., 2016). Prensky (in Sung & Hwang, 2013) claimed that the combination of game elements in educational goals provides students with interactive learning opportunities.

A similar study was conducted by Fu et al. (2009). This study discussed how to use a combination of approaches between collaborative learning with competition between groups to gain a deeper understanding of the knowledge-creation process. Competition can be used to create challenges and stimulate improvement (Hwang, 2020). The result of this study pointed out that the competitive learning atmosphere can increase the level of student's analytical skills, while the collaborative learning atmosphere can produce a higher level of synthesis. Therefore, the collaborative gaming approach is an approach taken by incorporating game elements into collaborative learning activities to increase students' engagement, learning performance, and academic achievement.

Discussing the collaborative gaming approach, this research focuses on the implementation of quiz game activities using the spinning wheel, one of the features in the *wordwall* application. Teachers must be able to choose the right media in teaching and learning because the quality and effectiveness of the learning process can improve student learning outcomes (Hadi & Athallah, 2021). The quiz game activity was chosen because it was following the suggestion (Lilisuryani, 2018) that the activity should be able to increase students' engagement to speak and use their English. The implementation of the collaborative gaming approach aims: (1) to find out how to practice using the spinning wheel media in online English learning activities, and (2) to find out the effects of implementing the collaborative gaming approach in online English learning activities.

The results of this study are expected to be useful theoretically and practically. Theoretically, this research can contribute to future researchers who will require references or supporting data related to collaborative gaming approaches. Practically, this collaborative gaming approach can help schools implementing their mission to achieve their goals. Thus, this research can help students to reach their cognitive engagement. This study can be used as a reference for other researchers for the development of the collaborative gaming approach. Accordingly, the research question is How to increase students' engagement using the Collaborative Gaming Approach in online English learning?

3. Research Method

To address the research question, a collaborative gaming approach was applied in an online English learning activity with the design of Classroom Action Research. Classroom action research is a method to know what effective techniques or strategies in a classroom to improve student learning are (Widayanti, 2008). This research was conducted for 1 cycle that consists of 3 rounds of implementation. This research was conducted at vocational school of Putra Indonesia Malang class XI odd semester for the academic year 2021/2022. This research was conducted for 3 hours of lessons (90 minutes) a week. There are 3 classes that are the target of the implementation of this research consisted of 18 students, 19 students, and 21 students. In conducting this research, the researchers followed Kurt Lewin model. This model is the basis of various other action research models (Widayanti, 2008). Kurt Lewin's model consists of 4 stages: planning, implementing, observing, and reflecting.
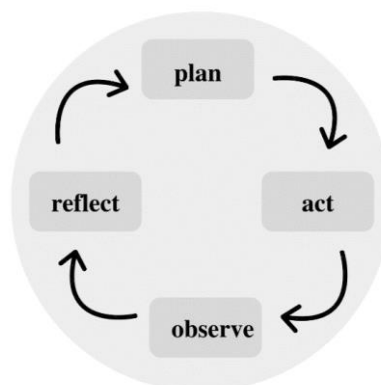

Figure 1. Kurt Lewin Model

The first stage is planning. At this stage, the researcher tries to formulate the right strategy or approach to overcome the problem at hand. In this study, the students learned opinions and thoughts. In this topic, students learn about how to ask and give opinions, generic structures, and kinds of expressions commonly used in conversations. During the

research, all learning activities were carried out synchronously using *Google Classroom* and continued with *Google Meetings*. The second stage is implementing. The researchers provide learning activities in the form of quiz games. Quiz games are learning activities that are chosen to be applied in the collaborative gaming approach. Quiz games are conducted using learning media in the form of a spinning wheel, one of the features available in *wordwall*. The third stage is observating. Observations were made by researchers during the quiz game activity. The researcher writes down the events in the field notes. Field notes can be used to support the findings. The fourth stage is reflecting. Researchers reflect on the proposed approach. At this stage, the researcher also collected data from the questionnaire. In addition, the researcher also conducted unstructured interviews with several students regarding the quiz game activities that had been carried out.

Criteria of Success

There are 2 criteria of success to measure the success of the implementation. The first criterion is the score before and after the implementation of the quiz game and the second is the survey and interview data on students' perception toward the implementation of the quiz game.

Instruments, Data Collection and Data Analysis

The primary data of this research are the result of students score before and after the implementation of the quiz game activity. The data were collected through a quiz. Before the quiz game implemented, the students worked the quiz individually and they worked it collaboratively when this research was implemented. The second data is the result of a survey that measure students' perception on their engagement during the implementation of quiz game. The questionare was adopted from Buelow et al. (2018) . Unstructured interviews were also conducted to find out opinions, thoughts, or feedback before and after the collaborative gaming approach was applied. In total, 5 students are selected with random sampling technique. A descriptive statistic was implemented to see the trends of the students' perception.

4. Results and Discussion
4.1 The Implementation of the Collaborative Gaming Approach

This research implemented the collaborative graming approach in form of a quiz game. It is an activity to answer random questions on the spinning wheel. Quiz games are conducted in groups consisting of 3. The division of group members is carried out by students. Having a competitive atmosphere, each group has the goal of getting as many scores as possible. There are 30 questions with different scores depending on the level of difficulty of the questions.

Figure 2. The examples of questions on spinning wheel

Each group got 1 chance to answer the questions they get or they have to do a mission for each round. The quiz game is done for 3 rounds. The implementation of the quiz game is guided by the teacher and is carried out using the sharing screen feature on *Google Meetings*. The score obtained will be written directly on the scoreboard so that all students can find out the provisional score.

Before starting the quiz game, the teacher explains the rules of the quiz game as follow:
a) Each group gets a turn to spin the spinning wheel
b) Each group must answer the question they got
c) Each question has a different score according to the difficulty level of the questions
d) If the group doesn't succeed in answering the question, the question can be answered by another group. The score moves to the group that successfully answered the question. It is called an extra score.
e) Each group only has a chance to get an extra score for each round

Groups that cannot answer the question in their turn are allowed to answer one other question if other groups cannot answer their question. There will be an extra round if time is sufficient (groups with low scores will be allowed to answer first).

4.2 Students' Score

The following are student scores before the collaborative gaming approach was applied and student scores from the quiz game implementation.

Class	Group	Conventional Test	Quiz Game
XI-X	1	90	90.5
	2	66.6	86.25
	3	78.3	90
	4	63.3	92.75
	5	78.3	92.75
	6	76.6	94.3
XI-Y	1	75	90.5
	2	35	83.6
	3	76.6	91.75
	4	83.3	91.5
	5	53.3	90.83
	6	93.3	97.75
	7	51.6	81
XI-Z	1	93.3	95.3
	2	90	90.25
	3	83.3	88.75
	4	90	92.75
	5	66.6	70.25
	6	66.6	68.75
	7	83.3	93.75
Average		74.71	88.64

Table 1 Students' score

The table above shows that students' scores have increased during the quiz game compared to other learning activities. The score of each group is based on the score of each

question with a different level of difficulty. Students get difficult questions with high scores or easy questions with lower scores.
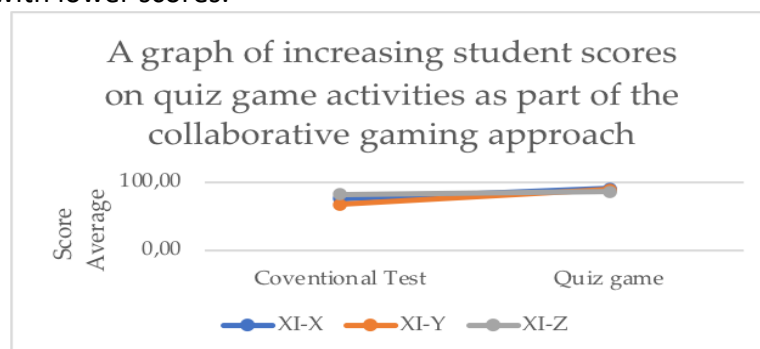
Figure 3 Students' perception towards quiz game activity as part
of collaborative gaming approach

From the graph as displayed in figure 3 above, we can see that the highest increase in class average occurred in class XI-Y of 22.69. The increase in the second-highest increase in class average occurred in class XI-X of 15.24. The lowest increase in class average occurred in class XI-Z of 3.82.

4.3 Qestionnaire Result

Table 2 showed most of the students agreed that quiz game activities as part of the collaborative gaming approach had a positive impact on their abilities in the affective aspect. Affective abilities include critical thinking skills, active participation, and enjoying the teaching and learning. Statement number 5 is an uncoverable statement. From statement number 5, it was obtained data that more than 60% of students agreed that quiz game activities were better than other activities.

No	Statements	4	3	2	1
Affective aspect					
1	Quiz game helps me to be more Critical and Active in the Online class	51.72%	43.10%	5.17%	0.00%
2	I enjoyed participating in the synchronous quiz game activity of this course	48.28%	48.28%	1.72%	1.72%
3	I would enjoy participating in such an activity again	50.00%	43.1%	6.89%	0.00%
4	The quiz game activity provided less anxiety and a more relaxed environment than classroom discussion	36.21%	55.17%	5.17%	3.44%
5	I would have liked this course better without the quiz game	12.07%	27.59%	34.48%	25.86%
6	I felt my classmates were interested in answering the questions	29.31%	56.90%	12.07%	1.72%
7	I was interested in responding my classmates' questions	34.48%	46.55%	18.97%	0.00%

Table 2 The result of students' perception towards the affective aspect

No	Statements	4	3	2	1
Social aspect (Sense of Community)					
8	I experienced a sense of community with the other students in my group	41.38%	50.00%	8.62%	0.00%
9	I felt I was able to help out classmates who were experiencing problems during the course	36.21%	46.55%	15.52%	1.72%
10	I would like the course instructor to participate more in the activity	32.76%	55.17%	12.07%	0.00%
11	I got help with my problem(s) via the quiz game activity (my friends help me to solve my problem during the course)	36.21%	50.00%	10.34%	3.44%
12	Being representative of the group to answer the question made me more engaged to the quiz game activity	50.00%	39.66%	10.34%	0.00%
13	I enjoyed to be representative of the group	43.10%	44.82%	10.34%	1.72%
14	I enjoyed to be appointed to represented by my friend in the quiz game activity	36.21%	48.28%	15.52%	0.00%

Table 3. The result of students' perspective towards social aspect (sense of community)

Table 3 revealed that most of the research participants revealed that quiz game activities as part of the collaborative gaming approach helped them interact with other students to increase bonding between students. Participants gain valuable experience because they can help each other to answer questions or complete assignments. In addition, participants also enjoyed being group representatives in quiz game activities.

No	Statements	4	3	2	1
Cognitive aspect					
15	I learned things in the quiz game activity that I would not have figured out on my own	44.83%	48.28%	6.89%	0.00%
16	The quiz game activity gave me the opportunity to answer questions I would not have figured out on my own	36.21%	55.17%	8.62%	0.00%
17	The process of talking/writing through topics in the quiz game activity helped me to understand the topics better	43.10%	50.00%	5.17%	1.72%
18	Exchanging with other students in the quiz game activity helped me look at topics from perspectives I would not have considered on my own	39.66%	46.55%	13.79%	0.00%

19	I participated more in the quiz game than I normally would in a whole class session or other activity technique	29.31%	55.17%	12.07%	3.44%

Table 4. The result of students' perspective towards the affective aspect

Table 4 showed most of the students agree that the quiz game activities that were part of the collaborative gaming approach helped them in the cognitive aspect. Students learn and try new things that they have not done. The learning process in quiz game activities is more effective because students can understand topics better. With this, students' cognitive engagement also gets better.

Figure 4. Students' perception towards quiz game activity as part of collaborative gaming approach

The figure 4 above is the result of students' perceptions of the questionnaire that has been processed by the author according to research needs. From the figure above, it can be concluded that the quiz game activity as part of the collaborative gaming approach can be well received by students. Quiz game activity has increased students' engagement and learning performance in terms of affective, social, and cognitive aspects.

4.3 Interview Result
As mentioned above, the researcher interviewed 3 students after the quiz game was implemented. One student from each class was randomly selected to be the interviewee.
Researcher: What do you think about quiz game activity?
 Interviewee 1: "Quiz game is very fun and feels competitive"
 Interviewee 2: "I think quiz games make studying easier."
 Interviewee 3: "Quiz games make the classroom atmosphere lively."
Researcher: What challenges did you face during the quiz game activity?
 Interviewee 1: "I get nervous when my group is about to answer questions."
 Interviewee 2: "There is no. I enjoyed it."
 Interviewee 3: "One of the obstacles I faced was a bad internet connection, other than that there were no significant obstacles."
Researcher: Can you tell me if there was any particular strategy your group used?
 Interviewee 1: "My group has its chat group so we can have quick discussions to answer questions."

Interviewee 2: "Previously we had been self-taught on the topic, so when it was our turn to answer, we could answer questions with confidence."

Interviewee 3: "We divided the tasks for who had to answer because there were 3 rounds, we took turns answering them. If one member of the group does not succeed in answering, the other members will help."

From the interview results, the researcher can conclude that the quiz game activities can increase students' active participation, make the class atmosphere fun for learning, and improve students' critical thinking skills. In addition, the researcher saw that the student's sense of responsibility increased. This can be seen from the students' efforts in answering the questions they get. In addition, quiz games can increase collaboration between students. As stated by Zubaidah in Nurhajati (2021), collaboration is defined as the ability of students to work in teams and share roles according to their respective tasks to achieve goals. Students unite to complete their missions and help each other as members of a group. This is in accordance with the researcher's field notes that the online class atmosphere in English subjects during the quiz game was different from before the quiz game was held. Some students who have low concentration on learning activities are more active and confident to answer questions in quiz game activities. Most of the students smiled, laughed, and really enjoyed the quiz game activities.

The purpose of this research is to increase the students' engagement in online class through the implementation of the collaborative gaming approach that also consequently increases their score in collaborative work. The participants had never met from class X in offline learning because of the pandemic situation. Because they had never met before, students lacked interaction and bonding so that it disrupted the atmosphere of learning activities.

The use of the collaborative gaming approach gives positive benefits during teaching and learning for students of vocational high school in Malang. The implementation of the quiz game went smoothly. This will not happen if students do not have attention for learning activities. This proves that the proposed approach can stimulate student motivation in participating in learning activities. This statement is supported by Dixit et al. (2018) that the gaming approach can increase students' interest and attention in the class. The students can enjoy the learning process. The learning process becomes more interesting, the material is easier to understand, and interactions between students are more frequent. The students become more creative in composing dialogues and solving problems or assignments, be brave to speak, and are more communicative with their friends. This is supported by a statement from Yuzulia (2021) which reveals that some students are more comfortable expressing their opinions and actively speaking English during online learning.

Collaborative gaming approach helps students to deal with problems that occur. This is in accordance with previous research. (Yang et al., 2018) states that according to Young and Wang game approach can help learners overcome their speaking anxiety. Their research claims that the game approach results in learners' better performance. (Dixit et al., 2018) showed positive results regarding the implementation of the gaming approach for EFL learners. Their research proves that the gaming approach is effective in improving students' English learning performance, students' interest in class, problem-solving ability, create meaningful sentences, and willingness to actively communicate in English. Another study was conducted by Pattanpichet (2011). The study mentioned that the more often they work

together; the students become more familiar, thereby reducing anxiety at the same time. By working in a team, social skills are also getting better and useful in the future.

However, integrating the use of the collaborative gaming approach using the spinning wheel into teaching and learning is not easy for some people, both teachers and students. Because the implementation of the quiz game activity is led by the teacher, mastery of the media is a must. Some teachers may still be unfamiliar with the features in *Wordwall*. The proper use of media training needs to be carried out by teachers.

In addition, although the majority had a positive perception of the quiz game activity as part of the collaborative gaming approach, some students did not agree with it. Referring to the results of the questionnaire, some students have a negative perception of the collaborative gaming approach. This is due to differences in learning styles and the character of each individual. Some students still feel unfamiliar with collaborative gaming approach activities and consider conventional learning more helpful for them to understand the material than learning in groups.

The use of the collaborative gaming approach can be considered successful. Success means that the collaborative gaming approach can increase students' engagement and have an impact on increasing student scores. Some students who scored below the standard before applying the collaborative gaming approach showed satisfaction with group performance and increased their scores. This is in accordance with the results of previous studies. As stated by Hamman et al in (Heflin et al., 2017), overall students are more satisfied with the results of their work in small groups compared to satisfaction in full-class.

5. Conclusion

The online learning due to pandemic covid 19 has invited challenges as well as the creativity of the educators to facilitate the students to reach their optimum learning experience. One of the many factors that contribute to the success of the students learning is their engagement toward their learning environment including their peers, their teachers and also the learning materials. This research has reported that the collaborative gaming approach has positive benefits for students to improving their engagement and learning performance, increasing learning motivation and cooperation, reducing speaking anxiety so that they are more confident and actively participate in class activities as seen from the enthusiasm of students and a very competitive class atmosphere. To maximize the proposed approach, it is suggested for English teachers to pay more attention to the learning style and character of each student. The teachers can develop more innovative and communicative activities to encourage students to be more courageous and confident in learning. Further research can be done by investigating each student's character first to obtain more detailed research results.

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WORD ORDER IN ANGKOLA LANGUAGE:
A STUDY OF SYNTACTIC TYPOLOGY

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Abstract

This study aims to discover what and how the typology of *Angkola* Language (AL) is in word order as well as to determine its grammatical alliance. The application of qualitative methods was carried out descriptively to this study, it means that the data analyzed and the results are in the form of a phenomenon description. The stages in this research are data collection, data analysis, and presentation of data analysis results/conclusions. The conclusion of this study is the word order, namely: (1) declarative sentences in AL are in the pattern of: a) Verb + Subject + Object for intransitive; b) Verb + Object + Subject for transitive; (2) The negation sentences have 2 patterns: a) Negation + Subject + Verb + Object; b) Subject + Negation + Verb + Object; (3) Interrogative sentences have 3 patterns: a) Subject + Verb + Object; b) Verb + Subject + Object; and c) Passive-Verb + Subject + Object; and (4) Imperative sentences have 2 patterns: a) Verb + Object (subject disappears); and b) Verb + Subject + Object (similar to a declarative sentence). In AL, the argument Agent (A) behaves the same as the argument Subject (S) and is different from the argument Patient (P); therefore, this language pattern is classified as an accusative type. It is expected that there will be a syntactic typology researches in AL which examine the syntactic typology comprehensively as an effort to preserve and maintain local/ethnic languages.

1. Introduction

Typology can be defined as types, division, classification, model, and concept of a language. Language, in which it is a formed system to convey meanings in communication (Khairah & Ridwan, 2014), has its own type of structure, and language studies can be carried out on any language structure, by considering the most dominant characteristics of that language, and this is what is called a typological study. Language typology is generally intended to classify languages through structural behavior based on the language peculiarities. The typology of languages in the world is different one another. Typology, however, can be carried out in any language structure, by considering the dominant characters of the language (Siminto, 2013).

There are about 6,500 languages all over the world, from ethnic/local languages to national languages of a country. In the study of typology, the languages in the world can be grouped according to the basic order of subjects, objects, and verbs. Mallinson and Black

(1981) (in Basaria, 2018) state that a typology or word order typology concludes that there are six sentence patterns, and only Latin and Russian language which have all 6 patterns below (Basaria, 2018):

1) SOV, for example: Farmer tree cuts down (Turkish language);
2) SVO, for example: Farmer cuts down tree (Indonesian language);
3) VSO, for example: Cuts down farmer tree (Welsh language);
4) VOS, for example: Cuts down tree farmer (Malagasy language);
5) OVS, for example: Tree cuts down farmer (Hixkaryana language); and
6) OSV, for example: Tree farmer cuts down (Apurina language)

Relating on languages, Indonesia is a country which has many ethnic languages and it is rich in literature as well. Languages and literature are the nation's wealth, and its wealth on the one hand is a pride; on the other hand, a problem, especially when we are thinking about how to protect, explore the benefits, and maintain its diversity (Sugiyono, 2013a). According to the Basic Data on Language and Literature of Indonesian Ministry of Education and Culture, Indonesia has around 718 local languages and Indonesian language itself is the official national language. Despite being understood and spoken by more than 90% of Indonesian people, Indonesian language is not the mother tongue for most speakers. Most Indonesian people use one of the 718 languages stated above as their mother tongue language or first language. Within the scope of Indonesia, the mother tongue is identified with the local language (Hutapea, 2020).

The local language as the mother tongue plays an important role in daily life of Indonesian people. Its sustainability is also very important to be maintained. This is because it has become a mandate from the 1945 Constitution of the Republic of Indonesia, in article 32 paragraph 2 states, "The state respects and maintains local languages as national cultural treasures". Various efforts and attempts have been done by Indonesian government through the Ministry of National Education to maintain local languages as a wealth of Indonesia in order that they exist and are preserved. Indonesian people are also expected to maintain and preserve their respective local languages.

The ways to maintain and preserve local languages are to put them into lessons at school, to translate local language into Indonesian language as national language, and to make some local language competitions, such as storytelling, speech, singing, and other culture exhibitions. But somehow, the results of Indonesian translations into local languages do not match to the natural structure of the target language (local language). The teenagers and young people who have the Indonesian language as the first language will communicate in local languages as the translation process from national to local languages. This happens since speakers do not understand the typology of the local language which were much uttered by some children in Angkola language. These errors can occur in the phonology, morphology, syntax, semantics, and even in pragmatic of the local language itself.

This research discusses Angkola local language in terms of its syntactic typology. Angkola language (later called AL) becomes the lingua franca for people of several districts in North Sumatra, such as; South Tapanuli, Padangsidimpuan City, Padanglawas, and North Padanglawas. An effort to revitalize regional languages is needed through education for children to maintain and preserve the authenticity of the local language from an early age. One of the efforts is through teaching in formal schools such as elementary/basic schools by learning how to use local languages (Nasution, 2021).

From the description above, it can be concluded that there is great expectation that local languages will be preserved by those concerning, Indonesian Government and the community. This is also in line with the mandate of the 1945 Constitution of the Republic of Indonesia in article 32 paragraph 2. On the other hand, there is a local language phenomenon that occurs, especially in AL when the written translation and spoken language often appear in the pattern of 'S + P + O'. This is seen and heard by the writers when listening to the sentences spoken by children who use Indonesian Language and local language in the Padangsidimpuan city area. The sentences spoken are Indonesian language translations, for example:

(1) 'Aku   pergi   ke   sekolah'
    'Au   kehe   tu   sikola'
    1Sg   go   Prep   school

If we refer to some previous research on the Batak Toba language and Karonese language which had been done, AL also probably uses the same syntactic pattern because AL is cognate with the Batak Toba or Karonese language. And sentence 1 above can be stated as a direct translation from Indonesian language. This is also seen by writers in a research article data which was published in reputed journal with an example sentence:

(2) 'Mereka   meninggalkan   aku   karena   terlambat'
    'Alai   maninggalkon   au   arana   tarlambat'
    3Plu   leave   1Sg   Conj   late

Sentence 2 above is translated from Indonesian language literally without considering whether the typology of the target language is similar or not to the source language. These phenomena are also seen in books, newspapers, and some articles when Indonesian language is translated to AL or vice versa. Therefore, research needs to be done in order to provide an explanation of what the natural syntactic typology of AL is, and this research can be used as a scientific reference when AL is used by speakers or those who study it.

The types of syntactic typology that are commonly discussed are: typology based on word order (SOV, SVO, VSO, VOS, OVS, OSV), typology based on mode (declarative, interrogative, imperative), typology based on clause (single sentence, compound sentence), typology based on active-passive sentences, or zero construction as proposed by Jufrizal, 2018 in his research (Jufrizal, 2018). Due to the wide scope and language of the syntactic typology, the writers in this study only focus on typology based on word order (SOV, SVO, VSO, VOS, OVS, OSV) and this study aims to see what and how AL typology is its order (word order) and determine their grammatical alliances.

2. Literature Review

Linguistic Typology is a linguistic study trying to classify languages based on the properties of the language itself (Rizki & Pujiati, 2017). The study of linguistic typology in the early period was famous as word order typology conducted by Greenberg (1966). This study examined the grammatical features and characteristics of languages all over the world, and grouped them according to certain parameters, which is known in the world of linguistics as the study of linguistic typology (Comrie, 1989). The purpose of the language typology is to determine the cross-language patterns and the relationship between these patterns. Thus, the methodologies and results of typological research are basically compatible with any

grammatical theory (Jufrizal, 2018). Eventually, language typology is generally intended to classify languages through structural behavior based on the peculiarities of the language (Umiyati, 2015).

Some of studies in language typology have been carried out, such as a study on Indonesian Language: A Study of Syntactic Typology by Artawa in 1998 and research entitled Balinese Language: A Study of Syntactic Typology which concluded that the Balinese language exhibits syntactic ergative behavior (Artawa, 1998). Research on Coordinating Sentences of Indonesian Language: An Approach to Syntactic Typology by Mulyadi which concludes that coordinating sentences of Indonesian language are formed by four types, namely (1) intransitive-intransitive, (2) intransitive-transitive, (3) transitive-intransitive, and (4) transitive-transitive. Typologically, the behavior of syntactic arguments in coordinating sentences is "split" (Mulyadi, 2007). In the study and exploration of syntax, as well as in semantics, and grammatical pragmatics is to characterize the nature of syntactic structures, which include clause structures, adpositional phrases, and noun phrases. Then clause structure consists of *nucleus* and *core* named by core layer, while supported layer called *periphery* (Van Valin Jr, 2005); (Anwar, 2019). Therefore, the study of syntactic typology generally characterizes the syntactic structure of the language as well as its grammatical alliance.

According to *Fundamental Principle of Placement (*FPP) theory, the main syntactic construction consists of V and O, meanwhile S is ignored in many languages since S is not the subject at all for the language (Song, 2018). If the Agent argument (A) behaves the same as the Subject argument (S) and it is different from the Patient argument (P), then the language is classified as an accusative type. But if the Subject (S) is treated the same as the Patient (P), and a different treatment is given to the Agent (A), then this language is classified as an accusative type. The basic understanding of the grammatical alliance is a system or tendency of grammatical alliances within or between clauses in one language typologically; whether the alliance is Subject = Agent, S ≠ P (Accusative Syntax), or S = P, S ≠ A (Syntactic Ergative), (Dixon & Dixon, 1994); (Jufrizal, 2018). Therefore, this study will also determine the grammatical alliance of AL.

Research on local languages has ever been conducted by Jufrizal about Minang language. He concluded that the standard variety or written variety of the Minang language is more likely to have a syntactically accusative typology. On the other hand, the ordinary pattern, less formal communication, or spoken variety of the Minang language tends to have an ergative typology (Jufrizal, 2018). From the classification of word order, the study entitled Typology of Karo by Ernawati Br Surbakti concluded that the "Syntactic Typology of Karonese Language" which was studied based on the classification of the dominant word order appearance was the VSO/PSO type because Karonese Language is generally a passive sentence with Predicate at the beginning of the sentence and the Subject is a noun (Surbakti, 2012). Other local language research is Batak Toba language by Sarma Panggabean, and she concluded that the basic order of Verb is in the front position, but it is followed by Subject. Batak Toba language has one common pattern namely V-O-S. Verb construction precedes the Object and Subject, consequently, the acceptance of the predicate position is in the beginning of utterances (clause/sentence) (Panggabean, 2013). Another study related to ordering was conducted by Purwanto Siwi on the typology of word order commonly used in clauses in the Siladang language (Mandailing Natal Regency, North Sumatra Province) is S-V-O and this is similar to Indonesian Language. In special circumstances (and certain sentence constructions, for example topical constructions), it can

be O-S-V (Siwi, 2018). Siwi's research is in line with the results of I Wayan Budiarta's research on basic clauses/sentences order of Kemak language based on the structure of declarative sentences, interrogative sentences, imperative sentences, and negative sentences is SVO (Budiarta, 2013).

3. Research Method

This research uses data analysis method by descriptive qualitative. Qualitative research is a procedure that produces descriptive data in the form of written and spoken data in a language. In this study, the application of qualitative methods was carried out descriptively, it means that the analyzed data and the results of the analysis are in the form of a description of the phenomenon, but it is not in the form of numbers. Descriptive research is research that describes current problem solving based on data (Narbuko & Achmadi, 2018).

Therefore, a descriptive study will present data, analyze, and interpret, and can be comparative and correlative as well. The three stages in this research are data collection, data analysis, and presentation of the results of data analysis/ giving conclusions (Miles, 2014). Due to phenomenon of language, this research has *phenomenographic* approach as well. This approach can be interpreted as a method to determine the understanding of each individual in understanding and conceptualizing which aims to identify qualitatively different ways (or variations in the way) people experience, conceptualize, perceive, and understand various phenomena (Stamouli & Huggard, 2007). Thus, this research needs data from respondents' answer obtained from G-Form.

In terms of data sources, there are three sources of data used in cross-language research, namely: 1) grammar books of the language; 2) data derived from examples used by other writers who are acknowledged to be correct; and 3) informants who are the native speakers of the language studied (Mallinson & Blake, 1981). Therefore, the data was collected from a data source i.e., AL native speaker. She is Mrs. Sy. (age 60 years) who domiciles in Padangsidimpuan city. Mrs. Sy. was chosen because the language she uses daily is AL, and she lives in an area where Indonesian language is minimally spoken in order that the translation to the AL can be more natural. Then this data becomes primary data because it is a source of data directly obtained by researchers. Primary data sources were obtained through interviews with research subjects and by direct observation or observation in the field (Sugiyono, 2013b). Primary data is data in the form of verbal or spoken words, gestures or behavior carried out by trusted subjects, in this case the research subjects (informants) relating to the variables studied (Arikunto, 2013).

The same sentence will be given then to several native and non-native speakers who use AL actively using the G-Form which then becomes secondary data. Methods of collecting secondary data can be done in various ways such as survey results. This secondary data is primary data that has been further processed and presented either by primary data collectors or by other parties, for example in the form of tables or diagrams (Umar, 2013). Secondary data consists of answers from 184 respondents (age under 20 years: 20.1%, 21-30 years: 14.0%, 31-40 years: 29.3%, over 40 years: 36.4%) in which 55.4% of respondents live in AL areas, and 44.6% live outside the AL area. This data was obtained from 9 – 16 March 2022. Moreover, the writers also use their intuitive data as a native speaker of AL.

The results of the translations will be analyzed to see the typology of AL in its word order when compared to the Indonesian language. The results of the data analysis will be

presented in the form of conclusions to answer what and how the AL typology is in its word order.

4. Results and Discussion

The sentences spoken by Mrs. Sy. in Angkola language were recorded and transcribed by the writers in order that they were used as primary data. Then the data is translated into Indonesian language with the pattern 'S + P', and then compiled into questions answered by the respondents in the form of G-Form and this data is then referred to as secondary data. The data collected makes it easier for the writers to analyze and draw conclusions. From the main data source, several simple declarative sentences were obtained, such as the following data:

(3) Kehe   hami   tu   Medan.
    Go-(V)   2Plu-(S)   Prep   Medan.

This sentence is formed V + S pattern for intransitive sentences which do not require an object, but the sentence pattern in Indonesian language is usually formed by S + V. The AL sequence is consistent with the predicate precedes the subject, such as data 4 in Indonesian language "When we were bathing in the river, I saw a snake in the bushes" to be:

(4) Hatiha   maridi   hami   di   batang aek,
    Conj   bath-(V)   3Plu-(S)   Prep   river,
    adong   ulok   huida   di   duhut-duhut i.
    there's-(V) snake-(S)   see   Prep   bushes.

From the respondents' translation, for data 3, the results of the translation with the V + S order were 62.5% and the S + V pattern was 37.5%. For data 4, the V + S pattern is 74.5% and the S + V pattern is 25.5%. Data 4 is a complex sentence and if it is translated with S + V pattern, it will sound weird to AL speakers themselves. However, if the sentence is formed with a transitive pattern that requires an object, it will look like the data below:

(5) Manonton   TV   hami.
    Watch-(V)   Obj   2Plu-(S).

(6) Manggoreng   gulaen   umak.
    Fried-(V)   fish (Obj)   mother-(S).

From the data 5 and 6 above, it shows that the word order of a transitive sentence is V + O + S and this form is a common and acceptable sentence in AL. For the negative sentence/form, the data obtained in sentences such as "He is not good at swimming." becomes;

(7) Inda malo ia   marlange.
    Neg   can   3Sg-(S)   swim-(V).

For this data, 82.1% answered that the word order of AL sentence is V + S, it means that predicate in AL normally and usually precedes the subject. The complex negation sentence such as "Three people came to our house, but we don't know who they are." results a combination of word order 'V + S and S + V' as follows;

(8) Ro   tolu halak   tu   bagas   nami,
    Come-(V)   three people-(S)   Pre   house   2Plu,

tai	inda		hami	tandai	ise	halai.
but	Neg		2Plu	know-(V)	who	3Plu.

From data 6, it is found that the V + S order is not generally accepted in all forms of AL sentences. Negative sentence can be formed with S + V or V + S. For data 7 "My mother was not vaccinated against Covid-19 because she had diabetes" is an example that the AL pattern uses a subject/predicate at the beginning of a sentence;

(9) Nadivaksin Covid-19 umakku
    Neg-vaccine-(V-Pas) Covid-19 mother-1Sg
    harana marpanyakit diabetes umak.
    Conj had diabetes-(N) mother-(S).

    Umak inda divaksin Covid-19
    Mother-(S) Neg-vaccine-(V-Pas) Covid-19
    harana umakku marpanyakit diabetes.
    Conj mother-1Sg had diabetes-(N).

For data 7, there are 50% of respondents' answers with a V + S pattern and 50% with a V + S pattern. The main reason is because there is an emphasis on negative sentences if the pattern is V + S, but if the S + V pattern is a declarative sentence or a common statement. AL speakers use the S + V and V + S patterns and both are commonly used without any specific differences. The use V + S pattern is frequently obtained from statements of primary data. But around 74.5% of respondents from G-Form use the S + V pattern for sentences as seen below;

(10) Jam piga manelepon boumu?
     Int call-(V) aunt-2Sg

(11) Jam piga boumu manelepon?
     Int aunt-2Sg call-(V)

Another pattern found in AL is during active interrogative sentences such as "Can you help me tonight?" and the phrase "When do you pay your debt?" formed into passive sentences as many as 75% of respondents answered with a V + S pattern as shown in the data below;

(12) Bisado itolong ho au borngin on?
     Int help-(V Pas) 2Plu 1Sg tonight

(13) Andigan do dibayari ho utangmi?
     Int Part pay-(V Pas) 2Plu debt-2Plu

Meanwhile, the imperative sentences in AL have a V + S pattern and they are similar to the word order of Indonesian language and English which use a verb at the beginning of sentence. On the other hand, the pattern of imperative sentences in AL can be seen in the following data 12 and 13:

(14) Buat jo laptop na diginjang meja i!
     Take-(V) Part laptop which Prep table that!

(15) Kehe   ho   sannari!
      Go-(V)   2Sg   now!

Respondents' answers to the sentence formation in data 12 are about 88.6% with a VO pattern and omitted subjects because they were spoken directly. And for data 13 there is 97.3% formed with the VSO pattern. For grammatical alliance in AL, subject and agent play the same role, it can be seen in the following data;

(16) Kehe **hami**   tu   Medan
      Verb **Subject**   Prep   Medan

(17) Manonton   TV   **hami**
      Verb   Patient   **Agent**

The grammatical alliance in AL is typologically patterned S = A and S ≠ P, and this is called the 'accusative'. This is because the Agent argument (A) behaves the same as the Subject argument (S) and is different from the Patient argument (P), so that this language pattern is classified as an 'accusative' type. Hence, the word order in AL as the results and discussion above is drawn in the table explanation below:

Sentence Types	Word order (findings)	Explanations
Declarative	V + S + O	For all intransitive sentence
	V + O + S	For all transitive sentence
Negative	Negation + S + V + O	Emphasizing for negative
	S + Negation + V + O	Common statement
Interrogative	Question Words + S + V + O	2 forms commonly used together
	Question Words + V + S + O	
	Question Words + V-Passive + S + O	Passive form used more frequently than active form
Imperative	V + O	Directly spoken and subject disappeared
	V + S + O	Similar to declarative sentence

Table 1. Word Order in Angkola Language

5. Conclusion

Based on the description of results and discussion above, the writers finally conclude that the word order in AL varies according to the types of sentences are as follows:

1. Declarative sentences in AL are patterned: Verb + Subject + Object in intransitive sentences and patterned: Verb + Object + Subject in transitive sentences.
2. The type of negative in AL has 2 patterns: 1) Negation + Subject + Verb + Object; 2) Subject + Negation + Verb + Object.
3. The type of interrogative sentence has 3 patterns: 1) Subject + Verb + Object; 2) Verb + Subject + Object; and 3) Passive Verb + Subject + Object.
4. The type of imperative sentence in AL has 2 patterns: 1) Verb + Object (subject disappeared); and 2) Verb + Subject + Object (similar to a declarative sentence).
5. In AL, the Agent argument (A) behaves the same as the Subject argument (S) but different from the Patient argument (P), therefore, this language pattern is classified as an 'accusative' type.

The writers expect that there will be a syntactic typology research in AL based on sentence mode, clause level, and the difference between active/passive sentences to see the AL syntactic typology comprehensively. This expectation is a manifestation of efforts to preserve and maintain local languages in order that they result the origin pattern in their grammatical rules. This expectation is in line with the mandate of the 1945 Constitution Article 32 paragraph 2 to preserve local languages in Indonesia.

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LOCAL WISDOM OF THE *PARSIDANGAN* STONE LEGEND AT HUTA SIALLAGAN SAMOSIR: A LITERARY TOURISM PERSPECTIVE

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Abstract

Local wisdom can be used as a medium for introducing culture to increase tourism. The purpose of this research is to describe about the transfer process of the legend of *Parsidangan* stone in Huta Siallagan, Samosir Regency in literary tourism perspective. The structure of the story then describes the local wisdom of the *Parsidangan* stone legend. Tourists' perceptions of the legend is very important to develop the potential of the locality, especially in tourism development. This qualitative research uses a descriptive inferential technique with a literary tourism perspective. Data were collected by observation and interview methods. The results show that there is a transfer of the *Parsidangan* stone legend from oral (spoken) to written (script) and animated films, which describe the structure of the story such as the theme of the *Parsidangan* stone folklore, namely the rocking chair as a meeting place and trial of King Siallagan. It is said that the Batak tribe has a tradition of keeping everything that will be done together, such as traditional parties, village parties, weddings, and funerals. The main character in this legend is King Siallagan. The background in this research is *parsidangan* stone, execution stone, fields, lakes. The plot in this legend is a mixed plot. The forms of local wisdom in the *Parsidangan* stone legend are hard work, justice, courtesy, commitment, discipline, and preservation.

Keywords: *Batak*; l*ocal wisdom; legend; tourism literature; Parsidangan stone*.

1. Introduction

Literary works contain the beauty, sense of pleasure, emotion and other feelings of the readers as a human bridge to serve the meaning of life. One of the literary works is prose in the form of folklore or legend. Legend is considered by society as something that really happened in the last period. One of the legends known to the public is the legend of the *Parsidangan* stone. The legend of the *Parsidangan* stone is known as the legend of the Huta Siallagan community, Samosir Regency, which was built during the first king of Siallagan. *Parsidangan* stone is a stone carved in the form of chairs lined around a stone table. *Parsidangan* stone is used to try crimes or violators of customary law.

The legend of the *Parsidangan* stone is a form of local wisdom because it is one or the original knowledge of a society that comes from the noble values of cultural traditions to regulate the order of people's lives (Sibarani, 2010). Several studies on the legend of the *parsidangan* stone have been carried out such as by Debora, et al. (2019); Syahfitri, et al.

(2021); and, Sinamo, et al. (2021). This study examines how the legend of the *Parsidangan* stone becomes a tourist attraction, how the sociology of *parsidangan* stone literature functions as a court for crime, and how the revitalization of *Parsidangan* materials is applied as a crime. In contrast to these studies, this research focuses on local wisdom of the legend of the *Parsidangan* stone in terms of literary tourism perspective. This is interesting because the legend of the *Parsidangan* stone has never been analyzed by studying the structure of the legend and the visiting tourists.

2. Literature Review

The rapid development of literature is related to various other aspects of science. In the context of interdisciplinary literature, Endaswara (2020) states that literary tourism is broad in scope, including tourism literature, literary exploration in tourist objects, literary-cultural tourism, tourism-based creative processes, and visiting creation-based tourism sites to understand the promotion of literary tourism as a creative industry. Based on the ideas of Hoppen, Brown, and Fyall (2014), literary tourism occurs when a very popular literary work tells an interesting place or event so that people are interested in the setting or event in the literary work. Simply put, tourism literature is the study of literary works that contain tourist objects or tourist attractions related to tourism. Endaswara (2020) reveals that the term literary tourism is simpler and there are three concepts of literary tourism, namely (1) literary works that contain things about tourism (travel), (2) literary exploration activities carried out in several tourist attractions, and (3) travel or a visit to a special place, for example, the tomb of a writer. Putra (2019) states that the naming of literary studies with this tourism approach is referred to as literary tourism or literary tourism, similar to the sociology of literature or literary anthropology.

The study of tourism literature has existed in Europe and America since the 19th century. The practice of literary tourism has taken place in Ireland. Ireland has become a tourist destination and is able to serve foreign tourists well. Infrastructure improvements have made cross-country travel easier. The experience of tourists in Ireland has been well documented, as Glenn Hooper does in his anthology *The Tourist's Gaze* (2001). This anthology presents illuminating snapshots of Ireland over two hundred years. It also provides insights into the varied perspectives of travelers. The presence of literary tourism has historically received attention. This is proved by the invention of the textual genre, the re-creation of the writer's house into a literary temple, and the emergence of literary museums.

According to Putra (2019: 162), literary tourism occurs when writers or their works are so popular and people are interested in visiting locations related to certain writers (such as their birthplace, house, and graves) or are interested in the things depicted in their works. According to Hoppen, et al. (2014), literary tourism has a number of dimensions as the definition. Tourists enjoy visiting birthplaces, burial sites, museums, literary trails, and other sites associated with authors or literary creations. William Wordsworth's cottage, Thomas Hardy's birthplace, and Shakespeare's tomb are all popular visitor destinations in the UK. Tourists also enjoy attractions with more generic literary associations such as Jamaica Inn on Bodmin Moor in Cornwall. Tourists enjoy literary birthplaces, literary burial sites, museums, literary trails, and other sites related to writers or literary creations. William Wordsworth's cottage, Thomas Hardy's birthplace, and Shakespeare's grave are popular tourist destinations in England. Tourists can also enjoy attractions with more general literary associations. A more comprehensive opinion from Bidaki and Hosseini (2014) states that the

destination in literary tourism is considered from the tourism product dimension. That is, the literary tourism destinations must produce the literary tourism product recognizing their own capacities. A tourism product is a combination of attractions, accessibilities, fundamental facilities and conveniences, hospitality services, and institutional and organizational elements. Bidaki and Hosseini's view in literary tourism considers the dimensions of tourism products. The purpose of literary tourism is the necessity to produce literary tourism products. Tourism products are a combination of attractions, accessibility, basic facilities and comforts, hospitality services, as well as institutional/organizational elements, tourism destination development strategies, tourist satisfaction, an increasing number of visits, foreign exchange tourism, community-based tourism, cultural heritage tourism, and sustainable tourism.

The approach to literary tourism according to Putra (2019: 163) is auxiliary science and theory from other fields of science; literary studies are richer than structural, formal, intrinsic, and aesthetic theories that focus on texts. New theories and approaches in literary studies provide a new perspective in literary analysis and show that literary works and literary studies are related to facts and other social discourses. Literature tourism has its own potential and attractiveness because literary tourism is a form of aesthetic exploration as an attractive tourist site. Some tourist destinations naming tourist areas are taken from the names of characters and background stories such as, Riana. The attractiveness of the floating market contained in the floating market literary works as a theme. In West Sumatra, the Siti Nurbaya Bridge, (Endriani, 2015) is taken from the novel by Marah Rusli, from 1922 about 1 km north of the bridge there is Siti Nurbaya's grave which has become a tourist attraction. Novel *Cintaku di Lembata* (2016) is an interesting novel to study its potential in promoting tourism on the Lembata Island, East Nusa Tenggara (NTT). In the novel, Sari tells of her journey in Lembata, one of the islands in NTT that is not yet known by many people, but has a wealth of nature, culture, beautiful and unique traditions. The novel *Laskar Pelangi* (2005) introduces Belitung's culture and tourism. The novel Eat Pray Love by Gilbert (2006) tells the story of his life in Italy, India, and Bali, which combines literature and tourism into something new and synergistic. The novel Eat Pray Love has translated into a feature film starring Julia Roberts as Gilbert. Hoppen, Brown, Fyall (2014) examine literature as a material for tourism promotion and branding and Yu and Xu (2016) write classical Chinese poetry as a tourist attraction.

In addition to novels, folklore as oral literature that is told through aesthetic principles that contain cultural and moral elements in a society need to be preserved. Endraswara (2011: 151) suggests that oral literature is still found in remote areas, usually purer because they are not familiar with the technology. The folklore of Putri Mandalika as a Lombok tourism brand is known as The Mandalika Resort. Nurhayati (2020) mentions that the legend of Pulo Kemaro is a transfer for the advancement of tourist attractions. Anogrekjekti (2019) also states that from legend to the Bayuwangi Ethno Carnival which tells the story of Sri Tanjung Sidopekso who is a legend of the origin of Banyuwangi, has undergone a metamorphosis from legend to become a product of the print industry in the form of storybooks, Banyuwangi folk song lyrics, traditional theater plays Janger, and BEC world-class fashion.

Legend is a folk tale in which it tells about a person or several figures who are associated with something or a character who is trusted and trusted in its existence or has existed in people's lives. One of the legends is *Parsidangan* stone in Huta Sialagan Samosir. The legend is local wisdom that needs to be preserved. Rahyono (2010: 7) describes that

local wisdom is human intelligence possessed by certain ethnic groups is obtained through community experience. Local wisdom is the result of certain communities through their experiences and is not necessarily experienced by other communities. These values will be very strongly attached to certain communities and these values have been through a long journey of time, throughout the existence of that society. Sibarani (2014: 180) states that, local wisdom is the original wisdom and knowledge of a society that comes from the noble values of cultural traditions to regulate the order of people's lives.

Putra (2019: 165) says that this tourism literary approach can at least cover four main topics, namely analysis of tourism themes or discourses in literary works, studies of literary activities related to tourism, studies of literary tourism to writers' homes or other places of literary value (literary places), and the transfer of literature as a tourism promotion. In the research that the researchers carried out, the aim was to transfer the *Parsidangan* stone folklore from oral (spoken) to written (script) and animated films, to determine the structure of the story, and the value of local wisdom to increase the attractiveness of tourists visiting Huta Sialagan Samosir. In addition, it also aims to describe the perception of tourists between the level of tourist visits and the existence of the folklore of the Huta Sialagan community.

The importance of applying literary tourism perspective is evident of how interesting local wisdom is interesting. Local wisdom concerns with local knowledge which the truth has been established or steady in an area (Gobyah in Dahliani, 2015). As known, the legend of *Parsidangan* stone is a product of culture which concerns with the local knowledge. The existence of the stones in Huta Siallagan, Samosir regency is the evidence of the local wisdom. Local wisdom itself is defined as an aspect of te identity of local culture, as previously understood through the approaches of history, anthropology and archaeology, and especially through the study of local wisdom in Indonesa often characterizes these practices as the ability to maintain particular cultures against 'outside' influences (Pesurnay, 2018). Through this field of study, the knowledge about local wisdom can be achieved which tend to produce conclusion on particular representation of the aspect of culture. Soedibyo, et al. (2014) states the main elements of local wisdom are the human and nature and climate. The legend of *Parsidangan* stone met the elements. The human is the society of Huta Siallagan, Samosir regency and the nature is the area they lived. As the part of cultural tradition, *Parsidangan* stone is the creation of the ability of communities to selectively receive outside influence and through creative process created a unique new creation that has not existed beforehand.

3. Research Method

The method used in this research is a qualitative method. Moleong (2007: 4) defines that the qualitative method as a research strategy to produce descriptive data, research results are in the form of written or spoken words from people and observed behavior. According to Creswell (2010: 5), qualitative research method is research method that can be used to explore and understand the meaning that comes from social or humanitarian problems. Furthermore, Sugiyono (2008: 7) reveals that qualitative research methods are also referred to as artistic methods, because the research process is more artistic (less patterned), and is referred to as interpretive methods because research data are more related to the interpretation of data found in the field.

This qualitative research uses an inferential descriptive technique (Ismawati, 2016) with a literary tourism perspective. The first step is to transfer the spoken (oral) into writing,

story structure, and local wisdom to increase the attractiveness of tourists to visit Huta Sialagan as primary data, and the condition of *Parsidangan* stone. The second step is to conduct interviews with selected informants, namely Ir. Gading Jhanson Siallagan and Ambarita as secondary data sources. Other sources by reading other information and reading the story script repeatedly to explore its meaning followed by hermeneutic reading to capture its meaning. Literary tourism research must use a collaborative approach so that long-term targets are achieved. The study concludes by advocating a collaborative approach to future literary tourism development with collaboration needing to be consistent with the desired target markets of each stakeholder, consistent with existing brands, and perhaps most importantly, sustainable in the longer term. So studying literature can be a way for tourism promotion.

4. Results and Discussion

Huta Sialagan is located in Ambarita Village, Simanindo District, Samosir Regency. This 2,400-square-meter village is surrounded by smooth stone walls as high as 1.5 to 2 meters. In its time, this wall was also equipped with a sharp bamboo fort that served to protect the village from wildlife and other attacks. Huta Siallagan is an ancient village that dates back hundreds of years which was built during the reign of the first Huta leader, King Laga Siallagan. Siallagan is a descendant of King Naimbaton who follows the line of King Isumbaon, the second son of the Batak King. Huta itself means village while Siallagan is the name of King Siallagan who is the leader of the Siallagan clan.

Huta Siallagan used to be famous for huta cannibals. Maybe if you hear about cannibal stories, they sound very scary and terrible. Huta Siallagan is a Batak tribal village that has a cannibal tradition, aka eating human flesh. The habit of eating human flesh was carried out for obvious reasons at that time. The story of Huta Siallagan, which is conveyed orally, has uniqueness and historical values that can be utilized. The legend of Huta Siallagan does not yet exist in the form of a story script (written). Based on the acquisition of research data sourced from observations and interviews with informants about the truth of the *Parsidangan* Huta Siallagan stone, the background for giving the name, the shape of the trial stone, the situation of the past and present society was obtained. Based on research findings in the field, the data in the form of folklore has been validated by informants from the village of Siallagan Pindaraya, Samosir Regency. The transfer of the legend of the *Parsidangan* stone from oral (spoken) to written (manuscript), determines the structure of the story, and the value of local wisdom, the perception of local people and tourists on the level of attractiveness of Huta Siallagan who has local wisdom as an increase in tourism as follows.

4.1 The conversion of Huta Siallagan's *Parsidangan* Stone Legend from oral (spoken) to written (text) and animated films
The Legend of Huta Siallagan's Parsidangan Stone

In ancient times, there lived a Batak king named Siallagan. King Siallagan lived in a village called Huta Siallagan. Huta Siallagan is an old village that has been existed around for hundreds of years, built during the reign of the first leader Huta Siallagan. Siallagan is a descendant of King Naimbaton who follows the line of King Isumbaon, the second son of the King of Batak. Huta Siallagan is surrounded by a 1.5-meter high protective wall with a very small entrance and standing tall a stone statue of Pangulubalang (a guard statue that protects residents from attacks by evil spirits who want to enter the village).

King Siallagan was famous as a just and wise king. King Siallagan always pays attention to the people by meeting and greeting. The people of Huta Siallagan live by farming. They grow rice, coffee and vegetables in the fields. The people of Huta Siallagan live by just laws, obeying the rules and obeying the orders of the king. The *Parsidangan* stone was made hundreds of years ago by King Siallagan to accommodate his people who want to hold discussions or meetings because not all people have a house or yard that is large enough for a large family to discuss. *Parsidangan* stone is always used as a place for deliberation, listening to opinions and suggestions and considerations from traditional elders who are invited to attend to then make decisions, both related to conflicts, planning weddings, to preparing for death events. The *Parsidangan* stone in Huta Siallagan is placed in two locations according to different rules and functions. The first *Parsidangan* stone in front of Bolon House is the residence of the King with his wife and concubines which function as a palace and under the Hariara tree (a sacred tree for the Batak people). The second *Parsidangan* stone is located on the outside.

In solving legal problems, Huta Siallagan has three types of punishments in the trial. The first is fine, which is given to the defendant who is caught stealing. King Siallagan granted freedom on conditions. The conditions given are to replace four times what the thief stole. If the thief cannot replace him then the thief must become a slave. The second is prison terms, which are given to perpetrators who commit murder, rape, fights that have nothing to do with the kingdom. The length of the prison sentence depends on the results of discussions between the king's advisors, the defendant's advisor and the victim's advisor. They will see and consider the values that exist in Batak law. The decision will be notified to the king and the king will validate the decision. The third, the death penalty aka beheading is the last punishment and the most severe punishment. The death penalty is given to traitors to the kingdom. It did not matter whether the person was the king's son, the king's younger brother, or had a special relationship with the king. Then the enemy commander who was captured during the war and the man who was caught cheating with one of the king's wives, in order to maintain the king's authority, would be sentenced to death.

At that time, the *Parsidangan* Stone was used by the King for a meeting with traditional elders about the problem of a man being convicted for disturbing the king's wife. Then the convict was shackled in front of the king's house. Paranormal determine the date of execution through Parhalaan (Batak calendar) and Manitiari (primbon Batak people). After the execution day arrived, the convict was first brought to *Parsidangan* stone to be tried. The King gathers at the Trial Stone, the first seat is the seat where the King and Empress sit. Tthe second seat is occupied by other King Huta or the King's brothers. The third seat is the seat of the Datu/owner of Mysticism. The fourth seat is the seat of the royal executioner. The fifth seat is called the prisoner's seat (convict). The sixth seat is for the advisor to the victim. The seventh seat is the Counsel for the Defendant. And, the eighth seat is the counsel for the King.

Before being executed, the convict is given food containing psychic potions to weaken black magic. Prior to the execution, the convict's clothes were removed to ensure that no amulets were left behind. His eyes were closed with ulos and then laid on one of the largest stones at the back of the execution area. The convict was beaten using a king's scepter called the Tunggal Panaluan stick (a magic stick carved into the heads of humans and animals) until the convict's body went limp and all the black magic on the convict's body disappeared. Furthermore, the convict's body was sliced and slashed and then doused with

potions and acidic liquids. Until the convict can no longer scream in pain and finally limp helplessly.

Then, the convict was transferred to the execution stone to be beheaded by the royal executioner. The executioner had to do his job well, namely severing the neck of the convict in one beheading. If in one beheading the convict's neck does not break and dies, then the royal executioner gets punishment from King Siallagan. After the beheading was completed, an aide to the king took a Batak plate to put fresh blood and the convict's head on a plate and then placed it on the table. The convict's body was put back on the rock when he was beaten with a single stick.

The convict's lifeless body was then split into two. The heart and liver are removed, the limbs of the convict are sliced into thin slices and mixed into the blood that is on the Batak plate. Then given spices, herbs, a mixture of hearts, hearts to be offered to the King. King Siallagan did not enjoy the offering alone. In the view of the King and the people, Huta Siallagan, those sentenced to death are no longer humans but animals. King and Datu/owner of mysticism, other King Huta, advisor to eat and drink the blood with the aim of increasing the power of black magic. King Siallagan greeted the people in a friendly manner, inquired, and distributed the offerings to the people who were present at the beheading process. The people present could refuse the king's request and King Siallagan was never angry with the refusal. After the beheading process was completed, the convict's dead body was dumped into the lake and his head was placed hanging at the entrance of Huta Siallagan. The purpose of hanging the head is so that everyone who sees the head can learn and not do the act. King Siallagan had hopes that the justice and wisdom he applied to his people would make the Huta Siallagan kingdom more advanced and respected by other kingdoms.

The beheading and eating of the condemned in Huta Siallagan ended in the early 19th century when a German pastor named Ingwer Ludwig Nommensen from the island of Nordstrand in Schleswig, a prominent German evangelist introduced Christianity to the people of Huta Siallagan. After the King embraced Christianity, the legal practice of beheading those who committed crimes was stopped and replaced with other punishments. Now Huta Siallagan has been opened as a tourist destination so that the Siallagan kingdom can be known to everyone.

Figure 1. Parsidangan Stone   Figure 2. Festival diversion

4.2 The Structure of the *Parsidangan* Stone Huta Siallagan Folklore
a. Theme

The theme of the folklore is *Parsidangan* stone Huta Siallagan as a place for the meeting and trial of King Siallagan. It can be seen in the following data.

Data (1) *Parsidangan* stone is always used as a place for deliberation, listening to opinions and suggestions as well as considerations from traditional elders who are invited to attend to then make decisions. (second paragraph)

b. The main character

The character in the *Parsidangan* stone Huta Siallagan folklore is King Siallagan who leads justly, wisely, and kindly as illustrated in the data below.

Data (2) King Siallagan is known as a just and wise king. King Siallagan always pays attention to the people by meeting and greeting. The people of Huta Siallagan live by just laws, obeying the rules, and obeying the orders of the king. (second paragraph)

Data (3) King Siallagan greeted the people in a friendly manner, asked and distributed the offerings to the people who were present at the beheading process. The people present could refuse the king's request and King Siallagan was never angry with the refusal. (sixth paragraph)

c. Background

The setting or the scene of the *Parsidangan* stone Huta Siallagan folklore are the fields, *Parsidangan* stone, execution stone, Lake Toba.

Data (4) The people of Huta Siallagan live by farming. They grow rice, coffee and vegetables in the fields. (second paragraph)

Data (5) The King gathers at the stone conference, the first seat is the seat for the King and Empress, the second for other King Huta or the King's younger siblings, the third for the Datu/owner of mysticism, the fourth for the royal executioner, the fifth for the prisoner (convict), the sixth for the advisor to the victim, the seventh for the counsel for the Defendant, and the eighth for the ccounsel for the King. (fourth paragraph)

Data (6) Then the convict is transferred to the execution stone to be beheaded by the royal executor. (fifth paragraph)

Data (7) After the beheading process was completed, the body of the dead convict was dumped into the lake and his head was placed hanging at the entrance of Huta Siallagan. (sixth paragraph)

d. Plot

The plot in the *Parsidangan* stone Huta Siallagan folklore is a combination of forwarding and backward storylines as shown in the data below.

Data (8) The *Parsidangan* Stone was made hundreds of years ago by King Siallagan to accommodate his people who want to hold discussions or meetings. (second paragraph)

Data (9) The beheading and eating of people sentenced in Huta Siallagan ended at the beginning of the 19th was stopped because the King had embraced Christianity (paragraph nine)

4.3 Value of Local Wisdom of *Parsidangan* stone Huta Siallagan Folklore
a. Hard work
Data (10) The people of Huta Siallagan live by farming, they grow rice, coffee and vegetables in the fields. (second paragraph)

b. Fair and Wise Leader
Data (11) King Siallagan is known as a just and wise king. King Siallagan always pays attention to the people by meeting and greeting. The people of Huta Siallagan live

by just laws, obeying the rules and obeying the orders of the king. (second paragraph)

c. Kindness and Politeness

Data (12) King Siallagan greeted the people in a friendly manner, asked and distributed the offerings to the people who were present at the beheading process. The people present could refuse the king's request and King Siallagan was never angry with the refusal. (eighth paragraph)

d. Firm and Discipline

Data (13) Huta Siallagan's Law has three types of punishments in court. The first is a fine, imprisonment (pasung), the death penalty (beheading) (second paragraph)

e. High Commitment

Data (14) The purpose of hanging the head is so that everyone who sees the head can learn and not do the act. King Siallagan had hopes that the justice and wisdom he applied to his people would make the Huta Siallagan kingdom more advanced and respected by other kingdoms. (eighth paragraph).

f. Preservation

Data (15) Now, Huta Siallagan has been opened as a tourist destination so that the Siallagan kingdom can be known to everyone. (eighth paragraph)

4.4 Tourists' Perceptions on *Parsidangan* stone Huta Sialagan Folklore

Parsidangan stone Huta Siallagan is a unique cultural heritage that has a positive impact on the welfare of society today. Currently, many people around the Huta Siallagan tourist attraction work as traders by selling souvenirs in the form of miniatures from tourist attractions in Huta Siallagan, such as key chains, pangulubalang statues, pustaha laklak which is the calendar of the Batak people in the past, ulos, Batak patterned clothes. In addition, he works as a guide to promote Huta Siallagan as a tourism area on Samosir Island. *Parsidangan* stone becomes a tourist visit because it holds a unique and interesting historical story.

The role of the government in preserving *Parsidangan* stone in land ownership issues in tourist objects is expected so that the Arts and Culture Tourism Office can overcome the difficulties of developing tourist objects. Tourism can be a source of damage to the economy, infrastructure, and tourist objects. To introduce and preserve historical tourism objects in Huta Siallagan with the Tourism *Parsidangan* Stone Festival in Siallagan Village. The festival, which is held on Saturday, November 6, 2021, featured the colossal drama of the story Siallagan King's *Parsidangan* Stone Chair. The festival, which features many attractions, is exclusively packaged. The Colossal Drama played by Sialagan residents aims to introduce historical tourist destinations in Siallagan Village, Samosir.

The government has provided and developed a tourist port directly to Huta Siallagan, so that tourists who come from various areas outside Samosir Island can directly cross Lake Toba by using a ship that goes directly to Huta Siallagan.

Tourist perception of *Parsidangan* stone folklore in Huta Siallagan as a tourist attraction is very important because it can provide information for managers in developing tourist attraction objects. Tourist perception of *Parsidangan* stone folklore in Huta Siallagan

is very important as the first step in developing tourist attractions in Huta Siallagan. Researchers succeeded in identifying the perceptions of local communities and tourists to the level of attractiveness of Huta Siallagan who has local wisdom as an increase in tourism. It can be seen in the following table.

1	Art & culture	The folklore of *Parsidangan* stone, the magnificent Bolon House, the Sigale-gale show.
2	Myths & Beliefs	Pangulubalang, Parhalaan, Manitiari, Hariara Tree, Panaluan single stick
3	Socio-economic status	Agriculture, trade, handicrafts and traditional modes of transportation
4	Architecture	Local architecture

Table 1. Tourists' Perceptions of Huta Siallagan's local wisdom

Based on the table of tourist perceptions of Huta Siallagan's local wisdom above, it can be seen in the following chart that the local wisdom is attractive.
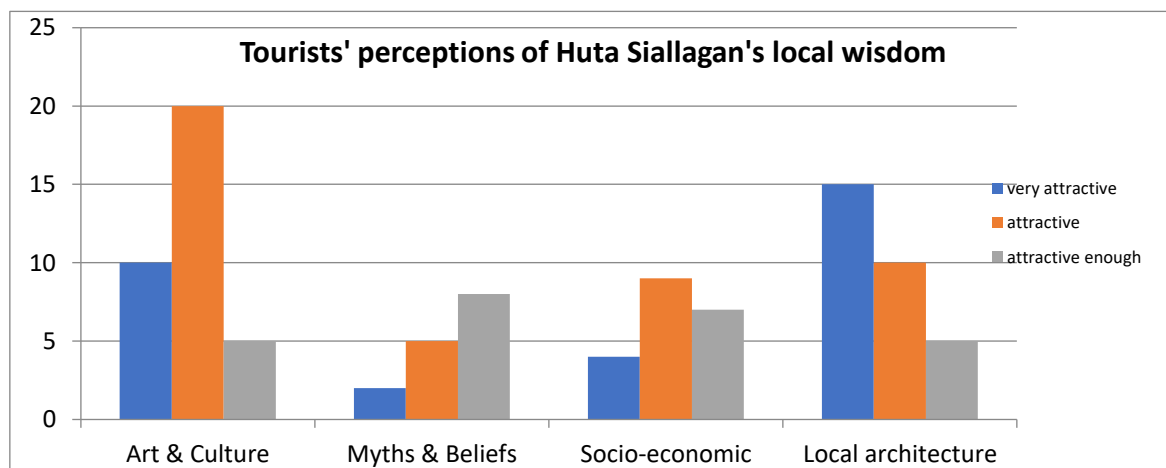

Chart 1. Tourists' perceptions of Huta Siallagan's local wisdom

Based on the chart above, it shows that according to respondents' perceptions, the most attractive local wisdom in the arts and cultural aspects are the Persidangan stone folklore, the magnificent Bolon House, the unique Sigale-Gale performance.
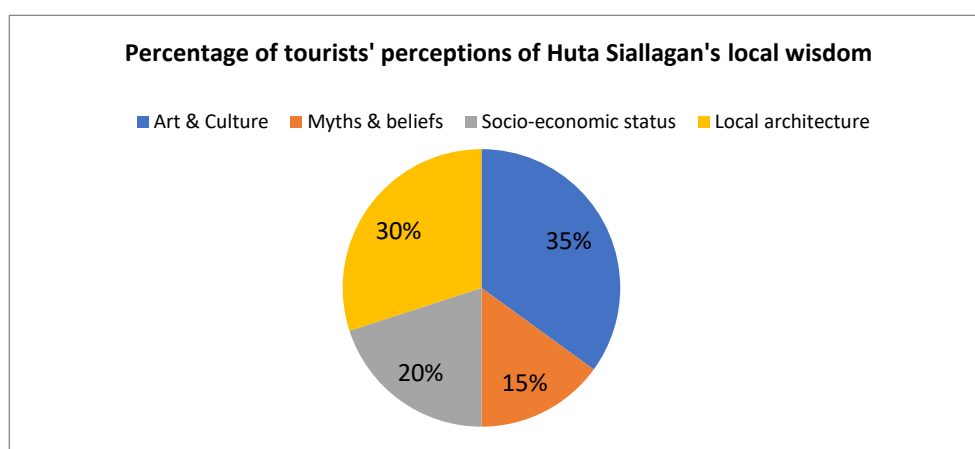

Chart 2. Perecentage of tourist perceptions

The perception of the level of attractiveness of Huta Siallagan's local wisdom in the chart above shows all aspects of Huta Siallagan's local wisdom. The highest level of attractiveness is the artistic and cultural aspect with 35% followed by architectural aspect 30%, socio-economic status aspect 20%, and the myth and belief aspect with 15%.

5. Conclusion

Based on the results of data analysis, it can be concluded that the transfer from oral (spoken) can be done into written (script) and animation. The legend of Huta Siallagan's *Parsidangan* stone has a structure so that the story is easy to understand. The legend of *Parsidangan* stone in Huta Siallagan has local wisdom values passed down from generation to generation by the local community. Currently, some of the younger generation still maintain the values of local wisdom, but some have started to leave. These various local wisdoms have beauty, uniqueness, and certain meanings that have the potential to be developed, by mapping the level of interest in aspects of existing local wisdom based on the perceptions of local communities and tourists visiting *Parsidangan* stone in Huta Siallagan tourist destination. The literary tourism approach is expected to create new objects of study so as to encourage the birth of new interests to analyze literature with new approach so that the dynamics of literary studies are more creative and innovative. From the local wisdom element, the society has took care of the *Parsidangan* stone exists by preserving the art and culture, myths and beliefs, socio-economic, and architecture until now to be an attractive tourist destination.

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SCHIZOPHRENIA AND PSEUDOBULBAR AFFECT DISORDER IN THE FILM SCRIPT *JOKER*

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Abstract

This study deals with schizophrenia, pseudobulbar affect (PBA) and negative responses of the community experienced by the main character of the *Joker* 2019 film, Arthur Fleck and the public's response to his illness. schizophrenia is a condition in which a person cannot distinguish between the real world and the world of fantasy or hallucination; while pseudobulbar affect (PBA) is a condition characterized by uncontrollable laughing or crying. Descriptive qualitative method to reveal the social features is applied to get relevant and precise data concerning the discussion based on the clinical psychology theory. Cinematography by listening to every scene in the film, showing Arthur Fleck's illness and the public's response to his illness is then used for the data collection procedures. The results show that the main character has got schizophrenia in the form of hallucination and pseudobulbar affect (PBA) in the form of inability to control his laughter and at the same time it is also found that the community gives negative responses upon the mental illness of the main character.

Keywords: *Mental Illness; Schizophrenia; Pseudobulbar Affect (PBA).*

1. Introduction

The issue of mental illness is often the subject of discussion because its existence is quite large and the emergence of several cases based on the perpetrators, the sufferers of mental illness rises to the surface. Mental illness can attack people of various social groups, ages, genders, religions, and occupations (Thompson, 2007). It means that mental illness can attack anyone. However, the highest risk of people with mental illness is those who come from the homeless, unemployed, victims of violence, children and adolescents, and neglected parents (WHO, 2003), and also refugees or immigrants (Lau et al., n.d. 2021).

Mental illness is not a disease that can be seen as tangible as a physical wound. Metal illness can occur due to biological, genetic, environmental factors, and a combination of all these factors (Thompson, 2007). Mental illness can indeed be said to be quite a severe disease. However, even so, many people tend to take things lightly and look down on people with mental illness. Some people with mental illness get unfair treatment, and experience rejection, discrimination, and denial of human rights.

Mental illness problems are considered quite serious. However, even so, many people choose not to care about this. People tend to take this issue lightly. Most people also think that mental illness is not considered as important as the physical illness. Not a few of them treat people with mental illness unfairly, look down on them, think they are low, or the like. In some areas of the world, people with mental illness must face unfair rejection of

opportunities in work or education, discrimination, and denial of human rights. In addition, in some countries, people with mental disorders have limited access to help and care (WHO, 2003). This makes people with mental illness choose to be silent rather than talk about their illness. In fact, if people with mental illness continue to hide their illness, they will become increasingly depressed. From the peaked depression, it eventually causes big problems that may have an impact on the lives of the surrounding community.

The rise of mental illness cases gives an idea for several people to create a work about this issue. One of the works created is movie, such as a movie, entitled *Joker*, directed by Todd Philips and aired in August 2019. The movie, played by Joaquin Phoenix, has succeeded in capturing the attention of film lovers. This is evidenced by the many awards received. *Joker* won the Golden Lion at the 76th Venice International Film Festival at its premiere and became the highest-grossing and most famous movie.

In addition, Joaquin Phoenix also received several big awards for his acting as the main actor in the *Joker* movie. *Joker* is a movie of psychological genre that tells the story of the main character, Arthur Fleck, an entertainer clown who lives in Gotham. He works to support himself and his mother. He has a dream to become a famous comedian, but life is not fair and he has to accept it; this is caused by the mental illness he suffers and owing to this he has to accept unfair treatment, bullying, betrayal, and many other things, all of which make him even more depressed. The public response that tends to be wrong makes Arthur Fleck a scary person and does not hesitate to kill anyone who threatens his life.

This study is written to provide information about schizophrenia and pseudobulbar affect (PBA) disorders whose symptoms can be seen and analyzed through several scenes in the Joker film.

2. Literature Review

The issue of mental illness in literary works has previously been discussed in several studies. The first one is written by Wijaya (2013) discussing the mental illness condition of the character Nina Sayers in the *Black Swan* film. In her study, the results showed the impacts of mental illness on the psychological and social conditions of the character of Nina Sayers.

The next study was written by Fitriani (2019) discussing the id, ego, and Superego of the main character in the *Joker* film revealed through the sequence of scenes in the *Joker* film. The last one was a study by Putri, et al. (2020) discussing the psychological analysis of Arthur Fleck in the *Joker* film.

This current study discusses Arthur Fleck's mental illness depicted in several scenes showing that Arthur Fleck suffers from schizophrenia and pseudobulbar affect (PBA) seen from his very aggressive behavior. This study also deals with the responses of the people surrounding him toward his aggressive behavior.

2.1 Clinical Psychology

This study is based on psychological theory, especially clinical psychology. According to American Psychological Association (2018), clinical psychology is a specialty of psychology that provides continuous and comprehensive mental and behavioral health care to individuals and families. The scope of clinical psychology with various systems includes all age groups. Clinical psychology is a psychological science that focuses on the mental health condition of a person, dealing with matters of mental health, emotional changes, or changes

in an individual's behavior, also covering an individual's mental health problems that range from short-term to chronic conditions such as schizophrenia (American Psychological Association, 2011).

Clinical psychology involves research, teaching, and relevant services using the application of principles, methods, and procedures aimed at understanding, predicting, and reducing intellectual, emotional, social-psychological, and behavioral discrepancies of an individual (American Psychological Association, 2016). Clinical psychology is also specialized in diagnosing and treating mental and emotional disorders (Sam, 2018).

2.2 Mental Illness Theory

Mental illness is a condition characterized by emotional, behavioral, abnormal, impaired function, or a combination of all of them (VandenBos, 2013).This is due to several factors from within or family, as well as from the surrounding environment. The existence of unfair treatment that a person receives can cause a person to experience depression and suffer mental illness. Mental illness attacks anyone with a variety of life backgrounds. Mental illness cannot be detected through blood tests, virus tests through a microscope, or through biological tests (Thompson, 2007).

Mental illness can be caused by several things, such as "psychological, biological, genetic, or environmental factors, or from several combinations of these factors." (Thompson, 2007). In addition, there is no community group that can avoid mental illness.

2.3 Schizophrenia

Schizophrenia is a condition in which a person cannot distinguish between the real world and the world which is only a fantasy or hallucination. Schizophrenia is classified as a serious mental illness. This condition can affect the way a person thinks and behaves. (National Institute of Mental Health, 2021).

People with schizophrenia are usually diagnosed between the ages of 16 and 30.The symptoms of schizophrenia consist of several parts. Positive symptoms include hallucinations and delusions, cognitive symptoms include disturbances in decision-making and attention, and negative symptoms, including low life motivation, apathy, and lack of interest in social relationships (Noosha, et al., 2013).

2.4 Pseudobulbar Affect (PBA)

Pseudobulbar affect (PBA) is a condition characterized by uncontrollable laughing or crying. Patients with pseudobulbar affect (PBA) will experience unintentional attacks of crying or laughter and sometimes tend to be excessive (American Stroke Association, 2018).

Pseudobulbar affect can be caused due to interference or damage to the brain such as blockage of blood vessels in the brain and brain tumors that cause problems so that the brain cannot work properly.

2.5 Cinematography

The term cinematography comes from the Greek word meaning "writing with motion" (Brown, 2016). Cinematography is the art of visual storytelling (Heiderich, 2012). As an applied science, cinematography is a field of science that discusses what techniques are needed in taking pictures and combining them so that they become a series of images that can convey ideas. Cinematography is presented to provide techniques in the process of

taking pictures in a film. Cinematography will set the layout of the object, the lighting used, the resolution of the frame to be used. Everything is arranged into one in the cinematography. The existence of cinematography is very important for the presentation of the film.

Film making is a work that results from taking pictures, but cinematography is more than that. Cinematography is the process of taking ideas, words, actions, tones, and all other forms of non-verbal communication and translating them into visual terms (Brown, 2016). With the cinematography technique, it will be easier for the audience to catch the message conveyed through a series of images arranged into a video clip.

According to some of the explanations above, it can be seen that taking pictures in the film-making process is very important. Indeed, the message conveyed in a film is not only found in the dialogue between the actors, but also in the scene from the players. Therefore, it is important to understand how good shooting techniques are, such as understanding the layout of the camera, the lighting used, the distance of the camera, the height, and much more. The cinematographer (the person in charge of cinematography) will work closely with the director, the art department, and the visual effects team to get the film right (Nevill, 2019).

3. Research Method

This study used clinical psychology theory by Sam (2018), conducted by paying attention to each scene in the film and collecting appropriate data for the discussion of the study, which is then analyzed with theories that are in accordance with the objectives of the study. For data collection procedures, the cinematography is applied by watching every scene in film showing the symptoms of schizophrenia and *pseudobulbar affect (PBA)* in Arthur Fleck's, as well as people's responses to Arthur Fleck's behavior caused by his illness. These scenes are then captured on the screen to provide information in the form of duration in the discussion which then makes it easier for the researchers to explain schizophrenia , *pseudobulbar affect* and people's responses.

In data analysis, mental illness theory is applied toward the obtained data that is, the symptoms or characteristics of schizophrenia and pseudobulbar affect.

4. Result and Discussion

This study is related to Arthur Fleck's mental illness through schizophrenia and pseudobulbar affect (PBA).

4.1 Schizophrenia

In *Joker*, Arthur Fleck, the main character, is identified suffering from schizophrenia. *Schizophrenia* is a condition in which a person cannot distinguish between the natural world and the world, which is only a fantasy or hallucination. Several scenes show that Arthur Fleck has schizophrenia.

The first scene which shows that Arthur has schizophrenia is at 00:27:08,495 minute.

Picture 1. Arthur Fleck thinks he is talking to Sophie

This scene shows that one of Arthur Fleck's female neighbours, Sophie, is visiting him. They talk a few things about stand-up comedy shows. In this scene, Arthur asks Sophie if she would like to attend his stand-up comedy show, and Sophie agrees to come. Arthur, who likes Sophie, must be pleased because Sophie says she would attend his stand-up comedy. In this scene, the shooting process is done in close-up, showing Sophie's face, who looks excited when talking to Arthur. This makes the audience feel sure that Sophie really visits Arthur at that time.

Unfortunately, in reality, Sophie's presence at Arthur's house is only Arthur's hallucination. What happens is Arthur is talking to himself without anyone at the door. This is seen in the scene at minute 1:18:38,295.
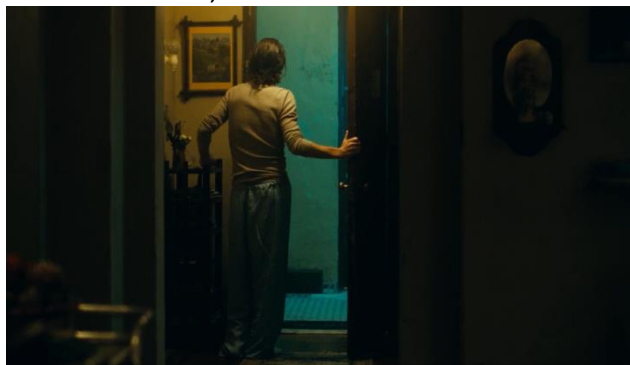
Picture 2. The actual state is Arthur speaks alone.

This scene is taken with an eye-level angle, and the size of the image is taken using a long shot, which shows the condition of the place around Arthur Fleck. It is clear that Arthur is standing in front of the door as if he is talking to someone, although it could be seen that no one is facing and talking to him.

The next scene which shows Arthur Fleck is suffering from schizophrenia is at minute 00:45:39,187.

Picture 3. Arthur feels Sophie talking beside him

The scene is shot with a medium close-up and focused on Arthur watching Sophie speak. From the expression shown, Arthur seems to be listening intently to Sophie, who is talking. This scene takes place after Arthur appears in a stand-up comedy show. It shows that Sophie is standing beside Arthur. Arthur feels he has spent time with Sophie after she appears on a stand-up comedy show. The scene in this minute shows Arthur and Sophie walking together, talking, joking, and having dinner together. Unfortunately, in reality, this is nothing but Arthur's hallucination.

The scene that proves that Arthur is dreaming is shown at minute 01:18:41,328.

Picture 4. Arthur is standing alone, without Sophie by his side.

The scene uses a medium shot to show the conditions around Arthur Fleck's standing. Many people are walking around, but sadly Sophie is nowhere to be seen beside Arthur or around Arthur. Arthur's face shows a happy expression because he feels he is with Sophie, even though the actual condition is he is alone; having fun with Sophie is only a hallucination.

Another scene that shows Arthur's hallucinations is at minute 1:18:42,837.

Picture 5. Arthur cares of his mother in the hospital, with Sophie by his side.

This scene is shot in the hospital while Arthur wisas caring of his mother. Beside him, Sophie id sitting and comforting Arthur. The scene is shot with a medium shot to show Sophie is beside Arthur. Arthur looks sad because he is worried about his mother's condition. Meanwhile, beside him is Sophie, who seems to calm Arthur.

It would be a great pleasure for Arthur if this happens, unfortunately, again, this is just Arthur's hallucination. This is evidence at minute 01:18:42,837.

Picture 6. Arthur cares of his mother alone, without Sophie.

The scene uses the long shot method to show the surrounding environmental conditions. Only Arthur is shown sitting alone, looking at his mother with a sad expression. Indeed Sophie is not seen in this scene because Sophie's presence is only Arthur's fantasy.

Arthur Fleck does not realize at first that what he has been going through with Sophie all this time is not real. He realizes things are not real when he finishes reading his mother's medical records. He comes to Sophie's apartment and intends to tell her what has happened. However, Sophie's response makes him realize that his relationship with Sophie is a hallucination. Minutes 01:18:06,335 to 01:18:14,318 show a scene of a conversation between Arthur and Sophie.

Picture 7. Arthur visits Sophie's house to tell her about his condition

Sophie, surprised by Arthur's presence in her apartment tells him about his bad day, and this makes Arthur realize that they are not lovers. Arthur realizes he has been dreaming spending much time with Sophie. Then the next scene displays the actual conditions one by one.

Some of the scenes above prove that Arthur Fleck has schizophrenia. Schizophrenia has several symptoms: positive symptoms include hallucinations and delusions, cognitive symptoms include disturbances in decision-making and attention; and negative symptoms include low life motivation, apathy, and lack of interest in social relationships. Arthur's symptoms are hallucinations. He hallucinates being the lover of Sophie, a neighbour of his apartment. He hallucinates, often chatting, joking, and spending time with Sophie though everything is not real. Thus, it is true that Arthur has schizophrenia, characterized by hallucination.

4.2 Pseudobulbar Affect (PBA)

Besides having schizophrenia, Arthur Fleck is also identified having Pseudobulbar affect (PBA) disease. Pseudobulbar affect (PBA) is a condition in which people cannot control their laughter or cry. In this case, Arthur has a symptom where he could not control his laughter. The condition of Arthur Fleck, who suffers from pseudobulbar affect (PBA), is evidenced by several scenes in the film.

The first scene showing Arthur Fleck suffering from the pseudobulbar affect is shown at 00:03:43,667.
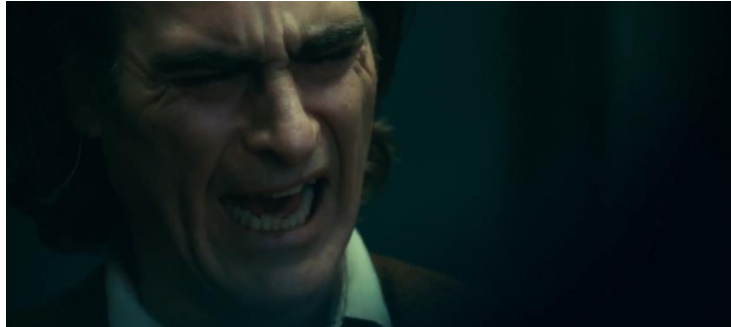
Picture 8. Arthur Fleck cannot control his laughter while visiting his psychiatrist.

This scene takes place when Arthur visits his psychiatrist. He could not stop laughing even though his expression is the opposite. It is shown in the scene that he tries to stop himself from laughing several times, but the more he holds back, the more his laughter gets uncontrollable. The scene is shot close-up to show Arthur Fleck's expression. His face shows sadness, but he could not express his sadness. He laughs heartily with a pained expression instead.

Another scene that proves that Arthur suffers from the pseudobulbar affect (PBA) is shown at minute 00:08:28,522.

Picture 9. Arthur cannot control his laughter on the bus

This scene takes place inside the bus. Arthur Fleck tries to play with the little boy sitting in the chair in front of him. The boy is amused by the playful expression on Arthur's face. However, it seems the mother does not like it. Arthur. Arthur, who receives the rebuke, suddenly starts laughing non-stop. He gives the child's mother a small piece of paper containing a note about his illness.

Another scene showing Arthur suffering from the pseudobulbar affect is at minute 00:30:37,357.

Picture 10. Arthur cannot stop his laughter in the train.

This scene takes place inside the carriage. Arthur sees a group of boys flirting with a girl. When the group of men laugh, it is unexpected that Arthur laughs too. The men do not understand Arthur's condition, they assume that Arthur has made fun of them. This infuriates the group of boys, causing Arthur to be beaten relentlessly. The scene is shot with a medium close-up method and shows Arthur in costume and dressed like a clown laughing non-stop.

Here it is seen that pseudobulbar affect (PBA) is a condition where a person experiences an attack of crying or laughter that is not intentional and sometimes tends to be excessive. From the situation Arthur Fleck is in, he tends to be unable to control his laughter. He often laughs unnaturally, even though his emotions or moods indicate otherwise. This condition has even made him take dangerous actions against people he thinks to threaten his life.

4.3 People's Reaction to Arthur Fleck's Mental Illness

Arthur Fleck's condition certainly does not always get a good response from the surrounding environment. Not everyone can understand and tolerate Arthur Fleck's attitude caused of the illness he is suffering from. Few people think Arthur Fleck's behaviour is strange and some feel annoyed. This unfavourable public response makes Arthur feel like he is not accepted and even more depressed.

Several scenes in the film show bad responses from the surrounding community. The first evidence of people's poor response to Arthur Fleck is at minute 00:09:14,894.
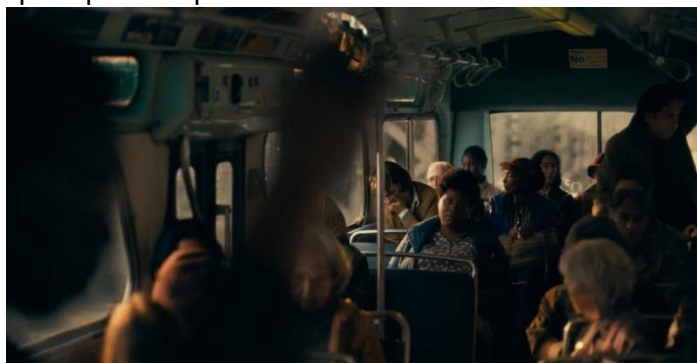
Picture 11. The responses of the passengers on the bus that look uncomfortable with Arthur.

The scene takes place when Arthur is on the bus. After he is reprimanded by a woman who is was the mother's of the boy, Arthur suddenly could not control his laughter and hands the woman a piece of paper with his illness written on it. Instead of apologizing,

the woman does not care, and her reaction shows a somewhat uncomfortable expression, as do the other passengers who seem disturbed by Arthur's laughter.

The scene is taken with the long-shot method to show the conditions inside the bus. Arthur Fleck is seen trying to stop his laughter but could not. Meanwhile, some people look at him with disapproving and uncomfortable looks.

The next scene about the poor public response is shown at minute 00:32:29,823.

Picture 12. Several men beat Arthur in the carriage.

This horrific scene takes place inside the carriage. Arthur sits in the same aisle with several men and a woman. He suddenly could not control his laughter when the men tease the woman. The men feels that Arthur is mocking at them. Without thinking, the men beat Arthur without giving Arthur the slightest chance to explain his illness.

The scene is shot using the long-shot method to show the condition of the train carriages which are only filled by Arthur and a few men. It can be seen that Arthur Fleck experienced physical violence due to his pseudobulbar affect (PBA) disease.

The several scenes above show that the attitudes of the people around Arthur are unfair. They do not give Arthur the slightest sympathy. This shows that there are still many people who do not care and underestimate mental illness. Although it cannot be seen as a physical wound, mental illness is not a disease that can be taken lightly.

5. Conclusion

Based on the analysis results, there are conclusions taken. The first is Arthur Fleck's Mental suffers from schizophrenia and pseudobulbar affect (PBA). The symptom of schizophrenia is hallucination in which he feels he is spending time with the woman he likes, Sophie. Meanwhile, Arthur Fleck's pseudobulbar affect is in the form of an uncontrollable laughter that often occurs suddenly and at uncertain times. The second conclusion is that Arthur Fleck's aggressive behaviour gets a bad reaction from people around him. The reaction is seen in the form of displeasure and this makes Arthur suffer mentally and physically.

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INNOVATION OF ESP DESIGN TO IMPROVE STUDENTS' ENGLISH LEARNING ACHIEVEMENTS IN NON-ENGLISH DEPARTMENT

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Abstract

Designing and providing learning materials that suit the needs of learners is one of the important roles of a lecturer. This study is conducted to examine the appropriate English learning design in non-English Education Study Programs at UMSU with an orientation to the English for Specific Purpose (ESP) approach to analyze the factors that become ESP learning needs and analysis of ESP English learning model design in non-English Education Study Programs. This study involved eight lecturer respondents who teach English in non-educational study programs. This study used a qualitative research design using questionnaires and interviews as research instruments. The results of data analysis showed that factors that underlined the need for ESP in teaching and learning English in non-English Education department were going under two categories, namely the short-term factor and the long-term need factor. The design of the ESP English learning model, then, was concerned to the students' need of English after their study period. This fact is in accordance with the theory of ESP learning approach under the skill-centered course design which aims to help learners develop skills and strategies that will continue after the ESP learning. The combination of both (Learning-centered approach and skill-centered course design) emerged as an innovation of the ESP course design for students of non-English study program.

Keywords: *ESP Desain; English Learning; Students' Learning Achievement; Non-English Department*

1. Introduction

The application of teaching and learning curricula, both in schools and in tertiary institutions currently requires an educator (lecturer) to be creative in conducting teaching and learning activities to improve students' learning outcomes of the subjects/courses being taught. In other words, activities and learning processes must be able to assist students in achieving their learning goals. Currently, the learning model that is being developed is student-centered or known as student-centered learning (SCL). SCL creates an active learning situation that has an influence on improving students' learning outcomes.

The learning model in today's globalized world increasingly shows the need for abilities, not only academic abilities but also other skills that support academic abilities. One of them is the ability to language skills, in this context a foreign language. Communicating and interacting using language tools that can be used globally today forces every individual to equip themselves with mastery of global languages such as English. In addition, at this

time English is increasingly widespread and continues to develop in developing countries, including Indonesia. English is currently also increasingly dominating the world of information both related to science and technology which is increasingly available in English.

At the university level, English language learners should have started to focus on developing their communication skills under their chosen scientific fields because almost all departments in some private universities offer English courses for one or two semesters in department, including non-English department. It shows how important it is to master English as one of the foreign languages used in the current era of globalization, and at the same time serves as an introduction to students' academic success and their future careers.

In addition, students of higher education are supposed to be adequated with basic skills in English that support their competence to use English. However, there are still weaknesses of English learners on the topic of basic grammar in English, namely the subject-verb agreement with a high average percentage, which is a high level of error (95%) (Ekayati, 2014). It can affect the students' achievement of English learning outcomes based on the reason that the understanding of language structure is the basis for sentence formation in the language system itself.

At Univeristas Muhammadiyah Sumatera Utara (UMSU), students take English courses in semester 1 with 2 credits a semester for all existing study programs, including the English Education Department. Generally, the aim of learning English is to provide an understanding of the linguistic aspects of the language so that it can be used for communication. Especially for students of non-English department, English courses aim to make the learners know and able to use English according to the scientific fields in each of the language skills (listening, speaking, reading, and writing), both formally and informally. However, those have not been fully achieved.

Ekayati, et al. (2020) stated that the students' aim in learning English, apart from being a compulsory subject, was identified in two categories, namely short-term goals, related to academic/educational needs, and long-term goals, related to the needs of the world (their future carerr). Based on this finding, learning English in non-English Department should be implemented under the student's specific field of knowledge to maximize learning outcomes as needed.

Furthermore, the implementation of teaching and learning in English courses, especially those taught in non-English Department at UMSU is still oriented to the application of General English (GE) concepts, where the materials were oriented in understanding English language by its general concepts, not focused on one scientific related field. This situation may lead to the misconceptual of the students' purpose of learning English itself. Innovation is needed in the implementation of English courses for students in non-English Department. The innovation is needed in the concept of teaching and learning English which is intended for a certain learner with certain purpose.

This kind of innovation is offered in this research under the implementation of teaching and learning English with a specific purpose known as English for Specific Purpose (ESP). ESP can provide the teaching and learning English with dual benefits for students, namely: 1) academic benefit (while colledge period), and non-academic (for daily purposes), and 2) readiness to enter the world profession under their specific field by which English language skills can be the major qualificatio to compete and be competent in the world of work (Kusumaningputri, 2016). Therefore, the implementation of the existing English course-learning model in the non-English Department needs to be reformed into the application of ESP English course learning as a breakthrough so that students of non-English Department can get a double benefit.

2. Literature Review
2.1 General Overview of English for Specific Purpose (ESP)

Globally known, English as one of the most used languages in the world takes its role in many dimensions in human's life, include in human education. Particularly in higher level education, there has been a high demand for English in Academic courses. In this situation, English as the lingua franca of all science has come out in non-English speaking countries in the form of English for Specific Purpose (ESP) (Ghanbari, 2010).

Hutchinson and Waters (1987) introduced ESP as an approach in learning English that is more oriented to the process of learning, in the sense that ESP approach is designed for the needs of the learners, which implies what knowledge of English that the learners need, in what context the learners learn English, and what goals the English learners want to achieve specifically. By this, ESP is focused on the process that defines the skills and instruments of English related to the learners need.

In addition, Hutchinson and Waters (1987) described ESP as an approach to English learning by which the learning topics and methods are designed based on the needs of why learners learn English. This is in line with what was stated by Paltridge and Starfield (2013), "English for specific purposes (ESP) refers to the teaching and learning of English as a second or foreign language where the goal of the learners is to use English in a particular domain". In other words, learners have a specific reason/purpose for learning English. This is the base that underlies the difference between learn English in general context (General English) and learning English for specific context. In a similar context, Basturkmen (2010) said that ESP is designed to teach "language and communication skills that specific groups of language learners need or will need to function effectively in their disciplines of study, professions or workplace". However, ESP is expected for the learners who have specific goals in learning English.

2.2 ESP Learning Design Approach

Hutchinson & Lancaster (1986) said that English for Special Purposes (ESP) is teaching that has a specific purpose". ESP is focused on a learning style that focuses on the specific categories of what people learn, not how people learn. It is related to the teachers that can develop their learning scenarios that focus on what materials they have to learn to achieve the goals.

Learning design is a pattern of the learning process that is derived from data about the need of learning and then interpreted to create a serial of integrated teaching-learning environment. The purpose of instructional design directs the learner to a specific state of knowledge. In practical terms, this demands the implementation of available information (theoretical and empirical) to design a syllabus, to choose, to adapt or to arrange material according to the syllabus, to enhance methodologies of the teaching material, and to conduct evaluation of the progress procedures towards certain goals of measurement. (Hutchinson and Waters, 1986)

There are three major types of ESP learning designs, namely: 1) language-centered course, 2) Skills-centered course, and 3) learning-centered approach.

2.2.1 Language-centered Course Design

Language-centered course design is regarded as the basic type, and is more comoon to be used by English teachers. It is a design that concentrated on understanding the linguistic features of English by the leaners in the target situation (Hutchinson and Waters,

1987). This approach aims to map a direct relationship between the situational target and the content of the ESP learning material. It continues as the followings:
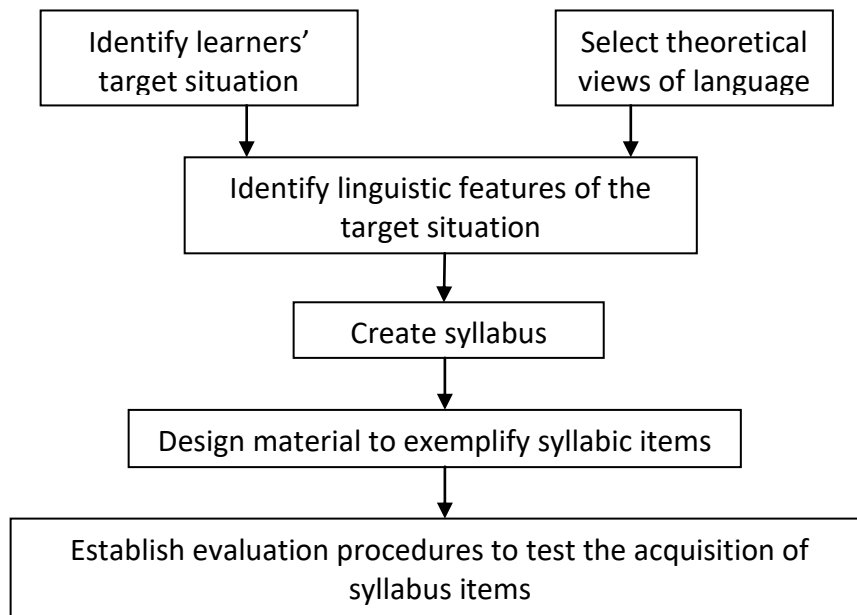
```
┌─────────────────┐              ┌─────────────────┐
│ Identify learners'│            │ Select theoretical│
│ target situation │              │ views of language│
└────────┬────────┘              └────────┬────────┘
         │                                │
         └──────────────┬─────────────────┘
                        ▼
        ┌───────────────────────────────┐
        │ Identify linguistic features of │
        │      the target situation       │
        └───────────────┬───────────────┘
                        ▼
              ┌──────────────────┐
              │  Create syllabus │
              └────────┬─────────┘
                       ▼
      ┌───────────────────────────────────┐
      │ Design material to exemplify syllabic│
      │              items                  │
      └────────────────┬──────────────────┘
                       ▼
  ┌─────────────────────────────────────────────┐
  │ Establish evaluation procedures to test the  │
  │       acquisition of syllabus items          │
  └─────────────────────────────────────────────┘
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Figure 1. Language-centered ESP Design

2.2.2 Skill-centered Course Design

This ESP learning approach aims to help learners develop skills and strategies that will continue after ESP learning. The aim is not only to impart knowledge of the language but also to make learners better information processors. The figure below presents this model.

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┌─────────────────┐
│ Theoretical views│
│  of language    │
└────────┬────────┘
         │
┌────────────┐  ┌──────────────┐     ┌──────────┐  ┌──────────────┐  ┌──────────────┐
│ Identify   │  │ Analyze      │     │ Write    │  │ Select texts │  │ Establish    │
│ target     │→ │ skills/      │  →  │ syllabus │→ │ and write    │→ │ evaluation   │
│ situation  │  │ strategies   │     │          │  │ exercises to │  │ procedures   │
│            │  │ required to  │     │          │  │ focus on     │  │ that require │
│            │  │ scope in the │     │          │  │ skill/strate-│  │ the use of   │
│            │  │ target       │     │          │  │ gies in the  │  │ skills/strat-│
└────────────┘  └──────────────┘     └──────────┘  │ syllabus     │  │ egies in the │
                ┌──────────────┐                    └──────────────┘  └──────────────┘
                │ Theoretical  │
                │ views of     │
                │ learning     │
                └──────────────┘
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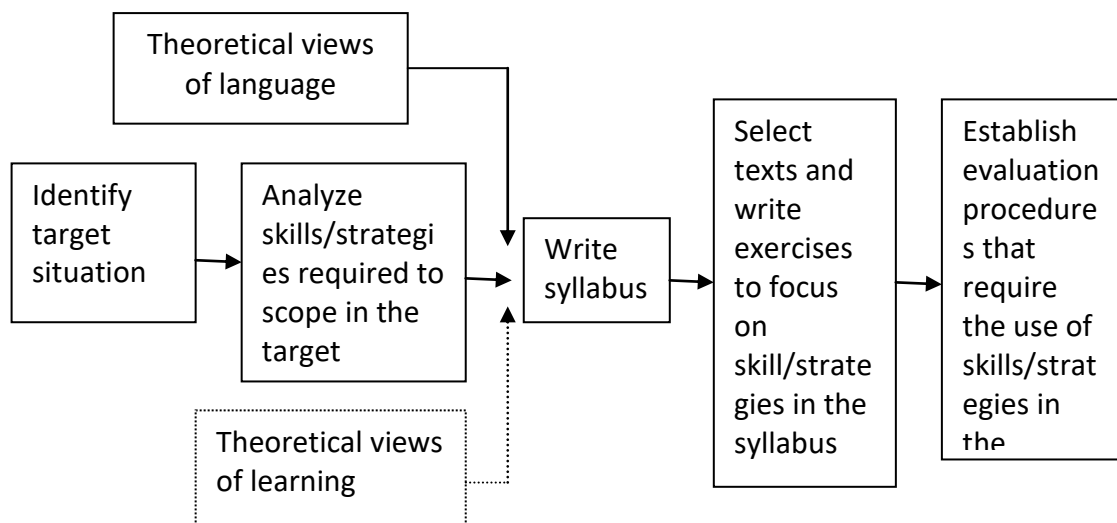
Figure 2. Skill-centered ESP Design

Hutchinson and Waters (1987) state that the function of needs analysis in this approach is to help ESP instructors discover the knowledge and potential competencies of learners, and their perspectives on the target situation. This ESP design model centers on the skill of viewing language in terms of how the mind of the learners' processes it rather than viewing it as an entity itself. In addition, this ESP learning design tries to build the positive factors that students have into the learning situation, not just on the negative idea of

"deficiency". Finally, this design frames its objectives in open terms, thereby enabling the learner to achieve at least something of value from the learning process. However, despite its concern for learners, this ESP learning design still considers learners as language users, not as language learners.

2.2.3 Learning-centered Approach

The learner-centered approach is based on the principle that learning is entirely determined by the learner. When teaching, a teacher can influence what is taught, but what students learn is determined by the students themselves. Learning is seen as a process in which learners use their existing knowledge or skills to understand new insight. Therefore, it is an internal process, which is highly needed to be supported by the background knowledge that learners have and also based on their ability and effort (motivation) to use it.

It is hardly to say that learning is only as an end product in the learner's mind, since it can, and should, be seen in the context in which learning occurs. Learning is not just a mental process. In fact, it is a process of negotiation between the individual and society. Society plays as sets targets, in this case as the performance in target situations, and individuals must do their best to get as close as possible to them (or reject them). Learners certainly define their path to the target and the speed/time at which they travel along the path, but without considering that the target is unimportant. In the learning process, there is more than just the learner to consider, since a learning-centered approach is chosen to show that its concern is to maximize learning. So, the term: learner-centered for learning purposes would be misleading.

In detail, the design flow of the learning-centered approach is shown in the following figure below.
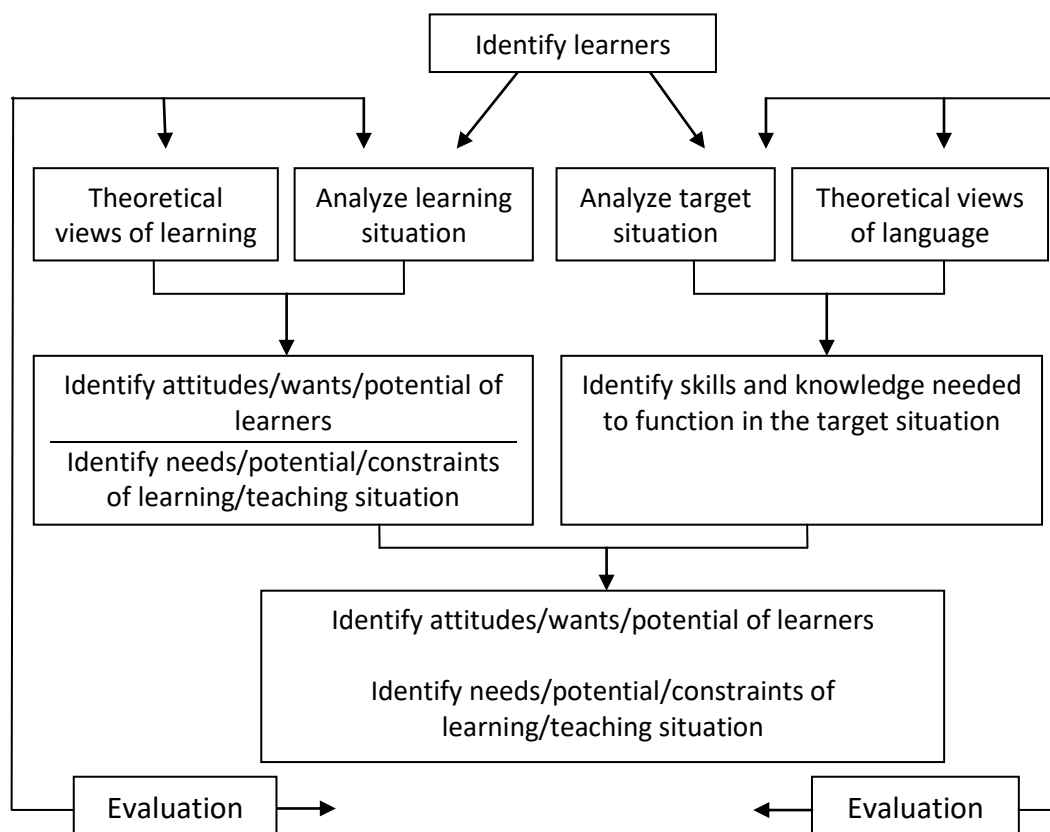

Figure 3 Learning-centered Approach (Hutchinson dan Waters, 1986)

2.3 English Learning Outcomes

Learning outcomes are abilities obtained through internalization of knowledge, attitudes, skills, competencies, and accumulated work experience. The term learning achievement is often used interchangeably with competence, although it has a different meaning in terms of the scope of the approach. The term learning achievement is often used interchangeably with competence, although it has a different meaning in terms of the scope of the approach. Allan in Butcher (2006) explains that many terms are used to describe educational intent, including; learning outcomes; teaching objectives; competencies; behavioral objectives; goals; and aims. According to Butcher (2006), "aims" is a broad and general expression of educational goals, which provides information to students about the objectives of a lesson, program, or module and is generally written for teachers not for students. On the other hand, learning outcomes are more focused on what students are expected to do during or at the end of a learning process. Meanwhile, "objectives" cover learning and teaching and are often used in the assessment process.

Descriptions of learning outcomes for each level of qualification for higher education graduates can be found in the Decree of the Minister of National Education of the Republic of Indonesia Number 232/U/2000 concerning Guidelines for Preparation of Higher Education Curriculum and Assessment of Learning Outcomes, article 3 (paragraph (2), paragraph (3), and paragraph (4), and article 4 (paragraph (2), paragraph (3), paragraph (4), and paragraph (5)).

In the Ministerial Decree, the description of learning outcomes is explained that for the Undergraduate Program (S1), the outcomes are directed to have the following qualifications:
a. mastering scientific basics and skills in certain areas of expertise so that they can find, understand, explain, and formulate ways to solve problems that exist in their area of expertise;
b. being able to apply the knowledge and skills according to their field of expertise in productive activities and services to the community with attitudes and behaviors, under the order of living together;
c. being able to behave and behave in bringing themselves to work in their field of expertise as well as in living together in society; and
d. being able to follow the development of science, technology, and/or art which is their expertise.

For the achievement of learning English itself, the emphasis of achievement lies in the components of existing language skills, namely the ability to read (reading), speak (speaking), listen (listening), and write (writing). Based on the analysis of the need for learning English in non-English study programs, among the four skills, speaking and listening are the two skills that the students of non English study program need (Ekayati, R., Manurung, I. D., & Yenni, E. (2020)).

The achievement of learning outcomes that have been determined is of course one of them is determined by the learning model carried out. For English courses in non-English Study Programs, of course, the learning outcomes must be adjusted to the learning objectives that focus on the use of English for certain (special) fields.

3. Research Method

The descriptive and qualitative research methods are the methods used in this research to analyze the factors that become the needs of ESP learning for students and to develop designs for ESP-based English learning models as lecturers' innovations to improve English learning outcomes in non-formal study programs. By using the data analysis approach through collection, reduction, displaying, and drawing conclusions, this study involved 8 lecturers as respondents who teach English in non-English education study programs in UMSU. The data were collected by distributing questionnaires and also through interviews with respondents as the main data of the study. Other data sources are literacy materials from several reading sources related to ESP English learning.

4. Results and Discussion

4.1 Data

In this research, data analysis was carried out by a questionnaire containing 22 questions which are aimed to describe the problems of the research in correlation to the analysis of the factors that become the need for ESP learning for students of non-English Education Programs, how to design ESP-based English learning models, and how to implement English learning models. The questionnaries were used by utilizing the online google form facility. In addition to questionnaires, interview techniques were also used to collect data to support this research.

In addition to using data obtained through respondents, data collection is also carried out by reviewing documentation related to curriculum studies related to lesson plans, syllabus, and learning outcomes. From the acquisition of this documentary data, it can be found the number of credits for English courses in non-English study programs in each faculty, types of English teaching materials delivered by lecturers, English learning objectives set by lecturers, English learning objectives, the need for English learning, and also factors for ESP learning needs in non-English study programs.

The data were accurate with that obtained from respondents who are lecturers in non-English study program in Universitas Muhammadiyah Sumatera Utara. The first to third questions on the questionnaire is about students' English skills at the present condition, including the strengths/weaknesses, English skills, and students' experiences in learning English as the primary step in designing developed English learning materials. The distribution of respondents' responses is presented in the following explanation.

4.1.1 General English and Need Analysis

The data collected to be used as the basis for drafting the ESP concept design for learning English in non-English study programs begins with confirming to the respondents about the topics contained in the English learning design that has been carried out by respondents in the learning and teaching process.

In the development of the ESP design in the English learning approach, it cannot be separated from the concept of General English (GE; General English), where GE is often included and dominates the content of the syllabus based on the conception that GE is the 'reality of English' that must be mastered by English learners. According to the data collected, all respondents already know what GE is, and mostly think that it is necessary to be taught for students who have specific learning objectives. It can be seen in the following table:

Questions	Responses		Frequency
	Yes	No	
Do you know about General English?	8	-	8
	Need	No Need	
In your opinion, is General English necessary to be taught to English learners with certain needs?	5	3	8

Tabel 1. GE in Learning English in Non-English Study Programs

The next question relates to needs analysis activities. Needs analysis is the activity that became the initial focus of the ESP approach (Dudley & St. John, 1998). From the data obtained, the majority of respondents answered that they had conducted a need analysis and felt helped by the results obtained from the data analysis to describe the learning methods/strategies conducted in the respondent's class in non-English study programs. This data is also supported by further questions related to respondents' understanding of the ESP learning approach. The majority of respondents stated that they knew about ESP, and felt the necessity for ESP to be used in teaching English in their study programs.

4.1.2 Learning English Achievement in Non-English Department

Expected Outcomes	Frequency
Can summarize the journal content and so on written in English	1
Fluent speak English about related field of science	5
Adding specific vocabulary items based on to the field of science	1
Master oral and written English well and correctly	1
Total	8

Tabel 2. Learning English Outcomes That Expect To Be Achieved by Students
in Non-English Department

From the data above, it can be seen that according to the majority of respondents, the achievement of learning English that is expected to be achieved by students in non-English department is to be fluent in speaking about the field of science in English (speaking skill). Some expected learning outcomes are; being able to summarize the journals content in English (writing skills), adding specific vocabulary based on their field of science/special vocabulary (reading skills), and mastering English in spoken and written. This data can be used as the initial basis for the preparation of the ESP design later for non-English department students.

After the outcomes from non-English department students in learning English are gained, the information is also valued regarding the objectives of non-English department students in following English courses. Those data is needed to see respondents' perceptions of student learning objectives which will be used as material for preparing learning outcomes. The data is presented as follow:

Student's English Learning Goals	Frequency
To communicate in English fluently both oral and written	6
For work	2
Total	8

Tabel 3 Students' Objectives of Learning English Non-English Department

From the table above, information is obtained that the purpose of students learning English apart from being a compulsory subject, according to the perception of the majority of respondents is to be fluent in communicating, both spoken and in written form, and also for work reasons. The next question is the development of the data obtained previously, which is related to which language competencies are the targets for learning English in non-English department.

Language Skill Competencies	Response		Frequency
	Yes	No	
An English speaking competence skill is a skill that is needed to be learned	8	-	8
An English reading competence skill is a skill that is needed to be learned by students of the non-English study program.	1	7	8
An English listening competence skill is a skill that is important to be learned by students of the non-English study program.	7	1	8
An English writing competence skill is a skill that is needed to be learned by students of the non-English study program.	2	6	8

Tabel 4. English Language Skills Competencies Needed by Students
in Non-English Study Programs

From the table data above, it can be seen that the competence of speaking and listening skills is the most needed skill competency for students in non-English study programs. Meanwhile, reading and writing competence is not a priority.

4.1.3 Approach for Teaching English in Non-English Study Programs

After the data related to the basis for determining learning achievement are gained, the data must be sorted related to the English teaching approach method in non-English study programs in UMSU. According to the results of observations made in non-English department, the teaching method used by lecturers is to use the GE (General English) approach. This is further strengthened by evidence of the syllabus and also the existing RPS for English courses in non-English department that are prepared and used by lecturers.

The teaching data collected shows that in essence the teacher or lecturer already knows that there is an English learning approach method that focuses on the needs of the

learner, namely ESP. According the results of the questionnaires, the majority of respondents agree and even strongly agree that ESP is suitable to be applied in teaching English in non-English study program classes. According to respondents, the need for learning methods that adapt to the conditions of the learner will help them in two periods of time, namely during the recovery period and the period after completing their studies. The need for these two periods is the factor that forms the main basis for the preparation of an ESP learning concept design for English courses in non-English study programs at UMSU.

4.2 Data Analysis
1. Factors of ESP Learning Needs for Students in Non-English Education Study Programs

Learning English at the university level is currently increasingly felt necessary to continue to be improved to produce human resources who have the provision of global/international competitiveness in the current era of openness. Some foreigners will enter and have interaction with residents who requires the readiness of local to master foreign languages such as English. This is currently a necessity and expection of university graduation, where resources from college graduation are equipped with the ability to master foreign languages.

However, in reality, resources graduating from universities in Indonesia lack in their English language skills. Of course, the weakness must be overcome, one of which is by improving the existing English teaching and learning process. In the university curriculum, English courses from the first period of independence until the early 1970s were placed as complementary courses. Then, it changed to be general courses (MKU) until early 1980s, general basic courses (MKDU), and now universities have the right to design it as MKU or basic skills courses (MKDK) (Afriazi, 2016).

Based on data in this study, the factors for ESP English learning needs in non-English Education study programs are classified into two categories, namely the short-term factor and the long-term factor. According to the respondent, the short-term needs factor is the need for learning English during the student's academic period. The English course is one of the subjects that students must take as many as 2-4 credits in 1-2 semesters. In this case, students need to be able to get a passing grade because currently passing grades in English courses have become a requirement for students to be able to take the linguistic exam (English Proficiency Test) to fulfill the completeness of the Certificate of Companion Diploma (SKPI). In this regard, English learning delivered by lecturers is expected to assist students in taking the linguistic exam and obtain maximum results.

As for the long-term factor, it is related to the need for English language skills in the graduate world of work after completing their studies. Whether the English skills they acquire can support the professional world of graduates later, of course, it cannot be separated from the readiness of their learning process while in college. This is in line with what was conveyed by Ekayati, R., Manurung, ID, & Yenni, E. (2020) that the needs of non-English education study program students in learning English include academic/educational needs as well as needs in their professional world after finishing lectures.

Next factor is related to the learning outcomes that are expected to be achieved by

students, showing a tendency to the specificity of each student's study program. From the data, it is found that the learning achievement that is expected to be achieved by students in non-English Department is to be fluent in speaking about the field of science (speaking skills), then followed by other learning outcomes, namely being able to summarize the contents of journals and so on in English (writing skills), add specific vocabulary based on the field of science/special vocabulary (reading skills) and can master English orally and in writing properly and correctly (general language skills). These data generally indicate that the learning outcomes that are expected to be achieved by non-English department students are focused to the field of knowledge they are taking. This shows that ESP is indeed needed as an English learning approach where the learning activities (topics and methods used in the learning) are designed based on the objectives of why learners want to learn English. (Hutchinson and Waters, 1987) This is in line with what was conveyed by Paltridge and Starfield (2013) that "English for specific purposes (ESP) refers to the teaching and learning of English as a second or foreign language where the goal of the learners is to use English in a particular domain". Moreover, learners have a specific reason/purpose for learning. This situation underlies the difference between learning English in general context (General English) and learning English in specific context (English for Specific Purposes).

Apart from learning achievement factors above, another factor that causes the need for ESP English learning for students in non-English department is the student's learning objectives. From the data, it was found that the purpose of non-English Education study program students in learning English apart from being a compulsory subject, according to the perception of the majority of respondents was to be fluent in communicating, spoken or written English, and also for work reasons. Hi, this means that the lecturer agrees with the opinion that students have certain specific goals with the English course they are taking. This is the main goal of learning English with the ESP approach method. Basturkmen (2010) states that ESP is designed to teach "language and communication skills that specific groups of language learners need or will need to function effectively in their disciplines of study, professions or workplace". This means that ESP is indeed intended for English language learners who have specific goals that can be used according to the field of science, as well as professions in the world of work. This is also one of the important factors in the need for ESP learning for students in non-English Education Study Programs.

2. English ESP Learning Design in Non-English Education Study Programs

The next research problem relates to the innovation design of the ESP English learning model in non-English Education study programs which is designed based on the data obtained in this study. Since the data of this study -based in the teaching and learning activity, the learning-centered approach is chosen to be framed as the prototype model of the innovation in English ESP design for students in the non-English department.

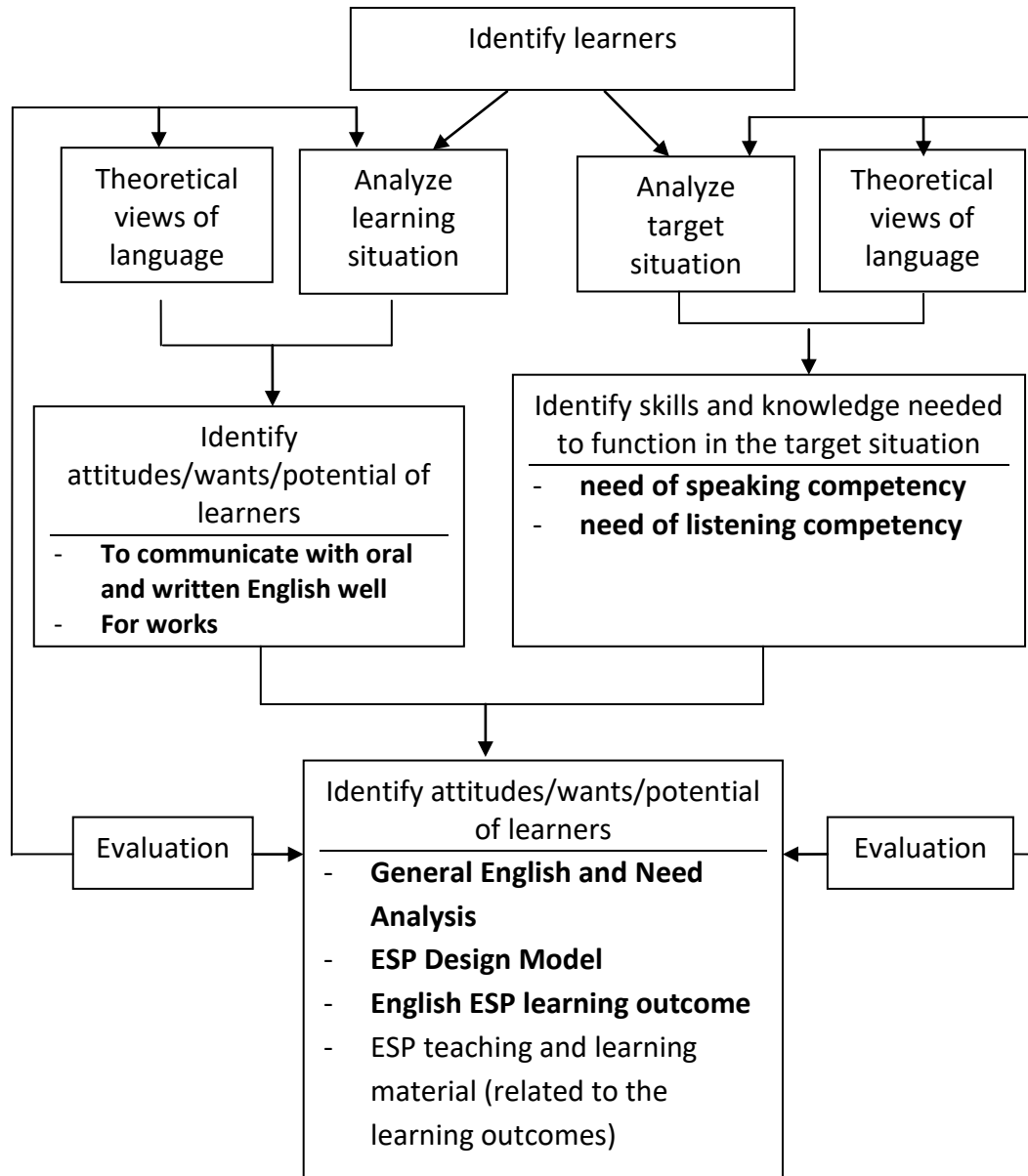The innovation for the English ESP design was framed as the following figure:

Figure 4. English ESP Design Model Based on Learning-centered Approach
(Hutchinson dan Waters, 1986)

Based on the above figure, the design of the ESP English learning model, then, was prepared based on learning outcomes that were under the specifics of the study program, as well as the English learning objectives of students in non-English department that were to be fluent in communicating, spoken and written English, and for work reasons.

Further, the design showed above indicated that the need of ESP course in non-English study program was concerned to the students' need of English after their study period. This fact is in accordance with the theory of ESP learning approach under the skill-centered course design which aims to help learners develop skills and strategies that will continue after the ESP learning. The combination of both designs (Learning-centered approach and skill-centered course design) emerged as an innovation of the ESP course design for students of non-English study program.

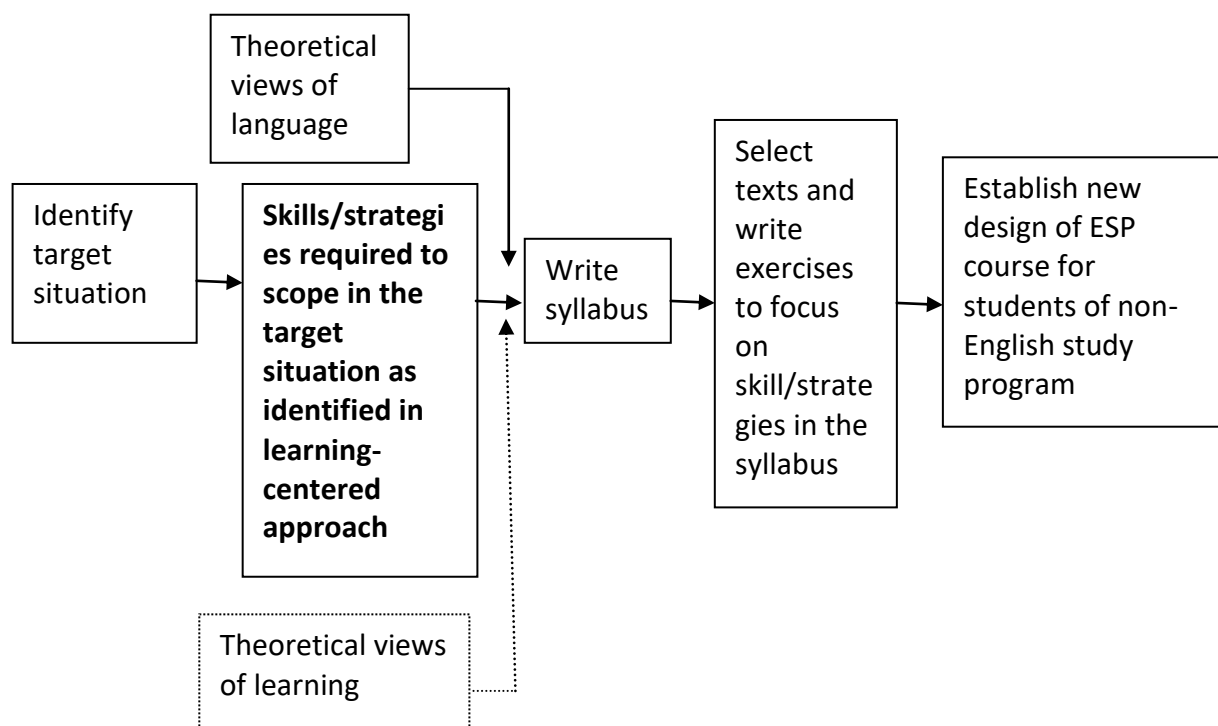The figure below presents the developed model of both designs.

Figure 5. Developed Skill-centered ESP Design

5. Conclusion

Based on the results of the discussion conducted from the data collected, it can be concluded that factors that underlie the need for ESP English learning in non-English department are divided into two categories, namely the short-term factor and the long-term factor. According to the respondents, the short-term needs factor is the need for learning English during the student's academic period and the long-term needs factor is the student's need after completing their academic period. In addition, there are also factors related to learning outcomes that are expected to be achieved by students who show a tendency to the specifics of their respective student study programs and factors related to the English learning objectives of students in non-English department, which is to communicate oral and written English well and also for work reasons. These factors indicate the need for an ESP design plan for English courses in non-English Education study programs.

Furthermore, based on the indicators from the factors that have been obtained, it showed that the need of ESP course in non-English study program was concerned to the students' need of English after their study period. This fact is in accordance with the theory of ESP learning approach under the skill-centered course design which aims to help learners develop skills and strategies that will continue after the ESP learning. The combination of both (Learning-centered approach and skill-centered course design) designs emerged as an innovation of the ESP course design for students of non-English study program.

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WOMEN'S IMAGES IN KARONESE *SI BERU DAYANG* FOLKLORE: CULTURAL ASPECTS

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Abstract

The *Si Beru Dayang* folklore is one of the cultural heritages in North Sumatra, and it belongs to Karonese society. Such folklore is believed to entertain the Karonese who still retell it to young generation according to its function since it contains local wisdom. This research is aimed at discussing women's images seen from the perspective of cultural aspects. Qualitative descriptive methods and interviews were used in this research. The data collection was obtained from recording and from informants' oral responses when they were invited during interviews; data was discussed from the domains of sociology of literature and from cultural aspects. The sociology of literature was focused on a number of concepts of women's images in the folklore. The results show that women are portrayed as *anak beru* (wife taker/daughter), *ndehara* (wife), and *sirukatnakan* (rice dipper) as symbols of origin of rice in Karo land, and as women in the merdang traditional ritual.

Keywords: *Local Wisdom; Women's Images; Karonese; Si Beru Dayang; Cultural Aspects*

1. Introduction

Gustavsson (2015: 247) has ever argued that in recent years, presentations of scholars' subjective experiences and reflections have been an object of increasing interest in Nordic ethnology and folkloristics. Korb (2014: 10-12) has noted two phases of Estonian folklorists' fieldwork in Siberia, for example, in 1991–2013 and of complex expeditions of Latvian culture researchers in Siberia in 1991 and 2004–2008. The former phase is aimed to "document folklore in its current state and observe the changes that have occurred in the tradition of Siberian Estonians under the influence of multicultural environment throughout times." The latter one is addressed to two: first, "to document folklore in its current state and to explore the folklore layers, the transformation, the absence of different kinds of contexts, the adaptation of new kinds of traditions, and second, folklore has been explored as an instrument of preserving Latvian identity and demonstrating it on stage at different festivities and festivals of national minorities in Siberia".

Folklore and "religion, ideology, tradition, rituals of an ethnic, as well as films of a country can be understood by direct experience" (Pawiro & Rangkuti, 2018: 50). In culture, there are characteristics or principal traits that are shared by all cultures, including: culture is the common property of a society living in a certain area where in life there is a more reciprocal "dependence" relationship between individuals who live in the certain area, have the same culture, where the community is a supporter of culture. In essence, without

society, it is impossible to have culture since society is a collection of individuals; no society means no human culture exists. It is important to realize that, although culture is the common property of community members, within culture itself there are differences, such as women and men's roles, gender, age, social stratification and others. "In cultural traditions or oral traditions in this archipelago there are a lot of cultural values and norms as the heritage the functions of which are to structure the social life of the community and they can be classified into two kinds of core local wisdoms, to uplift the welfare and to create peace" (Sibarani et al., 2018: 4). Karo Batak is one of "ethnics in North Sumatra" and its people "lives together with other local languages, for example, Malay, Toba, Simalungun, Dairi, Gayo, and Alas as well as with regional languages, for instance, Javanese, Padangese, Acehnese, Chinese, and Indian" (Pawiro et al., 2016: 83).

2. Literature Review

Portraying feminine images of Indonesia's local women is important in the mids of world situation in which "Western culture has become 'sexualized' or even 'pornified'" (Hatton & Trautner, 2013: 65). Hatton and Trautner also quoted Kane (1996) who noted sexualized portrayals of women are a way to 'manage' and 'contain' their power (pp. 65-66). Yamamiya et al. (2006: 421) have ever took ideas from Wiederman (2000) noting that in Western and Westernized cultures, women's bodies are objectified and evaluated. Portraying women's images in the Indonesian context Brenner (1999: 15) has ever argued that "In recent years feminist scholars have paid considerable attention to the New Order state's gender ideologies and policies for women, their social and political implications, and the ways in which they influenced public representations of women, including the portrayal of women and gender relations in the mass media."

Even, Woyshner (2006: 358) has tried to collect a series of images on women's midnineteenth century dress reform efforts to both illustrate the importance of questioning images of women in textbooks, primary source materials, museums, and public art. Women's images can be taken from the images generated by the women's mind, hearing, sight, touch, or taste. The word "image" (or sometimes termed "delineation" [for this see Bjarnason 1956]) refers to the meaning of each reasoning conception. Bjarnason argued that the art of character delineation - *a conditio sine qua non* of a good story - was assiduously studied by these sagamen (p. 142). Sugihastuti (2007: 45) argues image means appearance, image which can be in the form of depiction that many people have about a person, or in the form of visually mental impression that can be felt from word, phrase, or sentence, and such impression becomes the distinctive basic elements in prose and poetry. Ganelli et al (2010: 5) contend that image is all forms of individual behaviors that are collected within him, which are used to react and adapt to all stimuli, both coming from outside himself or his environment or from within himself, so that individual behavior is the manifestation of his personality as a combination that arises from within the environment.

Hellwig (2007: 20) asserts that the parameter of women's image is a description of women in their lives in the domestic and public spheres. The depiction of women's image as independent women and as women who live trapped in patriarchal norms imposed on them as wive. The elements that form and build self-image include education, work, personality, family life, social life, environment, and lifestyle. Andrea (2007: 12) quoted Louis Montrose argueing Elizabeth's reign as exemplary of "the interplay between representations of gender and power in a stratified society in which authority is everywhere invested in men – everywhere, that is, except at the top."

Discussion on image cannot be separated from the cultural aspect, because all the behaviors of figures in society are determined by the culture owned by society. The community referred to in this study is the community created by the author and the whole way of human life as part of the environment is known as culture. As for culture by Kluckhohn (1959: 69) it is revealed that the whole way of human life, namely the social heritage, is obtained by a person and his group. Therefore, culture can be considered as part of the environment created by humans. Its relationship with the women's image in the "Si Beru Dayang (SBD)" folklore is that culture is connected with humans. This is based on the idea that the characters in the story are human beings created by the author who try to understand themselves, and understand their own behaviors, for instance, ways of thinking, feeling, and believing.

Karonese are known as hard-working people and their majority are farmers who are honest with the state of nature. Hard-working can be traced down from traditional expression mbuah page ni suan, merih manuk ni asuh (cultivated farms produce abundant spleens, and reared chickens breed). In principle, Karonese supports morally the concept of "to give first and then to receive later" (*endi enta*). Female Karonese living in rural areas are much more involved in supporting household needs compared to male one.

Folklore can be considered pure fictional story which is inspired by historical events, as well as by myths and legends depending on the events that lie behind them (Sari et al., 2017). Sumardjo et al. (1986: 36) argued folk tales can be interpreted as a cultural expression of a society through speech that is directly related to various aspects and the composition of values in that society. Folklore is usually in the form of speech that functions as a medium for disclosing behavior about the values of life inherent in people's lives (Bunanta, 1998: 21). Sutrisno (1981: 43) argues that folklore can be passed down orally and in writing, so research on folklore can include the incarnation and derivation of the text of a literary work, its interpretation, and understanding.

In Karonese SBD folklore, the role of Beru Dayang as a character and her mother can be used to restore the Karonese spirit to improve their agricultural products. In addition, in the folklore, the traditional ritual of merdang contains the cultural wealth that portrays farmer's hard work and efforts to harvest rice abundantly. SBD is fraught with the issue of gender inequality with the background of patriarchal culture. In fact, not all ancestral cultures always describe the privileges of men over women. Local wisdom that motivates or depicts women as strong figures exists certainly in SBD folklore. Therefore, in-depth exploration of cultural wisdom and women's status in SBD is important.

Myth exists basically from situation where everything in the universe does not work according to its laws and tries to explain the disharmony of nature, although it sometimes explains nothing. Many myths store local wisdoms that harmonize humans and their lives. Sibarani (2012: 112) believes local wisdom might refer to local knowledge of any society that comes originally from noble values of cultural traditions to regulate the order of people's lives as well as to cultural values. Research that discusses the delineation of women in Karonese folklore, on the basis of cultural aspects, can be seen from Susilo (2017). Folklore has values of local wisdom such as religious and social values, as well as cooperation values (Susilo et al. 2017). In relation to perception of the SBD Karonese splits into two perceptions: the first believes the SBD and the other disbelieves it (Lubis 2018).

Myth is one of the socio-cultural phenomena in folklore. In the sociology of literature, strategies to understand social action is done by considering people's lives which have complex networks but they are interconnected, dependent and meaningful; moreover, the

construction of social reality is owned by each member of a group, community or society. Levin (in Elizabeth, 1973: 66) contends that literature with its original content of art that boldly expresses the depths of the soul and the overall social reality can become individual as well as collective expression. Therefore, content analysis is functional to obtain a classification of myths in Karonese SBD. With reference to the concept of 'folk', folklore is not the only discipline that is interesting; traditional music is also fascinating. Davidjants (2015: 187) has ever discussed "peasant folk music with its common genres, such as work songs, ritual songs, lyrical songs, dance songs, and instrumental music".

Fikfak (2015: 51) has ever noted about political rituals in Austria's Carinthia. Such rituals refer to "practices set in concrete chronotopes and express and materialise a sense of belonging, the formation of identities, and the establishment of local, regional, ethnic, national, or state entities." Fikfak also reported that the rituals "represent an area of social cohesion, self-identification, the marking of social affiliation and the exclusion of the Other." Fournier and Sedakova (2015: 7) have reported that "traditional rituals can be adapted and transformed in new social and cultural settings, new historical contexts, or in relation with migrations or other geographical changes."

3. Research Method

The study was qualitative descriptive; Bogdan and Taylor (in Moleong, 1998: 3) infer qualitative research is directed at the background and at the individuals holistically or at views as a whole. Qualitative research is a particular tradition in the social sciences that fundamentally relies on observing humans in their own area and relates the fields of social sciences and humanity to activities based on scientific disciplines to collect data, classify, analyze and interpret the facts and the relationship between the facts of nature, society, behavior, and human spirit in order to discover new principles of knowledge and methods (Kirl and Miller 1986: 9). Data was collected through observations, recordings and notes, as well as through interviews with Karonese. The sociology of literature approach was also used in this study because this approach focuses on a number of folklore and myth concepts in Karonese folklore. In the sociology of literature, there are strategies related to understanding social action by considering people's lives as a complex network, interconnected, dependent and meaningful, the construction of social reality that is owned by each member of a group, community or society.

4. Results and Discussion
4.1 Woman as Daughter, Wife and Rice Dipper

Karonese women face a dilemma in concept and in reality; they are conceptually so sublime and beautiful, but, in reality, their sublimation and beauty do not work properly and seem meaningless. Their middle names are always marked by *beru* or *diberu* 'daughter' for example, Murni Beru Perangin-angin or might appear in the short form *br.*, for instance Intan Br. Ginting. The word *beru* can also be translated as 'woman taken by husband', then a married woman belongs to her husband. However, Karonese women are usually identified by *beru* plus their nicknames, as shown in the following quotation: "It is said that in the midst of rampant suffering, there is an orphaned girl named Beru Dayang (BD) living with her mother. One day, BD is wailing in her mother's lap. Her face is pale, her body is only skin wrapped around her bones." (SBD)

Etymologically, it is not understandable when the word *beru* emerged and when it began functional. However, the word *diberu* itself comes from the word *mberu* 'beautiful'. If

a husband calls his wife *enda diberuku* 'this is my beauty', meaning no woman is more beautiful than his wife. Karonese women also have roles as *ndehara* 'wife', *nande* 'mother', *sirukat nakan* 'rice dipper', as well as *tukur emas* 'a woman who has been given a dowry to a man or lit. purchase gold' (Natar, 2004: 44). *Ndehara* is derived from from the word *ndeher* 'close, imminant, sticky.' When a husband says *ndeharaku* 'my wife', what he means is that 'she is close to me, or no woman is closer to me than my wife.' In addition, Karonese women are also called *nande* who becomes a place to lean or plays a main pillar as indicated in the quotation to follow: "Nandena is sad to hear BD's cry. Her heart is like being slashed by a dagger. But what can she do, she does not have any food to give to BD. She can only hold her only daughter tightly. Her cheeks have been flooded with tears. "I am powerless, my daughter. I do not have a speck of food for you", she sobbed. Tears are flowing even more profusely." (SBD)

Sirukat nakan 'a woman who scoops rice' refers to a mother who shares her life and strength with family members. In the above quotation, the *nandena* designates to BD's mother. Karonese husbands often introduce their wives with the words *enda sikutukur* 'this is whom I have purchased'. On the other hand, Karonese wives also often introduce their husbands with the words *enda sinukur aku* 'this is the man who has bought me' (Natar, 2004: 45). In their role as *ndehara*, women call their husbands *perbulangen*, 'a man who wears bulang 'cloth' on his head'. The cloth is shaped to look like a crown; so, a wife may call her husband *perbulangen* 'my crown'. While in her role as *sirukat nakan*, a wife is more defined as a servant in the family, who does domestic works. Serving house works and working outside the home might become a wife's double duties. The term *tukur emas* also places women in a lower position than men. In accordance with the principle of tukur emas, a Karonese woman seems to have been bought by the groom. As the party who has been bought, she reaps bad treatment and abuse from her husband and also from her husband's family, even though she is only purchased at a price of 316, 416, or 516 thousand.

In Karonese culture, the term kalimbubu 'wife giver' is also known, who is believed as *dibata ni idah* 'the visible God' and is highly respected in the Karonese kinship system. A kalimbubu is believed to be the bearer of blessings. The attitude of opposing and hurting the hearts of kalimbubu is highly reprehensible. In a banquet, for example, the kalimbubu always gets the top priority, while the *anakberu* will not dare to precede the meal before the kalimbubu already starts eating food. When the anakberu by now finish eating, they will not dare to close their plate but they wait the kalimbubu to finish eating. Any disobeyance to such situation is considered impolite.

Consider the following quotation to know how important *kalimbubu* is in a function. "The king and the fathers prepare the *daliken* 'three stoves/furnaces' which are made of *nderasi* and *lengit* wood. Each part of the stoves has a specific meaning, for example, the *daliken* symbolizes the kinship system involving *kalibumbu*, *senina* 'family members of the same clan', and *ras anak beru* 'wife taker'. The *nderasi* wood becomes the symbol of kalibumbu and senina while lengit wood of anak beru. Karonese take care of their kinship system." (SBD)

Since kalimbubu is highly respected, all their advice in a family meeting becomes input that must be respected by ras anak beru who is even ready to die to protect the honor of his wife's family. However, in reality, ras anak beru do not receive good tendance after giving high respect to kalimbubu. Only men have the right to pass their *merga* 'family name' to their son(s) and daughter(s). When a wife cannot give birth to a son, her husband can

divorce her and marry another woman to get a son (Tamboen, 1952:152). This is called *ndehara pejabu dilakina* 'the divorced wife.'

The divorced women must accept such condition which of course hurt their hearts or they feel disappointed with the condition. In a situation where a wife can give birth to a son, her husband is also under pressure and coercion from the community and his parents, although it is still the women who are mostly blamed. The consequences that arise from the condition are coercion, competition, and unfair tendance; unluckily, the *iperagiken* 'new wife' of her ex-husband takes part in blaming the divorced woman. Little change to such perception is going on from time to time right now to a better thought.

Unfair perception is also accepted by female baby who is named by her anak beru during the naming ceremony, while a male baby is named by kalimbubu. Giving name by anak beru indicates that this party bears duties and responsibilities to serve and prepare everything for kalimbubu. Since adult female will be sold to another male party, she will not receive better fund for education than a male does. This condition is relevant to the proverb: *man kai latih-latih adi dungna, man dayanken kang* 'why should we work hard to send them (daughters) to school if they will eventually be sold'. Apart from difficulties in education, female will not also get inheritance land from her parents. When her parents die, she only gets clothes and jewelry belonging to her parents. She does not receives inheritance land because, if she gets it, the land may fall into the hands of her husband's clans.

Gender differences are really found; men are responsible to do jobs that require great strength and agility, while women are given tasks that require patience as shown in the following quotation: "daughters who help their mothers do not miss the time to provide *belo bujur* 'a set of betels as thanks', *kampil indong-indong* 'betel container', *penggelebeng*, and the best rice seeds. The seeds are then inserted into the *sumpit perdanaken* 'small pandanus container'. The *uis ragi nteneng*, *cincin pijer*, and *gelang tumbuk* are also provided for BD." (SBD).

Daughters get domestic tasks, such as cooking, washing, ironing, and so on, as if they are prepared to become wives who take care of such tasks. They must marry because singleness bring disgrace to their families; sons take care of jobs outside the home such as raising livestock and planting crops. Daughters' duties and responsibilities seem to be much heavier because if there are irregularities in household matters, they are often beaten and verbally abused.

The following quotation describes BD's mother who shows her despair about life and decides to end her life after BD's death. "One dark gray night, Beru Dayang's mother stumbled towards the deepest river located at edge of the village. She was glued to the river bank with a blank stare. Unexpectedly, she was about to end her life. "O God of Heaven and of Earth! Allow. You take away my anguish and pain for ever!" screamed the middle-aged woman before finally plunging into the river." (SBD). The quotation shows the nature of women who are weak and easily discouraged or pessimistic so they are easy to commit suicide.

Wives take care of children, serve their husbands as well as work outside the home (such as to handle rice fields, farms, to feed livestock, to do sale, or to work in the offices) to increase their income and all this make their endurance psychologically and physically disturbed. As a result, they are exhausted and vulnerable to various diseases.

4.2 Woman as Symbolic Origin of Rice in Karo

Symbol is basically a picture of social reality; the meaning of a symbol is a reality that can be found in the life of a community. Hodder (in Limahelu, 2019:208) argues the symbols proposed not only reflect but also play an active role in shaping and giving meaning to social behavior. However, in some situations, people judge that the symbols used are not in accordance with the actions that exist in society. The meaning of these symbols cannot be found in people's lives.

In SBD folklore, BD becomes the symbol of the origin of rice and is told to be the savior of the community at that time which was being hit by a drought. Due to hunger, BD finally died and his mother also committed suicide; she transformed into a big fruit which eventually became the forerunner of rice as indicated in the following quotation: "O Karonese. The large and beautiful fruit is the BD's incarnation, who has been sent down to earth. You cut smoothly the fruit into pieces and plant them. However, one thing you have to remember is that BD really misses her mother who becomes a fish in the deepest river at the edge of this village. Meet them. If the pieces grow and bear fruits, give her food. If you carry out this mandate well, then you will be released from the suffering of a long drought. Really you won't be hungry anymore!" the mysterious voice commanded. (SBD)

Karonese women do have noble souls, who not only take care of household chores and children, but also fulfill family's financial needs. They are respected if they have merit. The BD is considered meritorious because she helps people so that the traditional elders recommend the SBD a teacher of life, as indicated in the following quotation: "The traditional elders appealed to the King to make a place for Si Beru as a respected little girl so that BD feels at home to thrive in Karo land. Finally, BD lives in the paddy seedlings." (SBD)

4.3 Woman's Status in Merdang Ritual

The involvement of women in the Karonese traditional rituals and discussions is rare; they are only event organizers in such rituals and discussion. The SBD folklore tells about male and female youths who work together to plant paddy. Men and their wives also work side by side during the merdang ritual. Consider the following quotation: "The king asked his people to work together in the *merdang* 'sowing seeds' ritual. It is believed the ritual is meant as a request to Beraspati Taneh (God of the Land) to look after paddy plants growing fertile with abundant harvests. The ritual begins in the *nangkih matawari* 'in the dawn'. People believe that working early in the morning brings fortunes to them; the ritual is chaired by paddy field land-lord. Cooperation makes work light; the king is also active during the ritual processions. The ritual ends in the afternoon and nobody complains about it.

5. Conclusion

From cultural aspects, in the Karonese "Si Beru Dayang" folklore, women's images are depicted in the following terms: beru 'daughters', ndehara 'wives', sirukat nakan 'rice dippers', symbols of rice, and active involvement as the event organizers in the merdang ritual. As daughters, women possess female marker beru or br. in their middle names or the marker appears exactly before family names. The word beru can also be interpreted as *beauty* appearing in expressions such as enda diberuku 'this is my beauty.' In case of ndehara, this term might appear in expressions of respect from husbands to wives, such as *enda ndeharaku* 'this is my wife'or *enda sikutukur* 'this is whom I have purchased' or from wives to husbands, for example *enda sinukur aku* 'this is the man who has bought me' or *enda perbulangenku* 'this is my crown'. With reference to sirukat nakan, this term might be

referring to nande 'mother' who always arranges dish on the table and scoops rice for husband as well as for children. After her death, the character BD is incarnated as rice; therefore, she becomes the symbol of the origin of rice since Karonese know anything about rice after BD passes away. Women who are labelled as anak beru can become the best event organizers when a ceremony or a ritual is held. They are given the right by their kalimbubu to be responsible for all activities when the ritual or the ceremony is going on.

Acknowledgements

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DICTION ANALYSIS IN CHARLOTTE PUDDIFOOT'S POEM
AFTER THE ABORTION

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Abstract

This research aims to analyze the use of diction in the poem *After The Abortion* by Charlotte Puddifoot. The poem deals with matters of abortion experienced by women. The process of aborting a pregnancy intentionally is a mechanism to make a fetus in the uterus unable to develop or stay. In a simple concept abortion is a killing. The research method is a descriptive qualitative method with close reading technique to collect data. Data were classified into four general types of diction: abstract, concrete, denotative and connotative. The finding shows the use of abstract, concrete, denotative and connotative are prevalent throughout the poem, with concrete diction being the majority. Each line of the poem is carefully structured with effective diction to send the author's message to the reader. Abstract, concrete, denotative and connotative dictions are used to create imagery and vivid pictures of the procedures. The poem carries a heavy lesson of physical and long-term emotional damages caused by abortion.

Keywords: *Diction; Poem; Abortion; emotional damages*

1. Introduction

The concern in abortion has been discussed for a long time as part of legal and illegal issues. Abortion is the act of killing a fetus in the uterus of a woman. The process of aborting a pregnancy intentionally is a mechanism to make a fetus in the uterus unable to develop or stay. Abortion is not permitted without a specific reason, such as an emergency of health. Abortion might affect a woman physically and mentally, and such an experience will not be easily forgotten (Syailendra, 2019).

According to new statistic from 2010-2014, about 56 million induced abortion occurred across the world every year. The global level of abortion is estimated 35 per 1000 married woman and 26 per 1000 unmarried woman in the same period (Zareba, et al., 2020). From a more recent data, around 73 million induced abortions take place worldwide each year, six out of 10 (61%) of all unintended pregnancies, and 3 out of 10 (29%) of all pregnancies. Many of these are undeniably happen in Indonesia, too. Similar to some other countries, abortion is illegal in Indonesia. Yet, Indonesian women frequently seek out illegal techniques offered by inexperienced practitioners, including consuming dangerous drugs and doing damaging abortive massage (WHO in Zareba, et al., 2020).

The legalization of abortion is still up for a debate to this time. Some argue that restricting women of access to abortion has negative impact on women's health (Roeder,

2021), as many of them compel to risk their lives and health by seeking out unsafe procedures. In addition to this, giving women safe abortion access increases their chances of better life. Upadhyay, Biggs & Foster (2015), wrote that ensuring women to have safe abortion help them to maintain a positive outlook about their futures and to achieve their long-life goals.

However, while some women are relieved and moving on about life, some lingering in guilty feeling and eventually succumbed to depression or in a worse scenario, suicide (Reardon, 2018). One way to deal with grief on the journey to physical and psychological healing is by writing. Many people prefer writing to talking as writing allows them to be completely honest and vulnerable about themselves. Therefore, the topic of abortion is not only found in medical or academic journals, but also in literature such as in poetry.

One poem that specifically talks about mother is a poem entitled "The Mother '' by Gwendolyn Brook. She is the first black African American poetess to win the Pulitzer Prize on May 1, 1959.

2. Literature Review

Poetry can be defined as a literary work which uses words as a delivery tool to create an imagination. Literature work in the form of poetry can be analyzed from many points of view. The points of view can be the structure and elements of poetry, types, or history that have poetic elements (Putri, Puspitasari, & Permana, 2019). The main difference between poetry and fiction is fiction, such as prose, describes imaginary events and people as a result of authors' imagination; whereas poetry is a work that uses aestethic and often rhythmic of the language. Poetry often deals with rhymes and meter.

Over the years, various genres of poetry have developed, for examples odes, ballads, war poetry, romantic poetry etc. However, all these genres have commons features: in poetry, words are usually arranged in such a way to form sounds, imagery and ideas that are sometimes difficult to bring out directly. For this reason, language of poetry is often ambiguous and abstract.

The choice of words or diction, is one feature that distinguishes one poem from another. Diction is a literary device that explains why authors choose to write a specific word in their poems. In general, diction is simply the choices of words used by an author in his/her work. It is the style of writing in which authors use a particular kind, or form, of diction to reflect their visions for their readers. Some authors use techniques such as diction to elicit imagery, tone and emotion in order to deliver the poem's lessons and ideas. The consistent use of diction helps readers to fully immerse themselves in the author's world. Each author carefully chooses the exact words to convey their feelings and contents of their minds with the expression of their souls (Pradopo, 2010:54). Therefore, "Your diction, the exact words you choose and the settings in which you use them, means a great deal to the success of your writing" (Glaser, 1999; Nordquist, 2018). This means that diction is one of the most important factors of success as a poet. Using words just because they are big and sounds complicated in writing is a bad idea. Words must be used based on their exactness, appropriateness and accuracy because unless the message reaches across, the writing will leave no impact on the readers.

Diction also reflects the ability of the writer. Keraf (2007:24), states that diction is the ability to distinguish shades of meaning and the capability to find the right form of words and meaning for a particular situation that matches the value of readers. The use of diction depends on the subject, occasions, the purpose of the author and the intended audience.

People write because they are trying to convey certain messages to readers. Therefore, a word selection is very crucial to express the message effectively.

Poets write poem with various purposes in mind. Some want readers be entertained, moved, persuaded, others want them to be frightened, alerted and alarmed. Diction is an extremely powerful literary device because it develops the tone, the atmosphere and characterization of the writing (Prudchenko, 2022). Other than that, diction also determines other features of a work's style. In many circumstances, especially in poems with strict aesthetic requirements, the poet must select words with a set number of syllables and that rhyme with other precise phrases (Liden, 2022). The use of alliteration, assonance, rhyme and onomatopoeia are examples of diction features that form poetic devices; for example, the tongue twister *She sells seashells by the seashore* sounds melodic because of its diction; compared to writing it by *The girl sells shells by the beach*. Barron (2019), writes that there are 27 words to describe diction, as listed below.

abstract	general and conceptual
ambiguous	lack of obvious meaning, open to more interpretation
antique	old language and rarely used
cacophonous	producing a harsh and unpleasant mix of sound
concrete	tangible, specific
convoluted	complicated and hard to follow
denotative	contain literal meaning from the dictionary
didactic	academic, intended to teach
elevated	words that are complex and create a superior tone
euphemistic	substitute of impolite words
euphonious	words with pleasant sound
emotional	words that express emotion
figurative	creates an image or another idea
idiomatic	figurative meanings natural to native speakers
jargon	specific to a profession
moralistic	words to impose morals
ordinary	everyday words, commonly used
passionate	words that carry strong conviction
pedantic	scholastic, intended to lecture

plain	obvious words
poetic	lyrical, melodious, imaginative
pretentious	patronizing, arrogant
scholarly	words that are specifically used in a certain study or field
sharp	harsh, targeted
simple	short, easy
vivid	full of life, vibrant
vulgar	offensive, indecent

Table 1. 27 categories of diction

However, these descriptions are generally classified into four main categories: abstract, concrete, denotative and connotative (Ayuni, 2019). Abstract diction occurs when the poetess wants to express and describe something intangible that cannot be perceived by our five senses. For example,

*But make allowance for their **doubting** too:*
If you can wait and not be tired by waiting,
*Or, being lied about, don't deal in **lies,***
*Or being **hated** don't give way to **hating,***

Concrete diction is used to describe something that can be perceived by our five senses, for example:

Or watch the things you gave your life to, broken,
*And stoop and build'em up with **worn-out tools**;*

Denotation is a literal meaning of a word which can be referenced to the dictionary, while connotation is another meaning attributed to the word; for example, *blue* has denotation of the color blue and the connotation of feeling sad or unhappy. Connotation has both positive and negative nuances to it. For instance, would you rather be childish or childlike? *Childish* has a tendency of leaning more to the negative connotation of someone who behaves silly and immature, while *childlike* has a positive connotation of having good qualities like a child.

Language is a symbol that we can use to express ideas, things, and emotions. As a language is simply a representative, any given statement can be interpreted in multiple ways. Occasionally, the distinction is merely between literal and figurative forms. Therefore, poets can utilize denotation and connotation to communicate the exact intent to the reader.

3. Research Method

This research is written using descriptive and qualitative research method. It is a very common procedure used in conducting research in disciplines such as languages, social sciences and psychology. The purpose is to characterize a phenomenon and its characteristics. It is more interested in what happens than how or why it happens. As a

result, data are frequently collected through observation and survey methods. The data may be collected qualitatively, but often, presented quantitatively in forms of table, graph or statistics. Qualitative research on the other hand, is more comprehensive and frequently entails a large gathering of data from multiple sources in order to acquire a better knowledge (Nassaji, 2015). Data in such research are collected and analyzed qualitatively, usually conducted to identify recurring patterns, repeated themes and to describe and interpret these categories.

The primary data source of this research is a poem written by an American poetess by the name Charlotte Puddifoot (2017). The central theme of this poem revolves around abortion. One comment left by a reader under the poem has the best description of it as it is described as "*navigated a delicate topic with delightful anger*".

Research procedures were conducted by completing the following steps. First, the researchers made a close reading to appreciate the nuances of the poem. During this step, the title of the poem was analyised to find out how it resonated to the meaning of the poem. Second, the researchers reread the poem to examine each word and their significance in the lines. This step included looking up meaning of unknown words in the dictionary. Third, the researchers analyzed the diction used in *After the Abortion* poem to see where each diction fell under abstract, concrete, denotative and connotative categories. Lastly, the researchers provided a description of dictions that could be found in 'After the Abortion' poetry, determined how each diction was related to each category.

4. Results and Discussion

In accordance with the four main categories of dictions, the findings from the data source are displayed as follows.

Line	Diction	Categories
1	sluice	concrete
2	tissue	connotative
	broken bouquet	connotative
	limb buds	concrete
3	carmine carnage	concrete
	simplistic statistic	connotative
4	mausoleum-white	concrete
5	stirruped legs	concrete
6	crimson slurry	concrete
7	death-pimped	connotative
11	inconvenient blip	connotative
14	sickening sea	abstract

	vertiginous	abstract
16	abhorrence	abstract
17	complacency	abstract
18	club-clotted towns	denotative
19	squeak a soulless sound	connotative

Table 2. Diction found in After the Abortion

4.1 Abstract
The finding shows that abstract diction is used in several lines.
a sickening sea engulfed me; vertiginous waves [stanza 3]
Today I cannot elude my abhorrence; [stanza 4]
it overshadows me, obliterates former complacency. [stanza 4]

Four lines above show examples of abstract diction. Four words describe qualities that can be attributed to something or someone, not something accessible to the five senses. In the last two stanzas, the author describes the feeling of the mother, haunted by guilt for taking life. The words 'sickening' and 'abhorrence' express the feeling of total disgust that constantly torments the mother to the point of erasing her previous self-satisfaction and feeling of triumph. Similar words like 'disgusted' and 'disgusting' do not evoke the same emotional intensity as 'sickening' and 'abhorrence'. This choice of words describes how mothers loathe themselves after the abortion.

The research shows that despite being legally permitted to save the life of a woman in 98% countries of the world (Berer, 2017), abortion still leaves a long-term emotional rammification to the mother, especially when the mother feels that the abortion is coerced. Some of them voice regret about their decision to abort. Other long-term effects include depression, feelings of loss, shame, and phobic responses to infants. For some of them, the adverse psychological effects of abortion endure over 10 years (Brown, Elkins & Larson, 1993). With abortion as a viable choice, the circumstances will never alter, but the emotional torment can last for a long time.

4.2 Concrete
The use of concrete diction can be seen in the poem.
Another would-be life slips down a hospital sluice - [stanza 1]
a mangled tangle of tissue, a broken bouquet of limb buds. [stanza 1]
Carmine carnage reduced to simplistic statistic. [stanza 1]
and a crimson slurry seeps from between splayed thighs. [stanza 2]

These examples show how concrete diction is used in the poem. The diction is used to vividly describe how something horrendous is done so casually. The word 'sluice' means a 'channel where liquid can flow through'. These choices of concrete words create imagery for the reader to visualize the process of the abortion. Parts of the baby's body are destroyed, 'mangled tangle' into small pieces until they transformed into a bright red bloody liquid which can be flushed away casually, like excess of used water. The meaning of 'Carnage',

combined with 'carmine', which is a bright red color, further intensifies the image or abortion process in the reader's mind. It implies that abortion is not simply killing, it is slaughtering.

4.3 Denotative

Aside from abstract and concrete dictions, the poetess also uses denotative and connotative in her poem. Denotatives are found in almost all lines, where words are used for their literal meaning. For example,

Tonight people will be on the pull in club-clotted towns. [stanza 4]

The words 'club-clotted towns' carries a denotative meaning as in towns many nightclubs are present. This line tells the reader that abortion is an endless cycle. After one abortion cycle ends, another is in the making. Night clubs are one of the many starting points of the chained events. Alcohol influence tends to cloud judgement resulting in unwanted pregnancy, which often leads to abortion.

4.4 Connotative

Connotative diction is employed when the poetess tries to add more impression or association to the dictionary meaning of a word. The data show how connotative words are used in the poem.

a mangled tangle of tissue, a broken bouquet of limb buds. [stanza 1]
Carmine carnage reduced to simplistic statistic. [stanza 2]
Death-pimp doctors are gloved and gowned, loom imperious, [stanza 2]
Birth is an inconvenient blip on the social calendar. [stanza 3]
and bedsprings will squeak a soulless sound [stanza 4]

The word 'tissue' here does not mean the piece of paper, but rather the unborn baby's flesh, crumpled and destroyed during the process of the abortion. A bouquet is a bunch of flowers that are neatly arranged, often given as a present, like how a baby is considered as a beautiful present that has been longed for by many. However, the poetess uses 'a broken bouquet' to show how something precious, has now been destroyed. Line 3 of atanza 2 uses 'simplistic statistic' not to show numbers and graphs, but to describe how easy abortion is performed nowadays. Abortion is now simplified into several hospital procedures, where death is brought down by gloved and gowned doctors - 'death pimped doctors'.

'Inconvenient blip' describes a mother's feeling about pregnancy, something that hinders her from living her life. The mother does not see birth as something to be celebrated about, but a stumbling block for their carefree lives. Hence, it is better to get rid of the inconvenience than losing the chance of earning money and going on vacation. '*Squeak a soulless sound*' describes the irresponsible act of unprotected sex, often happens in night clubs or under then influence of alcohol. This line is supported by a study done by Remy et al. (2013), which suggested that out of the 240 subjects selected (mean age: 22.9±4.5 years), 57.9% were men; of the male subjects, 52.5% reported having had unprotected sex in the previous 12 months. Of the total sample, 63.33% reported having had unprotected sex. These types of individuals with this type of act are the ones who would likely to continue the abortion cycle.

5. Conclusion

The *After the Abortion* poem portrays the horror of abortion. It summarizes that the process of abortion is not a sight to behold, it is grim. The poem further explains some possible reasons why women abort their babies. Many lives are destroyed in many places every day; some doing it for career advancement, others for freedom; and many of them regret later. The author's clever use of diction captures the complexity of simple hospital procedures.

The use of abstract, concrete, denotative and connotatve dictions are prevalent throughout the poem. Each line is carefully structured with effective words to send the author's message to the reader. The poem carries a heavy lesson of physical and long-term emotional damage caused by an abortion can. The poetess never expresses her agreement or disagreement about abortion explicitly, nor does she blame those who decide to go for it. However, through the poem, the poetess urges the readers to think thoroughly before deciding for an abortion. At the same time, the poetess reminds the readers to be mindful of their actions so that unwanted pregnancies may be avoided.

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